

# The Australian Christian

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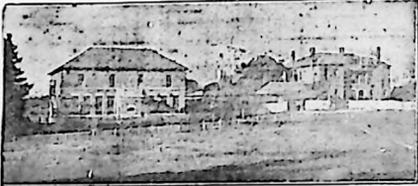
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## The Lord's Supper.

"At the Lord's table we find the most central as well as the best authenticated part of Christianity." This word of a well-known Anglican writer expresses the thought of the average member of the church of Christ concerning the ordinance of the Lord's appointment. The Supper presents to us "the sum of the Gospel"; it speaks to us of our only Lord and Saviour and of the salvation which we enjoy through the sole merit of his atoning death.

### *A mark of unity—or a subject of controversy?*

To the devout Christian, the Lord's table is a place of peculiar sacredness, hallowed by many blessed memories and by the richest of his spiritual experiences. Of it Mr. C. Anderson Scott says: "There is no other feature of Christianity which so nearly fulfils the condition that it is observed 'everywhere, always and by all' believers. This practice of meeting together to eat bread and drink wine in commemoration of our Saviour has been in all ages the most distinctive and the most nearly universal mark of the Catholic Church. It is hallowed for each of us by countless individual associations, and for all of us by the accumulated experience of earlier generations, who have found in this observance a gateway into the unseen, a means of ineffable communion with their Lord. It is hallowed further by that discourse which after its first institution he pronounced, expounding with matchless tenderness the relations of the disciples to himself and to one another."

The very meaning of the feast as a communion of the body and blood of our Lord, and particularly the Saviour's clear statement of the spirit of unity and love which ought to be manifested in his disciples who have the privilege of sitting at his table, should have ensured that controversy, discussion and wrangling would be absent from its celebration and from the church's statement of its meaning. "In presence of the very symbols of reconciling love, the sounds of the wrangling voices of Christian brethren disputing its significance offend one's devout sensibilities as a desecration." It is one of the dreadful things in the history of the church that the rite which was intended to be "both a mark and a means of unity" should have been the centre of a discussion at times fierce and daemonic. It is sad that the controversy should persist to our own day. Yet "it is ever the subject of

most sacred and profound significance that arouses the sharpest conflicts." Dean Stanley could refer to the Supper as "unquestionably the greatest religious ordinance of the world, whether as regards its almost universal adoption in the civilised world, or the passions which it has enkindled, or the opposition which it has evoked."

### *Wherein Christians agree.*

While there is much difference of view as to the sacred feast, still there is remarkable agreement up to a certain point. Practically all professing Christians agree on the following things. (Our statement is adapted from C. Anderson Scott's summary.)

As touching the Lord's Supper, we are all agreed in regarding it as an ordinance of the Lord's appointment, and of a perpetual obligation in the Church.

We agree in holding that the due use and the due administration of this ordinance form one of the marks of the true "Catholic Church."

Also, that it cannot be neglected by the individual, except with grievous loss and danger.

We agree, further, in regarding participation in the ordinance as the privilege of all Christians—a privilege granted by the Head of the Church to all who are members of his body.

And, as touching the meaning of the ordinance, we are agreed in recognising it as a solemn commemoration of our Lord's death and passion, as a symbol of the intimate union of all those who believe in him, and as a peculiarly impressive acknowledgment of their engagement to be his.

The above is not presented as an adequate statement of the significance of the Supper; but it is well to remember the great extent to which there is common belief. When we go outside the things above enumerated, the differences of Christendom begin to be manifest. An exhaustive treatment of these would be impossible, as it would be unprofitable. Still it may be necessary to notice some of the perversions of truth in order that we may the more certainly set forth the truth in its pristine purity.

### *The Scripture teaching.*

In an essay on the Supper, Stanley writes that "by dwelling on the original form we

\* "Catholic" is here used in its proper meaning of universal; there is no reference to the so-called Roman Catholic Church. This name is really a contradiction in terms.

pass out of the midst of the modern controversy to a better, simpler, higher atmosphere." It is our purpose to deal with the scriptural teaching of the Lord's Supper. All essential religious truth is found in the pages of the Bible. Error and superstition abound when we depart from the Book of books. It has to be borne in mind that a large amount of the difference between religious people is due to a difference in the interpretation of Scripture which all accept, so that we cannot hope in an examination of the New Testament teaching regarding the Supper to escape all controversy. It is also true, however, that much that is claimed to be a different interpretation is rather a substitution of a superstitious practice in place of the Lord's requirement, or a reading into the New Testament narrative of the papal error or dogma of a later day. When we are all content to abide by what the Word reveals, differences of interpretation as such will not cause much trouble. It is subtraction from or addition to that Word which has made a "symbol of dissension" out of what should be the mark of unity.

The Scriptures which tell of the Supper are chiefly the four accounts of its institution, which we find in Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 14-20; 1 Cor. 11: 23-25. In addition, information regarding the celebration in the early church may be found in Acts, chapters 2 and 20, and in 1 Corinthians 11. Apostolic teaching appears in 1 Cor. 10: 16-21, and 11: 20-34. Without committing ourselves to the view that it contains a direct reference to the Supper, we may call attention to John 6: 27-58, which at least expresses thoughts peculiarly worthy of our remembrance when we partake of the feast.

### *The records of the institution.*

There is no need to reproduce the four narratives of the institution. As all students of the New Testament know, these are in beautiful general agreement, while they exhibit some remarkable variations in detail. The accounts should be read carefully and the differences noted. Especially should presidents at the Lord's table consider these. It is somewhat painful to hear—as we do hear very frequently—attempted quotations which really consist in a confused mixture of the various accounts. Often, too, expressions are attributed to the sacred writers which, if they happen to have the merit of being true to fact, possess the demerit of

not being an exact statement of what any inspired writer has recorded. It is well to use unexceptional phrases when we speak of such a sacred thing as the Supper of the Lord.

Some of the verbal variations in the narratives may be noted. In each case we quote the statements as they appear in our English Revised Version.

Matthew gives us the words, "Take, eat; this is my body"; Mark, "Take ye; this is my body"; Luke, "This is my body which is given for you: this do in remembrance of me"; Paul, "This is my body, which is for you; this do in remembrance of me." Again, Matthew gives our Lord's words concerning the cup: "Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins." Mark's account is shorter, omitting the words, "Drink ye all of it" and "unto the remission of sins." Luke records these words, "This cup is the new covenant in my blood, even that which is poured out for you"; while Paul has, "This cup is the new covenant in my blood; this do, as oft as ye drink it, in remembrance of me." It will be noticed that Luke's narrative is more closely related to Paul's than is that of Matthew or Mark. This is not to be wondered at, harmonising as it does with what we know of the close association between the Apostle of the Gentiles and the author of the third Gospel.

Bishop Moule calls attention to some other variations: "We may note further that Matthew and Mark say that the Lord 'uttered blessing' before he gave the bread, and 'uttered thanks' before he gave the cup; Luke and Paul say that he 'uttered thanks' before giving the bread, and they say nothing of thanksgiving before the cup. [This may be implied, however, in the words, "in like manner."] Matthew and Mark further add his remarkable assurance that he would 'drink no more of this fruit of the vine' till a great day yet to come." The same writer seeks to point the lesson of the variations: "We gather from the variations just given, not that we are to be uncertain of the Master's acts and meaning; for all these narratives are, to the believer, 'accounts of the occasion *revised by himself*.' But we are on the one hand to fix our thoughts first upon the *central words* and actions; and on the other hand to take note of what one account adds to the others."

#### When there is Peace.

"When there is Peace, this land no more  
Will be the land we knew of yore."

Thus do the facile seers foretell  
The truth that none can buy or sell  
And e'en the wisest must ignore.

When we have bled at every pore,  
Shall we still strive for gear and store!  
Will it be Heaven, will it be Hell,  
When there is Peace?

This let us pray for—this implore—  
That, all these dreams thrust out at door,  
We may in nobler aims excel,  
And, like men waking from a spell,  
Grow stronger, worthier than before,  
When there is Peace!

—Austin Dobson, in "The Spectator."

## Christ the Stronghold.

The fortress of Gibraltar is a place of absolute safety to none, except to those who are inside of it. The Lord Jesus Christ is the spiritual Gibraltar to every soul that has fled to him by faith and who abides in him with the spirit of obedience.

The word "stronghold" is a very happy description of our atoning Saviour; for he is the refuge from the curse of a broken law of God; he is a place of deliverance from the destroying power of sin; he is a hiding place in storms of trouble; he is the citadel which all the hosts of hell cannot storm. There is no condemnation to them which are in Jesus Christ.

The gospel that is needed in these "shaky" times is a tonic gospel; it puts iron into our blood. It is well also to remind people pretty often that there is such a doctrine of the Bible as the good old-fashioned doctrine of the perseverance of the saints; rightly understood, it is the faith of all those in all denominations who believe in a full salvation by the sin-atoning Son of God. John Wesley and John Calvin have probably come to a full agreement about this doctrine since they got to heaven, even though they may have had a different way of putting it while they were in this world.

Is the soul that has fled to Christ and accepted Christ and abides in Christ perfectly safe? Most assuredly he is. Such a soul is kept by the power of God, through faith, unto salvation.

To such the Saviour declares, "Lo! I am with you always." Of them he declares, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life and they shall never perish, and no one shall pluck them out of my hand." "He which hath begun a good work in you will perform it until the day of Jesus Christ." (The Revised Version says, "He will perfect it.") "The Lord forsaketh not his saints; they were preserved for ever."

These are only a few of the solid bulwarks of that stronghold into which the believer runneth and is safe. It is good to walk occasionally around our Gibraltar, to tell its towers and to mark well its bulwarks. As we look over the portal we read, "He that believeth on the Son hath everlasting life and shall not come into condemnation." And on the ample folds of the snow-white banner that floats from the bastions in the breeze, we catch the inspiring words, "Faithful is he that calleth you, who will also do it." "My grace is sufficient for you." Glorious stronghold! Built on the Rock of Ages! Cemented in every stone by atoning blood! While the omnipotent love holds out, these walls of adamant endure. While Jesus Christ lives, the believer also lives.

If the success of the plan of redemption had been dependent on man alone, it would have come to naught long ago. There would have been no security for a single sinner's

salvation. Jesus Christ has purchased the redemption of believers; he has a chartered right to the full salvation of all who put their trust in him. He had the promise of the regeneration and sanctification and perseverance to the end, of a multitude that no man can number. This promise was never out of the Redeemer's sight. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

Would you feel safe, then, brother? Abide in Christ. Would you have solid peace amid all the heavings and tossings of life? Abide in Christ. Would you attain to holiness? Abide in Christ. Would you have a faithful, useful, happy life, and power to win souls? Abide in Christ. Would you come off more than conquer over all the powers of hell? Abide in Christ. And one of the surest ways of abiding in Christ is to strive to bring everybody else to him that you can get hold of. Working Christians are seldom troubled about their own assurance of salvation. Those who venture on the enemy's ground are the ones who are captured. Jesus Christ never guarantees backsliders. If these lines fall under the eye of any backslider, let me exhort you to hasten back penitently to him who only can restore you. Who will answer for you if you should die while you are wandering from the stronghold?

I often recall the solemn words uttered by the great John Owen before the British Parliament: "A man may want liberty and yet be happy as Joseph was. A man may want children and yet be happy as Job was. A man may want money and yet be full of comfort as Micaiah was. A man may want friends as Paul did in Nero's judgment hall and yet be full of joy. But he that lacks Jesus Christ, lacks everything." He that is not in Christ has no beginning of good and no end of sorrows. He that is not born again had better never have been born at all.

It will be the hell of hell to have shut ourselves out of Christ; and it is the beginning of heaven to come humbly and gladly unto Jesus, the invincible stronghold, and to abide in him. When he shall appear, we shall appear with him in glory.—Theodore L. Cuyler.

#### Things that Count.

Not what we have, but what we use,  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things near-by, not things afar,  
Not what we seem, but what we are—  
These are things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but good we do—  
These are the things that shine like gems,  
Like stars in fortune's madams.

Not as we take, but as we give,  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now, and after time shall cease.

## Notes on Current Topics.

Jas. E. Thomas.

### Social Purity.

These words suggest to us a very grave and vital question that is frequently left alone because of the natural delicacy we have in discussing it publicly. There is a grave danger, however, in a silence that allows an evil to exist knowingly without some word of warning to those who may ultimately be its ignorant victims. For a long time we have been persuaded that the social diseases that are so loathsome and perilous are growing in our new land, and the danger to our young life is increasingly great each year. In some States we have had deputations asking that we should at least have a restriction on those affected, and as well, instruction given in our State schools to the rising generation concerning the wonderful bodies God has given to them, and the danger of defiling them. There has been a sort of truce among advocates of notification of disease until the report of the Royal Commission that has been laboring for months in Great Britain should be made public. This is now given, and it has confirmed the alarming reports that were already made. It makes tremendous and appalling statements as to the prevalence of this terrible scourge, and goes as far as to say that notification is imperative if the race is to be preserved. This is all testimony that comes in addition to the knowledge we have of the conditions that prevail in our midst, and leads us to feel the increasing need of education in our homes, schools and churches. We also regret that the war is adding to our peril, for hundreds of young men are, or will be, returning to our shores afflicted in the most regrettable manner with this result of their own folly. We would not assume the role of an alarmist, but we have seen too much that has come as the result of ignorance, that we are persuaded that someone should raise the warning word. Let parents realise their sacred duty to teach their children as they come to years how wonderful and sacred their bodies are. In our boys and girls' clubs, Sunday School classes, and Young People's Societies we should seek for suitable people to give wholesome teaching on the house we live in. W. C. Brooker, of South Australia, has done untold good in speaking to men and giving really wonderful teaching about themselves. The foundation of a good, clean life, and of pure citizenship, is laid in our homes and schools.

### The Transit of R. J. Campbell.

Because of his prominence in the ministerial life of London, much has been written and said of the passing of R. J. Campbell from Non-conformity to Conformity. At first it seemed almost inconceivable that one who made such an appeal for liberalism in his unfortunate and detrimental contribution known as the New Theology, should go into the realm of Ritualism and through the ordeal of a fresh ordination that almost de-

nies the scripturalness of his previous ministerial office and life. Yet we must remember that Mr. Campbell was in his youth confirmed in the Church of England, and was for years a member of that body. It is further evident that he still retained that love for the aesthetic and ritualistic that was doubtless cultivated in his early religious training. He did not contribute much to the strengthening of Non-conformist churches, but rather assisted to spread the germs of scepticism concerning the great fundamentals of our faith that seem to have grown in an unfortunate manner in the church with which he has been connected. He seems to look upon himself as a kind of apostolic herald in the Church of England, who will act as a leavening disseminator of the principles of Christian union. But this can scarcely commend itself to those who have had their faith shattered in the stability of this wandering prophet. A few months ago he expressed his willingness to unite with the Roman Catholics even in their work in France. Surely such a man, however sincere and spiritual he may be, has not yet gotten hold of the true principles that make for Christian unity, or he would not be carried away with such a speculative idealism.

### Church Gossip.

We have heard a record on the photograph called "Town Gossip," by the humorous and philosophical "Uncle Josh." He tells us the news in pumpkin centre for about four minutes, and gives a wonderful variety. Unfortunately such talk does not always end in such a hearty laugh as he gives. There is no more dangerous weapon used by Satan for the weakening of God's work and the dividing of the church than that of church gossip. There are a few in almost every church who, like the Athenians, spend their time in nothing else but to tell or to hear some new thing. Unfortunately these new things have sometimes never happened, and this makes the offence all the worse. We can understand secular papers having columns for society gossip, sporting gossip, and various kinds of gossip, but the business of the church of Jesus Christ is too serious and sacred to become the occasion for idle talk. We need to remember that even in the worst preacher and the poorest choir leader, or the most inefficient Sunday School teacher, there is probably an earnest soul and a consecrated heart. There is, too, some little bit of good about even the worst, and it would be far more profitable to tell of that than to abuse or condemn such for the frailties of their feeble flesh. If we are truly busy about our Master's work, we will have no time for idle talk. It is a light estimate of our fellowship in service and of the church Christ died for that leads any one to injure either a fellow-worker or the work by worthless and sometimes injurious gossip. If the preacher needs a word of correction, tell him; do

not enlarge his faults before the world, or lessen his influence by secondhand talk. If some officer is lacking in duty, give him a kindly word; do not make him the theme for Mrs. Partington's tea party. If some Christ-like soul, well-intended, but not over efficient, has not filled the post of Sunday School teacher according to your ideal, go and give him a helping hand, but do not dishearten him by unkindly criticism behind his back. About our brethren in the choir, and all that are doing their very best for God, let us find something good, however small; but if we cannot, let us remember that of all things in our Christian and church life the greatest is love.

### The War and Scepticism.

Those who have read the very entertaining and philosophical articles of Horatio W. Bottomley, the famous Free Thinker on the war, as recorded in his paper, "John Bull," will be interested to learn that he has become a convert to the Christian faith. The "Christian Advocate in a recent report said that this brilliant atheist said, "Now to-day, in my fifty-fifth year, and after about as strenuous life as any man of that age ever lived, I believe in God and in the immortality of the soul of man. If Boote (the great atheist leader who had just died) had died a few years ago I am not sure that I might not have been a candidate for his successorship. But now it is too late. The great world war has done it. If war does not engender faith it must of necessity breed despair. In these soul-searching days no man can be content with a mere negative philosophy: The doubter must go to the wall. Pure rationalism, however scientific, has no word of comfort for weary watchers or of solace for broken hearts. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women; the quivering anguish of the human heart, and the sacrificing effort of the unselfish aim." These are great words from a sincere soul. It is only a little while since M. Henri Lavedan, the great French sceptic, renounced his atheism. Joseph McCabe and the Rationalistic press association have no message to send to the trenches, or any word of comfort in their blatant scepticism for aching hearts. They can sound no last post, nor give any hope of the grand review on the other side of the river. When Robert Ingersoll died, and the arrangements for his funeral were telegraphed to the New York papers, they said, "There will be no music." What music has atheism to give to the sorrowing, or what sweet swan song to the dying? When we stand in the presence of death—the death of thousands, and come to thousands of homes that are filled with mourning, God will be with us. He cannot be crowded out. Jesus will be there and say to the sorrowing, "I am the resurrection and the life." Mr. Bottomley is sincere, and so are a thousand more. The war is bringing men to say, I believe in the resurrection from the dead, and in the life everlasting, and this is one compensation for the awful strife that many will come by the Calvary way to God.

## James Manning.

On March 23, Bro. James Manning, after a few weeks of severe illness, fell asleep in Christ. Bro. Manning had been for many years a prominent member of the church in South Australia. He was born in Adelaide on January 15th, 1851. He was a man greatly esteemed by all. He became a member of the church when about 16 years of age. He was for many years an elder of the church. He will be greatly missed from the councils and work of the church. For 20 years he was secretary of the church in Grote-st. He occupied the same position at Mile End for eight years previous to his death. He was a trustee of the Bible College in South Australia, and secretary of the Church Extension Fund Committee from its inception. He was an able speaker, constantly preaching and teaching in the church. Bro. Manning was not one to push himself forward, but was always willing to do what he could. He was the preacher's friend, and esteemed and loved them for their work's sake. He was for many years closely identified with the work of the Home Mission Committee, of which he has been a member since its inception. He was never an ornamental member simply of any committee.

Bro. Manning was for many years an ardent worker in the Temperance movement. He was one of the foundation members of the Star of Edwardstown Tent of the I.O. Rechabites 47 years ago. He outlived all the other pioneers. In 1885 and again in 1898 he occupied the position of Chief Ruler of the Rechabites. A President of the Alliance he did a vast amount of work. He occupied that position during the great and successful campaign in favor of the closing of liquor bars at 6 o'clock.

The writer of this and our brother were friends for 49 years, and when he was seized with his last illness I often saw him. He liked me to spend a few minutes in prayer with him. A few days before the end of his life he said to his daughter, "Send Bro. Gore birthday congratulations these words:—'Hope you will be spared for more years of blessing and usefulness. Many thanks for your kindness to me.'" My birthday was on March 23, and this was written very shortly before. It was like him to think of his friends up to the last day of his life. As I entered my seventy-eighth year he entered on an eternity of years of unending joy.—T. J. Gore.

### THE CLOSING DAYS.

Bro. James Manning entered Miss Hill's private hospital on February 25, where he immediately underwent an operation which revealed conclusively that there was no hope of recovery. He gradually grew weaker. When his serious condition became known a large train of friends began to call on him that they might again see his face and hear his voice. He conversed freely, but never more freely than when he spoke of the mercy and grace of God. His heart was

full of gratitude. When excessive weakness was overcoming him, he began to sigh for rest. He was not kept waiting long; for on March 23—only four weeks from the time he entered the hospital,—he fell asleep, "safe in the arms of Jesus."

There remain to mourn the loss of this good man a large circle of friends and relatives, but chief amongst them are our Sister Mrs. Manning, who with true Christian heroism has borne this sad shock; also Bro. W. J. Manning, well known and highly esteemed by the brotherhood, and Mrs. Cherry and Miss Eva Manning. To them we extend tenderest sympathy, and pray that the homegoing of one so dear to them and to us may cause home to seem nearer at hand.



James Manning.

The funeral took place on March 24, and was conducted by Bro. T. J. Gore. A short service was held at the late residence in Torrensville, in which various brethren took part. From thence proceeded the funeral procession to West Terrace Cemetery, where a vast throng of sympathizing friends awaited its arrival. The singing of the hymn "My God, my Father, while I stray," by the Mile End choir, again reminded those present of the Christlike submission of him whom God had just taken.

Services were read at the grave by Bro. Gore, the I.O.R. chaplain, and Bro. Thomas on behalf of the Orange Lodge. Brief utterances were made by Bro. Thomas, Pittman (Conference President), and Gore, all of whom spoke in terms of highest appreciation of the life and work of our brother. Bro. Wiltshire and Paternoster engaged in prayer. The hymn, "Sleep on, beloved," was sung, and after Bro. Gore pronounced the Benediction we withdrew from the graveside of one of South Australia's strong men of God.

### MEMORIAL SERVICE.

The church building at Mile End was crowded on Sunday night, March 26, when a tribute was paid to the memory of Bro. Manning. The gathering was most representative, plainly indicating the wide range of our beloved elder's influence. Bro. Manning's favorite hymns were sung, amongst which were, "In the Cross of Christ I Glory," and "Jesus, keep me near the Cross."

In a few well chosen words Bro. Wm. Matthews, who has been a co-worker for over thirty years, spoke of the valuable services crowded into the life of him who had been taken. The services in the municipality as well as in the church were briefly reviewed, and commended as the worthy exercises of a God-controlled man.

Bro. Wiltshire said that his text was given him by Bro. Manning during the latter's illness: 1 Cor. 3: 11. He claimed the application of these words, "I am not looking about for the Foundation, that I found long ago." Truly it was at the base of his life and character, and although he saw many phases of life change during his fifty years as a Christian, he saw no need to change the Foundation of his hope. He never outgrew "Christ and him crucified." Upon this foundation he built for time and eternity. He took heed how he built thereupon. He laid every course and layer to the line. He handled God's Word, every opportunity of doing good, the souls of men, as gold, silver and precious stones. Consequently his work will stand the final test, and he shall receive a great reward. Having been a soul-winner, he shall receive a "crown of rejoicing." Having been a good soldier of Christ, he shall receive a "crown of righteousness." Having been a spiritual athlete, for his spirit has been very active for God, he will obtain an "incorruptible crown" that fadeeth not. But if we rightly interpret his life, we confess we think his greatest reward will consist in the joy of casting all at the feet of the Lord whom he adored.—J.W.

W. M. Green, of Adelaide, in the course of an article of appreciation, refers to our brother as "an enlightened and enlightening teacher of the church; an informative and thought-provoking preacher of the glad tidings; a man who accepted the 'it is written' as final. A man who responded to the claims of outside life, and gave himself up heartily to municipal work; a front-rank man in temperance propaganda; a business man, known for his integrity, valued for his judgment. His personal qualities won for him added admiration. Charitable in judgment, wise in counsel, steadfast in friendship, cheerful in temperament, courageous in suffering, sober-minded, but with a saying-sense of humor. In the heart of his friends he will live until they, too, answer the final call."

"Now is Christ risen from the dead, and become the first-fruits of them that slept."

# A Model Sunday School.

Jan. E. Thomas.

The Departmental Sunday School is of recent development. It represents the attempt of those who have carefully studied the child and its development to adapt the teaching and methods of Sunday School work to the various ages and requirements of the child life. There are some who are by nature so conservative in their ideas that they condemn these progressive methods of idealistic experts as being too mechanical and experimental. Others feel that their schools are so small and teachers so few that it would be impossible for them to adopt any of these modern innovations. There are still others who think that because they have not the equipment to put all the departments and improvements of a large organised school into operation, it is no use trying at all to organise. To all such we can recommend either a personal visit to the school at Moonta Mines or some such school, or a careful study of the literature published that tells of their methods. It was a very happy idea that led the Committee of the Northern Conference to arrange with M. H. Lippson Hancock, the general superintendent of this famous school, for the delegates and visitors to be shown over the buildings and have the methods of work explained carefully to them by the staff of the school. We are quite sure that even to the most conservative and unsympathetic visitor there came some inspiration that will lead to an attempted advance in the school to which he belongs. It will be impossible to elaborately describe all the departments of work, but a brief account emphasising points that appealed particularly to the writer may be of interest.

We were met at the entrance by the new scholars and visitors' committee, which consists of ten gentlemen. The welcome we received was enough to commend such a committee, even if it were smaller, to any school. In the unavoidable absence of the General Superintendent, which we all regretted, we were heartily welcomed by Mr. W. H. Hayes, and one of the assistant superintendents, Mr. W. R. Penhall. The party then divided, and was conducted in groups around the various departments of the school, which we will follow in order.

*The Cradle Roll.*—This was one of the first departments started in 1908. Since its inception 229 babies have been enrolled. These are visited by a faithful committee, consisting of six ladies, and upon each birthday the children are posted a greeting card. This, of course, pleases the mothers more than the children at first, and is the sure way to the parents' hearts. A school with a good cradle roll will have a good mothers' meeting—and good Home Department, if workers follow up the good done. When these children become three years old they are sent to the school.

*The Little Beginners* aged three to four years is the first department to which

the children come. They are seated on little chairs or on a nice carpet that makes a most comfortable seat for them. The children are taught some of Carey Bonner's simple child songs. The superintendent, Mr. Hollands, is one of the older gentlemen, but evidently an enthusiast. It was a pleasing feature to see how many men are willing to give their time and ability to teaching the young. Too often we imagine this is simply women's work—and we leave the faithful women to do it all. The men of Moonta Mines are consecrated enough to help the noble women, and many of them are leaders of departments. The teaching in this department is naturally very simple, and is largely aided by sand trays, toy animals, and pictures. There is also a splendid method called stick laying, by which the little tots are able to make pictures of roads, houses, and other almost unrecognisable yet interesting things to illustrate the lesson story. There are thirteen workers in this little department of 46 scholars.

From here the scholars go into

*The Kindergarten Department*—in which they stay from the period of four to six years. This consists of 49 scholars and 18 officers and teachers, presided over by Mr. W. R. Penhall. This gentleman is a wonderful enthusiast, possessing the *solidity* and earnestness of an Australian, combined with the vision and progressiveness of an American. The children sit in one circle during the lesson story, with a sand tray in the middle. They then divide the class, and march to the four corners of the room to the accompaniment of music from the piano, and either draw upon blackboards or give upon sand trays their impressions of the lesson. Some of those shown were very creditable indeed. This room was nicely lighted and the windows were prettily decorated by one of the former teachers. It is pleasing to see that the aesthetic in the child is studied more in these schools. Doubtless they will evolve a better idea of church architecture than was possessed in earlier days and even now by many in our fair land. It is very contradictory to ask children to thank God for "all things fair and beautiful" if we persist in retaining as their class room some of the relics of antiquated buildings that are unworthy of such a cause.

The next department is

*The Primary*, from 6 to 9 years. This part of the school has grown so much under the superintendent, Mr. Rule, that they have had to enlarge the room. It is now a very fine, well equipped airy place. There are 24 teachers and officers and 71 scholars in this department. The scholars are taught the Bible stories, and then record their impressions. Some of the written work showed a vivid imagination, and good grasp of the lesson. 10 minutes are allowed for the lesson story, and 10 minutes for the impression or written work of the scholars. It

seemed very encouraging to those of us who experience the painful process of begging for teachers to see how many are on the staff. We further learned that each department has a weeknight service for prayer and study of the lesson. What a lot of joy and sunshine some folks are missing who could be teaching, but because of some tired or indifferent feeling are missing the blessing.

The Junior Department, which is the next grade, consists of children from 9 to 11, is not so large numerically as some, but they have 23 teachers and workers for 38 scholars. What a fortunate superintendent Mr. Sampson is. I used to hear that this school was over organised, but as I learned that every worker had some work to do and did it, my doubts were dispelled. This department, like others, has its own musical instrument, and is well furnished. It is in this department that the Bible is used for the first time in the course, and the scholars learn therefrom its simple truths.

*The Advanced Junior* is a new department, and a most practical and estimable one. The scholars are provided with desks, and they write in books that are taken home by them for study and preparing outline of the lesson. The scholars are studying under their superintendent, Mr. E. J. Trennery, a system of Bible outline called the "Rainbow" system, which deals with the Bible in periods, something like the system in Meuninger's "Training for Service." It is a splendid ground work for the intelligent understanding of the Word of God, and appeals to our idea of how the Bible should be taught. The General Superintendent, Mr. Hancock, is bringing out a book on this department, and system of study which will be of interest to any seeking further information.

We were much interested in the Intermediate and Senior Departments. The Hon. John Verran is a regular teacher in the Senior Department. We were especially impressed with a splendid system for retaining young men who have gone through the Intermediate School. This is a point of leakage in our schools, and care is always necessary at this age. The Young Men's Department, consisting of those from 17 to 20, is engaged in a systematic study of the Bible. They have photos, and maps illustrating the life of Christ, and study the geography as well as the narrative of the Bible. They fill in maps, and some are engaged in making a splendid relief map in plaster of Paris, showing the travels of Jesus. For 18 months these young men study in the harmony of the Gospels the life of Christ. They then study the life of Paul. It is the finest class for intelligent study of the Bible I have ever seen. It shows clearly that the Word of God is sufficient to hold our young men if taught intelligently. There are also Ladies' and Men's Bible Classes conducted in the most helpful way. One thing that impressed me was that there is no discussion allowed. This is commendable to my mind, for they are Bible Classes and not debating societies. Questions are always in

Continued on page 227.

## Reports from the Field.

### Tasmania.

**LAUNCESTON.**—March 26, meetings good, especially at night. Bro. Day made a most earnest appeal, when he had the pleasure of taking the confession of a young lady. At the afternoon, on behalf of the church, he received into fellowship three ladies who had been baptised on the previous Wednesday night. The members proved most enthusiastically by the hall; that Bro. Day should continue the work here for another twelve months' engagement. God grant that many souls may be won for Christ by his labors. A number of our members are laid aside by sickness. —D. Dowle, Mar. 29.

### Queensland.

**BRISBANE.**—Last Lord's day A. C. Rankine presided, and J. Swan exhorted. Bro. and Sister Pegg, who are on their way to Labrador in the steamer at Zilmerer, worshipped with us. Bro. Rankine preached the gospel. Bro. and Sister Mitchell, of Melbourne, arrived by boat during the afternoon, and attended the gospel meeting.—H.C.S.

**TOOWOOMBA.**—We had Bro. and Sister Pratt (Rosedale) with us last Lord's day. Owing to the illness of Bro. Davis, Bro. Pratt came to take charge of our Bible School anniversary meetings. On Sunday our three schools met in the central for the distribution of prizes. Bro. Little occupied the chair, and Bro. Pratt gave away the prizes. Items were given by members of the three schools. In the evening the children took part in the meeting. Bro. Pratt chose as his subject, "The Young Man Abshalom." Sister Pratt sang a solo which was appreciated. About 120 were present at both these meetings. On Monday evening the children, parents and friends assembled in the central for a public tea. About 145 sat down to the tea, which was followed by a children's demonstration at 2:15; every item passed off without a hitch; over 100 present. The children did their parts splendidly, reflecting great credit on those who trained them as well as upon themselves. Tonight we are repeating the demonstration at Harlaxton. The Bible School workers here are very grateful to Bro. and Sister Pratt for coming to our assistance in the anniversary.—Reg. Chapman, Mar. 29.

### West Australia.

**FREMANTLE.**—Lord's day evening, March 19, at the close of an elderly lady's address, there were ten confessions of sin, and a young lady and another Chinese Mission scholar. A married man and our first Chinese convert were baptised. We had another baptismal service the following Wednesday evening, when the elderly lady who confessed Jesus the previous Sunday evening was baptised.—E. G. Warren, Mar. 19.

**KALGOORLIE.**—We held our annual business meeting on March 16. The secretary's report showed the past year as one of the most successful for some time. Admissions (independent of transfers by letter) were 2 by faith and baptism, 4 by restoration, 1 formerly immersed. We commenced the year with a membership of 52, and ended with 62. Treasurer's report showed the church to be in a sound financial position, £257 5/6 having been raised for all sources. The church decided to ask the Home Mission Committee to station Bro. Marsden again at Kalgoorlie for a further twelve months. Bro. Bucks, Bookkeeper (Secretary), Garland, Main, and J. Mahoney (treasurer) were elected as church officers. Sunday, March 19, Bro. Arnold, from Manjimabo, presided. Bro. Marsden exhorted.—G.T.H., Mar. 30.

### New Zealand.

**CHRISTCHURCH.**—On the morning of March 5, Bro. Goldie drew a strong comparison between Judas and Peter as types of sinners. At night there was a strong sermon on "The Mod-

ern Cornelius." Last Sunday morning we had the pleasure of hearing Mr. J. Meison, of the Terrace Methodists, preach on Acts 1: 8. At night the theme was "A Personal Gospel," giving light, power and life. Bro. H. Crowe spoke on Wednesday on "Unholiness." At a decision day rally at the St. Alban's Bible School last Sunday several children confessed their belief in Jesus.—P.S.N., Mar. 18.

**WELLINGTON SOUTH.**—Our quarterly church business meeting was held last night. The attendance was good. The business transacted was as follows: Promise to Home Mission work for next year, £25. Delegates elected for Middle District Conference, to be held at Vivian-st. at Easter, Bro. Campbell, Vickery, Callan and Phillips. Delegates for the Dominion Conference, to be held in our chapel on the Tuesday and Wednesday following the Easter Holidays, Bro. Phillips, Callan, Vickery, and Campbell. Reports from the secretaries of the Bible School, Senior and Junior Endeavor Societies, Young Men's Club, and the Sisters' Sewing Circle showed that much interest is being taken in their respective work. A hearty vote of thanks was given to the sisters of the church who assisted so materially in setting the finances of the church in such a satisfactory condition. Special praise was also given to the choir for its valuable assistance to the Gospel services.—A.L., Mar. 22.

**HOME VALLEY.**—After finishing his engagement with the Northern Union, Bro. Oram spent about three weeks with the church here. Bro. Oram spoke twice on Sunday, and also held a five days' mission. The Sunday meetings were large. The weeknight meetings were fair, though the weather conditions were somewhat against us. Four were added to the church as a direct result of the mission. On the Tuesday of the last week of Bro. Oram's stay with us, we held our anniversary meeting, which was followed by a record gathering. An enjoyable programme of vocal and instrumental music was submitted. During the evening Bro. Oram was presented with a letter signed by the brethren, expressing regret at his departure, and wishing him and Mrs. Oram "God-speed" in their future field of labor. He was also given a nice silver cruet stand. Through the invitation and help of Bro. Oram, the meeting house has been painted and lined, and a happy and dressing rooms added, greatly improving the appearance and convenience of the building.—Thomas A. R. Oakes.

**WANGANUI.**—At the annual business meeting of the church Bro. Downey's resignation was read and accepted, so for the present we have no evangelist, and are depending on the local brethren. Bro. Krueger, of Vivian-st., Wellington, has just had his holidays, and spent them in Wanganui. During his stay here we had the pleasure of hearing him preach and exhort on several occasions. His prayer meetings have been fairly well attended lately, and very happy and profitable ones have been given. Last Sunday evening Bro. Voyce took the platform; for next Sunday Bro. H. Siddall is planned.—L. A. Thetford, Mar. 24.

**DUNEDIN.**—106 at breaking of bread on 26th March, and 94 scholars present at Bible School. One restored at morning service. During past week S. G. Griffin has spoken at several open-air recruiting meetings.—L.U.S., March 29.

### South Australia.

**GLENELG.**—Our morning meetings have been rather smaller during the last few weeks owing to a great amount of sickness and removals from the district. Among the latter are our esteemed Deacon Revell and his wife, whom to know is to love and respect. We are sorry to lose them, and we know they are sorry to go. The evening meeting continues very good indeed. On Monday, 27th, Mrs. Pittman's Ladies' Class had a most enjoyable evening. The occasion was a visit from Mrs. Brown and a missionary from China,

Mrs. Powell, who gave an instructive talk and exhibited some beautiful work. There was a large attendance of ladies.—Chris. Ferris, April 2.

**GROFES-WE.**—We had a splendid evening on Tuesday last, when Mr. Edward Reeves, the well known abolitionist, gave a patriotic recital. Mr. Harold Gard and Misses Stella Uron, Robertson and Maguire assisted with excellent musical items. Over £10 was cleared for the Red Cross Funds. To-day we had very fine meetings. Bro. Thomas spoke morning and evening. The evening service was a memorial service for Bro. James Manning. There was a large attendance. T. J. Gore and the Hon. W. Morrow assisted in the service. Bro. Thomas spoke in the strong faith, the devoted service, and the unflinching hope of our departed brother. The choir rendered two beautiful anthems, "Able with me," and "Across the Bar." One young lady confessed Christ at the close of the service.

**MURRAY BRIDGE.**—Good meetings to-day. Bro. H. Heyer, of the Signal Section, was home for the day, and presided at the morning meeting. During the past two months we have attended with a weekly intercessory prayer meeting. It has not been all attention as we had hoped. The Presbyterians join us this month, and we are hoping for better attendances.—J. L. April 2.

**BALAKLAVA.**—On March 26, Bro. Whiting presided at our meeting for worship. Bro. Taylor exhorted. Decision day was observed in the Bible School, when two girls confessed Christ as their Saviour. Bro. W. Harris, from Port Adelaide, preached at night, when a lad from the Sunday School made the good confession. April 2, Bro. D. Hey presided at the Lord's table, and Bro. G. Bridgman gave a very helpful exhortation on "The Church's Mission." To-night Bro. Tuck presided to a fair congregation. Bro. Taylor has decided not to accept re-engagement with the church, and will close his ministry here at the end of May.—P.H.R., April 2.

**QUEENSTOWN.**—Wednesday, March 22, A. G. Saunders, from Semaphore, was present at the mid-week service, and gave a helpful and inspiring address. Sunday, March 26, good meetings all day. Bro. A. Crin exhorted in the morning. Bro. Brooker addressed a good audience at night. Sunday, April 2, Q.P.M., Mr. A. Keeling, a visiting speaker, gave a helpful talk to the young people. Worship, good attendance. Bro. A. Crin presided. Bro. Hawkes delivered a splendid exhortation on the morning lesson. In the afternoon several members of the church attended the funeral of our aged Bro. Matthews, who passed away on Saturday, April 1. Evening, fair attendance. Bro. Brooker preached a powerful sermon.—D.L.W., April 2.

**MILE END.**—Before re-opening Dorcas work for the new year, on Wednesday, March 29, a pleasant and interesting afternoon was spent at Mile End church by delegates from sister churches, and members of our own church and Dorcas. Mrs. Wiltshire, president of Dorcas, presided. A favorable report was given by Mrs. Hart, secretary, and treasurer's report, Mrs. Riches, and a programme was presented as follows:—Orator selection, Mrs. Morris; recitation, Mrs. Burt; hymn; song, Miss Sheffield; vocal solo, Mrs. and Miss Hart, followed by an encouraging address by Mr. Wiltshire. Afternoon tea was served.—Mrs. W. H. Hart.

**MOONTA.**—Inclement weather interfered with attendance at meetings on Lord's day, March 26. At worship, Bro. L. E. Allan's exhortation was thoughtful and forceful. At night he delivered a fine address on "The Clutching Hand." On Monday evening the C.E. Society held their quarterly meeting and social. Bro. Allan presided. Reports of the various committees showed good progress. During the evening presentations were also two of the church members, who were also C.E. members and teachers in the Bible School.—Misses Croxson and E. Glyn, who are leaving the district. They will be very missed. The departing guests were the recipients of a beautiful silver teapot each. On Wednesday, in the chapel, a pretty wedding was celebrated, the contracted parties being Miss Mary Croxson, of Moonta

Mines, and Mr. E. V. Hollams, of Windour. A large gathering witnessed the ceremony, which was performed by Bro. J. E. Allan. Splendid gathering around the Lord's table to-day. Bro. Allan exhorted. Our Bible School is steadily increasing; three new scholars to-day. At the gospel service about 300 gathered in to hear Bro. Allan, who has started a series of addresses on "The Old, Old Story"—H. Nancarrow, April 2.

**PROSPECT**—Last Sunday night four who had confessed their faith in Christ were baptised, and today were received into fellowship. The work is making satisfactory progress, the past quarter being the best financially in the history of the church. All are united in prayer for our mission, which will commence June 11, W. C. Brooker being the missionary. We hope to have the H.M. tent. Bro. Reynolds presided. In the evening Bro. Paterson gave a stirring address to a large congregation, his subject being, "Signs Accompanying the Going Away of Jesus."—April 2.

**New South Wales.**

**NORTH SYDNEY**—Good meetings last Sunday. Bro. Clydesdale addressed the church in the morning, and Bro. Payne spoke to a good audience at the gospel service. On Wednesday a farewell social was given to wish God-speed to two of the brethren, Bro. Roberts and Bro. Garrett, who are at present serving their country and in camp. The two brethren were the happy recipients of suitable gifts, and a happy evening was spent together.—March 31.

**TAREE**—It is our sorrowful duty to have to report the death of Sister A. Chapman, of Timonee, who passed peacefully away the end of last week, after an illness extending over three months. Bro. Marler conducted the funeral service, and also conducted a memorial service last Sunday night at Timonee, a large number being present. During the last few weeks Bro. Marler and Edwards have been conducting the several meetings in the district, and on Sunday week we had the pleasure of welcoming one more into the family of God, who had been baptised the same morning.—T.T.M., Mar. 29.

**ENMORE**—Our regular meetings were held on the Lord's day, March 26. Bro. Rush, from Marrickville, addressed the church at the morning meeting. The Bible School held a special song practice for our Bible School anniversary. Bro. Blingworth conducted the gospel meeting, and had the pleasure of receiving the confession of a man whose wife was baptised lately. Lord's day, April 2, was our Bible School anniversary. The meetings throughout the day were well attended. Bro. Kingsbury presided over the morning meeting, and Bro. Blingworth addressed the church. We had 24 visitors, Sister Mrs. Chussen, from Queensland. The celebration of the anniversary in the afternoon by the Bible School gave gratifying evidence of the good work in the past year of the teachers and scholars. A fine congregation gathered to the evening meeting. The special Bible School chorus and orchestra, under the baton of Bro. Heaton, rendered several items throughout the service. Bro. Blingworth had the pleasure of receiving the confession of eight of our Bible School scholars. At the close of the service the ordinance of believer's baptism was observed.

**ERSKINEVILLE**—We were cheered by the presence of Bro. and Sister Forscutt yesterday morning. Bro. Forscutt gave a helpful address. Four new scholars at school in the afternoon. Good meeting at night, when three of the scholars confessed Christ. Owing to the tendency to removals in this thickly populated centre, our membership now comes from 20 different suburbs.—J. Bond.

**LIAMSVILLE**—Meetings only fair on the 2nd, when Bro. St. John, of Auburn, addressed the church. We are indebted to Bro. Aycall for his services during Bro. Gordon's vacation. Bro. Gordon will resume on the 6th. Great difficulty is experienced in obtaining teachers for the school.

**AUBURN**—Meetings are progressing slowly. Bro. Breach, from Lidscombe, gave us a helpful

exhortation, which was very much appreciated by the brethren. The Sunday School is growing steadily, and we hope with God's help to reap the harvest shortly. Bro. Morton gave the gospel address which was enjoyed by all.

**HORNSBY**—The writer presided. Bro. Linley Gordon exhorted on "The Liberty of Jesus" in the morning, and at night his address was "Spiritual Unity." Good attendances at each service, and the addresses were listened to with rapt attention. We are preparing for our church anniversary in June.—Thos. E. Rofe.

**CHATSWOOD**—Splendid meeting on Sunday morning. Among our visitors was Sister Nelson, from Brisbane. Bro. Chappell delivered a very helpful address. We had a very happy meeting at night. After the service two decided to obey the Lord in baptism. They will confess Christ and be baptised on Wednesday night. It was with gladness we welcomed Bro. Goldfarb's resignation as superintendent of the Bible school. He has rendered valuable service in this department for 18 months. Bro. Carey Loyal has been appointed Bible School secretary.—Thos. Bagley, April 3.

**CITY TEMPLE**—Good meetings to-day. Bro. Harward, back from his annual holidays, preached at both services. Splendid address in the morning on the New Testament lesson. At night Bro. Harward commenced a series of doctrinal addresses. First topic, "In the beginning, God." Amongst visitors present at the morning service were Sister Barrett and Bro. Harold Barrett, from Moreland, Vic, and Bro. Chappell, New Hebrides. We are indebted to Bro. Gale, C. Hall, and the soldier brethren for platform supply on Lord's days, and Bro. Fox and Potter for addresses at mid-week services during Bro. Harward's absence.—J. C.

**MARRICKVILLE**—Good meetings to-day. Bro. Cecil Hall presided this morning, when we had the joy of receiving into fellowship Sister Mrs. Sherwood, from Emmore. Good address from Bro. Rush on "Take away the battlements, for they are not of the Lord." To-night we had the pleasure of a visit from Bro. A. B. Chappell, of the New Hebrides. He gave us a splendid address on "Life," which was much appreciated.—J.T.T., April 2.

**PETERSHAM**—We had splendid services morning and evening. Bro. Arnott gave an address from "Go ye into all the world and preach the gospel." It was a very spirited exhortation. Bro. Arnott received into fellowship Sister Mrs. Michau, Miss Michau, Bro. and Sister Rofley, from Balmain. In the evening service Bro. Arnott gave a gospel address on "The Bible our Guide." We had a beautiful anthem from the choir.—A.G.T.

**Victoria.**

**MORELAND**—Sunday, March 26, good gathering at the breaking of bread. Bro. Hubert Edwards' exhortation was very thoughtful. The Adult Bible Class had an interesting talk from Bro. Geo. Black. Fair attendance at the gospel service. Bro. W. Strongman was the preacher, his subject being "The Three Crosses." To-day's meetings were very fair. At the morning service Bro. Gibbins gave an earnest exhortation. At the Adult Bible Class the subject, "The Sermon on the Mount Applicable To-day," was warmly discussed. Splendid address at the gospel service by Bro. Reg. Emms. For a short time our evangelist, Bro. W. L. Ewers, has been away on a holiday.—V.C.K., April 2.

**CARLTON (Chinese)**—We are exceedingly glad to report that a promising young man, formerly a member of the Church of England, learned the way of the Lord more perfectly, and was baptised last Sunday; also that another young man came forward and confessed Christ as his Lord before him, Bro. Jane preaching.—Frank Wong, April 3.

**FITZROY**—March 26, fine meetings all day. Bro. McCallum exhorted at the breaking of bread, and gave a good gospel address at night. April 2, splendid meeting. Our brother exhorted in the

morning, when we had the pleasure of receiving one young sister into fellowship, who was baptised last Lord's day at the gospel meeting. Our brother spoke on "The Old Way," when one sister responded to the invitation. We were pleased to receive a visit from Bro. Emms at our Bible School and teachers' meeting, and we thank him for his kindly words. Our work in all departments is improving.—G.E.

**SURRY HILLS**—A splendid meeting this morning, when we were pleased to receive into fellowship by letter Bro. and Sister Donaldson and family, from Brunswick. Mrs. A. Haddon, who is now living in the district, was also present. Pleased to have Bro. G. Murray, who held the office of church secretary and Sunday School superintendent prior to emigrating. He was with us all day, giving the members the opportunity of addressing him farewell. He leaves for the front on Tuesday. At the close of the evening service a suitable hymn and prayer was given on his behalf. The Ladies' Guild are doing splendid work. The electric light is being installed as a gift from them. They now propose to build a new school-room, a sister having kindly loaned them \$5000 on of interest. We are sure that the work will be greatly blessed and prosper in this district.—W.P.L., April 2.

**HORSHAM CIRCUIT**—Good attendances at meetings yesterday, and three confessions at Haven—two married ladies and one lad.—J.R.C.

**NORTH MELBOURNE**—At the close of Bro. McCracken's address last evening a young man made the good confession. Our Bible Class had a very enjoyable picnic at Blackburn on Saturday last. A Physical Culture Class is being started this week by our young men, which we hope may be the means of bringing strangers to our meetings.—W.B., April 3.

**PRAHRAN**—Among others received into our membership since last report we were pleased to welcome Sister Mrs. Griffin and Bro. L. Griffin, from Geelong. On March 22 Bro. and Sister Gordon invited all the members of the church to a social, which proved to be a very enjoyable and successful evening. Bro. Gordon brought forward some very important suggestions; one being that we procure the new Town Hall for our gospel meetings for the month of May. This hall has just been completed, and will seat 1500 people. The suggestion met with the unanimous approval of the members. We have been successful in getting the hall, and preparations to make these meetings successful are proceeding. It is a big move, and we are looking for great results. The prospects of the church never looked brighter.—A.E.M.

**ASCOT VALE**—Bro. R. W. Payne has been appointed as an officer of the church, caused by the resignation of Bro. S. J. Southgate, who has removed to Maryborough. Good meetings on Lord's days have prevailed since last report. Mid-week services have been fairly well attended. A welcome home tendered to Bro. Frank Mason (who has just returned from the seat of war for a brief period) passed off very successfully. An American evening under the auspices of the Young Ladies' Society proved a financial success and deservedly so, on account of effort put forth. No visible results to report, but our preacher and his estimable wife are doing a good work in our midst. Bro. Reg. Emms visited the school on March 25, and spoke to the teachers on the Graded Lessons, etc., and it has been decided to convene a special meeting on April 17, to consider this and other matters brought forward by the Bible School Organiser. 25th anniversary services are to be held on Lord's day, May 28, and the Tuesday following. Past members are particularly requested to keep these dates free, and attend these meetings.—J.Y.P., April 3.

**WEDDERBURN**—Harvest thanksgiving services were held on Sunday, March 13. Splendid services all day. The church was beautifully decorated. Bro. Treble exhorted in the morning, and Bro. Hutson preached at night. The gifts of grain, fruit and vegetables were sold by auction on Monday night, which, together with the Sunday

Continued on page 228.

## Foreign Missions.

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

### Unsolicited Testimony.

How often the missionary is taken to task for his methods of work and the life he lives! The commercial man who visits him, or the soldier or sailor returning home, has very little of an encouraging nature to say of his work.

There was sent us recently by one of our country preachers a cutting from a paper containing the views of a military officer who was sent to do administrative duties in the Bismark Archipelago. His unsolicited testimony to the work of missions and the work of the missionary, written as a soldier would write, is interesting.

The article is headed, "The Missionary Man—His Good Work Amongst Kanakas," and is as follows:—

I have seen a good deal of the natives in certain parts of the Pacific Islands during the last year. I also understand something of the African nigger. In the attempt to force our religion, our civilisation upon the dark-skinned man very many men have failed. But I find, after careful observation, that the great majority of the missionaries who are to-day working amongst the Melanes and Papuans have thoroughly grasped the idea that they are more than Bible preachers preaching to the heathen. The mission people hereabouts have undoubtedly been the means of showing these stone age and stone club people that there is something better in life than killing and perhaps devouring one another.

In many villages, which have come under the control of the Missions, abortion, sexual lunacy, inbreeding and very many hideous customs have ceased. Some of the people already have their feet upon the first rung of the ladder of light. True, they are as yet only a few, but still all things have a beginning. Generally speaking, the natives look up to and respect the Missionary man. They care for him perhaps more than most people are aware of.

At present we cannot say who will hold these islands after the big hash amongst the nations has finished. We can only hope that whatever government comes into power here, they will uphold and help in the great work the Mission people have accomplished amongst tribes well worth saving from destruction and extermination. It is their solemn duty to do so.

The work done by the Missionaries has greatly impressed me. For instance, in some villages one notices signs of sanitation. The houses are kept fairly clean and the ground round is swept. One does not see the woman sucking a small pig and her child at the same breast. The dead are not planted under the front door-step, and the inhabitants are free from dreadful sores. Where once they fought one another, all is now peace and quietness. The villagers have confidence in one another and wholesale murder has died out.

Now who is responsible for all this? Was it the late Government, with its armed constabulary? I rather think not. I rather think the missionary, the man whom I have often muttered "strange oaths" against, had quite a deal to do with it. And now I must tell you something more. The native population of these islands should not be left without the Missionary. They must have him, and they need more of him. But they must be men of the right stamp; solid, good natured men, not so young perhaps, not the man we generally associate with having received that mysterious "Call," but plain, best of God-fearing fellows, who "take" readily enough with their fellow men. Not long-faced individuals who would make religion a scare and a burden, but just men.

I do not wish it thought that the majority of the tribes have come under the saving influence of the missionary man. They have not. Inland, and at some points along the coast, the natives are as wild as ever. "Mission work," on one old man with 20 years experience told me, "is so slow," but, he said with intonation in his voice, very like grim determination, "it is very sure. We will con-

time in spite of all." One could not help admiring this grand old chap. He had a face like the late General Booth, and one called him "Father" after a few minutes' conversation. Some of you will know the stamp of man I mean. He'd bury a man well, or preach a soldier's sermon. There was something in the voice of him, something in the look of him, which arrested one at once. He is beloved by all. He is a leader. He is the right kind of missionary.—W.M.B.O.

### In Poona.

Miss Cameron, writing from Poona, where she is busy learning the language, tells of opportunities which come to her to do a little work among the soldiers. Her letter says: "I was pleased to hear that a new worker was on his way out, and hope he will be a great blessing to the work. That makes three from South Australia. I have not heard from Miss Toke lately, although we keep up a regular correspondence. She is in the Central Province.

I go to Miss Ligertwood's school for an hour each day now, to hear the children at their lessons, and in this way hope to get used to different voices. To-day I arranged to meet an old Ayah each day, or rather evening, to talk for an hour with her while she takes the baby out. She comes here each Sunday to the servants' meeting. It will be a great help to converse with her, and she seemed very happy at the suggestion. I have my school from 7.30 a.m. to 8.30; Pandit from 11 to 1 p.m.; Miss Ligertwood's 2 to 3 p.m. and the Ayah from 5.30 to 6.30. This, with my study, fills the day up.

I do not study much in the evenings after tea, which is at 7 p.m., but usually go into the men's meeting with Mrs. Dannelferd. There are here many opportunities for helping the men who care to converse with me, especially the lads—some have not spoken to a woman for over a year, and when you remember that in Poona the soldier is anything but a hero, and here they have no home life except what this place offers, you will understand when I say that according to Mrs. Dannelferd's desire, I regard it as almost a duty to go to their meetings. I do try to help them feel a little of the friendliness which God has put in my heart for these who, sad to say, are more eager to give their lives as a sacrifice for their country than accept the sacrifice which was made for them. He that is it may, "Jesus bids us shine," and we can only trust the words they hear will tell at last. They do not stay long here. Some have to go, and are killed; others have come back, to return just as soon as they are well enough—it is strange the little value they, on the whole, seem to place on life."

## FEDERAL FOREIGN MISSION COMMITTEE.

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

## Correspondence.

### NATIVE MARRIAGES ON OHA.

St. Arnaud, March 20, 1916.

To the Editor, "Australian Christian."

Dear Bro.,—Having noticed in a letter of Bro. A. T. Waters, as published in your issue of March 19th, that two marriages, including one of a teacher who had been married (native fashion) for ten years, and had three children, had been celebrated, I, with others, would like information regarding the nature and purport of this "Christian" marriage. If it were merely a service to impress upon the minds of the natives the sacredness of the bond entered into by the couple ten years before, or something to obtain recognition of the union by the Government, then I feel sure that no one will find objection. But if on the other hand, the solemnising is based on the assumption that native marriage is no marriage at all, in the sight of God, and that all included within its scope are living in an unholty alliance, then I think that it is advisable that the brotherhood generally as well as the native Christians be informed on what grounds the position is maintained.

Is there any inference from Scripture? As cases recorded in the Bible, the taking unto oneself of a wife was a very simple process. Surely no one will doubt that the apostles recognised the validity of heathen marriages. He would be a bold man who would declare that the apostles required re-marriage, with religious rites, of their converts from heathenism. It must be conceded that the inclusion of a religious ceremony in Christian marriages has a post-apostolic origin. In fact, it was the general law of Europe till the year 1563 that a mere agreement to marry supplemented by cohabitation was enough to constitute marriage. In that year the Council of Trent made a religious ceremony practically a *sine qua non* for all Catholic countries. Upon the decrees of this council is founded the hateful *Ne Temere* decree, the character of which I had impressed on me recently by marriage, which is celebrated. One of the contracting parties had many Roman Catholic relatives and friends, who were not slow to impress upon her that the marriage was no marriage at all. Let us avoid anything of the nature of a *Ne Temere* decree among ourselves. It would not only invalidate heathen marriages, but also those in our own country which are celebrated by a Government registrar.

This letter is not written with any desire to criticize. Far be it from me to place a stumbling block in the way of our faithful missionaries, who are toiling amid many difficulties and dangers for our Lord and Master. My only desire is to see the cause move forward in harmony with the Scriptures. Probably an explanation by the Foreign Mission Committee or Bro. Waters himself will put the matter in a new light and remove the impression conveyed by his letter.

Yours fraternally,

L. Johnson

Bro. Paternoster, to whom we submitted the above letter, sends the following:—

Prospect, March 29, 1916.

Dear Bro. Main,—

Thanks for the opportunity of replying to Bro. Johnson's letter. I think I am safe in saying it is the teaching of the missionaries that native marriages are looked upon as bringing people into an unholty alliance. The fact is there is a hesitancy about the marriage relationship among the natives, and this marriage is doubtless due to a desire on the part of Bro. Waters to impress the solemnity of the marriage tie. The Committee would certainly not encourage the re-marriages of natives already married according to native custom.

As soon as time will allow Bro. Waters to reply we will be able to state more definitely the position on Oha.

Ira A. Paternoster,  
Sec., Fed. F.M. Committee.

## In the Religious World.

Dr. J. Q. A. Henry, the American evangelist, who visited New South Wales about five years since, but at that time had an affection of the throat, which prevented him from conducting large missions in the State, has now arranged to return to New South Wales, and expects to arrive in Sydney about the 1st of June next.

### The British Drink Bill.

In accordance with its practice, the United Kingdom Alliance has published a report on the national expenditure on strong drink in the past year. Compared with 1914, the increase is 10½ per cent. Last year the individual expenditure was £1/18/11. The Alliance attributes the increase to the extraordinary high war wages, the abnormal development of "shouting," and the unprecedented disturbance in normal family life, resulting in a deplorable increase in drinking among women.

### Myles Coverdale on Bible Study.

In the prologue to his Bible, issued in 1535, Myles Coverdale delivered himself of the following words of good counsel to Bible students:—"It shall greatly help you to understand Scripture if thou mark, not only what is spoken or written, but of whom, and unto whom, with what words, at what time, where, to what intent, with what circumstance, considering what goeth before and what followeth after. For there be some things which are done and written to the intent that we should do likewise; there be some things also which are written to the intent that we should eschew such like. Therefore, when thou readest Scripture, be wise and circumspect."—"The Christianian."

### No Sunday Work on Muntlons.

In a circular to munition manufacturers, Mr. Lloyd George has made the suggestion which is practically a command, that Sunday labor should be abolished in all "controlled" establishments. The Minister of Munitions points out that, in conjunction with the Home Office, he appointed a committee some time ago to study the effect upon production of munitions of war by continuous labor, involving Sunday work. He now suggests that all workers should receive one day of rest per week, preferably Sunday. This applies to all kinds of munition workers, men and women. "It is better," writes Mr. Lloyd George, "to work overtime during the week rather than have Sunday work."—"The Christianian."

### Why Some Graded Schools Fail.

Dr. Henry Frederick Cope is one of the most capable and racy writers on the Sunday School problem, and his works on "Efficiency in the Sunday School" rank among the best obtainable. In a chapter on why some graded schools fail, he is careful to make it clear that he is not questioning the principle of grading. He is simply inquiring why it is here and there the best system falls short of the best success. At the close of the chapter he summarizes thus:—Looking over the cases in general, one may say that when graded schools have failed, it has been for three reasons: they have not understood the full application of the principle of grading; they have relied too exclusively on the plan as a scheme or device, and they have sought the aim of scholarly attainment rather than that of personal life development; they have been dealing with Sunday School pupils as with learning mechanisms rather than as living, growing young folks.

### Theologian and Ex-Premier Honored.

Dr. Abraham Kuyper, the well-known theologian and ex-Premier of the Netherlands, has been greatly honored of late in the medallie history of Holland. At a festival in Amsterdam, in celebration of the Society for the Diffusion of a Knowledge of the Bible, a richly-decorated medal was struck in his honor. The pictures in metal represent the shepherds and the manger at Bethlehem, and the Magi presenting their gifts.

## A Model Sunday School.

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order, but the experience of the teacher, Mr. Hayes, is like that of others—discussion often wastes time to no great purpose. Mr. Archibald when here counsel of ridiculed and almost condemned the Adult Bible Class, but here at ease where this is a great factor in the school. There are always many who cannot teach, and despite Mr. Archibald's criticism, I trust we shall always have good Bible Classes at the head of our schools. Let all teach who can, but let those who cannot so help go to the Bible Class, and thus make a strong department of adults.

The Teacher Training Department is part of the school. It is conducted by an enthusiast in Mr. Sampson. It seeks in a business-like way to provide for to-morrow. The young are trained as much for the Lord's work as they are for secular teaching. This is as it should be. We must give close attention in these days, when scholars are so well taught, to helping our teachers in every way to be trained and fitted for their work. No expense is thought too great to help the teachers, and in this we have much to learn. I asked how these buildings were erected, and I was cleverly answered, "As we were able." Some people have the idea that there is unlimited wealth at Mounta Mines. Probably there is underground, but it does not belong to the Sunday School. These brave, consecrated workers have caught the vision of what it means to train the young. They believe it is worth while preparing them to be the church of to-morrow. They feel it is as well to spend money saving our young as reclaiming our old, and they have spent money wisely and well. It has not been an easy task, nor has any one individual financed this great school. All have been glad to do their part, and have done it willingly and ungrudgingly.

As they have been able, they have added to the splendid wooden structure that largely forms their class rooms, and have evolved a finely conceived school building. Every inch of room is used. This can be done in almost any case. The chief essential to this money, but a constant reminder of the value of child life, and the need of getting all the church to work studying the Word of God with the children.

The courteous and capable secretary, Mr. G. M. Spry, estimated that the school costs about £200 per year to conduct, and the funds are subscribed by the children and the church in a regular and systematic way.

Of course this school is peculiarly fortunate in being in a community in which all work together in the week, but this does not detract from the credit that must be given to the General Manager of the Mines, Mr. H. Lipson Hancock, for his work in the school and his fellow workers, both men and women, old and young, who comprise the 154 teachers and assistants working for the good of this great hive of industry. The number of scholars enrolled is 405, besides Cradle Roll and Home Department.

The closing exercises are led by the school orchestra, who assemble at the first bell, which is rung by the General Superintendent. The bell is electric, and reaches every room. All departments are thus under one directing head, and move punctually and quickly when the signal is given. In many of our schools that are departmental, the various sections have their own opening and closing exercises, but it is distinctly an advantage to have the whole of the teachers of the school gather for the united closing service. The teachers of the lower grades dismiss the young scholars, and then gather with the rest of the school. This assists in preserving the happy fellowship and splendid discipline of the school.

There is in the school an important emphasis of the idea of recognition. The class having all present, all with Bibles, and all gaining full marks for lessons, is called a star class. The top class is the possessor of a Union Jack till some other class takes it from them. Even the idea of putting up the number of new scholars and of attendances is very helpful in stimulating the scholars.

There is a splendid Home Department in the

school, consisting of parents who cannot come and old folks or invalid who cannot attend the school sessions. This department has its own superintendent and secretary, and a committee of more regular visitors who distribute literature and call to see if the lesson has been studied. All the members of this department are thus kept in touch with the school, and study the lessons each week with the scholars. They also co-operate prayerfully in any way they can for the good of the school.

There are no less than twelve standing committees, all of which find a scope of activity for any that have a mind to work. There is a Literary Society conducted by one committee, a social committee, a sports committee that superintends tennis, cricket and other clubs. There are all valuable adjuncts of the school, and show that the teachers aim to develop the social and physical side of the scholars. There is also a prayer and visitation committee, which is really the most important committee of the school. With so many schools there seems to be plenty of machinery, but they lack the spiritual force and driving power essential to the successful work of the school. We need to wait upon God continually for the strength and help we need in this supremely important work. We also need to do this supremely important work in the care for the scholars in our charge, both by praying for them and seeking to shepherd them when they are sick or irregular in attendance. This work is in the hands of a committee of 15. Surely every school would do well in having such a band of workers. We will find our reward in the results that will follow.

All the visitors were deeply impressed with the sincerity and beautiful spiritual tone of the noble band of workers who so kindly received us and so willingly and intelligently explained to us the working of the school.

Mr. Hayes told us that they labor to win the children for Christ. This, as Carey Bonner says, is the supreme aim of the Sunday School. We were informed that men who have willingly acted as doorkeepers in the school have been won for Christ through the influence of the lessons they have listened to while occupying their homely post. There is no fear of the church of to-morrow if we have workers who are caring for the Sunday School of to-day.

Daniel Webster once asked Thomas Jefferson, who was a Unitarian, "What is to be the salvation of this great nation?" and Jefferson said, "This nation is going to be saved, it saved at all, by teaching the children to love the Lord Jesus Christ."

We must not think any effort or expense too great that is helping to save our children for our nation, and for God, through Jesus Christ our Lord.

All that visited the Mounta Mines Methodist School at this time went away thankful to God for what they had seen, and determined to do more and better for the children and the Sunday school.

## Obituary.

WILLIAMS—Margaret Williams fell asleep in Jesus on January 27, 1916, after a tedious and painful illness, at the age of 65 years. Her membership with the church dates back 52 years, having been baptised into Christ on January 24, 1864, at the Mt. Clear chapel, near Ballarat, since which time she has lived a faithful Christian life, helping in the Sunday School work, regular in her attendance at the Lord's table, and liberal in support of the Lord's work. Her husband predeceased her about two years ago. There are no children living, her daughter dying some few years back. Her property is to be distributed between the Bible College and the Home and Foreign Missions. Her death leaves a gap in the Dawson church not easily filled. Her passing away was like the setting of the morning star which was not down behind the darkening West, but into away into the light of heaven—C. M., Ballarat.

MITCHELL—Sister Mrs. Mitchell, of the Preston church, passed away on March 23. Sister

Mitchell, who was 77 years of age, was baptised by Bro. Binney, about two weeks ago. Her faith never wavered, and she looked forward with joy and confidence to the call of her Lord. We laid her to rest in the Melbourne Cemetery on the 25th. Our prayers are for all who mourn.—C.S.

**KITCHING**—For a time we have been called upon to part with our Sister Mrs. Kitching, oldest daughter of our late esteemed Bro. W. H. Evans, who was for many years an elder in the church at Auckland, and formerly at the church in Thirmer-st., Cheltenham, England. Sister Kitching, familiarly known in Auckland as Jessie Evans, was baptised when a girl at Grosvenor-st. chapel, Manchester, by the late Matthew Wood Green, on September 16th, 1877. Coming to Auckland with her parents in 1883 she became identified with the brotherhood here, and continued in fellowship with them until her death, though for some years she lived with her husband and family at Karangahake, where there is no church. It was the privilege of the writer when laboring with the church here years ago to unite our brother and Sister Kitching, and a pleasure, on returning four years ago, to find them both faithful to the Lord. Though isolated, Sister Kitching had an influence on her neighbors, and by her quiet, consistent life, pointed them to Christ. During the last two years our sister was called upon to endure much suffering, but she bore it patiently and even cheerfully. Sister Kitching leaves a son who is a member of Dominion-road church, and a young daughter to mourn the loss of a good mother. Sister Kitching's body was brought to Auckland for burial, and a large gathering of brethren and friends showed the esteem in which she and her family were held. The writer, assisted by Bro. McCallum, conducted the funeral service on Christmas eve, and though it made a sad Christmas for the aged mother, Sister Evans, and the family, yet they sorrowed not without hope, for they knew that she was not dead, but only gone before. Our sister has left her sorrowing husband and children the legacy of a consistent Christian life, so that though dead she yet speaks to us. May the full comfort and consolation in this thought and in the faith in the risen and glorified Saviour—J. W. Greenwood, Auckland, N.Z.

**MEERES**—The church here has lost one more of its pioneer members, our esteemed Bro. Walter Meeres having passed to higher service. In public life our brother was many years a State school teacher, being headmaster of Cheltenham school. Very many have to thank him for the instruction given to them for life's battle. In church life Bro. Meeres used his talents in many directions, years ago at church secretary, speaking, presiding at the Lord's table, giving wise counsel as a deacon of the church. He filled all these positions in a gentlemanly and kindly way, giving his best to the work here. To the sorrowing family we extend our deepest sympathy, and we pray that we may all be the better for the life of our brother lived in our midst, and that it may prepare us to the higher service that he has gone to enjoy.—R. W. Tuck.

### From the Field.

Continued from page 225.

evening collection, amounted to nearly £8. The whole of this amount will be handed over to the Sick and Wounded Soldiers' Fund. Two more of our members have enlisted: Bro. Trouble and Hans, and several other young men from the church have gone into camp. Our stock of young men is now almost depleted. Bro. Hutson was laid aside for a week, and his place was well filled by Bro. Cook and Thompson. Our aged Sister Duckett is very ill at present. A breaking of bread service was held at her home on March 26, when eight of her daughters gathered from far and near and sat around the Lord's table. The church's sympathy goes to the husband and family. Sister McDonald, from Swan Hill, has been a regular attendant at the church for the past few weeks.

The Bible School children took up a special offering for the British and Foreign Bible Society, which amounted to £315. The J.C.E., under the able superintendency of Miss M. Duckett, is doing good service every Wednesday afternoon.—A.H. April 4.

**STAWELL**—A nice congregation assembled at the chapel on Thursday evening last to witness the young lady, who recently made a stand for Jesus, follow her Master through the waters of baptism, at the conclusion of Bro. Robbins' address. A new large-size, Morocco-bound pupil Bible, which has been generously subscribed for by members, was placed in position and read from for the first time at this service. It is a magnificent book, and one and all are to be commended for their action. This morning Bro. Robbins discoursed on "God's Vineyard" to a fair congregation, and his remarks were received with the utmost attention. In the evening our brother took as his subject, "Kadesh Barnea," a fair congregation. Bro. Robbins also beautifully rendered "When I survey the wondrous Cross" as a solo. We regret to hear that we are to lose our preacher, he having accepted a call to take up evangelistic work at Colac. Members will miss Bro. Robbins greatly, as he has helped many in various ways, as well as preaching eloquent sermons. It is understood that Bro. Lionel John, of Ararat, will continue the work here in Bro. Robbins' stead.—Arnold Sheppard, April 2.

**NORTH RICHMOND**—Last Lord's day, April 2, we held our Bible School anniversary, the chapel being well filled at each service. At the morning worship H. A. Procter presided, and extended the church's welcome to three new members by transfer, two from the church at Maryborough, and one from Preston. Bro. G. Moore gave the church a very helpful address, basing his remarks on Christ's words, "Ye are the salt of the earth." In the afternoon the children filled the specially erected gallery, and despite the heavy downpour of rain the parents and friends filled the remainder of the building. Mr. Aston, President of the Bible School Union of Victoria, gave the little ones an interesting and illustrated talk on "The Complete Armour of a Soldier of Christ." At the gospel service H. A. Procter preached to a crowded audience, his subject being, "The Child and its Rights," an exceedingly helpful and forceful address to parents and guardians of the young. The platform was occupied by the scholars, who rendered an anthem entitled, "Aide with Me," and led the other singing. These services are being continued on Wednesday, when the school will render a service of song entitled, "Singing Joy," and the annual prize distribution will be made. Our church secretary, H. E. Anderson, has responded to the call for king and country, and proceeds to camp during next week.—H. Tyler.

**CASTLEMAINE**—On Lord's day, March 26, we celebrated the Bible School anniversary by special services. We enjoyed the presence of Bro. S. H. Mudge, of South Yarra, and his messages were appreciated by all. The afternoon and evening services were held in the Mechanics' Hall, where a splendid crowd gathered to hear the special singing by the scholars, assisted by the leading orchestra of the town, and to listen to the message of Bro. Mudge. On Wednesday, 29th, the concert took place, and the Mechanics' was packed. The children acquitted themselves well, outside comment declaring it the best. We are assured of a good result, financially, which will help to this work in our midst. To-day was set aside for harvest thanksgiving, and many gifts were laid out to view. Bro. Clipstone addressed the church, and preached to the best audience we have had for years, at night, on the theme of "Harvest"—D.S., April 3.

**BRUNSWICK**—On Lord's day, March 25, we were favored with a visit from our old time member, Bro. Carl Peters, who presided. W. More exhorted and preached. On March 27, the C.E. Society held its annual business meeting, when Bro. Ernest Clarke was reappointed moderator. On April 2, a visit was paid us by another old time member, Bro. W. Dickens, who presided.

In the afternoon, the C.Y.P. Bible Class was addressed by one of its members, Mr. Edward Burrows, a soldier invalided home, who told of the wonderful experiences of Gallipoli. W. D. More exhorted and preached. Monthly collection taken up at night for benevolent purposes. One brother and two sisters received into fellowship at the night breaking of bread service. The following brother enlistments for the front have been made: Bro. Ernest Wakeling and Mr. W. Wakeling, sons of Bro. C. Wakeling; Bro. Thorold Sedgwick and Victor Webster, and Mr. Steve Nankervis, son of Mrs. Josiah Jenkin (late Mrs. Nankervis). The school is now practising hymns from "The Sunday School Hymnary" for the anniversary, under the leadership of our preacher, W. More.—W.T., April 2.

**MONTROSE**—Since last report our meetings have been keeping up well, helped by a good number of visiting brethren and sisters. Bro. Garnit is still with us, and visits Mt. Dandenong every Lord's day afternoon to try to work up a cause amongst the few brethren there. On March 26 we held our Sunday School anniversary. In the morning we had an excellent meeting, when Mr. F. Rogers, one of our Baptist brethren, from the city, gave an acceptable address from Acts 1: 11. In the afternoon a special children's service was held, when Mr. Rogers gave an excellent address to the children. Another feature of the service was the splendid singing by the children, arranged and conducted by Bro. Minahan. The anniversary services were continued on the Tuesday evening, when we had a crowded house to listen to an excellent programme by the children, which had been arranged by Misses Nellie and Prissy Ellis. The presentation of prizes was also made, when 51 books, besides specials, were distributed.—R.L.

**NORTH FITZROY**—Our Bible School celebrated its 43rd anniversary to-day, under most happy circumstances, the result being an unequalled success in every way. This morning over 200 broke bread, and Bro. Baker, who, by special request of the superintendent and teachers, spoke at the morning and evening services, made an earnest appeal on behalf of the Bible School. In the afternoon a very successful meeting was held, when Mr. Newham, Baptist minister at Ivanhoe, was present, and gave an excellent address to the scholars. To-night all previous records for North Fitzroy were broken. Fully 650 scholars and friends were present, and upwards of 200 were unable to gain admittance. A large choir, under the able leadership of Mr. J. Baker, and assisted by an efficient orchestra, rendered magnificent service.—A.E.S., April 2.

**HAWTHORN**—Bro. R. T. Pittman exhorted the church this morning, and his address was enjoyed by all. In spite of the wet night we had a very fair attendance at the gospel service. The young man confessed Christ at the close of Bro. Scudder's sermon.—P.R., April 2.

**BURNLEY**—Splendid meetings on Sunday. In the morning we had the pleasure of listening to an address by Bro. Wakeling. The evening service was well attended. Bro. Young spoke very encouragingly on "The Suffering Christ." We had the pleasure of listening to a solo by Miss Elsie Meyers.—J.A.C., April 2.

**GEELONG**—Tuesday, March 28, a fine patriotic meeting was held in the church by the Kentucky Club for the unveiling of the photo banner roll of our soldier boys who enlisted before the Christmas. Private Ozanne, M.P., unveiled the photos, which were draped with a Union Jack and Australian flag. Bro. Chandler also presented Bro. Les. Brownhill with a pencil case on behalf of the church, and a handsomely bound Bible on his own behalf. Wednesday, 29th, a successful Rummage Fair was held by the Ladies' Aid Society. Two young women were baptised at the close of the mid-week service on Thursday night. Bro. Chandler presided. On March 30, we had our Lord's day, good meetings. Bro. Chandler presided both morning and evening. One lady received the right hand of fellowship. Bro. Chandler went into camp on Sunday night as chaplain for the week. Bro. Les. Brownhill sailed for the front on Tuesday, 4th.

## Here and There

W. A. Strangman, "Thurama," Murray-road, Preston, is now secretary of the church in that place.

A word is to hand from the New Hebrides of the addition of another worker to the staff there—a lovely daughter to Mr. and Mrs. F. G. Filmer.

C. T. Garrett, secretary of the North Sydney church, has enlisted, Cyprian Wardale, "Cottesloe," Donnelly-st., Naremburn, is acting-secretary.

H. G. Payne expects to be away from North Sydney for a few weeks on a country tour for the N.S.W. Alliance in connection with the early closing campaign.

Bro. H. R. Coventry has arrived at Baramati, India, and has already started to study the language. His address for the present is c/o Mr. A. Robertson, 1 Stately-road, Poona, India.

We have received appreciations concerning Bro. Jay Manning and Pres. E. V. Zollars for which we regret to be unable to find room. We are glad to have proofs of the esteem in which these noble brethren were held.

North Carlton, Vic., held its Sunday School anniversary services last Sunday. H. G. Peacock spoke in the morning, and Thos. Hagger afternoon and night. At the night service three young people confessed Christ.

H. Trophart Hagger has received leave of absence from the W.A. Home Missionary Committee. He has enlisted in the Army Medical Corps for service with the Expeditionary Forces. He entered camp on the 30th ult.

J. E. Thomas, of Grote-st., Adelaide, S.A., hopes to commence with the church at Lygon-st. on July 2. J. J. Franklyn hopes to begin his three years' engagement with the church at Grote-st. in succession to Bro. Thomas on July 16.

In another column will be found an interesting article by Bro. Thomas on a visit to the famous Mounts Mines Sunday School. If there are any questions that arise in the minds of workers our brother would be glad to answer them as he is able.

"Chips," the memorial volume to D. A. Ewers, is now ready. It is a well-printed, attractive volume of 154 pages. Varied selections from the writings of Bro. Ewers are given. It is expected that there will be a great demand. The book will be sent, post free, for 1/3.

The brethren throughout New Zealand are reminded of the annual Offering for the work of the College of the Bible. This will be taken on the first Lord's day in May. Let every church aim to have an even larger share in this educational work than in former years.

Will members of the churches that come under the Southern District Conference of S.A. kindly remember that Easter Sunday, April 23, has been set apart for a special collection for Southern District work? The Committee call upon members to do all in their power to meet requirements.

On Sunday, May 7, the brethren in Victoria and South Australia concentrate on Bible School work. This important part of church activity will be specially emphasised, and all will be asked to mark their appreciation of the Sunday School by rendering financial help to the Department having the work in hand.

Delegates to the N.S.W. Conference are reminded that P. J. Bond is Agent for Hospitality. No responsibility accepted unless applications for hospitality, with full particulars, reach him at his address, 19 Charles-st., Erskineville, on or before Wednesday, April 12. Brethren and sisters in the suburbs of Sydney willing to accommodate country delegates for this Conference are requested to forward particulars to Bro. Bond at earliest convenience. No late notices have been made available. It is urgent.

The Victorian Conference meeting will extend from Wednesday, April 19, to Wednesday, April 26. The first day will be the day of the Women's Conference, and the last that of the Church Efficiency meeting, and all between will be packed full of good things. There should be large gatherings, and as many brethren from the country as can possibly make the trip should be in Melbourne for these inspiring meetings.

A. J. Fisher has been on a visit to the isolated members living at Terang, Camperdown Colleen, and surrounding districts. He sees the openings for Home Missionary effort in some of those places in the rich Western District of Victoria. This is true of other parts of that State, and so, although the past year was a year of progress, in spite of war conditions, there is still plenty to do, and brethren need not fear that there is no use for continued contributions to this fund.

### Chaplain-Captain G. P. Cuttriss.

Wahroonga, April 2, 1916.

The Editor, "The Australian Christian."

Dear Brother,—

I have received a letter from the secretary of the Hindmarsh Church of Christ, S.A., addressed to me as Federal Treasurer, asking the churches throughout Australia for monetary assistance in securing the equipment necessary for the work of Captain-Chaplain G. P. Cuttriss, who will be leaving in May next with the 14th Brigade. The secretary informs me that the following are needed: 1 case of Testaments, case of magazines in good condition, 5000 hymn sheets, a communion set, box of wine, folding organ, as also any articles calculated to be of use to the men will be acceptable.

Will the brethren assist to suitably equip our Brother Chaplain?

Donations in money and kind to the secretary of the Hindmarsh church or myself will be thankfully acknowledged. A quick and generous response is asked for.

Yours in the Lord's work,

Thos. E. Rose,

General Treasurer.

60 Castlereagh-st., Sydney, N.S.W.

### West Wimmera Conference.

This was held at Kaniva on Wednesday, March 22, and was in every respect a success. The services on the preceding Lord's day, at which Bro. Leng was the speaker, were very largely attended. It was a pleasure for our brother to meet with the few he had known in years gone by, and also those who had known in his old friends to see and hear him once more. The Conference commenced with a devotional meeting, which opened at eleven o'clock, presided over by Bro. Cumbridge, of Horsham. Bro. Leng spoke on the words, "Blessed are the pure in heart, for they shall see God."

The afternoon session was under the chairmanship of Bro. Wylie, the President of the Conference. A letter of greeting was read from Thos. Hagger, the Secretary of the Home Missionary Committee. The churches presented their reports, which were of a satisfactory nature. The C.E. "Hour" was short and bright; the following Endeavourers giving five-minute talks: E. P. Verco, "How best can the C.E. help the Sunday School?" C. M. Wheaton, "How best can the C.E. help the church?" W. Williams, "How best can the church help the C.E.?" Bro. A. B. Chappell, our missionary from the New Hebrides, gave an interesting talk on the customs of the people with whom he labors.

The elections resulted as follows:—President, H. M. Williams; Vice-President, E. P. Verco; Treasurer, J. M. Goldsworthy; Secretary, E. Rowe.

The evening meeting was presided over by Bro. E. Edwards, who gave an appropriate address. Bro. J. R. Cumbridge and H. P. Legg gave impressive addresses which could not fail to profit some in the large audience. The conference was favoured by the audience with two well-rendered selections. Corporal Keith Wylie sang a

solo in excellent voice and manner. Miss Ross rendered an appropriate recitation entitled "The Church." At the close of the meeting an offering was taken up for the military work of the Y.M.C.A., which yielded £17/13/8.

The meals were provided by the sisters in their usual efficient manner, and the financial results were above those of any previous year.

### Featherston United Institute, N.Z.

As previously announced, a committee representing the Pre-baptist, Methodist, Baptist, Congregational, and Church of Christ Churches, together with the Y.M.C.A., have arranged to erect in the new Featherston Camp an Institute for our united work. Plans have been prepared and approved by the Inspector of Barracks for a large building, consisting of three halls, with complete accommodation for three chaplains and a Y.M.C.A. secretary. The halls are arranged to seat, respectively, 1000, 700, and 300 men, and will be used for the denominational church parades on Sundays, whilst during the week they will be open for social intercourse and enjoyment, and thus afford an opportunity to our chaplains to come into more direct touch with the men in their spare moments. The builder's estimate of the cost of the Institute is £1900, and, in addition, the furnishing will cost £600, the total estimated cost being £2500. It is necessary for the building to be of a permanent nature as the Featherston Camp will be used for military purposes for many years. The National Committee of the Y.M.C.A. appeals for funds for this laudable object. Cheques may be forwarded to the chairman or secretary of the National Committee of the Young Men's Christian Association of N.Z., to H. G. Trophart, Church of Christ, Petone, or to any Y.M.C.A. secretary.

### ACKNOWLEDGMENTS.

AGED AND INFIRM EVANGELISTS' TRUST.

South Australian Churches: York, £1; Berrig, 4/-; Long Plains, £1/6/-; Unley, £1/5/-; Kersbrook, 10/6. Victoria: Bendigo, £1; Bro. J. Proctor, £1/1/-; N.S.W.: Emore Church, £10. Contributions by Evangelists to the Endowment Fund: A South Australian Evangelist, £10; another, £10. A Victorian Evangelist, £2; another, £1/10/-; A New South Wales Evangelist, £1/5/-. Two of these are new contributors. Interest received from investment, £10/7/0.—W. H. Hall, Hon. Treas.

### 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, 148 Barrack-st., Perth, W.A.

By married man, work as driver, watchman, caretaker, hand, typist, church member. Address, C.I.W., Emerald P.O.

### IN MEMORIAM.

W.L.D.D.—Sacred to the memory of my dear husband, Tom, and our dear father, who passed away at York, W.A., on April 7, 1915.

Jesus is coming; the dead shall arise, Loved ones shall meet in a joyful surprise, Caught up together to him in the skies, Jesus is coming again!

—Inscribed by his loving wife and children—Mrs. M. Wood, Dalkeith Estate, Nedlands, W.A.

### Healeville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano—M. Chaffin. Tariff: Adults, £2/6 per week, 5/- per day. Children: 15/- per week, 3/- per day. Trains met when advised.

### EMERALD.

Visitors to "Cardiff Grange" speak in highest terms of the excellence of views, accommodation, cuisine, etc. obtained. 30/- week; 5/6 day—Mrs. Mees.

# The Family Altar.

Conducted by A. E. Illingworth.

## THE ANNUAL CONFERENCE.

Are you going to the Conference? This query is now in order. In the majority of the States a series of special meetings is now being arranged and prepared for by the respective committees. These meetings will be held during Easter week, and they are planned in order that we may have an opportunity to review the work of the past year and co-operate in fresh efforts to win this world for Christ. Are we really enthusiastic about these gatherings? Are we sufficiently interested to attend them? The annual re-union of brethren from near and far should be awaited with eager expectation. Prayer should rise daily for God to send his blessing. We all need help and encouragement in these days of stress and conflict. The powers of darkness diligently pursue their soul-destroying business, and we ought to seek by earnest consecration to be equally zealous about the saving of souls. Let there be no slackness in the service of the Lord at this time. Rally up to the Conferences. The community at large sorely needs the gospel. This is the one and only panacea for the ills of life. The practical application of the doctrines of Jesus Christ to all the problems of the day should call forth our most patient endeavour. Wisdom we need and can obtain, if we will but ask for it. Judgment is essential, and the Lord will not allow us to fall if we but wait upon him in the right spirit. May each Conference be a season of refreshing from the presence of the Lord, and may there be a great forward movement all along the line.

### SUNDAY, APRIL 16.

Seed Thought.—*Stealing Principles.* By humility and the fear of the Lord are riches, and honor and life.—Prov. 22: 4.

#### Selected Gems—

The consciousness of sovran powers,  
The stubborn purpose, steadfast will,  
Have ever, in this world of ours,  
Achieved success, achieve it still.

—Alfred Austin.

Scripture Reading.—Prov. 22: 1-12.

### MONDAY, APRIL 17.

Seed Thought.—*Mental Urgest.* Then the Lord answered Job out of the whirlwind, and said, *Who is this that darkeneth counsel by words without knowledge?*—Job 38: 1, 2.

#### Selected Gems—

My mind demands, "Whence, Whither, Why?"  
From mountain slope and green defile,  
And wait the answer. The reply—  
A far-off irrepansive smile.

1. Faith then but a drug for sleep,  
And Hope a fondly soothing friend,  
That bids us, when it sees us weep,  
Wait for the End that hath no End?

Then do I hear a voice unforget,  
Waiting across the distance dim,  
"Think, dear! If God existeth thou,  
Why are you always seeking him?"

—Alfred Austin.

Scripture Reading.—Job 38: 1-15.

### TUESDAY, APRIL 18.

Seed Thought.—*Groping for the Light.* Then came the Jews round about him, *How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*—John 10: 24.

#### Selected Gems—

And what, methought, is Doubt at best?  
A sterile wind through seeded sedge,  
Blowing from naught, an empty nest  
That lingers in a leafless hedge.

—Alfred Austin.

Firm stands my faith that they who sound  
The depths of "doubt," Faith yet will save:  
They are like children playing round  
A still remembered mother's grave.  
Not knowing, when they wax more old,  
And somewhat can her vision share,  
She will the winding-sheet unfold  
And beckon them to evening prayer.

—Alfred Austin.

Scripture Reading.—John 10: 22-30.

### WEDNESDAY, APRIL 19.

Seed Thought.—*Angel Ministry.* I will send an angel before thee.—Exod. 33: 2.

#### Selected Gems—

'Tis in the twilight angels walk.

—Alfred Austin.

The great day alone will declare what deliverances these girded swordsmen of the Captain of the Lord's hosts have wrought for each of his little ones in their journey through the wilderness.—A. M. Stuart.

Scripture Reading.—Exod. 33: 12-23.

### THURSDAY, APRIL 20.

Seed Thought.—*The Time of the End.* Blessed is he that waiteth.... But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.—Dan. 12: 13.

#### Selected Gems—

So, when my days are nearly sped,  
And my last harvest labors done,  
That I may have around my head  
The halo of a setting sun.

—Alfred Austin.

Scripture Reading.—Daniel 12.

### FRIDAY, APRIL 21.

Seed Thought.—*The Spell of the Cross.* He said, It is finished.—John 19: 30.

#### Selected Gems—

Thus far did I come, laden with my sin,  
Nor could aught ease the grief that I was in,  
Till I came hither: What a place is this!  
Must here be the beginning of my bliss?  
Must here the burden fall from out my back?  
Must here the strings that bound it to me crack?  
Blest Cross! Blest Sepulchre! blest rather be  
The Man that there was put to shame for me.

—Bunyan.

Scripture Reading.—John 19: 25-30.

### SATURDAY, APRIL 22.

Seed Thought.—*The Saviour's Burial.* There laid they Jesus.—John 19: 42.

#### Selected Gems—

I cannot mount to heaven beneath this ban:  
Can Christian hope survive so far below  
The level of the happiness of man?  
Can angels' wings in these dark waters grow?  
A spirit voice replied, From hearing right  
Our sorest burthens, comes fresh strength to  
bear;  
And so we rise again towards the light,  
And quit the sunless depths for upper air.  
Meek patience is a diver's breath to all  
Who sink in sorrow's sea, and many a ray  
Comes gleaming downward from the source of  
day.

To guide us re-ascending from our fall,  
The rocks have bruised thee sore, but angels' wings

Grow best from bruises, hope from anguish  
springs.

—Charles Turner.

Scripture Reading.—John 19: 38-42.

### FOR THE WEEK-END.

Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die; unnoticed to-day it will be found flourishing as a banyan grove (perhaps, alas! as a hemlock forest) after a thousand years.—Carlyle.

## Northern Union Conference, Albertland District, N.Z.

This Conference was held in the Public Hall, Wellsford, on March 16. About 17 brethren and sisters arrived by train from Auckland, while the following churches were also represented:—Dome Valley, Hoteu North, Port Albert, North Albertland, Tara, Te Arai, Helensville, and Wellsford. After a bountiful lunch provided by the sisters, a devotional meeting led by Bro. W. Page, from Auckland, was held. At 6 o'clock the Conference President, Bro. W. E. Vickery, took the chair. Brethren were appointed to the following duties: Bro. J. Bell, Recording Secretary; Bro. E. Vickery, Reporter to local paper and "Australasian Christian."

The President's message was an inspiring one. The report of the Executive gave a full account of the year's work. The work is progressing satisfactorily, the gains by faith and obedience being four for the year.

The finances showed things to be in a very satisfactory condition, £200/11/8 being received for the year.

The delegates for the ensuing year were announced as follows:—Dome Valley, W. Grimmer and A. Petherick; Wellsford, B. Pook; Port Albert, J. A. Shepherd; North Albertland, T. J. Powell; Hoteu North, John Gibbs; Te Arai, W. Yates; Tara, E. Hill.

Bro. W. E. Vickery was elected President for next Conference; Bro. B. J. Pook, Secretary; Bro. J. A. Shepherd, Treasurer; Bro. T. J. Powell, Auditor.

Promises for the new year received, 425/15/-. Many promises were also made from members of an evangelist could be placed in new field. This matter was passed on to the Executive to deal with.

Greetings were received from the Sisters' Executive, Auckland; further greetings from the Home Mission Committee, Auckland, and the Panosy Road Church of Christ, Auckland, by Bro. E. Vickery.

The Conference directed the Executive to proceed with the election of an evangelist for the ensuing year.

After Conference closed, the sisters provided a pleasant repast, which all partook of thankfully.

Concert, 7.30. A. M. Hayden, of Auckland, provided the evening meeting with good instrumental solos.—Benj. J. Pook.

## THE Australian Christian.

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**The Bible School and First Principles.**

Dear Bro. Editor,—

I am afraid that I gave Bro. Ennis a false impression concerning my attitude towards Graded literature in your issue of two weeks ago. I am heartily in favor of Graded literature, but at our present stage in school organisation, I am opposed to the introduction of an elaborate series, such as that proposed by your correspondent. Last year the Sunday School Executive in South Australia (on the recommendation of the Literature Subcommittee, of which I happen to be the convener) suggested to our schools that they use the Pilgrim Press Graded Lessons, published in Great Britain. Our experience in this State has taught us the folly of trying to adopt a highly graded lesson system to a partially organised school. Bro. Ennis will now see why we are pushing Supplemental Lessons in First Principles. They are a practical solution of the question, How can we help our schools to impart distinctive teaching without urging the use of a graded literature, covering this ground, for which they are not ready?

It is gratifying to note that the Victorian, New South Wales, and South Australian Departments, with the same idea in mind, viz., to impart the knowledge of First Principles to the young, are working on different lines. Each State is making an experiment. Bible School enthusiasts will watch the result with deep interest. Which will prove the most serviceable, Graded literature to include first principles (Victoria), a period of special study annually, and an examination (N.S.W.), or the Supplemental Lessons (S.A.)? Yours, etc.,

H. R. Taylor.

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2. The last Supper. John 13: 1-38.
3. Gethsemane. Luke 22: 39-54.
4. The trial. Luke 23: 1-27.
5. Circumstances connected with it. Matt. 27: 1-31.
6. The Crucifixion. Luke 23: 32-56.
7. The Resurrection. Luke 24: 1-40.

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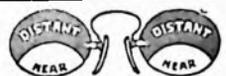
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