

The Apostolic Preacher and His Message.

In no other direction is there more need for the plea for a return to apostolic Christianity than in the securing of men with the character and the message of the primitive preachers. "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." We cannot fulfil this scriptural command in letter fashion than by following the example of him who wrote the words. In the second chapter of his first extant Corinthian epistle, Paul speaks of his method and his theme. We cannot see any compelling reason for regarding the words as having exclusive reference to his work at Corinth; they rather reveal his constant mood and message.

The man and his method.

1. The apostle came *"not with excellency of speech."* Enemies said that his speech was "contemptible." This was a spiteful exaggeration; but it is evident that Paul did not employ the usual tricks of oratory. Studied rhetoric, polished sentences, well-rounded periods—these may be good as a means, but they have too often been so abused as to seem to be intended for an end. We tire of one who manifestly puts style first.

2. The apostle was *conscious of his weakness.* "I was with you in weakness, and in fear, and in much trembling." These words have encouraged sensitive, faithful preachers during the centuries. The nervousness of an apostle has helped many a one whose knees were feeble. Numerous "blue Mondays" have been brightened by the remembrance of the Pauline confession. The greatness of many of God's saints has been confined in weak bodies; the Apostle Paul, the saintly McCheyne, Henry Martyn, Frances Ridley Havergal, have been cited as examples of this. There is power even through self-distrust for he who is conscious of his own weakness is more likely to rely upon the power of God.

3. Paul's words were *"in demonstration of the Spirit and of power."* They did not advertise him, but were manifestations of the presence and power of the Spirit of God. He was a weak person, but "divine power worked in him—spiritual power; in miracle and inspiration, no doubt, but also in appeal to the conscience and in the powers of the new life."

The purpose of the foregoing method is revealed: "that your faith should not stand in the wisdom of men, but in the power of God." If one wishes to attach men to himself, to receive human admiration and advertisement, then the Pauline method will not suffice. But he who wishes to convert men, not to himself, but to God, will find in it the highest success. Alas, that sometimes we obtrude the human element, that of least importance. Sinners are asked what they thought of the preacher, the sermon, the music, the oratory, when the only vital question is, "What think ye of the Christ? Sermons which result in the salvation of men, or in the development in men of the Christlike character, are successful sermons—

The message.

1. In another place Paul said: "We preach not ourselves." The spirit which animated the Baptist was his; he was content to be a "voice" witnessing to the increasing Christ. "I" was a word not prominent in the speech of the apostle.

2. "We speak God's wisdom in a mystery." It required divine wisdom to devise the scheme of redemption which was the apostolic theme. Some might regard this as foolishness, while to others it was a stumbling-block; but to Paul and to all the saved there was in it both the power and the wisdom of God. The "mystery" was not something obscure or esoteric; it was "something which had been hidden in the counsels of God, but which God has now revealed." The apostle specifically claims that "unto us God revealed them through the Spirit," and continues: "Which things we also speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." Preachers are not inspired to-day as was Paul, nor need they be so; but we require men who have the apostle's conviction of the heavenly origin of the message. We need men of conviction and of faith; men who will preach their beliefs, and not their doubts.

3. "We preach Christ crucified." "I determined not to know anything among you, save Jesus Christ, and him crucified." Here confessedly is the Pauline theme. Oh, that this were the only subject now known! Moral essays, travel talks, studies in literature and all other substitutes for the gospel, the only divinely authorised subject, stand

in the way of the progress of the kingdom of God. A writer in the "Boston Traveler," tired of the reiteration of what he called "The Gospel of Twaddle," thus wrote:

"I browsed in the papers on Monday
 To read of the preachers that preach,
 To scan what they pulpit Sunday,
 And what they pretended to teach;
 And some of them preached of elections,
 And some spoke of George Bernard Shaw,
 The tariff and its imperfections,
 The South and the unwritten law;
 They wailed the pulpit and the downy run,
 But no one preached of the kingdom to come."
 "Politics, letters, suffrage, finance,
 All's his chief, the newest thought,
 The praise of anarchy, mind in France,
 The trade in women sold and bought—
 These are the themes for the church elite:
 Lost patients, soulless, ethical views;
 Sermons for sinners, 't' in the street,
 Snares for sinners down to the pews,
 The gospel, I twaddle I called an I did, but
 But never a word for the crucified Christ!"

Save as a gross exaggeration, the verses are justifiable; but it is not to our credit that they can stand, even as a caricature. The theme objected to are not on the same level; perhaps on some of them the church has had too little, not too much, to say. The apostle who preached Christ included in the scope of his message "righteousness, self-control, and judgment to come." He announced to the Corinthians as part of his legitimate work the casting down of imaginations and every high thing that is exalted against the knowledge of God. We may not seek a wider theme than the apostolic one, but we must not unduly narrow it. Still, the central part of the apostle's preaching was Christ. The divine personality of the Messiah was presented; he was God manifest in the flesh. His atoning death was proclaimed as the ground of human hope. His resurrection was preached as being "for our justification." Jesus was exalted as the Redeemer, not simply as the best of men, who in death gave the finest example of self-sacrifice the world has seen. Paul knew that sinful men need a Saviour as well as an example. This is the message for to-day, as for all the ages. When it is presented as Paul gave it, it is well that men do as the Thessalonian Christians were praised for doing—accept it "not as the word of men but as it is in truth the word of God."

Editorial Notes

Preachers and Heathen.

The following clipping is going the rounds of American papers: "It is said that in the United States there is one ordained minister to every 304 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1557 principal cities in China unoccupied by missionaries." And yet people still object to sending missionaries to heathen lands!

Neglected Brethren.

This is how the "Gospel Advocate" of America puts it: "Often people complain when they go to church and are not noticed by their fellow-men. One is led to think they go to church to be noticed of men. They should go to church to worship God. Usually those who complain most attend church the least. They do not exert themselves in the least to speak to anybody, but appear to think that everybody is under obligation to speak to them." Human nature is evidently much the same in America as in Australia. We have noticed that the morbidly sensitive brethren are generally those who sit near the door and are usually out and away before many have any opportunity to speak. Then they go home and brood over their sense of being neglected. These poor people are greatly to be pitied, and the more so as their disease is generally incurable.

Government Grog Shops.

Our Commonwealth Government has soberly decided to go into the saloon business, and we are to become a nation of publicans. The drink-selling business of the Northern Territory is to become a national revenue-producing monopoly, and this will no doubt be followed by the establishment of drink-shops in the Federal capital and Papua. It will certainly pay, and when the Government is short of funds they will have a sponge from which they can always squeeze more revenue. The business has only to be pushed as it has been by the W.A. Government Agent at Gwalia. We are told that a former agent did not make the Government drunkard factory in that town pay sufficiently, and he was replaced by a more business-like manager. Of course no sensible civil service officer will work himself out of a billet. It is scarcely creditable to the Australian Government that just as Russia has abandoned the Government sale of drink, at a yearly sacrifice of 93 millions sterling, because of its demoralising effects on the national life, it should be adopted here. Will the moral sense of the community submit to this outrage without a protest? We are familiar with all the arguments about eliminating the influence of private vested interests, and thus reduc-

ing the temptations to drink. The contention, even if well founded, would only amount to a plea for doing evil that good may come. But as a matter of fact the Government monopoly of drink selling would surely lead here, as elsewhere, to an increase of drinking. It would tend to make the business "respectable," and thus add to its attractiveness. We trust that the religious and moral sense of the country will make itself felt in an effective protest against the decision of Mr. Mahon.

Denominationalism.

The "Spectator," of Melbourne, devotes over a page to a labored article affirming the "necessity" of denominationalism, and promises others on its "uses" and "limits." The necessity is argued from the constitution of the human mind, the conceded right of private judgment, and the existence of self-will as a normal faculty in man. But the singular thing in a Protestant paper is that not the slightest attempt is made to produce Scripture in defence of the position taken. Nor is there any effort to deal with the Scriptures which condemn denominational divisions. There is indeed a solitary reference to the prayer of Christ, "that they all may be one," but this is airily dismissed with the writer's statement that he is "by no means sure that Christ's prayer for unity really involves 'organic' unity among various denominations." The question is whether it involves union, not among various denominations, but among Christians. That the union in the Saviour's mind was a visible one is evident, for it was prayed for in order "that the world may believe." But our Methodist friend "is by no means sure," and this settles the whole matter to his entire satisfaction. Paul classes divisions among "works of the flesh"; affirms that those who declared themselves of Paul and Apollos were "earnal, and walked as men"; urged his readers to "stand fast in one mind, with one spirit, striving together for the faith of the gospel," and taught as an axiomatic truth that there was but "one body." His indignant question to the Corinthian Christians, "Is Christ divided?" is answered by "Federal Methodist" of the 20th century with a plea for the "necessity" of such divisions. By the way, the Twentieth Century New Testament renders the words presented as a question in the authorised and revised versions, in the form of an emphatic statement: "You have torn the Christ to pieces." And this is unmistakably the outcome of denominationalism. The body of Christ is torn into fragments, and the pity of it is that there are still to be found a few of his professed disciples who solemnly assure that such rendering is perfectly justifiable, and in fact is really a "necessity."

Six O'clock.

In South Australia the conflict between the forces of righteousness and those of the brewers and publicans is now fairly on. The former are, in church buildings, public halls, and in the highways and byways, presenting arguments in favor of closing the

liquor bars at 6 o'clock, and urging voters to vote six at the coming referendum. The drink party adopt other methods. They engage canvassers, mostly women, to go from house to house urging women to vote 11 o'clock on the grounds that if 6 o'clock is carried so many will be thrown out of work, taxation will be increased, and men will take home the drink, with the result that drinking will be increased and homes demoralised. Just how the revenue is to be decreased and drinksellers thrown out of employment by the awful increase of drinking is not very clear; nor is it quite evident why the drink party are so conscientiously opposed to this contemplated increase. Another favorite method of the forces of the "trade" is to create disturbance at the public meetings. Refusing to meet the reformers in open debate, and wisely declining to put men forward to publicly advocate 11 o'clock, they do their best to prevent the arguments of the reformers from being heard. The drink party dreads nothing so much as the light, and some of their rank and file persistently follow up the meetings, going from suburb to suburb to create confusion. The contest is primarily between vested interests on the one hand, and philanthropy on the other. Given a fair field and no favor, the result would doubtless be on the side of right, but there is so much capital involved that there will be no shortage of funds on the side of "our friend the enemy," and "money talks." However, there is every reason to hope that, notwithstanding this heavy handicap, the forces of truth and righteousness will prevail. Let there be light.

An American View.

The "Christian-Evangelist" of the United States represents the great bulk of American religious sentiment on the war now raging. Here is an excerpt from a leading article:—"As an inevitable consequence of her militarism, Germany has lost the sympathy and support of the nations of Europe, except that of her ally, the dual monarchy of Austria, and her later ally, the 'sick men of Europe,' Turkey.... For five months her armies have been fighting, and apparently they have been defeated in their every plan. They did not eat Thanksgiving dinner in Paris, nor Christmas dinner in London. They have not even reached Calais or Dunkirk. Their prospects for success seem to grow less alluring every day. That her confessed and avowed principle that might makes right, that led to her trampling Belgium into the earth, could triumph in the twentieth century of Christian civilisation, is unthinkable. That her armies could defeat the combined forces of England, Russia, France and Japan, no sane man can believe. That Germany will be shorn of much power and prestige by this war may be taken for granted. That her military spirit may be destroyed and overthrown, all earnest souls will pray.... Her military spirit is an outrage on modern civilisation, and needs to be permanently crushed. We need hardly expect this war to end till this difficult feat is accomplished."

Saul Anointed King.

Bible School Lesson for March 7, 1 Samuel 8-10.

W. C. McCallum.

A conference between the elders and Samuel.

It was not the first time that the thought of a king had occurred to Israel. After Gideon's exploit against the Midianites he had been asked by the men of Israel to become their king, but had refused, saying, "The Lord shall rule over you." Yet one of his sons, Abimelech, after a slaughter of his brothers, established himself as king in Shechem, and was prince over Israel three years, but his jurisdiction must have been quite limited. The idea of a king was, then, by no means new to Israel. It had heretofore received little support, but now the people have become convinced that the real way to prevent the recurrence of foreign oppression was to have a king.

The elders of Israel gathered to Samuel at Ramah, with the request, "Make us a king." Samuel was displeased. At the criticism of his sons? He would not be human if he did not feel this official condemnation of his sons very keenly; yet this grand old man was too big to allow personal pride to sway him in such an important matter as this. They were asking for a sweeping constitutional change. Israel's organisation was tribal; what they asked for was a strongly centralised government, though this was not fully carried out until the reign of Solomon, and then with disastrous consequences in the next reign.

Why should Samuel oppose this change? It savored of worldliness. The request for a king is made with the expressed desire to be "like all the nations." Israel had of old been a shepherd people. Their life had been the simple life of the shepherd. On entering the land of Canaan they became agriculturalists as well as shepherds. Their towns would be growing in size, yet they retained tenaciously much of their early simplicity of life. Any departure from this simplicity would be looked upon with concern by the religious leaders of the people. The setting up of a king would be a most radical departure from this simplicity, and Samuel very wisely saw in it a grave danger to the people. A king meant a court, an aristocracy, and all the ceremonial accompanying such things, with its stimulation of artificiality of life and manners among the people. That the displeasure of Samuel was justified is seen in the fact that in later times it was the kings, and the worldly and dissolute aristocracy surrounding them, that led both kingdoms to their ruin.

But the weightier reason behind Samuel's displeasure was that he saw in this request an evidence of unbelief on the part of the people. It was a rejection of God as king. This would lie more in the spirit in which

the request was made than in the request itself. The sin of the people lay in pinning their faith to an organisation. Government must be carried on through organisation, but a people morally and spiritually sound is the first essential to success. The most highly organised governments have often been the greatest curses, because they lacked what Samuel missed in this request of the elders, a wholesome trust in God and the determination that above all organisations and dignitaries he must be king. The elders were seeking a permanent leadership in Israel. Samuel's contention was that God had been their leader, and had never failed them when they had put their trust in him. To ask for a king, giving as a reason that they had no sufficient leadership, was to declare a want of confidence in God, to obtain stability and consistency in government has always been the problem among men. The contention of the Bible is that the only way to obtain it is for the people to have faith in God and do his will.

The meeting of Samuel and Saul.

Humanly speaking, the meeting was quite accidental. A search by a young farmer for strayed animals is something that often happens in an agricultural and pastoral country. The suggestion of the servant that they consult the seer in Ramah was a perfectly natural one, and Saul's apparent ignorance of the residence and reputation of the seer shows how entirely local had been his interests up to this time. But while Saul and his servant came as by chance to Ramah seeking Samuel, Samuel himself is earnestly looking for the man who is to be prince over Israel, and the day before the Lord had intimated to him that the following day his search was to be rewarded.

The occasion was a fitting one to do honor to the man chosen to be king. It was a day of sacrifice and feast at the village sanctuary or high place. In the guest-chamber at the high place were assembled the chief men of Ramah. They awaited the coming of Samuel to begin the feast with his blessing of the sacrifice. Into this company Saul is introduced with tokens of high honor by Samuel.

The spirit in which Samuel met and honored Saul is to be noted. However stormy may have been the scene at the conference between the elders of Israel and Samuel, there is no hint in this incident of resentment on his part. He is looking for a leader and deliverer for Israel, and the Lord tells him that Saul is the man, God's chosen. He receives Saul with honor, and tactfully kindles in his mind the thoughts of kingship. Nothing had been further from the mind of Saul. His one anxiety in this journey had

been to recover his father's lost property, but in the humble discharge of his duty in searching for strayed asses he stumbled upon a kingdom. It is not the only time that the way of simple, commonplace duty has been the pathway to power and usefulness.

The modesty with which Saul received the suggestions and pronouncement of Samuel was that of a strong man. In spite of grave blunders Saul was a man of strength. He was called to a big task. Israel was practically defenceless, unarmed through the restrictions placed upon them by the Philistines. They were the prey of enemies on all sides. Within there were intertribal jealousies that made the task of a leader very hard. The success or failure of Saul should be measured by the difficulties that he had to overcome, not by the later successes of David or Solomon. The fact that Saul was God's chosen man indicates that he was the man best fitted for the task in the Israel of his times. We are very prone to let our minds dwell upon the displacement of the house of Saul by the Davidic line to the exclusion of a just appreciation of what Saul accomplished for Israel. It was the very strength of the man that made so prominent his own eccentricities and failings. The only worthy excuse we can have for dwelling upon the mistakes of a great man is that we may profit in the lessons of his failure.

The national assembly.

Once before Samuel had summoned Israel to a solemn gathering at Mizpah. That had been the occasion of a signal victory over the Philistines. It is no wonder, then, that Samuel on this occasion again charged the people with having rejected God. The very place bore witness of how their God had been prompt to deliver them when they sought him in humiliation and prayer. Samuel's purpose in repeating the charge was not to dissuade them from embarking upon the kingdom. He saw that the old order was inevitably changing, giving place to the new. He had already under divine guidance selected the king to be, but he points again to the great flaw in their whole policy, the point where their faith in God had broken down. If the new order was to succeed it would be because king and people did not forget their God.

The selection by the sacred lot was the official choice of Saul as king. This choice however did not establish a kingdom. It is said that Samuel had plainly told the elders the nature of the kingdom, and here at Mizpah he set down the manner of the kingdom in a book. The full extent of the powers and privileges described were hardly exercised by Saul or even by David. The centralised kingdom of Solomon would first fulfil in completeness the forecast of Samuel. Saul was so far from finding a kingdom ready for him that he became the sport of the rule wits of the time, and himself went back to the farm and to his plough. The kingdom did not become a reality until he carved it out himself. Privilege is worthless without appropriation.

Forestvale Mission, Bulawayo, Rhodesia

Seventh Annual Report.

We postponed our anniversary this year in order to make it also a welcome meeting to our new workers, Sisters Miss Bull and Miss McNally, from Christchurch, New Zealand. Our seventh anniversary was therefore held on Nov. 11, when a most enjoyable day was spent. In the evening our meeting house was crowded with an audience of white, colored, and black people. Many visitors came from Bulawayo. We are especially pleased to have with us Bro. and Sister Hadfield and family. Bro. Hadfield presided over our meeting, which was a great success.

Our financial year, closed on Sept. 30. Our anniversary dated from Oct. 13, when our first meeting to break bread was held.

We thank God for the blessings so lovingly bestowed upon us throughout the year. We also thank our brethren for their financial assistance, which has enabled us to exist, and do what has been done.

The anticipated changes mentioned in last report have taken place. On April 17 our dear Theobald was born. This necessitated a helper, which we obtained locally. Miss Woolf has served us lovingly and faithfully till the day our present helpers arrived. Miss Woolf's salary of £3 per month, and Miss Bull's travelling expenses from New Zealand to Bulawayo, has brought our funds very low. The writer has also had to draw on self-support fund in cases of emergency.

Present membership of the church is 4 whites, 4 colored, 9 natives; total, 17. During the year 3 have left, 7 have confessed Christ, 3 of whom have been baptised. Generally between 30 and 40 attend the meetings. Church collections amount to £67/4 for the year. The day school attendance is 29: 1 white, 17 colored, and 11 natives. Owing to the continued drought and scarcity of trade, I have only supported six native young men students.

I rejoice to report 5 workers: Sister Sherriff, McNally, and Bull; Bro. Daniel Shandavu, and the writer. Miss Bull has charge of the Educational work, assisted by Daniel Shandavu. Miss McNally is at present very weak in body, but when able will assist Mr. Sherriff in the domestic and general mission work. The writer and Bro. Daniel are generally employed in the industrial and spiritual work.

We have raised Daniel Shandavu's salary to £2 1/- per month. He has to find himself in everything, and is preparing to get married to a young native sister living on this farm. The New Zealand F.M.C. kindly support Daniel to the extent of £18 per year, the balance of salary being made up from F.V.M. funds. We should be glad if they could wholly support Daniel, for there never was a native worker more worthy of support. He has labored faithfully with the writer without a break for about eight years. As stated above, Sister Miss Bull is

in charge of the school work, and will also give Daniel special lessons. F.V.M. funds have paid Miss Bull's expenses here, amounting to £47/14/9, and will pay her a salary of £3 per month, the writer providing board and lodging. Of the £3, the New Zealand F.M.C. will contribute £2/10/8 per month, the balance being paid from F.V.M. funds.

Miss McNally has partly paid her own expenses here, being assisted by the New Zealand churches. The Christchurch Mission Circle will support her, the writer providing board and lodging. Mrs. Sherriff and I (D.V.) will be supported by my work-



Old Mjara, the man who met Dr. Livingstone.

ing at my trade, and fees from boarder children.

The Government grant this year was only £14, being £6/10/- less than last year, owing to reduced number of native scholars (boarders). This grant is put to the F.V.M. funds.

Counting babies, we have living on the farm and mission, 7 whites, 17 colored, and 32 natives; total, 56 souls.

The continued drought has fairly burnt the country up. The rains have not yet started on this side of Bulawayo. Last year they started the first week in October. The terrible wars in Europe and Africa, together with drought, make the future look black. We can only commit ourselves and our work into the hands of God and our brethren.

During the absence of Bro. and Sister Anderson, who are still on furlough in Scot-

land, Bro. Hadfield has kept the Bulawayo work going.

Seven miles south of Bulawayo is Intini Mission, where Bro. and Sister Hadfield and family live. It has been hard work for our brother to travel this distance daily in order to keep the two places going, and, too, the weather is most trying at this time of the year.

Malami Mission, North Rhodesia, is being successfully carried on by Bro. Peter Masiya. The upkeep of this mission for the past year amounts to £30/10/5. The New Zealand sisters (C.W.B.M.) are responsible for this mission. It will cost more next year if it is to be kept going.

Senkoba Mission, North Rhodesia, has been successfully carried on by Bro. Jack Mzila, and has cost F.V. Mission funds £33 18/5. I am afraid this mission will have to be closed for lack of support. Bro. D. Shandavu and the writer visited this mission last August for three weeks, holding meetings on both missions which were well attended by the chiefs and their people. Senkoba Mission is an historical place. The great Dr. David Livingstone camped there. A tree now stands where the natives say the doctor made his camp. I had a most interesting talk with a very old grey-headed man, M'jara, father of the present chief, who said that he met Dr. Livingstone when he first crossed the Zambesi. I enclose a photo. of the old fellow and his wife.

This district is a fine one, some thirty odd miles north of Victoria Falls and Livingstone township. A big future lies before it. Instead of our being compelled to close down the work, a white brother should be sent to develop it. Thousands of natives live there on their own land, whereas in Rhodesia they are driven on to reserves. The conditions are thus more favorable for mission work. We have the consent of the Government and the chiefs to work there, and up to the present nearly £50 has been spent on Senkoba. Must we let it go, brethren?

Ingome Mission is in the Belingwe district, and in the care of two native teachers, superintended by Bro. Hadfield, and supported by the New Zealand F.M.C., as are Bulawayo and Intini Missions.

The above missions represent the work being done at present by churches of Christ in Northern and Southern Rhodesia.

We regard the coming of our sister helpers as another evidence of God's presence with us, and are entering upon the work of another year with happy hearts and brighter hopes of success.

I now close, thanking the editors of our church papers for so kindly publishing in detail our last report and financial statement; also the churches and individual brethren who have in any way helped us to carry on the work.

Praying for your continued aid, if possible, increased co-operation on behalf of the Forest Vale Mission, your brother in Christ John Sherriff.

(Balance Sheet will be found on page 121.)

"Sinners, or the Victims of Circumstance?"

Ira A. Paternoster.

Few people to-day like to consider themselves, or be spoken of, as sinners. Most of us have arrived at that state of self-esteem, that because we would scorn to do certain things our brethren are known to do, we no longer class ourselves as sinners, but becoming puffed up, we find ourselves constantly congratulating ourselves on our goodly life and Christian character.

It is not wise that any man should become unduly pessimistic with regard to his spiritual state; pessimism and morbid introspection lead to melancholy, religious mania or despair. We consider ourselves so good or so hopelessly bad that life becomes a burden.

That it is true "we have all sinned" needs not to be stated. That it is equally true we constantly fall before the machinations of the evil one, needs to be kept in mind. Many good people to-day seem to satisfy their conscience that such lapses from the "narrow way" are due not to any fault of their own, but they honestly consider they are the victims of circumstances. Perhaps this is in a measure due to the false philosophy which makes the development of moral character the result and product jointly of physical organisation and physical law. Men to-day are not unlike Herod, who was profoundly sorry for the crime he consented to, yet because of the circumstances in which he found himself—circumstances forced upon him, he would be ready to argue—he was bound to submit. "For the sake of the oath and those at meat with him." These two factors enter more largely into our downfall or our failure to rise in the spiritual world than any other thing.

False pride and false shame gave Herod unpleasant visions in later years, and, we doubt not, lost him "an inheritance among the saints." Many of us for like reasons will lose out in the final reckoning. "Unless ye repent, ye shall all likewise perish."

It is a wise man who will confess his sin. David tried for a long time to find peace in the thought that he was not altogether to blame, but found it not. Finally in a paroxysm of grief he "acknowledged his sin unto the Lord," and in godly sorrow cried: "I was shapen in iniquity, and in sin did my mother conceive me. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me."

It is possible for one to trifle with sin in such a way that it becomes so much a companion that we fail to notice its hideous nature. "Love is blind," and we become so wedded to our folly until, Samson-like, when too late, we find out our mistake.

It is wonderful how fascinating sin becomes! Even to the worst of criminals

there is a fascination about their crimes. They fail to realise that wickedness makes a fool of weakness. "Have you found that movies are always at the mercy of professed and practised proficient in crime? Have you noticed that tutors in sin invariably become tyrants? and that they will not let you alone until they have constrained you to do their bidding? For thereafter they may cast you aside as exhausted instruments, or worthless remnants of their pleasure."

Truly, the man who sins is to be pitied, but his sin must not be condoned. He must not be made to feel it is simply "bad luck" overtaking him. Our pity will be worthless unless we make felt the truth about the matter. We may pity ourselves for our own failures, and feel that so little has been done to prevent evil that society has no right to punish us, but we shall not be satisfied. We must look at the actual facts of the case. Does such pity satisfy us, our tempter, or our God? We must admit it does not. "Oft ye like men, be strong." The greatest of God's creations was man. To him he gave dominion, and made it possible for him to live free. But man threw away his freedom, and has been so prodigal with his powers ever since that he no longer is free. Ever since that awful day when man sought to "know good and evil," he has had to hide his face. In the "fulness of time," however, God provided a way of escape. "Who-soever cometh unto me, I will in no wise cast out." This is our only hope. Let us pray, "Lead us not into temptation," realising that "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus-Christ, his Son, cleanseth from all sin."

A Scrap of Paper.

When the dead were being buried a trace of blood led the searchers to a shady spot, where they found a French sergeant lying dead with his hand tightly clenched in death-grip on his lips. In his clenched hand was a scrap of paper, which they lifted from it and read. It was a letter from his little girl of five, which, when mortally wounded, he had crawled here to read with the last light of his dying eyes, and it ran thus: "Dear Father—I miss you so much. I miss you more in raining and cooling, when I used to kiss you. I try to be good, as you told me, and kind to mamma,—Your loving little girl—Marguerite."

Here in this leafy place
Quiet he lies;
Cold with his sightless face
Turned to the skies;
Tis but another dead;
All you can say is said.

Carry the body hence;
Kings must have slaves;
Kings rise to eminence
Over men's graves;
So this man's eyes are dim,
Cast the earth over him.

What was that white you touched,
They by his side?
Paper his hand had clutched
Tight ere he died?
Message or wish may he?
Smooth out its folds and see.

Hardly the worst of us
Here could have smiled,
Only the tremulous,
Words of a child,
Message that has for stops
Just a few ruddy drops.

See! She is sad to miss
Morning and night
His—her dead father—kiss,
Tries to be bright;
Kind to mamma and sweet,
That is all—Marguerite.

Ah! That beside the dead
Shambled the pain!
Ah! That the hearts that bleed
Sleep with the slain!
That the grief died, but not
Death will not have it all!

—Austin Dobson



Seventh Anniversary, Forestvale Mission. The Meeting House and School. Sisters Bell, Halliday, Sherwin, McNally, and Bro. Halliday in foreground. Writer at Camera. J.S. 19/11/14

The European Crisis and the Missionary Enterprise.

J. E. Thomas.

In Psalm 76 and verses 8-10, David sang: "Thou didst cause judgment to be heard from heaven, and the earth feared, and was still, when God arose to judgment to save all the meek of the earth. Surely the wrath of men shall praise thee; the remainder of wrath shalt thou restrain." This is the song of confidence in the wise overruling, far-reaching purposes of God, and of optimism even in the face of the wrath of men. In these days of awful strife, and in the midst of the storm of man's anger, there are many who look with trembling upon the future, and who fear for the church of God. They measure God's plans by human measurement, and see only the fears of to-day. They forget that the night comes before the dawn, and that the valley is between the high hills. But the Psalmist was a student of history and of God's wondrous ways, and he knew well that God had always moved along the wilderness road to the promised land, and through the stormy valley to the still waters and green pasture. And what was true in the past experience of Israel has been true ever since. All history reveals the fact that the dark days of great world battles have marked the crises of nations and empires, as well as been the landmarks of progress in the kingdom of God. Alexander's great conquests were used of God to bring a common language that was used for his glory. Caesar's conquests and the ambitions of Rome brought a common citizenship and splendid roads that were used as an highway for our God. Chalons saved Rome from the heathen Huns. The Armada saved England from apostate Rome. Waterloo saved Europe from the ambitions and grasping Napoleon. The Nile and Trafalgar saved England that she might be the friend of commerce and the benefactor of the world. Military expeditions have opened up Africa, India, Japan, Thibet and the Islands of the Sea for the gospel of the King of kings; peace has followed war, and God has always made the wrath of men to praise him. Nothing is an accident with God, but all is subjected by him to his glory and for the good of men.

There is a depression to-day because of the awful and regrettable carnage in Europe. Some who are pessimistic in their faith and philosophy look on this awful conflict as an ushering in of days of greater tribulation, and see in it the coming of the end. They believe in the final disintegration of the church, and believe these are the days of the falling away, and that there is no sign of a victory for the church except through the personal coming of our Lord. They only look for tribulation, and see no lone of the conquest of the church.

To many of us, however, this awful carnage has given amidst the din of battle a fresh note of overruling providence and

love. We do not believe that such a conflict was caused or even desired by God. It has come so suddenly upon us because of the selfish, overhearing militarism of an ambitious Kaiser and his grasping advisers. Even the outward pretext for the starting of this war—the slaying of the Grand Duke of Austria and his wife by frenzied assassins—can scarcely give any justification for the preparation for and the precipitating of such a bloody strife as by the hand of a treaty-breaking Emperor is now upon us. But despite its cause we believe God can overrule all for his glory, and for the ultimate good of the nations. God has always allowed men as free agents, to prove the folly of their own sinful selfish ways, and even from this carnage he will at last, and may it be speedily, make the wrath of men to praise him. Christianity is constructive, but sin and selfish ambition are destructive. Christianity does not blot out man's identity, nor dwarf his intellect. God allows man by process of reason and experience to prove the fruitlessness of his own ways and by process of faith based upon the testimony of God and the message of the ages past to come again to God's own way of righteousness and peace.

When men, therefore, say that this war is the result of Christianity, or shows its failure, they really do not grasp the situation. War is not the result of Christianity, but results from the lack of Christianity. It may even result from sin and the folly of nations, and perhaps even in all that now is happening God is allowing the nations to experience a time of chastening—but this we can only refer to as possible. Certainly we believe that out of it all he will make justice and equity to prevail, and bring righteousness and peace among the nations. We can only pray that from this bitterest experience of war that has ever been, men may learn to hate war, and that the time may be hastened when men shall beat their swords into ploughshares and their spears into pruning hooks, and when they shall not learn to war any more. This war is not an end, it is merely an incident—a mighty incident in the centuries in the great plan of God—and God will make it to be for the fulfillment of his own purpose.

There are many things that may come to pass for good in the affairs of the nations as the result of this war that will be for the spread of justice and righteousness and for the extension, directly and indirectly, of the kingdom of God. The persecuted Poles will have their liberty, and the Jews that have been oppressed in Russia will be free to their native land, and even to return to and inequalities of Russia will be made right, doubtless, and all will be to the credit of God.

There will doubtless come a geographical change in the map of Europe, and a temporal equalising of countries long since outraged and oppressed. Herzegovina, so treacherously seized by Austria, will be given back to its own people again. Alsace and Lorraine, after its long years of mourning, will come again to her beloved France. Religious freedom will abound in France, and this bold ally of ours will be knit to us again with stronger ties of sacrificial blood. Belgium, brave, bold, but bereaved Belgium, will be for all time made free from the threats and fiendish butchery of Germany, and will live in lasting peace. All these things we may call the immediate secular results that will be beneficial to the nations when this war is over.

Greater than these things, and in some cases because of these things, there will come a glorious strengthening of the missionary enterprise, and the possibility of a greater spreading of the gospel of Christ. Some have felt pessimistic on these great things, and many fear that the awful spectacle of professing Christian nations fighting furiously as foes to annihilate each other will have a damaging effect on the non-Christian nations who behold it. But there is a brighter side than this. One great result of this war has been to impress upon the world the greatness and unity of the greatest Christian Empire that was ever in this world. Great, not only in power, but in chivalry and honor. Too great to be threatened into the betrayal of allies or the breaking of treaties. Too great to stand by and see a little nation crushed by a nameless dishonor and the grasping hand of militarism. Whatever we may think of any past war, or whatever we as peace-lovers may think as to the horrors of war itself, we must be proud to feel that there never was a war to which England went more regretfully and yet more intently and rightfully than she has in this. Well may the Pope call her the friend of justice and preserver of peace. We need not, therefore, be too depressed about the effect of this carnage. It will lead to other more lasting blessings and bring the church to observe the principles emphasised in this great conflict.

It will strengthen our loyalty to the Word of God and the gospel of the Prince of Peace. We are more than ever convinced that battalions of soldiers and cannon and shell are not essential to the welfare of the world. Men will be even more bitter after than before. War will not right the wrongs of men nor settle their problems. While making, through the providence of God, indirectly for this in part, there is something more needed for the "healing of the wounds of the world." The nation that rules by a sword shall perish by the sword. Never have we had so emphasised the utter failure of militarism and armed battalions for the transforming of the world. War may change the map of Europe, but it cannot change the hearts of the men of Europe. They will still be as selfish and grasping or as firm and vengeful or as just and true as they were before, but there will be added bitterness, and something better is needed.

Philosophy and higher criticism cannot save Germany, nor agnosticism change veneful, if just, France. Belgium can never be led by science or art to forgive Germany or be a great nation. Some other power is needed for all these nations and for our own. We need more than ever the gospel of the Christ of God. We need to have his Spirit of love and forgiveness that will bind us closer together, a last, both German and British, Belgian and Russian, French and Serbian. We need that power that can make us truly one on earth as our Father is with his Son. What is needed for Europe is needed for the world. No other power has ever been given to transform men's lives. Napoleon said, "God is on the side of the big battalions," but he lived long enough to say that what had meant most in the world was the influence of the Nazarene, who had by the power of love founded the great empire in which millions would now willingly die for him. The great argument for the gospel is the inefficiency of all other religions, and the wonderful all-sufficiency of the religion of Jesus Christ. This is the power we need to-day. We are not going to change nations by conquering them or even by civilisation. We will see them transformed when Christ has been lifted up in their midst, when the salvation of God has been made a real possession by them. As Dr. Robson says, "It is our duty to keep on preaching the gospel of that Christ by whose matchless and mighty power all men will become great." In the face, therefore, of the wonderful lesson of loyalty shown in our great Empire in a struggle that we believe will make the nations more kindly disposed to us and more willing to listen to us, let us resolve to be loyal to our King in the army of God, and go forth just as loyally to proclaim the wondrous news again, the glorious mission on which he has sent us, and we shall move even more swiftly to the winning of all the nations for Christ our King.

The second lesson is that we need to learn more than ever the lesson of unity. One great word in these days is "Allies." What a sign of strength that is. The Triple Alliance—and much more the Triple Entente—seemed essential to the task. It has been the great task of keeping back the encroachments of military despotism and selfish ambition. It seems that every man that could bear arms has been called to the fray, and all are united for the herculean struggle. How much greater is the task of the church of God. We face difficulties and menaces far more terrible; we face idolatry, superstition, degradation, darkness and despair. We have been divided and desultory in our fighting; we have been even at variance with each other, but the hour has come for us to close up the ranks, to unite and unflinchingly stand together.

John R. Mott says a divided church can never save a world for Christ. But we shall take the world for our King when we are united and ready to put aside our little differences that may count only for division, to unite as one army upon his Word, and in the faith of the gospel of Christ, and go

out with a united front that shall stretch from shore to shore and win Asia and Africa and the Islands of the Sea for Christ. I am proud that our navy has hoisted our Empire's flag in the Bismarck Archipelago, but it will be a prouder day when we shall see the flag of our great Saviour, the banner of the cross, floating over every nation in every land. This is the greatest Red Cross work in which we can unite. In the face of the hosts of sin we must be one.

Lastly, shall we learn the lesson of unselfish surrender and sacrifice in the service of Christ. We need to know the full meaning of what Jesus said when he told of himself that he would lay down his life for his sheep. He willingly gave up for all that we might be redeemed. He went the Calvary way to victory. Our armies are doing this to-day. Those brave Belgians, and those undaunted Britishers that stood in the face of a hell of fire have gone boldly, counting not the cost.

This must be our service, too. Even the Germans deserve our admiration for self-sacrifice and courage. How much more can we admire those brave men who for Christ's sake have given up all. Men like Livingstone, Carey, Henry Martyn, Patteson, John Williams, and an innumerable company who have gone the Calvary way to

their triumph, tell us of the sacrifice we must make. How much will we give? How many sons and daughters—will we give? How much of our best in means and men will we give for our Saviour King and for the saving of the world? This is the Christ challenge to-day. This is the call of a world that needs him who is their only hope, this is the heart yearning of men to-day who know him not. May we be swift and faithful to answer at our Saviour's word, and the victory shall soon be his. We shall conquer in the name of our Lord. God will not fail us. He will use us even more mightily if we will let him. He is seeking the refined gold, the men tried by hard-ship and distress, those that fall not in fear by the wayside, who do not falter or fear. Let us labor on lovingly, and expectantly, and the Lord of the nations who is our Lord will bring us to victory.

Eternal Father, give us that said,
That Christ all glory shall obtain,
That he who died a sufferer bleed,
Shall rule the world a conqueror reign.
The hosts are numbered to the field,
The cross, the cross the battle call;
The old great powers of darkness yield,
And stand aghast before their fall.
Oh, Oh the march with faith and power,
Bid her long night of weeping cease;
To reigning nations haste the hour
Of life and freedom, light and peace.

Spiritual Aspects of the Restoration Movement.

The Pre-eminence of Christ.

J. Ernest Allan.

"And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."—Col. 1: 18.

The New Testament church acknowledged no other head than the Lord Jesus Christ. A movement to restore primitive Christianity must follow the example and teaching of the primitive church. This was the attitude of the pioneers of the Restoration movement. They acknowledged Christ and Christ only as the supreme head of his church. God's words of approval, "This is my beloved Son, hear ye him," were words full of deep meaning to such men as R. and J. Haldane, of Scotland, T. and A. Campbell, B. W. Stone, W. Scott, Isaac Errett, of America, David King, T. H. Milner, etc., of England, and the pioneers of Australasia.

The plea for the pre-eminence of Christ in all things was new and startling to the religious world of the early years of the nineteenth century, because of the existing divisions in the church. It is true that Jesus was acknowledged as the Son of God; but he did not hold undisputed pre-eminence in matters of church doctrine and polity. His definite and infallible teaching was almost lost in the maze of the conflicting and contradictory teachings of creeds, councils, synods, and assemblies. The primary cause of such dissension and division was obedi-

ence to man and disobedience to God and Christ. Creedalism has been the curse of Christendom, and through its pre-eminence and power souls have been spiritually starved and the growth and development of spirituality retarded. The whole of Protestantism has felt the far-reaching influences of man-made creeds, dogma and authority with all their attendant evils.

The godly brothers R. and J. Haldane, of Scotland, pleaded for the pre-eminence of Christ above all human names and systems, and their preparatory work in Scotland led to the planting of the good seed in the fertile soil of America. This was accomplished through the illustrious student, Alexander Campbell—when attending Glasgow University—coming in personal contact with these earnest and scholarly men. It is said of the Haldanes, "They were seed-sowers, and, though the seed had not taken ready root in the worn soil of the home land, there was a virgin soil beyond the sea awaiting for it." When young Alexander Campbell arrived in America he soon joined his illustrious father in the greatest and grandest plea in the religious world—the plea for the restoration of primitive Christianity.

The out-standing sin of division and selfishness is the failure to recognize the pre-eminence of Christ. It was this aspect of religious life that prompted Thomas Campbell to prevent that marvellous production,

"The Declaration and Address," to the world on September 9, 1859, not as a new creed, human system, or rule of conduct, but as an earnest appeal for Christians to reject all human creeds and man-made systems, and accept the divine creed, the person Jesus Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ." The Scottish and American pioneers deplored the exaltation of the human and pleaded for the exaltation of Christ, "that in all things he might have the pre-eminence." Such an appeal is full of the deepest devotion and spirituality.

1. *The Divine Head.*—He is the head of the body, the church. Our pioneers emphasised this New Testament truth and although it was not a popular theme, for its application meant the complete and loyal obedience to the will of the head, yet Christ was preached with no uncertain sound. This truth is before every other Bible truth that is so familiar to the disciples of Christ: faith, repentance, confession, baptism, the Lord's Supper, etc., for if Christ did not have pre-eminence in all things, his words, "All authority is given unto me," would mean nothing to us. But we believe and teach that "he is the head of the body, the church." A realisation of such a fact means the deepening, broadening, and strengthening of the spiritual life of the body, for it is controlled by the source of spirituality—Christ—unless the body has become paralysed through worldliness or apathy. Such was the appeal of T. Campbell in "The Declaration and Address." "Christ alone being the head; his Word the rule; an explicit belief of, and conformity to, it in all things, the terms."

The head is the seat of thought and action; the nobler and purer the head, so the life of the body, and in the religious world we cannot find a nobler and purer person than the Lord Jesus Christ, and if his headship is acknowledged, that "in all things he might have the pre-eminence" there will be growth in grace, truth, and spirituality. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1: 21, 22).

2. *The Divine Saviour.*—In acknowledging Jesus as the divine head we confess our faith in him as a personal Saviour. The Restoration movement has ever emphasised and must continue to emphasise the sovereignty and Lordship of Jesus, and that Christ is the Saviour of the body. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Alexander Campbell said, "The societies called churches constituted and set in order in the New Testament were of such as received and acknowledged Jesus as Lord, Messiah, and Saviour of the world, and had put themselves under his guidance.

The only bond of union among them was faith in him and submission to his will."

As we preach "Back to the New Testament" it means back to the New Testament conception of the Saviourhood of Jesus. He is the supreme spiritual message to the saved. His sublime and spiritual life is to loom up the spiritual bodies of his disciples. His sacrifice is the most eloquent testimony of his unquenchable love for humanity. His promise to the un-saved is, "Come unto me, and I will give you rest." His promise to the saved, "Lo, I am with you always." As the saved, "Go," "Be baptised," "Teach all things," etc., of the commission of Christ, let us firmly believe in the "Lo, I am with you always," for his continual presence must produce but one result—the strengthening of the heart life of God's children.

3. *The Divine Leader.*—The plea for the pre-eminence of Christ places him first as the spiritual leader of men. Our worthy pioneers were Christ-led men, and his leadership was all in all to them. They realised their own weaknesses and limitations, and neither T. nor A. Campbell is the leader of the Restoration movement. The best human leadership is likely to err, and many of the existing errors in Christendom could be traced to the faulty yet well-intentioned leadership of men. The multiplicity of sects and parties could be traced to the same cause. The pioneers said, "We will hear the call of Jesus. Follow me! before the voice of man." Their one spiritual leader was the Good Shepherd who was able to lead the souls of men to the pathway of truth, beauty and spirituality. He leads the hungry soul to the green pastures, and the famished spirits beside the still waters. His leadership never errs, nor fails, and as we, the disciples of Christ, follow in his steps, we will be led from one stage of Christliness and spirituality to another, until we shall see him as he is." Complete trust in the divine leader means that "in all things he might have the pre-eminence."

All the way my Saviour leads me,
Cheers each winding path I tread;
Gives me grace for every trial,
Feeds me with the living bread.
Thy rich my weary steps may falter,
And my soul often may be
Gedding from the Rock before me,
Lo! a spring of joy I see.

4. *Divine Teacher.*—"He began both to do and to teach." During the first decade of the nineteenth century many religious teachers appealed to man, and were successful in that appeal, for many men would rather listen to human and fallible teachers than the divine teacher, Christ Jesus, of a teacher sent from God." Yet the teacher heard above the din and noise of opposing human teachers. It is not surprising to learn that such a number of teachers with son and chaos in the religious world. One prominent feature of the times was the low state of spirituality. Men were more anx-

ious about form, custom, tradition and ceremony than the deepening of the spiritual life. The pioneers of the Restoration movement determined to have no spiritual teacher but Jesus Christ.

The whole spirit of the "Declaration and Address" is Christ the divine teacher. "Rejecting human opinions and the inventions of men as of authority, or as having any place in the church of God, we might far better cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine Word alone as our guide; the Holy Spirit for our teacher and guide; and Christ alone, as exhibited in the Word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord." The disciples of Christ must be learners of the divine teacher. "Never man spake as this man." As we sit at his feet and learn the lessons of life from such a spiritual teacher, we must be influenced by his spirituality. "His words are spirit and life."

Such was the aim of our pioneers. As Dr. E. L. Powell says, "To give Christ peculiar dominance was the high end of these splendid men of this glorious past of ours. I believe that the greatest sermon, certainly the highest note ever struck by Alexander Campbell, was in the great sermon preached from the text, 'God, who in sundry times and in divers ways spoke in times past by the fathers to the prophets, hath in these last days spoken unto us through his Son.'"

5. *The Divine Example.*—A true religion needs an exalted example which will inspire confidence and action. To give Christ pre-eminence in all things is to set the highest and noblest example before the minds of men. The Restoration movement has an honored and worthy scroll of fame to its credit; it can be said of many whose names are inscribed thereon, "of whom the world was not worthy." Yet not one name is selected as the example. They were but servants of the Master and followers of the divine example, Christ. Their exemplary lives were the spiritual result of copying the spiritual example, Jesus only. The Restoration movement does not believe in the exaltation and worship of man, save the man, Christ Jesus. His example of love, life, purity, joy, forgiveness, prayer, holiness and obedience to the Father, will create within us a higher conception of life, a loftier idea of God, a broader vision of humanity and a deeper and braver spirit of devotion and spirituality for Christ and his church.

'Tis not by deeds that win the praise of men,
Or glitter with the glory of this world,
That I may magnify my Master best;
Or hasten on the coming of the day
When he shall reign as King and Lord of all
All that he asks is that with all my heart
I will do his will in everything;
That he may have his way in me, for me,
With me, through me, until at last there come
Such perfect union and such sweet accord
Between the glorious Lord of all the worlds
And me, his willing servant here below,
That in all things he has pre-eminence.

Dan Crawford in Australia.

The African steamer is deflected for troopship purposes, so here I am filling in God's interval with hard hilly work. Coming on the train, who should sail into my compartment but the Lord Bishop of—? We began to talk the only talk worth talking, and he turned out to be a godly man with a divine day-and-nite conversion. Then away we went, hand in hand, into the pastureland of God, feeling each other with the green fresh bits of the land. "No," said he, "but you give me to eat!" So I began and opened the Word to him, and the Lord Bishop began to become responsive, and smack his saintly lips.

And now comes phase No. 2 of the story. In the corner of the carriage is a cold cultured type of man, feeling out of it. Who is he? He might be gold, or he might be mere glitter. Who could tell? The Bishop, off and on, eyes him while I am speaking, and one word dropped, and then another, draws this Mr. No. 3 into the talk. And now the mask falls off, the fire likewise kindles in his eager eye, and the Lord, precious to us, is also precious to him. Now we are three, yea, a holy, happy three, each giving to each with gladness. Watch the sacred sequence, please: God started me, I started the Bishop, and his Lordship starts No. 3. By-the-by, I call him adverbially by this name, "Mr. No. 3," for the heaving and twinkling Bishop chuckled across at him when we two alone had the good time, and said, "Where two or three.... Would you join in?" And come he did, dear old No. 3!

Next comes the third phase. The Lord has captured the whole carriage—but no, that is not enough! Then up gets the Lord Bishop and says: "I'm off to bring somebody." Who is this somebody? Well, it seems the Bishop has an eye in his head, and he saw a certain lady of the butterfly brand join the same train as we did. "Now," says the Bishop, "I do not know this lady personally, but I must bring her along, for she is doing a lot of harm in my flock; and one girl came to me the other day with dark, dangerous views about God and eternity, all taught her by this special lady."

So away went the Bishop down the train-corridor to stalk this big game. How he did it I cannot tell, but the stranger-bishop told the stranger-lady that come she must, as the chance of a life-time was now passing. So up the train-corridor she came, and here he is introducing a lady into our convective. And now I begin, not looking at her (oh, no! that would spoil matters), but speaking obliquely to my two "pals," speaking on the edge of eternity—yes, stalling, stinging words for God. And the result? No, it did not come quickly; but it came—yes, came at last! And she left the carriage radiant and glad we had ever met. Picture our good-lives, picture our smiling soul-looking out of smiling eyes. And little wonder we parted glad we ever met—for we are going to meet for ever where there is no parting.—"The Christian."

ACKNOWLEDGMENTS.

W. W. DAVEY FUND.
R. C. Edwards, Hawthorn Church, £1; W. Hunter, Hawthorn Church, £1.
P. G. DUNN MEMORIAL FUND.
Church, Balaklava, S.A., 8/3.

AGED AND INFIRM EVANGELISTS' TRUST.
Church, Berwick, Vic., £1; Sister Miss Edith Burt, Sydney, 5/-; Contribution by an Adelaide Evangelist, to the Endowment Scheme, £10. Amount bequeathed by the late Bro. W. R. Rowles, of the Paddington Church, Sydney, £20. The Committee appeals to the individual members and to the churches throughout the Commonwealth for a contribution to the fund during the current year. The objects of the fund are worthy of the support of the whole brotherhood. Every month the committee finds the need of such a fund as this becoming greater. The committee commends to the brethren the action of our late Bro. W. R. Rowles, of the Paddington (Sydney) church, who bequeathed £20 to the funds of the committee. This is a splendid example. Kindly forward all contributions promptly: small amounts by postal notes or stamps; larger amounts by cheque or money order, payable at the Sydney M. Y. Order Office—W. H. Hill.

FOREST VALE MISSION.
Balance Sheet at Sept. 30, 1914.

Liabilities—Nil.	
Assets.	
Property, as per last Statement	£155 8 11
Stock of Bricks	7 10 0
Fruit Trees	5 5 0
School Furniture and Books	15 0 0
Advances to Makani Mission	33 15 4
Senhobo Mission	33 15 4
Cash at Bankers	13 0 6
Total Surplus	£274 18 3

Statement of Revenue and Expenditure for Twelve Months to Sept. 30, 1914.

Revenue.	
Donations—	
New Zealand, Sister Butler	£1 0 0
Local, Mr. Day	1 0 0
America, Bro. Gerrard	1 0 0
" Bro. J. P. Loving	28 14 6
" Bro. Danish	4 13 9
" Sister Borst	0 10 3
England, Bro. Tickle	3 10 0
Government Grant	14 0 0
Contribution from New Zealand for Teacher's Salary	61 6 8
Forest Vale Mission Church, Collections	9 7 4
	£125 12 6
Balance on Hand at Sept. 30, 1913	92 18 4
	£218 10 10

Expenditure.	
Salaries	£17 10 0
Books, Prizes, and School Requisites	18 0 3
Oil, Soap, etc.	0 10 3
Printing Mission Material	2 10 0
Linings Mission Well	5 13 6
Chamunini Wine	0 15 6
Remittance to N.Z. for Travelling Expenses of Teacher	45 0 0
Self Support Fund	14 0 0
Cables	5 2 2
Postages and Petty Expenditure	4 3 7
Advanced to Missions in Northern Rhodesia—	
Makani Mission, as per Statement	19 6 8
Senhobo Mission	33 18 5
	£505 10 4
Balance at Bankers	17 18 0
Less due to J. Sheriff for Cash Payments	4 17 6
	£218 10 10

MAKANI MISSION.
Statement of Revenue and Expenditure for Twelve Months to September 30, 1914.

Revenue.	
Stores and Provisions, Travelling Expenses, etc.	£39 19 5

Revenue.	
C. W. B. M. Donation	£10 0 0
Bro. Gerrard, America, Donation	1 0 3
S. Pezulu, half proceeds of Bicycle given by him to the Mission	0 12 6
Excess of Expenditure over Revenue Advanced by Forest Vale Mission	19 6 8
Add Balance due to Forest Vale Mission at Sept. 30, 1913	14 8 9
Total Due to Forest Vale Mission	£33 15 5

SENKHO MISSION.
Statement of Revenue and Expenditure for Twelve Months to Sept. 30, 1914.

Expenditure.	
Stores and Provisions	£12 3 4
Church Building and Teacher's Hut	7 17 1
Salaries and Hut Tax	8 10 0
Watch for Teacher	1 0 0
Printing	1 0 0
Travelling Expenses	0 19 9
Stamps and Petty Expenditure	0 19 3
	£31 10 11

Revenue.	
S. Pezulu, half proceeds of Bicycle given by him to Mission	0 12 6
Excess of Expenditure over Revenue advanced by Forest Vale Mission	33 18 5
Examined and found correct.	

C. W. Lovett, Public Accountant.
Bulawayo, Oct. 31, 1914.

Correspondence.
BRISBANE.

Too long, far too long, has the grand opportunity been neglected of establishing a great evangelistic base in this city. When one thinks on this vast State, with all the richness of its resources, its wonderfully rapid commercial progress and activity, and its capacity to hold an immense self-supporting population, one cannot but exclaim, "How long, Oh, how long?" It would be quite safe to challenge the naming of a city in the Commonwealth which presents such a strategic position, or which offers such opportunities for evangelism within its own gates. Certainly no State so-called longer and bolder for a leader. What is to be done? Are the Churches of Christ satisfied to continue to lag behind? or shall we arise and maintain a forward policy commensurate with the rapid growth of the State? We must face this problem, and it is sufficiently critical to us. Face it now, or go under. I do not hesitate to say that the key—the open door—to the State is the capital. It is urgently imperative that such a work be established in Brisbane, that its influence will not only be local, but permeate through the State—a work with the true driving force of the Sixty-two's "G." This note and its solution was forebly struck by S. G. Griffith when conducting a mission here two years ago. Writing in the local press of August 1, 1911, he stated: "There is no doubt that we needed something in Queensland, for among this great State (which simply overpowers me who look into the future possibilities) is forging ahead in other affairs, the Churches of Christ lag behind in the march.... How are we to inform the people of the State what we stand for?... When we look on the fields and see them ripe unto harvest we ought not to waste precious time, but go in to possess the land.... I think that at least one of the strongest preachers of the State should be located in Brisbane.... The leadership of a thoroughly experienced and commanding powerful preacher who would measure up to the standard of any that other churches could secure."

At present the way is wide open. We talk, plan, dream, dream, hold conferences, and I am afraid there the matters end. This important field is now vacant, so far as an evangelist is concerned. Shall such an important position remain vacant? Study the map of Queensland. Beginning at Jerusalem—H. C. 804.



Correspondents are requested to condense their reports as possible.

Tasmania.

LAUNCESTON.—On Sunday, Feb. 7, both meetings were well attended. In the evening we had a fine attendance, and we were pleased to have Mrs. Savin with us once again. At the close of the service four, who previously confessed Christ were baptised.—D. Dowle, Feb. 10.

West Australia.

NORTHAM.—There have been two confessions since last report. While we have been without a preacher, several of the younger members have helped. On Sunday, January 24, Bro. Smith gave a short address, and Bro. Wolfenden addressed the prayer meeting on the 25th. Bro. Payne, Hollett, and Wolfenden preached on different occasions. Bro. Martin addressed the church last Lord's day morning. All except Bro. Martin are only recent additions to the membership. R. D. Stirling arrived yesterday, and enters on his labors immediately. A welcome social will be tendered to Bro. and Sister Stirling next week.—P. S. Manning, Feb. 5.

Queensland.

MA MA CREEK.—The visit of Bro. Way, the State evangelist, on January 31, was much appreciated. Home Mission collection amounted to £177/6. An Endeavor Society has been formed, and we hope thereby to increase the usefulness of the young people. On Sunday, the 15th, W. H. Morton addressed our growing school at Flagston, and at night preached the gospel to a crowded house. Regular meetings have been arranged for this district.—T. A. Chappell.

BRISBANE.—On the 31st January, W. H. Nightingale closed his ministry with the Brisbane church, and preached his farewell address, prior to proceeding to Boonah. Last Lord's day W. H. Hinrichsen exhorted the church and preached the gospel in the evening. The attendance during the past three months has been formal, but the faithful few are steadfastly standing by the work. Local brethren will conduct services, until a suitable evangelist can be procured. The church is planning for great things in the future. May God direct.—H. C. S.

ZILLMERE.—Zillmere, Hawthorne, and Annerley churches have been formed into a circuit, and have engaged as evangelist Bro. Alexander Cameron, who has just come from the Baptists. Our brother commenced his labors this week at Zillmere. He exhorted the church this morning most acceptably, and preached the gospel at night to a good audience. Interest is good. The secretaries got to work straightaway, and have drawn up a plan for the next four months. At the annual business meeting of the church, all officers were re-elected. The Lord's day School, in good order. Two more teachers have been added to the staff. 48 scholars were present this morning.—J. Bruce, Feb. 7.

ANNSLEY.—On Feb. 3 the annual business meeting was held. The reports showed that good work had been done. The following officers were elected for the ensuing twelve months: Elders, Bren, T. Martin and J. Owen; Deacons, Bren W. Lutz, B. R. Smith, Treas., A. Brock, secretary. On Lord's day, Feb. 7, W. J. Way met with us and gave an impressive exhortation on Jesus

Only. W. McCallum preached at night.—A. R. Feb. 9.

New Zealand.

WELLINGTON SOUTH.—During the week the members have been busy shutting out of the old chapel. All worked splendidly. For the next two weeks we will meet in our fine new school-room. On Sunday morning Bro. Hunter spoke on "The Call of the Home Mission Field." At night Bro. Phillips spoke on "The Need of a Heaven." The Junior Endeavor is a very fine Society, and is doing a grand work among our young members.

NELSON.—On Lord's day, Jan. 31, the morning service was well attended. P. Bolton addressed the meeting. At the evening service, to a large gathering, Bro. Mathieson preached an inspiring sermon. One man and one young lady confessed Christ. On Monday, Feb. 1, the Bible School held its annual picnic at Spring Grove. On Tuesday evening a farewell social was given to Percy Bolton, who is leaving us this week to enter the College of the Bible. Bro. Knapp presided, and spoke highly of the good qualities of our brother, as also did members representing the various church institutions, and representative members of the old church, who were present. Several presentations were made to our brother, including a travelling rug and purse of sovereigns from the town, and some of the country churches. Presents were also given on behalf of the Band of Hope and Endeavor Society. Bro. Percy feeling very responsive. A programme of musical items and recitations interspersed the speeches. We wish our brother Godspeed, and trust that his College studies be most successful. The midweek prayer meeting was well attended.—H. H., Feb. 4.

PALMERSTON NORTH.—We are pleased to report an increasing attendance at our gospel services. On Wednesday, 27th inst., our Bro. and Sister Johnson were tendered a farewell social. There was a good attendance of members and friends. Several songs, recitations, and addresses were given. Bro. Hearle occupied the chair, and spoke words of farewell on behalf of the Sunday School Committee, president of the Home Mission. Messrs. Haslam and Aspin represented the No License League. All spoke enthusiastically of Sister Johnson's sterling qualities. On behalf of the church, Bro. Hearle presented Bro. Johnson with a purse of sovereigns, for which he suited by the sisters. On Feb. 3, a farewell and a few musical items were given. Sisters Mary Polyan and Miss Harlie, past and present secretaries of the Seving Bro. spoke of the good work performed by Sister Johnson as president. Mrs. Carball, as a token of esteem. The recipient thanked the sisters in a nice little speech.—M. S.

South Australia.

BERRI.—We had a good meeting this morning. Bro. Jarvis, senior, presided, and Bro. Elley, once was the only guest. In the evening the attendance was fairly good, and in the absence of Bro. Raymond, Bro. Seward, our last convert, filled the vacancy ably, giving his first gospel address.—Geo. W. Jarvis, Jan. 31.

MALLALA.—Since last report J. G. Bird, man, of Bahaklava, D. A. Ewers, and J. Godwin have assisted. At our quarterly business meeting recently held, W. Harris tendered his resignation as treasurer, owing to his removal. C. Earl is now the treasurer. On Feb. 5 the combined quarterly meeting of officers of Mallala and Long Plain churches was held at the home of B. M. Worden. After business, a fine paper was read by Bro. Worden on "The Deepening of the Spiritual Life of the Church," written up by W. Harris. The officers were afterwards kindly entertained at afternoon tea by Bro. and Sister Worden. We are thankful to learn that Bro. Godwin is still progressing. Home Mission offering was £14/4/3; we hope to raise more.

NORTH ADELAIDE.—On Jan. 24, T. Edwards, from Stirling, spoke both morning and evening, while the writer preached at the anniversary services at Stirling, East. On the whole the meetings are good. Since last report five have been received, one by faith and baptism, and five by letter—two this morning from one of the suburban churches.—R. H., Feb. 14.

OWEN.—Meetings continue fair. Since last report we have had with us D. A. Ewers and J. Manning, from Adelaide, and H. M. Tuck, from Bahaklava. Our Home Mission offering amounted to £13/10.—W. J. M., Feb. 15.

WALLAROO.—A most successful welcome social was tendered Bro. and Sister Wilson on Thursday evening, Feb. 11th. Bro. Allan Moonta, presided, and spoke words of welcome on behalf of Moonta. Ministers of the town, and Bro. Wilson and Cornelius, of Kadina, Killmar and Rodda, on behalf of the church and auxiliaries, also spoke. Sisters Nankivell and Bradford contributed items of song. Opportunity was taken to say farewell to Kay Killmar, who is leaving for the Bible College. The Senior Endeavorers made a presentation of a suit case, six Juniors of a gold C.F. pendant. On last Lord's day morning the right hand of fellowship was extended to Sister Wilson. All meetings have been fair. Bro. Wilson is giving addresses especially for men on the first Lord's day in every month. We are preparing for a fortnight's mission, commencing on March 7.—E. J. K., Feb. 14.

KADINA.—A good number were present this morning. Bro. Frank Cornelius, from the College of the Bible, and who has been our preacher for a while, gave his farewell message this evening, as he goes to Melbourne again. Bro. Dyer is now our agent for the "Christian." Henry Howard, of Adelaide, and Mrs. Burton, of Scotland, have had big meetings here in connection with the early closing of the hotels. Town confessions at the evening service.—Jas. H. Thomson, Feb. 14.

CROYDON.—Good meetings to-day. In the morning we were visited by H. J. Horsell, who exhorted. He received into fellowship by letter C. Metcalf, from Bahaklava. Bible School attendance was 167 scholars. At the gospel service H. J. Horsell preached on "The Light of the World." At the officers' meeting on Monday night T. J. Flint resigned as secretary of church. Several copies of the good work he had done. J. J. Ferris was elected secretary pro tem.—J. S. H. E., Feb. 14.

QUEENSTOWN.—On Feb. 6, the girls of Bro. Watkins' Sunday School class held a social. A good evening was spent in games, etc. On Sunday, Feb. 14, a fair number of members met around the Lord's table. Bro. Brooker presided, and Bro. Hawkes spoke on 1 John 3. After Bro. Men's Mass Meeting had a fine attendance. Brooker gave a lantern address entitled "Fighting with the Enemy," emphasizing the early closing of liquor bars. In the evening, Bro. Brooker preached on "The Devil in Fine Clothes." Home Mission offering amounted to £8/8/4.—H. Watkins, Feb. 14.

BALAKLAVA.—On Feb. 1, our K.S.P. held their annual picnic. On Feb. 1, the Deacons of our city held their annual social. The reports were very encouraging, and showed good work done. Proceeds from supper yielded £4, in aid of fitting new kindergarten room. The half-yearly church business meeting was held on Feb. 3. Bro. G.

Wideman was elected superintendent of the Sunday School, Bro. Ewers having resigned. Bro. Daley was elected Sunday School secretary, and Bro. Peckham, deacon, to fill vacancy caused by the removal of H. W. Harris. On Feb. 14, we celebrated our harvest thanksgiving services with four meetings. Bro. Ewers gave a suitable address. Our Home Mission offering now exceeds our apportionment of £30 for the year.—P.H.R.

LOCHIEL.—Since last report we have had splendid gatherings. We are practising for church and Sunday School anniversary, to be held on March 27. Bro. James is doing his utmost to work up this work. The C.E. Society is steadily working, the attendance being fair. One new member was recently added.—W. G. McGregor, Feb. 13.

MILANG.—We intend holding our anniversary on Feb. 28 and March 2. Bro. Wiltshire, of Mile End, is to be the visiting speaker. He will conduct four meetings on the previous week, giving prominence to the subject of the second coming of our Lord. Our Sister Hilda Gardiner passed away to be with Jesus last Lord's day. Bro. Baker conducted an in memoriam service to-night, which was largely attended. Our Home Mission offering will do nicely for Feb. 18. Expect a little more to come in C.W., Feb. 14.

PROSPECT.—On Sunday last we celebrated the third anniversary of I. A. Paternoster's work as evangelist here. This was followed by a social evening (given by the members to Mr. and Mrs. Paternoster) on Wednesday night. The chapel was crowded, and a bright programme was arranged. Bro. G. Wright (President of the Conference) presided. Addresses were given by the writer on behalf of the church, and Bro. Bot toll for the Bible School. Bro. Paternoster responded. Musical and vocal items were rendered.—H. R. Reynolds, Feb. 14.

MAYLANDS.—The Brotherhood celebrated its second anniversary with a banquet and men's meeting on Feb. 4. L. W. Baker, of Norwood, addressed over 100 men on the subject, "Men and Religion." The Bible School workers met for their quarterly tea and annual business session last Thursday. Marked progress was reported in every branch. Services have been fairly well attended since last report. A married woman received the right hand of fellowship this morning. So far the offering for Home Missions amounts to £18/10/8.—H.R.T., Feb. 14.

MILE END.—On last Lord's day we had the pleasure of giving the right hand of fellowship to Ernest Baker, who was immersed at the mid-week meeting. To-day Alfred Garrett was received by letter from Grote-st., and to-night, after a splendid discourse, by Bro. Wiltshire, on "Christ in the Home Circle," a young lady from the Bible School made the good confession.—M., Feb. 14.

NORWOOD.—W. Miller gave a fine address this morning. At 1 p.m. a Brotherhood was established in connection with the church. The attendance at the evening service was splendid, and Bro. Baker preached a fine sermon on "Baffled Purposes." Two young men, members of the Junior Bible Class and K.S.P. Society, made the good confession. Our harvest thanksgiving services will be held next Lord's day. Our Home Mission offering was £55.—J.T., Feb. 14.

New South Wales

INVERELL.—On Lord's day morning the writer exhorted on "Watch." Country meetings are fair. The evening theme was "Lessons from Migratory Birds." We are pleased to hear of our Bro. S. Barr's partial recovery. The Bible School will be commemorating preparations for anniversary shortly.—H. Wilson, Cast, Feb. 10.

TAREE.—We had good meetings all day on Sunday. In the morning G. E. Burns preached the gospel at Ghinini, and in the afternoon at Cooper's. In the evening he preached at Taree in a full house. The attendance at the Endeavor Class is improving. We are having good times with the young people.—T.T.M., Feb. 4.

SOUTH AUBURN.—On Sunday, Feb. 7, S. Laney presided, and Bro. Grant, from Hurstville, ably exhorted. A. Price, of Gordon, preached in the evening from Acts 2; his words were most helpful.—W. Youngblood, Feb. 8.

PADDINGTON.—On January 21 F. T. Saunders, from Lilyville, gave a splendid address in the morning service. At the annual business meeting lately held, the reports presented were considered satisfactory, and the following were elected as deacons: G. Armit, W. Avenell, J. Brown, P. Darvall, W. Hibberd, A. R. Parrott, A. W. Shearston, Jan. 1. J. Crawford, of Petersham, gave a practical morning address. Bro. Collins presiding. At a deacons' meeting held on Feb. 4, W. Hibberd was elected treasurer, and A. W. Shearston was re-elected secretary. On Feb. 7, we had a good morning attendance, and an address by Bro. Collins.—A. W. Shearston, Feb. 7.

PETERSHAM.—On Jan. 31, Bro. Poole addressed a good morning meeting. At the annual service one young girl made the good confession. Feb. 7, Bro. Poole gave a stirring exhortation. Two confessed Christ at the gospel meeting, and two were baptised. Good work is being done by Bro. Poole, whose address is 70 Catherine-st., Leichhardt.—J.C.

JUNEE.—Our new building is almost completed, and we expect to hold all services there next Lord's day. On 28th inst. Bro. Morton will commence a week's mission. We ask the prayers of the brotherhood. Our midweek meetings are showing improvement since the adoption of Christian Endeavor topics. Yesterday S. Wilson exhorted, and H. Morton preached. We have received £2 from E. J. Mossart, Marrar. The balance of seating accumulation required in the new building has been given by local brethren.—W.L.C., Feb. 15.

HORNSBY.—The writer presided, Bro. Clarke, of the Bible College, exhorted the church on Paul's letter to Philomen. His remarks were much appreciated. Bro. Payne addressed the gospel meeting. The church has a good attendance. Bro. Unley Gordon as their new evangelist. The K.S.P. Club is still growing; three new members. Last meeting, total, 31.—Thus, E. Rife.

HURSTVILLE.—The annual business meeting was held on the 10th inst., when the plans of the new chapel were placed before the meeting. The election of officers resulted in Bro. Buckley and Lay being re-elected as secretary and treasurer respectively. The meeting was closed with a social farewell to Bro. Clarke, whose services have been greatly appreciated. We are sorry to lose Bro. and Sister Green, who are leaving for Townsville, Q. Our brother has been a great worker. Sister E. Winks resigned as correspondent to the "Christian" after having filled that position faithfully for some time. The church and school held their annual picnic at Com's on 13th inst. On 14th the services were well attended. Bro. Goode gave a fine address in the morning. Bro. Clark preached his farewell sermon at night; a number of the members gathered on Hurstville station and sang "God is his joy" as the train steamed out.—Beatrice Heesman.

NORTH SYDNEY.—On Thursday last a farewell social was tendered to Bro. Oldfield, who is leaving to continue his studies at the Bible College. We are greatly indebted to our brother for the excellent work he has done while with us. On Sunday morning, Feb. 14th, Dr. Bardsley presided, and Bro. Morton, of Belmont, gave an uplifting address. The gospel service was conducted by Bro. Oldfield, the subject being "The Unpardonable Sin." We wish our brother Godspeed and success.—C. T. Garrett.

SYDNEY.—Bro. Forbes, from Belmont, gave an uplifting address on "The Fourfold Expressions of Love" at the morning service to-day. Visitors present included Sister T. Merri, E. Francis, Swanston-st., Sisters Brown, Collyer, and Purdie, Grote-st., S.A. Bro. Harward at the gospel service gave a fine address on "Mount Carmel, a Mighty Citadel." Sister Leo was received into full fellowship at the after meeting to-night. Good and increasing interest is manifested in all the work.—J.C., Feb. 14.

BALMAIN.—Bro. Gale gave a fine gospel address in College Hall, Evans-st., yesterday. With help from some of the larger churches the work would push on. We appreciate the help given by Bro. and Sister Garden, of Hurstville, for the last eight or nine weeks, also by Bro. W. Whiteley, who has been superintendent of our growing Sunday School, and who is now on the eve of his departure for the College. On Saturday we held our school picnic.—W. C. Riffe, Feb. 15.

BELMORE.—H. G. Harward spoke at the worship meeting yesterday. The attendance at all meetings was very satisfactory. The evangelist preached to a large congregation. The Bible School, under the superintendence of W. A. Smith, is making itself felt. The kindergarten classes are very popular, and reflect credit on Miss Edith Smith.—John Rodger, Feb. 15.

ENMORE.—Bro. Collins exhorted in the morning on 1 Peter 5: 5. We regret to report the death of Bro. Dr. Cooper, an aged and faithful member, and extend our loving sympathy with his bereaved relatives. We had a fine evening meeting; Bro. Billingworth spoke on 1 Cor. 12: 3. Four confessed Christ. We are glad to welcome a number of new scholars in our Lord's day school. Bro. Jensen acted as conductor for the singing of the social hymns to be held at the big Bible Schools' demonstration, which is to be held in the Town Hall shortly.—E.L.

ERSKINEVILLE.—On Lord's day, Feb. 14, we had a splendid meeting at the breaking of bread. Bro. Breach, of Lidcombe, gave a stirring exhortation. Geo. Davidson, who was recently baptised, was received into fellowship. A. E. Heathar was received by letter from Enmore on Feb. 7.—W. Bulken, Feb. 14.

NORTH AUBURN.—Yesterday, 14th inst., was our church anniversary. J. Crawford was the speaker at the morning meeting, and also at the Children's Service in the afternoon. We had a splendid meeting at night; Bro. Avenell, from Paddington, being the preacher. Two women made the good confession.—Feb. 15.

MOSMAN.—Good meetings were held to-day. In the morning G. H. Oldfield presided, and A. Geo. Saunders gave an interesting address on the work at Laog, in the Philippine Islands. The Bible School has started a rally. We hope to enlarge the school by at least 50 new scholars in Christian runs high. Bro. W. Allen gave an excellent address at night on "The argument of an empty tomb," to an appreciative audience.—A.E.O.

CHATSWOOD.—Splendid meetings on Lord's day. Several visiting brethren present. Bro. C. Bayall delivered a fine address in the morning. Record attendance at night. At the invitation one young woman confessed Christ.—T. Dealey.

LILYVILLE.—Last Sunday Bro. Saunders spoke in morning and evening on the evening on the theme, "The Tears of Jesus." The school had a record attendance, 117 being present. We are pushed for room for the school, and contemplate the creation of a kindergarten room, for which any donations will be gladly received by A. A. Smith, Garden-st., Ranslyde. The school is rejoicing at securing Bro. E. Lewis, formerly of Inverell, as superintendent. Bro. Lewis assumed office to-day. This morning, Bro. Rabb addressed the church, and at night, A. G. Saunders spoke on mission work in the Philippines. There was a good attendance. A heavy cloud was over the meetings to-day, owing to one of the scholars, Will Long, having been accidentally drowned while bathing yesterday morning. Will was one of our brightest lads, and at ten years of age gave great promise. He was a member of the school orchestra, and we shall miss his music. Much sympathy is felt for his parents and sisters.—E.G.B.

Victoria.

BRUNSWICK.—Last Tuesday week the C.Y.P. (Cath. Yr. Pd.) Bible Class held a successful service. Last Lord's day morning we held a rally service, when a large number met. Our mem-

Continued on page 126.

Obituary.

DAVEY—Another old disciple has been called to his rest. Bro. Davey, father of P. A. Davey, our missionary to Japan. His connection with Hawthorn extends about twenty-five years back. The latter half of that period he has lived some distance from the meeting house and could only be present occasionally. The last time he was present was about a month ago. He then seemed in his usual health. We were therefore surprised when we heard of his sudden departure. Our brother had a very unassuming disposition. He never aspired for office, being content to live the Christian life in his own simple way. Our sympathy goes out to his sorrowing relatives—T. H. Parfles, Hawthorn, Vic.

HORNE—On January 10, our aged Sister Mrs. Horne, after a long and painful illness, fell peacefully asleep in Jesus. Mrs. Horne, who had reached the ripe age of 84 years, was born in Scotland in 1830, and lived with her husband in Melbourne in 1860. Two years later they came to Tasmania, where they have resided ever since. Our sister, who was connected with the Presbyterian Church, joined the Central of Christ during the tent mission conducted by S. G. Griffith, and though so aged and feeble, never missed a service so long as she could walk. She was the mother of Mrs. Whitcombe, who was at one time connected with the church at Hobart. Our sympathies go out to the bereaved family, her constant help, Mrs. Horne, who, although in his 83th year, is never absent for the Sunday services or the midweek meeting. It will not be long before he will only that reunion with her who has been called home, and who was for so many years the partner of his life here.—H. Swain.

Sisters' Department.

SOUTH AUSTRALIAN.

The Executive met on February 4. Mrs. Dumbrell led the devotional exercises. Sunday School Address: Croydon, 3; Mile End, 5; Total, 8.

Nineteen delegates participated to the roll-call. Obituary Report, Mrs. Calliston; The following sisters received the home call during December and January: Sister, reading, Marylands; Sister Woods, Grotess; Sister Pillar, Alma; Sister Allison, Henley Beach; Sister Candler, Hindmarsh; Sister McPhee, Grotess; and Sister Croftick, Uley.

Prayer Meeting Report: On November 18 the committee visited the Uley sisters, Mrs. Manger presided. Mrs. Wilson gave the Scripture reading. Topic, Home Missions; speakers, Mrs. Hintonman and Mrs. D. A. Ewers. The Uley sisters have started a missionary prayer meeting. We wish them success. On January 21, the committee visited Mile End sisters, Mrs. Manger presided. Mrs. Ewers and Mrs. Hintonman spoke. The topic was China. Scripture was read by Mrs. Wilson. Miss Ewers rendered a solo.—L. Manger, Supt.

Hospital Report: Through the liberality of the sisters and members of churches we have been able to give each institution a little Christmas cheer. We thank the Executive for their gift of £10. The Royal Dispensary Society for their donation of 10% for the destitute; also some of the members of the Normal church, who gave 14%. In response to a request from the mother of the named, we arranged to have our Sister Mrs. Thurgood, who has remained in England, as we have lost an ardent worker for the Central of Home. Mrs. E. C. Manger has taken up the work.

Visits: Adelaide Hospital, 17; Derrifone, 30. Consumption House, 24; Home for Invalids, 17. C. O. Breen's Hospital, 6; Sick and Aged, 5; magazines, 700.—Miss W. West, Supt.

Temperance: Temperance workers are now busy everywhere, working on the early class system in conformity with the committee elected by the General Conference has held several meet-

ings, the outcome of which has been the engagement of Mr. J. J. Franklin for a month, and given of his services for that time to the S.A. Alliance. He arrives in Adelaide on Feb. 22. The committee have had rallies signs painted "Vote 6 o'clock"—one for each of our churches in the State. They should be up in a conspicuous place on the side of the buildings. All of our preachers have offered their services (with the consent of their church officers) to the S.A. Alliance for meetings, church nights for a month before the Referendum takes place. We want each sister to use her influence in this matter.—E. Ewers, Supt.

Foreign Mission—Just now we feel rather despondent as regards the financial side of the Foreign Mission work. We have not had much money handed in yet. We have just sent out our two new workers, who, we feel sure, will do much to help on the work in India. I would ask each church to stir up an interest among the sisters and get out more mite boxes. See our new member has one. Amounts as follows: Stirling East and Adelaide Valley, 4/16/8; Grotess Mother's Meeting, 1/0/1; Prospect, 4/24/11; Norwood, 10/-; Croydon, 4/10/2/1; Total, 16/2/10.—L. J. Paternoster, Supt.

Home Mission: Our Home Mission preachers are now good work. Four have confessed Christ at Mile End. J. Wildshire has begun his work there with excellent prospects and good meetings. A. H. Wilson has taken Bro. Wildshire's place at Wallaroo. He has made a good start. H. J. Horrell has been much encouraged by several confessions. The funds have come in pretty well, so that we are not further behind than we were this time last year, in spite of draught and war. Amounts for December: Grotess, 4/13/0; Mile End, 18/-; Queenstown, 11/10; York, 13/7; Norwood, 0/-; Collection, 4/19/6; Total, 45/5/11. Amounts for January: Grotess, 0/-; Mile End, 4/18/4; Prospect, 4/11/1; Uley, 4/15/6; Norwood, 10/-; Total, 16/7/6.—J. Riches, Supt.

Treasurer's Report: Received for November and December: Nov. 5, Home Miss, p. 10/7/8; Dec. 3, Home Miss, 15/5/11; In hand, 4/11/15; Total, 41/6/6. Foreign Missions, Nov. 5, £2 16/2/2; Dec. 3, 4/11/10; In hand, 4/8/4; Total, 41/16/2/4. General Fund: Nov. 5, Collection, 15/4; In hand, 15/7/0/1; Total, 16/2/4/1. Expenses: Donation, Hospital Committee, 1/1/1; My Order and Postage, 7/-; Total, 4/10/6. Balance, 44/9/2. Surplus from Lunch Committee, 1/10/1; In hand, 4/15/2/5; Total, 48/11/5/1.—Mrs. B. P. and Treasurer.

Proposed and seconded that a day be set apart in the second week in March to work for the Belgium meeting. Next month's meeting to be a Temperance programme.—A. E. Cherry, Sec, Feb. 6.

VICTORIAN.

Secretary: Miss Rumsell, 59 St. Vincent st., Albert Park.

The Victorian Women's Conference Executive held their usual monthly meeting on Friday, Feb. 12, in the Hall, Swanston-st. Mrs. Ch. was presided by Mrs. J. Pittman, who took for her Bible lesson a portion of the 10th chapter of Acts. Mrs. Thompson read several letters from our home task. We were pleased to welcome Mrs. Zolus, Sharp, after a rather severe accident. Also Mrs. expressed for Mrs. Griffith in her illness, as well as Miss Tilley, Mrs. Chapman, Bren, Emma. The sisters have decided to enter for meals at and Saturday, dinner and tea. The Committee prepare programme for Conference. Women's Conference will be held in the Lygon-st. Chapel on Wednesday, March 11. Meeting will be at 10.30 a.m. All are invited to attend. Additions from Bible School: 1, Sister's home, 1; Croydon, 1; Swanston-st., 1; Brims-

Hospital Visitation: Miss Petchley, to Alfred Hospital, 5 visits. Mrs. Morris, Queen Victoria, 3 visits; Melbourne, 2; St. Vincent, 1; Austin Hospital, 3. Mrs. Meyers, Eye and Ear, 10 visits. A Christmas tea was given by Mrs. Tully and Mrs. Meyer to the patients of the Eye and Ear Hospital, which was very much appreciated. Mrs. Thurgood; Melbourne Hospital, 4 visits; Homeopathic, 1. Magazines, books, papers, card-phone comforts, dressed dolls, toys, etc. distributed.

Members of the following churches visited: Ascot Vale, North Melbourne, Emerald, Richmond, Middle Park, Surrey Hills.

Thanks to Sisters: Callings, Crown, Gill, R. J. Kemp, Payne, R. Lyall, Pang, for books, oil-linen; the Swanston-st. Victoria Club, Mrs. Medford's Class of Gleaners, Sisters, Box Hill, General Doors, for clothing, and Gaudie Fund, 4/5/- for needy case.—E. C. Thurgood, Supt.

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Foreign Mission Report: Our missionaries, Misses Tilley, Cole, and Cameron, reached Colombo safely and should now have arrived at their destination. Miss Thompson leaves India soon on furlough, and expects to reach Melbourne about March 1. Miss Finklin is expected about Easter. Mr. Watson's work is becoming firmly established. He writes most hopefully. As many as 20 Christians have assembled at the Lord's table at one time. The Baramati work is healthy. Bro. and Sister Davy are now at work again in Japan. The missionaries in the New Hebrides have been preserved in good health, and the work greatly blessed. The Foreign Mission Committee desire to wish all the sisters who have the Home Mission work at heart, Godspeed and success in connection with the annual Home Mission offering.—L. Lyall, Supt.

General Dorcas met on Wednesday, Dec. 19. A number of garments were made. 149 garments were sent to needy cases, including parcels to Sister Grace, Superintendent of Homeless and Friendless, and Miss Wilson, Free Kindergarten; old linen for our hospitals. At Christmas the Margaret Goudie Fund granted £10 for needy church members. A parcel from a sister at Fakenham was received. Will the givers accept the best thanks of the committee?—L. R. Martin, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., on Friday, March 5, at 2.30. A full attendance is requested. Mrs. Webster leads the devotional, and Mrs. Sharp, of Brighton, is expected to give a paper. All sisters cordially invited.

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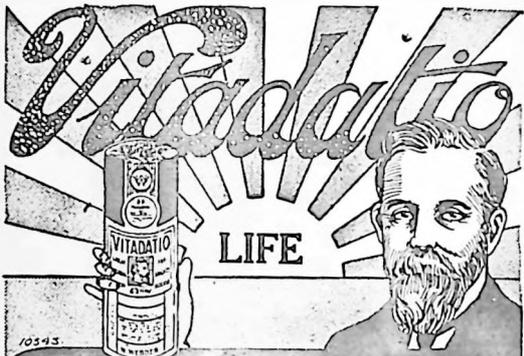
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From the Field—Continued.

lar was restored. At the gospel meeting four responded to the invitation. Last Monday, A. N. A. held the C. E. Society and Bible Class held a successful picnic at Hurst's Bridge. The exhortation, by E. Knigh, of Moorland, gave the exhortation. One was received in an letter. Our preacher had a full house to-night. After the sermon on "The Fool and Gold," one made the noble confession. Four were immersed.—W.T., Feb. 7.

SOUTH YARRA.—Since last report the cause has been moving slowly. Bro. Mudge is creating a fine impression. His general manner is very pleasing to all, and his addresses are of high order. The Adult Bible Class has been reorganised. The Junior C.E. is now held in the afternoon prior to the Bible School. On Lord's day, Jan. 31, we had a G. Day from Northcote, with us, who gave a very helpful address. Last Lord's day Bro. J. A. St. Abercrombie exhorted and gave us a very convincing address. There is an improvement in the evening meetings.—T.M., Feb. 8.

HARCOURT.—We had a good meeting to-day. Bro. Schwab again took the platform, after being laid aside through an accident. His address was taken up for Home Mission work, which resulted in £40.00; and there is more to come. We omitted to mention in our last report that we made a presentation to Miss Brown, our late organist, who rendered valuable assistance while our present organist was away from the district. The Bible School had a meeting with Kindergarten classes, which we hope to be in full swing before long. Our brethren at Sutton Grange still plod on. We hope to give them more assistance now that our Bro. Schwab is with us.—F.P., Feb. 7.

FOOTSCRAY.—On Jan. 31, we had good meetings. Amongst our visitors was Sister Lee Tohmyre, from City Temple, Sydney. A number of Gentiles, who made a start with us on Sunday. A Lay conducted the Bible Class. To-day, 2nd, Mrs. Lang, of Carnegie, took charge of three services, the evening meeting being well patronised. The Endeavor Society is on the upgrade. Bro. Whelan, who has been unable to attend the church here, will commence his duties on Sunday, Feb. 25th. On Monday evening, 2nd inst., members are holding a welcome social, when we expect city and local preachers to be present. Bro. Bishop, our choir leader, is preparing the musical portion of the programme.—A.J.T., Feb. 7.

COLAC.—Since last report we have held our Bible School anniversary, in the chapel, and concert in the Victoria Hall. Much credit for our success is due to Bro. and Sister Marrows, and Sister Elsie Gray, from Beear, who was a great help with her sweet solo singing. We were pleased to have T. Hagger with us on Tuesday, 26th. He gave us an interesting talk on Home Missions. On Foundation Day our Bible School picnic was held at Golland River, where all had an enjoyable day. We had helpful addresses from Bro. Marrows to-day. Our H.M.C. offering so far is £5.—E.H.L., Feb. 7.

BOX HILL.—Last Sunday week Bro. Sixer exhorted the church on "Giving," making special reference to offerings to be taken up for Home Missions, and on Monday, Feb. 7, the church responded admirably to the Home Mission call. Bro. Sixer is giving a series of seven special addresses on "The Apocalypse."—Robt. G. Carter.

FAIRFIELD PARK.—Our meetings both morning and evening continue good. Bro. Coward conducted the gospel services during the months of December and January. Bro. Young taking one Lord's day in exchange. The two months have been profitably spent, and our brethren have deared themselves to us. The church and Sunday School held their annual picnic at Bro. Rowles' orchard on Monday, Feb. 1, about 150 being present. T. Hagger was present and addressed the brethren upon Home Mission work. Bro. Strongman is with us for this month.—T.P., Feb. 8.

SOUTH MULLBOURNE.—We had a number of converts with us to-day. Bro. Ennis exhorted the church most aptly. Seven were received by faith and baptism, and one by restoration; Sister Johnston, of North Melbourne, was also received by letter. The gospel service was again

well attended. Two ladies confessed Christ, were baptised, and received into fellowship, making a total of eleven additions for the day. Bro. and Sister A. Chipperfield, of Launceston, were present at a social evening, and made the report of a social evening, and made the report of a social evening, and made the report of a social evening. Our brother has taken a prominent part in the church work, and especially in the musical arrangements. They are now located in Swanston-st. church choir, singing proceeds in aid of the chapel next Monday, 15th, proceeds in aid of the chapel next Monday, 15th, were all paid up. Our services on 14th inst. were all well attended. Our Bible Class is now meeting at 215 instead of at 3. Our evangelist this week at taking charge of the singing at the Warragul mission.—Feb. 14.

FITZROY.—Last Wednesday the annual business meeting of the church was held, when the various auxiliaries presented splendid reports of their work done. £2 had been added during the year, and the losses totalled 36, leaving a net increase of 16 members. The membership now stands at 99. The finances were a marked very healthy condition (£39 in hand). A marked increase in giving as a result of the introduction of the envelope system. The election of officers of the church for the next two years resulted as follows:—Secretary, G. Everett; treasurer, W. Johnson; evangelist secretary, W. Johnson; deacons: G. Everett, H. Griffith, W. Johnson, W. Johnson, printer, F. Lang, R. A. Lewis, C. W. Mitchell, J. McGregor, A. Watts, and J. Walker. Yesterday we had splendid meetings morning and evening. Bro. Beiler spoke at both services. We were pleased to have Sister Florrie Swain back with us, also Sister Evelyn Ronald, at our morning service. Our H.M. offering amounted to £19, with more to come. To-morrow, after the address on "More precious than gold," a man confessed Christ. More splendid meetings yesterday morning under the Lord's table. On 4th inst. Bro. Beiler gave an address on "The Sabbath Question." The Junior C.E. had a fine meeting. At night an aged man of 85 years confessed Christ.—W.B., Feb. 15.

LAKE BOGA.—The writer conducted a service in this centre last Lord's day. The attendance was good. The brethren show a live interest in the work; all live at a distance, and are slight to drive in. We hope to have a weekly service offering among our second preacher arrives.—D.A.C.

SWAN HILL.—Our district has adopted for its motto, "Twenty souls at a soon preacher for 1915." The first of the twenty was met last Sunday night, when a young man from the Young People's Club made the good confession. We believe our district made its record Home Mission offering this year. This in the midst of the worst drought known here is gratifying.—D.A.C.

BERWICK.—At the close of Bro. Ingland's address on Sunday night, five young people (four good confession, one young woman) made the may be specially followed by others.—H.H., Feb. 8.

SHEPPARTON.—Our meetings show a decrease in attendance, some being away on holidays, others through removal. At our gospel meeting on Sunday evening a young man made the good confession. Bro. Henderson's term of Endeavor Society held a united meeting with the Methodist Society. Our Junior Society is in the splendid working order.—I.M.C., Feb. 10.

BURNLEY.—This morning Bro. Winch presided. R. Haggart, from Northcote, spoke. In Trumpet. This was his farewell address. All services rendered. Our offering for the Home Mission up to date is £24.60. We expect to have £4.14. Our next preacher with us next Sunday.—J.A.C.

CARLTON (Lyons-st.)—Helpful meetings on the commemorative feast. Two welcome members. We had a fine address by R. T. Pittman in the morning, and by G. S. Griffith at going again after the holidays; 100 present on

Sunday afternoon. Collection for Home Missions about £75.—J.M.C.

NORTH RICHMOND.—Since last report we have lost several families. By removal, among whom were some of our most prominent workers. Also some of our young men are away on active service in Egypt and New Guinea. We rejoice in the return of Bro. Salisbury, after several months absence in England. Our Home Mission offering for the year is over £20, a considerable increase on past years. We had very fine meetings this morning and evening. After an impressive address by Bro. Procter, a young man made the good confession. S. G. Chipperfield is now the School superintendent, while Bro. Salisbury has taken up the work of Bible School Organiser.—A.H.F., Feb. 14.

DONCASTER.—G. D. Verco began his labor on Sunday, Jan. 17, and created a favorable impression. One confessed Christ the following Lord's day. To-day, instead of tendering the usual social to welcome Bro. and Sister Verco, with their approval we are holding a banquet; thanksgiving. The platform was filled with gifts of fruit, jams, sauces, vegetables, eggs, fish, clothing, boots, books, etc., to the value of about £1; which next day were taken to the Aspin Hospital to gladden the hearts of the inmates. On the 2nd, Bro. Verco gave a stirring address on Home Missions and thankfulness. The Home Mission collection amounted so far to over £11. In the evening Bro. Verco spoke on "Thankfulness." One afternoon last week a few of the sisters met Sister Zelius and her daughter Ruby, just returned from a visit to one of her daughters in America. Our sister gave an interesting account of her trip. A pleasant afternoon was spent. At the Sunday evening meeting on Feb. 16, conducted by Bro. John Tully, after a stirring paragraph address by him, a collection in aid of the Helgate fund was taken up, and with a few contributions handed in during the previous week amounted to over £18.—Geo. T. Petty.

WILLIAMSTOWN.—Meetings here have been keeping up well. There were two decisions to-night. All being well, these two will be immersed on Wednesday evening. We are pleased to report that, after many years of struggling, our building is now free from debt. The Home Mission offering amounted to £8/10/5.—E.M.H., Feb. 14.

WARRAGUL.—Last Monday week the church and Sunday School held a successful picnic. William Judd, from Clehennham, was present. The church is about to hold a mission. The chief help in morning addresses is "Missions." Circuits are being distributed. The missioner is Bro. A. G. Day; Bro. Clay as song leader; Sister Webster as pianist; and Sister Bice as soloist, will help. We ask for the prayers and sympathy of the brotherhood.—R.W.J.

DANDEENONG.—Last Lord's day Bro. 25 Sister Hill were received by letter from the church in Melbourne. We had an improved attendance to-day at breaking of bread. J. Pittman spoke morning and evening. Home Mission collection amounted to £5/0/3.—J. Procter, Feb. 14.

STAWELL.—We were pleased to have with us to-day Sister Sheehan, from Murtola, and Bro. Peet, from Grote-st., Adelaide. Fair meetings to-day, but not as good as they should be.—W. J. Williams, Feb. 14.

TARADALE.—The Improvement Class, which is proving very helpful, held its first dance last Saturday evening on "Have women a share in Christianity than men?" The result was a win for the sisters, who took the affirmative side. The worship meeting last Lord's day was the best for some time. J. D. Nankivell, from the Colac, gave the exhortation. Bro. Wakely was with us again, and we hope soon to see him fully restored to health. Almost all of our scholars were present at the Bible School, and twenty were present in our Adult Bible Class. —Geo. Jackel, Feb. 15.

CARNEGIE.—We had good meetings on the 14th. In the morning we were glad to renew our acquaintance with Bro. Bowen, from the Colac, and to receive a helpful address.—D.G., Feb. 15.

CASTLEMAINE—The cause here has suffered by the removal of Bro. and Sister Ralston, who were loyal supporters, to Melbourne. Others, too, have left. Our services are fair. We enjoyed a visit and a message from W. W. Davey, on Feb. 7. Bro. Clippstone is earnestly proclaiming the Word. After his address to-night on "Is there a future for life? Can we escape it?" one young man responded to the invitation—D.S.

PRAHRAN—Since last report we have welcomed into membership Sisters Mrs. Archer, Mrs. Day, and Miss Bruce. Our meetings are all satisfactory. The morning Bible Class is keeping up well, 50 being present each of the two last Sundays. In the school on Feb. 7 we were pleased to receive a visit from Bro. and Sister Ennis. With their help the school is to be thoroughly reorganised. Sister Ennis has kindly consented to take charge of the Junior Bible Class. Our I.H.M. offering to date amounts to £6/5/-, nearly £4 above last year.—A.M., Feb. 15.

EMERALD—Bro. and Sister P. A. Dickson spent last Lord's day with the two churches here. He spoke at the chapel, Emerald East, in the morning, and preached the gospel in the township (Mechanics) in the evening. We were glad of their fellowship. The working bee is busy every Saturday afternoon clearing the land, and we hope to be ready soon to build.—William Boldin, Feb. 15.

Here and There

One confession at Dunolly, Vic., on Sunday night.

We are much pleased to learn that Bro. H. J. Banks is now convalescent, and rapidly regaining strength.

The brethren in the Kyneton, Vic., circuit appreciate Bro. Shipway, their evangelist, and are not afraid to say so.

E. M. Hall is now secretary of the church at Williamstown, Vic. His address is 27 Queen-st., North Williamstown.

City Temple, Sydney, reports record Bible School picnic, record morning attendance, record Home Missionary offering.

Eleven were received into fellowship at South Melbourne on Feb. 14, 9 by faith and baptism, 1 by letter, and 1 restored.

A meeting for breaking bread has been commenced at Ararat, Vic., at 11 a.m. on Sundays, in the home of Bro. Dare, McGilbony-st.

At Taradale, Vic., there is a C.E. Society with a membership as large as that of the church. But when, at Taradale, they seem to know how to do things.

The Kyneton District Conference was held on Wednesday, February 10th, in Bro. Gilmore's barn, at Drummond, and a very happy time was spent.

Communications intended for the Croydon, S.A. church, should be addressed to the secretary, J. S. H. Ferris, Government road, North Croydon, S.A.

The new evangelist at Albert-st., Hornby, N.S.W. church, is Linley Gordon, and it is expected he will begin his duties on the last Sunday in February.

A number of Victorian isolated members have not yet been heard from with regard to the annual offering for Home Missions. Let them send it at once for this great work.

At the building of a chapel in a day at West Sale, M.A., among the workers was Bro. H. B. From, until-forenoon till 2 p.m. his hammer went. He is not far from 85 years of age.

D. A. Ewers will hold a short mission at Unzara, Eyre Peninsula, commencing on the 21st. Day. Until March 20, letters addressed to Tumbly Bay will reach him.

The cause has been represented for ten years in the town of Kyneton, Vic. The progress has not been great, but Bro. Harman and others who helped to make the start can rejoice that something has been done.

We hear that at Blackwood, S.A., a few miles from Adelaide, brethren have been meeting instantaneously for some time, that land has been secured, and that there is a prospect of the cause being firmly established there.

It is evident that the Home Mission offering in South Australia this year will be less than that of last year, although, taking the drought and commercial depression into consideration, the sacrifices have on the whole been much greater.

All church treasurers please see that the Victorian Home Missionary annual offering is forwarded as soon as possible now, as the books close for the annual audit on Feb. 28th? If the offerings are retained to the last day or so it will make the office work very difficult.

In a recent number of "The Christian-Evangelist" appears a fine picture of our own College of the Bible at Glen Iris. A photograph of Bro. W. H. Allen is also given. He is now located temporarily at New Orleans, where he is working with the American Missionary Society.

A. G. Saunders told a most optimistic story at work in the Philippines to our Sydney preachers on Monday last. His story of Roman Catholic influence, with its almost unbelievable intemperance, was appalling. "None should fail to hear him, for he is a man with a message."

At the Adelaide Preachers' fraternal last Monday evenings the previous evening were reported as follows:—Glenelg, 1; Mile End, 2; Norwood, 2; Hindmarsh, 1. In the absence of the writer Bro. Horsell read an excellent paper by T. Edwards on "The Needs of a Country Church."

President Cramble, of Bethany College, West Virginia, was shot twice on December 11, by a whiskey crazed man with a double-barrelled shot gun. About 200 shot entered his flesh, and it was expected he would be laid up for several weeks. His condition was serious, but he was expected to recover.

It has been definitely decided to form a church in the rapidly growing district of EsSENDON. The public hall has been secured, and services will be commenced on Sunday, March 7. The Victorian President and the Organising Secretary are planned to conduct the morning service on that date. Brethren living in the neighborhood are urged to join in the opening services. Full particulars may be obtained from Bro. W. A. Kemp, EsSENDON.

A few brethren in the neighborhood of Dulwich, one of the Adelaide suburbs, have been meeting in private houses for the last nine or ten months. They have made quiet progress, and now have a fine block of land, well situated, and paid for, and about 60 in hand. A local brother has offered to assist with a loan of £125, and they hope shortly to obtain the help of the Church Extension Fund to erect a small building for temporary purposes.

The monthly meeting of the Victorian Bible School Union will be held on Monday evening, 22nd inst., at 8 p.m., in Swanston-st. lecture hall. No business will be transacted, but the whole time given to the consideration of "The Work of the Superintendent." An address will be given on the subject by the Organising Secretary, to be followed by free discussion. All interested in Bible School work are invited to be present, and superintendents are specially urged to attend.

We are glad to learn of the fine success which has attended the studies of Harold Blingworth, son of A. E. Blingworth, preacher of Lamore church. He has just passed his leaving examination, which qualifies him for admission to Sydney University. He has also gained a bursary, which entitles him to four years' free education at the University, together with £5 per year for books and £20 per year money grant in addition. We congratulate our brother on his splendid achievement, and trust that he will have similar success in his University career.

We are informed that Alderman Crichton has resigned the position of secretary to the Carlton (Lygon-st.) Bible School. Bro. Crichton has held this position for thirty-two years, and has done magnificent work. Suitable recognition of his splendid services will be made in due course. Bro. Crichton's genial manner, his great liberality, and other good qualities, have endeared him to the teachers, officers, and scholars, who will miss him from the school very much. The new secretary is A. A. Haddow, 150 Queen-berry-st., North Melbourne, while Bro. Crichton's son (Wally) has been appointed assistant secretary.

Dr. Green, Anglican Bishop of Ballarat, speaking on Thursday night in connection with the installation of the new Dean of Ballarat, said he hoped that when the new Ballarat cathedral was built, there would be no pew rents and no difference made at all as to where people should sit upon any consideration of money whatever. The bishop asked the congregation whether it had ever struck them that they would be a great deal better without the rivalry and respectability which cramped and confined their usefulness. In dealing with other matters in connection with church affairs, Bishop Green said he utterly hated the application of business metaphors to Christian work. He had, for instance, a decidedly strong objection to describing a large congregation as a "good house." This expression, like other loose sayings, was, said the bishop, the reverse of good taste, and should not be countenanced.—The Age, Feb. 13.

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Would one of the sisters in Irishland kindly receive a lady with boy, 5, as paying guests, for a short period about March or April?—Mrs. S. Campbell, G.P.O., Hobart.

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COMING EVENTS.

FEBRUARY 28 & MARCH 3—Annual Conference of West Wimmera Churches at Kaniva. Preacher for Conference Sunday: E. Hanger. Principal speakers on Wednesday: T. Hanger and J. R. Cambridge. Everybody heartily welcomed.—R. M. Williams, Secy.

MARCH 7—Church of Christ, EsSENDON. Opening services in the Public Hall, opposite EsSENDON Railway Station, Sunday, 7th March, at 11 a.m.; Sunday School 3 p.m.

IN MEMORIAM.

EDWARDS.—In loving memory of my dear mother, who departed to be with Jesus, Feb. 26, 1914.

Sleep on, mother, sleep, and take thy rest; Lay down thy head upon thy Saviour's breast. We have thee well, but Jesus loves thee best.

Good-night!
—Inserted by her loving daughter, Martha.

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February 21 to 27—THE GODHEAD
 God the Father, 1sa. 63: 1-18
 Care for the fatherless, Psa. 68: 4-10
 Light for the seeker, John 14: 1-14
 Liberty for the children, John 8: 19, 33-42
 Gifts present and future, James 1: 17-27; 1 Peter
 1: 3-9
 Purity of fellowship, 1 John 1
 The living Father, Acts 17: 22-29
 I will reverence him, trust him, and love him—
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LOWEST CURRENT RATES.

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