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CHRISTIAN



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With What?

We begin this editorial with a story. Our excuse for so doing is that we have found no better point for an arrow that needs to be let fly just now. The story is as follows:

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who, by the way, was not dressed in clerical garb. He began to question him:

"Stranger here, ain't you?" The parson admitted it.

"Travelling-man?" said the barber.

"No," said the parson.

"You don't live here, do you?"

"No," said the parson.

"What are you doing over here?" asked the barber.

"I am supplying the pulpit," said the parson.

"Supplying the pulpit?" cried the barber, who had apparently never heard the phrase before.

"With what?"

"With what," indeed? Let the preacher ask and answer that question, and he will have discovered the reason for his success or failure, or for the measure of either that has attended his work. Paul's counsel to Timothy was to "preach the word," to take heed to himself "and to the doctrine." And he assured the young evangelist that in so doing he would save both himself and his hearers. But how easy it is, in this age of a thousand vagaries and fads, to forsake the Word for the philosophies of men, or for science falsely so called! How easy, also, to substitute the mere recitation of Scripture texts for a fervent proclamation of the truth as it is in Christ Jesus!

"With what?" Let the church answer this question, and it will be the better able to choose one who shall labor for them "in word and doctrine." A man we know came near being run down by an automobile in a city street. The traffic officer, who prevented an accident, found time to say to the one he had rescued: "Watch the driver's eyes, and you can tell where he's going." Watch the preacher's eyes; if he looks towards the world's boasted learning, he will try to lead that way, and failure will result; if he looks toward art or entertainment, poetic embellishment or rhetorical gymnastics, that's the way he means to go; if he begins to deal out his doubts or to inform the people about the vastness of what he does not know, then he will get no place. Watch the eyes of him who would "fill the pulpit," and it will soon appear with what he expects to fill it.

"With what?" Some small churches grow, some very weak ones get strong, and

sometimes, where no church is, one will spring up. On the contrary, some large churches run down in membership and interest, some strong ones become weak, and, in fields here and there, where churches have been planted, they die out entirely. And in most cases the secret of these changes is to be found in the sort of food dispensed from the pulpit. Where the "sincere milk of the word," and "strong meat" for the more mature, are the regular diet, the cause will thrive and grow. Where "current topics," "book reviews" and "travogues" are the stock in trade, the public very sensibly turns to those who excel in such attractions, and the church is stranded high and dry.

What means the doctrinal campaign but that we are going back to our first love—the matchless, boundless, never-fathomed Word of truth? Let every man who "fills a pulpit" ask himself, "With what?" and then dig deeper for fresh gems of truth. Thus will the doctrinal revival prove to be an evangelistic and ethical revival as well.—American "Christian Standard."

Was It Right?

The religious reformation led by the Campbells had for its aim the union of Christians, and in order to that end, the restoration of the New Testament standard of church membership or Christian fellowship. It never occurred to them that there could be union among Christians without a uniform standard of church membership; nor did it occur to them to look for such authoritative and uniform standard of membership anywhere else than in the New Testament.

Two courses were open to these reformers: They could seek to maintain their relationship to existing ecclesiastical organizations by giving only such advocacy to the principles of the reformation as would not disturb these relations, or they could boldly advocate and practise these principles and become a separate and independent movement within the church universal, with the view of ultimately helping thereby to heal its divisions. As we know, they chose the latter course, because no religious body in existence offered hospitality for the new truths which they felt to be essential to the unity and efficiency of the church. Nor can it be doubted that in this way the principles of the reformation have been far more widely propagated and have exerted a much

greater influence on the religious thought and life of the world than would have been possible under the other alternative.

An independent movement, then, being necessary, under the then existing conditions, it was as natural as it seems to have been necessary that the local churches established under the preaching of these reformers should conform in their faith and practice, and especially in their conditions of church membership, to the principles of the reformation they were urging as a means of Christian union. In doing this they were not saying, "There are no churches of Christ in existence; therefore we will plant some!" What they did say, and what their action implied, was: "The churches now in existence have so far departed from the New Testament pattern, in name, in creed, or confession of faith, and in their understanding and use of the ordinances, that Christian union among them is impossible without a return to the simpler and more catholic basis of fellowship given in the New Testament. Therefore, we will illustrate in the churches we organise the principles and truths we advocate, and demonstrate their practicability."

Was this the right course to pursue? The modern question of letting down the bars so as to admit persons holding all kinds of doctrine, and having submitted to all kinds of "baptism," into our local churches is involved in this prior question. The contention that our plea for Christian union compels us to ignore in practice the basis of union we are seeking to illustrate, or to recognise as valid the very errors we are seeking to correct, is based on a fundamental misconception of the meaning and purpose of our movement. Nor does it weigh properly our obligation of love and service to our brethren in other churches, who, equally with us, hold to Christ as the living head, but who, in our understanding, have made the fulfillment of his prayer for unity impossible by the denominational barriers they have erected, or which were erected for them, and which they have not removed. We best show our love to them, as well as our loyalty to Christ, by practising the truth as God has given us to see the truth.—"The Christian Evangelist."

"God's battles are forever won,
Though oft His warriors bite the dust,
Triumphant in their death they lie,
Who fall in warfare just."
"The final issue standeth sure,
When right and wrong in conflict meet;
Who fight for right may be laid low,
But right knows no defeat."

The Sunday School Decline: Its Cause and Cure.

Home papers recently have been occupied to a great extent with the question of the decrease in Sunday School scholars. The Baptist and Congregational Unions have just reported a decline. Other bodies suffer also.

At the recent Methodist Conference held in Melbourne the subject of the Methodist decrease came up, and "a long, interesting and at times animated discussion took place." The Methodist organ, "The Spectator," devoted much space to this discussion, of which we give a brief epitome, with a minimum of comment. All interested in Bible School work will find food for thought in the expressions of opinion given.

Mr. H. H. Williams, Organising Secretary of the Methodist Sunday School Department, "dealt with some of the causes for the decline in the numbers. There was a serious leakage, but he believed that, if we had accurate figures, we would, in all probability, find that, after taking off the number of enlistments, and transfers of teachers and scholars to teachers' and helpers' roll, they had only gone back to the extent of 500. Among the reasons given, in the supplementary schedule sent out for information on this matter, were the following:—(1) Schools closed for lack of workers; (2) schools of other churches opening, and so taking the children of those churches who had been in our schools; (3) migratory population; (4) errors in previous years; (5) parents indifferent to religion; (6) week-end holiday habit; (7) senior scholars indifferent; (8) more careful revision of roll; (9) teachers not alert for absences; (10) counter Sunday attractions; (11) lack of suitable buildings; (12) Sunday picnics; (13) military camp visitation; (14) failure to secure those who came from country in city. He thought that the remedy lay along such lines as these:—(1) A spiritual revival in our church and people; (2) recognition of the fact that, as preachers and teachers, we have to educate public opinion; (3) the all-importance of giving some elementary training to our teachers."

Mr. R. Beckett "considered that the explanation given for the decrease did not account for it, but that the true explanation was to be found in the state of religion in our churches. The class meeting and the after-meetings, that were the barometer of the church, showed a marked decline in spiritual life. We were laying emphasis upon the Junior Department, but not upon the Senior. The Kindergarten did not touch sufficiently the religious instincts of the child, and we should aim at doing this more. He was afraid that our own people were not as anxious for their children to receive religious instruction as they were, through a loss of their own sense of responsibility."

Mr. R. Bayles "thought that the new methods were not responsible for the decrease, but they had not stopped the drift. We ought to go slowly in the introduction

of new methods. A certain gentleman had come to these shores some little time ago to introduce more scientific methods, but in some instances these methods, instead of evolution, had brought about revolution. It had been said, Make the members of the Bible Class helpers in the lower grades of the school. What was the result? In a little time they tired, and ultimately were lost to the school altogether."

Several ministers spoke in defence of the new methods of school grading and teaching, declaring that the loss was in spite of, not because of, them. One is reported as saying that, if the decrease was so large under the new methods, he trembled to think what it would have been without them. Another pointed out that the newer system had been chiefly applied to the lower classes, and that it was in the number of the elder scholars that the decrease lay: "the fact of success in the lower part of the school accounted for the apparent want of success in the higher."

"To rest on their oars and leave the old methods undisturbed" Mr. Delbridge is reported as saying, was not the best way to meet the conditions which accounted for the leakage. "The remedy was not to be found by taking up a hypercritical attitude towards the Department, for behind these methods lay the best educational and psychological principles. The best remedy was to raise the barometer of the church. There was no remedy unless the church would take the work of God among the young more seriously. Now it was more or less a side issue, but it must become the main object of their work. They must attend more to the better training of their teachers."

Mr. Henry Yeo voiced in Conference a criticism which has often found expression during the last year or so in the pages of "The Spectator." He is reported as asking: "As touching the papers used in connection with the Department's work, was it true that they were produced in conjunction with the minister of another church, who was permeated with the spirit and teaching of the Higher Criticism? Could we wonder that there was a declining influence when in the Sunday School Paper we were told that our Saviour participated in the ignorance and was not above the level of the genius of His time. He thought that most of the trouble could be attributed to the premature introduction of the ideas of the Higher Criticism into our church literature. Could we wonder that there was a decrease in the schools when the teachers were in doubt as to what they should teach?"

Mr. Ernest J. Little "believed that we were not placing enough emphasis upon the main problem. Some said that the reason for the decrease was to be found in non-churchgoing, but they failed to note that it was the defect of their own system that encouraged that very thing. The great trouble was that they were not educating their people, and especially their young peo-

ple in the habit of church-going. About 40 per cent. of our children did not go to church. If the school were not linked up to the church, then it was not only a menace to the church, but in the end to the school itself. If they could make their children churchgoers, then they would soon have a generation attached to the church. They were not taking hold of the children early enough. They could, with a little effort, get 80 per cent. to the morning service. Surely there was some way by which the children could be brought into closer touch with the church."

"It was not always the trained teacher that was successful," remarked Mr. G. Lloyd, "it depended upon the personality and the spirituality of the teacher. Teaching, like preaching, was a gift of God. It would be improved by training, but not imparted. The Kindergarten system was being abused by not having an age limit."

Mr. H. Wilkinson touched on some important matters. He said, "the real cause was that the parents did not care. That accounted for three-fourths of the leakage. It was the old battle of the church against the world, and it would seem as though we were now at the world's flood-tide. The denominational blight was one cause of the parents' indifference. On account of the stress of denominational differences, there was a strain upon the denominational loyalty." "Another reason was that they had lost the element of fear in their religion. There was no conviction of sin like there used to be. All these things made the parents feel that it did not matter whether the children went to school or not."

In his reply Mr. Williams, Organising Secretary, dealt with the references made to "the premature introduction of the ideas of the Higher Criticism." "He claimed full liberty in the matter of Biblical interpretation, and thought that both sides of the question should be presented to the teachers of our adult classes. He urged that where the Spirit of the Lord was, there was liberty, and that that was the only true Protestant position."

We may venture the suggestion that, while truth must be sought and spoken at all hazards, the proper way to instil a reverence for God's Word—without which there can be no robust Christian life—is not to insinuate a doubt into the mind of the child as to the truth of the Biblical narrative. The parents who send their children to Sunday Schools may presumably also have the right to a measure of liberty; and they for the most part want to be assured that their children get simple Bible teaching. In school or in church let the Bible be discredited, and we may expect a dreadful leakage. If we sow the wind, let us not profess unbounded astonishment because we reap the whirlwind.

The discussion above referred to will be found to contain very many valuable hints for our own schools as well as for those of others.

Notes on Current Topics.

Jas. E. Thomas.

The Old Brigade.

South Australia has had some heavy losses during the past few months. The going home of the beloved H. D. Smith was a great loss, while the sudden passing of the indefatigable and heroic D. A. Ewers was another almost irreparable blow. These have been added to by the calling home of the faithful Treasurer of the Home Mission Committee, the esteemed James Manning. All these brethren were old and beloved workers in the churches, and they were great companions for over 45 years. Perhaps there were none more closely knit together in the fellowship of the gospel, and it is a great setback to the work here that they have so quickly been called from earth to higher service. Bro. Manning has been the trusted adviser in the churches and to the brethren for many years. He had a wonderful grasp of the Scriptures, and was a most lucid and instructive speaker. He was also a man of keen business acumen and consecrated his talents to God. He was ever ready to give his advice on all matters and he has filled a very important place in the brotherhood. He has been connected with the church for fifty years this year. His heart was set on the furtherance of the kingdom of God. He believed devoutly in the plea of the churches of Christ, and there were few more capable in expounding the principles he believed. His name is in all the churches. We doubt not that he is known in the Commonwealth by many in our brotherhood. His loss will be keenly felt, but his works will live after him. We sincerely sympathise with the dear ones who mourn, and we pray that God may bless them and bless our churches in the great loss that has come to us all. We can only look for comfort and guidance to the great Lord of the harvest, who does all things well, and who will assuredly raise up others to carry on the work.

A Model Bible School.

In our next issue we hope to give to our readers an account of a very profitable visit to the famous Bible School at Moonta Mines, S.A. This is a school that has peculiar advantages, being in the midst of a community who are almost all engaged on the great Moonta copper mines, and who are all encouraged by their consecrated manager, Mr. H. Lippson Hancock, to give their best work to the Lord and for the children. It is a splendid thing to see such a man so given to this great work. The school has put into practice a great many methods that were emphasised by that keen and enthusiastic though somewhat dogmatic specialist, G. Hamilton Archibald. They have also avoided some of the extremes to which he was apt to go. The school bears the impress of Marion Lawrence, of Cleveland, Ohio, than whom there is probably no more capable and consecrated leader in America

to-day among Bible School workers. It is a thoroughly departmental school—well organised, in which there seems to be abundance of workers. The machinery is just enough to find work for all that will work, and yet not so cumbersome that it is unwieldy. There are many splendid features well worth studying, and in most places it will be possible to profitably introduce at least some of these helpful aspects. Those who wish to learn more will find great interest and profit in reading the book, "A Sunday School of To-day," published by Hussey and Gillingham, Adelaide.

The Horizon of the Moslem World.

There has been a very considerable disturbance since the outbreak of this awful world war in the countries that have been so long dominated by the Mohammedan religion. It seems that from this terrible conflict we may at least expect and hope that the power of this tremendous menace to Christianity will be overthrown and that liberated nations will seek a more uplifting and purer religion. Dr. Samuel T. Zwemer has written an article in "The East and the West" upon "The Horizon of the Moslem World," in which he seeks to show the futility of the German hopes of exploiting Pan-Islamism with the aid of Turkey against France and England. Dr. Zwemer, who has been over thirty years a missionary in Arabia, is probably the greatest living authority on Moslemism. He says: "Pan-Islamism from a political standpoint is hopelessly dead. More than ninety million Mohammedans are enjoying the liberties and economic advantages of British rule. One can never expect a subject race to be loud in the praise of those who occupy or administer their country, but the loyalty of the Mohammedans of India in this great crisis has been prompt and strong in its expression. The same is true of most Moslems in Egypt and British East Africa." What Dr. Zwemer says is further commented on by a suggestive article in "The Church Standard," in which it is pointed out that in Morocco a new era of liberty has begun, and from there the light is spreading into Africa's darkest parts. In Tripoli, under the Italian rule, good results may also be expected. In Egypt last November the greatest Mohammedan paper in Cairo wrote that Great Britain was the true friend of the Moslems, and famous for justice and good government. Many years ago I heard Dr. Zwemer say that internally Mohammedanism is crumbling to decay. We have seen that the Kaiser has sought to befriend the Sultan and win the allegiance of Turkey by promising them those things that will extend the power of Islam even, he hoped, unto Egypt and India. But the Nizam of Hyderabad, who rules 60,000,000 Mohammedans, has been a most princely giver and a magnificently loyal supporter of the Empire. Egypt and India will welcome

the conquest of righteousness through the Allies, and the power of Turkey and all hope of the domination of Moslemism through the Sultan its head, will be forever banished. This will lead to increased opportunities for Christian missionaries, and the great Syrian mission and other kindred societies will have abundant liberty to go forward in the name of our Lord to the liberating work of the religion of Jesus Christ. Then will commence with increased zeal and well founded optimism a new crusade. It will not be the crusade that goes under Richard or Peter the Hermit, to take a tomb or capture the Holy City or subdue the land of Palestine for Christendom, but a great army of the servants of God that seek not the country but the people for Christ, and these will go to supplant the Crescent by the Cross. This is the great conquest for which we may watch and pray. It may be very soon that Jesus will reign in the land where once he was slain, and that the sword of Mohammed will give place to the all-conquering power of the Word and Son of God.

Palestine and the War.

To students of the Bible and especially those interested in the relation of the land of our Lord to the book, there comes a feeling of sorrow when we hear of the land being overrun by cruel Turks and arrogant and repulsive German officers. Especially do we grieve that the Holy City has been transformed into such a place of war. On the Hill of Calvary, where our Lord was crucified, is a battery of Krupp guns, while on the Mount of Olives are targeted for gun practice. At the foot of Calvary German traders retail their wares, and at night non-commissioned officers gather in the booths there erected to smoke and drink lager and sing their lewd songs. The Garden of Gethsemane has an artillery depot established there, while further up the mount on Scopus and Olivet manoeuvres are regularly conducted. How sad it is that war-calls sound out and bloodshed is being prepared for in the city in which the Prince of Peace died for us all. Throughout the land march armed battalions, and through this land, along the route that Moses came, the hosts of Germany and Turkey fondly hope to march upon their deadly mission to the capture of Egypt. We believe they will be sadly disappointed. The land of our Lord is not for the Turk or the Teuton. We believe that the King of the north, who is the Czar of Russia, will come down, and that the British nation will come from Egypt in the south, and move to the emancipation of the land and prepare the way for the final return of the Jews to their own beloved land, and look for the time when our Lord shall reign as their King exalted, and when they who once rejected him will be his messengers of salvation. As once in the long ago the gospel came from Jerusalem, according to our Lord's wish, so in the end of this age Jesus will again send forth his messengers out of Zion. Amen! Even so, come, Lord Jesus.

The Last Baptism of Jesus.

Edward Shillito, M.A.

"But I have a baptism to be baptised with, and how am I straitened, till it be accomplished!"—Luke 12: 50.

The Master in these words surrounds the coming days with visions of fire and blood. He sees the fires, long smouldering, burst into flame. Before him runs the stream of death into which as into a mountain torrent he must be plunged. The fires light up the sky. Not far ahead is the baptism into death. For this he had come; and the hour is near. Till that hour he is straitened. The kingdom cannot be brought in till he rises from the waters of death. Not till then can he bring his own with him into his limitless kingdom.

The symbol of baptism.

The use of baptism in these words carries the reader back to that little turbid stream, the Jordan. That river is not famous for cities on its bank, but it has its secure place in the spiritual symbolism of all mankind, for there the Saviour himself was baptised, and the Spirit descended upon him. This memory gave the language to the Saviour, as he faced the new landmark of his life. That first baptism had been for him the signal for the beginning of his new life. There he had stood with his people, though himself without sin; and out of the river he had come sealed for his new task. The old life at Nazareth was over; henceforth upon him rested the burden of his vocation as Messiah and Redeemer.

Now, a second baptism was before him, an initiation into a new life. Till it was passed he lived oppressed and straitened; afterwards he would come into his glorious liberty. Death was the dividing line.

It is a baptism which in their measure his followers may share, but he goes first. He comes to cast fire, but not as a man might light a train with a fuse from a distance; he must go through the fire himself. Before many days were past his disciples would be plunged into death; but no one of them could say that the Master had demanded of him more than he himself had given. This is the secret of leadership; the true leader says not "Go!" but "Come!"

There have been many that at the front of whom the proud word comes back to us—"He fell leading his men." That is the privilege and honor of the leader. "Jesus fell leading his men." To his own he gave the assurance that he, too, must pass through an awful baptism of blood; they must go into an abyss of trouble, but however deep they went Jesus had been there before them, the Captain of their faith. The death of the Saviour means more than this; but the disciples could never forget that the cross was the sacrifice of a Leader who did not bid them face loss, peril, anguish, death, which he could not know himself.

An inclusive baptism.

But this baptism is not only the first, it is inclusive. He goes into the cold stream

ahead of his men, but he carries them with him. He dies with them, he dies for them. The world was waiting; heaven and earth were waiting for that hour, and for him; everything hung upon him. It becomes clearer each day that the thought of his death as vicarious and representative was in the mind of Jesus himself, as that is interpreted in the Gospels, and not merely in the Epistles. He takes upon himself the season of suffering, which was to herald the kingdom. He goes for his own through the zone of fire; he knew himself as a deliverer bringing many into his kingdom through his death. The words he used were taken from the current vocabulary of his hearers; but there is in them unmistakably the sense of an offering made by the One, the Chosen One, for his people, in order that the kingdom might come. His baptism is a vicarious baptism. We ought to be more familiar with this thought-to-day than we once were. We here this morning are redeemed by blood; we are preserved in life by the sacrifice of others, not themselves for the most part responsible for the crime of the war.

It can be said of such a teaching as that of the Atonement—it fits in with the facts of human life; it is true to the context. Never was this clearer than in a day like this. If we had no theory of vicarious suffering we should be driven to devise one.

The alternatives.

There are some who cry out that there is no redeeming power at work. Man is on the rack, and there he must stay till the welcome end. What is the only credible alternative? Surely it is the amazing message of the cross, the declaration that God in his Son threw himself upon the rack and bore our sins. It is the memory of him who was plunged into his baptism of death, that others might not die. The clay says to the potter—"Where is thy place in the furnace?" The thing made says to him who made it, "What art thou doing and suffering in this business?" And the answer comes from that lonely Galilean, who cried, "I have a baptism to be baptised with. I come not to be ministered unto, but to minister and to give my life a ransom for many." Till that is accomplished Jesus knows himself straitened. The death of Jesus is his birthday into a new life. Afterwards we see him through his Spirit working in a widening circle, speaking to tens of thousands, working with his divine grace in an ever-growing multitude in all lands. Wherever in the New Testament we read the records of the cross we must never forget that the writers knew him, no longer straitened, but with all power given to him; they knew him risen. Till he should die the full meaning of Messiahship could not be disclosed till then; the very word would arouse false hopes. Afterwards, he would be understood, no longer straitened. The contrast between "before" and "after"

is suggested as no art could suggest it in the story of the Resurrection morning in St. John. The garden with the dew still on the flowers, the fresh morning light; the quiet and stillness; the risen Saviour, and the loving disciple! The story suggests more than it can say; it brings Jesus to us no longer oppressed and held back, but mighty in his risen life.

We live in the after life of Jesus.

We live in that world where Jesus is no longer straitened. He has been through that baptism; for us he has emerged from the proud waters; he is set free now from the fear of misunderstanding; he is the King who reigns from the cross. To believe in the cross may come to us as inevitable to-day, but in the Church of Christ there has been no faith in the cross divorced from faith in the Resurrection. And it is ours to rejoice in those resources, and to avail ourselves of them. The source of much of our failure in power lies in our tarrying with Jesus the earthly Teacher, as though he had never been baptised unto death for us, as though he had never risen into his boundless power. We need not be straitened in him. But once more, there is only one way to the joy and power of the Resurrection; it is impossible to make a detour round the cross. The way lies through the fellow-ship of the soul with the Saviour—through the surrender of the soul to him in his death—through our baptism with him unto death. We long for the freshness of the morning, but we cannot enjoy it until we, too, have been through the experience of which the Apostle spoke when he said, "We are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

For us, too, this baptism marks a dividing line; out of it we shall rise into the Resurrection world with its powers unhindered; for all that he has and all that he is becomes ours in that new life. He is no longer straitened, and we are only straitened in our selves, not in him.—From a sermon preached at Hampstead Congregational Church, England, reported in "The Christian World Pulpit."

Watchman! What of the Night.

Watchman! What of the night?

The night is dark.
So dark, so black I cannot see afar.
There are no homely fires, no, not one spark,
There is no moon nor star.

Watchman! What is thy name?

Courage am I.
Come take my hand and let us forward fare
Gird on thy sword and bear thee manfully,
For thou must take thy share.

Watchman, I come. Hold thou thy lamp to light
My weary footsteps, lest I faint or stray;
I know that thou wilt guide my steps aright
Until we meet the day.

Comrade, I know that thou alone art wise,
And, even if I fall upon the way,
Whether with these or with new clearer eyes
I still shall see the day.

—H. Fielding Hall, in "Saturday Review."

Church Buildings and Associated Matters

Thos. Hagger.

If it is worth while for a church to erect a meeting house, it is certainly worth while to put up a place that will tell for efficient service.

Up till now, our church buildings in Australia have generally been oblong structures with a porch in front, and vestries behind—nothing very beautiful to look at. The baptismal arrangements have often been such that it is hard to attend to the ordinance in a proper manner, and there has been little else to help us do our work for the Lord in a pleasing and an efficient manner. Doubtless the best possible was done with the limited means at the disposal of the brethren in the days of their erection, and many a sacrifice was made to secure even the meagre accommodation which the house provided; but surely the time has come when we can make an improvement in the houses we erect for the Lord.

More than an auditorium is needed. There will be mothers present at the services whose little ones will sometimes create a disturbance. God forbid that such should stay away, but "crying babies," like good resolutions, should be carried out. When a mother does this she has to go into the street, no matter whether the weather be hot or cold, wet or dry. How much better if there is a room off the porch into which she can go, and after closing the door, soothe the child, so that she can return to the assembly.

Then there will be enquirers, and very often now an evangelist is forced to converse with such amid a buzz of conversation, or in a back seat, while some other brother is at the platform trying to conduct an after-meeting. There should be a room into which such people can be taken, and where uninterrupted conversation can be carried on.

Some of those who remain for conversation will decide for Christ, and their decision will be followed by their baptism. The arrangements for such should be of the best, for this ordinance is most sacred. The baptistry itself should be conveniently situated, and when to be used should stand open throughout the service; it sometimes looks ugly to see church officers struggling to lift heavy pieces of flooring which constitute the lids of the baptistry while an audience is singing. The inside of the baptistry should be white, if possible, and should be kept scrupulously clean. There should be a curtain so arranged that while the congregation can witness the act of obedience, the person baptised cannot be seen going out of the water. The dressing rooms should be rooms, not shaky screens, or curtains that can be blown about by the wind, and they should be so situated that the candidates have not far to go to and from the baptistry. In these rooms proper gratings should be let into the floors, so that the water from the wet garments will either

run into the baptistry without noise, or into the drain.

The choir can prove a valuable auxiliary to the work, and should be provided for. A proper choir platform is good; the writer prefers one with the seats diagonally arranged, so that preacher and choir can look into each other's faces without difficulty. A choir room should be provided, if at all possible; it is awkward if the male singers have left their hats or the female singers their wraps in a room where people who have been baptised are attiring themselves. There should be a cupboard in charge of the choir secretary in which he should keep all the music in an orderly manner.

Speaking of cupboards leads me to suggest that several such are needed about a chapel; there should be one at least for baptismal garments; another for the evangelist; a third for the church secretary; and a fourth to hold Bibles, hymn books, etc., which should be carefully put away after use. It is not good to see, as we often do now, books lying everywhere in the meeting house.

The Bible School is an important part of church work, and so some provision should be made for it. A kindergarten room should be first, and then an Adult Bible Classroom. The vestries could be constructed with folding doors, so that they could be thrown into one for the Bible Class; it is better to build the kindergarten room behind. There need be no door from this room into the vestries, but a double wall, lined with sawdust, would enable the little tots to sing without disturbing the adults. The rooms for ladies and the evangelist could also be used during the school hour as class rooms, if no better provision can be made.

If possible there should be a kitchen with copper, fire-place, and crockery cupboards, so that the preparation of tea meetings and socials may be made easier.

It would mean work to keep all this tidy, and in order, but it is worth it. It will be urged that to erect such a building would be costly, but if so, it is worth it also. The cost would not likely be a great deal more than that for the old style of building, and we would get so much more satisfaction, and it would make for efficiency in our work.

The service in which we are engaged is the greatest and best of all, and it calls for thought for prayer and for sacrifice. To do it efficiently and to make our efforts and sacrifices tell for the most, let us make our workshops the best possible; let them be useful, if not ornamental.

"Cling to faith beyond the forms of faith!
She reels not in the storm of warring words,
She sees the Best that glimmers through the
Word."
She feels the sun is hid but for a night,
She spurs the summer through the winter bud."

New Zealand Military Camps.

In connection with the work amongst the soldiers, it has been decided by the Middle District Executive of the Church of Christ, acting on behalf of the General Conference, that our churches shall be asked to support the building and equipping of an Institute at Featherston by the Y.M.C.A., and I have been asked to make the appeal.

Featherston is a town about forty miles away from Wellington on the Wairarapa line. There are at the present time 6500 men in camp, and it is expected that there will be 8000. As at Trentham, opportunities are given to the religious bodies to make provision for the spiritual needs of the men, and the Institute proposed will be arranged so that the men may also have opportunities for social intercourse, reading, writing, etc. Added to this there will be large and small halls in which meetings will be held, and special rooms for the chaplains representing us in camp to meet the men in Bible Class work or for private chats. The Y.M.C.A. have accepted the responsibility for the building of the Institute, and already it is on the way.

Your Executive have agreed to support this splendid work, and to ask that special offerings be taken up on our meetings for the purpose. After thinking the matter carefully over, I would suggest to you as office-bearer that you ask the church to take up during the months of March and April in the Sunday evening meetings, special offerings for this work. In doing this you will be helping to give to the men at Featherston the help they need so much to stand against the wiles of the enemy.

If you would rather adopt some other way of giving, I do not press the above, but I do press the needs of our young men, and the magnificent efforts of the Y.M.C.A. to meet them.

Our religious neighbors, especially the Presbyterians and Methodists, have made great sacrifices in order that we might join in with them and the Y.M.C.A. in seeking to solve this problem.

H. Grinstead, Hon. Chaplain.

On behalf of the Executive.

(Signed) Milton Vickery, President.

Note.—There will be three chaplains in camp at the Institute, and they will represent the Congregationalists, Presbyterians, Baptists, Methodists, and ourselves. It is almost impossible to get hold of the men unless the chaplain is resident in camp. Will members and friends please send in the names of those who go into camp, so that we can at once put them in touch with the chaplain representing us at the different camps?

All contributions to the above should be sent as early as possible to Herbert Grinstead, Church of Christ, Petone, Wellington.

[The above is a copy of a circular letter issued by the Church of Christ Executive Committee in connection with military camps. We have published it at first appearance. Churches which have neglected the March on April offerings will please help as soon as possible.]

Reports from the Field.

Tasmania.

LAUNCESTON.—Sunday, March 19, good attendance at the morning service. Bro. Swain, from Melbourne, addressed the meeting from Rom. 8: 1. Bro. Day gave a splendid address at night. A fine attendance of children at the Bible School. Bro. Swain again spoke on Wednesday night. Bro. Woods has not been well for some time.—D. Dawe, March 24.

Queensland.

TOOWOOMBA.—Our Bro. Davis is still on the sick list, but we are glad to say he is recovering. Quite a number of our members are down with dengue fever. During the illness of our ex-camp, the following have addressed meetings: Bro. Draney, Parsons, Skernan, Rowbotham and Chapman. Bro. Little has been telling our "old, old story" at the gospel meetings. The addresses of our brethren are appreciated. We had our Bro. Edridge to rest about a fortnight ago, and last Sunday we laid to rest our Bro. Shaw. We extend our prayers and sympathy to all who are suffering the loss of dear ones.—Reg. Chapman, March 24.

WEST MORETON CIRCUIT.—We held our District Conference on March 17. A very enjoyable and successful time was spent. A. C. Rankine, Brisbane; J. Bruce, Zilmerer, S. Green, Bonnelly, and Miss M. Stale, Zilmerer, were visitors with us for the day. The Conference reports showed a good work had been done during the past twelve months. Lord's day, March 19, was a happy day at the Marburg church. Ten adults were welcomed into membership by the evangelist—five formerly immersed, four restored, and one by faith and obedience. We are planning a mission for this centre, and trust to report a strong church establishment. A. I. P.

BRISBANE.—Quite a number of our members are laid under with dengue fever being very prevalent in our city. Hence, attendances at meetings yesterday were below the average. A sister who was baptised the previous week was welcomed into fellowship; also a brother by letter of transfer. A. C. Rankine spoke at both services. A number of interested visitors attended the gospel meeting.—H.C.S.

West Australia.

PERTH.—The first meeting of the newly-formed Men's Society was held on March 8. We took advantage of the occasion to welcome home Bro. E. Shucklock, the advance manager of the Young Australia League, and he delivered an interesting and much appreciated address on his recent travels in America. Bro. Shucklock has enjoyed for service at the Bible from "The speaker for the next meeting is the Hon. J. E. Dodd, M.L.A., who will deal with this great war. This morning Bro. Blakeney gave us an inspiring address on "Christ, Manifestation to the World." The Bible School held a harvest thanksgiving service in the afternoon, when items were given by the scholars on the need for thankfulness to God for all His blessings.—W.A. Mar. 15.

BUNBURY.—A social gathering was held on March 12, to say farewell to our esteemed Bro. and Sister H. C. Baker. Bro. Rodgers has enlisted in the Army Medical Corps, and goes into camp at the end of this month. Bro. Rajchek occupied the chair, supported by Bro. Striding, ex-camp, of Northam; W. W. Rogers (Sutherland Church), and Bro. Rodgers. T. T. Moore spoke on behalf of the church; Bro. Mackay and W. W. Rodgers also gave testimony of Bro. Rodgers' qualifications as a preacher, teacher and friend, and Bro. Rodgers suitably responded. Solos were rendered by Sister F. Moore and Bro. Mackay, and Sister Hansen gave a recitation, after which refreshments were provided by the sisters of the church. A silver cup and spoon was presented to Baly Rodgers.—T. T. Moore, Mar. 16.

New South Wales.

INVERELL.—On March 19, there was a marked improvement in the meetings. In the morning Bro. Waters exhorted in a most able manner. In the evening he gave a very good gospel address. Bro. Cst concluded the meetings at The Wattle and Delungra, and reports meetings very good at those centres. Interest in Bible School is still growing. Two more new scholars to-day. Bro. Waters is taking up the school work at Inverell for the next month to prepare the children for our forthcoming anniversary, which takes place on April 16.—G.L. Mar. 20.

NORTH SYDNEY.—Splendid meetings on March 19. Bro. Payne presided over a good number assembled around the Lord's table. Bro. Payne also gave a splendid exhortation. We were pleased indeed to have in fellowship with us to-day our brother, Gummer, Fredk. Roberts. Great preparations are being made by the Bible School for the festival to be held here at Easter. Our gospel service was very well attended, when Bro. Payne gave a fine address on "A Nation's Hero."—C. T. Garrett.

NARRABRI.—At the C.E. consecration meeting this month Mr. A. B. Erskine (Presleyterian) gave a helpful and uplifting address on "The Life of Prayer." Our scholars are making every effort to beat the Wagga school in the competition between the two schools. Four new scholars last Sunday, attendance over 80 per cent, and a good collection. During the afternoon the new kinder and primary class rooms were formally declared open by the superintendent, Bro. Carslake. These rooms will aid us considerably in bringing the school to a high standard of efficiency. The attendance at the gospel service, though not very large, was better than it has been for several weeks.—A.G.T. Mar. 22.

PETERSHAM.—On March 19 we had a splendid meeting. Bro. Gordon presiding. Bro. Brott gave an address from Nehemiah 4: 1, was a powerful appeal to the church to help him carry on the gospel work at Petersham. Our brother has just commenced work with us here. We had a good meeting in the evening. On Thursday evening, 23rd, we had a very successful tea and public meeting to welcome Bro. Arnott, Bro. Gale presided. The Home Mission Committee attended, and were on the platform. Bro. Collins, representing the Home Mission Committee, addressed the meeting, and Bro. Hingworth also spoke.—A.G.T. Mar. 24.

BROKEN HILL. (Wolfram-st.)—On March 12, anniversary services were conducted. At the morning service Mr. Butler (Baptist) gave a very helpful address. At the evening service the writer preached to a good congregation. Lindsay Hartley, grandson of the preacher, was baptised and received into fellowship, and last night he left Broken Hill, in company with Bro. Tysford and Dawe, to serve their king and country. On Wednesday, 16th, a public meeting was held. Bro. Johnson presided, Bro. Cremer gave the secretary's report, and Bro. Eaton the treasurer's. The choir rendered splendid service on both days, under the leadership of Mrs. Gething. On the 19th, at the evening service, we had the joy of taking the confession of five young women. At our one week service there was a nice congregation, and one young man confessed Christ, and one young woman was baptised.—E. J. Tuck, Mar. 24.

CITY TEMPLE.—Good meetings to-day. C. Hall gave a thoughtful and uplifting address at the morning service. Amongst the visitors present was Bro. Williamson, of Dunedin, N.Z. Two other brethren, who are leaving for the front during the week, had charge of the open air and the gospel service; both meetings well attended. Bro. Waldley gave a splendid gospel address. Kindly reference by the presiding brother at the morning service and tributes of praise to the many Christian virtues of Sister Morris, who

celebrated her 66th birthday during the week. Bro. Harvard resumed his evangelistic work, after two weeks' absence on holidays, on April 2.—J.C. Mar. 26.

ERSKINEVILLE.—Good meeting and one addition yesterday morning, 170 at school in the afternoon (this does not include Adult Class). Five new scholars. Home Department also is growing under the superintendency of Mrs. Bickley. Bro. S. E. Schütz, 38 Burren-st., Erskineville, is correspondence and general secretary of school. We regret that Bro. Len. Bunnell, who has proved a capable organist for the church, has been obliged to relinquish same through health reasons. Miss R. Chapman has been appointed to fill that position.—P. J. Pond, Mar. 20.

MARRICKVILLE.—We had a splendid, convincing address this morning from Bro. Hingworth on "The Divinity of Christ." Six of our Bible School scholars made the good confession to-day (decision day). Good meeting to-night, when Bro. Rush gave an impressive address on "The Vital Question of To-day."—"What will I do with Jesus?" About 30 of our young people had a picnic at Watson's Bay yesterday, and spent a most enjoyable time.—J.J.T. Mar. 26.

HURSTVILLE.—Good meetings to-day. Bro. Forbes gave a splendid, uplifting address on "Faith." Several members of the Orange Lodge were present at the gospel meeting, Bro. Grant preaching. A choir has been formed, which will improve the singing. Sister E. McCoughy rendered a solo to-night, and the choir a chorus.—B. E. Heavman, Mar. 26.

HORNSBY.—Bro. I. Gordon presided. We had a splendid address from Bro. J. Fox, city Temple, on John 14: 3. "I will come again." The address at the gospel service was on "The Parable of the Father." Bro. Gordon's address was enjoyed by everyone.—Thos. E. Rofe.

AUBURN.—The meetings both morning and evening are going well, and are much appreciated. Bro. E. Andrews, from Lidcombe, gave us a very helpful exhortation. Bro. Morton, of Helmore, gave a stirring gospel address. His subject being "Forgetting God."—A. S. Horsfall.

South Australia.

HINDMARSH.—On Sunday, March 12, the harvest thanksgiving service was held. The chapel was nicely decorated with fruit and vegetables. The services were well attended. On Tuesday evening the J.C.E. Society held their annual social, which was a great success. The Society is steadily growing in membership. We began the year with 20 members; the present membership is 42. On Wednesday a social was held as a recognition of the services of Sister Goodall, who has resigned as caretaker of his church. Sister Goodall has always attended faithfully to her duties. A presentation to our sister was a handbag containing 40. Bro. S. R. Glastbury was welcomed back from the front, and gave an interesting talk on his experiences. The products of the harvest festival were taken by Chaplain Captain Currier to the soldiers at the camp where they were highly appreciated. On Sunday, March 12, four young people were received into membership.—J.L.R.

LONG PLAIN.—We held our harvest festival services last Lord's day evening, the building being tastefully decorated with fruit, etc. The service was a great success, the building being full. A collection in aid of the Red Cross fund amounted to £2/0/0. The services were continued on Monday evening with a social, which also was a great success, the building again being crowded, when solos were rendered by Messrs D. McLachlan and J. Parker, and E. Moyle, and a recitation by Miss L. Young. We also had three excellent speeches, the speakers being W. S. Harris, from Port Adelaide, P. J. Goshwin and Jno. Goodwin, from Owen.—D. J. Daniel.

GOOLWA.—Sunday, 12th, we celebrated our church anniversary. We were pleased to welcome Bro. and Sister A. C. Brooker, Queenstown. Bro. Brooker exhorted the church in the morning, and gave a very interesting and much appreciated address to young people in the afternoon. "What

are you waiting for?" was the title of his powerful and earnest address to a large and attentive audience at the gospel service in the Institute. Our young lady made the good confession. Services were continued on the Monday night, 20th, when a public meeting was held in the Institute. Good meeting. Speakers, Mr. Gross (Methodist) and Bro. Brubaker. A well-attended supper provided by the sisters closed a successful anniversary. Our conditions for the year have been 12. Lost by transfer, 3. We are still dependent upon supplies. We have recently had Bro. C. Verro, A. M. Ludbrook, and A. Pearce to conduct services for us. To these brethren we extend our thanks.—H, Mar. 26.

GROTE ST.—We had B. W. Huntsman with us this morning, and he gave a splendid address. Among our visitors was the Hon. S. Mauger, of Victoria. At the evening service Bro. Thomas preached on "The Authority of Jesus." We had a good meeting, and at the close a fine young man confessed Christ.—Mar. 26.

STRATHALBYN.—Meetings continue as usual. We are sorry to report that we are losing one of our new members in the person of Bro. Haines. He addressed the church this morning for the last time prior to his removal to the city. To-night Bro. Grant preached an earnest sermon based on Heb. 12: 14, this being the last of a series of helpful and instructive addresses he has delivered on the book of Hebrews.—H.B., Mar. 26.

UNLEY.—The Sunday School anniversary services were held to-day. At the morning meeting J. E. Thomas gave a helpful address on "Sowing and Reaping" to a fine attendance. A song service was rendered by the scholars and teachers under the leadership of E. H. Kenneth in the afternoon. Some items by the kindergarten classes were much appreciated. The evening service was conducted by Pastor Gowans, of the Baptist Church, who gave an interesting address to the young people, the building being crowded. The children's tea and distribution of prizes will take place on Wednesday. Much of the success of these meetings is due to the enthusiasm of our new superintendent, D. B. Stone. The Junior League are having a real and blue contest to increase their membership at their Sunday morning service.—O.V.M., Mar. 26.

PORT NEILL.—Having received many letters from numbers of churches throughout the Commonwealth for support to various causes to the church at Pt. Neill, the writer wishes it to be known to all the churches in the Commonwealth that there is no church yet established at Port Neill. The members in this locality are members of the church belonging to the Church of Christ; it has ceased for the time being.—T. Burt.

CROYDON.—We have had fairly good meetings since last report. Bro. G. Wilson, H. Bennett, T. Adeock have been preaching at gospel services. On Wednesday night a farewell evening was given to Pres. P. Ferguson, T. Richardson, C. Tompkins, who are shortly leaving for the front. Bro. H. J. Horrell presented on behalf of the church a neatly bound pocket Testament, also to P. Ferguson, who is a member of the church, a wristlet watch. Lord's day, March 26, morning, G. Doman presided. E. Plant exhorted. Bible School attendance was good, considering the rain, 117 scholars being present. Gospel service, E. Morrison preached a powerful address on " Lazarus."—Mar. 26.

COTTONVILLE.—The foundation stone of our new hall was laid yesterday afternoon by Mrs. John McNeill, in the presence of a large gathering. Short addresses were given by Bro. E. W. Pettman (President of Conference), B.W. Huntsman, J. E. Thomas, B. W. Manning, and E. Semmens. Bro. T. I. Gore and E. J. Paternoster led in prayer. We were delighted to see many friends from city, suburban and country churches. A substantial sum was placed on the foundation stone. Up to the present \$1674.45 has been received in cash and promises towards the cost of the building. Our beloved and enthusiastic minister, B. W. Manning, is hoping soon to report

that the amount has reached £500. There is no more promising field for service for the Master than Cottonville. The church and people are all ready for the great forward movement being made. There are no wealthy members amongst us. We are sure that those whom God has prospered will be glad to render thanks to him by helping his cause in this neighborhood. Splendid meetings to-day. Large attendance at the gospel service; two more, a young man and a young lady, confessed Christ. Bro. Moss, who has enlisted as a soldier, confessed Christ last Sunday evening, and was baptised on the following evening; he has left for the front. Our best wishes and prayers go with him. Four others, who were immersed on Thursday evening last were received into fellowship to-day. School rally still going on. Eight new scholars to-day in spite of a heavy downpour just at school time. Total on roll now 205.—H, Mar. 26.

KADINA.—To-day the Hon. W. Morrow, M.L.C., of Adelaide, spoke at the morning service on Jer. 17: 7. He feelingly referred to the death of the late Bro. Jas. Manning. We had seven other visitors, and Mrs. Wedd, from W.A., the mother of our evangelist. We are sorry to report that Bro. Corporal Bert Jackson is now in the 3rd General Hospital. We hope to hear soon of his speedy recovery. This evening Bro. Morrow chose for his theme Prov. 14: 12, "The Path of Death." This evening in the Town Hall, a great thanksgiving service was held for the early closing of the hotels at 6 p.m. Bro. Morrow was the invited speaker for the evening. He was in great form, and his speech was voted one of the best addresses we have had for some time.—Jas. H. Thomas, Mar. 26.

MILE END.—The church has been visited again by the angel of death. This time he has claimed for his prey our beloved Elder J. Manning, who passed to his great reward on Thursday, March 23. The day before he went into the hospital he sent for the writer of these notes and gave him a farewell message to the church to reassure them of his unfeigned love of the brethren, his untiring zeal for the welfare of the church, and the extension of the Master's kingdom; and his unswerving faith in the goodness, mercy, and love of our heavenly Father, and the truth of all the precepts and promises contained in His holy Word. There were sad hearts in our meetings yesterday as we realised that our dear brother would never again be in our midst to counsel, exhort and comfort us in our times of need. We sympathise with his loved ones in their sad loss, but rejoice in the glorious hope of a happy reunion in the great hereafter.—M., Mar. 27.

NORWOOD.—Last Lord's day we had our evangelist with us, returned from holidays. Bro. Baker, who came dressed in black, addressed both morning and evening meetings, giving excellent discourses. Bro. J. Touchell's name was omitted in last report from those who had rendered good service during our preacher's absence. On Thursday evening the Joint Brotherhoods, Maylands and Norwood, held a debate, the subject being, "Is War Justifiable from a Biblical Standpoint?" The affirmative was taken by Norwood; speakers, Messrs. Hawke, Collins, and Jenner; Maylands Society taking the negative; speakers, Messrs. Hudd, Hayward, and Blunden. Much interest was taken in the contest, there being some excellent speeches on each side. The judges, Bro. H. R. Taylor and L. W. Baker, decided for the affirmative. There was a good attendance. To-day we had our anniversary, Bro. Baker gave the exhortation in the morning, and preached in the evening; theme, "Ministry, not Mastery," a splendid sermon. The choir sang special anthems, and there were good congregations. Captain Chaplain Cuttriss gave a most interesting and instructive address at the Brotherhood on "Armageddon" and was much appreciated.—G.I.J., Mar. 26.

Victoria.

WEDDERBURN.—A unique and interesting birthday party was held last week in the church at the close of the C.E. meeting in honor of our aged Bro. Ball, who just celebrated his 90th birthday.

Bro. Ball was baptised only a couple of years ago, and since then has been a most regular attendant at the house of prayer. Bro. Ball was born in a very hearty of the Empire, and is a very ardent Imperialist, and takes a very keen interest in these matters to-day. The writer occupied the chair. Congratulatory speeches were given by Mr. A. Gray, M.L.A., Bro. Pethered, secretary, Bro. Burge, treasurer, and Bro. Cosh, Mr. Ball and D. Taylor representing the joint meeting. All testified to the C.E. system in which our brother was held by both church members and fellow townsmen. D. Taylor, on behalf of his relatives and friends, presented him with a beautiful large type Bible and Sarsley Iymn book, trusting he would derive much comfort from their use. Bro. Ball suitably responded. So, we were sung by Misses Gresson, McDonald, Mitchell, and Bro. Twidley. After the singing of the National Anthem, refreshments were served in the school building.—A.H. Mar. 26.

BRIM CIRCUIT.—During Bro. Hagger's visit to this circuit, we decided to hold meetings at Sheep Hills during the week. Three gospel services were held, but (so results were not as good as we had hoped for. We purpose holding evening services for the ensuing quarter, and hope for better results. On March 9, visits were paid to Warracombah and Dummunkle. The meetings were good, and our brother's addresses highly appreciated. After the evening service the writer baptised the young man who had previously come forward.—W. G. Conbridge.

WINDSOR.—The meetings for the deepening of spiritual life were well attended. We are indebted to W. L. Ewers and J. W. Webb for helpful addresses, and to the Lygon-st. Ladies' quartette party for sweet singing. Last Lord's day, at the conclusion of a magnificent address on "The Bible on Baptism" the lady who confessed Christ was immersed. This week the attendance of singers has been disappointing. Some fine addresses have been given by Bro. Heiler. Bro. Laing has attended every night, and spared no pains to make the musical part of our programs attractive. We had G. Gordon and members of the Victoria Club as visitors. Friendly friends and others have stood by us. Sister Mrs. Wedd has been received into fellowship. To-day we had a number of visitors, Corporal Payne taking part in the evening service. The morning subject was "Love and Service," and the evening, "From Blindness to Sight." It was decided by vote to continue another week.

DANDENONG.—The half-yearly meeting of the church was held yesterday evening. The Bible School, kindergarten and Junior Endeavor reports showed these to be in a flourishing condition. The Deacons Society has been very busy with Red Cross work. A good sister has given a sewing machine for this work. The graded system is being adopted in the Bible School, and the evening system for church collections. Bro. and Sister Eaton are energetic workers in all departments of church and school work, estimation being a large share of their time. We much regret the removal of Bro. and Sister Robbins and family to Oklaikin, for they have been good helpers.—J. Proctor.

COLAC.—One baptised believer, a married lady from the Brethren, took membership with us to-day. Our brother, Pte. Tom Spriggs, who has been for some seven months in hospitals in France and Melbourne, has so far recovered from his wounds as to be able to pay us a brief visit this week-end. Next he will be received from the hospital by the death of Bro. Pte. Arthur Scouller, from wounds. Bro. Scouller united with the church here some three years ago, and was held in high esteem by his brethren. Out of 24 male members on our church roll, to have offered themselves for service alone!

MELBOURNE. (Swanston-st.)—Bro. Franklyn spoke at both services on March 26. Bro. E. Trigg, choir conductor, who has been on a holiday trip to New Zealand, has just returned, and is heartily welcomed. Miss Edna Robbins assisted at the service on Sunday by the sympathetic singing of one of Alexander's gospel hymns.

Continued on page 214.

Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

Millions.

These are days when we are growing used to thinking in millions. The present world conflict has, among other things, made this necessary. Millions of men have been gathered together, trained, and hurled at each other in deadly combat, with the result that millions have been slain and millions have been wounded. In order to accomplish this unChrist-like feat, millions of workmen have been employed making millions of shells and millions of tons of munitions, while millions of money have been required to pay the cost of war. In addition to all this, millions of hearts have been made to break, and millions of precious souls have been hastened into eternity.

It is almost impossible for us to grasp the meaning of a million. We use the term as though quite familiar with it, yet when we endeavor to think in millions we are lost.

Long before this war made it necessary for us to think thus, the church was seeking to enlarge the vision of people until men would quit thinking in terms of units, and realize the possible army of the church might be counted in millions. In India 318,000,000 souls without Christ! In China over 400,000,000! Do these figures mean anything to us? I read some time ago the report of an American correspondent who had been granted permission to pass through the ranks of the German army. For hours he motored at high speed, seeing nothing but soldiers, and hearing nothing but the tramp, tramp of their feet, until he was informed that there were over 600,000 men, the pick of the German nation, who were marching forth to battle. In order to grasp the situation as related to the heathen world, the scene above described must be multiplied seven times with regard to China; over fifty times in relation to India, to say nothing of Africa, Japan, and other recognised fields. How great is the task before us! No, they will not all hear, and many who hear will not heed. The work is slow, the task is too great. You say, surely God never intended his church to accomplish such a task! Yes, he did! He died that all might be redeemed, but owing to unfaithfulness to the divine command by the church of the past, the task is made increasingly difficult for us, and we in turn make it more difficult for those who come after us. Because we are slow to realise the need, the chain is strengthened, and the task of breaking it becomes harder. Delay on our part has kept some waiting for the light. How many there are who sit and wait, not as the blind poor, for they know nothing of the meaning of service.

The strings of camels come in single file,
Bearing their burdens for the desert sands;
Swiftly the hoofs are plating on the Nile.

The needs of men are met on every hand,
But still I wait
For the messenger of God, who cometh late.

I see the cloud of dust rise in the plain;
The measured tread of troops falls on the ear.
The soldier comes, the empire to maintain.

Bringing the pomp of war, the reign of fear;
But still I wait
The messenger of peace, he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;

I hear no voice that calls on Christ for light,
But still I wait
For the messenger of Christ, who cometh late.

A heathen chief is said to have asked the missionary how long he had known the story of Jesus and his salvation. The missionary said he had known it from his father. Then the question was asked: "How did your father learn it?"

The reply was, "From his father."
"And have you known it all these years and no one came to tell my father or his father?"

"This is what the heathen are asking, millions of them, 'Why did you not tell us sooner?'"

July 2nd.

The next great day in the calendar of the churches among whom this paper circulates is Forenoon Mission Day, and this year it falls on the second of July. In order to make it a worthy day, careful preparation is necessary. The preacher or church approaching this day without having made the necessary preparation is guilty of a serious breach of trust, and must not be surprised if as far as they are concerned it is a failure.

We rejoice in the fact that the preachers and churches of Australia are loyal to this great task, and are committed to its accomplishment. If this were not so the work we are doing would not be possible. It is confident of this fact that we seek to remind the churches that it is not too soon to make preparation for this great event. The wise preacher will begin now to prepare his people for a worthy offering. As a true leader he wishes to plan well ahead, realizing that just now every penny will be needed. It would be a wise thing to send early next month a letter to the isolated members of the church, reminding them of the fact that they may in this way have fellowship in the great work of Christ's church. In churches where a weekly or monthly paper circulates, each issue should contain a few words reminding readers of the work yet to be done. Give information to the people, and they will be ready to respond. Let them know we have a church of over 500 on Ota, and over 300 on Pentecost, of over 20 at Baramati, and 16 at Shrigonda. Tell them of the medical work, educational work and evangelistic work being carried on by their representatives, and how the work is growing. Much of this preparation will fall upon the preacher, and the committee desires to assist him in every way possible. If any church or preacher wishes a letter to send to the members, and will write, sending a copy of the letter desired, we will gladly supply the number required. Do not be afraid to send out a personal letter. It will pay to do this. We shall be glad to supply any information that will help the work we have in hand.

Most of all do we urge every preacher to seek to lead the church in deep and earnest prayer for the work. God delights in our coming to him with our needs. We want to be able to send two young women out this year—young women who have been encouraged to prepare themselves for the work, and who have spent their money and time getting ready. Let us ask God to make this possible for us, that his work might go forward. "Pray ye the Lord of the harvest to thrust forth laborers."

FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Wayville, S.A.
Treasurer, J. W. Cosh, Henley Beach, S.A.
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO
South Australia.—Treas., T. Colebatch, c/o Mr A. H. Dobbie, Hayward Avenue, Torrensville.
Victoria.—Treas., Robert Lyall, 39 Leveson-st., North Melbourne.
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Western Australia.—Treas., C. A. G. Payne, Guildford.
Tasmania.—Treas., H. C. Rodd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secy. S.A.

Obituary.

WILSON.—On March 8, Sister Mrs. Elizabeth Wilson passed away at the age of 75. Sister Wilson had been for many years a member of the Church of Christ. She was baptised by Mr. Mead about 1862, and united with the Baptist Church, Flinders-st., Adelaide. She was for a number of years in fellowship with the church at Point Sturt. She and her husband spent some years at Kamiva, where Bro. Colbourne baptised Bro. Wilson. These, with a few brethren, founded the church at Kamiva, where for some years they lived and worked for the Master. Later on, they removed to Parkside, and attended the churches at Park-st. and Grote-st. Bro. Wilson, who was well known and highly esteemed by the brethren as an excellent and devoted Christian, died in September, 1912. Since his death Sister Wilson has been mostly with her sister, Mrs. James, in Adelaide. It used to be a pleasure, when Bro. and Sister Wilson lived at Parkside, to visit them frequently and speak of the things of the kingdom. They loved the great truths of God. A few days before our sister passed away, the writer was sitting by her bedside, and she said, "I would like to depart and be with Christ." "Whatever may be the Lord's will as to time, that must be our will." "Yes," she said, "that is true; the Lord's will be done." And so our sister, in the fulness of a strong and precious faith, has gone to be at home with the Lord. She has left five sisters and two brothers. Her sisters are Mrs. Latter, Mrs. Goldsworthy, and Mrs. James; her brothers, Mr. A. Mann and Mr. J. S. Mann. Her body was laid to rest in the cemetery at West Terrace. Iren. J. E. Thomas and B. W. Huntman officiated at the graveside.—T. J. Gore.

CLEARY.—With sad hearts we have to record the death of our beloved Sister Cleary, who passed away on March 12, in the 42nd year of her age. She died peacefully by death and young. Being of a very cheerful disposition, she endeared herself to all. A large gathering of friends and relatives met to pay the last respects and gathered around the open grave, where her body was laid to await the resurrection morn. Her favorite hymn, "I am thine, O Lord," was sung at the graveside. Her funeral was one of the largest that has been in the district, showing the esteem in which she was held. Our sympathy goes out to Bro. Cleary, who has lost a true and loving wife.—A.S.C. Kellie, Tas.

COLLYIER.—The church at South Yarra has to mourn the loss of a highly esteemed member in the person of Mrs. Collyier. She had been a member with us for a long time, and was very faithful in her service to the Lord. It was good to see her confident faith in God. For several months before her death, Mrs. Collyier suffered intensely, but during it all she was most patient; no word of complaint was ever heard from her. We realise how great must be the sense of loss in the home of our late sister. To the bereaved husband and daughter we express our deepest sympathy. We believe the message of Rev. 2:14 will bring much comfort to them.—S. H. Mulder, South Yarra, Vic.

MASE.—Our Sister Mrs. Mase passed away at the Adelaide Hospital on Friday, March 3. She had been ill for two or three weeks prior to being taken to the hospital. After an operation, which was performed on Sunday, Feb. 27, it was supposed our sister was recovering, but a turn was taken for the worse, and she passed away on the above date. Mrs. Mase was won to the Lord during the Scoville mission. She has since borne clear witness to the truth of Jesus. She with her husband united with the church at Grote-st., having been baptised by Bro. Thomas. Latterly they removed to Mile End, where their presence and quiet testimony have been ever before the church. Our sympathy goes out to Bro. Mase, and we trust that the Lord will be condescendingly near to banish his great loneliness while he continues his journey homewards.—J.W.

In the Religious World.

Queen's College, Melbourne.

The Methodist Conference just held resolved that the two offices, Master of Queen's College and Theological Assistant, be separated. That as soon as possible a Professor of Divinity or Theological Studies should be appointed who shall have the full charge of the conduct and work of the Theological students. That a residence be erected on the grounds of Queen's College for the Professor of Divinity; but that no appeal for funds be made this year.

What Delays Dictator?

Various non-military causes for the delay of victory, from drink to the Higher Criticism, were assigned by speakers at the Day of United Intercession arranged by the World's Evangelical Alliance in the Queen's Hall, says "The Christian World." Admiral Sir G. F. King-Hall, presiding at the inspiring session, spoke bitterly of the failure to conquer the drink evil. It was no good for the Government to urge economy when they shrank from following the King's example themselves, and from telling the nation to do so. The Admiral was also of opinion that the Higher Criticism, "which is undermining the faith of the nations," was largely responsible for the world catastrophe. The Bishop of Chelmsford, speaking later, recalled the times before the war, when England was gathering up wealth and begrudging English pensions and money to sweep away the Germans—and how she was spending £5,000,000 a day on war. Had their spirits changed? Some were making money out of the war, and there were still strikes, sneakiness, dishonesty, and drink, as of old.

The Shortest Sermon on Record.

Many correspondents of the "Guardian" have been having their say on the subject of the Shortest Sermon on Record. One writer from Connecticut had the shortest sermon known on the other side of the Atlantic was that preached by the Rev. Dr. William Augustus Muhlenberg, at the funeral of Robert Hovius Minturn, philanthropist, and specially remembered as the founder of St. Luke's Hospital in New York, who died in 1856. "The text, or normal length, was from Micah 6: 8: 'What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?'" The sermon was compressed in three words, of seven letters in all—"So did he." Another correspondent tells of the Rev. Walter Blake Kirwan, preaching on behalf of Dublin Protestant orphans. When he entered the pulpit he burst into tears. At length, turning towards the organ, he said, "My children, I cannot plead for you, and then descended the pulpit. It was found afterwards that the collection for the charity was one of the biggest ever taken up.

Robertson of Brighton.

"Robertson of Brighton" was born a hundred years ago to-day. He died in 1853. His centenary is one that would have been celebrated on a considerable scale but for the war. Frederick Wins Robertson, the son and grandson of officers of the Army, and himself intended for the Army, carried the "warrior's soul" into the ministry of the gospel. His health was never good, and he was by no means happy in his early clerical life; but in 1847 he was offered the charge of the small proprietary Trinity Chapel, Brighton. He had fought his way through a stress-and-strain period to a resolute faith, and expressed his faith regardless of whether it agreed or not with conventional orthodoxy. He was fiercely and scurrilously attacked by orthodox people whose feathers he had ruffled, and his sensitive nature unhapily suffered from the pecks and stings of his opponents. But to men and women of all the churches, and to working men, with whose best ideals he was in warm sympathy, he was a powerful inspiration. He was the true prophet preacher, a live ministry in a living age, and through his Brighton ministry lasted only six years, he stamped his impress on hundreds of men and preachers of this century among the pulpits of the century—"Christian World."

Northern District Conference, S.A.

The 24th annual Northern Conference was held at Moonta, on Tuesday and Wednesday, March 14 and 15. For over twenty years the Conference has been held at Balaklava, but the change to Moonta has more than justified itself, being voted by all as the best of all Northern Conferences.

During the evening on Tuesday evening by a splendid Bible School demonstration The Vice-President, W. I. Neill, occupied the chair. Bro. H. J. Horsell, President of the U.S. Union, delivered a fine address on "A Bible School Vision." Clive Taylor, Balaklava, spoke on "The Value of Bible Schools to the Community." The message was very fervent and impressive.

During the evening an excellent programme was presented by the scholars from Wallaroo, Kadina, and Moonta Schools. Bro. A. Doley, of Balaklava, contributed two songs.

On Wednesday, at 9.30 a.m., the General Conference was commenced by a devotional service led by Bro. B. Manning, of Cottonville, who gave a most spiritual talk. At 10 a.m. W. I. Neill took the chair, representing for the area, Balaklava, Kadina, Lezhell, Millala, Moonta, Wallaroo and Wallaroo churches responded to the roll call.

The chairman welcomed the following visitors to Conference: The President of State Conference, Chaplain-Captain E. W. Pittman; H. J. Horsell, President Bible School Union; J. E. Thomas, President Federal E.M. Board; A. B. Chappell, returned missionary from New Hebrides; F. Garnett, manager of Pt. Pearce original Station; E. Roberts, from America; B. W. Manning, of Cottonville; Bro. Spotswood, of Adelaide, and Clive Taylor, the new preacher at Balaklava. Bro. Pittman, Horsell, Chappell, Roberts and Thomas briefly responded. Greetings were read from A. H. Wilson, President of Cottonville, W. J. Manning, Organising Secretary of State Conference, and G. Warren, President, West Australian Conference; W. L. Ewers, late Secretary, Northern Conference, and from several others.

A hearty welcome was extended to the new evangelists of the district, Bro. C. Taylor and P. Hellams.

Statistics for year showed 11 churches, with a membership of 1061, and 92 baptisms for the year. Total additions, 123; losses, 113; an increase of 10; and 13 Bible Schools, with a membership of 1384, an increase of 27 scholars and 4 teachers; 30 scholars had decided for Christ. The receipts for year amounted to £893/3.

It was decided to hold 107th Conference at Balaklava.

The following officers were elected: President, W. I. Neill; Vice-President, E. J. Goodwin; Secretary and Treasurer, J. E. Allan; Auditor, R. J. Finlayson. After dinner, over 50 delegates visited, per motor, the famous Moonta Mines Sunday School.

The afternoon session opened with a Bible School Conference, under the leadership of the Rev. P. Roberts, from America. His message on "The Pupil" was most thoughtful and suggestive. Profitable discussion followed the address.

F. Hellams, the Conference Evangelist, presented a splendid report of work in Lezhell district.

The workers' session proved most interesting. The following papers were contributed: A. J. Welch, "Church Workers"; H. M. Tuck, "The Church and Young People"; and F. Garnett, "Conservation." These papers were of a very high order. A. B. Chappell, from New Hebrides, aroused much enthusiasm in Foreign Mission work by the stirring account of his work.

The evening meeting took the form of a missionary and public questions rally. This was the closing feature of the meetings. A large people assembled in the chapel, and were most interested in the proceedings. Capt. Chaplain Pittman occupied the chair, and introduced the re-elected President, W. I. Neill. Bro. Pittman delivered an earnest message on the subject, "The Church and Missions." Bro. A. B. Chappell gave an inspiring account of "Life on the New Hebrides." J. E. Thomas delivered a most eloquent address on "The Church and Public Questions." The address was a magnificent effort, and

recently appreciated. Three excellent anthems were splendidly rendered by a combined choir of the Kadina, Wallaroo, and Moonta churches, under the able leadership of Bro. Larcombe, of Kadina. Sister Nankivell, of Wallaroo, beautifully rendered a solo. Bro. Glynn, of Moonta, ably presided at the organ throughout the Conference. A resolution, moved by Bro. J. E. Thomas, dealing with the Conference and its attitude towards the drink traffic, was unanimously carried at the evening meeting.

Northern Conference Jottings.

The Conference helped to give prominence to our cause in the town and district of Moonta. Bro. A. Doley, of Balaklava, greatly added to the enjoyment of the Conference by his beautiful solos. He has a magnificent tenor voice that he dedicates to use for God.

F. Garnett, superintendent of Pt. Pearce Aborigines Mission Station, said he was glad to be present and see so many white faces. Bro. Garnett is a valued worker and welcome among his beloved natives or his white brethren. He gave a very helpful and uplifting message on "Conservation" at the afternoon session.

The visit to the famous Sunday School at Moonta Mines was a happy idea. Over 100 went, and were most cordially received by the members of the staff, who had kindly left business to attend the building, and show the visitors the working of the school. Our thanks are due to Mr. H. Lipson, Hutcheon and those who made this instructive visit possible.

The visit to the Moonta Mines school made the time table late, but the delegates showed commendable brevity and self-restraint at the time for discussion, and consequently the session closed on time.

The more conferences we go to the more we miss the personal presence and invaluable advice of our beloved D. A. Ewers.

President E. W. Pittman, who is an expert in singing, said the congregational singing was the best he had heard—and all the other visitors agreed with him. The singing was inspiring.

B. W. Manning acted as the C. M. Alexander at the Conference, and showed great promise in this capacity.

The Wallaroo and Kadina singers are to be commended for coming six miles, and some further than that, to help in the singing.

J. Ernest Allan was true to his name—an earnest and indefatigable worker. He is greatly beloved at Moonta, and is the man for the work. As secretary of the Conference he did great service, and much of the success is due to him.

W. I. Neill, of Kadina, made a very good chairman, and was elected as President for the coming year.

A greeting was sent to the President, A. H. Wilson, of Mildura, who had removed from the State. In his absence, as a greeting song, he was in presence without a tremble. Appreciation of his past services was expressed.

Moonta is noted for singing, and some of the delegates going home were attracted by the magnificent singing of a band of young men gathered at a street corner. They sang the most beautiful hymns and part songs that appealed to the hearts of listeners, as the message of song rang out in the stillness of the night. This is a practice that can be commended to young men in any town. J. E. Thomas was so fascinated that he went and joined the circle and sang with them. There is nothing which appeals to men like the hymns of the Cross and the Christ.

Only a seed, but it changed to fall in a little debt, of a city wall. And a taking root, grew bravely up. Till a tiny blossom crowned its top.

Only a churchlet, but the weight of earth could never by its magic or its might, find it ran through a life, like a thread of gold. And the life bore through a hundred fold.

Only a word, but 'twas spoken in love. With a whispered prayer to the Lord above. And the angels in heaven received our words. For a new born seed 'entered in by the door.'

From the Field—Continued.

SOUTH MELBOURNE.—The meetings of late have been well attended, and prospects are exceedingly bright. F. C. Copeland, secretary of the church and school, with his wife, also an active worker in the cause, have just returned from a fortnight's holiday in Adelaide. We are glad to welcome them back again to service.

HORSHAM CIRCUIT.—Good meetings at Pokemmett last Lord's day, when Bro. and Sister Creek, the firstfruits of our work at Pimpin West, were received into fellowship. At Horsham a married man confessed Christ, and at Haven a young girl took her stand for the Master. We are losing several members by removal. Bren. Spicer and Abbott started a Bible School at Haven last Lord's day, with seventeen scholars.—J.R.C.

BALLARAT.—We had Bro. Clappell with us to-day. He gave an account of his work at the morning meeting, an address to school children in the afternoon, and preached on "God's Eternal Purpose" at night. His visit renews our faith in the power of the gospel, and we pray our Father's richest blessing on the New Hebrides laborers. Our Bible Class still commands good attendances and interest in its "war series." On April 8 and 9 we held a conference of district churches, and hope to inaugurate some plan of work which will extend our own borders and aid Buninyong, Gardns, and Meredith, in their efforts. Bro. F. M. Ludbrook will be with us, and we shall be pleased to welcome visiting brethren. With this Conference we shall combine a reunion of members, and the anniversary of the opening of the new chapel.—H. Mar. 26.

PRESTON.—The annual business meeting of the church was held last Wednesday evening. Attendance and interest were good. The officers recommended the church to offer Bro. Schwab re-engagement for an indefinite period following present engagement. This was done unanimously. The roll has been revised, leaving present membership at 105—a decrease of 21. Every other report was an encouraging one. Bible School is growing every week. The increases are two teachers and 29 scholars in two months. Bro. Schwab has begun his first year of instruction in three local State schools. The Junior Endeavorers number eighty, and forty-five of them attend 11 a.m. worship meeting. The officers have asked all presiding brethren here to give a brief talk to the children. A keen interest is manifest in their church attendance league. The sisters have formed a Red Cross Society to make up articles of apparel and comfort for soldiers. A building fund committee has been formed to organize straight-out giving instead of the usual sale of work. Collectors for both Home Mission and Foreign Mission funds were appointed. On Saturday afternoon about 70 young people went to the gardens. It was the J.C.E. picnic. To-day meetings were good.—W.A.S. Mar. 26.

NORTH RICHMOND.—On Thursday evening, March 23, it was our joy to witness the immersion of three young women who confessed their Lord the previous Lord's day, and they were welcomed into membership last Lord's day morning by elder J. Salisbury, Bro. Baker, from North Fitzroy, presided at the Lord's table, a good assembly and many visitors being present, amongst them being Bro. Garden, from Lilyville, N.S.W. Bro. Baker exhorted from Rom. 1: 14, "I am a debtor." At the gospel service H. A. Procter took for his subject "The Christ of the Gospels and the Conquered World." John H. M. and I met at the close of the service and responded to the invitation to confess Christ. Bible School anniversary next Lord's day, April 2, and scholars' night, Wednesday, 5th.—A. H. Tyler.

STAWELL.—Fair attendances at our meetings yesterday, Bro. Robbins occupying the pulpit morning and evening. "When I see the blood" was the topic on which our brother discoursed at the gospel service, and Sister Shipway favored us with one of her fine solos. Keen competition is ensuing between the boys and girls of the Bible School, as to who will obtain the highest collec-

tion on Sundays. The girls have led for some time, but the boys, saving their pennies with better care, won the day by a good many pence yesterday. With the hope of making the Bible School more interesting for the young folk, Sister Mul Payne contributed a nice solo, which was enjoyed by all.—Arnold Sheppard, Mar. 27.

SHEPPARTON.—To-day we celebrated harvest thanksgiving, when our meetings were fairly well attended. Bro. Hinrichsen spoke this evening on "The Harvest of the Lord," when two boys, members of the J.C.E., made the good confession. Good interest is maintained throughout the week night service.

WARRAGUL.—On Sunday, March 19, an elderly lady made the good confession. She was baptised yesterday by Bro. Gray. A collection was taken up in the evening for the British and Foreign Bible Society, amounting to £1/2/0. Meetings are keeping up fairly well. Several of our members have been away on holidays, but are now returning, and now the weather is pleasant, we are looking for a revival in all Christian work.—R.W.J.

SWAN HILL DISTRICT.—The Swan Hill church held its annual business meeting on Wednesday last. There was a fair proportion of members present, and a good feeling of fellowship was shown. It was decided to concentrate more on Swan Hill. This town has been rather neglected of late; but as our staff of evangelists will be complete with the arrival of Bro. H. Cambridge, who comes to us this week, we hope to do much aggressive work here in the near future. The secretary's and evangelist's reports showed an increase of fourteen, making our membership sixty. There had been thirty-two additions, and eighteen losses; sixteen of these were by letter. Our meetings had been good throughout the year, though there had been a decided falling off in attendance of late, especially during the hot and busy season. The following brethren were elected to office: C. McDonald, secretary; G. Walker, treasurer; G. A. W. and B. Mott, A. Aursich, P. McElroy, and G. Kilpatrick. Our two evangelists have just made an extensive tour through the Kerang-Cobuna districts, visiting the isolated brethren there, getting down as far as Bro. R. C. Beard's at Leitchville. The brethren were glad to see us, and many begged of us to stay over night with them. In the majority of instances this people are very loyal to the old plea they and we have earned to love, and they would like service that they could attend, but not nearly so many miles to their homes. We really need a fourth preacher, but being at the end of our resources, feel that we will have to disappoint them. On our way back we had the misfortune to have a breakdown in the motor cycle Bro. Aursich was riding. After many attempts to right the matter, the writer pulled on to Bro. Mott's, at Kunat. Bro. Mott kindly went out in his car to bring Bro. Aursich in. We arrived at home at 1:30 a.m., very tired.—D.A.C.

CARLTON (Lygon-st.).—Nice gathering at the breaking of bread. Three young sisters were received into membership. Geo. E. Monre's exhortation was thoughtful and forceful. At night J. W. Webb delivered a fine address on "Tears." On Monday evening a social gathering, arranged by the Century Bible Class, Endeavorers, and Adelphi Club, was held in the lecture hall for the purpose of entertaining ten more of our young men who have enlisted. J. W. Webb presented to each a copy of the New Testament.—J.M.C.

WARRNAMBOOL.—Inclement weather interfered with attendance at meetings to-day. Mr. Ivory, of the Victorian C.E. Union, was present at the Bible School, and gave an interesting address to the scholars on "The Value of Little Things."—E.M., Mar. 26.

GEELONG.—Lord's day, Bro. Chandler exhorted in the morning, and extended the right hand of fellowship to one young lady. A splendid sermon was preached by our evangelist at night to a fair congregation. One young man took his stand for Christ. One young woman received in at the after meeting. Bro. Les-

Brownbill is down on his final leave. Monday, 27th, the Band of Hope held a very successful concert, over 80 members present. Great interest is taken in the Temperance work here.—W. H. Lang, Mar. 28.

MARYBOROUGH.—Bro. Ennis has been in the Maryborough circuit on Bible School work. We feel that his work will result in much good being done. On the 19th, Bro. Ennis preached in Maryborough, and one young lad from the Bible Class made a stand for Jesus. Last evening three more from the school made the wise choice. We believe there are others to follow. Bro. Burden and wife are now on holiday after his long illness. We hope in a few weeks he will be with us again; we need him.—L. Larsen.

New Zealand.

DUNEDIN.—Annual church meeting was held on Thursday. Our aim for the year is 100 additions to membership. A start has been made with the envelope system of raising church funds, and a good number have already agreed to this means of contribution. Bro. Tippett, of Melbourne, was a visitor to Dunedin during the past fortnight.—L.C.J.S., Mar. 21.

GORE.—Good meetings have prevailed for some time, and the tone and atmosphere are distinctly uplifting. On the 12th inst. the wife of our Bible School superintendent, and a girl from the Bible School, made the good confession, and were baptised the same hour. On the 19th we held thanksgiving services. Many gifts were brought as freewill and thankofferings into the Lord's house as a sign of gratitude to God for his great love and mercy during the year. We were all gladdened and helped, more for this recognition of the Giver of all things. At the close of the gospel address another bright girl from the school made the good confession, and was baptised the same hour.—Matt. Bell, Mar. 21.

NELSON.—During Bro. Dickson's absence, Bro. Marshall has occupied the pulpit. Lord's day, 12th, Bro. King exhorted the church. At our gospel service Bro. Marshall's earnest address on "Faith" met with one response. Prayer 15, Bro. Jackson presided at our mid-week prayer service. Bro. Hell spoke on "Unity." It was decided that we send three delegates to Easter Conference at Wellington. Lord's day, 19th, 10 o'clock service at hospital. These meetings are much appreciated by the inmates. 11 a.m. worship, when Bro. Marshall exhorted on Isaiah 2: 3, preaching at our evening service on "Sowing the Seed." Attendance good. To-night Bro. Jackson gave an interesting talk on "The Boldness of the Apostles Peter and John." After the meeting the sisters held a short business meeting, proposing new schemes for Sewing Guild, also C.W.H.M. work. C.E. held their weekly coffee meeting last night. A profitable time was spent.—Z.

WANTED.

The Church at Maylands, West Australia, would like to get into communication with a preacher who is willing to take up the work. Apply to E. R. Berry, 138 Barrack-st., Perth, W.A.

Board and Residence in Christian private family, within one mile of Melbourne University. Apply, Student, c/o Mr. C. A. Faulkner, Mildura.

COMING EVENTS.

APRIL 2 & 4.—North Carlton (Rathdown-st.) School Anniversary. Sunday, 11 a.m., H. G. Peacock, 3 and 7 p.m., T. Hagger. Tuesday evening, tea and entertainment. All welcome.

APRIL 5.—South Melbourne. A Conversation will be held in the Dore-st. church on Wednesday, April 5, at 8 p.m. A splendid musical and edifying programme has been arranged. Unique features. Tickets, 6d.; children, 3d.

APRIL 8.—Conference of Ballarat and District Churches, on Saturday, April 8, at Dawson-st., Ballarat, afternoon session, 3 to 5:30 p.m.; interval for tea, and evening session, 7 to 9 p.m. F. M. Ludbrook and other speakers expected. Special singing. Visitors from outside the district invited.

Here and There

The next Federal Conference will be held at Adelaide, South Australia, in September of this year.

The attention of New Zealand brethren is specially directed to the appeal on page 209 of this issue.

There were four baptisms at Edeuca, Vic, last Sunday week, E. R. Killmer is the student evangelist there.

Country visitors to the Victorian Conference should plan to remain for the Bible School Demonstration on Tuesday evening.

During the afternoon session of Victorian Women's Conference, an opportunity will be given to country sisters to give "short talks."

The Victorian Women's Temperance Committee will conduct a meeting in the chapel, Balmuir-st., Richmond, on Thursday, April 6, at 8 p.m. A cordial invitation is extended to all.

Careful preparations are being made for the Bible School Demonstration, which is to conclude our Victorian Conference. This year the gathering will be held in the Masonic Hall.

I believe that the Christian religion is a stronger force in the world to-day than it was a hundred years ago; but I am not at all sure about the Christian church in Washington Gladden.

All reports for Victorian Women's Conference should be in not later than April 12. Secretaries of sisters' meetings are kindly asked to summarize all reports and make as brief as possible.

The friends of Mr. George Woodgate, who for a number of years has associated with the North-coast, and now with the Brighton church, will be pleased to learn that at a recent examination he passed in the final subject (Latin) for his B.A. degree.

New Zealand brethren take a large interest in the work of the College of the Bible, and considerable financial help comes from the churches there. On May 7, our brethren in New Zealand will be asked to make their annual offering for our Glen Iris work.

Bro. J. J. Franklin, who has been laboring with much acceptance at Swanston-st., Melbourne, for the past two years, has accepted an invitation from the church at Grosvenor-st., Adelaide. He will succeed Bro. J. E. Thomas, and hopes to begin work in his new field in July.

Bro. P. D. McCallum, B.A., now laboring with the church at Dummond-road, Auckland, N.Z., expects to return to Melbourne in June next. We understand that he would be willing to labor in some suitable Australian field. His address is Cricker Ave., Kingsland, Auckland, N.Z.

The Victorian Temperance Committee is arranging a splendid programme for the Conference Temperance Demonstration. The speakers will be Bro. the Hon. Wm. Morrow, M.L.C., and Chaplain Captain G. P. Cairns, of South Australia. First-class artists will render musical items.

Sunday, May 7, is the day of the year in our Victorian Bible Schools. Last year considerable prominence was given to the work, and a fine offering was made for its enlargement. The Bible School Committee is looking for an even larger offering this year, in order that further work may be undertaken.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, April 7, at 2.30 p.m. Final arrangements will be made for Conferences, and consideration will be given to catering for meals at General Conference. This meeting is not for the Executive only, but for every sister connected with our city and suburban churches. All are cordially invited.

Miss A. Mathews, of Mitchell-st., Edeuca, is now secretary of the church in that place.

G. M. Anderson, of Whittier, California, an Australian who went to America some years ago to college, and who has since been a successful preacher through the Churches of Christ in America, intends returning to this land in a few months' time to visit his aged parents, who are now members of the Moreland, Vic, church. He is prepared to stay a year or so, and preach.

The Rochester, Vic., tent mission closed on Sunday night last. There have been 18 conversions, 15 of whom have been baptised to date. G. E. Burns returns to New South Wales this week, and J. E. Shipway returns to Kyneton to farewell, and he will take the work in the Rochester circuit from April 9. Dr. Cook, of Bendigo, will preach at Rochester next Sunday.

B. J. Combridge has accepted an engagement with the Victorian Home Missionary Committee to labor in the Swan Hill circuit in conjunction with D. A. Cockroft and P. Aurisch. This district will now be fully manned, and the splendid work that has been done will go right on. B. J. Combridge makes the third preacher in Victoria wearing the name Combridge, and it is all good.

It was with great regret that we learned of the passing away on Thursday last of Bro. Jas. Manning, of Adelaide. Bro. Manning was for many years one of our most faithful leaders and workers. A heavy toll has been taken in recent years of devoted men of God in South Australia. We tender sincere sympathy to the bereaved ones, and pray that God will raise up men to carry on his work.

With feelings of pleasure our readers will have noted the splendid result of the Tasmanian referendum on the closing of liquor bars. The latest figures we have are as follows:—Six o'clock, 46,491; Seven o'clock, 433; Eight o'clock, 1034; Nine o'clock, 1791; Ten o'clock, 24,403; Eleven o'clock, 547. Insistent calls are being made for a similar opportunity to be given to the people of Victoria.

Bro. G. T. Fitzgerald is doing good work at Guildford, W.A. During the space of eighteen months he has been there, the membership has grown from 27 to 107, nearly all of the additions being by faith and baptism, 8 only from sister churches. Thus, apart from the members transferred, the church has more than doubled itself in eighteen months. The school has also increased to more than double its former membership.

Mr. Walter Haddon, whose name is well known in Fleet Street and in the printing and engineering worlds, writes thus to the "Spectator":—"When the war broke out, I decided on many grounds to become an absolute abstainer. As the managing director of a controlled engineering works employing over a thousand workmen, I can emphatically support your campaign. I go still further, and earnestly hope that as one result of this war we shall in the future considerably control and curtail the facilities for the sale of all intoxicant liquors. It is a great opportunity for the persons to throw overboard their creeds and dogmas and get down to the business of salvation of men and women by agitating incessantly for great reforms for control of all liquors."

The name of President E. V. Zöllars is well known to the Australian brethren of our day. He was one of our educational leaders in America. For some time he was President of Texas Christian University. Later, he was associated in a similar capacity with Phillips University, of Enid, Oklahoma. The "Christian Standard" says:—"As human minds would judge and human hearts elect, President Zöllars ought to have lived to show fruitfully through another decade. But his was a most strenuous life, and his disposition that did not take much ease under heavy burdens and with multiplying call for service sounding in his ears. Perhaps the long continued labors of his busy career hastened the close of his life's day. For all we grieve we offer the sympathy of a great host who knew Bro. Zöllars through his public work and were helped by him."

May Day in South Australia.

Conference Sunday School Executive.

May 7th is being observed in all the churches and Sunday Schools as "Young People's Day." The Sunday School Executive are desirous of making this day a great success, and hope that every school in the State will heartily co-operate to attain this end. In order to help the young people to make the great decision for Christ, it is suggested that during the month of April special prayer meetings be held, also a preparation class be conducted by the minister or superintendent in the intermediate and senior divisions. This, we feel, is most important. During the day it is desired that the services be especially applicable to the needs of the young people. At the morning service an offering will be taken up in aid of Sunday School extension work, and in support of this a resolution was passed at the last annual Conference, viz.: "That this Conference approves of an annual offering to be taken up in the churches by envelopes on the morning of Bible School day for Sunday School extension work." The Sunday School Executive have in view the opening up of a new district this year, and accordingly a large offering is requested.

In the afternoon an offering will be made in aid of the "Church of Christ Cot," at the Adelaide Children's Hospital. As £31 is needed, it is hoped that as many as possible will contribute, so that this object may be attained. Prior to Sunday, May 20th, the churches will be supplied with envelopes and programmes.

On behalf of the Sunday School Executive,
Herbt. Taylor,
Convener, May Day Committee.

ROLL OF HONOR.

Pte. Arthur Scullier, died of wounds, Egypt, March 10, 1916.

MARRIAGE.

PITTMAN—SILK (Silver Wedding).—On March 25, 1891, at Armadale, Vic., by Joseph Pittman, George Percy Pittman to Naomi Silk. Present address, Doolbi, Mirzapur, India.

IN MEMORIAM.

THURGOOD.—In loving memory of Antoinette K. Thurgood, who passed peacefully away on March 31, 1915, at Heaconsfield Terrace, Unley, S.A. "And no one grieve his beloved dead."
—Inserted by W. C. and E. C. Thurgood.

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INDUSTRY.

From my study window as I write I can see some bricklayers at work. They are erecting a gentleman's residence—a mansion. Their industry at this moment inspires my thought. Let that mansion stand for Christian character. How is this made perfect? By industry. "If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiencies." It is a spur to enterprise. "Sweet thou a man diligent in business? he shall stand before kings," said Solomon. Dr. Franklin's father often quoted that proverb to his son. "I thence considered industry," said the boy, "as a means of obtaining wealth and distinction; which encouraged me, though I did not think I should ever literally stand before kings—which, however, has since happened; for I have stood before live, and even had the honor of sitting down with one, the king of Denmark, to dinner." It is also a solace to grief. John Bright, who married young, lost his wife shortly after marriage. He went to Leamington, where Colden visited him, and found him bowed down with grief. "Come with me," said Colden, "and we will never rest until we abolish the Corn Laws." Bright rose from his great sorrow, and thus found consolation for his terrible loss. The hands of holy industry plucked the canker of grief from his heart.

SUNDAY, APRIL 9.

Seed Thought—*Influence is Immortal.* They rest from their labors; and their works do follow them.—Rev. 14: 13.

Selected Gems—

The artist Wilkie visited the Escorial to see Titian's picture of the "Last Supper." An old Jesuit stood by and said: "I have sat in view of that picture nearly threescore years. The visitors have come and looked and wondered and gone off one by one; but these remain—these painted men. They are the true realities; we are but shadows." This is the solemn truth. Titian has, but his work remains. We are but shadows; the sun sets and we are gone; but our works do follow us.—D. J. Burrell.

Scripture Reading.—Rev. 14: 12-16.

MONDAY, APRIL 10.

Seed Thought—*A Renowned Altar.* For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you.—Acts 17: 23.

Selected Gems—

Only imagination rears
Imperishable monuments.—A. Austin.

Scripture Reading.—Acts 17: 22-31.

TUESDAY, APRIL 11.

Seed Thoughts—*Evil Suggestion.* The spirit that dwelleth in us lusteth to envy.—Jas. 4: 5

Selected Gems—

There is no man that is altogether safe from temptation whilst he liveth on earth; for in ourselves is the root of temptation, in that we are born in the desire of evil.—Thomas a Kempis.

Reminings check, too late is physic sought—Ovid.

Scripture Reading.—Jas. 4: 7-17.

WEDNESDAY, APRIL 12.

Seed Thought—*Hide not Thy Talent.* I have yet to speak on God's behalf.—Job 36: 2.

Selected Gems—

To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honoring to the Saviour. Dumb children are an

affliction to their parents. Lord, unloose all thy children's tongues.—C. H. Spurgeon.

Scripture Reading.—Job 36: 1-12.

THURSDAY, APRIL 13.

Seed Thought—*Leading from Above.* In thy light shall we see light.—Psalm 36: 9.

Selected Gems—

We lead the blind by voice and hand,
And not by light they cannot see;
We are not framed to understand
The How and Why of such as He;

But nutured only to rejoice
At every sound or sign of hope,
And, guided by the still, small voice,
In patience through the darkness grope;

Until our finer sense expands,
And we exclaim for holier sight
The earthly help of voice and hands,
And in His Light behold the Light.

—A. Austin.

Scripture Reading.—Psalm 36.

FRIDAY, APRIL 14.

Seed Thought—*The Sabbatic Year.* At the end of every seven years thou shalt make a release.—Deut. 15: 1.

Selected Gems—

The practice of charity is a basic principle of Jewish life. Ordained in the Pentateuch as a commandment, and emphasised throughout the Bible as a social duty, the relief of the poor has from earliest times always received the ready aid of the individual and the zealous care of the community.

In all the centuries of gloom and oppression that have lain so heavily upon the people of Israel, the cry of the needy has never failed to be heard.—Israel Cohen, "Jewish Life in Modern Times."

From realm to realm, with cross of crescent crowned,

Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Mild Howard journeying seeks the house of woe.

—Darwin on John Howard, the Model Philanthropist.

Scripture Reading.—Deut. 15: 1-15.

SATURDAY, APRIL 15.

Seed Thought—*Little Things Enlarged.* There is a lad here with five loaves and two small fishes, but what are they among so many?—John 6: 9.

Selected Gems—

Men are generally associated with Christ in his great miracles, and so they are here; but it is a boy, and not a man, who figures most largely in the miracle.—Warren.

The freely, flickering about
In busy brightness, near and far,
Lest not his little lamp go out
Because he cannot be a star.

Scripture Reading.—John 6: 1-14.

FOR THE WEEK END.

THOUGHT MEMORANDA.

MY PAST:

May it teach me WISDOM.
May it be renewed by MEMORY.
May it be crowned by MERCY.

MY PRESENT:

May it be enriched by THOUGHTFULNESS.
May it be strengthened by OBEDIENCE.
May it be made useful by SERVICE.

MY FUTURE:

May it become real by FAITH.
May it be brightened by HOPE.
May it be crowned by LOVE.

—J. H. Vincent.

Brim (Vic.) District Conference.

The churches of the Brim circuit met in Conference on March 16. After the usual opening exercises, the evangelist welcomed the visitors, among whom was Bro. Thos. Hagger.

After a short address by the President, the minutes of the previous Conference were read. Reports were given by the Circuit Secretary, the evangelist, the Bible School secretary, and the secretaries of the individual churches. These were well received, and showed a very satisfactory year's work. The number of additions was well up to the average. A new Bible School had been opened at Dumnunkle; a Women's Mission Band formed at Brim, and a School of Methodism to commence almost immediately. Religious instruction had been given at the local State School, about 78 per cent. attending. The reports were declared by the President to be the best for a number of years, and the prospects correspondingly bright.

During the business session Bro. Hagger delivered a splendid address, his subject being "The Church and Its Membership," emphasising the need of loyalty and steadfastness.

The election of officers resulted as follows:—President, D. A. Marshall; Secretary, W. White; Committee, J. Smith, W. Inglis, J. Clissold, H. Reynolds, D. Randall, A. Chivell, J. Jones, A. Hood, R. McPherson, F. Hovey, and Sister Clissold.

Tea was provided by the sisters, and a beautiful supply of good things was partaken of by members, visitors and friends.

There was a good attendance at the evening session, when the newly-elected President took the chair. Items were rendered by the choir, and solos by Mrs. Cambridge and Mr. Hales.

Bro. Hagger addressed the gathering on "Mistakes," and Bro. Cambridge on "Efficiency in Service."

At the conclusion of the meeting a hearty vote of thanks was accorded to Bro. Hagger for his presence and helpful addresses, to those who assisted with the programme, and to the sisters for the splendid tea.

During the Conference, feeling reference was made to the passing away of our Bro. M. Hovey. It was resolved to express the deep sympathy of the churches to the family, and record appreciation of his work in the minute book. The contribution was sympathetically passed.—W. G. Cambridge.

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