

"The Arrogance of the Expert."

An interesting address was recently preached on this theme by Hugh Black, M.A., of Edinburgh. The striking title arrests our attention. There is a sermon in it, with applications beyond the sphere with which the preacher dealt.

The appropriate text was John 7:48: "Have any of the rulers or of the Pharisees believed on him?" It was thus that the religious leaders sought to silence the men who, having gone out to capture the Master, returned empty-handed with the declaration which they regarded as sufficient excuse for their failure: "Never man spake like this man." As Mr. Black says: Implicitly the Pharisees "put themselves in a special class. There is a subtle contempt here for public opinion and the ordinary layman. They despised the simple unlettered mind of the mob; and, what is more, their question implies a belief that the common people have no right and no power to judge of spiritual things. This is the first claim in the history of Christianity that spiritual truth should be left in the hands of experts." This pretentious spirit of the Pharisees, manifested in the question and still more in the declaration that "this multitude which knoweth not the law are accursed," is perhaps one of their most hateful characteristics. The common people whom they despised had more true heart-felt religion than had they; and even the notorious sinners were free from the despicable hypocrisy and formalism for which the Lord Jesus condemned the rulers in the greatest invective ever uttered.

The value of experts.

To a certain extent we are all dependent upon the expert. We have a horror of the quack and the ignorant pretender. We have recourse to specialists. The day has gone, never to return, when any man could hope to take all knowledge as his province. "The acute minds are forced to confine themselves to one or two branches of knowledge. Thus, in the various pursuits of the intellect, we are coming more and more into the hands of those whom we call 'experts,' who devote their whole time to one branch of science. As a consequence, we ask these men just to give us the results of their study, as we have not time—in this busy age—to consider the processes; and when the results are given us, we swallow them as if they were knowledge in tabloid form."

This is the case with our scientific knowledge. We have done no research work; we usually accept and pass on the conclusions of others. A somewhat similar position is found in theology, the greatest of the sciences. The profoundest believer in the right of private judgment, for instance, is often dependent on philological experts. He has to trust that the version of the Scriptures which he reads is a faithful rendering of the original. The average man knows little or nothing of the Biblical manuscripts. Whatever light and corroboration archaeology may yield to the strengthening of his faith must simply be accepted on the word of the specialist. We cannot afford, therefore, to indulge in a tirade against experts.

"The arrogance of the experts."

Our text proves that some self-professed experts are unduly pretentious. This is the besetting sin of the expert. It is true that the man of greatest learning is generally the most modest. Yet, in the professions at large, we see an almost amusing amount of arrogance and even intolerance. The "layman's" opinion is not looked down upon in theology alone. In some of the leading professions his word has no weight whatsoever. The expert frequently asks not only that we accept the results of his researches (surely the limit of his rightful demands), but that we likewise take on trust the conclusions he would draw. In making a claim to be heard outside his legitimate province the expert often does harm. He seeks to coerce by the authority of his name. No sensible person will submit to such coercion.

Again, it is often the case that experts differ. The implied negative answer to the question, "Have any of the rulers believed on him?" was incorrect; we are assured that "even of the rulers many believed on him." Thus has it been all down the ages: the experts are not agreed. Our faith does not rest on the authority of great names; so this disagreement causes us no worry. The opponents of Christianity sometimes tell us to agree amongst ourselves before we begin to convert others. The advice is shrewd; but, if it is cogent against Christianity, it cannot be ineffective against the opponents of our religion. The arrogance of some scientific experts, who calmly assume both that science is opposed to our faith and that it must necessarily be that final agreement

be reached by a modification of the faith, may best be met by showing that the conclusions of scientists are as far from final as are those of theologians, and that scientists are hopelessly divided in their views.

In his sermon, Mr. Black naturally refers to the claims of the Roman Catholic Church, especially to its denial of the right of private judgment. We admit the value of the illustration; but Protestantism, too, has been guilty of "the fallacy of big names." There is no church exempt from the "moral and spiritual danger that may be in such a state, where the majority of men are forced to do their thinking and reach their conclusions at second hand." The essence of the restoration movement consists in this that we have called on men to cleave to the Word of God irrespective of what those regarded as religious experts have said in opposition to its truths. We have appealed from theologians to Christ. There seems to be an increasing need for this appeal, and it is evidenced by the pretensions of those who would be thought experts in the realm of biblical criticism. There is the pretence, the air of superiority, the calm assumption that all scholarship is on their side, which have been found over and over again in causes now discarded.

Who is the true expert?

From men we make our appeal to Christ and His Word. "In religion there are no [human] 'experts' whose word is law, or whose position is above challenge. 'Call no man master, for one is your Master.'" Religion cannot be obtained at second hand. Personal contact with the Lord and with the Word which liveth and abideth for ever will do more for us than will all the words of men, experts and others. Here are two statements from the Bible: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself"; "Solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." He who will fulfil the conditions of these two texts will be the nearest approximation to a religious expert which this earth possesses. We had rather, in matters of the conduct which is "three-fourths of life," follow the guidance of the humblest Christian who fulfils these conditions than that of the greatest and wisest who comes short of the divine requirements.

Editorial Notes

The Federal Conference.

It will soon be here. Twice postponed, and twelve months behind time, it is now definitely to be held. The reports to be presented will cover three years' work, and matters of absorbing interest will come under discussion. In home evangelisation good work has been done in Tasmania and elsewhere. Probably this division of federal co-operation requires more attention. Then there will be the College report, the Angel and Infirm Evangelists' Trust report, and, by no means least, the Foreign Mission report. Our F.M. work is now assuming large proportions, and demands our keenest consideration. These are all practical and important issues and worthy of being discussed by our brainiest men. We fear the commercial depression will be allowed to interfere with the attendance, but even apart from that, there is lacking the warm interest that might be reasonably expected. Possibly this might be increased by a more general distribution of the federal work over the different States. This question could profitably be considered at the Sydney Conference. Then, apart from the business, there is the social side of the gathering. Sydney brethren yield to none in their fraternal hospitality, and all the world knows that for scenic beauty there is no harbor comparable with Port Jackson. There can be no shadow of doubt respecting the heartiness of the welcome and the enjoyment of the outing. There should be a large delegation from every State of the Commonwealth in Australia's largest city on April 6.

Critics, Wise and Otherwise.

A good article on "Censoriousness" appeared in the Melbourne "Spectator" a week or two ago. The writer, dealing with criticisms by men incompetent to fully judge the difficulties and results of a preacher's work, says:—"The censoriousness which misunderstands the very genius of ministerial life and work, and cannot appreciate the complex and intangible difficulties in the psychology of the applied gospel, is one of the greatest discouragements our ministers have to battle against. For successful spiritual work 'atmosphere' that is congenial is everything, but the censor and critic are not at all helpful in its production. Prayer can generate it, yet prayer cannot breathe in stifling air." Every preacher, and we are glad to believe the great majority of Christians, will recognise the truthfulness of the statement that censorious criticism is destructive of the "atmosphere" so necessary to spiritual progress. But there is sometimes an active minority in a church who neutralise the preacher's noblest efforts, and then condemn him for his lack of success. The eccentric Methodist, Sam Jones, roughly said that "Some churches pack their preachers

in ice and then curse him because he doesn't sweat." The enemies outside are insignificant compared with the church members who are always finding fault with their preachers and churches. We doubt whether even drink or infidelity does a church as much harm as a few inside critics who have no sympathy with the preacher. These blind censorious fail to see that they are the cause of failure, rather than the preacher whose efforts are largely frustrated and whose life is rendered miserable by their persistent and often unfair criticisms. It may be taken for granted that such men never lift up their preacher in the arms of prayer, to seek the blessing of God on his work. The unfortunate thing is that it takes no special ability to find fault. It requires a skilled millwright to construct the machinery of a factory, but any simpleton can throw sand on the journals, produce friction, and damage the whole business. Of course we have no fault to find with the brother whose kindly criticism is accompanied with loving sympathy and co-operation. Such a man is a valuable help, while the censorious critic is always a hindrance, and generally a humbug.

Ministerial Honesty.

In this latitudinarian age the pendulum has swung from the one extreme of making matters of opinion conditions of fellowship to the other extreme of abandoning important truths if they stand in the way of our plans. There are not wanting ministers who find themselves equally at home with churches of Episcopal, Methodist, Congregational, or any other polity. They can preach as heartily for Baptist as for Pædo-baptist churches, and can sprinkle babes or immerse believers to suit the wishes of those concerned. Unitarianism or Universalism presents no difficulty to these gentlemen as long as the "call" is sufficiently loud. It behoves churches to be wary in welcoming to their pulpits preachers from other religious bodies. If a cause is prosperous and in need led to see the light on believers' baptism or the mesecarian plea for the primitive gospel, and to sacrifice their precarious positions to become representative men in churches of Christ. For the genuine enquirer after truth we have a profound respect, but for the jelly-fish secker for a situation we have a profound contempt. We sometimes hear of ministers who are prepared to come into our ranks when the way is open, but where they are prepared to remain what they do not believe. These evidently agree with Hosea Biglow, that "A merciful Providence fashioned us holler, on purpose that we might our principles swallow." What the churches of God need to-day is men of strong conviction, men who have a distinct message, and who speak because they believe. In short we need men, not inverters. The platform of a church of Christ is not the place for gentlemen who do not believe with all their hearts in the great truths for which the church stands. We have read of cases in America in which men,

who have wandered from their faith in Christ as the only begotten Son of God, still seek to retain their positions and pay, and we have met in Australia with preachers whose subsequent conduct has proved that in uniting with the churches of Christ, leaves rather than love have been the predominant factor. The pioneers of our movement were men of profound conviction, of strong faith, who had the courage of their convictions, and this explains their success. With a sincere clarity for all, we have no sympathy with the namby-pamby, honey-and-treacle, please-everybody gospel of "sweetness and light" so softly distilled from many Australian pulpits to-day.

"The Church of Christ."

The "Australian Baptist" of recent date contains the report of a farewell to "Pastor Crossman," and welcome to his successor, "Rev. R. Pickup," at Concord, N.S.W. The farewell remarks were affectionate and appreciative, and the chairman, who is the vice-president of the N.S.W. Baptist Union, in making a presentation expressed the esteem in which the departing preacher was held by the home mission committee. "He understood that Mr. Crossman was leaving them to join another denomination—the Church of Christ. There was no feeling of envy in their hearts because he was taking that step, and they wished him God-speed." While the fraternal spirit expressed is appreciated, it is evident that it is a little difficult for our good Baptist brethren to realise that the people with whom Mr. Crossman casts in his lot make no claim to be either "another denomination" or "the Church of Christ," they protest against denominationalism on the one hand and being considered "the Church of Christ" on the other. They are simply Christians, disciples of Christ, and their congregations are of course churches of Christ. But the whole of these combined do not constitute "the Church of Christ," which includes all Christians. The term, church of Christ, can be scripturally used either of a local assembly of Christians, or of the whole body of Christ, but it cannot be rightly applied in designating some congregations of Christians as distinct from others. We rejoice to realise that "the Church of Christ" is far larger than the movement within the Church consisting of congregations pleading for a full return in doctrine and practice to the Christianity of the New Testament. And in pleading for this we plead for a return to the New Testament usage of the expression, church of God or church of Christ.

The Best Day.

Each day finds a hero,
Each day helps a saint,
Each day brings to someone
A joy without taint;
Though it may not be my turn
Or yours that is near—
"Each day is the best day
Of somebody's year."

Spiritual Aspects of the Restoration Movement.

J. Ernest Allan.

The New Testament church emphasised the place and purpose of the divine ordinance of Christian baptism. The religious world has spent much time in controversy about the doctrinal aspects of the action, subject and design of this rite, and often failed to view it as a divine means of growth in spirituality. Jesus never instituted a non-spiritual ordinance, and in Christian baptism there is a spiritual message and meaning; for it is something more than the outward act of immersion, it being the inward act of complete and loving obedience to the teaching of Jesus. "He that believeth and is baptised shall be saved," "Go disciple all nations, baptising them in the name of the Father, Son and the Holy Spirit."

The Restoration Movement is the result of an earnest desire on the part of good and true men to restore the "ancient order of things." This desire led to the restoration of true and simple teaching and practice of baptism.

It was through a process of spiritual evolution that our noble pioneers emerged from the false to the true teaching of this all-important Bible truth. They cherished the teaching of tradition and custom which had substituted sprinkling for immersion, and many tears were shed by those Christ-loving men when they were urged to abandon the false for the true. It is reported that the two pioneers, Andrew Monroe and Thomas Aekerson, burst into tears when they realised that a plea for primitive Christianity logically involved the abandonment of infant sprinkling.

Thomas Campbell and his illustrious son Alexander, along with other pioneers in America, loved and revered the teaching and practice of sprinkling, and even after the publication of the famous "Declaration and Address" they taught and practised sprinkling as a scriptural requirement. The famous slogan "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," led to a reconstruction of their views on this important Bible subject. The logic of the slogan was irresistible and unassailable, and it brought these noble men to abandon error for truth. The origin of the restoration movement can be traced to Scotland, and to the work of two brothers, R. and J. Hallane. These men were godly and cultured preachers of the gospel, being loved and esteemed by all. They had willingly given up a fond and cherished belief in infant sprinkling for the simple Bible truth of baptism—immersion. Prior to his going to America, the young student, Alexander Campbell, had met these two Christly men, and their influence and teachings helped to mould his life and character.

When the pristine beauty and simplicity of the way, why, and when of baptism

burst upon the minds of these noble men of Scotland and America, they unhesitatingly obeyed the word of the Master. The Hallanes were baptised in 1808, and the Campbells, their wives, and others, were baptised by Mathias Luce, on June 12, 1812. This act of complete obedience meant a deepening of their spiritual lives, for complete surrender to a spiritual truth must produce spiritual results. The movement commenced by these pioneers has emphasised the need of the penitent believer's obeying this beautiful truth of the New Testament; and throughout the literature of the movement there is an earnest and insistent appeal for the spiritual aspects of the ordinance. This is the result of prayerful study of the New Testament. When we consider the relationship of this subject to apostolic terms of salvation, *i.e.*, John 3: 5; Mark 16: 15, 16; Matt. 28: 19, 20; Acts 2: 38; 8: 35-39; 16: 31-34; 18: 8; 22: 16; Rom. 6: 1-6; Col. 2: 12, it is evident that the ordinance was more than a formal act of immersion.

The baptism of Jesus (Matt. 3: 13-17) furnishes evidence that spirituality is related to the ordinance. The reverent attitude of Jesus in coming to John. The reverential words, "Suffer it so now, for thus it becometh us to fulfil all righteousness." The approving voice of God, "This is my beloved Son, in whom I am well pleased." Would Jesus have obeyed and God approved of a non-spiritual ordinance? No! Jesus came to do right, and God's approval is upon the spiritual things of life. The baptism of Jesus was surrounded by the atmosphere of spirituality. The commission of our Lord to his disciples in Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 45-49, is full of spirituality, for the words of Jesus "are spirit and life." It is impossible to dissociate spirituality from his life and words. "All authority is given unto me in heaven and earth." "Disciple all nations, baptising them in the name of the Father, Son and Holy Spirit."

"Repentance and remission of sins," etc., are the terms of the commission which deals with the spiritual needs of man; for without the gospel and its salvation there would be no spirituality.

Again, in Acts 2: 38 we see the question of baptism so inseparably linked to repentance, the name of Jesus Christ, remission of sins, and the Holy Spirit, we at once conclude that baptism must have had a deep spiritual significance in the minds of Peter and the rest of the apostles. In the story of the eunuch and his conversion (Acts 8: 26-40), when Philip "preached unto him Jesus," we learn the eunuch was anxious to obey: "See, here is water; what doth hinder me from being baptised," and was immersed upon confession of his faith in Jesus Christ, and he went on his way rejoicing. Baptism is here associated with the

preaching of Jesus, confession of faith, and the reception of joy, and while the incident teaches us the way of baptism, it also reveals its relationship to the spiritual life of the candidate. Read Rom. 6: 1-6; Col. 2: 12, and see how the apostle Paul likens baptism to the death, burial and resurrection of Jesus Christ. The obedient soul passes through an ordinance which is symbolical of the sublime and spiritual story of Calvary. Baptism is a death to sin. "Baptised into Christ." "Buried with Christ." As Christ was raised from the dead—so we also might walk in newness of life. What a sublime ordinance! Walk in new world and life—the spiritual realm: meaning new desires, new associations, new visions, new interests, new inspirations, new aspirations, new relationship to God as the Father, Jesus as the Saviour, and the Holy Spirit as the Comforter. Surely that which is likened to death and spiritual resurrection is in itself more than the cold formal "going into the water and coming up out of the water." The pioneers of the Restoration Movement believed it to be more than the outward act, and in their advocacy of the Bible way—immersion—emphasised the Bible teaching of Gal. 3: 27, "For as many of you as were baptised into Christ did put on Christ," and that the putting on of Christ meant the putting on of spirituality. This movement to restore primitive Christianity has been wonderfully blessed of God, and its faithfulness to Bible truths and Bible spirituality is the cause of such a blessing. This great Bible theme of Christian baptism must be preached "in season and out," for it is one of the neglected truths of God's Word. As the pioneers of the first century of our movement emphasised the truth, may we—upon whose shoulders the mantle of responsibility has fallen—be as zealous and faithful in our presentation of the "old paths" to the people of the twentieth century, and in directing the mind of man to the Bible truth of Christian baptism as an act of loving obedience to Christ; may we also emphasise that such obedience leads to the Christly path of spirituality.

"When we walk with the Lord,
In the light of his Word,
What a glory he sheds on our way!
While we do his good will,
He abides with us still,
And with all who will trust and obey.
"But we never can prove
The delights of his love,
Until all on the altar we lay;
For the favor he shows,
And the joy he bestows,
Are for them who will trust and obey.
"Then in fellowship sweet
We will sit at his feet,
Or we'll walk by his side in the way;
What he says we will do,
Where he sends us we will go,
Never fear, only trust and obey."

Men have a superstitious idea about reading the Bible. They carry texts as Indians carry amulets, thinking that God will bless them to their good. The mere reading of the Bible, or carrying texts, will do no good. A man may own a farm, and yet go to the poorhouse. His land must be cultivated.—Beecher.

Preaching a Reformation.

Bible School Lesson for February 28, 1 Samuel 7: 3-17.

W. C. McCallum.

The degradation of Israel before the enemy reached one of its lowest levels in the rout at Eben-ezer. It was a broken and cowed people in which Samuel had to stir up the national conscience and develop a national spirit. Verses three and four give us a summary of his reforming message. This is a report, not of one discourse, but a statement of the message set forth in many discourses, in admonitions, and in conversations through the long years of disgrace following the disaster from which the Israelites failed to save even the sacred ark.

In his work as judge, Samuel is said to have gone in a circuit to Bethel, Gilgal, Mizpah and Ramah. This was not a very extensive circuit, but it was central, and the influence of Samuel would have ample opportunity to extend throughout all Israel. It is very probable that his work of preaching reformation was carried on in somewhat the same way. He was in the vigor of life, a strong man by natural endowment and mighty in that strength that comes of intimate communion with God. The task demanded a strong man, a patient man, a man of faith. Samuel was all this, yet even then his sturdy strength must have been sorely tried before he began to see results from his preaching.

The message of this reformer was a very simple and direct one. He knew the weakness of his people, and steadily pointed it out until conviction took the place of any wounded pride or self-satisfaction that may have been present. No reformation can be satisfactory that does not go simply and directly to the root, to the real cause of the trouble. A good deal of enthusiasm can often be aroused in favor of various expedients for solving the social sores in our midst, while the true reformer who points directly to the organic cause of it all has difficulty in obtaining a hearing. People who are eager for schemes of social betterment frequently spurn the message for a deep and true repentance, which alone can right the wrong.

Samuel's plea.

Samuel pleaded for (1) A wholehearted return to God, (2) A single service of him, repudiating Baalim and Ashtaroth. He promised that if they did this God would deliver them out of the hands of the Philistines. "With all your heart." This has been the demand of the Spirit in all ages. God loves, but with a love that makes demand. The divine love is no mere sentimentalism, but a love that demands a like love in return. "Give me thy heart." Can God ask any less? "With all your heart." No one that really knows God could expect to serve him with less. "Serve him only." Divided worship showed a divided heart. The unity of Israel had been found in their

worship of the one God. This unity of worship impaired, resulted in a weak front to the enemy. The gods they were to abandon were "foreign" not in the sense that they were from Moab, Philistia, etc., but because they were not the gods of Israel. They belonged to the people they had dispossessed, and who remained in many places in the midst of Israel until suppressed or absorbed. With the land, its fields, its vineyards and olive groves, they had taken over the worship of the Canaanite. The temptations of success have always been more dangerous than the trials of adversity. Willingness adversity had welded Israel into a strong people, while it took long centuries of struggle to get them to overcome the temptations resulting from their prosperity. Business success often leads a man to divide his worship between the God of his first love and the god of this world. "Serve him only." This alone is satisfaction. "He will deliver you." The promise is conditioned upon the most thorough change in their way of doing. There are some who say that the Scriptures frequently appeal to the lower motive, that a man ought to do right for right's sake without considering reward. This idea arises often out of an inadequate grasping of the demand upon which the promise is conditioned. If Israel returned to the Lord with all their heart and served him only, then there would have to be something more present than a hope of deliverance from Philistia. Such a change could be made possible only by a sincere repentance, and this goes deeper than any idea of reward.

A national day of prayer.

Samuel's reforming work was crowned by the great gathering for prayer at Mizpah. It was a prepared people that gathered. They were ready to pray. Sometimes one is impressed with the formal atmosphere about the services of an appointed day of prayer. It is when the people are ready to pray and come together, not simply because they are called, but to pray, that the day becomes one of great blessing. A sense of need lies at the root of prayer, and the deeper this sense of need, the more earnest the prayer. This sense of need, brought home by a great crisis, divested the prayers of the empire, on the first Lord's day of this year, of formalism, and made them the cry of a great people to that One who alone can help and truly guide. When the crisis is past, may God teach the nation that he is needed as much in prosperity as he is in danger or disaster.

The first part of this remarkable meeting at Mizpah was the humiliation, the national confession of sin. The people were penitent. The preacher had not now to labor to

move them to repentance. This had been done. All Samuel had to do now was to lead them in their prayer, to show them the way to the throne of God's grace. Only a man of prayer could do this, but Samuel had been a man of prayer from boyhood. It is no accident that men are found to save the people in the hour of need. The foundations of their successful leadership have been laid patiently years before the crisis came.

"We have sinned against the Lord." They symbolised their confession of sin and penitence by the pouring out of water, and showed its genuineness by their fasting. In this national day of prayer we have confession coupled with the prayer. Thus it should always be, whether it be the many that pray or the one. It was the publican that cried "God be merciful to me a sinner" that was justified rather than the self-satisfied Pharisee. Only the people that are consciously in the right should dare to pray for victory, and then only after their conviction of the rightness of their cause has been reached through humiliation and searching of heart.

The deliverance.

"They were afraid of the Philistines." The Israelites were very poorly armed. When Saul began to organise resistance to the Philistines, very few had any swords or spears, because the Philistines had prevented any smith from plying his trade in Israel, the Israelites being compelled to go to the Philistine smiths for any work they wished done. It is no wonder then, that the people told Samuel not to cease to cry to the Lord for them. In response to Samuel's prayer a very violent thunder-storm threw the superstitious enemy into a panic. They had seized the time of the sacrifice, the hour of solemnity and quiet, as the advantage; time to attack, and they would understand the thunder as the direct visitation of the God whose worship they were about to interrupt and desecrate with bloodshed. The Israelites took advantage of the panic of the enemy to such good purpose that they were not only put to flight, but a number of border towns were recovered that had been taken from Israel.

The subduing of the Philistines was only for a time. The statements about the results of the victory must be understood with some modifications. Later, Samuel is told to anoint Saul that he might deliver Israel out of the hand of the Philistines. There was a Philistine garrison in the heart of Israel. As we have already noted, Saul's men were poorly armed, owing to Philistine restrictions. We are told that there was a war against the Philistines all the days of Saul, and he and his three sons were finally killed in a battle against them on Mt. Gilboa, away in the north of the country. We should bear in mind, however, that Saul did not have a centralised kingdom. The scattered tribal character of Israel's organization still existed, and the oppression or the freedom from it that affected one part may not have affected the other, yet they were all within the borders of Israel.

Daily Manna.

Cyprus R. Mitchell.

Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or not.—Ex. 16: 4. See also Mark 1: 35-37.

Religion means fellowship with an unseen personal reality or it means nothing; anything less is not religion. The heart of true religion means living in the presence of God; one writer puts it, "practising the presence of God."

The serious thing about us moderns is that we do not brood enough, whether at leisure or at work, on the divine character of Jesus, and on things spiritual and eternal. Religious meditation seems to be among the lost arts. Had the disciples brooded over the great thoughts of their Scriptures, Jesus might not have had to sadly say, I have many things to say unto you, but ye are not able to receive them yet.

It is not that we do not brood so much as it is that we do not brood on the "things more excellent." When we brood it is on hopes of gain, on our lack of success in getting recognition from the world; we let our thoughts dwell upon life's flaws; and upon the little human weaknesses and infelicities in human organisations. Paul exhorts us to meditate upon the things of praise and virtue.

True religion lives in the "inmost depths of conscience, in the secret recesses of the soul, where life communes with the divine will and the universal order." Not only is it communion with God, but it is daily renewal. As Amiel goes on to say, "piety is the daily renewal of the ideal, the steadying of our inner being, agitated, troubled, and enlittered by the common accidents of existence." The great French mystic calls this spirit of reverie and brooding the "Sunday of thought."

"In these moments of *tele-a-tele* with the infinite, how different life looks! How all that is usually occupies and excites us becomes suddenly puerile, frivolous and vain." At such moments, how everything becomes transformed! "Divine moments, hours of ecstasy, when thought flies from world to world, penetrates the great enigma, breathes with a respiration large, tranquil, and profound, like that of the ocean, and hovers serene and boundless like the blue heaven! Moments of irresistible intuition in which man feels himself great like the universe and calm like a god! From the celestial spheres down to the shell or the moss, the whole creation is then submitted to our gaze, lives in our breast, and accomplishes in us its eternal work with the regularity of destiny and the passionate ardor of love. What hours! what memories! The traces which remain to us of them are enough to fill us with respect and enthusiasm, as though they had been visits of the Holy Spirit."

One reason why Jesus had so much power with God is that it was his wont—his practice—to have these divine *tele-a-tele*s with his heavenly Father. It was after one of these precious seasons, Luke tells us, that he selected his twelve disciples. It was from one of these wonderful seasons in the presence of God that Jesus went to his knockings and tortures before the Sanhedrin and before Pilate. He went so often to talk with God that the disciples knew where to find him; for he went to "the spot," and there he used to pray—it was at this sacred spot that Judas knew where to find him when he betrayed the Son of man. It was at these sacred seasons that angels ministered unto him. Let me emphasise this point; it was because of the fact that Jesus constantly waited upon God that he was enabled to overcome the trials of life—the same trials and bitternesses that we have to experience. He often spent the "whole night in prayer." But we are like the disciples whom he reproached in the Garden of Gethsemane, we "cannot watch one hour" with him, and that out of a whole week. I do not mean so much that we do not come into the house where prayer is wont to be made, but that we sleep while he through the Spirit prays, and he turns to find us slumbering, unconscious of what is going on in his soul.

To experience true and rich communion with God we are in need of help and guidance. These God has provided for in the pages of his holy Book, the indwelling of the Holy Spirit, the service of his church, and the lives of our fellows. From the sacred Scriptures we can learn of how he has dealt with his people in days gone by; thus he will deal with us. The Bible "contains light to direct you, food to support you, and comfort to cheer you. Christ is its grand subject, our good is its design, and the glory of God is its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It involves the highest responsibility, and will reward the greatest labor."

The main thing about the Bible is the character of God himself, revealed through his prophets, and uniquely through his Son, Jesus. Hence *personality* is the chief thing to learn in the study of the Scriptures. That is, we must not learn the mere words of it—ungodly men are often familiar with its words—but we must learn to understand the *meaning* of the life of Jesus Christ, as revealed in sacred writ, for the Bible is a guide book on how to live. Jesus said to his disciples, I am the Way, the Truth, and the Life; no man cometh to the Father but by me. He that hath seen me has seen the Father. Jesus means that his own life and his own character is the supreme explanation and revelation of God's life and character.

Prayer and the study of God's Word are the means by which we grow in grace and the knowledge of our Lord and Saviour, Jesus Christ—daily prayer, and daily meditation on God's Word. No man ever thinks of trying to eat enough at one meal to sustain him for the work of a week. So it is in the Christian life; we must gather our manna daily, even as did the children of Israel. It is the way of God's wonderful universe, and his ways are always best. He governs with merriment hand, Jehovah's provision for having the Israelites gather their food daily was not only physical, but it also had a spiritual significance. Listen again to Jehovah's instruction to Moses, and catch the spiritual provision: "The people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or not." What kindly interest! What jealous wooing! Jehovah, in order to have them think constantly of him, gives them just enough for each day as it came. It meant keeping them close to him, but they knew it not; it was the means for saving them worry, but they knew it not. No anxiety about how to keep their food, nor how to carry it here or there, but Jehovah supplied it fresh for them each morning. So it is with us, we worry and we waste our powers over how to get and how to store, not what is needed for the present, but what we do not now need, or what we simply want in a future that might never come. Little or no sin ever comes out of the struggle for the bare needs of life; but the heinous sins of life are born from the over-reach for luxury and the display of vanity. We chide, as Martha did, saying, Lord, bid Mary that she get more out of the life of mere eating and drinking. But Jesus ever reproaches such chiding by answering, The spiritual is the better part—the part that cannot be taken away. What blessed comfort in the answer of Jesus!—the part that will not pass away, the part that no man can take from us! This means that those wonderful dreams born of silent meditation, constant devotion to the dictates of conscience, prayer and study of the life of the spirit, are to remain when the fashion of material things passes away and is forgotten.

God is daily showering about our pathway spiritual manna; he sends only enough for the present need and time. Let us learn of him day by day, learn from the ministries that he brings within our reach, and from the pages of Holy Writ, seeking the illumination of the Holy Spirit.

"Lord, what a difference one short hour

Spent in thy presence will avail to make!"

What heavy burdens from our bosoms take!

What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower!

We rise, and all the distant and the near

Stand forth in sunny outline, bright and clear!

We kneel, how weak! we rise, how full of power!

Why, therefore, should I do ourselves this wrong.

Or others, that we are not always strong!

That we are ever overborne with care;

That we should ever weak and heartless be,

Anxious or troubled, when with love we pray,

And joy and strength and courage are with thee?"

Our Position

Considered in the Light of our Debt to the Past.

A. W. Connor.

Standing by Sychar's well in the days of his flesh, Jesus said, "Lift up your eyes and look on the fields," and urged his disciples to the waiting tasks by reminding them of their debt to the past: "Other men labored, and ye have entered into their labors."

It is characteristic of man alone that he can enter into, enjoy, and transmit the results of the labors of the past. He can comprehend a historic fact. He builds up a literature, develops great ideas, and creates great institutions. These are the fruit not of a single life, nor of a group of contemporary lives, but of the cumulative efforts of mankind. Each generation enters into the labor of the past. This is a law of life. This principle operates in the religious sphere as well. Jesus himself, though unique and divine, appeared in a great religious succession, and built upon the foundation of the prophets of God. The New Testament is a natural sequence, and is built upon the older revelation in the Jewish Scriptures. So, our movement is the result of the cumulative efforts of many reformers. We are debtors to the noble protesters against arrogant Papal claims. Wycliffe and Luther are ours. John Knox and the sturdy covenanters are ours. The Puritans and their plea for liberty are ours. The apostolic simplicity and missionary fervor of the Baptists are ours. Wesley and his evangelical and evangelistic fervor are ours. We are debtors to all. But my present task is a narrower and simpler one. The "other men" of our theme are the fathers in the restoration movement.

What have we inherited from them? How shall we appraise it in the light of present day conditions and needs? Answering these questions, something of our "Historic Position" will appear.

The past is incomplete, and appeals to us that it may be perfected. It has accomplished much, marched far and fought valiantly, but its greatest achievements are only beginnings, and its victories only a prophecy of final triumph.

The Bible.

We inherit from the past a certain attitude toward the Bible. The origin of the movement was in a consuming desire to exalt the Word of God. Dis-satisfaction with human authority and unauthorised departures from original Christianity impelled them forward. This found expression in the famous aphorism of Thomas Campbell, "Where the Bible speaks we speak, and where the Bible is silent we are silent." They were possessed of a conviction that Christianity was a final revelation, and that the authoritative expression of that religion is found in the New Testament. This was to them the authentic depository of our knowledge of the Lord and his will. This made them a people of the Book, and bred

in them a spirit of reverence. From them we received the thought that "The Bible and the Bible alone is our only rule of faith and practice."

From this they advanced to their rejection of alien authority expressed in human creeds, as tests of fellowship and bonds of union. They opposed them as being divisive in their results, as narrowing unduly, by unauthorised impositions, the door into the church. They saw also that they tended ever to become substitutes for the word of truth. The emphasis of the fathers was on the faith that saves, even faith in a person, our Lord Jesus Christ; the living personal divine Christ of God. They believed that putting Christ in his right place, he would bring them right in other things. Their creed was "Jesus is Lord."

What shall we say of this inheritance today? Surely this we must live by the same principles. Religious bodies have largely come to emphasise the same thing. Let us be loyal, where the Lord's will is clearly revealed, and in such essentials seek in obedience to reach unity. Let us cherish our liberty, where Christ has left us free. Let us be as our fathers, a people of the Book, exalt the Word, and crown Jesus as Lord of all.

A restored church.

We acknowledge our debt to all reformers, but from our fathers we inherit a practical ideal of a restored church. Restoration rather than reformation is our watchword.

"Back to Christ"; "Back to Jerusalem." This thought came to our fathers: That which was essential to the faith of the New Testament church must have its place in the church to-day. Let us build again on the old foundations, the walls torn down. They believed that the antiquity of principles was of more importance than ecclesiastical organisation; the present possession of truth of more value than the method of transmission; the stamp of likeness to the New Testament model of more value than the imprimatur of sacerdotal ancestry.

We have not dreamed of, nor have we started a new denomination known as "The Church of Christ." We have sought to build up congregations of believers in Christ with "no creed but the Christ, no book but the Bible, and no name but the divine."

The tragedy is that this very effort to get back upon the ancient foundations has seemingly produced just another denomination. As to this, we feel that we can only God, in unquestioning loyalty to his Word, and leave results to him. Is the old man not proffer to man in the very words of the authority has it been closed, or may we be hindered? We may and do recognise the

Christian character of all who love and serve the Lord Jesus Christ, while at the same time insisting upon the expressed word and way of the New Testament in making Christians. The old epigram, "We are not the only Christians, but seek to be Christians only," defines our position. Hence our plea for restoration of the apostolic church in doctrine, ordinance and life. What shall we say of this inheritance? Is it worth cherishing? If so, how shall we make it more effective? We must seek to eliminate the secondary and the unessential in our message. Everything that obscures the regnant Lordship of Jesus must go. We must realise deeply that the proposal for a pure Christianity is made most effectively by its practice.

We also need a deeper recognition of the fact that to restore the ancient church demands more than doctrinal consent, or outward conformity in ordinances. Christ must rule in our hearts by faith, and the spirit of the New Testament brotherhood be manifest. All indifference and practical infidelity must go, purged out by a deep spiritual revival among those who have learned the secret of prayer by companying close with Jesus.

The old watchword is still the one for today. "Back to Christ"; and then with him as leader, the Word of God as our fiery pillar, and the cross as our banner, forward to the work of world evangelism. We dare not yield our position here, because the need of the hour is that of a restored church and an exaltation of Jesus to his rightful throne.

Christian unity.

We inherit from them our understanding of the nature and duty of Christian unity. The movement was born out of the bitterness of sectarian strife. The "Declaration and Address" was an ironcon. John 17 with its deep holy emotion and passionate pleading had gripped them. In its light they saw that a union, not purely "spiritual and invisible," but external and visible, must come before the gospel would have its world victory.

The apostles' plea in Ephesians 4, with its appeal for "one Lord, one faith, one baptism," was also potent in forming their ideas. Prayer and plea together—the former revealing the need, the latter the basis—made them mighty advocates of this great truth.

Times have changed, and we, their children, make the same plea, when the heart of the people is vibrant with the holy desire for unity. Time will not permit the stating of the innumerable signs of this happy change. The greatest impulse has come from the church's "far-flung battle line," on the mission fields. A new method, and new points of emphasis may be called for, but the message must still be the same. How inheritance? What remains for us to do that we may carry on to completion the work so well begun? Surely not by weakly yielding our convictions of truth. Not the least of the pressing duties is this: We must keep and foster, and exhibit, the temper of unity

among ourselves. The fault is not in our plea, nor yet wholly in those appealed to, if we do not plead as successfully as we could wish. It is oftentimes in ourselves. Those who cherish such a faith as ours must manifest a practice in harmony therewith or stand condemned. Those who espouse such a sacred cause must possess in great measure the spirit of Christ, which is the spirit of love. Therefore let us seek to manifest the spirit of Christian unity as perfectly as we present the theory. We must also seek to understand better the unity we seek. Not sameness or uniformity. Mistake here will be tragic. This part of our message is vital. Let us more earnestly endeavor to "keep the unity of the Spirit in the bond of peace," then shall the message go forth with power. To possess the spirit of faction is to merit the contempt of all thinking men.

Evangelism.

We inherit from our fathers an inspiring example of heroism, and devotion in evangelism. A Bible people must be an evangelistic people. World evangelism was seen to be the ultimate end in view: "That the world may believe." The gospel must be taken to all. The word must be the divine leaven to meet and permeate the complex problems of to-day.

We are called by a needy world, by a faltering church, to true evangelism. The emphasis must be on the vital truths of the kingdom. Preach Christ. With our words

must go our deeds. The gospel of the good Samaritan will win when theory fails. Love will triumph when logic retires baffled. What remains to be done beyond this emphasis on practical Christianity?

Let us pray. This is what our Lord did. Let our churches in earnest, unceasing prayer call upon God. Let the Lord behold a people filled with his own passion, united in the spirit and purpose of his great intercessory. Who shall measure the result of this?

Let us preach. This work of restoring the ancient church is begun; we are waiting for no one's permission to do this work. Do we believe? Our evangelism, our missionary enthusiasms, our sacrifices for the spread of the gospel, are our answer. Our service is the measure of our faith; our sacrifices, the proof of our devotion.

Let us plan. This message is the one for this land, we believe. Now is the time to preach it in every community. Come back to Sychar's well, whence we started. Feel the throbb of the compassionate heart. "Lift up your eyes and look on the fields." Lift them up again, this time to his face. He speaks. "Go ye." "Give ye them to eat." "The night comes when no man can work." The Master bids us go. The needy world beckons. Let us hasten to a service that shall not be void of the sacrificial spirit. God speed his truth.

those who suffer. The utility of such measures may be estimated by the absence or existence of poverty, slums, and destitute asylums. Judged by this canon the conclusion is compelled that a big blunder has been made. The purpose in view may be all that is good, but the methods adopted are altogether at fault. At a dinner recently given by the Pawnbroker's Association in New York, the chairman, Mr. Abraham Levy, spoke of the company as the benefactors and hearers of the burdens of the poor. Probably he believed what he said. The methods; increased cost of living, monopolies to question. In like manner Governments and commercial concerns err in their methods, increased cost of living, monopolies, the excessive taxation, and the enormous expenditure on the protection of trade routes do not solve but tend to accentuate the problems of the age. Attention is being given to man's environment. The common belief is that man's surroundings are responsible for a great deal of pauperism—that man is the plaything of his environment. A better environment, a better man, a kind of automatic improvement. It were indeed foolish to think that by putting a pig into a drawing-room the beast would observe the rules of etiquette; rather would it convert the drawing-room into a pig-stye. The question is, How are surroundings to be improved? By the abolition of poverty, the cessation of oppression, reduction in the cost of living, higher wages, the repeal of the Defence Act, etc., etc.? or does the solution lie in a changed man? The condition of humanity may be improved only as the principles of righteousness are put into operation. Holy Writ provides the solution to the problem: "Seek ye first the kingdom of God and these things—things to eat and drink and wear—will be added." The principles of this text go right to the root of the problem. The trouble is in self not in surroundings. Put first things first, and all other things necessary will follow, as night follows day. The kingdom of God and righteousness are not primarily bread and butter, but obedience to divine law is the only sure guarantee of an adequate supply of such. A man after God's heart declared: "I was young, but now am old, yet I have never seen the righteous forsaken or his seed begging bread." There is apparently a significant relationship between righteousness and raiment—the kingdom of God and daily bread. Marcus Aurelius wrote, "All human affairs are connected with the divine." Therefore what God hath joined together let no man put asunder.

A Home Song.

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."
Yes, that is true, and something more:
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.
But every house where Love abides,
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

—Henry Van Dyke.

First Things First.

George P. Cuttriss.

In all countries the problems of work and wealth, poverty and progress, and the many issues that arise out of the consideration of these subjects, are forcing themselves upon the attention of those eager and earnest for the betterment of the masses. Master minds are engaged in investigating these problems with a view to ascertaining their causes and providing a solvent. That which at first appeared to be a remedy when submitted to the test proved to be but as bubbles in the air. The would-be-benefactors of the masses have been trusting in a broken reed to deliver the people from existing social ills and inequalities. Their thoughts have been centred on the secular. The prevailing idea is that the production and distribution of wealth can effect the improvement. If all had sufficient to eat, drink and wear, more would be content and happy. Man's scheme is based upon the theory of secular sufficiency. Faith in man, in material and in money. Even the church, which is beginning to bestir herself from her condition of inactivity, is looking to political and social organisations to solve the problem. The result is that the life of the church is largely moulded by the secular and is influenced by business interests. It is the palpable duty of the church to leave her impress upon all existing institutions. Dr. Arnold declared that the work of the church was not done

so long as social and political institutions were exempt from its influence. The absence of Christian principle in public affairs is very costly to any country that boasts of its civilisation. If the church cannot Christianise commerce, then commerce will commercialise the church. The church should capture the social movement and divert it into right channels. If she neglects to do this, she runs the risk of being converted to cold commercialism. The principles of righteousness are as obligatory in commercial as in Christian life. In these days nothing seems so sacred as business, nothing so secular as religion. The vast physical energies of the age are chiefly directed not in producing the Christian citizen, but in the production of things to eat, drink and wear. The individual aim is to procure for himself the largest possible proportion of necessary commodities produced by the general effort at the cheapest possible cost with a view of securing the highest possible prices. Never was the spirit of competition so keen as it is to-day. This condition of affairs which spells poverty, and progress, is condoned by the powers that be. Much money is spent to protect business interests. In fact it would appear that this is the chief purpose of all social and political measures. At the back of this activity and administration is the evident effort to better the lot of

Foreign Missions.

Notes from the F.M. Executive.

Mrs. Filmer and family expect to leave Sydney for Pentecost by the April steamer. They are much benefited by their rest in South Australia.

There are still about four of our girls in the home of Soonderlali, Poona, India, not yet allocated for support. Early application should be made for these.

Brethren corresponding with our New Hebrides missionaries should take note that the Burns-Philp steamers now leave Sydney for these islands only every other month. The next boat is expected to leave about April 1st.

Bro. Watson writes from Shrigonda, India:—"The church services continue to keep up in attendance. We have had as many as twenty Christians at the Lord's Supper with us. Of course, there have been visitors among them."

Two of our lady missionaries—Miss Tomkin, of Shanghai, and Miss Thompson, of Harda, India—are expected home on furloughs in the near future. Miss Tomkin expects to reach Australia before Easter. Miss Thompson has booked her passage by the "Mongolia," which leaves Colombo on the 14th inst., and is due in Melbourne about March 1st.

A resolution of appreciation of the labors of Bro. A. C. Rankine in the missionary cause has been placed upon the minutes of the F.M. Executive Committee. Right from the inception of our organized foreign work Bro. Rankine has been closely identified with the missionary cause. As secretary of the S.A. Committee, and later as a member of both the Victorian and Federal Executive Committees, he rendered excellent service.

Despite a decrease in the attendances at the Melbourne Chinese Mission (this because of war and financial depression) there are encouraging features connected with the work. "We have some fine Christian men," the secretary writes, "who, we are sure, will be much used in service. They have only been Christians about twelve months, and are already taking an active part in the church. We ask your prayers on their behalf."

Two "evangelical school masters" are needed at Shrigonda, India. These men, Bro. Watson says, would spend half time at school, and half time visiting amongst the people to tell them of Christ Jesus. The cost of each of these in the working of a station would be 25/- per month. This would pay rent for a house, and provide a preacher and family to work there. The Executive have authorized Bro. Watson to engage one such helper. Is there not a brother or a sister who would like the privilege of supporting the second man? £15 per year will cover the expense. Let us hear of some disciple who will undertake this.—J. I. Mulford, Acting Secretary.

Efficiency.

F. T. Saunders.

Business men are familiar with the individual known as the "efficiency expert." He comes into an office and examines every department, does more than audit the books, and advises where changes may be employed which will increase efficiency, and make every department tell. He is the super-accoutant. He "speeds-up" the whole business.

I heard recently of a large missionary society which called into its office such a man. He was to examine the whole administration. What is wrong with our finances? What is wrong with our methods? What shall we do to prevent waste on our mission fields? In short, what is the matter with us?

How many churches have used the services of an efficiency expert? How many need him?

The efficiency expert may not be applicable as a person to the church. But an efficiency committee surely is needed. That is the place where the missionary committee comes into action. The expert first ascertains the purpose of the business. What is it trying to do? That is the question for the church. What are we trying to do? The charter says, "Go into all the world and make disciples of all nations." That is clear and explicit. There is no need to search to discover its purpose. How many are going?

The biggest factor in the missionary enterprise, apart from God, is the home church. And it is in the home church that the biggest waste occurs. Employ a missionary committee in your church to increase your efficiency in fulfilling the purpose of the Founder. The committee will ascertain what each department is doing, and will show what it might easily do. It will supply that knowledge of the work on hand that will call out all the resources available to accomplish the task.

At Work Once More.

We arrived here on November 10, and have been busy getting the house ready for home and work.

We have been visited by the Stephen J. Corey Commission, including not only Bro. Corey, but Prof. W. C. Dower, of the Department of Sociology in Transylvania University, and R. A. Doan, a prominent business man of Ohio, who is accompanied by his wife and son. We have had some delightful and helpful conferences with the resulting from their visit will mean much for our work in the future.

I was able to arrange an interview for the Commission with Count Okuma, the Premier, who gave us an hour of his busy life very graciously. He spoke very highly of what Christianity had done for the women

of Japan. He is a friend of the missionaries. He is a broadminded statesman, and the Grand Old Man of Japan.

Last Sunday morning we had a union communion service with the Commission, and the attendance was about 250. Bro. Corey spoke to us about the greatness of our task as something that is a challenge to us to do our best, and that calls for the best that is in us, and also of the power which is adequate to its fulfillment. It has done us good to meet with many missionary and Japanese friends again. The Japanese Christians welcomed us. We rejoice to find so many "faithful" to their Lord.

Last night about fifty missionaries and Japanese attended a banquet, at the close of which was a conference with the Commission on various topics relating to mission work in Japan. The writer was chairman.—P. A. Davey, Tokyo, Dec. 8.

Christmas on Pentecost.

We broke up school on December 20th, and ran down to Epi and met the steamer. Thus we received our Christmas mail. The steamer people were not obliging enough to give us our goods, as they said they were covered up. This was fortunate, for coming home we met a tremendous sea at South East Point Amhrim. In this sea the "Sunbeam" proved to be a perfect duck. True, the rudder needs enlarging, which will give more control. That will not take long when once we have the material.

On the 24th we took a crowd from here, and picked up others along the coast until, leaving Ranwady, we had eighty-six people in the "Sunbeam," and eleven in the dinghy behind. We pulled the launch ashore at Batnappi, which was easy work with over one hundred people to help, and then walked to Kumriang, where we recently built the iron school, for the combined "opening" and "Christmas" festivities. There were six or seven hundred people present. We first examined those to be baptised, and then went to the pool, where twenty-one were "baptised"; we then came back for our meeting. As the building would hold only about two hundred, we had three sittings. The teachers and I sat the whole thing out, and gave about five or six addresses to every sitting. Thus we had several hours of it.

On Monday, 28th, we killed a bullock for the Southern people. Between three and four hundred people gathered here. Fourteen were baptised, and then we had our meeting, after which we played games till dinner. In the afternoon I married three couples, and then in the evening we had the magic lantern.

Bro. Chappell came down here just after last mail, and brought four young fellows for training. They are all doing well. One of them is one of the finest natives I have yet come across. Three of our students went back with him as teachers. The training work is going ahead nicely. We reassemble (D.V.) next Tuesday. Christian love to all.—F. G. Filmer, Pentecost, New Hebrides, Jan. 2, 1915.

College of the Bible.

The College will resume work on February 17. There will be some rearrangement in the teaching of secular subjects. Mr. R. T. Pittman has been secured as teacher of languages and other subjects for classes preparing for matriculation. Bro. Pittman was one of the first to enrol as a student in the College of the Bible. During his course he did most excellent work. After gaining the College diploma, he proceeded to the Melbourne University, where he has studied for the past three years. Our brother has had a distinguished University career. In 1914 he qualified for the Diploma of Education. He intends to pursue his studies for the Arts Degree for a part of 1914. On the recommendation of the Head of the University Training School, he obtained a position on the staff of the Church of England Grammar School. He would have had no difficulty in securing a place on the staff of one of our leading schools, but preferred to use his abilities in the interests of our own College. We are sure that the result will be for the good of our men. Miss Sims, B.A., will act in the capacity of visiting mathematical teacher. We are confident that this will be our best year; we have now better arrangements than ever before for teaching of secular subjects.

We have pleasure in recording the recent passes secured by our students at the December examinations.

Junior Public Examination.

S. C. Curtis passed in English, History, Arithmetic, Algebra, and Geometry.

D. Wakeley passed in History, Arithmetic, Geometry, and with distinction in English.

B. W. Wendorf passed in Algebra, Geometry, Latin, and with distinction in English and History, thereby completing the Junior.

H. J. Patterson passed in History, Algebra, and Geometry, and with distinction in Arithmetic.

E. J. Siver passed in English, History, and Algebra.

During the conduct of the examination E. C. Sherar, one of our candidates, volunteered for service in the motor ambulance, and immediately sailed for the front per s.s. Kyarra.

Senior Public Examination.

The following have passed in both English and History:—J. Clark, A. Garnett, H. Patterson, L. Redman, E. J. Siver, J. Whelan.

The following have passed in English:—L. Anderson, V. Blake, W. H. Hinrichsen.

The following have passed in History:—D. A. Cockroft, W. R. Hibbert.

Matriculation.

Miss L. Redman, who entered the College of the Bible after passing the Junior Public Examination, is now entitled to matriculate, having passed in English and History at the Senior Public Examination.

L. McCallum, by passing in History at the Senior Public Examination, has also qualified for matriculation.

TOTAL OFFERINGS FROM CHURCHES DURING 1914, INCLUDING ANNUAL OFFERING GIFTS FROM INDIVIDUALS.

New South Wales.	
Auburn	£t 18 10
Banzelaw	1 0 0
Belmore	1 17 6
Bongawallaban	1 5 9
City Temple	18 5 0
Conley Vale	5 16 0
Chatswood	1 0 0
Enmore	22 5 3
Gulgandra	2 0 6
Hornsby	49 10 5
Hurstville	1 6 6
Inverell	5 10 0
Janees	2 0 0
Nillabak	0 7 0
Blisbome	2 1 0
Lisville	0 10 0
Lismore	5 9 8

Marrar	2 9 6
Mareeville	1 16 0
Merewether	1 12 6
Moroe	23 13 6
Mosman	3 7 2
North Sydney	2 7 3
Paddington	3 6 0
Petersham	12 5 6
Seven Hills	0 10 0
St. Peters	0 16 0
Taree	10 19 6
Tyalgum	1 0 0

New Zealand.	
Ashburton	£t 10 10
Auckland, Dominion-road	5 10 0
Auckland, Ponsonby-road	6 5 0
Burbridge	1 18 0
Dunedin	8 5 9
Dunedin South	2 7 6
Dunedin, Tabernaclc	1 0 0
Gisborne	1 0 0
Gore	6 0 0
Hastings	3 0 0
Haleo North	1 0 0
Invercargill	5 7 6
Kaitianga	1 0 0
Lower Hutt	0 5 0
Mataura	1 1 9
Mornington	5 0 0
Nelson	6 15 6
Oamaru	3 0 0
Onehunga	3 10 0
Palmerston North	0 2 6
Petone	1 15 0
Spring Grove	6 5 6
Takaka	2 1 0
Te Arai	0 18 0
Timaru	1 0 0
Wanganui	1 10 0
Wellington South	4 7 6
Wellington, Vivian-st.	5 5 0

Queensland.	
Bonmah	£s 16 3
Brisbane	6 0 0
Bundamba	2 0 0
Charters Towers	3 9 6
Eel Creek	0 10 0
Gympie	1 17 6
Ma Ma Creek	5 7 0
Marburg	1 5 6
Maryborough	1 18 0
Meringandah	0 6 0
Mount Walker	6 5 0
Roma	10 10 0
Rosevale	8 2 9
Rosewood	2 5 0
Toowoomba	1 1 0
Wooroolin	0 10 0
Zillmere	1 8 0

South Australia.	
Alma	£t 3 3
Balaklava	10 2 4
Brews	1 0 0
Bordertown	19 17 3
Butler	0 2 0
Cottonville	1 10 3
Cropton	4 18 6
Edison	70 0 0
Goolwa	0 6 6
Groote-st.	46 12 6
Hanley Bridge	0 11 0
Honley Beach	10 11 6
Hindmarsh	25 15 0
Kersbrook	1 4 3
Koolba	5 16 3
Lipscomb	0 5 6
Lochiel	4 2 6
Long Plain	12 0 6
Mallala	2 10 3
Maylands	4 18 8
Milang	11 4 9
Mile End	4 19 0
Murray Bridge	1 4 0
Naracoorte	0 17 6
Norwood	27 8 0

North Adelaide	8 15 3
Owen	2 14 0
Pillana	0 2 6
Port Pirie	5 12 9
Point Stuart	3 19 6
Prospect	3 0 0
Queenstown	5 10 0
Senephore	9 3 4
Strling and Aldgate Valley	12 2 0
Strathalbyn	2 12 0
Timby Bay	1 13 6
Unley	4 19 0
Walkerville	0 16 3
Wallaroo	6 7 9
Williamstown	1 5 0
York	10 5 0

Tasmania.	
Cave-side	£t 7 0 0
Hobart	7 1 0
Lamcesston	3 0 6
New Ground	1 10 0
Norfolown	0 10 0
Nubeena	1 7 0

Victoria.	
Ascot Vale	£t 8 6 6
Ballarat	6 16 6
Bayswater	1 0 0
Bendigo	2 11 6
Berrick	19 2 0
Bet Bet	8 10 2
Blackburn	1 7 0
Boort	7 7 9
Box Hill	3 16 0
Brighton	14 13 6
Brin	4 2 0
Brunswick	1 16 0
Buninyong	1 0 0
Burnley	1 10 9
Carnegie	1 9 6
Cheltenham	8 2 0
Chinese Church	5 16 7
Colac	2 6 1
Coolang	0 6 0
Cosgrave	0 18 0
Dandenong	5 4 5
Doncaster	9 17 6
Drummond	1 10 0
Dunmunkle	0 15 0
Dun-ly	1 8 2
Emerald	1 0 0
Emerald Town	1 0 0
Fairfield	0 10 0
Fitzroy	4 15 8
Footscray	0 14 9
French Island	1 1 0
Gardiner	2 13 0
Geelong	7 10 0
Gordon	0 12 6
Hampton	5 1 6
Harcourt	5 5 3
Hawthorn	42 19 6
Hor-sham	1 15 0
Jumbuk	1 5 0
Kanica	0 4 0
Kew	1 12 6
Kyneton	3 13 6
Lake Rowan	1 0 0
Lancefield	0 10 6
Lillmar	2 0 0
Lygon-st.	53 6 6
Malvern	2 3 6
Maryborough	2 2 0
Meredith	1 10 0
Middle Park	8 4 0
Mildura	1 5 0
Montrose	2 2 0
M-reland	4 0 0
Newmarket	2 13 9
Northcote	2 0 0
Norby Fitzroy	8 15 0
North Melbourne	1 5 0
North Richmond	3 11 8
Pakenham	1 10 0
P. Bannet	12 17 0
Prahran	5 10 0
Presdon	1 14 3
Re-l Hill	6 13 0
Shepparton	6 15 0
South Melbourne	4 2 0
South Yarra	6 15 0
St. Armand	1 13 0

St. Kilda	6 11 0
Stawell	0 15 6
Surrey Hills	6 47 9
Swanston	104 10 3
Swan Hill	0 15 0
Taradale	4 10 0
Terang	5 17 6
Wallalla	10 10 0
Warrambold	10 10 0
Warracknabeal	0 12 0
Warragul	2 0 0
Williamstown	2 0 0
Windsor	3 5 1
Wonga Park	0 10 0
Yarrawonga	1 5 0
West Australia.	
Brookton	2 16 0
Claremont	0 5 0
Collie	0 10 0
Kalgoorlie	1 16 0
Perth	4 5 0

Maylands	2 19 0
Narrogin	0 17 0
North Perth	0 15 9
Northam	3 11 0
Perth	5 0 0
Subiaco	0 5 0

The College Board of Management desires to thank the brethren throughout Australia for the financial support given during 1914. It is gratifying to note the growing interest, and to find the brethren increasingly willing to help this great work. The year now commenced will bring its difficulties, not the least of which will probably be financial, but we believe that the brethren, realizing the tremendous importance of our College, will not allow the work to suffer for lack of the necessary funds.

Robt. Lyall, Chairman.
W. C. Craigie, Treas.
C. Hardie, Secretary.
Reg. Enniss, Org. Sec.

FREMANTLE.—On Wednesday night we had an address on Christian Baptism, and at the close three sisters were baptised. They were received into fellowship the following Lord's day morning. This was a fine meeting. Bro. Taylor delivered a good address. Fifty-six men and boys were present. The Junior Endeavorers had a good meeting at 10 a.m., forty-five members present. Bro. Herbert Cole also had a good meeting with the Claremont church. We were pleased to have Sisters, Mrs. F. Carr, Mrs. Clegg, and Bro. Ernest Sirdson back with us again, restored to health.—E. G. Warren, Feb. 3.

Queensland.

WEST MORETON CIRCUIT.—Meeting throughout the circuit are well maintained. Since last report we have had special blessings, manifest in the Lord's adding three to his church. Evangelist Way has been paying us a visit. His stay was much appreciated. He has helped the Home Mission interests much while with us. We are especially grateful to Bro. Wm. Hinrichsen, of the Bible College, for his valuable assistance while home on his vacation. He held services at Rosevale, Mt. Walker, Coleyville, Rosewood, and Silverdale.—C.A.P.

ANNEXLEY.—On Lord's day, Jan. 24, Bro. Nightingale gave us a suitable message on Home Missions. At night Bro. Laing preached. Bro. Nightingale gave his farewell message at the mid-week meeting on Jan. 27 to a good gathering. At the conclusion of the meeting Bro. Olsen made a presentation to Bro. and Sister Nightingale on behalf of the members, as a small token of the esteem in which they were held. Bro. Nightingale suitably responded. We wish them every success in their new field. Last Lord's day Bro. Olsen exhorted acceptably. Bro. T. Martin preached on "The Cross."—A.R., Feb. 3.

MOUNT WALKER.—Our meetings are keeping up well. We were pleased to have a visit from Bro. Way on Jan. 24, who exhorted the church, and also preached the gospel on Sunday and Monday evenings. As a result of Bro. Way's preaching two Sunday School scholars confessed Christ, and two candidates were baptised on Sunday evening, Feb. 1, by Bro. Pratt, who gave a very earnest address on "Christian Baptism." Bro. Way also preached at Coleyville to a full house.—A.W.R., Feb. 2.

TOOWOOMBA.—One confessed Christ on Sunday, Jan. 24, the wife of the man who confessed Christ a fortnight before. Since last report there have been three additional, one by obedience and two by restoration. Last week Bro. Davis spent a day at Willoughby, and conducted a gospel service at night. The attendance was good. Meetings were well attended yesterday. Bro. Davis spoke on "The Coronation of the Messiah." Bro. and Sister Davis sang a duet appropriate to the address. Our Young People's Society has adopted a girl in India.—A.W.F.

New Zealand.

POINT CHEVALIER.—On Tuesday, Jan. 19, a social was held in the public hall to celebrate the success of the Bible School in having secured sixty scholars on the roll and in attendance. A happy time was spent. After a bountiful supper Bro. W. Greenwood, superintendent, called upon Bro. A. Perkins, secretary of the S.S. Advisory Committee, to present the prizes. Bro. Perkins is Sunday School superintendent and has done more than any one man in Auckland to build up the Sunday School work. Three hearty cheers were given for Bro. Perkins as an expression of thanks for his interest in the school and for the social which he had so generously provided. A jewel box was presented to Sister Leah Welch, who after two years' faithful service had to serve up the work. She has entered the work at Richmond. Her place is being ably filled at present by Sister Mrs. Harris. One pleasing feature of our school work is that from twenty to thirty of the scholars are present at the gospel service every Sunday morning. They sit in the front seats and join heartily in the singing.—May Greenwood.



Correspondents are requested to condense their reports as much as possible.

Tasmania.

LAUNCESTON.—On Jan. 31 our meetings were well attended. In the morning Bro. Swain gave his Home Missionary appeal, taking his text from Rom. 10: 1. In the evening he spoke on John 6: 44. Two made the good confession. On Monday afternoon an enjoyable tea was given at the George to say farewell to Miss Florrie Swain, who has been in the city for about twelve months, and is returning to Melbourne. Mr. Lewis, on behalf of some of the members, presented her with a small token of regard. Mr. Swain returned thanks on his daughter's behalf. At the C.E. meeting we had our secretary, Miss Nellie Hodgson, again with us, after her holidays. The meeting was well attended, and fine interest was taken.—D. Davie, Feb. 4.

CENTRAL PRESTON.—On Lord's day, Jan. 24, Bro. Roy Hutton, from South Road, gave us a good exhortation from Eph. 4: 1. We purpose holding gospel meetings every other Lord's day. Bro. Hutton, sent us a plan with the names of six proposed speakers to take it in turns. We pray that God will bless the effort.—E. F. Howard, Jan. 25.

GELFVSTON.—Bro. Geo. Woolnough, from New South Wales, arrived here on January 7. A social was held the same evening to welcome him, wife, and daughter, to the district, the chapel being well filled. Bro. Ling, from Launceston, was present, and welcomed Bro. Woolnough on behalf of the Home Mission Committee, while the writer welcomed him on behalf of the church. Bro. Woolnough suitably responded. After a programme of singing and recitations, refreshments were served. We are thankful to the H.M.C. for securing an evangelist for our district. Bro. Woolnough has already proved himself to be a hard and earnest worker. The meetings are steadily improving.—E. Ashlin, Jan. 11.

NUBEENA.—The church held its annual picnic and dinner on New Year's Day, when a large gathering of members and friends assembled. On the first Lord's day afternoon of the month a baptismal service was held on the seashore, and a brother was buried in baptism. He was received into fellowship the following Lord's day. We are grateful to Mr. Bondham, of the Baptist Tabernacle, Hobart, who while on holidays in our dis-

trict took the evening service on the 24th, when the writer was absent. On this occasion the building was crowded, some not being able to get in. The work goes steadily on, and we take courage and pray and look for the time of reaping.—G.T.B., Feb. 1.

West Australia.

COLLIE.—The writer paid a week-end visit to Collie from 23rd to 26th January. Upon my former visit the new building erected at the suburban blocks for a Bible School was opened. The brethren have begun to hold weekly gospel meetings in the building. This means two gospel meetings conducted by the local brethren. Last Lord's day a fine meeting was held in the central building in the morning. At the evening meeting at the suburban blocks, Bro. H. Whitaker conducting, the little building was crowded. At the day the Bible School picnic was opened. On Monday the Bible School picnic was held. I have been greatly impressed with the district. There is no recent evangelist in Collie.—H. Urquhart Roger.

BUNBURY.—Meetings are encouraging. We baptised Bro. Raiback's daughter, Violet, on the 17th. Bro. Raiback spoke morning and evening on the 24th. His messages were helpful.—H. Urquhart Roger.

SUBIACO.—Our Sunday night services are very fine, audiences large, and interesting, thoughtful services last Sunday and Monday were very successful. Relief fund and also local poor will benefit materially by the effort. We are working under our Home Mission Committee in the early Sunday morning Sunshine League. A one of the church posters, Bro. Dyke. He was some years he has been away in isolation, but his wife will live here now. Our former pastor at Subiaco, Bro. Dyke, is taking shape, and we hope on day. Its opening will coincide with Home Mission Sunday, and we view it as true Home Mission work.—A.W.C., Jan. 27.

WELLINGTON SOUTH.—Owing to the wet weather the Bible School picnic could not be held at Seaton Park. A pleasant day, however, was spent by the scholars in the school-room. Sunday was our last day in the old chapel, and we had extra good attendances all day. In the morning R. A. Wright gave a very appropriate address, reviewing the past history of the church. During the present week a working bee is busy moving the furniture, etc., over to the new building. We will meet in the school-room for a few weeks until the chapel is completed. On Wednesday in the new school-room Sister Davis was married to Mr. Olski.

NORTHERN UNION.—We opened preaching services at Pt. Albert on Sunday, Jan. 24, about seventy being present. The brethren were delighted with the prospect. It is some years since gospel preaching was carried on at Pt. Albert. The brethren, however, always meet for worship. We have now five preaching places in the Union, at three of which the attendance is from sixty to eight. Preparations are now being made for the local conference. We hope to have the Union represented at the College, Glen Iris, before the year is out. We look eagerly each week for the "Australian Christian"; everything must wait whilst we scan its pages, especially Victorian notices—W. G. Oram.

CHRISTCHURCH.—On Jan. 12, a farewell social was held, under the chairmanship of B. Langford. "Good-bye" was given to Sister Elsie Rhind, who is leaving home to train in Adelaide for the foreign mission field. Speeches were given by Sister Langford, and by Bren, Langford and McJarrow, being interspersed with musical items. A presentation was made to Sister Rhind by the church of a leather portmanteau, and by the Bible School, in which she was a teacher, of a fountain pen, which was suitably acknowledged in a short speech. Our sister sailed for Australia on Jan. 28—P.S.S., Jan. 30.

New South Wales

TAREE.—On Monday night W. J. Williams, after a prolonged illness, passed away, leaving behind a useful career for the Master. Our sympathy goes out to the bereaved. The chapel was the scene of a wedding on Thursday night last. The services on Sunday were very thinly attended, as are also all the week night meetings—T.T.M., Feb. 3.

INVERELL.—We had an inspiring prayer meeting on Thursday night, the subject being "The Unblotted Name." On Lord's day morning the writer addressed the church on "Holiness." Bro. Waters journeyed to Auburn Vale in the afternoon, conducting a meeting at that place. He occupied the platform again at night. We are arranging our morning readings now amongst the young men of the church. Our Bible School is showing good improvement—H. Wilson, Cust, Feb. 1.

LISMORE.—Since last report there have been three additions, one by faith and obedience, and two by letter from Enmore, Bro. and Sister Terry. The services at the Tabernacle have been well attended. Good interest is being taken in the gospel services. Last Sunday night Bro. Stevens spoke on the errors of "Millennial Dawn," exposing the false teachings of that sect, and making in this town and district. The representatives were challenged to openly debate the position, but refused. On anniversary day a number of Lismore brethren, under the supervision of Bro. C. Savill, went to Dunoon to commence the erection of a residence there for Bro. and Sister Terry. We believe Bro. and Sister Terry will do a good work amongst these dark-skinned brethren. We are deeply grateful to the Federal Foreign Missionary Committee for promising to loan us £50. The church held its annual meeting on Jan. 13. Reports were received from the various departments, which showed satisfactory results. There was in a very healthy condition. The building fund committee showed that £121 had been raised for the last few months, though £81 had been promised. It was expected that most of the bal-

ance would be in hand shortly. For this W. Davis is worthy of praise. Officers for the church were elected as follows: Elders: Bren, J. P. F. Walker, E. A. Parker, F. R. Furlonger, and E. C. Savill. Deacons: C. L. Savill, G. Riley, E. Savill, senr., J. A. Stevens, A. V. Terry. Deaconesses: Sisters: F. R. Furlonger, E. A. Parker, E. C. Savill, S. Stevens, C. L. Savill, M. A. Newton, M. Patch, T. Stratford, J. Campbell. Organists: Sisters: J. Moss and C. L. Savill. Officers: Bren, W. Stratford, G. Riley (convener), R. Campbell, S. Cook, M. Hancock, J. Furlonger, A. V. Terry.—Jan. 30.

NARRABRI.—Despite the heat our work has gone on satisfactorily. At a recent business meeting the church elected Bro. Stanley as treasurer. Sister Brennan is now Home Mission collector, in lieu of Sister McLean, resigned. Bro. Goulter has returned after a visit to his parents in Colac, Victoria. We are sorry to report the death of Bro. Kingston, senr., of Baan Baan. Our brother had attained the age of 72, and had been a loyal disciple of many years' standing. The end was sudden. We laid his body to rest in the Buggabin cemetery, the writer officiating. A family of grown-up sons and daughters are left to mourn. To them we extend our sympathy.—W. Waters, Feb. 1.

NORTH SYDNEY.—Bro. Gale, supported by Bren, Bland and Bardsley, presided last Sunday morning over a good attendance. Bro. Oldfield gave a most encouraging address on "Unity and Divinity." Bro. Oldfield conducted the gospel service, speaking on "What shall I do with Jesus?" Next Sunday's subject will be "The Unpardonable Sin." We are sorry that next Sunday will be our last opportunity, at least for a time, of hearing our brother. He has done a great and good work in this district.—C. T. Garrett.

BELMORE.—Good meetings have been the rule during the last few weeks. Since last report Bro. Edwards baptised his own son, and Bro. W. A. Smith's son, both scholars in our Bible School. Bro. Forbes was back again, and spoke at both his absence. Bro. T. Morrison preached. Yesterday Bro. Forbes was back again, and spoke at both meetings. We are glad to say that although we are still £12 short of the £100 aimed at, we are now clear of debt.—John Rodger, Feb. 8.

BORNSBY.—G. T. Walden exhorted the church on Sunday week, and Bro. Payne addressed the gospel meeting. This Sunday the president of the conference, Bro. A. Price, presided. Bro. Payne addressed both morning and evening meetings. Home Mission collection was £18/8/7, against the desired amount of £14/14; i.e., still more to come.—Thos. E. Rofe.

CHATSWOOD.—We had good meetings last Lord's day. The work is making steady progress. Our Bible School held its first picnic on Saturday, Feb. 6th, in conjunction with the City Temple, at Roslyn Gardens. A most enjoyable day was spent.—T. Bagley.

CITY TEMPLE.—All services were well attended to-day, with two splendid addresses from H. G. Harward at morning and evening meetings. Visitors included Sisters Palmer and Bardsley, from Port Pirie, S.A., and Sister E. Frankland, from St. Helens, and Sister Fox and daughter were received by letter from Lilyville. There was a splendid response for Home Mission offering to-day, viz. 10/10/-, and no shortage on the ordinary offering, which was over 40. The church and Lord's day School picnic was held on Saturday, Feb. 6th, at Roslyn Gardens. A most enjoyable day was spent.—J. C. Feb. 7.

ENMORE.—We had a thoughtful address from J. Saxby in the morning on Rom. 11:7. We had much pleasure in receiving into fellowship Bro. Payne, an immersed believer from the Old Country; also three sisters by faith and baptism. We were pleased to have several visitors. Bro. Hingworth is in Wagon, at the opening of the new chapel. His place was filled by Bro. Gile, and Sister's Organist, who spoke on "The Prodigal Son's Dream." The Home Mission collection amounted to £25 in the morning, with the evening's contribution to be added. At both the morning and evening services the Scriptures were read

by R. Whately, junr., who is leaving us shortly to take up studies at the College of the Bible, Melbourne. We rejoice to see in him another of our Emmore boys preparing himself for the ministry of the Word.—E. L.

MARRICKVILLE.—Our work is progressing satisfactorily. The attendance and interest at our evening services are especially gratifying. The evangelist will celebrate his second anniversary with this congregation in next Thursday evening. At our morning service yesterday P. McEwing made feeling reference to the late W. J. Williams. Our sympathy is extended to Sister Williams in her hour of sorrow.—C.C.S.R., Feb. 8.

South Australia.

MURRAY BRIDGE.—On Lord's day, Jan. 31, we celebrated our first Bible School anniversary. Bro. G. D. Wright, the State president, was with us, and his visit was much appreciated. The children acquitted themselves well in their singing. On Monday evening a public meeting was held, when short addresses were given by Mr. H. F. Abbott, the Methodist minister, and the writer. The superintendent in his report stated the fractional affairs of the school were very good, the number on the roll being 45, and he expected an increase for the beginning of our next year. The awards gained during the year were distributed, and the whole passed off successfully. On the 24th inst. our Sister Mrs. Wallis died suddenly. On the Tuesday we laid her remains to rest. Our sympathy is extended to our Bro. Ackland, of Stirling East, in the loss of their sister.—J.T.T., Feb. 7.

STIRLING EAST AND ALDGATE VALLEY.—One young sister, baptised last Thursday, was welcomed into the Valley church to-day. There was a small attendance at the evening meeting at Stirling. Two young men and one young woman confessed Jesus as Lord. First days of offering at the Valley was £14/4—T.E.

STRATHALBYN.—The work has been going along nicely. The numbers are increasing at our services, and we are having confessions. The anniversary services went off splendidly. On Tuesday we presented an egg stand to our esteemed Bro. and Sister Paterson, who are leaving us for Mount Barker. On Wednesday we gave our brother and sister a farewell social. The conference proceedings were very successful. Our Home Mission offering to-day amounted to £10/0. We had another fine audience present to hear the gospel to-night.—Arnold M. Whittenbury, Feb. 8.

MILE END.—We had the pleasure of extending the right hand of fellowship to four at this morning's meeting—two Sisters Bowden, mother and daughter, from the church at Norwood, and two by faith and obedience—Margie Peterson and Ernest Baker, boys from the Bible School. To-night at the gospel meeting a brother of Ernest Baker made the good confession.—M. Jan. 31.

LONG PLAIN.—We were favored with a visit from W. L. Ewers, of Balaklava, yesterday. In the morning he gave an excellent address on "The difference that ought to exist between a Christian and a non-Christian." In the afternoon he went to Avon, and led the Sunday School, and afterwards conducted a gospel service. Interest is steadily growing at Avon. In the evening Bro. Ewers spoke again on "What shall a man give in exchange for his soul?" The attendance was good in view of the trying weather. The visit of Bro. Ewers was much enjoyed.—D. J. Daniel.

TUMBY BAY.—We have had good meetings, with record attendance for ordinary Bible School on Jan. 31. A men's meeting on the same day passed off well, with hearty singing by a male choir and a good attendance. The annual business meeting of the church was held on Jan. 29, most members being present. Practically all officers were re-elected, and additional ones were appointed. The meeting also unanimously decided that we hold a mission at Tumby, when Bro. Ewers comes.—A.F.

FYRE PENINSULA.—D. A. Ewers is actively visiting this part to help the churches and to act

Southern Conference of Churches of Christ.

On Tuesday, Feb. 2, the Southern Conference was held in the Institute Hall, Strathallyn, when a good number of brethren arrived from Darling, Murray Bridge, Goolwa, Milang, and Point Sturt.

There were also many visitors from Adelaide, including Bro. Wright, Organising Secretary of the State Conference; Bro. Ewers, Organising Secretary of the State Conference; Bro. W. Taylor, President of the Sunday School Executive; and Bro. Wright, President of the Northern Conference.

The roll call showed that six churches were represented by eleven delegates. The reports from various churches showed that progress had been made in the district during the past year and all churches were in a healthy condition.

Sunday School work was warmly discussed, and many profitable suggestions were brought forward, giving in the South, and has taken rapid strides during the last few years. The Conference Committee will need to allow more time for its discussion next Conference.

Visitors were welcomed, and greetings received from State and Northern Conferences, and from Bro. J. A. Paterson. Bro. Gore gave a personal message, which was highly appreciated.

The President led the discussion of evangelisation in a splendid address, pointing out the necessity of presenting the family ties that exist in the church and making the isolated members realize they are still brethren of the one great family in Christ.

The Conference offering was taken up, and £14 in cash and promises was collected for Home Mission work.

The usual greetings were sent to the different district conferences, and our own South Australian boys at the College of the Bible, Glen Iris.

The following were the principal officers elected for the coming year: President, Bro. A. G. Rudd; Secretary, Bro. E. W. Wright; Treasurer, Bro. Murray Bridge; Secretary, W. Velland, of Point Sturt—Chas. E. Veres.

CONFERENCE NOTES.

There was a splendid representation of brethren from the State Conference Committees. This puts heart into the country churches.

Bro. Thos. Edwards has been a good president right through the year.

Despite the bad season, the brethren turned up to push on the Lord's work in the South.

There was not enough time for discussion on Sunday School work. A few years ago there was to plan for it on the programme.

Bro. Edwards' presidential address was good, and right on the point.

We are glad to hear of a few isolated members at the L.A. school have purchased a block of land, and are going to erect a chapel. We hope to receive them into our conference next year.

Bro. Thomas thinks that farmers' horses have nothing to do with the Lord's work, but run about doing the Lord's work. However, it is worth it, for each like a man in many respects, and unless he works, neither shall he eat. Bro. Thomas looks like a good worker.—E. V.

Correspondence.

To the Editor.

Dear Brother,—We are nearing Shanghai. The children seem to have lost all shyness, and are returning in good health. Mr. Macklin and myself did not do so well, and are considerably thinner and weaker, but the winter weather should soon pick us up. Our trip to Australia did us all good, but that was owing to us having the state of health on the English liner, and some good Chinese fellow passengers, and gave them literature, such as "The Church of Christ, by a Layman," "Green's History" tracts, etc. We have a very bright young business man on this part of the journey, and he is reading some of the literature I gave him. For over 25 years I have carried Scriptures, books, tracts, interesting to Chinese in religion and reform. No one can estimate the value of work done among the Chinese

residents of Australia by Christian workers Pauls and Timmes and Timothy, who he sent back to China, and evangelize the country.

If you remember me as a man from the back lots, you will consider that I did fairly well among the churches. It is hard to pose as physician, statesman, etc. etc.—Sincerely, W. E. Macklin.

ACKNOWLEDGMENTS. FOREIGN MISSION FUND.

Queenland Bible Schools (for Children's Day) Received by State Committee: Vernon, £10/0; Broom, £2/10; Rosevale, £2/10; Zillmere, £2; Albion, £1/2; Brisbane, £1; Gympie, £1/2; Sent to Federal Committee: Tannmore, £3/0; Bundamba, £1/5; Ma Ma Creek, £2/13/6. J. I. Mulford, Act. Sec. Fed. F.M. Exec. Com.

SA HOME MISSION FUND. Receipts For Month of January.

Subsides from Assisted Churches: Berri, £4 10/0; and Mundulla, £2/15/6; Southern Conference, £3/10/6; Goolwa, £5; Ungarra, 15/-; Butler, 7/-; Pillana, £1/2/0; Tumbly Bay, £3/13/6; Semaphore, £5; Woompoo, £2. Donations: Bordertown C.E. £1; Grote-Sister, £1/1/6; North Adelaide Sisters, 5/-; Wallara, duplex envelopes, £1/1/3; Cruston, duplex envelopes, 10/6; C.E. Union Living Link, £7/4/9; Grote-Sister, £3; Bordertown Brother, £1; Norwood Brother, 10/-; Murray Bridge Brother, £1; Mile End Brother, £2; Woompoo Bible School, £1/1/2.

Conference Promises: Redeemed—Henley Beach Brother, 5/-; Norwood Brother and Sister, £3; Grote-S. Brother, £5; Striding Brother, £1; Unley Brother, £5; Glenelg Brother, £1; Kadina Brother and Sister, £1; Hindmarsh Brother, £1; Norwood Brother, £1; Grote-S. Brother, £1; Norwood Brother, £2/5/-; Hindmarsh Brother, £1; Norwood Brother, £5; Kerriook Brother, £1.

Sale of Diaries, £7/18/3. Individual H.M. Offerings, £1/3/6. Total Receipts, £10/9/5.

Expenditure.

Salaries and Subsides to Churches, £145/7/3. Interest on Overdraft, Cluque Book, Bank Charges, etc, £2/3/6. Total, £149/9/6.

VICTORIAN HOME MISSIONS

Received for the Month of January.

Churches per Collectors: Taradale, £1/1/8; South Yarra, £2/2/3; Harcourt, 10/6; Emerald, 10/-; Ulm, 10/-; Lillimur, 1/4; P. Bennett, 12/6; Swan Hill, £2; Arnhem, £2/10; Boort, £1/9/3; Collingwood, £2; Kerbing, 10/6; Preston, £1/9/-; Montrose, £1/8/-; Oranburn, £3/13/6; North Fitzroy, 6/3/-; Box Hill, 16/8; Meredith, 18/6.

Churches, per Duplex Envelopes: Swanston, 5/10/11.

Individual Gifts: Mrs. T. W. Smith, Lygon-st., 4/4; Mrs. Orzell, Rosedale, 3/-; Mrs. Tissot, Window, 10/-.

Miscellaneous: Refund on D. A. Czekofski's Handborn C.E. Society, additional, £1/1/8; Aged Evangelists' Trust, £1/6/8; Moreland Bible Class, 10/-.

Assisted Churches towards Preachers' Support: Meredith, 12/-; Colac, £1; Ultima, £2; Lake Warradell, £1/10/6; Kyneton, £2/14/2; Boort, £1/0/8; Hill, £1/6/8; Let. Bet., 6/15/5; St. Armand, £1 met, £1; Wozni Park, 10/10; Warrnambool, £2; Taradale, £3/10/4; Maribongah, 10/-; Shepparton, £1/17/6; South Melbourne, 6/2/-; Moreland Conference, Free: Woddenburg, 19/18. Jumbuk, 19/5 10/-.

Total, £169/6/9.

Some money has also been received for the Annual Offering, which will be acknowledged here as we are able to give a somewhat complete list of the Annual Offering.

Treat, W. C. Craigie, 265 Lit. Collins-st., Melb Secretary, Thos. Hagger, 15 Walk-st., Coburg F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

Church, Grote-st., Adelaide, £2/8/-; Church, Bundamba, Qld., £1.

Obituary.

SPURR.—The cause of Christ has sustained a loss in the passing away just before the new year of our Sister Spurr, of Sassafras, Tasmania, she and her husband came to the latter State nearly sixty years ago, from Yorkshire, England, taking up farming pursuits in this district, where they have resided ever since. Our sister was about eighty years of age. From early life she served Christ. She was baptised by Bro. Wm. Moff; over thirty years ago, since when she has met with the church at Newground. She was a very happy and faithful Christian, taking a special interest in all church work. Though living at a considerable distance, she would be present on Lord's day, whenever circumstances would allow her. Half an hour before she died she sang the hymn, "When my life-work is ended." She was a good wife and a kind mother. She leaves a husband and a large grow-up family to mourn their loss. May we all so live the Christian life that we will

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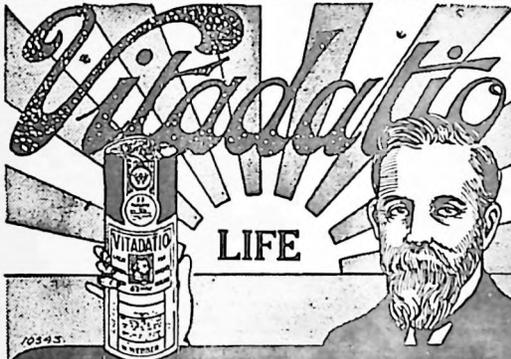
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meet in that better land where there will be no more partings.—W.B.

McPHEE.—On the evening of Dec. 28 Sister Mrs. Elizabeth McPhee, the wife of our beloved Elder McPhee, passed quietly away, at the age of 62 years. She had been a member of the church at Grote-st. for sixteen years. Many years ago she became an invalid, and for a long time received the constant care of her faithful husband and those who helped him care for her. She seemed stronger in recent years, but never able to get about very much. Her work was in her home, where she served God as a faithful wife and loving mother. She sought to show her children the example of a faithful Christian life. She will be much missed in the home, and our sympathy goes out to the loved ones heretofore. We laid her body away in the West Terrace Cemetery in the presence of a goodly number on the morning of Dec. 30. She hath done what she could, and has gone to a home where none will ever suffer. What a

glorious hope is ours in Jesus Christ! May the dear ones be comforted in the hope of meeting her at the Father's house. May they and we so live that we shall hear our Master say at last, Well done!—Jas. E. Thomas.

COSH.—Rose Alma Cosh, the much beloved daughter of Bro. and Sister G. Cosh, fell asleep in Christ on January 23, 1915, at the age of 29 years. She early gave her heart and life to Jesus Christ, and was baptized when scarcely ten years of age, at the Church of Christ, York, by T. B. Veres. For some years the family were connected with the church at the Semaphore, and there she was greatly esteemed for her beautiful Christian devotion. Recently Bro. Cosh and family moved to Unley, and united with the church in that suburb. Sister Rose Cosh has left the precious memory of a life consecrated to her Lord and Saviour, and the last words she uttered to her loved ones were, "God is love."—B. W. Huntsman, Unley, S.A.



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From the Field—Continued.

tend our annual conference. At the same time he is conducting missions at Ungarra, Butler and Tully Bay. We believe these meetings will be full of blessing to all, and are working to forward the Kingdom of our Lord. At noon each day a special prayer will be made for these missions, and on Wednesday, Feb. 17, a mission prayer service will be conducted. We ask all who are interested in the work on the Peninsula to join us at noon each day, and also in the prayer service on Feb. 17. The churches here are also conducting a postal evangelistic campaign throughout the whole district, advertising the mission and regular services, and also bringing our position under the notice of every household in the district. Our conference services will be held on Feb. 27 and 28, when, in addition to ordinary business, we will consider joint work with the Baptists, a delegation of Baptist brethren coming from Port Lincoln—A.J.F.

GROTE ST.—On Jan. 24 Bro. Huntsman exhorted the church. One was received into fellowship. On Feb. 1st Bro. Thomas exhorted. The Sunday evening gospel service was the best attended yet. Bro. Thomas preached one message on "Christ." An enthusiastic quarterly business meeting was held on Jan. 27, about 200 members being present. The services of Bro. Thomas as evangelist were retained, and the amount of 70% was pledged by the members to further the cause by engaging an assistant evangelist. We are endeavoring to further the cause of temperance in advocating closing the hotels at 6 o'clock. Bro. Thomas is taking an active part in the platform work. Meetings on Feb. 7 were good. There was a fine evening meeting, at which Miss Leatham sang. Bro. Thomas's subject was "What is the use of being baptized?" Our Home Mission offering amounted to nearly £20 throughout the day, which is very encouraging. Our Girls' Club started the year's work last Thursday, and the Boys' Club starts on Tuesday next. We sympathize with Bro. Thomas and family in the death of his brother through accident in Melbourne—T.M.G.

UNLEY.—The Literary and Debating Society reassembled last Tuesday evening, when Mr. Huntsman was appointed president, and Claude Charlick secretary. The next meeting will be an evening with the subject "Princess" by essay, song and recitation. This afternoon Mr. Huntsman gave the first of a series of papers on "Religions of Other Countries before the Adult Bible Class, the subject being 'The Book and Faith of Egypt'; these afterwards will prove very interesting. The Temperance Committee met to alter the streets for the personal house to house canvass on behalf of the early closing of liquor bars, and the ready response of volunteers for this work was very gratifying. This was "World's Christian Endeavor Day," and Mr. Huntsman conducted this evening "Christ's Call to Young People." There was a good turnout at all the meetings. The Home Mission offering to date is £24/10/10; the numbers responded well to the committee's appeal, and a pleasing feature was the large number who contributed.—P.S.M., Feb. 7.

COTTONVILLE.—The meeting for worship was largely attended to-day. Bro. Manning spoke on "The Ministry of Suffering." The Home Mission offering overreached the sum suggested by the committee. The gospel meeting held in the hall was also clearing. Three students of the Bible College were present. Bro. Thomas Nankivell, of Tully Bay, and Ken. Boudon took part in the service. It made a deep impression to see these young men who are prepared to give the strength of manhood to the service of our Lord.—J. HENSLY.

HINDMARSH.—On Jan. 31 we had good services all day. Three were received into membership, Bro. and Sister Hancock, from Ballkoola, by letter, and one young lady from the Bible School, who was baptised during the week. After the evening service a temperance meeting was held in the Reclining Hall. Bro. T. Adcock occupied the chair. Bro. Cuttriss gave the address. Items were rendered by the Robert-st.

chair. On Feb. 7, we took up the Home Mission offering. We are pleased to state that our appeal amount will be received, which was fixed at £30.—J.H.

YORK.—Splendid meetings to-day. Bro. Foot presided, and Bro. Fiedler exhorted. Home Mission offering was £13; we expect more. In the evening the writer spoke on "Why some people are not Christians." We held our Bible School on the 1st, at Unley Park. It is very promising on the whole. We have had a veritable bonfire on the side of class rooms. The writer conducted the funeral of the mother of four of our Bible School scholars yesterday. She confessed her faith in Christ as the Son of God, but through heart failure and other causes she was never baptised. She was called from this life at a moment's notice. We sympathize with the family.—E. J. PATERNISTER, Feb. 7.

GOOLWA.—Since last report our meetings have been good. Our C.E. has been reorganised and is in good working order. Our Young Men's Bible Study Class has been changed to a teachers' preparatory class, held each Tuesday. On Lord's day last, 30, the church was favored with a visit from Bro. A. Pearce, of Pt. Sturt, and Bro. Stoner, of Milang. Bro. Pearce presided, and Bro. Stoner spoke. Several other visitors had fellowship with us. In the evening Bro. Pearce preached. At the close a young girl from the Bible School, who confessed Christ a few weeks ago, was baptised.—A.M.L., Feb. 7.

CROYDON.—We had good meetings on Jan. 24. Bro. A. presided. H. J. Horsell spoke on Home Missions. We received into fellowship two young men who were baptised last Lord's day. Bible School attendance was 165 scholars. At the gospel service H. J. Horsell spoke on "Baptism"; four young women and one young man were baptised. On Thursday, Feb. 4, H. J. Horsell held a special service, after which six young women were baptised. On Lord's Day, Feb. 7, G. Duncan presided. H. J. Horsell exhorted on the New Testament lesson. Ten young women and one young man received into fellowship. Bible school attendance was 184 scholars; 100 in the church. At the gospel service B. J. Horsell preached "No more sea." Our H.M. offering to date is £18/10.—J.S.F.E.

MOONTA.—Since last report we have been having good meetings. All things are in a healthy condition. The C.E. and Bible School are doing well, and the Drop-in Bible Class is growing; 36 members present this afternoon. On Jan. 30, 36 met round the Lord's table. Bro. Cully presided, and Bro. Allan exhorted on "Christian Living." At the gospel service Bro. Allan gave a soul-stirring address on the "Divine Message." Two sisters who had previously confessed Christ were immersed. On Feb. 7, at the breaking of bread, it was present. Bro. Neil presided, and immersed in Holland, exhorted. The two sisters were baptised. Schola's contribution to Home Missions, 9/6. Bro. Allan gave a splendid gospel address on "A Study in Faith." Home Mission offering for the day was £10/0/0.—B. Marsh.

KADINA.—On Jan. 25, the Kadina Methodist C.E. Society was with us, when we had a splendid meeting. On Wednesday last Miss Elsie M. Dean, funeral took place. Thursday afternoon in the church members. Miss A. Johnson, one of our members, is at present in the hospital. At the worship meeting Frank Cornelia made a strong appeal for the Home Mission offering in the evening Roy Raymond gave a splendid message. "The good that was not good day evening we held our half yearly meeting. On Thursday reports showed that there has not been much progress for the past six months. There have been Allen J. Webb of Richmond, Victoria, to take up the work of evangelist. Sister Wright is not able Frank Cornelia spoke. In the evening we held a memorial service for our Sister Miss Dean.

There was a very large attendance.—Jas. H. Thomas, Feb. 7.

QUEENSTOWN.—The midweek service on Jan. 27 was fairly well attended. Bro. Brooker spoke on the subject of "Spiritual Depression." On Sunday, Jan. 31, we had Sister Hill and Sister G. Leslie with us again. Bro. Filiteroff presided. Bro. Hawkes addressed on 1 John 1: 1-10; 2: 1-10. In the evening Bro. D. A. Ewers preached on "Simon Peter, lovest thou me?" Bro. Brooker and wife were away at Strathbally anniversary services and the Southern Conference. On Feb. 7, Bro. and Sister Brooker were back again. Bro. Lawson presided. Bro. Brooker addressed on Home Missions. In the evening Bro. Brooker preached on the subject "Behold I stand at the door and knock," to a fair audience.—H. Watkins, Feb. 7.

Victoria.

ST. ARNAUD.—One young man confessed Christ on Sunday evening.—D.M.C., Feb. 7.

TARADALE.—There was a good meeting this morning. Bro. Coventry, from the Bible College, spoke morning and evening, in the absence of Bro. Wakely, who is laid aside through illness. We had four new scholars in the Bible School. The Home Mission Collection amounted to £5. All departments of the work are in a healthy state.—Jas. Jackel, Feb. 7.

STAWELL.—We had good meetings to-day, especially at the gospel service, which was a special service for men. Two young ladies who recently confessed their faith in Christ were baptised.—W. J. Williams, Feb. 7.

NEWMARKET.—We had good meetings yesterday. Bro. McLean gave a searching address at the 11 a.m. meeting, while Bro. Emnis (Conference President) gave a fine gospel address at night. Home Mission offering amounted to £6/1/- for the day. We expect to reach our appointment.—J.H.M., Feb. 7.

HAWTHORN.—Since Bro. Rankine left us three weeks ago, our meetings are keeping up well. For two Lord's days Bro. Main preached the gospel to interested audiences. Bro. Abercrombie is filling that position for the next three weeks. The last two weeks we have received five to our number by letter.—T.H.V., Feb. 8.

BRIGHTON.—There were good meetings all day, and splendid interest. This morning Bro. Moore gave a discourse upon "The Doctrine of Retribution," and this evening preached from the text "In beginning—God." This was a very powerful address. Last Thursday we had a social gathering to bid farewell to Bro. and Sister McCance, who are leaving for a country district. Bro. McCance has for some time been in charge of our work, and has done excellent work. We are to hold our half yearly meeting on Tuesday evening next.—R.P.C., Feb. 7.

MELBOURNE. (Swanston-st.)—We had a particularly good time on Sunday, members turning out well for Home Mission day. Bro. Franklyn ably presided, and Bro. Harger, our State Evangelist and Secretary, delivered an eloquent men taking up address. The H.M. offering was ten times up, and amounts to £110, which is a record for the church. We had a splendid meeting at night, when Bro. Franklyn spoke on "Some present day hindrances to faith." On Wednesday night we had a very nice social evening in honor of Mr. and Mrs. Leslie Mitchell, who have recently been united in matrimony.

CARLTON. (Lygon-st.)—We were pleased to have with us on Lord's day morning Bro. and Sister P. A. Dickson. Bro. Dickson gave a fine exhortation. Bro. Skinner, Junr., who has come to Melbourne to enter the Training College, was received by letter from Coovero. A splendid audience gathered at night to hear S. G. Griffith Mission offering 50/0 for our friends to £60, and will be further increased.—J.M.C.

CARNIFING.—On Monday, 1st, the Sunday School held their annual picnic at Darling. A pleasant day, favorable air, good attendance, and extensive programme combined to make the day

ture a great success. Last Lord's day morning C. Anderson gave a nice address. Good meetings.—D.G., Feb. 8.

HOOT—The meetings to-day were excellent. The Bible School is still increasing. At the close of the gospel meeting, the young man who last Sunday confessed his Lord was buried with him in baptism. We have had electric light installed in the chapel, which is a decided improvement.—A.T.L., Feb. 7.

GARDNER—Our meetings have been very well attended. Several new members have come to this district, and intend to join the church here. On Sunday, Feb. 7, we had a visit from A. Wilson, who presided and addressed the church. Our Home Mission offering amounted to £4/15/3—F.J.S., Feb. 8.

ULTIMA—The brethren here are struggling in a death grip with drought and misfortune. Three families have been forced to leave their homes and go elsewhere until the drought breaks. Some brethren, who are new settlers, are suffering very much. Although prospects are so dark, the brethren are optimistic and show much Christian fortitude. We find much comfort in our worship meetings, which are well attended.—D.A.C.

SWAN HILL—We had a large gospel meeting on the 31st. A good hearing was given to the message. Our circuit motto is, "Twenty souls and a second preacher for 1915." A second preacher is badly needed, as the opportunities are great in this new district. The church members are enthusiastic in their efforts to secure another preacher, for all feel that he will be the salvation of the circuit. We are sorry to report that Sister Moffat is away in Melbourne, sick. The Young People's Club is much alive, and doing good work.—D.A.C.

COLLINGWOOD—We had inspiring services yesterday. Bro. Phillips, from Fairfield Park, presided at the Lord's table. Bro. Young spoke on the "Compensation of Discipleship." We were pleased to have Bro. Coward back with us. The gospel service was very largely attended, and Bro. Young's message was well received. Bro. Duncan, late of South Africa, a past choir leader, has kindly come to our assistance in the singing. Next Sunday we take up our offering for Home Mission work.—H. Norman, Feb. 8.

Here and There

Owing to pressure on our space, several items of news had to be held over.

Gov. Everett, 102 Johnston st., Fitzroy, is now secretary of the Fitzroy Church.

Alan J. Weld, of Richmond, Victoria, has received and accepted a call to the Kauling church.

The Victorian General Dances will meet on Wednesday next, 17th, in the lecture hall, Swanston-st., from 10.30 a.m. All sisters welcome.

G. H. Browne, of New South Wales, has been enjoying a holiday at Red Hill and Geelong, Victoria. He made a pleasant call at the Austral office.

We regret to learn that Mrs. S. G. Griffith has had to undergo a rather serious operation. We are glad to be able to report, however, that her sister is making satisfactory progress towards recovery.

Gifford Gordon took G. Chandler's place at Geelong last Lord's day, and spoke to large and appreciative audiences. We regret that Bro. Chandler has been compelled to rest for a few weeks.

The Musical and Educational Festival being arranged by the Victorian Bible School Union promises to be a feature of this year's Conference. The opening will be held in the Melbourne Town Hall, not the Auditorium as first stated.

All reports for the Victorian Women's Conference should be in not later than March 17th. Secretaries of sisters' meetings are kindly asked to summarise all reports, and make as brief as possible.—L.R.

An interesting discussion took place at the quarterly officers' meeting in Swanston-st. lecture hall on Monday evening last, following a paper by Bro. A. A. Ley, junr., on "Church Organisation." The essayist made a strong plea for more business methods in our church work.

E. J. Goodwin is recuperating at the Semaphore, Adelaide. He expects in a week or two to go to Point Lonsdale, Victoria, for a few weeks, there to be fully restored and fitted for work. On the 31st of last month the mouse at Mallala was brightened by the advent of a little daughter.

A. G. Day, with Miss Jessie Welster, of Lygon-st., as organist, and Miss Bice, of South Australia, as soloist, will commence a tent mission at Warargah, on Feb. 21st. This has been arranged for by the State Home Missionary Committee. Brethren everywhere should pray for this effort.

Intercessory services are being held each weekday (Saturday excepted) at 1.30 p.m. in Scots' Church, Collins-st. For the week Feb. 15 to 19, these services will be in charge of preachers of the Churches of Christ. It would be good for all the brethren who possibly can to attend these services.

Special music has been arranged for the Musical Festival at the Melbourne Easter Conference, and a supply of music forwarded to each school taking part. Will superintendents please arrange for those chosen to commence practice right away? Final rehearsals will be held next month at Lygon-st.

At a recent meeting of the College Board of Management, application was made on behalf of the sons of two preachers for admission to the College for secular work. It was resolved that such should be admitted for secular work at ordinary Bible Course rates, this being the practice of similar colleges.

The annual offering for Home Missions was taken up in all the churches throughout the Commonwealth and Dominion last Lord's day. If any member failed to give then it will not be too late next Sunday. Every member should participate in this great united effort to save the people of the home land.

At the 1st Victorian Conference a number of promises were made of gifts to Home Missions; some of these have not yet been redeemed. As the books will close for the Conference Balance Sheet on February 28th, it would be good if all who made such promises would send to the Treasurer, W. C. Craigie, 205 Little Collins-st., this month.

We are pleased to notice that at the recent examinations of the Victorian Normal College for Sunday School Teachers, two of our teachers passed. Miss Vera Blake, of South Yarra, passed with credit in "The Art of Teaching: Theory; Session III," and Miss Mary Shill, of Northcote, passed in "Biblical History and Geography: Session I."

The first meeting of the Victorian Preachers' Association for this year was held at Swanston-st. lecture hall on Monday, Feb. 8. There was a record attendance. A delightful tea was graciously provided by the Swanston-st. sisters. R. Emmiss and T. Hagger expressed the feelings of appreciation of the preachers. Mrs. A. R. Lyall and J. J. Franklyn responded.

All notices of motion for the Victorian Women's Conference must be in the hands of the Secretary (Miss Rometch, 50 St. Vincent-st., Albert Park) not later than March 17th. Will delegates begin to collect one penny per year per sister-member for Conference and Executive expenses, the same to be sent as soon as possible to the Treasurer, Mrs. Hayward, 74 Cameron-st., Moreland?

A. George Saunders, one of our "Australian boys," laboring as a missionary in the Philippines, will pass through Sydney and Melbourne soon on the way to S.A. On Monday, 15th inst., at 8 p.m., he will speak at the City Temple, Sydney, and on

Wednesday, 17th, at Swanston-st. chapel, Melbourne. His story of the Philippines work will be well worth hearing. Sydney and Melbourne members please take note.

Mr. J. J. Franklyn, who is going to South Australia to assist in the "Early Closing of Liquor Bars Campaign," intends to leave Melbourne by the express on Monday, 22nd inst. A reception will be held at Grote-st. church the following evening. During the cruise he will visit all the towns north of Adelaide to Port Augusta, addressing meetings nightly. He expects to return in time to preach at Swanston-st. on Sunday, March 28th.

"P.Y.M.," the official organ of the Perth Y.M.C.A., in its issue of Dec. 21, contains a good photograph of Bro. W. B. Blakenore, and the following appreciative paragraph concerning him:—"There is no warmer friend of the Young Men's Christian Association than Mr. W. B. Blakenore, B.A., the President of the Council of Churches. At our annual gathering he proposed the vote of thanks to the Governor, and took advantage of the occasion to say quite a lot in praise of the Association."

The question of the early closing of liquor bars in South Australia is becoming lively. At a great open-air meeting in Torrensville, J. E. Thomas, one evening last week, received a soft tomato on his back, and another narrowly missed his head, but he pluckily held his ground and talked his opponents down. The drink party are exceedingly anxious to prevent the people attending the arguments for 6 o'clock closing, and "certain lead men of the bawler sort" attend the public meetings to hawl the speakers down. The "Trade" has no arguments worthy of the name to present, and refuse to listen to those who have. They dread the light.

To the disciples in Victoria:—Dear Brethren: For some years past the work of our aged Bro. W. W. Davey (a man who has been a faithful evangelist and teacher) have been partly supplied by what has been known as the "W. W. Davey Fund," of which Bro. W. C. Craigie, 205 Little Collins-st., Melbourne, has been the treasurer. This fund is now in debt to the treasurer to the extent of £40. We are anxious that the "Age-1 Evangelists' Trust" has taken the case in hand, and that Bro. Davey will now be supplied with a small weekly allowance out of the funds at the disposal of the Trust. In consequence of this better arrangement, we are anxious to close the W. W. Davey Fund, and to make an appeal to the brethren and churches of the "Age-1 Evangelists' Trust" to contribute to the fund. Send all contributions to W. C. Craigie—Years in the King's service, Thos. Haager, Conference Secretary.

COMING EVENTS.

FEBRUARY 15—South Melbourne, corner of Dorcas and Iffla-sts., Monday, Feb. 15, at 8 p.m. The Swanston-st. Church of Christ choir will give a high-class concert. Proceeds devoted to liquidate debt on the piano. Tickets, 1/6 and 6d. Conductor, Mr. Ernest Tippett. Soloists, Mrs. Hocking and Mr. J. Y. Buckley. 5.30 a.m., take Port Melbourne tram to Pickle-st. (two minutes walk).

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THE AUSTRALIAN CHRISTIAN.

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Integrity preserved. Gen. 39: 21-23; Gen. 40: 1-8.
Mark of God's favor. Gen. 40: 9-23.
Blessing of God's service. Prov. 3: 1-20.
Is my life pure? Matt. 5: 8.
Is my life un-evilish? 1 Cor. 12: 25.
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