

Preferential Treatment for the Worst of Trades.

Temperance workers in South Australia are busily engaged in preparing for the referendum to be held at the next general elections on the subject of shortening the hours for the sale of liquor. We are glad to notice the whole-hearted way in which our members and preachers are entering into the movement for the six o'clock closing of bars.

In Victoria the other day one of the largest deputations that ever waited on a member of the State Ministry urged upon the Premier, Sir Alexander Peacock, the earlier closing of hotels, at least during the currency of the war. Long before the hour fixed for the interview crowds gathered, and no room was found large enough to receive the deputation. Mr. Manger, one of the speakers, said that it "embraced the commercial and manufacturing interests, all shades of political opinion—from the biggest radical to the narrowest conservative—all the churches, the Y.M.C.A.—in fact, all organisations which had for their object the improvement of the community." Assuredly it was no merely "wowser" deputation, and it would not have been out of accord with the dignity of even a Victorian Premier who is not suspected of being biased in favor of temperance reform to have given it a worthier reception than Sir Alexander Peacock granted it. We cannot be surprised that already some temperance bodies have strongly condemned the Premier's reply, or that Mr. Thos. Smith, M.L.A., who introduced the deputation, should say he had been disgusted by it.

Is early closing a reasonable request?

That which temperance people are asking is so reasonable that no Christian man, and no one who seeks his country's good, should hesitate to give them support. Christians may believe that there should be no legalised trade in that which destroys men's bodies and souls, but the present request is one the support of which does not commit any man to teetotalism, to say nothing of prohibition. Now the war and the times could furnish abundance of argument for both these things. Even the "Argus," a consistent supporter of liquor, calls attention to the enormous majority of 481 votes to 52 by which the French Chamber of Deputies passed a bill prohibiting the

sale of absinthe. It quotes Lloyd George (though it mildly doubts his authority) as affirming that the suppression of the sale of alcohol in Russia has increased the productive power of the nation by 30 per cent. and its labor by 50 per cent., which is equivalent to adding a million laborers without increasing the expense of maintaining them. Had the deputation gone to the Premier urging prohibition, it could have made out a good case even from the "Argus" files; but instead it pleaded that the trading hours for liquor be now curtailed, bringing what is euphemistically known as "the trade" more into line with other businesses so far as hours are concerned, and bringing our State into accord with what other countries and other parts of the Empire have done, with a view to minimising as far as possible the temptation of the young men who have the laudable ambition of serving the Empire at the front. Is this an unreasonable plea? There is a gentleman popularly known as "K. of K.," whose views on army temperance are well known. Is it the highest patriotism which leads some of our newspapers and politicians to oppose the aims of Lord Kitchener? Everybody knows of the appeal "To All Men Serving the Empire," which five of the leading authorities in England issued at the beginning of the war. These were Sir Thomas Barlow, the King's physician; Sir Frederick Treves, surgeon to King Edward and to our present King, who went to the front in South Africa; Sir Victor Horsley, who is noted for research into alcohol, and two other notable physicians, Surgeon-General G. H. J. Evatt and Dr. G. Sims-Woodhead, Lieut. Colonel in the Royal Army Medical Corps, and they said:—

"It has been proved by the most careful scientific experiments, and completely confirmed by actual experience in athletics and war, as attested by Field-Marshal Lord Roberts, V.C., K.G., K.P.; Field-Marshal Lord Wolseley, K.P., G.C.B.; and many other army leaders, that alcohol, or drink:

- "1. Slows the power to see signals.
- "2. Confuses prompt judgment.
- "3. Spoils accurate shooting.
- "4. Hastens fatigue.
- "5. Lessens resistance to diseases and exposure.
- "6. Increases shock from wounds.

"We, therefore, most strongly urge you for your own health and efficiency that, at least as long as the war lasts, you should become total abstainers."

The welfare of our Empire is at stake; on the ground of national interest, not on re-

ligious principle, the best of the citizens urge that the advice of experts be taken; they plead that the men who do volunteer shall be guarded from temptation to impair their manhood, and that the 90 or 95 per cent. of true, steady, loyal-hearted soldiers do not suffer in reputation by the excesses of a smaller percentage of their companions. Our military authorities profess to desire recruits, and that these be men of good character. They wish parents and guardians to give the necessary consent to those who are under age but old enough for military service. It is unreasonable to expect that Christian parents will consent to their sons being plunged into the midst of temptation. Some would rather see them die than disgrace themselves and their country in the way in which a few, largely because of the laxity of our State authorities, have done. We are lovers of peace, but believe that in this time it may be that the best thing our young men can do will be to rally to the Empire's defence; the greater the number of volunteers, the sooner will peace come. Those who stand for the perpetuation of the temptation of liquor both are seeking the impairment of the efficiency of the men (else Kitchener does not know his business) and discouraging recruiting, since they put obstacles in the way of parents and guardians who would be likely to encourage their sons or charges to enlist.

No argument worthy of the name has yet been advanced why the legal hours for the sale of a glass of whisky should be longer than those for the sale of a loaf of bread. The "Age" has this word:—

"The State law carefully guards the citizen's opportunities for getting beer, whisky, tobacco, and other things, that almost every parent warns his sons to avoid as they would a disease or the gall. The hotel is kept open until 11.30 p.m. daily, and on every day throughout the year—Christmas Day and Good Friday with the rest—excepting Sunday. The sale of bread, meat, groceries, or other legal luxuries of that kind, is surrounded with rigorous restrictions. Shops must be closed at about 6 p.m. on four days of the week, and on all the principal holidays; to sell a loaf of bread in the city on Saturday afternoon is to become a law breaker, subject to a severe penalty."

Only one satisfactory reason could exist for the preference given to the liquor trade—it above all others had need to be the trade most given to the uplifting, enriching and enlightenment of the community. If "the trade" is this, then it adds to its other

virtues the grace of humility, for it must so successfully have concealed its beneficent influences as to lay itself open to the charge of putting its light under a bushel. Some fairly competent observers are not yet convinced that it is on the grounds of its special services to the community that the liquor trade can expect a continuance of preferential treatment. Lord Wolsey, when Commander-in-Chief of the British Army, said that drink "kills more than all the newest weapons of warfare, and not only destroys the body, but the mind and soul as well." Sir Andrew Clarke, Chief Physician to the London Hospital, said: "As I looked at the hospital wards to-day, and saw that seven out of ten owed their disease to alcohol, I could not but lament that the teaching about this question was not more direct, more decisive, more home-thrusting than ever it had been." Our own Mr. Justice Hodges has said: "Not only is drink responsible for more crime than any other cause, but it is responsible for more crime than all the other causes put together." Mr. Rowland Church, Secretary of the Victorian Society for the Prevention of Cruelty to Children, said a year ago that from 70 to 75 per cent. of the cases of neglect and cruelty brought before his society were due to drink. There is really nothing in all this which makes it advisable to reward the publican by granting him the right to keep his place of business and profit (pecuniary profit to himself, but ruin to the bodies and souls of his patrons) open for five and a half hours after shops are closed!

An unsympathetic Premier.

According to Saturday's "Argus," legislation on the subject brought before the Premier's notice is "improbable." Certainly Sir Alexander Peacock's attitude on Wednesday did not raise high hopes. "The Ministry was anxious," he declared, "for the credit of Victoria, and for the sake of the young men themselves, to do all that could possibly be done." Apparently the ability (or is it the anxiety?) does not extend very far.

The Premier affected to believe that the speakers of the deputation were reflecting on the great bulk of young Australian soldiers. This suggestion was unworthy, and we are glad to notice that Professor Rentoul at the close protested against the construction placed on the speakers' remarks by the Premier; they were not intended as a slur on the whole body of soldiers.

In the course of his rejoinder, the Premier took occasion to say: "I must tell you frankly that I think a great deal of the evils have been brought about by the abolition of the wet canteen." This pronouncement may make us thankful that the abolition of the dry canteen is not in the hands of our State Premier. But, even supposing Sir Alexander's opinion were well founded, why should the attribution of "a great deal" of the evil to a cause concerning which the Premier knew the deputation to hold views in opposition to his own keep him from seeking to legislate with reference to the cause of another "great deal" of the evil?

Irrespective of the merits of dry or wet canteens, the deputation asked a reasonable thing. If there were a wet canteen, still men would get to town, and in their interests earlier closing is desirable. It is not camp breakers alone who will be liable to temptation. Again, soldiers apart, the worst of trades should not receive preferential treatment.

But is the dry canteen the cause of excessive drinking? Those who have been wont to declare that there is more drinking in prohibition areas than in others will doubtless say that a wet canteen will keep a soldier dry. We know of no proof of such a contention. If prohibition and dry canteens resulted in increased consumption of liquor, then the men with money invested in the trade—brewers, publicans, etc.—would be enthusiastic advocates of these alleged producers of liquor sellers' dividends. There is, of course, the alternative thought that those who wax fat on the weakness, poverty and degradation of others, are, after all, earnest advocates of longer hours for traffic, wet canteens, and other things which temperance folk oppose, simply because they are so abnormally self-denying that they will willingly work longer hours if it will only stop their own pernicious trade! Oh, no; when we see brewers fight against the wet canteen and longer hours, we had better seek arguments in their favor. We notice that the opponents of early closing are in some places resorting to the argument of soft tomatoes and rotten eggs, with a view to preventing the presentation of the other side. After all, these are probably the soundest arguments the trade advocates possess, and indeed they are not in their nature ill representatives of the cause in whose interests they are used.

We would ask that every reader assist to the full extent of his powers the cause of reform.

Editorial Notes

Drink and Crime.

American papers are publishing the statement that North Dakota is a "dry" State, with a population of 575,000 men, and it has 175 men in the State penitentiary. Montana is a "wet" State, and has a population of 375,000, with 900 men in the penitentiary. Thus, it will be seen that while in every 3291 is in gaol, in Montana, with drink, one out of every 417 is in prison. And yet there are men who have the face to contend that closing hotel bars will not decrease crime, and that prohibition does not prohibit. It certainly prohibits a number from going to gaol.

"Scrapped Members."

According to the "Christian-Evangelist," W. Fulton, chairman of the Evangelical Educational Policy of the Presbyterian Assembly of America, says that in the past

five years his denomination has "scrapped" no less than a quarter of a million members. There is no reason to suppose that the Presbyterians are singular in this respect. The leakage of membership is one of the most important questions facing the churches, and there is no problem the solution of which demands greater consideration than that of its prevention. Of course there has always been a leakage, but it appears to us that it has become larger of late years. It is often urged that in the excitement of evangelistic methods, "converts" are brought in without any true conversion. This may be the case to some extent, but our staid Presbyterian brethren are not as a rule excessively emotional or so intensely evangelistic as to generally indulge in undue sensationalism, and yet they lose as many as other bodies.

Lloyd George's Commendation.

Very significant was the statement by Mr. Lloyd George in the House of Commons last week, when dealing with the war finances. In emphasising the value of Russia's resources, he said "the suppression of the sale of alcohol by Russia had increased the productivity of her labor by from 30 to 40 per cent. It was as if she had added millions to the number of her laborers without increasing the expense of maintaining them." If the prohibition of the drink trade is to increase the results of labor from 30 to 40 per cent., by all means let us demand it. It is a peculiar fact that while the Chancellor of the Exchequer commends the Russians for their suppression of the traffic, and while France is receiving praise and also material benefit for her prohibition of the sale of absinthe, no steps are being taken by the British Government to suppress the curse of drinking in the United Kingdom. If so good for Russia and France, why not for England?

The Totalisator.

We notice the advocates of the totalisator in Victoria have again been pushing their views upon the public. Its introduction is to purify racing, lessen the practice of gambling, and improve racing matters generally. As a matter of fact, in the States where it is legalised—S.A. and W.A., for example—gambling has greatly increased, especially among women. The only shadow of an argument in its favor is that a driblet of the revenue from the machine goes to charities, and this is held out as a bribe for public support. But even the boards of the Benevolent Institutions in most cases refuse to be bribed to support the agitation in favor of the totalisator, although a clerical has been sent them for the purpose. T. Alday, a minister at Warrambool, put the matter thus in a recent sermon:—"Judges, statesmen, editors, Royal Commissions, police and clergy unite in the most wholesale and unqualified condemnation of the totalisator, and it is a great pity when a big journal like the 'Age' lends itself, in the face of all the facts, to a cause whose only issue can be the great increase of gambling. This circular business is a part of this policy to get the machine in. The Hos-

pital Committee in Castlemaine has not agreed to support the request, and it is not likely to. The Alfred Hospital, the Women's Hospital, and the Children's Hospital Committees in Melbourne have refused their support. The Melbourne, Daylesford, and Warrnambool Hospitals have refused co-operation. It is a paltry attempt to widen the area of gambling by giving it legal sanction and approval in the interests of the racing clubs on the contemptible plea of assisting charities."

Denominationalism.

The writer in the "Spectator"—whose articles, by the way, are also published in the "Australian Baptist"—to whom we referred in this department last week, in a second contribution defines the "uses" of denominationalism. These are three: "It provides men with a religious home adapted to their varied tastes"; "It exemplifies the advantages of departmental labor in the Church of Christ"; and "It may produce legitimate rivalry in Christian work." Admitting that all these purposes are desirable, there is no reason why they should not exist apart from denominationalism. A congenial home, departmental work, and legitimate rivalry could surely all be found in the church of the New Testament, and yet its Founder and writers all strongly denounced denominational divisions. While Paul desired to "provoke unto love and good works," it never occurred to him that a good way to do so would be to form separate denominations, and yet this is the only Scripture quoted to show the "uses" of the partyism advocated by our friend. The old adage is quoted, that "Competition is the life of trade," but the writer forgets that those who gain the advantage of such competition are not the traders. It is not the men engaged in denominationalism, but those who seek to gain an advantage over them, who reap the benefit of their competition. The forces of unbelief are strengthened by denominationalism, and hence Jesus prayed for the oneness of his followers "that the world may believe." Under the heading of the "Limits of Denominationalism," the contributor concludes that to have a reason for existence a denomination should "be able to show that it has a distinct mission in the world." Can any sect to-day have any distinct mission that the primitive united church had not? "The guidance of God's Providence," is another justifiable reason. But does "God's Providence" ever act contrary to God's Spirit, which in his Word opposes denominationalism? A limitation is given as "the needs of the community." Where a small community has two churches, there is no room for a third. But these may need homes to suit their varied tastes, etc., as much as the larger communities, and why should they be compelled to live in uncongenial homes? The articles are notable for their almost entire absence of Scripture quotation, and for their labored effort to glorify denominationalism without biblical argument. In the face of a growing sentiment in favor of union "it is hard to kick against the pricks."

Some Recent War Poetry.

Some Day will Rise the Brotherhood of Man.

Two men in Austria whispered the dread word,
Then on in France or Germany, and then—
A world in woe! Like silly flocks of sheep
Driv'n to the shambles, bleating as they go
With quavered songs of country and of king,
Millions of men—at bidding of those four!
Statesmen, they plunge the State in misery,
Lawmakers, thus they lead in lawlessness,
Clusners to guide in happy, prosperous ways,
They pipe to ruin, they, the fatal four,
And all the foolish world troops after them!

The quarrel was a thousand miles away.
Who knows the doubtful right, the misty wrong?
Who knows, or, mournful questioning! who
cares?

If these, the men so blindly drawn to death,
These artisans that will not labor more,
These farmers that will plough no field again,
These poets that will sing no song again,
These builders that will rear no house again,
These husbands that will never see their wives,
These sons, these brothers, all these lovers gay
That march so lightly to the battlefield
And to the blood-soaked grave—if they could
know

The reason for it all, could think it out,
Debate it in the villages, decide
As men should reason, not as blundering beasts;
If they could fight for some far-shining truth,
Some pulsing vision of the rights of men,
Some golden vision of a joy of men,
Some flaming vision of the love of men,
For liberty, and peace, and brotherhood—
If thus they fought—why, war would not be war.

Oh, mad contagion of a people's pride!
Oh, plunging passion of a nation's wrath!
Oh, mock of reason and democracy!

Some day, from out this welter of the brute,
This crudity of anger and of fear,
This weak submission to the little souls—
Some day will rise the Brotherhood of Man.
First, it will grow in one imperial breast;
Then others, swiftly others, catch the light;
Then all the hearts of men will burst allame.
What barriers will then be hurried away!
What bars of rivers, deserts, mountain, sea!
What underlings of language and of creed,
Of customs and of history! What fence
Of stupid prejudice—all burned away!

Till then—ah, ye that live the larger life,
That look above the walls, elasp brother-hands!
Cry boldly down the narrowness of foals,
Hurl reason at the libraries of hate,
Meet mock heroes with a hero's rage!
The world is one! Refuse the lesser goals!

The world is one! Disdain the trivial calls!
The world is one! Fling far the great appeal!
Confront the petty patriots with the fire
Of worthy country-love, that loves mankind.
Face horrid war with war's own crushing might,
And hurl it to the chaos of the past!

Then shall we build the Order of the World.
Then, in a courteous honor each of each,
Shall frame the lawful fabric of the globe.
Then shall we love our countries fervently,
The more for brother love of other lands,
Then shall we find in peace, as now in war,
With passion of heroic energy.
Then shall we find in peace, as now in war,
Creating and scope for all of mankind's best.
Then shall we see the shame of any deed
That brings a tear to one poor little child,
Or rends with anguish one poor woman's heart.

—Amos R. Wells, in "The Continent."

"My Son, My Eldest Son."

Yes—he is gone—there is the message—see!
Slain by a Prussian bullet as he led
The men that loved him—lying—cheered them
on—

My son—my eldest son. So be it, God!
This is no time for fear—no time to mourn,
No time for sombre draperies of woe.
Let the aggressors weep! for they have sinned
The sin of Satan—Lust of power and pride—
Mean envy of their neighbors' weal—a plot
Hatched amidst glozing smiles and grate of peace
Through the false years—until the Day—the Day
When all this kneeling at the Devil's feet
Should win the world—Ay, let them weep!

But we
With eyes undimmed march on—our mourning
robes
Be-jewelled by the deeds of those that die,
Lustre on lustre—till no sable patch
Peeps through their brilliance.

In the years to come,
When we have done our work, and God's own
peace,
The Peace of Justice, Mercy, Righteousness,
Like the still radiance of a summer's dawn,
With tranquil glory floods a troubled world—
Why then, perhaps, in the old hall at home,
Where once I dreamed my eldest-born should
stand

The master, as I stand the master now,
Our eyes, my wife, shall meet and gleam, and
mark

Nieled on the walls in sanctity of pride,
Hall's sword, Dick's medal, and the cross he won
Yet never wore—That is the time for tears—
Drawn from a well of love deep down—deep
down.

Deep as the mystery of immortal souls—
That is the time for tears—Not now—Not now!
—B. in "The Times."

A Prayer in Time of War.

"The war will change many things in art and
life and among them, it is to be hoped, many of
our own ideas as to what is, and what is not, in-
tellectual!"

Thou, whose deep ways are in the sea,
Whose footsteps are not known,
To-night a world that turned from thee
Is waiting—at thy throne.

The towering labels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said,.... The fool hath said,....
And we, who deemed him wise,
We who believed that thou wast dead,
How should we seek thine eyes?

How should we seek to thee for power
Who scorned thee yesterday?
How should we kneel, in this dread hour?
Lord, teach us how to pray!

Grant us the single heart, once more,
That mocks no sacred thing,
The Sword of Truth our fathers wore
When thou wast Lord and King.

Let darkness unto darkness tell
Our deep, un-deep, un-keen prayer,
For while our souls in darkness dwell,
We know that thou art there.

—Alfred Noyes.

The Place of Pentecost in Our Plea.

The place of Pentecost in the Christian system was rediscovered by our spiritual progenitors, the Campbells, and their co-peers. It was the proper starting place in the resurvey of the lines of Christian doctrine as originally run by our Lord and his inspired apostles. There had been much confusion in the teaching of the church for many centuries because of the failure of its leaders to discover this important fact. The teachings of the Fathers have been very clear, distinct and helpful because of their appreciation of the fact that all church life had its beginnings at Pentecost, and that all church history must be explained in the light of Pentecost.

Beginning of the reign of the Holy Spirit.

In his most illuminating and helpful book, "The Ministry of the Spirit," published some years ago, Dr. A. J. Gordon stressed what he was pleased to call the "Age-Mission" of the Holy Spirit, by which he meant that the church is the product of his ministry, which had its beginning on earth at Pentecost, and will conclude with the second coming of Christ. His division of the manifestation of God as Father, God as the Son, and God as the Holy Spirit, is most helpful to a true understanding of God in his relationship to the race, and finds much confirmation in the teaching of Jesus and his apostles. Jesus had said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." In these pregnant words there is a very distinct recognition of the fact that the reign of the Holy Spirit followed that of Jesus.

That the coming of the Holy Spirit must follow the glorification of Jesus is very clearly taught in these words of Holy Scripture, which say: "The Holy Spirit was not come because that Jesus was not yet glorified." This doctrine finds further corroboration in the work of the Holy Spirit as outlined by Jesus himself when he refers to the Holy Spirit as "another Comforter" who should take his place, and who "would teach you all things and bring to your remembrance all that I said unto you" and who would guide them into all truth.

This reign of the Holy Spirit is recognised in the ministry and teaching of the apostles as in the examples of Peter charging Ananias and Sapphira with lying to the Holy Spirit, in his directing the ministry of Philip, in his control of Peter's action in the conversion of Cornelius, in his direction of the church at Corinth, in the selection and appointment of missionaries, and in many other places in the apostolic ministry, as recorded in the New Testament. It is his province in and through the church to day "to convict the world in respect of sin and of righteousness and of judgment." This is surely a world-wide and age-long mission.

It was under the direction and supervision of the Holy Spirit that the Scriptures were written. Through them, and his indwelling in the lives of Christians, he speaks to the world to-day. Thus the reign of the Holy Spirit on earth may be dated from Pentecost.

Pentecost beginning of the Church of Christ.

It was needful for the Holy Spirit, as for the Christ, that he should have an instrument, an agency, through which he should carry on his work in the world. In the instance of Jesus the incarnation was local, confined to one body, limited to one earthly life, and temporary in that his was a short ministry. In the reign of the Holy Spirit, this incarnation in the church must be age-long and race-wide. It must reach every age, nation and country. As in the mystery of the Christ's incarnation there was begotten by the power of the Divine Spirit in the womb of the virgin a body for the divine habitation, so by the power and overshadowing of the Holy Spirit on the day of Pentecost there was begotten a body in which the eternal Spirit should have a local habitation and an agency through which he should carry on his work in the world. It is no marvel that this beginning of church life, as in the instances of the Christ Child, should be attended with miraculous manifestation of the power and presence of God. All beginnings are miraculous.

The beginning of the church was in accord with a divine and eternal purpose and a revealed plan. The fulness of its time had come. Providential purposes, as related to the church, had been fulfilled. For many long centuries God had been preparing and perfecting the Greek language as the most perfect product of human speech which should serve as a means of communicating to all subsequent generations the story of redeeming love. To-day, as in a mirror, divine revelation is reflected in that matchless tongue. A nation, too, had been in process of formation and extension in its rule over the earth, so that on Roman highways and under the protection of the Roman eagles the representatives of the cross might go everywhere preaching the word. The Jewish people, too, had shared in the divine plan and in their history had taught most clearly man's inability to be saved by law and his utter dependence upon God for forgiveness. By their laws, ordinances, types and symbols, they had become a schoolmaster to bring the world to the Christ as God's Son and man's Redeemer.

Prophecy, too, had a share in the preparation of humanity for the advent of the church among men. The Messianic Isaiah had long sung of that day when "out of Zion shall go forth the law and the word of the Lord from Jerusalem." Daniel had seen the small stone cut out of the mountain without hands, that should crush all

the nations of the earth. Amos had foreseen the days when the tabernacle of David, that was fallen, should be rebuilt. With much fulness and clearness, all the characteristics of the Christ and his church on earth, the inspired prophets had foretold.

The natal day of the church followed close upon the end of the earthly ministry of Jesus. He had spent three years in training his apostles and equipping them for their task as his ambassadors to the nations of the world. He had been teaching them to look forward to the organisation of his church under the reign of the Holy Spirit, whose presence and power were to guide them into all truth and enable them to establish his church on earth.

The great fundamental truth of his Sonship to Almighty God was the basis upon which his church was to be built. Other foundation could no man lay. This great fact found great accentuation in Peter's sermon on the day of Pentecost. Indeed, the resurrection of Jesus Christ from the dead was the great challenging, compelling, commanding truth of all apostolic preaching. Against this truth, the gates of hades could not prevail. It is evident that the church could not be established till its great foundation truth had been demonstrated, which, according to the apostle Paul, was done by the resurrection of Jesus Christ from the dead.

It is interesting to observe that from the very first the apostles met on the first day of the week, apparently commemorative of the fact that on that day Jesus Christ burst asunder the bars of death, led captivity captive and gave to the world a sure hope of the resurrection of the dead. Pentecost was on the first day of the week, and it is significant that the Church of Christ had its beginning on the Lord's day, which in all subsequent years has been observed in memory of the resurrection of Jesus Christ from the dead.

There was a beautiful meaning and significance in the fact that the church was established on the day of Pentecost, which fell upon the fiftieth day after the Passover. At that feast, the people brought the first-fruits of their harvests to offer them unto the Lord. On this natal day of his church our Lord presented to his Father the first-fruits of his harvest, the fulness of which he should reap in all subsequent generations.

Jerusalem was the natural place where the Church of Christ should have its beginning. It had long been the home and capital of that strange race which God had providentially used as an agency through whom to prepare the world for the coming of his Son. Till this day Jerusalem is largely a city upon which the attention of Mohammedan, Jew and Christian alike is fixed. It was thus fitting that this city should witness the tragic scenes connected with the closing days of our Lord and be the birth-place of that faith which should be the substance and sustaining power of the countless souls of men in all subsequent generations.—"The Christian Evangelist."

Saul Gains His Kingdom.

Bible School Lesson for March 14, 1 Samuel 11.

W. C. McCallum.

The Ammonites, who were a kindred people to Moab and Israel, looked upon the region to the east of the Jordan as by right their land. Israel had taken it from the Amorite, but this did not prevent the children of Ammon pressing their claim. Under Jephthah the issue had been fought out, and Ammon driven back. The weakness of Israel at this time presents another opportunity, and Nahash invades the coveted Gilead. His investment of Jabesh was with such force that the elders of the town, that is, the heads of the families in the community, make a proposition.

"Make a covenant with us."

This is a proposition to become tributary to Nahash. The men of Jabesh were not deficient in courage. They proved this by the hazardous exploit in rescuing the bodies of Saul and his sons from the wall of Bethshan. The proposition seemed the course of wisdom. They could expect little from Israel. The scattered tribal character of their national life made it impossible to gather them for any definite action except under appeal from some strong leader in the face of a danger that put aside for a time their local interests. Normally, the rest of the Israelite communities to the west of the Jordan would care little what happened to the people of Jabesh, so long as they themselves were not touched. It is easy to let the pleasure in our own circle of friendship, our pride in the excellencies of our own community, lull us into forgetfulness of the dire straits of others not so very far removed from us, and often because those who ought to care do not care, and those who ought to help withhold their aid, many people worthy of better things capitulate to the enemy.

"A reproach upon Israel."

Nahash proposed the mutilation of the people. His desire was to humble Israel. If carried out, it would certainly be a reproach to the many who dwell at ease while their fellows were being blinded by an exultant and violent enemy. Is not the disfiguring of every life by the enemy a reproach laid upon us? How little we feel the reproach! It would surprise us to know how few citizens really feel that the besotted drunkard reeling along the street is a reproach laid upon them as members of the community that has given the enemy the chance to humble him. Still more surprising would it be if we knew how small a percentage of our church membership really felt that the poor misshapen, blighted lives of pagan countries were a reproach laid upon them as those who have withheld the gospel that might have changed their death into life.

"If there be none to save us."

The men of Jabesh send messengers throughout all Israel. They do not seem to

think of the unkinged king in Gibeah. Saul heard the news in the same way that any other Israelite did. It was the desperate appeal of men who had little expectation of deliverance. The appeal caused a latent among the people who heard, but it is very doubtful whether there would have been any rescue within the time of grace had it not been for the prompt and vigorous action of Saul. He was the instrument of saving that the Jabeshites had not taken into account. Nahash also had not dreamed of the sudden rising of Saul as a real king, or he would not have so confidently granted the seven days of grace. Saul was God's chosen means of saving Israel, but God's chosen was not the chosen of Israel until he had snatched victory from Nahash. The men who had said, "How shall this man save us?" had to be silent after the deliverance of Jabesh. Thus the despised means of God's salvation becomes justified or vindicated in the act of saving. The despised man of Galilee in the demonstration of his power to save is hailed the Prince and Saviour.

Gaining his kingdom.

Saul's chance had come, and he did not let it pass. He might have done so. Others have missed their tide for less reason than Saul might have urged against this. He had been entirely ignored in the message from Jabesh, and as the chosen king had good reason to take umbrage. There is no suggestion of this in his action. He probably realised that his kingdom was as yet only a dream. He had gone back to the plough. Here was the chance of a kingdom if it were ever to come to him. Israel was scorned and defied, one of her cities was threatened with terrible humiliation, the enemy boastfully confident in the impotence of Israel had given a week for the mustering of help for Jabesh. The soul of the patriot in Saul was stirred. His anger was terribly kindled at the humiliation threatened his people, but it was an anger not of frenzy, but one that prompted swift and effective preparation for crushing the boastful Nahash. The messengers are sent all over Israel, bearing the bloody portions of the two oxen slain by Saul. These were the symbols of the punishment to be visited upon any Israelite who failed to respond to the call of the hour and the cry of their brethren in need. They were called out after Saul and Samuel. The new leader is coupled with the old. In this call there was no room for rivalry. It was a challenge to the loyalty of each man to show himself a real Israelite. It was the only possible way of getting a unified response from this aggregation of tribes and families within the tribes. The choice of Saul as king at Mizpah had meant but little. In that act there had not been the power to smother petty jealousies, but in the doing of something

worth while, because they were all Israelites, under the leadership of Saul, the kingdom became a fact. We have had many conferences in recent years on Christian union. These conferences have accomplished little commensurate with the energy and time put into them. Those who are doing most in the direction of unity under King Jesus are those who join hands with other Christians because they are Christians in some real work in the name of him whom they all love. It is when our attention is drawn from the mechanics to the life, from the body to the soul of the nation that unity and power results, and in the Church of Christ we will have power and unity when we wear less of creeds and more of the cross, less of dogma and more of doing, less talk of sects and more of service.

The dread of the Lord

fell on the people. They became possessed of the idea that God was behind Saul and Samuel in this challenge. It became a holy crusade for them. They felt themselves answerable not to Saul and Samuel alone, but to their God. It was his challenge to them, and they dared not turn from it. They came out as one man. It is no wonder that Saul's victory over Nahash was decisive.

The dread of the Lord. What a power it is. Peter said, "We must obey God rather than men," and because this constrained won thousands for Christ in Jerusalem. Paul felt, "Woe is me if I preach not the gospel," and in that compulsion he turned the world upside down. Martin Luther said, "Here I stand. I can do no other," and millions have been grateful for that dread of the Lord laid upon him. The dread of the Lord would have saved Germany from national crime. The dread of the Lord laid upon the nations will bring peace in righteousness. The dread of the Lord laid upon each of us will bring us to a new sense of our responsibility and a new equipment of power in making known the gospel of the Son of his love, the only cure for this world's ills.

Magnanimous in victory.

Saul had gained his victory. Now the loyalists, ready to flatter their hero, want to slay the men who had despised Saul. This was the accepted policy in despotic Eastern monarchies. The young Saul, however, is in no mood for such celebration of the triumph. It was a day for rejoicing in a God-given victory, and not one for the action of petty personal revenge. Was it policy or was it genuine magnanimity? There is every reason to think that Saul was possessed of a native kindness. It was the sparing of Agag that led to his condemnation by Samuel, and while his jealousy of David, amounting to insanity at times, led him into several outrages, yet his regret was apparently sincere and heartfelt when he came to himself after these periods of derangement. It was a grateful people who hailed a man who had in all respects shown himself worthy as king before the Lord at the ancient sanctuary of Gilgal.

Personal Work.

Alfred G. Bennett.

The subject of this article is a very important one, yet not sufficiently considered by many of those who are "Christians only." If I succeed in arousing enthusiasm for personal work, or be the means of leading some to resolve to become personal workers, I shall be amply repaid.

The importance of personal work.

Many church people undervalue personal work, and depend solely on the public preaching to reach the people. They leave all the work for the preacher to do, and often blame him when great results are not seen.

In their estimation, it is quite sufficient for persons to hear the gospel and go away without being personally dealt with. If such persons are desirous of being converted, the church folk referred to act as though they say in their hearts, "If they want to be converted, let them get converted; we are all right; let them get right."

When spoken to about personal work, persons of that character generally say that they do not think they could do any good by speaking to some one else about eternal things. They say that personal work does no good, it puts people against religion. I can understand why they cannot do any good as personal workers. It is because they are too proud to speak to others, and because they have not a big supply of the "love of God shed abroad in their hearts." They will not give God an opportunity to work through them. They undervalue personal work, and at the same time they overvalue public preaching by supposing that that is the only means by which men should hear of the love of God. Personal work is just as important as public preaching.

I believe that personal work is important because:—

1. *Christ was a Personal Worker.*—It is true that he was a preacher, and used to address large multitudes of people. He truly was an eloquent preacher, for "Never man spake like this man." But he did not undervalue the personal effort.

Peter, Andrew, James, and John received a personal call (Matt. 4: 18-22). He went to them, and said, "Follow me, and I will make you fishers of men." Matthew, the taxgatherer, while sitting at the receipt of custom, heard the personal call of the Christ (Matt. 9: 9). Philip of Bethsaida was personally called (John 1: 43). In Matt. 10: 16-22, we have the record of Christ's personal dealing with the rich young ruler. In John 3 we read of Christ personally dealing with Nicodemus. At Jacob's well the dear Son of God talked with a Samaritan woman about eternal things (John 4: 6). In Bethany, in the house of Lazarus, Mary, and Martha, the Son of God spoke of "things not seen as yet." Jesus had time for personal work.

He did not undervalue it; hence, it must be important.

2. *The Early Disciples were Personal Workers.*—In John 1: 40-42, we read of Andrew, who, after finding the Lord, went to seek his brother, and "brought him to Jesus." Peter afterwards became a mighty soul-winner, a champion for the truth. Thus we see that the humble personal worker brought the future apostle to Jesus.

In the same chapter (John 1: 43-46) we read of Christ's call to Philip. "Jesus . . . findeth Philip, and saith unto him, Follow me." Christ found Philip, and he went off to find someone else. "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph."

Philip won the eunuch for Christ through personal work (Acts 8: 26-40). Paul and Silas dealt with the keeper of the prison (Acts 16: 25-34). They did not refuse to explain the way of life and salvation on account of the gloomy surroundings. They did not make excuses, and say that that was neither the time nor the place for the discussion of so important a subject. They dealt with him then and there in the prison yard. The result was that the jailor and his family were won for Christ.

3. *The Holy Spirit Specially Directed Certain Disciples to do that Work.*—The angel of the Lord spoke to Philip, and instructed him to leave Samaria, and go unto Gaza, which is desert, in order that he might come into contact with the eunuch, and win him for Christ. The Lord spoke to Ananias in a vision, and told him to "go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus," and instruct him in the faith, and lay hands on him that he might receive his sight, and be filled with the Holy Spirit. Through the angel of the Lord and vision, the Holy Spirit sent these men to do personal work.

The advantages of personal work.

1. *It can be done by Anyone.*—Personal work is not limited to a few; it is every young man's business. Male or female, old or young, can engage in personal work.

2. *It can be done anywhere.* in the home, factory, office or shop. It can be done in the Bible School, at the gospel service. Christ a word to help others to decide for personal work. Speak. Like Paul and Silas, we can do preaching Jesus. We can do service for Jesus when we visit our friends.

3. *It can be done at Any Time.*—No special hour, but "in season and out of season." No need to wait for the sound of a church bell; we can let our voices ring at any time. Praise the Lord.

4. *It affords an Opportunity of Explaining away the Difficulties which Exist in the*

Mind of the Person with whom we may be Dealing.—Many people attend church meetings, and hear the word preached, but it often happens that the preacher does not touch on the difficulties that are in the minds of certain present, and perhaps, on account of this many hold back and do not accept Christ. The preacher is not to be blamed for this, because it would be impossible to deal with everybody's difficulties in one short discourse. Perhaps the very time that he does touch on a question that has been troubling certain members of his congregation, they are not at the meeting, and so miss hearing the discourse. Personal work enables the worker to find out the special difficulties of persons, and help them to see the light, and lead them to Christ.

If the worker be not able to meet and answer the objections of certain who are not Christians, let him make a note of it, and inform the preacher of the church with which he is connected. This will enable the preacher to prepare to meet that particular person, and help him through his difficulty by having a personal chat with him. How many more might be won for Christ if all members were sufficiently interested to do this!

The qualifications of a personal worker.

1. *Acquaintance and Union with Christ.*—We must know Jesus ourselves before we can introduce him to others. This means that we must accept him, and partake of his Spirit. We must first taste the richness of his grace, and know the joys of salvation, and then we shall be able to speak of him to others.

2. *Faith.*—We cannot hope to accomplish anything if we lack faith. The successful personal worker is one who has faith in God. The Word says, "The just shall live by faith." So the successful personal worker must work by faith.

3. *Prayerfulness.*—To be successful in winning men to God through personal work we must wrestle with God in prayer. We cannot win souls if we do not keep in touch with God through prayer. If we want power for service, we must keep in touch with the power-house above.

4. *Power from on High.*—The personal worker needs this. He must have the Spirit of God dwelling within. "Be filled with the Spirit."

5. *Love.*—The personal worker must be loving. He must have love for others; and a burning passion for souls. God give us such a passion! It is love that sends the personal worker on his mission of soul-winning. It was love that brought Jesus from heaven to die for men.

6. *Patience and Perseverance.*—It is "by patient continuance in well doing," that souls are won for God. We must keep peering away—keep going. The personal worker must not give up in despair. "God is able." "In due season we shall reap, if we faint not."

7. *Tact.*—This is indeed an essential. In personal work, we need to be "wise as serpents and harmless as doves." Avoid heat-

ed and bitter argument. " Foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2: 23-25). Be like Philip: do not enter into unnecessary argument or discussion with the unconverted, but say, " Come and see."

If folk are prejudiced against Jesus, tell them what he has done for others, and what he has done for you. Speak of his perfections. Do not run other people down, but talk about Jesus—exalt Jesus.

8. *A Knowledge of the Word.*—A tradesman cannot hope to do good work if he can not use his tools or "kit"; neither can a personal worker hope to do good work if he cannot use the weapons of our warfare—

the Sword of the Spirit. He must read the Bible, use it, study it, and quote it. Let God speak to hungry and dying souls through his Word. " Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Means and ways of doing personal work.

1. *Systematic Visitation.*— See families in their homes just as Jesus used to do, and talk about "the old, old story."

2. *Use Good Literature.*—Put tracts, booklets, and invitation cards into the hands of the people, and under the doors of their homes. They will read these in their quiet moments, and their interest will be aroused. Follow up the tract, etc., with a word when opportunity offers.

3. *Use the Pen.*—Write letters to persons about the all-important matter of their getting right with God.

attempt to better conditions has met with total failure. The secret lies in a changed man. It has been said that before we can have a new China we must have a new Chinaman, and so before we can have a new order of things we require to effect a change in man's individual condition. This work is primarily and fundamentally the mission of the church of Jesus Christ, and only in so far as men are individually saved does the church succeed in her mission. Following upon the regeneration of the individual there would naturally follow the redemption of society. For if men are personally changed, then a society made of these men would of necessity be Christian. Social redemption is rightfully the supreme concern of religion. If social betterment does not follow individual regeneration, that would seem to show that the change has not taken place. God's kingdom consists of a society of people who individually have experienced the new birth. When men generally are regenerated, God's kingdom will come, and his will will be done on earth as it is in heaven, and man's every need will be supplied. Such society would immediately initiate a process of readjustment and reconstruction that would make for the restitution of natural rights. Man has certain rights which he has a right to have, and it is far from right to deprive him of any fraction of any one of them. For instance, all men are created equal. Man has a right to live and enjoy freedom, and have access to opportunity. It is not enough that men should be theoretically equal before the law. They must have liberty to avail themselves of the opportunities and means of life. They must stand on equal terms with reference to the bounties of nature. Righteous laws would be then put into operation. Laws that are in harmony with the laws of the kingdom of God. Laws that would antagonise war and make for universal peace. Laws that would abolish special privilege. A government would be constituted that would not tolerate vice in any form, and that would not rest until conditions approximating those of the kingdom of God prevailed here on earth. The secret of supply lies in the recognition of the divine ownership of things and obedience to God's laws. Therefore seek ye first the kingdom of God and his righteousness, and things to eat and things to drink and things to wear will be given to you in addition.

The Secret of Supply.

Geo. P. Cuttriss.

For the solution of life's problems we must sit at the feet of the world's greatest Reformer. The problems of life have not changed in their essential nature; what they once were, they are now, and always shall be, so long as the present lop-sided conditions of life are perpetuated. Jesus Christ is said to be the greatest factor in human history, politically, socially, morally, and intellectually, and his solutions are always adequate. Many labor leaders, economists and aspirants after honors in society, manifest a tendency towards atheism. Reforming zeal divorced from God has more than once proved fatal. Britain owes her franchises to religious zeal. France was deluged with blood and covered with dishonor because her revolutionary ardor was not tempered with godly sentiment. Let those socialists who stand upon a kind of sublimated paganism remember what the toiling masses owe to Cromwell and Knox, to Wesley and Shaftesbury, to Gladstone and General Booth. Well might we tremble for the future of reform if the teachings of Jesus Christ, the greatest reformer, are not only to be ignored, but spurned. Let it be remembered that this is not an attempt to teach business men their business, or politicians their political economy, but a protest against existing social and industrial inequalities and a plea for the application of first principles to present-day problems. We feel impelled to urge upon all that there is a law of distribution not yet applied. That the miracle of feeding the multitude with bread and fish has a practical lesson for to-day. It has been said that if the available resources of our nation were equitably, not equally, distributed, they would suffice to raise the whole of the people above the poverty line. God has made provision for all. There is enough and to spare, yet the masses are crying out for

those things to eat, drink and wear. For the many, life is a strenuous struggle from the cradle to the grave to secure sufficient of these necessities. Failure to procure gives birth to pauperism, which Carlyle describes as our social sin in evidence. It has been pointed out that poverty is a costly evil and ought not to be tolerated by an enlightened people. Poverty and plenty go hand in hand; one implies the other as north implies south. That such unequal conditions of surfeit and starvation do prevail is no compliment to the intelligence of the nation. The question occurs, Is the existing order of things shaped according to the mind and purpose of Jesus Christ? If not, by what system may they be brought into harmony with the divine will? The panacea is furnished by him who said, " Consider the lilies, how they grow, they toil not, nor spin, yet Solomon in all his grandeur was not robed like one of them. If then God clothes in this way the wildflowers, will he not much more do the same for you? Do not then ask, What can we get to eat? What can we get to drink? or what can we get to wear? For all these things the nations are eager about, and God knows you need them all. But first be eager about his kingdom, and about what is right, and these things will be given to you in addition." This teaching goes right to the root of the problem. It means exactly what is stated or nothing at all. It may be said to reveal the secret of supply. Firstly, in the regeneration of the individual. Instead of man seeking to set up a kingdom of his own, he must seek to establish the kingdom of God. To the more superficial observer it is palpable that to-day the kingdom of God is at a discount, and the kingdom of man at a premium. Divine law has been mutilated and God's order has been reversed, hence man's every

A Prayer.

Through every minute of this day,
 Be with me, Lord!
 Through every day of all this week,
 Be with me, Lord!
 Through every week of all this year,
 Be with me, Lord!
 Through all the years of all this life,
 Be with me, Lord!
 So shall the days and weeks and years
 Be threaded on a golden cord,
 And all draw on with sweet accord
 Unto thy fulness, Lord!
 That now, when time is past,
 By grace, I may at last
 Be with thee, Lord!

—John Oxenham.

Foreign Missions.

The Nation's Call.

is resounding through every part of the Empire. To its remotest bounds the appeal is ringing out for men to rally to the standard of the fathers. What a noble response is being made! Irrespective of race or social position, each part of the nation is contributing of its best. And at what a cost! Wealth has been sacrificed; position forfeited; homes vacated; and hearts broken in answering to the call. And few consider the sacrifice too great for the cause which is being espoused.

And a still greater call rings in the ears of God's people. It is not less clear because its notes have been heard through the centuries, and have found response in the hearts of God's children of other days. It is the call for the gospel, which echoes and re-echoes from the darkness of heathenism. The appeal has a plaintive note in it because of the need of the living, and because so many are passing away without the hope which Jesus gives.

The call, too, is enforced by a command—the all-authoritative charge of the Saviour of all men, a "Go into all the world... preach the gospel to every creature." The loyal disciple needs nothing more than this. The Master's will is supreme. Eagerly he hastens to do his best to spread the knowledge of salvation among all peoples.

But there are many whose wills have not been surrendered absolutely to the Supreme will. Some still question the need of responding to the call of the regions beyond. Foreign missions have no place on the programme of their lives. If it is impossible for any to-day to remain indifferent concerning the titanic struggle which is shaking the foundation of empires, is it not sinful for any citizen of the kingdom of God to be apathetic regarding the gigantic work of world-wide evangelisation?

Our representatives, and the Lord's, are waging a great warfare against mighty forces of evil in these dark places of the earth. They have "counted all things but loss for the excellency of the knowledge of Christ Jesus," and it has been their joy to march forward to the conquest of hearts and lives for the King of kings. Their splendid service is frequently brought before us in "despatches from the front." Glory is given to him who "always causeth them to triumph in Christ."

And if many of us have not been permitted to "go to the front" in this fight against heathenism, we still have a glorious part in this "honorable warfare." There is the duty of remembering those who are in the thick of the fight. There is the privilege of sharing our substance in providing funds for the prosecution of the war. There is the great joy of day by day rejoicing in the victories which are being recorded.

We know not how soon peace may be declared. A rebellious world may soon yield to the all-conquering Lord. The kingdom

of this world shall become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." When that glad day comes, shall we partake of the joy, and share in the reward?—H. G. Harward.

Notes from S. A. Committee.

The receipts to date for Children's (Day in South Australia amount to £48/6/1 (see acknowledgments in this issue). Some churches contributing this year did not do so last year, while other churches have not yet given the exercise. We expect by the time the full returns are in to have done a little better than last year, when twenty-one churches contributed £49/10/9½. It is not convenient for schools to give the exercise on the same date; while we do not mind this, we should like to urge all schools to hold the service some time during the year.

A good number of native teachers, orphan boys, and girls, are supported by S.A. individuals, Sunday Schools, and societies. Six are supported by individuals, one by a family; while Grote-st. F.M. Band, Unley F.M. Band and S.S., Hindmarsh C.E., Strathalbyn C.E., Prospect S.S., Norwood S.S. and F.M. Band, Glenelg church and Young People, Long Plain C.E., and Nth. Adelaide S.S. support one or more. We would remind more of our schools of this work, and would be glad to link individual members or families up with some such definite work. A girl kept in the home of Soonderbai Powar at Poona will in later years become a Bible woman, or the wife of one of our Baramiti or Shrigonda Christians, and so form another Christian home.

The work among the Chinese in Adelaide is making very satisfactory progress. Arrangements have been made; whereby the Chinese brethren meet on Sunday afternoon for Bible study, and in the evening for breaking of bread and the preaching of the gospel. These meetings are held under the direction of an elder of Grote-st. church. The offerings of the Chinese go into the Grote-st. treasury. On Home Mission Sunday they gave £6. Considering there are but few of them, this is a splendid offering. More teachers are urgently needed, and will be welcomed. They must, however, be consecrated and "apt to teach." Come and help.—Ira A. Paternoster. See S.A. F.M.C.

India's Interest in Belgium.

Will you kindly thank the many friends who have sent cards, and Christmas letters to me? I would like to write to each one, but am unable to do so at present.

There were some changes in our Christmas doing this year. It was decided to have the Christians' children give something to the suffering ones instead of receiving gifts; so on Christmas Eve we had a very nice programme which was prepared

by Mrs. Jackson. The principal item was a dialogue, in which about ten children took part. It concerned the Belgians, and the young people gave something they had earned for the relief of the sufferers, and the congregation also contributed.

I was not present at any of the Sunday School entertainments or at the picnic this year, but heard they all passed off happily.

On January 3 we attended the baptism of one whose brother joined our ranks two years ago, also the son of one of our members.

I had the pleasure of seeing some of the wounded soldiers as they passed through here on their way to hospital up north. They seemed very cheerful and satisfied with the provision that had been made for them. Some of them said when they recovered sufficiently to be of use again, that they would return to serve their King.

Bro. Shah and our other evangelists have recovered sufficiently to take up their work again, and are now in the villages. All the other work is going on much as usual.—Yours in Christ Jesus, Mary Thompson, Harla, C.P., India, Jan. 9, 1915.

Christmas at Shanghai.

We have had a delightful Christmas, thanks to all the children. On the Sunday previous to Christmas Day I had invited all the church to dinner, as that was our Christmas Sunday. We had a fine attendance in the morning, and in the afternoon the building was packed. There were seventeen baptised. Of these five were from the Girls' School, four boys from the Boys' School, our school teacher, Mr. Ting, and several others. It was truly a red-letter day. Then on Friday (Christmas Day) we had a service, after which we had a Christmas tree, and fruits and sweets. It will long be remembered as one of the brightest Christmas seasons we have had.

The boys were all from heathen homes, the parents having given consent. Every one of these came himself, asking to be baptised. We had no meetings to arouse interest—to us a very comforting assurance that the Lord is blessing our work, and also increasing our responsibility in the tending of the lambs he has led into his fold.—Rosa L. Tonkin, Shanghai, Dec. 28, 1914.

Items of Interest.

It is said that there are about 100,000,000 children under ten years of age in China. Who can measure the responsibility of Christendom as it faces this army of little ones?

The hope of the conversion of the whole world lies in the heart of the whole Bible. This is as true of the Old Testament as of the New. All kings shall fall down before him; all nations shall serve him. The earth shall be filled with the knowledge of his glory as the waters cover the sea. The question as to the final success of the missionary enterprise may be set at rest once and for ever, for the mouth of the Lord hath spoken it.

Letter from W. H. Allen.

We are now in Lexington, Kentucky, where we spent many years of our life, and have had the privilege of conducting a meeting for the old "Christ-st. Church," our first regular appointment in the United States, where once Bro. McCarty and Bro. Grubbs acted as elders. The old field has changed much since their passing away, but many of the "Old Guard" remain and are doing loyal service for the King. It was a pleasure to assist them again in the proclamation of the gospel.

It is also a great pleasure to renew fellowship with Gordon, Manifold, Griffin and other Australian men, who are making their way most honorably and successfully through the College here. They are a credit to the Land of the Southern Cross! May they all return, and give their lives to the work there.

We have travelled much in America, visiting our all preaching appointments in Detroit, N.S., spending a month with the dear home folk in Lake, Maine; many weeks with the great church at Muncie, Indiana, and now finishing our visit in Lexington, Kentucky. Surely God has richly blessed us, and we are thankful! On Monday, December 28th, God willing, we start for New Orleans, Louisiana, where we take advantage of the six months' extension of time from Swanton, N.Y., to work with the congregation in that city of over 300,000 inhabitants, largely Roman Catholic, and very difficult, from the standpoint of the message we have to present. There is a small band here, of some 200 members, but of sufficient faith and vision to purchase a lot in one of the best residence districts, near the great Tulane University, at a cost of 13,000 dollars. They have sold their old building on Soniat Avenue, and will put up a temporary structure in Bungalow style, later to erect a 40,000 dollar modern church building.

The Church Extension Society are assisting them in this project, and the American Christian Missionary Society are helping on the salary to the extent of 600 dollars per year, they to make up 100 dollars to 2000 dollars in all. This means a good field for some man, and I am hoping to be of service to them in the six months we are to be there. It is a privilege to take sail for Australia via the Panama Canal, in June, "Deo Volente!"

Our great brotherhood in America is doing a splendid work. The churches I have visited are faithful to the plea, and great progress in the faith is being made. There may be a few who are too progressive theologically, but the number is surprisingly small, and to my mind dwindling in influence. Those who are progressive in methods of church work are increasing, and a factor in this development is the great "Men and Millions" campaign, with the "Every Member" canvass for funds, and the insistent appeal to every man to enlist in active service for the Master. Only last Lord's day I saw the men of the Woodland Avenue Christian Church starting out, in a group of two, by two, to visit every member in that church, carrying pledge cards and an earnest message to each to devote time, talent, and treasure to the King's business. The results are sure to bring honor to the Master. The house-to-house visitation must do good to those who are making the calls, as well as to the members visited.

It looks good to me, to see bankers, clerks, travelling men, mechanics, and merchants thus giving their time to this most personal endeavor. Why can't we do that in Australia? I still maintain that when you combine the best methods of the American brotherhood, with the intense loyalty of the Australian church, you have the utmost. "Arise, let us go hence!"

Yours sincerely,

W. H. Allen.

Dec. 22, 1914.

Chapel in a Day.

SUBIACO, WEST AUSTRALIA.

Sunday, February 6th, was the date when the church had proposed, by the divine blessing, and the help of brethren and friends, to erect a small chapel on their land at West Subiaco. For a long

time past a morning service alone could be held, and it was felt that something more ought to be done. Through the kindness of a brother a loan was obtained sufficient to procure material, and volunteers were secured to erect it under the direction of Bro. Bellion, who gave his services willingly.

The day broke with a heavy thunderstorm and constant rain. This threw everything out of gear, and by 9.30 we were only where we hoped to be by 7.30. The rain cleared, workers came along, and we "got a move on," so that the roof was on just before dark. Determined workers said "it will be enclosed," and under electric light the work went on till after 11 o'clock, and it was enclosed and oiled. Three happy services were held in the building on the Sunday. The writer preached morning and evening, and an encouraging start was made with a Bible School. Monday night saw a full house at a social service. Members of the Subiaco choir came along to help, and short addresses were given by Bros. Warren, Schofield and Connor. We hope to build up a singing class in this growing part of our town, and add one more to the churches around Subiaco. We tender thanks to all who so cheerfully helped. At Subiaco they had good meetings, Bro. Beck speaking in the morning and Bro. Cecil delivering a fine gospel message at night. With deep thankfulness to God for his favors we will put our heart into this new work. We trust workers will be thrust forth by the compulsion of love to take up the burden of service.—A. W. Connor.

Late W. J. Williams.

"He was a good man and full of the Holy Ghost." There are few men of the writer's acquaintance of whom



the absence of whom will more lines be used, than of our late brother, W. J. Williams. It was not my privilege to know him intimately for a very great while, but our personal acquaintance was sufficient to let me know something of the real man behind the quiet, humble and self-effacing exterior. To know Bro. Williams was to love him, both

for his own sake and for that of the Lord whom he ever sought to honor. It has been a very great joy and privilege to trace his steps throughout this wide Manning River District and see the abiding results of his four years of assiduous labors. Into almost every corner for a radius of thirty miles north and south of Taree, our dear brother had travelled, not once, but regularly month by month bearing the precious message and baptizing not a few into the ever blessed name. Feats which would tire a young and active man, climbing up to the great Conynhoe Plateau, driving miles on Lord's day and week nights to preaching appointments, were all faithfully performed by our brother under considerable physical disability. It was quite fitting that our brother should spend his last days in this beautiful district which he loved and where he was loved as few men deserve to be, for the work he has performed for his fellows and his Lord. Once only since his return had he been able to gather with the church in worship, and that day saw us sign a great strength and help till the end. Significant were his last intelligible words on the morning prior to his departure, as his wife sat and sang one of the hymns he loved. "Precious! precious!" was his expression of faith and assurance.

On the evening of Monday, 1st inst., at about 10 o'clock, surrounded by affectionate friends, and tended by his faithful patient wife, our dear brother left his mortal body to enter the glorious presence of him whom he had served for many years, both in his own native Cornwall and out in

this land of the Southern Cross. Lovingly we laid his body to rest in the Dawson Cemetery, in the midst of friends and brethren whom he had loved in the flesh. Pioneers such as the late G. Newby, G. Saxby, J. Norton, and Sister Collins be around, all awaiting the rising of that "bright and morning star" who shall herald the dawning of the brighter day, when sin shall be done away, and death shall be abolished and God's people shall for ever be free.

Our late brother first became a member of the Broken Hill church some fifteen years ago, coming over from the Baptist body, where he had rendered much good service as an unpaid preacher. He afterwards took charge of the work in the Marriekville church, when things were not as prosperous as they are to-day, giving unselfishly of his time and talents for the advancement of Christ's cause. It was in this district, however, where his finest work was done, which stands as the most enduring memorial to his name.

Our affectionate prayers extend for the dear ones left behind—his sister wife, and his two sons, Ewart living in Broken Hill, and Frank in Sydney. May the Lord comfort them in this hour of their sorrow.—G. E. Burns, Taree, N.S.W.

An Interesting Episode.

During my absence in Australia my assistant in the South Gate Dispensary, Dr. E. King Wen, cured a very severe case of infection in a man's thigh. To-day the elders and leading scholars came and presented a fine scroll on satin, praising the great cure in this case. There was a great demonstration and firing of fire crackers. We invited these influential men to a fine Chinese feast, and had a good social time. Each of the leaders was given a gospel and some tracts. Mr. Tsu, the leading elder, said that he had destroyed the idols in the local temples, and had established a school in a temple as being more useful than the worship of devils.

These elders are going to advertise a meeting and invite us out to lecture and preach to the people. Great results may be expected from the friendship of these leaders of the people.

We reach people in China by friendships. In Australia and New Zealand the Chinese Christians showed us very great friendship, and we treasure such friendship very much. Friendly relations with the Chinese in Australia and New Zealand means very much for the extension of the kingdom. As soon as I recover from my return trip—I lost twenty-five pounds—I hope to begin some lecturing, using the excellent lantern slides I was so kindly supplied with by the different Governments, Mr. Craigie, Mr. Morton, and others. I still run one dispensary, and am now engaged in translating articles on hygiene. I also do some preaching, especially in the country about Nan King. There are unlimited opportunities for doing good all about us.—W. E. Macklin.

Tasmanian Home Mission Report.

S. J. Warmbrenn, Secretary.

We are glad to report that the work is still moving forward. During the year the committee has secured the services of Bro. Wood, a young man of New South Wales, to take up the work in the great Huon district.

Dover—Meetings improving; mid-week meetings commenced; good interest.

Geveston—Good meetings; Bible School on the upgrade; prospects most encouraging.

Nubeena—Gospel meetings still improving. One confession to report.

Brethren in Tasmania—Our Conference, to be held in Hobart, is drawing nigh, when we expect to have a great and busy time, even at these times of adversity. We look to all to come and thereby help to arouse greater activity throughout Tasmania, for the cause of primitive Christianity.

Reports from the Field.

Correspondents are requested to condense their news items as much as possible.

Tasmania.

HOBART—Good meetings last Lord's day. Visitors included Bro. Withers, from Victoria. There is a great improvement in attendance at the Bible School. Last Sunday 120 present. Prayer meetings are also being well attended. This week the Dorcas Class and Girls' Mission Band recommenced their work for the year. Sister Mooney, who is now residing in the country, has been obliged to resign her position as secretary of the former class.—J.A., Feb. 19.

LAUNCESTON—Both meetings on Sunday, Feb. 14, were well attended. P. Orr presided at the breaking of bread. Mrs. McGowan, of Emu, and Mrs. and Miss McArthur, from Swanton-st., were present, as also Miss Roberts, who has been away several months in the country. Three received the right hand of fellowship. Mr. Swan does his work here on the 14th of March.—D. Dowle, Feb. 18.

CAVESIDE—We have just celebrated our Bible School anniversary, which was a great success. In the afternoon Mrs. Harry Crowden, of the College of the Bible, preached to a packed audience. At night Bro. Gillam preached. On the Monday we held our picnic at the home of Sisters Pearn. At night we had a fine concert. Miss Jessie Crowden officiated at the organ, and on the Sunday led the singing. Bro. Crowden has just left us again for the College.—C. Pearn, Feb. 18.

KELLEVIE—The Dorcas Sisters have been preparing a parcel of clothes for the Belgium Fund. Each sister has contributed something. Sister Mundy is still far from well; we miss her. Mrs. Mundy, too, is very ill. Two more have put on Christ in baptism. We still hold meetings at night. Next, among one of the converts, one makes the third from that district.—A.S.C., Feb. 19.

West Australia.

FREMANTLE—On Feb. 7 we had a fine morning congregation and a stirring address from Bro. Jas. Leach on "Giving." On Monday at the Senior C.E. meeting Bro. Bell gave us a paper on "The Signs of the Times." Tuesday night, the District C.E. Union held a splendid rally in the chapel. Mr. Anderson, the Baptist preacher, was chairman. Mr. Short, the Congregational preacher, and Mr. Batty, delivered addresses.—E. G. Warren, Feb. 13.

PERTH—Good attendances are the rule. On Lord's day morning, Jan. 31, Bro. Beck spoke on some events in the life of Elijah. At the evening service our evangelist preached on "The Universality of the Character of Jesus." At our prayer meetings we have been enjoying some fine addresses on Romans, and Bro. Blakemore has read parts of Harold Begbie's book, "The Light of India," in order to throw light on the various passages. Miss Smithy, of North Adelaide, was present last Lord's day. Bro. Blakemore delivered a stirring address on "A Churchless Church." He pleaded for a larger attendance of Bible School scholars at the morning meeting. At night he spoke on "The Perfect Balance of Christ's Character."—W.A., Feb. 12.

New Zealand.

WELLINGTON SOUTH—Full meetings all day Sunday. In the morning Bro. Harsham, of Lower Hutt, gave a fine address on "What do ye more than others?" At night Bro. Phillips' subject was "In what do you glory?" The church is working hard preparing for the opening of the new chapel next Sunday.

NELSON—The midweek prayer meeting was very well attended, an interesting address being delivered. On Feb. 7, at the morning service Bro.

Knapp presided over a large attendance. At the evening service our chapel was full, when Bro. Mathieson preached an eloquent sermon. The M.B.L. Society did not meet this week.—H.B.L., Feb. 11.

AUCKLAND (Ponsonby-road)—W. Hibbert's home-coming has been a season of joy. With zeal, ability and energy he has rendered good service. He led the young people's class on seven Sunday afternoons, and preached on eight Sunday evenings. The outcome was confessions from six young men, and two young women, six of whom he baptised; he also baptised a young man from Rotorua. The other two will be baptised next meeting. The Young People's Bible Class gave Bro. Hibbert a farewell social, and presented him with a book on F.Z. Elder J. L. Scott, who is also the superintendent of the Bible School, on the last Sunday thanked him for his services to the church and school.—E.C.

AUCKLAND—The year 1914 proved to be a memorable one for the Ponsonby-road Christian Union Bible Class. We look for greater achievements in 1915. Commencing on the second Sunday in January, with 20 members on the roll, we are out on a new membership campaign to become a Century Bible Class. On Boxing Day two lunches conveyed us down the harbor to Church Bay, Waitikie. W. Hibbert, of Glen Iris, has been our leader for the past five Sundays, and will have led a royal time. Three young members of the C.U.B.C. came forward at the conclusion of W. Hibbert's gospel address last Sunday night. To those visiting Auckland we say: you cannot afford to miss spending Sunday afternoon with the C.U.B.C.—F.P., Sec.

PALMERSTON NORTH—On last Lord's day morning Bro. Johnston exhorted the church for the last time on "I have preached unto you the whole counsel of God." At the gospel service's subject was, "Paul before Arrapapa." On Tuesday night the prayer meeting was fairly well attended. Many members and friends were at the session on Wednesday to bid good-bye to our brother and sister.—M.S., Feb. 11.

WELLINGTON (Vivian-st.)—One confession last Lord's day, a daughter of Bro. R. A. Wright, Bro. Barham preaching. This morning, in place of the usual meeting for breaking of bread, was held at South Wellington, the occasion being the opening of their fine new building. Our Bible School is making progress, the attendance to-day has a record for two years. The Bible Class has commenced a rally, with good prospects. We pray, Feb. 20. Correspondents please note the "Sunset," Rongotai-road, Miramar, Wellington, N.Z.—A.H.E., Feb. 12.

Queensland.

BRISBANE—Last Lord's day J. Swan exhort. In the evening W. Suching preached, meeting for the first time. At the last meeting Bro. Ford report was presented, showing receipts £176/6/11; and for 1914, £116/1/10; total, £292/7/11. The falling off of donations was accounted for by the decision to sell the house to sell the property to good advantage amounting to thirty-four members. Letters from the members of Arm-st. church, and their wives, who the city church has 12 members who drew letters and formed a church at Annerley—H. C. Stitt.

BOOIE—We had Bro. Reeve with us last week. He got about among the people, and the result that we had a very nice audience. On the 14th Bro. Reeve spoke very acceptably on "The Great Invitation." He intends giving Bible lectures in the State School as occasion permits.—W. Peart, Feb. 15.

VERNOR—On Saturday, 13th inst., an enjoyable evening was spent with the Bible School scholars, when a basket tea was given to the children, after which an interesting and well-arranged programme of songs, recitations, and dialogues was rendered. The medals, prizes, and certificates won at the recent Q.B.S.U. Examination were presented to the successful competitors. A prize was also given to each child who had attended our Bible school during 1914. Bro. Pratt presented the prizes.—We had a nice meeting on Lord's day, 14th.—A. Pieper, Feb. 16.

BOONAH—The church held its annual meeting on January 28. The reports showed that although the church had lost several members by death and removal, the spiritual tone is excellent. The treasurer's report, by Bro. Crockett, showed that there is no debt on our building and land, and only a debit of 3/5. Our secretary, Bro. Stubbin, was also praised for his faithful services ever since the church was established. Sister Hardcastle, of the Dorcas Class, submitted a splendid report. Several items of cash had been forwarded to the Home Mission Committee, and assistance given in various other ways. Much regret was felt at the absence of the evangelist's report, Bro. Barnard being unavoidably absent. Bro. Barnard, who has labored here for twenty-two months, has decided to relinquish preaching for a time. Our brother was instrumental in leading some twelve or fourteen to Christ. The following officers were elected for the ensuing year:—Elders: Bren, S. Davies, S. Green, J. Rogers; Brethren: Stubbin, G. Alcorn, C. Green, J. Vagler, G. Martin, Crockett, and Wendorf. On Feb. 4, a social was held to mark the departure of our Bro. and Sister Barnard, and to welcome our esteemed Bro. and Sister Nightingale, whom the church was fortunate enough to be coming to labor with us. The chapel was packed. Bro. Davie occupied the chair. Appropriate speeches were delivered by Bren, Davis, Green, Stubbin, and Wendorf. Solos were rendered by Sisters Pratt, Green and Davies, and a recitation by Sister Crockett. Bro. Nightingale suitably responded. Refreshments were provided by the sisters. On Feb. 15, at the officers' meeting, the following were elected: Chairman, W. A. C. Wendorf; secretary, T. F. Stubbin; treasurer, C. Crockett; ushers, I. Stubbin and C. Crockett; press correspondent, W. A. C. Wendorf. Bro. Nightingale presented an outline of work on which he sought the approval and help of the officers. Nightingale is president of the Queensland Sisters' Conference, and has taken a more active part in church work. It is proposed to revive the tennis club, and to cater liberally for the social life of the young people, to pay special attention to the Bible Class and Sunday School, and consider opening up work in the near neighborhood. Sister Abell has been seriously ill. We are pleased she is recovering rapidly.—W. A. C. Wendorf.

South Australia.

BERRI—We had the pleasure of having Bro. Raymond with us, after a fortnight's rest. He also presided and exhorted. The evening service was attended fairly well, at which our evangelist gave a good address. Our offering for Home Missions was £6, being double our appointment. On Saturday evening Bro. Raymond gave an open-air address, closing of the figur bars.—Gen. W. Jarvis, Feb. 7.

STIRLING EAST & ALDGADE VALLEY—About two hundred children, parents and friends, went by train last Saturday to Long Gully, to our Bible School picnic. An enjoyable day was spent. Yesterday we had Mr. Hobson's participation from the British and Foreign Bible Society with us. We had a baptism at the close of the service.—T.E.

MELROSE.—Since their arrival four years ago H. H. Davie and family, and occasionally others, have met in the home to celebrate the Lord's Supper. In August, 1913, with the help of F. C. Smith, of Fullerton, fortnightly meetings were commenced in the local institute. That this was a most conservative neighborhood was shown by the impression gained by some that a new religion was being set on foot. The meetings were thinly attended, but those who came learned something of our plea. Last Lord's day we had D. A. Ewers with us, and his inspiring and forceful address, three in the day, together with those of Monday, Tuesday, and Wednesday evenings, have made a very good impression. There were close on 50 people present on Lord's day evening, and a good attendance on Wednesday. We intend holding on, hoping on, and praying on. Pray for us.—H.

GLENELG.—The church heartily congratulates Chaplain Captain E. W. Pittman on his appointment to the South Australian Military District. Good meeting last night, when Bro. Pittman gave his usual monthly talk to the young people.—Chas. Ferris, Feb. 22.

STRATHALBYN.—Services the last two Lord's days have been well attended. The outlook is bright. The church is desirous of retaining the services of the writer for twelve months, but owing to the financial depression is not able to do so. He is open to engagement.—Arnold M. Whittenbury, Feb. 21.

BALAKLAVA.—We had a good attendance at our worship meeting. Bro. H. Curtis presided. Bro. Ewers exhorted on the New Testament lesson. We were glad to have Bro. Anders with us again. Good attendance and interest at the Bible School and Adult Bible Class. At the gospel service Bro. Ewers spoke of the "Three witnesses of the Divinity of Jesus Christ." Bro. Ewers having notified the church that he was not open for re-engagement at the expiration of his present engagement in April next, the church is seeking for a suitable evangelist.—P.H.R., Feb. 21.

MUNDALLA.—On Thursday, 18th inst., the first wedding celebrated in our new chapel. The contracting party were Sister Eva Milne and Bro. Edwin Rowe, of Kaniva, Victoria. The evangelist officiated. The chapel was prettily decorated for the occasion by the members of the Wallace family. The happy couple were the recipients of hearty good wishes.—E.E.

BORDEXTOWN.—A pleasant service was held in the chapel on the 14th inst., when the members of the church and C.E. Society met to do honor to our Sister Eva Milne on the eve of her marriage. A splendid programme was arranged. E. P. Verec, on behalf of the C.E. Society, presented our sister with a silver crucifix, and the writer, on behalf of the Mundalla brethren, handed her a beautifully bound family Bible. Sister Milne has been an active worker here for several years.—E.E.

MAYLANDS.—Good audiences to-day at both services. Miss Elsie Rhind, of Christchurch, New Zealand, was received into fellowship. She is entering upon a course of study at the Missionary Training Home. The writer spoke to-night on "The Passing of the Liquor Traffic." The church will celebrate its anniversary on March 7 and 11.—H.R.T., Feb. 21.

QUEENSTOWN.—Fair attendance of members around the Lord's table. We were pleased to have Sister Gordon back again after her sickness, also Bro. Collins and Sister Wright. Bro. Lagan presided, and Bro. Brooker spoke. We had a good school. Subject in men's class, "The last week of Sunday," by E. C. Delves. To a fair evening attendance Bro. Brooker preached on "Dad thou believ'st on the Son of God?" Our Home Missionary offering last night reached the sum of \$9.18/4.—H. Watkins, Feb. 21.

UNLEY.—The prizes gained by the Sunday School scholars during last year were distributed by the superintendent, W. J. Harris, on Tuesday, February 9th, and Mr. Huntsman addressed the children and visitors. The Endeavor and Literary Societies' meetings have been well attended, and increased interest is manifest.—The Dor-

cas Society resumes on Thursday, 25th. Mr. Huntsman gave a fine address this evening on "Enlisting for Christ"; there was a large attendance. This morning we welcomed back Miss Eva Walden, on her return from a visit to Sydney, and Miss Violet Gray, who has been laid aside by illness.—P.S.M., Feb. 21.

KADINA.—We are looking forward to the advent of our evangelist, Bro. Wedd. We are sorry to report that there is no improvement in the health of Sister Alice Johnson, who has again returned from the Wallaroo Hospital. Quite a gloom was over the town this afternoon when Mr. Joseph Ivey laid his daughter, Mrs. Lamb (Amy) to rest in the Kadina Cemetery this afternoon. She was only 22 and had only been married since Christmas. This morning S. Trenwith gave the exhortation. This evening we had with us Bro. Kilmier, from Wallaroo, when we had a good attendance; subject, "Sowing and Reaping"; text, Gal. 6: 7.—Jas. for The Times, Feb. 21.

TUMBY BAY.—A series of temperance meetings have been conducted throughout the district, Messrs. G. Hammond, F. D. Provis, and A. J. Fischer being the speakers. At Wadella, a most enthusiastic meeting took place. At Ungarra there was a good attendance, with much discussion. Butler's meeting was hearty, but small. The people of the service fully engaged in water-planting, owing to the drought. Some have to travel 22 miles each way for water several times a week, and pay 10d. per 100 gallons. Good gospel service at Tumby on Feb. 14, when Miss F. Robinson confessed Christ. On Feb. 17 a special prayer service for the mission was held. At the conclusion of the service the ordinance of baptism was observed. Our postal evangelistic campaign has been launched. About 50 envelopes, containing a tract and invitation to the mission and ordinary services, etc., have been sent. Our object is to reach every home in the district.—A.J.F.

New South Wales.

INVERELL.—On Lord's day the evangelist occupied the platform morning and evening. At Swanbrook, our latest center, a fine meeting is reported, and one confession. Our Bible School anniversary will be held on March 28 and 29.—H. Wilson Cust, Feb. 15.

MEREWETHER.—On Lord's day Bro. Fretwell gave a splendid address on "Breaking of Bread." He also preached at night on "The Kingdom of God." The attendance keeps up well. The Bible School and kindergarten are growing.—J. Fraser.

SOUTH AUBURN.—On Feb. 14, we had with us Bro. J. Green, of Merewether, who leaves for Queensland on Feb. 19. We hope he will continue the good work done in Auburn and Merewether. Bro. Clydesdale exhorted. In the evening Bro. Browne, our evangelist, was the speaker.—William Youngusband.

CANLEY VALE.—Since last report two young women and one young man have been baptised and received into the church. The work is going on well. The church met this morning for the breaking of bread for the first time, it being customary to meet in the evening. There was a large attendance of members. We had a splendid Bible School; sixty eight present, and a good gospel service at night.—V. Stimson, Feb. 14.

TAREE.—On Lord's day morning, fifty met. H. E. Edwards spoke on 2 Timothy 2: 3. In the evening Bro. Burns preached a memorial sermon for our late Bro. Williams to a crowded congregation, an overflow meeting being conducted in the open air by P. G. Saxby. We are studying the message of Acts in the mid-week prayer meeting. The attendance at the Endeavor Class is improving.—T.M., Feb. 18.

BELORE.—Good meetings yesterday. Thos. Morton spoke at the worship meeting, when sixty broke bread. A. E. Forbes presided. At the gospel service A. E. Forbes preached. After this meeting ten broke bread, making seventy for the day.—John Bowler, Feb. 22.

MOSMAN.—Good meetings were held both morning and evening. Bro. Lang gave a fine ex-

hortation in the morning, and in the evening A. G. Saunders, from the Philippine Islands, delivered a most powerful address on "Prayer." On the Lord's day morning previous Bro. Colin Mitchellhill was received into the church.—A.E.O., Feb. 21.

JUNEE.—Yesterday was our first Lord's day in the new meeting house. Bro. Morton exhorted, and also conducted the gospel service at night. Attendances were good at both meetings. Yesterday was Bro. Morton's first Lord's day morning with the church in Junee, he having been at Winchendon Vale on previous Sundays. We acknowledge the following further donations to our building fund: L. Russell, £1/1/-; A. Morton, £1; Bren J. and S. Wilson have each offered to loan the church £20 at a lower rate of interest than could be obtained elsewhere.—W.L.C.

LIDCOMBE.—Good meetings to-day. G. H. Browne, of Auburn, exhorted, and the writer presided. At the gospel service Bro. Clydesdale spoke on "Pain, Redemption, Regeneration," preceded by bright song services, good attendance. Last Lord's day morning Bro. Burns, in the month, the evangelist recited his address; by a ten minutes talk to the children. E. Andrews presided. B.M. Collection was morning, £2/8/0; evening, 6d.; more to follow. Bro. Clydesdale continued the series of addresses on "The Word of God." We have added to our roll Sisters: Mrs. Wilkins, and Missy Wilkins, by letter from Hornsby.—M.A., Feb. 14.

NORTH AUBURN.—Good meetings here both morning and evening yesterday, 21st inst. W. J. Crossman commenced work here as evangelist to organise for fortnight's mission to be held next month. Bro. Crossman was introduced to the church in the morning by W. Gale, secretary of Home Mission Committee. At the close of the gospel meeting, three young men and two young women made the confession.

NORTH SYDNEY.—On Lord's day last Bro. Tingate presided over a good meeting, assisted by Bro. Jefferison, and Dr. H. G. Payne. Bro. Tingate of Canley Vale gave a stirring address on the prophecies. At the gospel service Bro. Webster spoke on "The Divine Programme." An anthem by the choir and a duet by Bren Tingate and Horsey were much enjoyed. Next Lord's day Bro. Payne, who is to take up the work, will commence his duties with us.—C. T. Garrett.

HORNSBY.—Elder Crosthwaite presided, and Bro. H. G. Payne exhorted on 2 Corinthians 13: 14. The gospel service was well attended. Bro. Payne was in splendid form, and spoke on 1 Cor. 15: 1. Next Lord's day Linley Gordon begins his ministry. K.S.P. is still growing; two new members. A farewell social to Bro. Payne, and welcome to Bro. Gordon, will be held next Thursday.—Thos. E. Rife.

ENMORE.—Bro. G. T. Walden spoke at the morning meeting on Prov. 17: 24, giving us many helpful thoughts. The Home Mission Collection has now reached £274/4. In the evening Bro. B. B. Binesworth gave a powerful and stirring address from Joshua 7: 13. There were four baptisms at the close of the service. There is growing enthusiasm in all departments of the Bible School. We are busy preparing for the Federal Conference young people's demonstration in the Sydney Town Hall, on April 7.—E.L.

CITY TEMPLE.—At the conclusion of gospel address by H. G. Harward on "The Transfiguration of Christ," one young man came forward to accept Christ. At the morning service A. G. Saunders, from the Philippine Islands, gave a fine uplifting address on "The Father's Love and the Disciples' Love." We had numerous visitors, including Bro. Lake, Melbourne, and W. Hilbert, N.Z. March 7 is the first anniversary of Bro. Harward's ministry. Special rally services. March 10, evening and reunion amongst members.—J.C.

WAGGA.—The church celebrated the opening of the new chapel on Feb. 7, and with large and enthusiastic gatherings. The chapel was opened

Sisters' Department.

N.S.W. SISTERS' CONFERENCE.

The committee of the Sisters' Conference held their monthly meeting at the City Temple, Sydney, on Friday, Feb. 20. Vice-President, Mrs. Collins, led the devotional, after which President Mrs. Fox took the business session. Minutes of the previous meeting were read and confirmed. Roll-call and apologies were received. Correspondence—Letter from Sister Green, regarding her inability to write a paper for Conference, as she is leaving the State. At the Executive meeting, held on Monday, Feb. 1, at Mrs. Logan's, the programme for Conference was prepared to place before committee meeting. Secretary read the programme as outlined for confirmation and adoption. Received and adopted: A proposition that greetings be sent to Queensland, W.A., and Victorian Sisters' Conference, was carried. A proposition by Sister Mrs. Collins, seconded by Mrs. Farr, that as the coming Conference is the 20th, or coming of age period of our history, we have a sovereign programme. Carried. Nominations for the various offices of the Conference and suggestions were asked for next committee meeting. Mrs. E. Morris was appointed press correspondent. Collection for hospital work, 1/16. Prayer and benediction closed the meeting.—M. A. Morris.

Circuit Conference.

KYNETON—DRUMMOND—TARDALE.

The annual Conference in connection with the churches in this circuit was held on Feb. 10, in Bro. Gilmore's barn, Drummond. Among the visitors present were A. R. Main, of care of the Bible; Thos. Haeger, State Evangelist; Bro. and Sister Cliptone, Castlemaine, and D. A. Cockburn, Saan Hill. Apologies were received from Thos. Fox, Conference President, who was unavoidably absent, and from D. Waksley, the present student helper, who was away ill.

The Conference opened at 2.15 with a short devotional service led by J. E. Shipway. In the absence of the President, Bro. Shipway was voted chairman.

A welcome was extended to all the visitors, and each briefly acknowledged the compliment.

The reports of the churches were then presented, and they were most encouraging. Each church was shown to be in a good healthy condition, and a number had been added during the year. At Kyneton and Drummond, where missions had been held under the auspices of the Volunteer Mission campaign, both secretaries spoke highly of the work accomplished by Bro. Kingsley and Bro. Day. The Bible Schools and Endeavor Societies were shown to be in a healthy condition.

An essay written by J. J. Gore on the subject, "Is Christianity True?" was read by the chairman. This was just what would be expected of the "grand old man," and contained some excellent truths.

The carrying of the resolution, "That it be a recommendation from this Conference, that for twelve months the services of the evangelist be given to Kyneton each Sunday evening," brought to a close the discussion on future work.

Bro. Haeger then gave us an earnest address on Home Mission work.

The evening session was presided over by Bro. Hartman, the newly elected president, who spoke with appreciative words to those gathered. It was unanimously agreed to hold the Conference evening as "The Gospel of the Day." The topic for the opening phase, "The Gospel of the Day," was "The Gospel of the Day." The topic for the opening phase, "The Gospel of the Day," was "The Gospel of the Day."

Bro. Cliptone followed with "What is a Gospel?" and "The Gospel; Its Commandments," and "The Gospel; Its Words." Each address was highly appreciated by the audience.

The singing for the evening was left to the Kyneton and Tardale young people, who acquitted themselves worthy of their trust.

Bro. Clark moved a hearty and comprehensive vote of thanks, which was seconded by Bro. Beer, and carried by the audience.

The singing of the doxology brought to a close a happy day and a most successful Conference.—J. E. Shipway, Circuit Secretary.

Brisbane City and Suburban Conference.

The last monthly meeting of the above, which was held in Ann-st. Temple, on the 13th inst., took the form of addresses on the various sections of the church's ministry. There was a nice representative meeting, and a pleasant instructive evening was spent. Bro. John Swan spoke on "The mutual ministry of the church." Bro. Van Suchting was allotted "The Eldership." Bro F. Encheimater dealt with "The Ministry of Deacons." Bro. Olesen's subject was entitled, "The New Testament Evangelist," and the writer spoke on "The Duty of the Church to its Ministry."

The President, H. C. Sinn, extended a welcome to evangelist Bro. Cameron, who has recently been engaged by the Zillmere-Amesley-Hawthorn circuit. Bro. Cameron suitably replied, and expressed appreciation of the evening's programme.—H. C. Sinn.

Victorian Home Mission Notes.

The additions reported by our workers for the month of January were 24, as follows: Galah, 1; South Melbourne, 2; Horsham, 3; Warracknabeal, 1; Colar, 2; Warrnambool, 2; Maryborough, 2; Coler, 2; Brunswick, 5; Malvern, 1; St. Arnaud, 2; Stawell, 1; Dunolly, 1. This does the good work continue to bring forth fruit.

The annual offering is coming in well so far. It appears it will be quite up to last year's, and possibly more. It really needs to be more if the work is to be carried on without retrenchment. Will all who have not sent in the annual offering do so at once, so that we may complete the matter?

The Home Mission session at the coming Conference promises to be a good one, so does the big rally on "God's" Friday night in the Masonic Hall. Both afternoon and night sessions will be in that hall.—Thos. Haeger, Secretary.

Obituary.

BLEAZBY—After a lengthy illness, at the early age of 26, Sister Mrs. Bleazby, of North Fitzroy, fell asleep on the 12th February. All through her illness our sister exhibited the greatest fortitude and faith, and the dark days of pain and weariness were bright with a vivid sense of the Saviour's presence. She has left an inspiring and comforting testimony to cheer the hearts of her husband and child.—J.W.D.

KINGSTON—On Jan. 25th, Bro. Kingston, son of Bran Ba, N.S.W., passed to his glory. Our brother was a faithful disciple of many faiths once delivered to the saints. He was baptised by Bro. Morton at Harrisville, Q., over 20 years ago, from which State he removed to Victoria on farming operations. During his sojourn in that district he was instrumental in founding the church at Mystic Park. Removing land, having fellowship for a time with the church South Wily, in which State he, with his family, church for farming. Though isolated from any mained loyal for past twelve years, our brother was at the age of 7. A willow, three daughters, and five children. We laid his body to rest in the little cemetery at Beggabri, there to await the great resurrection. Sleep on, beloved, sleep, and take thy rest.—W. Waters.

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N.S.W. HOME MISSION FUND.

From Churches, towards Salaries of Evangelists: June, £1.

From Churches, per Collectors: Emmore, £1 1/6; Mosman, £1/1/9; Auburn, £1/0/2; Hornsby, £1/7/5; Petersham, £1/3/4; North Sydney, £1 5/-; Inverell, £1/5/6; Narrabri, 17/-.

Individuals: Awan, £10; Bro. H. D. Black, £1; Amount bequeathed by the late Bro. W. R. Rowles, £10.

Miscellaneous: Amounts received at date of the annual offering, £26/13/4; Return of Loan by Church, 15/-.

Total receipts for the month: £66/10/-; Ex-

penditure, £94/4/5. Overdraft, at date, £308/0/10.

W. H. Hall, Treas., Messier-st., Canterbury, N.S.W., Feb. 16, 1915.

FOREIGN MISSION FUND.

Children's Day among South Australian Schools:

Unley, £5/14/8; Grote-st., £5/7/4; York, £3 14/8; Maylands, two years, £5/0/8; Prospect, £3 5/6; Family Bay, £2/14/-; Mile End, £2/12/6; Wallaroo, £2/6/7; Long Plains, £1/5/-; Wampooly, £1/10/-; Croydon, £2; Balaklava, £2; North Adelaide, £1/10/1; Henley Beach, £1/11/8; Mt. Compass and Willunga, £1/1/6; Goolwa, £1; Milang, £1; Kadina, £1; Stirling East, 15/6; Broken Hill, 15/-; Strathalbyn, 15/-.

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from Sydney. Our meetings during the past month have been very fine. We have commenced open air work in Sturt-st., and have had some nice meetings.—H.P.L.

Here and There

The address of Gifford Gordon is now 32 Hawkshurn-road, Hawkshurn.

The church at Wedderburn, Vic., highly appreciate their new evangelist, A. Hutson.

A. E. Bailey is now secretary of the church in Ballarat. His address is Little Raglan-st., Ballarat.

We have received the following telegram: "Five adult confessions, Elliott, Queensland, Wednesday, Way."

We hear that W. L. Ewers, of Balaklava, S.A., has accepted an engagement with the church at Moreland, Vic. He will begin in his new field about the end of April.

March 7 has been set apart for the Queensland offering towards the Church Extension Building Fund. Every coin given to this fund is a permanent recurring help in the grand work of chapel building for all time.

The first combined practice for the forthcoming musical festival will be held on Monday evening next, commencing at 7.45. It will be necessary for all who have been asked to assist to attend this practice. Singers will please meet at Lygon-st. chapel.

The Victorian Women's Executive will meet in the Hall, Swanston-st., on Friday, March 5, at 2.30 prompt. A welcome will be extended to Mrs. Mary Thompson. Afternoon tea will be served in the usual way. A full attendance of sisters is requested.

Mr. and Mrs. P. A. Dickson, who have been resting in Melbourne for a few weeks, leave by express on Monday, March 1st, for Sydney, whence they proceed to Wellington on March 5, per s.s. "Umaroo," en route for Nelson. We wish our brother and sister a very happy and successful sojourn in New Zealand.

H. G. Harward writes:—"Intending delegates and visitors to the Federal Conference, who have not already done so, are urged to send in their names at once in order to facilitate arrangements for hospitality. We want the crowd to come. It will help us to prepare for your coming, if you will just let us know. Brethren, do it now."

The annual conference of the Northern Churches in S.A. will be held at Balaklava on Tuesday and Wednesday, March 23 and 24. All who desire concession forms are asked to communicate with the secretary, W. L. Ewers, Balaklava, not later than March 15. A splendid programme has been arranged, and visitors will be heartily welcomed.

F. D. McCallum, who has been laboring with the Dunedin church for the last two years, has tendered his resignation, and is open to consider an engagement elsewhere. Our brother has been active in service. For two years he has been chairman of the Home Missionary Committee, and also of the Sunday School Union, while he has served as a member of the Executive of the Council of Churches in the Dominion.

All reports for Victorian Women's Conference must be in the hands of superintendents not later than March 17, and should not exceed a reading time of three minutes. Secretaries of prayer meetings please send to Mrs. Trinick, Barkly-st., North Fitzroy; Home Missions, to Mrs. J. Pittman, 15 H. road, Windsor; Foreign Missions, Royal Park; Temperance, to Mrs. R. A. McMeekin, Middle Park; Hospital Visitation, to Mrs. Thurgood, Swanston-st., Melbourne; Dorcas and Church, to Mrs. Martin, 271 Graham-st., Port Melbourne.

A fine, happy, and enthusiastic meeting was held on Monday last at Footscray, Vic., to welcome J. Whelan as evangelist.

B. J. Kemp, Holmes-road, Moonce Ponds, is in charge of the hospitality work in connection with the forthcoming Victorian Conference. Melbourne brethren wishing to entertain, and country brethren wishing for accommodation, should write him.

Last week the interesting services in Scott's Church, Collins-st., Melbourne, were conducted by some of our preachers—Bren, Griffith, Franklin, Emmiss, Gordon, and Procter. These services were attended by a nice company each day. Sisters Misses Webster and Dickens helped in the musical part of the services.

The mission at Warragul has commenced in real earnest. There was a fine impromptu singing practice on Saturday night, and though there was no announcement made, there were fifty-five people present. There was a good attendance at the meeting in the morning. At night there were upwards of one hundred and fifty present, and there were two confessions—an elderly lady and a young man. A good time is expected.

So far 48 Victorian churches have sent in their annual offerings for Home Missions; the total from these, together with individual gifts from isolated and other brethren in response to the annual appeal, has reached £440/14/6. There are yet 51 churches to be heard from. Those which have already sent are 44 ahead from their last year's offerings. It is hoped that the others have done equally well. Send to W. C. Craigie, 256 Little Collins-st., Melbourne, or T. Hagger, 15 Walsh-st., Coburg.

By the kindness of the officers and ladies of the Lygon-st. church, the students, teachers, and the Board of Management of the College of the Bible were splendidly entertained on Monday evening last. For several years in succession this kindness has been shown, and the function has come to be regarded as an important annual feature. About seventy sat down to an excellent repast, after which a programme of speeches and music was carried out. At the close the Lygon-st. friends were heartily thanked for their interest in the work of the College.

G. P. Cuttriss, of Hindmarsh, S.A., taking the congregation into his confidence on Wednesday evening last, announced in terms of much appreciation that he had been the recipient of a new and beautiful reissue of the late C. H. Spurgeon's "Treasury of David," in six volumes. Bro. Cuttriss was the guest of A. Glastonbury on Sunday last, when he was asked if he would accept as an appreciation of his worth as evangelist and teacher the greatest work of the greatest of modern preachers. Needless to state Bro. Cuttriss was delighted, and promptly accepted the gift, with a request that the donor should with his own hand place a suitable inscription upon the flyleaf of each volume. Could not this example be followed by other brethren of the Commonwealth? Our preachers could be helped in their studies, and would be encouraged by the token of appreciation.

Work at the College of the Bible for this year was commenced on Wednesday, Feb. 17. For several days before students had been gathering, until on the appointed day almost the full strength of the student body was present. A very happy gathering was held in the morning, speeches made by Bro. Craigie (for the Board of Management), members of the Faculty, and a representative of the students. The remaining part of the day was devoted to the making of plans for the year. There were text-books to be discussed, students to be assigned to classes, committees to be appointed, and all the hundred and one things which go to make up a month running to be decided upon. No year has opened with brighter prospects than the present one, and 1915 promises to be quite the best yet in the history of the College.

A COUNTRY VISIT.

I recently paid a short visit to Melrose, a small but old town at the foot of Mount Remarkable, and 39 miles south of Port Augusta. H. H. Davie is the head master of the local school, and

a faithful disciple of Christ. His excellent wife and family are also members of the church, and his eldest son, whose significant initials are L.S.D., is the secretary of the church at Pypa West. Bro. Davie, senior, frequently preaches for the Methodists, and I heard him give a good sermon in the chapel there one evening before our service in the Institute. The leading member of the Methodist church, and apparently a pious man, is the manager of the local brewery. Bibles and beer do not generally run together, and to meet a man of that class was a new experience to me. About the year ago Bro. Davie, with the help of Bro. E. C. Smith, of Booloroon Centre, some twelve miles distant, commenced a fortnightly meeting for the breaking of bread in the Melrose Institute, when we held three meetings on Lord's day, Feb. 7, and I preached there the next two evenings. On the Wednesday afternoon a pleasant little picnic was held, followed by a public meeting, at which Bro. Davie was the chairman. Bro. E. Smith, from Booloroon, who was a student at Glen Iris, read the Scriptures and led in prayer, and the speakers were Mr. Harris, the Methodist minister, and the writer. It was a nice meeting, and there is reason to believe a favorable impression was made on the public. At some future time a protracted effort would likely result in some decisions for Christ. Bro. and Sister Davie made me very happy in their hospitable home, of which I shall ever retain pleasing memories.—D. A. Ewers.

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COMING EVENTS.

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

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MARRIAGE.

STRONGMAN—McCALLUM.—On Jan. 1st, at Denver, Cal., U.S.A., by Pastor Donaldson of the Broadway Christian Church, Arthur Dean Strongman to M. Lillian McCallum, of Melbourne, Vic.

IN MEMORIAM.

SMITH.—In loving memory of our mother, who went home February 29th, 1912.

"Death doth hide

But not divide.

Thou art but on Christ's other side,

Thou art with Christ, and Christ with me,

In Christ united still are we."

—Inserted by her loving children, Arthur and Edith.

GALLANDER.—In loving remembrance of my dear husband and our loving father, who passed away on March 3rd.

We shall see you again when the gloom of this night

Has for ever passed away,

And shall stand at your side in the beauty and

light

Of a beautiful shadowless day.

We shall hear in the songs of rejoicing and praise

The sound of your voice once again,

Away from the toll of these wearisome days,

And from earth's sorrow and pain.

—Inserted by his loving wife and family, Christina Gallander.

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Feb. 28 to March 6—CONSECRATION.

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Prepare to meet thy God. Amos 4: 4-13.
The faithful. Heb. 11: 32-40.
He heard my cry. Psalm 107: 1-5.
Help from God. 2 Cor. 9: 8-15.
Always happy. Phil. 4: 4-9.
Brotherly love. Psalm 133

DESPOITISM.

For years we cheap fictional cranks have tried to slay the Demon Rum, and from our agitated ranks all sorts of strikes and prayers have come. Such weapons as were at command we have employed, as best we knew, and every corner of the land has heard our earnest howls. We gain a little every year, small triumphs follow every slump; a village there, a county here, cuts out the booze and hits the pump. But, oh, it is a weary task, this tugging onward, stage by stage, while Barleycorn, with jug and flask, still poisons Youth and murders Age! But in this country of the free we cannot burn the boozing den, or lock the door and lose the key—the Beast must linger in his den, until the Law, that's halt and lame, can be persuaded of the truth, and urged to kill the thing of shame that fattens on the nation's youth. Enlightened Russia knows the way, great Russia, with her tyrant Czar, he twists his wrist and in a day the lid is placed on every bar. The wish is treason, much I fear, and I am slaking in my shoes—I wish we had a despot here, just long enough to kill Old Booz.—Walt Mason.

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