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"What Do Ye More Than Others?"

In the Sermon on the Mount the Lord Jesus Christ told his disciples how they should feel and act towards their fellow-men. Particularly he forbade revenge and unforgiveness, and inculcated a spirit of universal love and charity. To be courteous and kind towards our own set, to love those who love us, are said to be inadequate. There is no reward for the disciple who can not get beyond the rule of the outcast publican. "What do ye more than others?" our Lord asks of him who would be selfish in his love.

In one of his best known parables the Saviour rebuked the self-complacency of some who boasted that they did more than others. The rebuke to self-righteousness, satisfaction with the mere externals and ceremony of religion, was given in unforgettable words in the parable of the Pharisee and the Publican. He who thanked God that he was not as the rest of men missed the essentials of acceptable religion. He was smug and self-complacent. He had no sense of imperfection, of personal sin or need, and therefore he was harsh and censorious in his judgments. The Pharisee missed the qualities which Christ declared to be necessary to acceptance with God.

To every professor of Christianity, and particularly to those of us who with special emphasis plead for the restoration of the religion of Jesus as it was at the beginning, these two passages are of more than usual interest. "What do ye more than others?" is the question many would ask of us.

In an interesting chapter on "The Christian Church in the Roman Empire," in his striking book, "The Jesus of History," Dr. T. R. Glover deals with the strength of the old pagan religion against which Christianity opposed itself. The conflict seemed unequal, but Christianity won. "The Christian proclaimed a war of religion in which there shall be no compromise and no peace till Christ is lord of all; the thing shall be fought out to the bitter end. And it has been. He was resolved that the old gods should go; and they have gone. How was

it done?" The author's answer to this last question is arresting. Briefly, he says that "the Christian 'out-lived' the pagan, 'out-died' him, and 'out-thought' him." Striking and true as the last two of this trio of reasons are, it is with the first that we now have to do. Dr. Glover puts it first: The Christian "came into the world and lived a great deal better than the pagan; he beat him hollow in living." This witness is true. There had been some wonderful pagans, men of such charm that some of the church "fathers" were for claiming them as Christians. On the other hand there were some unworthy Christians; for the mere professor has never been absent in the whole course of church history. But on the whole this was true: the Christian met the pagan and "beat him hollow in living." And the old faith had therefore to go.

Would it were always true! Compare Christianity with any other world-faith, and it need not fear the test. But there are nominal Christians who in heathen lands constitute the chief obstacle to the gospel. In so-called Christian countries, too, the difficulty is met. There are many who make no profession of religion who show more of the spirit inculcated by the Master—more sympathy, kindness and benevolence—than

do many who with equal complacency claim heaven for themselves and consign the others to hell. Allowing for the obvious fact that even non-Christians in this land have been influenced by Christianity, and to it they owe the very virtues, the possession of which is claimed to make religion unnecessary, we may still regret the fact that not all Christians "out-live" all non-Christians. What a magnificent argument for Christianity it would be if every Christian after conversion were more patient and kind than previously, and if also he were conspicuously more loving, self-sacrificing and helpful to his fellows than non-Christians ever were. This would be Christianity's supreme recommendation. Of that section of the Sermon on the Mount to which we have referred, Bishop Ryle remarks:—"It is attention to the spirit of this passage which makes our religion beautiful. It is the neglect of the things which it contains by which our religion is deformed. Unfailing courtesy, kindness, tenderness, and consideration for others, are some of the greatest ornaments to the character of a child of God. The world can understand these things if it cannot understand doctrine. There is no religion in rudeness, roughness, bluntness, and incivility."

To come nearer home, what a splendid thing it would be if every one who pleaded for the restoration of the faith and practice of the apostolic church were to back that plea with his life, walking "worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." To claim that we all do so would be to exhibit the hateful pharisaic spirit condemned by Christ. To be content with anything less is to fall short of the divine ideal, and to forget that "the restoration of Christianity" must primarily be a living of the life which will please our Master, the imbibing more of his spirit, the giving of ourselves in loving service to others.

In Old Testament and in New God has continually condemned complacent self-righteousness, and demanded a life of hu-

Eventide.

Dear Father,
Once again the calm of eventide
Descends on me,
As over land and sea it stretches wide,
And the great sun, so smiling, glad and bright,
Stoops down to kiss the sea good-night,
Pointing a path of glory straight to heaven
and thee.

Ere I awake
To-morrow morn,
And a new day is born,
While yet I linger at this sweet, glad hour,
I pray thee pour thy Spirit's power
In overwhelming might,
This night,
On me and those I love,
For Jesu's sake.

—F. Gertrude Linnett.

mility, love and service. These two passages are as fresh and necessary to-day as ever they were: one where God through Isaiah denounces those "that say, 'Stand by thyself, come not near to me, for I am holier than thou.' These are a smell in my nose,

a fire that burneth all the day"; the other the incomparable one in the book of Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

hath raised him from the dead, thou shalt be saved." If you are afraid or ashamed to confess him before men, then suspect your love. Does your partner know you are a Christian? Does your workmate or companion know you love Christ? You need not wear your heart on your sleeve to acknowledge your faith in Jesus. Andrew was true to name. He was manly and strong. It is manly to confess Christ. The world needs manly men to live for Christ.

Andrew.

HOW ANDREW CAME TO JESUS.

A. Hutson.

Andrew was the first disciple. John came with him; but Andrew was the leader. He belonged to Bethsaida. He had a brother called Peter. He owned a home in Capernaum, where he followed the honorable craft of fisherman. Although not educated in the rabbinical schools, he was not illiterate, but had a good knowledge of the Old Testament Scriptures. He was an important man, for we read of the city of Andrew and Peter.

He expected Jesus.

He was a Jew who had the Messianic hope. Like Simeon, he looked for the consolation of Israel. He was a patriot, mourning over his country's plight, and desiring national freedom. He was virtuous, high-minded, and religious. A disciple of John the Baptist. He was eagerly expecting the appearance of the Christ, of whom John spoke. His expectation was rewarded.

He is introduced to Jesus

by his teacher, John the Baptist. Jesus had just been baptised in Jordan to fulfil all righteousness. John announced him as "the Lamb of God, which taketh away the sin of the world." This was the gospel according to John the Baptist. God revealed to John that Jesus was the Sin-bearer. The descent of the Holy Spirit upon him at his baptism was the sign. And "I saw and bare record that this is the Son of God." The next day John the Baptist, with Andrew and John, were walking together, and probably talking about Jesus, when he suddenly appears, and John says again, "Behold the Lamb of God." Yes, Jesus is God's chosen Lamb, the Sin-bearer (scape-goat), chosen before the foundation of the world, who made a full atonement for sin once for all at Calvary, and obtained eternal redemption for us.

He is attracted by Jesus.

John's mission is ended. He decreases—Jesus increases. The heralded arrives—the herald disappears. The "voice" passes away, but the "Word" abides for ever. Andrew and John followed Jesus. What attracted them? Was it mere curiosity? It may have been. Moses was attracted to the burning bush. It was unique, a wonderful phenomenon. It was the winsome and magnetic Personality of Jesus that attracted Andrew. It was his gracious Spirit, his masterful de-

meanour. Jesus is a natural master of men. We find in social life that some men are magnetic, and always the centre of the social circle. Jesus was a magnet. Everybody loved him—the women and children, and all good men who aspired to noble things. But he was hated by hypocrites.

We, too, who see him with a clearer light—in the light of his finished work—are drawn to him with the cords of love—we love him because he first loved us.

He is captivated by Jesus.

Jesus saw them following. He turned and said, "Whom seek ye?" "Master, where dwellest thou?" "Come and see; and they abode with him that day." When they returned they were full of enthusiasm for their new-found Master. This was the supreme crisis in the life of Andrew. It was a red-letter day. A day never to be forgotten. He would sing, "Oh, happy day that fixed my choice." He found a new centre for his life. Everything henceforth revolved round Him. He was all in all. What actually took place at that night interview with Jesus we are not told. But the heart of Andrew was henceforth absolutely captivated by Jesus. Jesus had revealed himself in such a way that not the shadow of a doubt was left in Andrew's mind, but that Jesus was the Messiah of prophecy and the Sin-bearer spoken of by his old teacher. His heart also confirmed this conviction. He discerned with spiritual perception that Jesus was the Saviour of promise and experience.

He confessed Jesus.

When his heart was thus captivated by Jesus it was a pure delight to confess Jesus, to make his joy known to others. He came with rapid steps to find Peter, his brother. "Peter, what do you think! We have found the Messiah! We have been looking for him, and now I am sure I have found him. Peter, isn't this glorious? He is perfectly ideal. He fills our highest hopes. He satisfies the soul. John and I are more than satisfied that he is the Christ." What a beautiful and noble confession. It was easy because he loved. If we love we must confess. We are never ashamed of a loved one. If we are ashamed there is no real love. "If we confess him, he will confess us." "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God

He served Jesus.

He began by bringing his brother Peter to Jesus. The way to be a really happy Christian is to tell others and win others. When Andrew brought Peter his heart was likewise captivated and changed. He became the leader, the chief of the apostles, a famous preacher and a winner of thousands for Christ. Andrew was not nearly so prominent or successful. There, however, lies to Andrew's credit the honor of bringing the greatest apostle to Christ. There will ever be at least one glittering jewel in Andrew's crown. It was a priceless service Andrew rendered to the church when he went home and told his brother what great things Christ had done for him. When Andrew was called to continuous following, he obeyed immediately and cheerfully. No questioning, no delay, no grudge, no regret. Andrew may not have been a great preacher or organiser, but he could do his best. He helped to solve the problem of feeding the five thousand. He said, "There is a lad here with five loaves and two fishes." Six days before the Passover he introduced two Greeks to Jesus. He was one of the inner circle. Although he is never mentioned after the resurrection, history has not left us in the dark.

He suffered for Jesus.

We never read of Andrew disgracing his Saviour, or denying him like Peter. Popularity and prominence are no test of worth. Our knowledge of the life and work of Andrew is only traditional. History tells us that he undertook work in Scythia and adjacent countries.

Aegeas, the proconsul of Achaia, condemned him to be scourged and crucified at Patrae, because of his faithfulness to Christ. To make his death as protracted and painful as possible, he was fastened with cords to a dicussate cross, afterwards to be known as the St. Andrew's cross. When his executioners were leading him to his cross he cried, "Hail, precious cross. Thou hast been consecrated by the body of my Lord. Long have I desired and sought thee. Now thou art found by me, and art made ready for my longing soul. Take me from among men and present me to my Master." In this brave spirit Andrew died and was presented to his Lord. He received the "Well done, good and faithful servant; enter thou into the joy of thy Lord." We naturally shrink from the cross of suffering. But we, too, have the promise that "if we suffer with him we shall also reign with him."

“Stand Still and See.”

E. J. Paternoster.

There are great occasions which come to our lives, occasions which invite us to be up and doing, occasions which invite us to stand still and wait, occasions when it is much easier to be up and doing like Martha than to sit and wait like Mary.

What a lesson we need to learn—yes, the most difficult lesson—to sit at his feet, and know the time is not ill spent.

We have made the discovery that the great European conflagration did not end the great heart and headache. There came out of this great evil an ever-growing number of almost overwhelming problems, national, social, and religious. Have we not been over-anxious to grapple with these great problems, as though only human effort could find their solutions? It seems to me that we have been staggered by the great world shock. There has been the challenge of past ages, steeped in materialism, giving a wrong conception of life. The world has been struggling in an awful nemesis of misunderstanding, and lost faith in God. She has substituted for faith in Christ, simply the ethical idea of truth, beauty, and goodness, and has put her trust largely in an economic emancipation.

We are not surprised to find that after the great war, physicians tell us they have found a new form of neurasthenia. It is natural that we will have to treat a new form of neurasthenia out of the great world shock. People's nerves are on edge, and we scarcely care to speculate as to the condition of life after this great world shock is over.

What has come to us in the after-math of the war? In many cases a position in life undreamed of, salaries and wages higher than before, amusements over-patronised, sea-side resorts crowded, improvements which money can provide, but religion largely counted out of court. The great strain has been too much for many. I was called not long ago to bury a man who in a moment of despair took his own life because he could not endure the strain any longer; and yet we must endure the strain if we would be true to the Captain of our salvation. We must stand still if we would see the salvation of our Lord, for it is only as we stand still can we know deeply and really that he is our God.

I am confident that we as Christians have not touched the hem of the garment of possibilities in regard to prayer. From the pathological point of view prayer is the surest way of bringing peace to the nerves which are harassed and exhausted by the enormous mental strain to which they are confronted in these days; and if we would only stand still and imitate the one who opened his window towards Jerusalem, if we opened ours three times, six times, a hundred times a day, we could better stand the strain, and be better fitted for the great life's battles.

What does it mean to stand still? Does it not mean to lose one's self in God? Does it not mean to throw away doubts, and misgivings, and stand where the dews of heaven can fall on us and refresh us?

Have we not lost in a large measure our sense of proportion? Are we not missing



Mr. Thos. Ashhurst.

The South Australian Rhodes scholar for 1922 is Mr. Thomas Ashhurst, a member of the Church of Christ at Stirling East. He will go into residence at Oxford in October next. Mr. Ashhurst entered Adelaide University in 1919, taking the Science Course. He has had a splendid educational record, and, as is necessary for a Rhodes scholar, has given proof of gifts of leadership and prowess in sport. According to the Adelaide papers, His Excellency the Governor of South Australia, speaking at the annual demonstration in connection with Scotch College, referred to the value of energy and pluck in the pursuit of education, and said he had just had a fine illustration of this in connection with the Rhodes scholarship. The winner, Mr. T. Ashhurst, had been educated at a State school. At the age of 14 he went on the land, and continued his educational course simultaneously. By sheer grit he climbed the ladder. In addition to acquiring the knowledge and furthering his education, he found time to spend a year at the front in France, thus showing that he recognised that he had a duty to others as well as to himself. He also managed to give time to social and religious matters while at the University, and spent his Sundays in the service of the church. Mr. Ashhurst would not be in the proud position he now occupied if he had not recognised that he had a duty to his country, to his fellow-students, and to the community.

We congratulate Mr. Ashhurst most sincerely on the honor he has received, and trust he will be greatly blessed in his future career. The world needs Christian men as leaders of thought.

the vitalising spiritual experiences, with the inevitable result that we get depressed, uneasy, uncertain, and undone? Only as we stand still in deep and silent prayer and meditation can we recover our nerve power we have forfeited by and through the strain of unrest and uncertainty. I thank God for this lesson learned by experience. As we

thus stand we shall see the salvation of our Lord, see it in its fullest, deepest, widest, and highest sense, then our faith will begin to laugh, our hopes will meet the light, and out of darkness will come the blessing of love, and our tears be tears of joy, the rough places will be made smooth, and we will clasp the hand more firmly as he leads us out. Anne Charlotte Lynch Botta has said: Securely cabined in the ship below,
Through darkness and through storm I cross the sea,

A pathless wilderness of waves to me:
But yet I do not fear, because I know
That he who guides the good ship o'er the wastes
Sees in the stars her shining pathway traced.
Blindfold I walk this life's bewildering maze;
Up flinty steep, through frozen mountain pass,
Through thorn-set barren and through deep morass;
But strong in faith I tread the uneven ways,
And bare my head unshrinking to the blast,
Because my Father's arm is round me cast,
And if the way seems rough, I only clasp
The hand that leads me with a firmer grasp.

Suppressing News.

On September 12, the City of Quebec, with a population about half the size of Brisbane, voted for State Ownership, and every newspaper in Australia carried the message, mostly with anti-prohibition heads. On October 10, the whole Province of New Brunswick voted for "bone dry" Prohibition by a two to one majority, but not one newspaper carried a line about it. This is another indication of how the cables are being used to fool the people. Even the news sources are being contaminated by the booze interests, and legitimate news suppressed in the interests of the wets.

Another Instance.

Another glaring instance of Press misrepresentation is found in the cabled reports of the three local option contests held in Glasgow in September. The Press cables stated:—"Glasgow refuses to go dry." Here are the figures for Whiteinch Ward:

No-License	5402
No Change	4422
Limitation	54
Spoiled Papers	27

This shows a clear majority for No-License over all other issues, and a majority of nearly a thousand over No Change, but because of the local 55 per cent. handicap, No-License failed to carry. There was also an increase of 1000 No-License votes in Whiteinch since the poll last year—yet the Press announces it as "Glasgow refuses to go dry."—"Queensland Prohibitionist."

"Follow Me."

I do not recall anywhere in the teachings of our Lord that he ever said: "Follow me, or you will be punished"—that he ever appealed to the instinct of fear. Nor do I recall that at any time he appealed to men to follow him because of what they could get. His appeal was always to sacrifice; he offered men a cross. He said, with frankness and with insistence, that the man who was to follow him had to lay everything else aside.—Dr. John McDowell.

Witness to Jesus.

"For the testimony of Jesus is the spirit of prophecy."—Rev. 19: 10.

A. W. Connor.

The phrase—the testimony of Jesus—might be taken subjectively as meaning the testimony borne by Jesus (Rev. 1: 2; John 8: 14); or objectively as the testimony borne to Jesus (John 5: 37). "Search the Scriptures. . . they testify of me." A study of the text, in its setting, inclines me to the view that here there is a combination of both ideas, though the emphasis is on the latter. The angel before whom John had fallen in worship had said, "I am a fellow-servant of yours, and a fellow-servant of your brethren who have borne testimony to Jesus." These brethren were evidently the prophets (cf. Rev. 22: 9). John in a parenthetical explanation says, "For the testimony of Jesus is the spirit of prophecy." Perhaps Dr. Weymouth expresses it right when he translates, "Testimony to Jesus is the spirit which underlies prophecy."

Christ the Word of God.

In this chapter we have a vision of the Redeemer as the "Word of God," and as "King of kings and Lord of lords." The former of these titles is closely related to our text. What that text declares true of prophecy, Christ himself declares true of the whole Old Testament Scriptures. Speaking of them and urging to search them, he says, "They testify of me." In his post-resurrection teaching he applied to himself what was written in "the law of Moses, the prophets, and the Psalms" (Luke 24: 44). If they "testify" of Christ, and if they contain words "concerning" Christ, then we have the strongest proof of their divine inspiration. In this fact we have a stupendous miracle—a continuous miracle—compared with which some of the miracles at which unbelievers stumble are not to be considered. So this Scripture bears upon two crucial questions of our faith: two questions that are inter-related: the testimony of the Scriptures to Christ, and Christ's indorsement of the Scriptures as inspired.

If the Old Testament Scriptures testify of Christ, it can only be because "holy men of old spoke as they were moved by the Holy Spirit" (2 Peter 1: 19-21). The same writer carries us a step further and declares that it was "the Spirit of Christ within them" which "made known beforehand the sufferings of Christ and the glory that would follow" (1 Peter 1: 10-12). So that both subjectively and objectively "testimony of Jesus is the spirit of prophecy." The Divine Logos, the Word of God, who was made flesh and dwelt among us, "had clothed himself in the ancient vestment of the written word" before he clothed himself in human flesh.

What is here declared true of the Old Testament is more manifestly true of the New. Christ is its Alpha and Omega, its beginning and end. In Paul's word "Christ is all in all." In this is the illustration of the ancient couplet—

"The New Testament is hidden in the Old."
"The Old Testament lies open in the New."

He to whom these Scriptures bear witness, and whose Spirit—the Spirit of God most assuredly—inspired their utterance, is truly divine, and the Scriptures themselves are truly God-breathed. We have a Divine Christ and an inspired Bible.

1. The witness of the Bible.

The Bible is not a book, it is a library. Its wonderful diversity in authorship and contents is plain to the simplest reader. Here is history and prophecy, prose and poetry, practical proverbs and apocalypses of sublime grandeur. Here is law, biography, and epistolary literature. Yet it is a book, yea, the book. What is it that makes it one? Is it only the bookbinder's art? Surely not. There is a scarlet line which runs from the *Protovangelium* of Gen. 3: 15, that the seed of the woman

would bruise the head of the serpent, down to the final consummation when "the kingdoms of the world have become the kingdoms of our God and his Christ," from Eden lost to Eden regained. Augustine long ago said, "The two Testaments respond to each other alternately like two choirs." Another speaks of Christ as him "whom the two Testaments regard—the Old as its Hope, the other as its Perfect Pattern, both as the Eternal Centre."

This is no mere human book, nor yet a collection of "best religious books" flung together at random, nor yet arranged by human wisdom. There is an inner and spiritual unity which finds its explanation in our text, "The testimony of Jesus is the spirit of prophecy," and also of the whole Scriptures. I ask you to notice that Christ is

(a) The Consummation of its history.

The first impression of the Bible is that it is history, moving forward from "In the beginning" to the grand consummation yet to be. But it is history with a purpose, or more correctly, "a historic framework" that holds a divine revelation. While it opens with a view of the Universe as created by God, it, in a few verses, moves on to the story of our earth, and quickly centres upon man, made in the image of God. Before we leave the vestibule of the book its purpose is seen to be the restoration of man to a dominion lost by sin. Gradually its history centres upon a *chosen people* or nation, of whom Christ, according to the flesh, was to come. Tribe, family, place, and time of the advent are slowly unfolded, as the need of his coming is more clearly revealed by the chosen nation. In a very real sense the whole Bible is what the first chapter of Matthew is, "The book of the generation of Jesus Christ, Son of David, Son of Abraham, Son of Adam, Son of God." If the Old Testament looks forward to his advent, so also does the New look forward to his coming and kingdom.

It is not possible to understand the Bible history unless we notice that it is the history of a "chosen" people. But chosen for what? That in them "all the nations of the earth might be blessed." That purpose finds its consummation in Christ the Redeemer of men. He is

(b) The fulfilment of its prophecies.

"For him prophets tuned harp, trumpet, and voice, to tell of his suffering, the splendor of his second advent and the glory of his kingdom." In him the Anointed of the Lord, the Beloved Son of the Psalms, and the suffering servant of Jehovah of Isaiah find their fulfilment. He is the subject of its noblest hymns, and in them Christ himself found his work as well as his destiny foreshadowed. The proof of this is on every page of the New Testament almost. When the disciples were unable to grasp the mystery of the Cross, and were unwilling to accept the idea of rejection, humiliation, and death, what was Christ's course? "He took the twelve with him, and said to them, behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished" (Luke 17: 31-33). The Son of man "goes as it is written of him" (Isaiah 53: 12; Luke 22: 37). Such a Scripture as Matt. 26: 51-56, "But how then shall the Scriptures be fulfilled?" is a revelation of how perfect and immutable the revelation in the Scriptures is. There are multitudes of others. On no sane critical ground can these sayings be separated from the event that brought them forth, and viewed as the result of later reflection on the life of Christ. Such an idea degrades the gospel writers to simple "false witnesses," and credits them with a superb literary skill which they did not possess. What is true of Christ is also true of apostolic preaching. If the gospel is that "Christ died for our

sins. . . and rose again from the dead," both tragedy and triumph are "according to the Scriptures" (1 Cor. 15: 3, 4). When Philip the evangelist directed by the Spirit of God "preached Christ" to the Ethiopian, he did it from the chapter that foretold his passion and resurrection.

He was wounded for our transgressions,
He was bruised for our iniquities;

The chastisement of our peace was upon him;
And with his stripes we are healed.

The whole of Isaiah 53 is proof of what we are asserting. Thus we have the life of Christ outlined for us in Moses and the prophets. The picture given rose counter to the ideas and conceptions of the Messiah held by Israel. How can this wonderful thing be accounted for? Not surely as insight of penetrating minds who read the future from the past. "Holy men of old spake as they were moved by the Holy Spirit." It is this "Spirit of Christ" in the prophets that brings it to pass that "testimony to Jesus is the spirit of prophecy." "As *miracle* is the intervention of God's grace in *act*, *prophecy* is the intervention of God's grace in *testimony*." Here is a cogent proof of the divine origin of Scripture, and of the divinity of Christ. He is

(c) The realisation of its types and shadows.

The whole ritual of the Old Covenant, the tabernacle and temple service were shadows of things to come, but the "body is Christ." The sacrificial lambs and the great day of atonement find in Christ a rich unfolding of their meaning. Events and happenings are made to serve the purpose of pointing his value to men. The manna in the desert speaks of him who is "the bread of God which came down out of heaven." The rock from which Israel drank "was Christ" (1 Cor. 10: 1-5). The serpent of brass and the cities of refuge alike point out him who on the cross uplifted becomes a fount of healing, and a "refuge of the soul," to which men may flee to lay hold of the hope set forth in the gospel.

Thus Christ becomes the key to unlock the mysteries, and explain the metaphors of the Bible. He is the bond that unites all its varied parts in one great whole. The church in a past age most surely pushed this idea in detail too far until the book lost its meaning. Yet it was a true intuition that saw Christ everywhere in the Scriptures. Their method was wrong. Their error was trivial, compared to those who find Christ nowhere, and at one swoop would take from us an inspired Bible and a Divine Christ.

The book which thus bears witness to Christ, whatever human elements God has allowed to remain in it, is truly "God-breathed." From this springs its potency to make men "wise unto salvation," not merely to reveal a higher ethical standard. But notice it is able to do this in one way only—"through faith in Christ Jesus" (2 Tim. 15: 17). Of him they speak. To him they lead. "Lo I come, in the volume of the book it is written of me." Commenting on which words Luther asks, "What book, and what person?" and replies, "There is only one book—*Scripture*; and only one Person—*Jesus Christ*." Sir Walter Scott, in his last illness, asked his son-in-law to read to him out of the book. "What book?" he asked. The great man facing eternity answered, "There is only one book, the Bible." There is only one book, and its supreme purpose is to bear witness to the one Saviour Jesus Christ, the Son of the living God, "for the testimony of Jesus is the spirit of prophecy."

2. The witness of the church.

This cannot be different from that of the Scriptures, which, as we have seen, is to be of Christ. "Ye shall be witnesses for me" is true of the church, as well as of his chosen apostles who inaugurated the great work. The church's mission both in her worship and preaching is to unveil Christ in the fulness of his divine attributes to each succeeding generation. The church, which is the household of God, is "the pillar and ground of the truth," and that *truth* to which she bears witness centres in him, "who was manifest in the flesh, justified by the Spirit, seen of angels, pro-

claimed among the Gentiles, believed on in the world, and received up into glory" (1 Tim. 3: 14-16).

To lesser tasks, and to more subordinate messages too often has the church given her strength. By her preaching of the gospel of redemption. By her worship in the name of Christ reverently observed. By her ministry of sympathetic helpfulness among men. By the outshining of a diviner life in the community, the church is to witness for Christ, and unveil the divine glory of her Lord. Her task it is to bear witness to "the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." It is her first duty to witness to him, the Son of God's love, "in whom we have redemption, through his blood, even the forgiveness of our sins."

In a sermon some years ago Dr. Campbell Morgan spoke of how what he calls Medievalism, by an over-emphasis on the mystery and remoteness of Christ, gradually hid him from men. Having surrounded his person with a false sacredness, a system with altars, priests, rich ceremonial, and human intermediaries grew up. The cope stone in this false system came in the homage paid to the mother of Jesus. The result was a distorted vision of the Lord, with a practical inhibition of the people from the Scriptures. He says: "The wrong worship of the virgin, the superstition of the mass, the supposed sacredness of the high altar, the assumed privileges of the priesthood waiting thereon; all these things meant that men were conscious of infinite awe in the presence of the person of Christ. The result was that they retired him behind these things, and so they lost him." This is a true picture. So in other ways we may hide Christ. A false emphasis even on things with undoubted New Testament sanction, or an exaggerated importance attached to certain secondary things, may and often has hindered the witness to Jesus. The ordinances of the church are not only means of blessing, when observed in faith, but are a powerful witness to the great facts of the gospel, yet have at times been so perverted as to really hide the Lord, and in a measure take his place. "We would see Jesus" is still the cry of the world's heart. The church, "which is his body," must see that they do see him, not only in her preaching, but by repeating in her corporate life the life of her Lord.

To-day the church's witness to Christ is sadly marred by the opposite extreme, a so-called "modernism." It is more correctly described as a rationalism that denies all mystery. In criticism run mad they have robbed the Scriptures of all authority, and in an effort to account for everything on merely human grounds, have taken the crown of divinity from our Lord's brow. Small wonder that the virgin birth is denied, and the bodily resurrection of Jesus declared an "excrement" on the story. Christ becomes a son of his age whose knowledge is circumscribed. The atonement goes, and instead we have a "martyr hero," and the "sinless life" of the Lord will soon follow other discarded truths. This is not only to cloud the witness to Christ, but is a complete denial of all that is written in the Word of God. The most rampant sacerdotalism leaves us still a divine Christ, even if the way to him be made hard, but modernism would rob us of all, and leave us spiritual bankrupts. Let us keep close to the revelation of the Lord in the Scriptures, and proclaim him in all his divine fulness. It is the church's supreme function to bear witness to Jesus, and in the language of John, to cry, "Behold the Lamb of God that taketh away the sin of the world." It is to preach Christ, the power of God and the wisdom of God.

3. The witness of the Christian.

There is a very practical and personal side to this subject. That for which the Scriptures exist; that which is the church's first duty must be the duty of every disciple of the Lord. The true Christian is one who, because he knows Christ as Saviour, bears witness for him. This witness is to be by life, by word, and by deed.

Concerning certain disciples in the New Testament, we read that "they took knowledge of them that they had been with Jesus." The particular

point that arrested attention was their boldness in witnessing. "Unlearned and ignorant," they might be, but they had been with Jesus, and with courage they bore testimony before the world. Of certain others it is said that "great grace was upon all." A winsomeness of character in the disciples presented such a true picture of Jesus that even the public testimony of the apostles was given with greater power. Public preaching cannot supersede the private testimony. Such testimony enters all spheres and relationships of life, in worship and in work, in school and in sport or recreation, in the home or in State. Personal evangelism, which is just "every saved soul saving souls," must have a larger place in the Christian's life. Notice how the warmth of the personal note in a message, wisely used, will transform it. I sat in a church conference as a visitor—and listened to a very learned essay on Evangelism. The discussion began on academic and intellectual lines; then, lo! a change. A big man of some thirty-five rose in the back. He was at first slow of speech, but because of his earnestness he became eloquent, and told in passionate tones how he had entered a special service half drunk, and there heard the gospel, and was saved. The whole atmosphere was changed in a moment. So there are many men and women to-day hungry for a personal testimony that may help them to a faith in Jesus Christ.

More men than we sometimes think want to believe in a divine Christ and an inspired Bible. At least we must witness. Another thing might be

said. Many Christians, old and young, are not growing because of a lack of this service. We urge prayer, and Bible reading, on all as a means of steadfastness and growth. We exhort to faithfulness in attendance at the Lord's table. All this is right. But to this must be added personal witness for Jesus. This is the privilege of every disciple, not to preach or teach in public, but to "speak a good word for Jesus Christ." Such testimony will enrich the life, and in expression of our faith, its impression on our life will be deepened. A renewal of this ministry will produce revival quicker than anything else. Where are the witnesses?

Let us not falter in our worship, but let us strengthen our witness in word, and reinforce it in life and deed, till men know that "we have been with Jesus."

Testimony to Jesus is the spirit of prophecy, as of the whole Bible. Testimony to Jesus is that which underlies the church's work and worship. Testimony to Jesus is the spirit of each true Christian life. Men are not ashamed of their unbeliefs; let disciples boldly witness to their belief in the divine Christ. It may be necessary for some one to defend the Bible at times. It may be a duty sometimes to debate about Christ. But more than defence, or debate, the world needs witnesses for Christ. Christ is his own best defence. Preach him. The testimony is ours, and that testimony must ever be according to the Scriptures, of which the Alpha and Omega, the First and the Last is *Jesus Christ*.

The Four Gospels—Why?

Four portraits of himself—left by Jesus to his family on earth.

These four pictures originated spontaneously, and (the three first, at all events) independently of each other. They arose accidentally, in a manner, from the four principal regions of the earth, comprehended by the church in the first century, Palestine, Asia Minor, Greece, Italy.

The characteristics of these four regions have not failed to exercise a certain influence upon the manner in which the Christ has been presented, in the pictures intended for the use of each. In Palestine, Matthew proclaimed Jesus as putting the finishing strokes to the establishment of that holy kingdom of God, which had been fore-announced by the prophets. In Rome, Mark presented him as the irresistible conqueror, who founded his divine right to the possession of the world upon his miraculous power.

Amongst the generous and affable Hellenic (Greek) races, Luke described him as the divine philanthropist, commissioned to carry out the work of divine grace and compassion towards the worst of sinners. In Asia Minor, that ancient cradle of theosophy, John pictures him as the Word made flesh, the eternal Life and Light, who had descended into the world of time. Thus it was, under the influence of a profound sympathy with those about him, that each evangelist brought into relief that aspect of Christ which answered most nearly to the ideal of his readers.

It has been sometimes asked, why, instead of the four Gospels, God did not cause a single one to be written, in which all events should have been arranged in their chronological order, and the history of Jesus portrayed with the accuracy of a legal document. If the drawing up of the Gospels had been the work of human skill, it would no doubt have taken this form; but it is just here we seem able to lay a finger upon the altogether divine nature of the impulse which originated the work.

Just as a gifted painter, who wished to immortalise for a family the complete likeness of the father who had been its glory, would avoid any attempt at combining in a single portrait the insignia of all the various offices he had filled—at representing him in the same picture as general and as magistrate, as a man of science, and as father of a family; but would prefer to paint four

distinct portraits, each of which should represent him in one of these characters—so has the Holy Spirit, in order to preserve for mankind the perfect likeness of him who was its chosen representative, God in man, used means to impress upon the minds of the writers whom he has made his organs, four different images—the King of Israel (Matthew); the Saviour of the world (Luke); the Son, who, as man, mounts the steps of the divine throne (Mark); and the Word who descends into humanity to sanctify the world (John).

The single object which is represented by these four aspects of the glory of Jesus Christ could not be presented to the minds of men in a single book: It could only be so in the form under which it was originally embodied—that of a life: first in the church—that body of Christ which was destined to contain and to display all the fulness which had dwelt in its Head; and then again in the person of each individual believer, if that is true which Jesus said: "Ye in me, and I in you"; and we are each of us called to make the personality of Jesus live again in ourselves in all the rich harmony of his perfection?—Professor Godet.

A Sermon for Veteran Christians.

Shortly before he left Kensington, the late C. Silvester Horne preached a sermon specially for elderly men and women. The incident was related to his friend, Mr. W. Kingscote Greenland, who recounted it in a recent address. Remarking that he had never before seen so many walking-sticks and respirators in a church, Silvester Horne said to Mr. Greenland: "Now, tell me, what was my text?" "Oh, came the reply, 'the greatest of all, 'Come unto Me, all ye that are weary.'" "No." "Then it was the second great text in the world: 'At eventide it shall be light.'" "No, it was this," said Silvester Horne: "'He went out into the market-place at the eleventh hour, and said, Go, work in My vineyard.'"

I cannot feel
That all is well, when darkening clouds conceal
The shining sun;
But, then, I know
God lives and loves; and say, since it is so,
"Thy will be done."

The One Great Hope.

We are happy to have encouraged in recent issues of "The Christian" a very full discussion upon some of the prophecies connected with the Second Coming of our Lord Jesus Christ. We desire to take the opportunity of emphasising, with all possible earnestness, the supreme importance of the great outstanding fact of that coming—perhaps so near at hand—and its principal implicates. Always a subject of supreme importance—as is proved by the very large place it occupies in Holy Scripture—there can never have been a time in the world's history when its faithful proclamation has been more urgent than it is at present. Incidentally, the subject occurs with special timeliness at a season which is set aside by a church to which a large number of our readers belong, for particular attention to its lessons, and particular teaching of its implications.

I.

We wish to justify the title under which we now write. And, first, of course, by a very familiar thought—it is *the One Great Hope of the Church*. It is entitled by St. Paul himself, "the Blessed Hope"; and that aspect of it colors a great number of references to it, from the point of view of the church, which are to be found in his writings or in those of his fellow apostles or evangelists. The Saviour was their hearts' Friend as well as Lord of their lives and service; and in both aspects they wanted him back. They realised, better than most of us do, all that his coming would mean for his church and for the world. So it was something to be looked for, waited for, watched for with eager expectation and joyful hope, as the signal for the setting-up of his kingdom in realised fulness, for the putting down of all his foes and the casting out of all error and evil, for the termination of their own trial-experience and the ushering in of unimaginable opportunities for enlarged and unhampered service, as well as the glories of the kingdom which he would then once for all unshakably establish.

If we truly desire the coming of his kingdom; if we really grieve over the rejection of his message, and long for the vindication of his claims against all the rebellion and unfaithfulness which surround us; if, above all, our personal relationship to him is in any way a reflection of the absolute surrender and heart devotion of the early disciples, how can his promised coming be anything to us but *the One Great Hope*? How can any indications of its nearness be anything but causes of most thankful and enraptured joy? And if we are conscious, as many of us are, that our love is sadly "weak and faint" as compared with theirs, then he is the one to put that right. Let us fix our gaze on him rather than on our own all-too-conscious imperfections, even while we sincerely deplore them. That is the way to be transformed into his image, and to be ended by his Spirit with truer devotion and a real "other-worldliness."

We have spoken of the coming as the hope of the individual Christian. It is the same when we think of the church as a corporate body. His coming will be the signal for the suppression of all the false and incomplete doctrine which is the bane of our latter-day Christianity. Nothing out of harmony with his Word will survive the bright light of his glorious manifestation. And, if we read our Bibles aright, nothing short of it will ever settle many weighty matters. We long for reunion, for the manifested union, as well as the underlying spiritual unity which we are often reminded already exists. We feel keenly that this unity, real as it is, loses well-nigh all the value it might possess as a testimony to an unbelieving world, so long as different bodies of those who possess it are content to excommunicate one another. But the practical difficulties of attaining such manifested union are deplorably great.

Whatever ought to be done, and may be done in this direction, our hearts give us no great confidence of any complete result as yet. But one thing would settle it all—settle it speedily, unquestionably, finally, and unalterably! When he

comes, his church will be one in manifestation, as well as in a unity which is mystical and unseem, and which therefore loses so much of its influence for his glory. Nor will these great troubles of the church be the only ones to be finally settled by his appearing. They are but samples of others. The church will have no troubles left—no error, no division, no sin, no imperfection of witness! Is not his coming the One Great Hope?

II.

But, secondly, it is also, in the deepest and truest sense, *the One Great Hope of the World*. Not, indeed, that it is ever represented as an event for an unprepared world to hope for. Scripture is unfailingly consistent in representing the day of the Lord as darkness, and not light, for those who are not his. Nothing but judgment, nothing but guilty dread, is set forth as their prospect. They cannot treat it as their personal hope indeed; and in this there is a great difference between the first part of our subject and the second; and this is a matter, too, which ought to be preached, and upon which most pulpits are at present guiltily silent.

In this connection let us digress for a moment to remark upon the confusion that has existed in many minds in this matter. We verily believe that the dread which many Christians have found inseparable from the subject (so utterly different from early Christian eagerness and joyful expectation) is due to that confusion. Where the Second Coming of our Lord has been preached, it has been too often under this aspect in the past, and Christians have not been taught to rejoice in it. Perhaps too many of our familiar hymns (not all, though) emphasise the aspect of judgment too exclusively—though we by no means wish to eliminate them from use in our general congregations in these light and careless days!

But Christians have no condemnation to fear! They have, indeed, a most solemn account to render; nor must we ever evacuate St. Paul's most searching reminder, with regard to this account, of any of its implications, as we fear is often done by well-meaning people. There is a real account to be rendered, a real risk of losing what might be gained, in the matter of service. The most faithful have to take refuge for the best of their service in his wounded side. But thank God, we can do that, in peace! There is no condemnation for those in Christ Jesus. Their standing in him can never be in question or doubt at such a rendering of account. Solemn as is its spur to faithfulness and devotion, to consistency in word and tone and life, to earnest evangelism while we have time, to sacrificial giving of money or selling of possessions, it is not the guilty fear of the unprepared that should move God's servants, not the shrinking from his presence. For he has judged their sin once for all upon the cross, if they shelter in him as the Rock of Ages. And "perfect love casteth out fear." Those who will be caught up to meet him will not be in doubt whether they are to be saved!

But is it not the one Great Hope of the world when viewed as it were, *en masse*? Think of it! We are increasingly recognising that there is no hope for the world in efforts of statesmanship, however well-meaning, apart from God. Every successive hope is dashed to the ground, only to make depression more acute and dangerous. What will the coming of Christ mean for such a world? Most of us, at any rate, believe that beyond it lies a future of unimaginable glory for this troubled earth. The great King will do what earthly kings and statesmen have miserably failed to accomplish without him. The casting out of the tares is a picture of terrible solemnity, indeed; but what of the hope beyond? Think what it will mean to have One upon the throne of authority and power who both can and will put all wrongs right, and not only make the crooked things straight, but keep them on straight lines at last! Even if there were no Millennium, his coming would still be the only hope of righting all wrongs. Oh, that men

would fix their eyes upon the one real Hope of the world! Is it not true? Well, then, *ought we not to proclaim it?*

Some may think our title strange from one view-point. The Cross, they may say, is the one great Hope, both for the church and for the world. And so, indeed, it is! And may it never cease to be preached as such! It is the one Hope of Revival before he comes, at any rate. But in this respect its power is, we know, divisive. It sifts hearts, and reveals thoughts. Its power is selective; and many reject the Word. Moreover, the message of the Cross and the message of the coming are vitally related. Each is incomplete without the other. The coming is the manifested culmination of the redemption secured for ever by the finished work of Calvary. It is the *completion* of the Hope, the *vindication* of the Hope, the *unchallengeable manifestation* of the Hope brought to a lost world at the Cross. In that sense, as part of the very same message of Hope, is the coming of the Crucified the one Great Hope, for church and world alike!

III.

On these grounds do we appeal, in the Name of our Sacrificed, Risen, Ascended, and Returning Master. Let us be the heralds of his coming! Let us have done with a guilty silence. We may not be able to agree on all details connected with the subject, but let us preach the facts on which we all agree—the personal reality of his appearing, its sudden unexpectedness for an unprepared world, its joyful hope for a tried and harassed church, its great hope for humanity and for this sin-distorted earth, and the evidences—which are given to us on purpose to heed—of its probable nearness.

On the accompanying details we must clearly be content to differ. The correspondence in our columns, to which we have alluded, illustrates this with reference to one such detail. Equally devoted and true students of God's Word come to opposite conclusions as to probabilities. Well, such a matter plainly cannot then be unmistakably revealed. In such a case believers must be content to differ in all charity, avoiding, above all, harsh judgments and unworthy language—as we are thankful indeed to believe is increasingly done. Matters of this kind are deeply profitable for inquiry; but they are certainly not profitable for dogmatic utterance anywhere else. We should do wrong not to study them; but we may do wrong to speak too certainly about them. And if any feel that some such detailed aspect of prophecy involves deep spiritual lessons which ought not to be withheld from general congregations, let these lessons be stated as matters of personal belief, backed of course by due reason given; and not as matters of certainty, as if they were capable of positive and unquestioned proof.

But nothing hinders full proclamation of truths that are as plainly stated as any in Scripture, and more timely than any for such a generation as ours. *Why are so many silent?* Whatever will our Master say to us, when he comes, if we have withheld from his flock entrusted to our care the very message they most needed in the days before his appearing, and if no oil is found in *their* lamps, because *we* have been so blind to the signs which he purposely gave us for such a time, that we have never told them that he seems to be even at the doors?—"The Christian."

To live is to love,
There's no living without it,
Barred heavens above
Meet the one who dares doubt it.
An altar grown cold
Brings a night that is chilling:
The Bread of Life sold
For a poor tarnished shilling.

To love is to live
By a warm hearth fire glowing;
To love is to give
And receive an o'erflowing,
All sweetly to veil
Life's grey with rose-golden,
And strike a brave sail
On the dream sea of olden.—R.W.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

Focussing Upon the Home.

The World's Sunday School Association is focussing its attention upon children, older girls, and home life throughout the world, and has appointed a committee of prominent women to study and attack the problem.

The Superintendent and His Individuality.

More "Pep" from John R. Pepper.

No one human being is just like another. No one should desire to be just like another. Machine work is very uniform and alike. Human beings are not men-made machines. Because we are not machines, no one can do a thing exactly as another does it.

Our individuality is God-given, and one of the noblest of all endowments.

To imitate some one else is to be a dummy. Dummies serve well to hang things upon, but they have not the breath of life.

Individuality possesses creative instincts. One who does not create will stagnate.

A mistake in action once in a while is preferable to no effort at all. "Those who make no mistakes rarely make anything."

Repining over lack of facilities is poor excuse for not using those in hand.

A crooked stick well used is far better than a straight rod never bent with service.

The cultivation of individuality will yield large returns.

A Boy and His Dad.

A boy and his dad on a fishing trip—

There is glorious fellowship!
Father and son, and the open sky,
And the white clouds lazily drifting by.
And the laughing stream as it runs along
With the clinking reel like a martial song,
And the father teaching the youngster gay
How to land a fish in the sportsman's way.

I fancy I hear them talking there,

In an open boat, and the speech is fair.

And the boy is learning the ways of men,

From the finest man in his youthful ken.

Kings, to the youngster, cannot compare

With the gentle father who's with him there.

And the greatest mind of the human race

Not for one minute could take his place.

Which is happier, man or boy?

The soul of the father is steeped in joy,

For he's finding out to his heart's delight,

That his son is fit for the future fight.

He is learning the glorious depths of him,

And the thoughts he thinks and his every whim.

And he shall discover when night comes on.

How close he has grown to his little son.

A boy and his dad on a fishing trip—

Builders of life's companionships!

Oh, I envy them as I see them there,

Under the sky, in the open air.

For out of the old, old, long ago

Come the summer days, I used to know,

When I learned life's truths from my father's lips

As I shared the joys of his fishing trips.

—Edgar A. Guest, in "The Cosmopolitan Magazine."

The Need for Education.

Education is, in its broadest sense, the making of personality. It requires the training of all the powers in full and harmonious relationship.

It requires such delicate balance, such fine adjustment of all the elements in human nature that affection, reason, will, and conscience, will all act with full consent in the decisions and enterprises of life.

The daily litany of teacher and student should be the words of Tennyson in the prologue of im-

mortal elegy on the death of his college friend Hallam:

"Let knowledge grow from more to more,

But more of reverence in us dwell,

That mind and soul according well,

May make one music as before."

The educated soul is a perfected instrument through which knowledge, reverence, truth, love, religion and life breathe their symphony of beauty and satisfaction into a crude, jangling, imperfect world.

The educated man is the perfected man. Church and school and a thousand other agencies human and divine are working together to complete his development.

But the chief problem of education is not its agencies and instruments, but the man himself, who will not always and perhaps rarely ever fully co-operate in the making of his own personality.

The times demand a great crusade to arouse all young men and women to the fine enterprise of becoming educated. And even the old are not too old to grow taller in wisdom.

The survey of the mental development and knowledge of the soldiers revealed the fact that there is yet a vast amount of illiteracy to be overcome in the United States.

Herein lies our ugliest danger. Prejudice, wilfulness, recklessness, and cruelty are likely to be wrapped up with ignorance. When the brain admits little light, and the heart has not been made great in a man he is still near the realm of fang and claw, of cave and club, and life's real values are hidden from him.

In the Religious World.

As a factor in the movement toward union between the various churches, it is interesting to note that Dr. McClymont, Moderator of the Church of Scotland, preached in Durham Cathedral recently before a large congregation, including the civic officials of the town. The Moderator prefaced his sermon by heartily reciprocating the fraternal spirit which had actuated the Dean's invitation to him, and he hoped that advantage would be taken of the present favorable opportunity for a conference between the two national churches to discuss the causes which still divide them.

A Distracted Church.

At last week's meetings of the National Assembly of the Church of England, says the London "Christian," the Dean of Canterbury said that there is not in the mass of the people that confidence in the church which there used to be, and which must be restored if difficulties are to be overcome. People see a church distracted between three or four tendencies—one a Romeward tendency, another a Rationalistic tendency, and so on. They see it in entire confusion. There is no discipline, no law which is observed, no authority which is absolutely respected, no government. The mass of the people cannot be expected to have confidence in a church in that condition. When the church has been united so as to represent in the eyes of the people such a great ideal as it had a century or two ago, there will be no difficulty whatever in getting the much-needed money for maintenance.

Jews and the New Testament.

Jewish leaders are greatly exercised by reason of the circumstance that Mr. A. A. Green, minister of the Hampstead Synagogue, has introduced the New Testament into the Hebrew and Religion Classes of the congregation under his charge. The critics find little satisfaction in the fact that the young people who are thus being made acquainted

with the Gospel story, are of a well-educated type, including some who hold university degrees. They reply that such a course of action is essentially prejudicial to Jewish culture. In a letter to the Jewish Press, the Chief Rabbi has explained that similar action has been taken at other times, in order that Orthodox Jews may be in a position to defend their attitude in regard to Christianity. This, however, does not seem to satisfy the critics, one of whom bluntly says that Christians fully recognise—he might have used a stronger term—that the teachings of the New Testament "are absolutely opposed to the very existence of Judaism."

Japanese Christians and World Peace.

Resolutions in support of international peace were recently passed by the thirty-seventh annual assembly of the Congregational churches of Japan. They publicly declared:—

"That since the Armistice we have been expecting the new era of peace, when each nation would fix upon the spirit of righteousness and humanity as the fundamental principle of government, and when by mutual understanding and co-operation all nations would realise the ideal of human brotherhood.

"To our keen disappointment, the general post-war conditions of the world seem to be under the domination of the outworn ideas and habits which seem to threaten the destruction of ideals recently won by sacrifice.

"We now recognise the Washington Conference for the Limitation of Armaments, as one means of realising our purpose of establishing the kingdom of God upon earth, according to the will of our Divine Lord, the Prince of Peace, and we pray that this may prove an opportunity to unfold the future blessing of our nation.

"We would stress our belief in the vital necessity for the Christians of the world at this time to unite their efforts in rendering every possible service toward making the Conference successful."

The Family Altar.

J. C. Ferd. Pittman.

THE PROMISED DELIVERER.

"Jehovah thy God will raise up unto thee a prophet from the midst of thy brethren, like unto me." So spake Moses to the children of Israel, as he looked down the long vista of the future and beheld the approach of the great Deliverer, who would accomplish infinitely more for a sin-burdened, struggling world than was possible, ere his appearance.

Looking back to Christ, as Moses looked towards him, we can now see that, although our Lord's character and work is, in certain respects, incomparable, a wonderful likeness is noticeable, and Jesus is seen to be, as predicted, "like unto" Moses.

In refusing "to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy 'the pleasures of sin for a season,'" as the great miracle-worker-deliverer of the Israelites from Egyptian bondage, conducting the great host of liberated slaves along strange and perilous routes, leading them through the Red Sea, whilst their pursuers were destroyed by the returning waters; conducting them still onwards, towards the promised Canaan, we have in Moses a type of Jesus Christ, our Deliverer, who frees us from Satan's thralldom, and bids us commit ourselves implicitly to him, accepting him as our great Passover, following him through the waters of baptism, ever trusting our "Leader and Commander," though failing sometimes to trace his dealings with us, and believing that if we go where he directs, and do what he asks, we shall reach the Canaan of our rest.

FEBRUARY 5.

Moses Keeping the Flock.

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian.—Exodus 3: 1.

What bard
Of God, of the world, of the soul,
With a plainness as near
As flashing, as Moses felt
When he lay in the night by his flock
On the starlit Arabian waste?
Can rise and obey
The beck of the Spirit like him?"

—Matthew Arnold.

Bible Reading.—Exodus 2: 23-25; 3: 1.

FEBRUARY 6.

Moses Called of God.

And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush, and he looked, and, behold, the bush burned with fire, and the bush was not consumed.—Exodus 3: 2.

"We may reach our promised land; but it is far behind us in the wilderness, in the early time of struggle, that we have our Sinais and our personal talk with God in the bush."—J. Russell Lowell.

Bible Reading.—Exodus 3: 2-12.

FEBRUARY 7.

Moses Receiving the Promise.

I will bring you out of the affliction of Egypt . . . unto a land flowing with milk and honey.—Exodus 3: 17.

John Bunyan's preface to "Grace Abounding" is concluded thus:—

"My dear children,—
"The milk and honey are beyond the wilderness. God be merciful to you, and grant that you be not slothful to go in to possess the land."

Bible Reading.—Exodus 3: 13-17.

FEBRUARY 8.

The Plagues of Egypt.

But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt.—Exodus 7: 4.

"Jesus, we thy works proclaim
Omnipotently good;
Moses thy forerunner came,
And mighty works he showed;
Minister of wrath divine,
His wonders plagued the sinful race;
Works of purest love are thine,
And miracles of grace."

Bible Reading.—Exodus 7: 1-7.

FEBRUARY 9.

Jehovah's Passover.

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover.—Exodus 12: 11.

Bunyan wrote:—"When the pilgrims were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, 'Fair as the moon.' Then he called for the seal, wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover, which the children of Israel did eat when they came out from the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity and made their countenances more like them of angels."

Bible Reading.—Exodus 12: 11-15.

FEBRUARY 10.

The Exodus.

And it came to pass the selfsame day, that Jehovah did bring the children of Israel out of the land of Egypt by their hosts.—Exodus 12: 51.

"The soul's one road is forward."—George Meredith.

Bible Reading.—Exodus 13: 17-20.

FEBRUARY 11.

Divine Guidance.

And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light.—Exodus 13: 21.

"In cooling cloud by day, in fire by night,
Be near our steps, and make our darkness light."

Bible Reading.—Exodus 13: 21, 22.

PRAYER.

Merciful God, I thank thee for our wondrous deliverance through Jesus, and because I know that "he is able to guard that which I have committed unto him against that day." I praise thee because he who was the Lamb of Calvary is now Lord and Leader of Israel. Wilt thou give me grace, day by day, to hearken to his voice, and walk in the way of his commands? Save me from murmuring on account of the roughness of the way; feed me with manna from on high; quench my thirst with the living waters; comfort and sustain me by thy Holy Spirit; lead me on even until my feet shall walk the golden streets of the heavenly Canaan, for his name's sake. Amen.

Giving and Getting.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Luke 6: 38.

"Fear your troubles, and they will crush you. Try to run away from them, and they will overtake you. Face them, and they will cower and even vanish."

An Appreciation.

Following is an extract from a letter recently sent by Mr. Barclay Meador, Office Editor of the American "Christian-Evangelist," to the Manager of the Austral Publishing Co.:—"We enjoy your paper greatly, and often find in it original matter and reprint which we use. The writer speaking personally wishes that he could visit your land and have an acquaintance with many of the brethren there. He counts among his best friends W. B. Blakemore and Horace Kingsbury, now residing there, and many in this land who came from Australia."

Letter from W. A. Kemp.

Writing from Wigan, England, under date Dec. 19, W. A. Kemp says:—"I am spending three or four days in the home of our esteemed Bro. James Marsden, who has done so much for the cause of 'primitive Christianity' in this country, and who is so kindly thought of by his brethren throughout these isles for his integrity and splendid Christian worth. In his declining years he is still intensely interested in all that counts for the kingdom of God, and is also taking keen interest in world events. It has been a delight, indeed, to talk to this grand man of God, and to enjoy the splendid hospitality of his comfortable home. While here the 'Australian Christian' was sent on to me from my Edinburgh address, and I was pleased to get it and to enjoy as usual its news and articles. It was my pleasure to meet Bro. and Sister Franklyn in the home of our good and energetic Bro. Laurie Grinstead in Edinburgh. I was only able to see them for a few minutes. I hope to meet Bro. Wiltshire one of these days. The brethren at Edinburgh have received me very warmly, and against my original intentions persuaded me to preach for a while. For five weeks I was at Newton Grange, where we had full attendance and happy services, and I much enjoyed the fellowship of the Scotch brethren of that mining village. They have a fine body of young people there, a fact which cannot be stated of all the churches of this country—though in this town of Wigan in the both churches in which I spoke yesterday there was a good scattering of young folk. I have been down in the slum areas a bit in Auld Reekie, and have had some rare experiences. It has also been my pleasure to hear some of the big men of the city. I heard Professor Whittaker recently, before the Christian Student Union, give a great address on 'Science and Religion.' It was a tonic to me. I heard George-Black, M.A., one evening, speaking to a crowded audience with a clear-cut message."

Famine Stricken Europe.

Per Ethelbert Davis, Queensland:—Brisbane Church, £4/6/11; Albion Church, £2/10/-; Albion Bible School, £2; Boonah Church, £2/14/-; Maryborough Church, £4/11/-; Tannymoreland Church, £1 10/6; Bundamba Church, £1/15/-; Toowoomba Church, £3; Zillmere Bible School, £3; Mr. C. Stabe, £1; Mr. W. Winter, £1; Mr. T. Bruce, 10/-; Nellie Hull, 1/0; Elliott Church, £5/16/6.

Per Victorian Anti-Liquor and Social Questions Department:—Churches: Rochester, £3/0/6; Ultima, £3; Wedderburn, £6/6/6; Oakleigh, £5; Visitors to Torquay, £1.

Other Amounts.—Launceston Church, £10; Bro. Cook, Mole Creek, £1; S.A. Churches, £40; Dover Church, £1/12/3; Nubeena Church, £3; Bible School, Nubeena, £3.

W. C. Craigie, Federal Treasurer.

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Here and There.

The secretary of the church at Box Hill, Vic., now is A. J. Gill, "Sunnyside," Grove-road, Box Hill.

Victorian brethren will please note that notices of motion for the Conference should be in the hands of the Conference Secretary at least five weeks before the Conference.

After a successful mission at Ulverstone, Tasmania, Bro. S. J. Southgate returned to the Cottonville church on Wednesday last. He carried with him the esteem and best wishes of the Ulverstone church.

Bro. and Sister G. B. Moysey have arrived in Hobart to assist in the golden jubilee celebrations of the church, following the tent mission conducted by Bro. Thos. Hagger. Bro. Moysey preached the gospel in Hobart after O. A. Carr, about forty-nine years ago. He also helped in the silver jubilee.

The first annual Bay excursion conducted by the Victorian Bible School and Young People's Department, on the evening of January 23, was highly successful. There were fifteen hundred on board, representing more than forty of our metropolitan churches. All report a good time, and many are looking forward to the trip next year.

Announcement is made concerning Churches of Christ Collegiate School, Park-st., Unley, S.A. Kindergarten, Montessorri and Primary Dep. Director, Miss E. A. Uncle: the first term of 1922 will commence on Tuesday, Feb. 7. Prospectus, and further information, may be obtained from the Director, or from E. W. Pittman, Royal Institution for the Blind.

The annual offering for Bible School work will be taken up in New South Wales in all churches on Sunday, Feb. 5. The aim set this year is £250. It is confidently expected that this amount will be reached. Church secretaries are asked to see that offering envelopes are carefully distributed. Will our isolated members please remember the offering? Send your gifts to Chas. C. S. Rush, 242 Pitt-st., Sydney, N.S.W.

We reprint in this issue from the London "Christian" an interesting article dealing with "The One Great Hope." The closing paragraphs commend themselves especially to us, and contain lessons which we think should be noticed by many in our land. The London "Christian" is noted for its insistence on the coming of our Lord, and the words are the more weighty because of this. In the recent discussion in its pages, most remarkably diverse views were stated. Some astonishingly unfounded positions were taken, and assumptions made—many of them in the most dogmatic fashion and with an air of certainty and settlement. We rejoice that the editor deprecated such an attitude. We must hold to the fact of our Lord's coming, even while we decline to be bound by human theories and opinions regarding the fact.

Victorian Home Missions.—The hour has arrived when the churches will have an opportunity of expressing their view with regard to the progressive work of the Home Mission Department. No stone has been left unturned in order to develop the work in this State. The Committee has appealed to the churches for £1500 to liquidate the debt on the past year's work. We have every confidence that the brethren everywhere will gladly respond to the appeal. Let every church at least aim to reach its apportionment, and if possible exceed it. We must be victorious; defeat does not belong to the Church of God. May great blessing come into the hearts of all who have the joy in participating in the great effort to win Victoria for Christ. Bright, hopeful messages are coming from the churches. Isolated members are responding to the appeal. Contributions are arriving by every mail. The churches will kindly keep the offering open for a few Sundays. A message to the Home Mission office, giving progress report, will be appreciated. Kindly remit offerings to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, or to the Organising Secretary, Thos. Bagley, 710 Rathdown-st., North Carlton, Vic.

Feb. 5th. The record offering of £1500 expected from the churches in Victoria for the evangelisation of this State. The Home Mission Committee is confident that the brethren will not let the appeal fail.

Bro. S. J. Southgate concluded a three weeks' mission at Ulverstone, Tasmania, on Sunday last, when he delivered a stirring address to a large and representative gathering. Much good has resulted from the plain preaching of Bro. Southgate.

Work at the College of the Bible is due to begin on Wednesday, 15th February. Students are requested to be in residence by 14th. The usual opening service will be held at 9.30 a.m. on 15th. The presence of interested friends will be welcome on that occasion.

The annual Southern Conference of the Churches of Christ in S.A. will be held at Strathalbyn on Tuesday, Feb. 14. Representatives from Adelaide will be present from the Home and Foreign Mission Committees; also delegates from the C.E. and Bible Schools. Bro. Collins, from Adelaide, and Bro. Shipway, from Port Pirie, will be the main conference speakers. Will all members from southern churches make a special effort to be present? Luncheon will be provided by the Strathalbyn sisters. The accommodation for visitors is in the hands of Bro. Overall and Bro. H. Parker, of Strathalbyn.

W. A. Strongman writes: "There was one decision at Malvern-Caulfield, Vic., on Sunday night. The lady who made the decision is 25/30 years old, and a native of Victoria brought up in the country, and she came to town to domestic service about nine months ago, until which time she had never seen a Bible, nor heard of the name of Jesus. Bro. Illingworth met her on one of his pastoral visits, and she has been fairly regular in attendance at gospel meetings since, coming to an acceptance of the Saviour this evening. I thought perhaps the above might interest you, especially at this time of Home Missionary appeal."

The Northern District Conference, S.A., has established a scholarship fund to assist young men to secure a training for the work of preaching the gospel. Last year two young men from that State shared the scholarship, which was of material assistance to them. Applications are now invited for the scholarship for 1922. These may be made by students, or intending students, or churches on their behalf, preference being given to brethren from the Northern District who are beginning their course. Applications, naming two brethren as referees, should reach the secretary, Fred. T. Saunders, the Manse, Balaklava, S.A., before Thursday, February 9.

We note with pleasure the marked success of Bren. L. A. Anderson and A. L. Haddon at the recent Melbourne University examinations. The former stood at the top of the class lists in two subjects, securing first class honors in Political Economy and second class honors in European History. The latter obtained first class honors and a half share of the Hastie Exhibition in Advanced Ethics, and second class honors in Political Economy. Both these brethren are to be congratulated, especially as they had church duties all through the year. Several of our former College students are eligible to sit for the Final Honors Examination in March.

In a circular letter dated 5th Dec., 1921, Chas. Reign Scoville writes:—"I am very thankful to say that Mrs. Scoville is much better to-day, but still exceedingly weak. She was operated on by Dr. Will Mayo on Thursday morning, and came near slipping away from us both during the operation, and immediately afterwards. They only saved her life by the infusion of blood from another person. I said they only saved her life by the infusion of blood—I should have said, by the infusion of blood and prayer. The telegrams and letters have been a great strength and consolation to both of us, and I honestly believe that the 'effec-

tual fervent prayers' through Him have saved her life, to His cause and kingdom. Of course she is not out of danger, but is doing fine."

The S.A. "Advertiser," in its issue of Jan. 27, published the following paragraph, together with a photo of Bro. G. P. Cuttriss:—"Pastor G. P. Cuttriss has resigned his pastorate of the Robert-st. (Hindmarsh) Church of Christ. He came from Moonta eight years ago, and his work in the Hindmarsh district has been one of amazing activity. The church debt has been liquidated, and a manse purchased, the debt on which is now £600. He is an athletic pastor, a title earned by his active association with every form of manly sport. He is jiu jitsu instructor at the Y.M.C.A., vice-president of the Y.M.C.A. physical work committee, physical instructor of the Robert-st. Boys' and Girls' Clubs, and chairman of the Y.M.C.A. and Suburban Football and Cricket Associations. He is captain of the Robert-st. cricket team, and a member of the church football team, as well as an able exponent of tennis. Although there are very few organisations in the district that do not claim his support, his activities are not confined to Hindmarsh. He is deputy-chairman of the S.A. Boys' Club, and he has used his eloquence many times on behalf of the Temperance Alliance and the Protestant Federation. He is secretary of the Social Problems Committee. During the war he worked unceasingly on behalf of the recruiting committee. He embarked with the 43rd Battalion as chaplain, and was afterwards promoted to chaplain-major. It was mainly through his instrumentality that the 43rd Battalion Band was formed. Pastor Cuttriss was appointed official historian and divisional burial officer of the 3rd Australian Division, and he is a senior chaplain in the Australian Military Forces. 'Over the Top' was written by Mr. Cuttriss, who was a frequent contributor to Australian church papers. He is also a member of the South African Soldiers' Association. At a meeting of the church officers on Monday evening, when the resignation was dealt with, appreciation of his work was recorded."

Monday's "Argus" contained the following report of a sermon preached by T. H. Scambler, B.A., at Glenferrie church on Sunday last:—"Taking his text from Isaiah 60: 19, 'Thy God thy glory,' he said that every great nation made a contribution to the world's intellectual, moral, social, or spiritual wealth. Greece contributed her art and literature, and we still lived in the radiance of 'the glory that was Greece.' Rome defined law and order; Britain had stood conspicuously for liberty. Israel's contribution and her glory was her conception of God. Her national glory, like that of Greece, had departed, but whatever the future of the Jewish race, the people would always be honored because Israel taught the world of God. Each nation surrounding her had its deity, and each tribe worshipped its own god, and recognised those of other nations. But Israel said: 'All the gods of the people are idols—Jehovah made the heavens.' He was the Creator and the Sustainer—there was no God but Jehovah. Israel's God was a God of character. The gods of the nations were supposed to require human sacrifices, and on every important occasion such sacrifices were offered. There was one people, and only one, whose teachers scathingly and absolutely condemned the practice. That nation was Israel. Pope's couplet, 'Gods partial, changeable, passionate, unjust; whose attributes were rage, revenge, and lust,' aptly described the gods of the heathen. Israel's God said, 'Be holy, for I am holy.' One of the most striking things in the Hebrew conception of God was his love of justice and hatred of oppression. Other gods might be worshipped by sacrifice and ceremony, but Israel's God repudiated all proffered service from men who were guilty of wrong to others. 'I hate, I despise your feast days. Though ye offer me burnt-offerings I will not accept them. But let judgment run down as waters, and seek righteousness as a mighty stream. Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.' That conception of God was vital. We might study the religions of Greece and Rome in an abstract way; but the God of Israel, revealed to us by Christ as the loving Father of all, called us to righteousness and justice and purity.

Foreign Missions.

Conducted by G. T. Walden, M.A.

Diksal News.

"Recently Mrs. Escott and I spent a very happy day in a village six miles from here. A rich merchant and a former dispensary patient invited us for the day, and provided us with meals, and treated us right royally. We had a splendid opportunity for preaching, and gave out some tracts. We visited the village school and had a very encouraging time.

"We had a very bad case of dropsy of the abdomen—about six quarts of water were drawn off. It was pitiful to hear the poor man say: 'You have given me the gift of life.' Oh, if only they would receive the gift of eternal life! A number of boys from the Indapur school competed at the Baramati Exhibition, and took some prizes."—L. Escott.

Baramati Evangelists' Report.

"We, the evangelists of the Australian Mission of Baramati, are glad to submit our mission report as follows:—

"Hindus do listen to us with interest whenever we tell the word of God to them. We are also continuing evangelical work amongst the Bhamptas at Baramati Settlement. The Bhamptas are most of them willing to accept Christ as their Saviour. We are also trying to do our best to make them realise the necessity of their coming to Christ for salvation. We therefore request you to pray for them in your daily prayers. The Hindus, too, confess that there is one only living and true God. The Hindus admit that they worship idols in ignorance, as their fathers were doing it. We further cordially invite your earnest prayers for them. We also conduct Sunday School lessons amongst the Hindu children, and we sincerely ask God to bring forth fruit in abundance.—Tersingh."

Report of the Christian School,

Kwenming Road, Shanghai.

First Term, 1921.

(Translation of Chinese Letter.)

To the Officials of the Christian Mission of Australia.

I respectfully beg to divide all school events of last term into a few points, for your consideration, as following:—

Through God's great blessing, and Mr. Cameron's enthusiastic help, all school business of this year is in a very progressive state. The number of students is over fifty more than last year. Every Lord's day Mr. Cameron leads the English Bible Class personally, expecting to spread the gospel more widely, to get good results to glorify the Lord, and also to increase those young men's knowledge of English and the Christian doctrine. The school closed for summer vacation on July 8. On that day Mr. Cameron was asked to lecture; he revealed the principles of moral, mental and physical well being, and their relation to young men. The talk was well received by pupils and the guests. We asked Mrs. Cameron to distribute the prizes. A photo, was taken as a memento, and refreshments were served to all present. We had four male teachers and three female teachers in this term. Only one of the three ladies receives salary, that is Miss Wei, who is a graduate of the Presbyterian Mission School of Ningpo. The voluntary teachers are Mrs. Chen, Tang and Miss Ing, who teaches singing every Tuesday, Thursday and Saturday. Mrs. Cameron teaches English in the morning of Monday, Wednesday, and Friday. The pupils welcome these teachers very warmly, and that proves the success of their methods.

At 4 p.m., after school, Messrs. Suen and Wang teach national physical culture—wrestling and drill, for the purpose of making the pupils

stronger. If their bodies are strong, the nation will be powerful. I ask Mr. Cameron to enclose an English copy of this report, a copy of the lesson-table, and a photo. of the scholars and helpers. Please receive them.

Kind remembrances from all my fellow-teachers.

May God bless the Australian Mission, and may you get more blessing and help from the Lord Jesus Christ, and may there be more good results derived from your work to glorify God; this is what we pray.

Peace to the members of Australia Christian Mission.

Hu Sin Wu,
Headmaster, Christian School,
Kwenming Road, Shanghai.

Eighteenth day of August of tenth year of the Chinese Republic.

Christian Bible Women in India.

I did not tell you about the splendid band of Christian Bible women at Pandharpur. This was the brighter side of our visit to that famous old city. The missionary in charge of these women took us over to see them in their home. It was such a pleasure to look at their bright happy faces as they gathered around us in little clusters. We were shown their cooking, sleeping, and general living room. Each had a separate little earthen fireplace for her cooking, a place for her own bedding, and so on. What rejoiced me most of all was to see them at work in different parts of the city. They are divided up into bands for street preaching and class teaching, and we went from this place to that, and sat and watched, and listened. The streets were thronged with pilgrims plodding their weary way to the sacred temple of the Hindus, and meanwhile these simple-hearted women stepped forward, and one after another witnessed to the saving power of Jesus. I was most interested in watching the effect on the passers-by. Some stopped to listen for a while, and then walked away scoffing; others only bestowed a contemptuous glance as they passed, while others again stayed and earnestly drank in every word. Each Hindu bears the mark of his particular god in his forehead, and it really is remarkable what an effect this mark has on the features of the whole face. I thought of the wonderful time coming, foretold in the Revelation, when they shall see his face, and his name shall be in their forehead; and looking again at the band of women I felt the mark of *their* God was in their foreheads here and now. The contrast between the expression on their faces and that of the men and women passing by was most marked. Had you seen it you, too, would have lifted up your heart to God in thankfulness for these saved women. To see the transforming power of the gospel of Jesus in even a few lives brings so much joy, and one goes on again content to sow.—Ethel Jones.

Offerings for Foreign Missions may be sent to the following:—

Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.

R. Lyall, cor. Ievers-st. and Park-ave., Royal Park, Vic.

New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Sydney.

Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.

West Australia: W. H. Clay, 9 Chester-st., Subiaco.

Tasmania: James Foot, 14 Balfour-place, Launceston.

South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phone, Norwood, 1501.

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G. P. Cuttriss.

THE BREAD.

In John 6: 55, Jesus says, "My flesh is meat (food) indeed, and my blood is drink indeed." This figurative saying has no reference to Calvary. Like the branch grafted into the vine, the sap—the vitality that was and is in him—flows into us. We drink it, and it becomes our life. Again, in John 15: 32-58, Christ is represented as having said, "I am the bread (food) of life." Food is what sustains the life already there. What, then, is this food that sustains the life which is born of union with the Vine—Christ? Is it not just the Lord Jesus Christ himself? The body lives on material food, the mind upon intellectual food, the spirit on the vision of God fully reflected in Christ's earthly life and words. The facts seen in him—the truth in its width and depth—constitute the spirit's nutriment, when assimilated by faith after being convincingly brought home to our spiritual intelligence. Himself seen in his conduct, heard from his lips and revealed in our inner spirits, that nourishes our spiritual growth, who have life by union with him in his life. It is self-evident that the vine is the branch's life. I am, says Christ, the Way (to follow), the Truth (to be believed), the Life (to be lived).

Bread always stands for a symbol of all food, life's sustenance. At the temptation, at the outset of Christ's ministry, Jesus' reply to the devil when urging him to miraculously supply bread for his hunger was, "Thou shalt not live by food alone, but by every word that proceedeth out of the mouth of God" (Deut. 8: 3; Matt. 4: 3). But in our case in Jesus himself we have summarised and put into practice every word that proceedeth out of the mouth of God. He is the very Word of God (John 1: 1), made flesh. "He that eateth me shall live by me" (John 6: 5-7). The bread on which the eyes, ears, hearts, and spirits feed, is what their Redeemer said and did, showing then what he was and is. His flesh is food indeed in this mystic sense. His blood is drink indeed, i.e., not in atonement, but the inner life of his person which we imbibe. It must be clearly understood that the blood represents not the death, but the life of any one, and of Jesus Christ also.

It is the parting with or shedding of the blood which is death both literally and symbolically.

THE ALTAR.

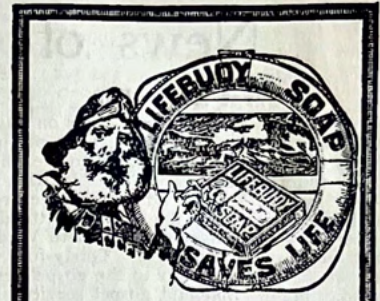
To look back at the Old Testament whence these figurative representations are drawn, is to better understand of what the atonement consisted in them, and which also has its place in the Lord's Supper now. It was neither more nor less than the pouring out on the ground of the victim's life-blood—utterly cast away and covered out of sight. On no occasion whatever, save in heathen idolatrous sacrifices, was the blood offered upon the altar, to be burned as an offering acceptable to God. The altar had nothing to do with expiation, its use followed upon that, being made possible, validated thereby, but it was a thing apart. The altar was indeed the table of the Lord where he with the redeemed rejoiced together in happy communion in a "feast of fat things." The Lord's portion in that feast was the best parts of the calf or lamb, all the fat, the kidneys, even the best thereof, which rose up in smoke, "an odour of a sweet smell," from the altar of brass as an offering to God himself, while all the remainder was not burnt, but was shared between the offerers and the priests.

It must also be borne in mind that the Christian's position is not merely that of an Israelite, but a priest in the household of God, who has "an altar whereof those have no right to eat who served the tabernacle" (Heb. 13: 10), which former altar was a figure of the true. These now eat in spirit, in fellowship with their Father in heaven of the Lamb of God whose life-blood was first shed for the remission of sins (1 Peter 2: 5).

So as it was under the law it is the Lamb itself—the person who had died and who is now risen again—on which the believer feasts with God. His flesh, like the paschal Lamb, is food indeed, and is ours to enjoy and profit by.

His blood having previously atoned for our sin, this food (bread) is that the partaking of which by eating satisfies the hunger of famished souls. As God gave expression to his own joy by receiving as acceptable the *smoke* of the burnt offering, so we also around his table, in spirit, rejoice with God as we eat our share of his Lamb; that is to say, our souls contemplate with joy the person of our Redeemer, feasting our souls on all the excellency we read of in his acts and deeds, his patience under suffering, his goodness and beauty, delighting that we are privileged to be partakers with God in his gratification. This may at first glance appear to be a far-fetched and exaggerated way of stating this matter, but it is not so. It will be found to be in accord with the usual methods of divine revelation both old and new.

Civilisation, especially of the Western type, has had the effect of making us too materialistic in our way of thinking, and we lack in that poetic instinct that breathed in the ancient prophets of God whose visions are expressed in sublime poetry. We fail to "see visions and dream dreams" of the things of God so transcendently great. We are sadly cold and matter of fact, not being endowed like Orientals with their richness of poetic imagination. It was before such as they are that our Redeemer walked and talked and wrought, unfolding the revelation of God, and was understood. For lack of use in our commercial age the poetry in us is largely atrophied, like the emu's useless wing. Yet if, as we need, we are to ascend into the heights of the mount of God to behold his glory from afar, we must learn to clothe the hard, cold facts of reason in the warm garments of imagination, "mount up with wings as eagles," that we may better hear and appreciate the Word of God addressing us in his favorite way. It is God's way in self-manifestation to speak to us, not after the scientific method of the anatomist—good in its place—but to awaken the spiritual insight of the conscience and heart, the feeling of which we have such a noble example in John Bunyan. Valuable indeed as are the naturalist, anatomist, analyst, etc., in their proper places, the study of the "corpus vile," yet if we are to become what our Maker's love designs us to be, we must behold him, not through the spectacles of mere doctrinal accuracy in detail, but as he spoke to the fathers in the prophets, and in these latter times by the Son, in whom dwelleth all the fullness of the Godhead, and we have that fullness in him by spiritual discernment, the work of the Holy Spirit.



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News of the Churches.

West Australia.

Subiaco reports very fine gathering on Jan. 22 at the Lord's table. Bro. W. H. Clay continued his series of addresses on "Letters to the Church by Its Founder," dealing with the "Letter to the Church at Sardis." These addresses have greatly strengthened and upbuilt the church. Attendance and interest in the prayer services, both Wednesday and Sunday, are increasing. Thirty-four were present at the meeting prior to the gospel service on Sunday night. Splendid gospel service and a stirring address by Bro. Clay on "Christ's Purpose in the World." The kinders held a very successful annual picnic at Crawley on Saturday.

Tasmania.

At the close of Bro. Baker's address at Launceston on Jan. 22, three men and one young lady decided for Christ. At the morning meeting the value of prayer was shown in a fine exhortation. The teachers and officers of the Bible School met for tea on Tuesday, Jan. 24, when the work in this department was discussed at length. The meetings are to be held monthly.

At Hobart the jubilee tent mission is drawing to a close. It has proved a season of great spiritual blessing to many of God's children. Earnestly and faithfully Bro. Thos. Hagger has directed people to Jesus as Lord. Bro. G. B. Moysey is now helping by sweet gospel solos. Eleven people have yielded themselves to Christ thus far. Fellowship has been enjoyed with numbers of visitors during the campaign.

The three weeks' mission conducted by S. J. Southgate at Ulverstone was concluded on Jan. 22 by an excellently attended meeting in the Odd-fellows' Hall, the subject of the sermon being "The Great Day." Bro. Southgate addressed a large congregation on the previous Sunday, in the same building, taking as the text of his address, "Is Baptism Essential?" This clear and inspirational address, which indeed was characteristic of all his addresses, was responsible for the creation of much discussion amongst denominationalists. As a result of the mission a good number have enlisted in the service of Christ.

A report from Dover states that the work in the out-fields is encouraging. At Southport, following the mission, weekly breaking of bread service and Bible School are held; new members keen in service, for Christ. At Leprena on Jan. 6, Bro. Stewart preached to a good number, and four young men responded to the invitation. On Jan. 13 a baptismal service was conducted, a large number being present to witness the first immersions of the district, baptisms taking place in the sea. Leprena has no church building, is a saw-milling settlement, and with the development of coal-mines locally there are prospects of a big cause being established. Dover commences a tent mission on Feb. 5. Bro. Campbell, of Geeveston, being preacher, Bro. Stewart song-leader and soloist.

Queensland.

In the Kingaroy District there was a splendid meeting at Corndale on Jan. 15. Great interest is shown by all in the work. Lord's day, Jan. 22, the opening service in Coolabunia Hall was held, the building being crowded. The address on "The Mission of Christ and our Part in its Fulfilment" by Bro. Mason, was listened to very attentively.

At Brisbane on Lord's day, Jan. 22, Bro. W. Campbell, evangelist, of Tasmania, addressed the church on "Steadfastness." A middle-aged man was received into fellowship by obedience to Christ. His conversion is rather remarkable. Strong drink has been his downfall. Since his conversion, a fortnight ago, old drinking companions dragged him into the saloon and tried to force him to drink. They locked him in, but he told the barman if he did not open the door he would call for the police. They speedily released him. A number of the members are still on holiday.

Maryborough gospel meetings are well attended. Good addresses. Two baptisms on Sunday night, Jan. 22—a young man and a young woman. Another young man (R.C.) confessed his faith in Christ.

Ma Ma Creek had a successful combined service on Sunday evening, Jan. 22. The Baptist pastor, Mr. Hindrich, and members united with Ma Ma Creek church. There was a crowded meeting. The marriage of Bro. George Cole with Sister Winnie Bade was solemnised on December 19; also Bro. Stanley Newmann, of Ma Ma Creek, with Sister Grace Bailie, of Helidon, on Jan. 18. Bro. H. E. Kingsford officiated on both occasions.

South End, Toowoomba, report well attended prayer meetings. Open-air work is well in hand. Immense interest displayed at all gatherings. On Jan. 22, Bro. Adcock exhorted on "He Faileth not." Sister Bishop visited the church and spent the day. Bro. R. Eastwell, from Warwick, also enjoyed fellowship. Bible School is still growing. At the gospel meetings an improvement is noticed. On Jan. 22 Bro. Stitt's address was appreciated. The church is uniting to reach the top for Home Mission offering.

In West Moreton District wet weather has been the order of the day since Christmas. The whole district looks a picture. Marburg picnic and Christmas tree were a complete success. Rosevale picnic was somewhat marred by rain; enjoyable time, however. Churches have been helped by visiting brethren from distant parts. The help of the Hinrichsen brethren was greatly appreciated. Silverdale, Jan. 22, good morning meeting, Bro. Rodger preaching; one received into fellowship. Bro. Rodger has asked to be released as evangelist, he having accepted a call elsewhere.

At Toowoomba on Jan. 22 Bro. Burns exhorted on "Christian Liberality." Marked attendance at gospel meeting, when Bro. Burns delivered a novel discourse upon "Ruth: One of the Love-stories of the Bible," another of the series of addresses on "Good Mothers of the Bible." One young lad made the good confession. Bren. W. Skerman and S. Vanhan conducted the service in the morning at Meringandan, and reported a fair attendance. The picnic and stump-capping ceremony at Harlaxton on Jan. 26 was a pronounced success. Bro. and Sister Wendorf and family returned to Brisbane on Jan. 26, after spending about six weeks at Toowoomba. Jan. 24, a marriage was solemnised in the chapel—Mr. James, of Applethorpe, and Miss Verley Atkins, of Stanthorpe, niece of Bro. Phillip Brown, of Roma. Bro. Burns officiated.

South Australia.

At Hindmarsh on Sunday, Jan. 29, Bro. Cuttriss gave helpful addresses at the morning and evening services, continuing on the theme, "The Words from the Cross." Splendid attendances at both meetings.

At Mile End on Wednesday last the two sisters who confessed Christ the previous Sunday were immersed. Captain Leslie and Bro. Drummond were present, and gave very helpful messages. On Jan. 29 the sisters were received into fellowship, and Bro. Allan Brooke gave a parting message previous to leaving for the College of the Bible early in February. At the close of the gospel meeting a young lady made the good confession. Building crowded.

Dulwich reports a visit by Miss Caldicott, from India, on Jan. 18. After an interesting address upon her work in the mission field, a number of Hindoo curios were shown. Last Sunday evening Bro. Pittman spoke on "Facts and Ordinances," and then had the pleasure of baptising another from the school, a grand-daughter of Bro. Tuckwell. The church is greatly indebted to Mrs. M. McNicol (formerly known as Miss Hilda Lawrie) for faithful and efficient service as gospel soloist, as well as organist, thus increasing the interest in the Sunday evening meetings.

At Port Pirie on Thursday, Jan. 19, at the prayer meeting, a Bible School girl was baptised. A number of brethren have returned from holidays, resulting in good meetings on Jan. 22. Bro. Shipway spoke in the morning on "Tackling Our Jobs." Splendid gathering in the evening, when Bro. Shipway spoke on "Lost in a Far Country." A quartette entitled "Seeking the Lost," was very much appreciated.

Since last report meetings at Kersbrook have been well attended, especially gospel meetings. The annual Sunday School picnic was held at Henley Beach on Jan. 2. On Jan. 5, a farewell social was tendered Bro. R. Raymond. Regret was expressed at the absence of Mrs. Raymond on account of the illness of their little boy (Ira). Bren. J. Curtis, G. J. Fullston, R. Osborn, E. Lambert and F. M. Fullston spoke in appreciation of Bro. Raymond's work. A presentation of a Scofield Bible was made to Bro. Raymond, and on behalf of the sisters a silver butter-dish and knife to Mrs. Raymond. Bro. Raymond suitably responded. He preached his farewell sermon on Jan. 8 to a good attendance.

A big and representative gathering assembled in the Foresters' Hall, Gawler, to welcome Mr. and Mrs. R. Raymond. Bro. Raymond is the first resident preacher of the church. Bro. Green presided. Bro. J. Olafsen spoke words of welcome on behalf of the church, and Bro. F. Busbridge on behalf of the Bible School and Christian Endeavor. Sister Mrs. E. J. Killmier, on behalf of the Dorcas Society, made a happy speech. Several visitors from Adelaide represented the South Australian Evangelical Union of the Churches of Christ and the Home Mission Committee, viz.: Brig. Gen. Price Weir, D.S.O., V.D.; Hon. W. Morrow, M.L.C., past president of Conference; W. J. Manning, Church Extension Building Committee; and H. J. Horsell, Organising Secretary. The last named has been responsible for the organising work and the allotting of week-end preachers from the city, and briefly outlined the work Bro. Raymond had done in other parts. Mr. T. J. H. Stewart, B.A. (Baptist) also extended a welcome. Bro. Raymond suitably responded. Musical items were rendered by Miss Killmier, Miss Overland, and Mr. A. Dealy.

New South Wales.

At Enmore on Sunday, Jan. 29, F. J. Siver preaching, there were one confession and two baptisms at the gospel service.

Paddington on 29th Jan. had beautiful morning service. Bro. Stevens spoke on "Things that Matter Most," and gave an inspiring address. At the gospel service the choir rendered a fine anthem, and Bro. Clarke, of St. Peters, sang a solo. Bro. Stevens spoke on "The Value of a Soul." Miss Newby, who confessed her faith in Christ the previous Lord's day, was baptised on Jan. 27.

Sydney Chinese church are exceedingly pleased to have again Bro. Shee Ping. The brethren welcomed him at a tea meeting on Feb. 1. On Sunday, Jan. 22, a meeting was held, and the following officers elected: Secretary, Quan Mane; treasurer, James Choy Won; assistant secretary, Mr. Young Chong; and committee, Messrs. Sam Wong, Ernest Linn, Quan Chong, and William Song. Meetings are bright and well attended.

Good meetings at Belmore last two Sundays. Seven adults baptised on Jan. 22. Another lady made the good confession at the close of Bro. Hutson's address. Church has good prospect of a big mission to begin Feb. 5. Bro. S. Stevens, of Paddington, being special evangelist. Four received into fellowship on Jan. 29 by faith and obedience, one being a Jewess. Church offering for Russian Relief, £4/10/-.

All meetings were well maintained at Auburn last Lord's day. Bro. Chas. Rush, Organising Secretary, Home Missions, exhorted in the morning. Bro. Rush told of the various activities of the Home Mission Department, and appealed for help. Bro. A. E. Forbes was the preacher at the gospel service. On Wednesday, Jan. 25, the 13th annual business meeting of the church was held. All reports spoke of progress. Officers were elected for the coming year.

At Hurstville on Jan. 29, Bro. Casperson gave a splendid exhortation on "The Still Small Voice" to a good congregation. Bible School attendance, 122. School requires more accommodation; annual promotion of scholars. At evening service Bro. Crossman spoke on "The Fruitless Life." The C.E. Society paid a surprise visit to Dumbleton Endeavor Society on the occasion of their anniversary last Monday. Church is preparing for Bible School annual offering.

At Canley Vale splendid meetings continue to be held. Eight confessions in January. The parents of the children entertained the teachers at tea on Jan. 14, after which a lengthy programme was carried out. Each teacher received a suitable gift of appreciation from the parents. The Boys' Naval Brigade and Girls' Auxiliary continue to increase in numbers. Sunday School has at present 132 scholars on roll. A branch has been opened at St. John's Park, with 15 scholars to begin with.

Victoria.

Ringwood brethren are having a good spiritual uplift. All departments are doing well. One young girl made the good confession, also a sister received by letter. Several visitors from sister churches.

Red Hill enjoyed the fellowship and appreciated the gospel messages of Bro. H. Ball on Jan. 8 and 15. After the gospel service on Jan. 22, Bro. Pratt preaching, two sisters confessed their faith in Jesus. On the 29th they were baptised, the husband of the married sister also confessing his faith and being baptised.

Ararat continues to have splendid meetings. The week-night meetings in the tent average about 200, while the Sunday night meetings are about 500, including those who listen outside the tent. The interest is great, and there have been six confessions to date. The continued prayers of the brethren in this great evangelistic effort are sought.

Malvern-Caulfield church last Wednesday evening held the biggest and most potent prayer meeting it has held for years, this in preparation for the Paternoster mission. Following her baptism the previous Sunday, one young lady was received in before a large audience on Sunday morning, and after the evening meeting another confessed her Master's name.

Lygon-st. meetings were very good on Sunday. Jas. E. Thomas has returned from his annual holiday, and spoke morning and evening. The choir again resumed their good work, and gave a fine anthem. One was received in the morning by letter, and at the close of the evening service a married woman came forward. Mrs. Baker, returned from England, and Mrs. H. L. Pang, from China, were present again.

At Carnegie on Jan. 26 the Junior Boys' Club held their first social. The boys attended well to decorations, programme, and plentiful supper. At the regular church services full attendances are the rule. On Sunday last 115 attended at the table. Bro. Taylor was in good form, and at the gospel service a husband and wife responded to the invitation. Bible School is growing fast. A new feature in the school is the use of hymn-charts, which are a great help.

The meetings at Ascot Vale are bright and helpful. Bro. Patterson is on four weeks' vacation in the country. Last Sunday Sisters Mrs. Rosa and Ruby Patterson, from Bet Bet, were received by letter. Bro. Hector Campbell exhorted last Lord's day morning. In the evening Bro. Bagley gave a fine talk on the progress of Home Missions. The church has invited Bro. Patterson to continue his labors. It is proposed to hold a tent mission about October.

Montrose meetings are keeping up splendidly, morning meetings being extra good, 55 being present on Sunday. Bro. Rogers gave an excellent address. A number of visitors present, including many members from the Brighton church. Bro. Hughes is doing a fine work, and is keeping up the interest created by Bro. Drummond. The Sunday School is practising for anniversary. The K.S.P. and C.E. hold fortnightly meetings.

On Wednesday, Jan. 25, St. Arnaud church held its sale of gifts. The end of the day saw Bro. H. Hurren, president, with £25 clear. Church meetings are now brighter. Sunday School, under H. Hurren, who is an ideal superintendent, is forging ahead. Gospel meetings are well attended, and improving. The whole church is stirring for a general forward move during the coming year.

The church at Collingwood held its half-annual business meeting on Thursday evening, Jan. 19, when there was a very fine attendance of members. Reports showed all auxiliaries to be in a flourishing condition, and financial report cheerful and encouraging. Bren. Pearl and Sampson were elected elders. In the absence of Bro. Webb on the 22nd, Bren. Enniss in the morning and Wedd at the gospel service gave inspiring messages.

Amongst visitors last Lord's day morning at Swanston-st., Sister Miss Dibble, from Enmore, N.S.W., and Sister Greaves, isolated member, were heartily welcomed. Attendance at evening meeting was very good. Bro. Kingsbury delivered a splendid message. Members are now getting back into usual after recess, and large attendances are expected, although during the past holiday season the gatherings have been much above usual expectations.

On Jan. 22 at Geelong Bro. Benn gave a fine word of exhortation. At the mid-week meeting Bro. Webb spoke in the interests of Home Missions to a good meeting. Last Lord's day, good meetings; quite a number of visiting brethren present. Bro. Clipstone, of Castlemaine, addressed the church on Home Missions. Bro. Schwab discoursed in the evening on "Which Way?" Good interest prevailed. Ascot Vale cricket team tried conclusions with the "locals," and came off victorious on Monday last.

Bendigo tent mission has entered upon its last phases. On Wednesday the tent was to be taken down and sent to Caulfield, and in the evening a special meeting held in the Temperance Hall (the church meeting-place), the work of the mission to be reviewed, and a baptismal service held. Bro. Paternoster showing pictures of his travels in India, with a view of deepening the interest in Foreign Missions. Sister Miss Jean Turner has presided at the piano or organ at every meeting, her untiring, loving service being gratefully appreciated.

The church at Kyneton is experiencing a time of joy and much blessing. The earnest exhortation of Bro. Horace Jackel on Jan. 15 was enjoyed. Bren. Baker and Grafham conducted the evening service. Splendid attendance. Record audience at gospel meeting on 20th. After a most telling address from Bro. Baker, a married man and a young man made the good confession. The young lady who had previously confessed Christ was baptised after the gospel meeting. The Bible School held its annual picnic on Jan. 30, at Hanging Rock. Bro. W. Smith, from Dunmunkle, was a visitor.

The Prahran church, with Bro. L. C. McCallum as its full-time preacher, is looking forward to great things. Gospel services for the last three weeks, despite the holiday season, have been splendidly attended and enjoyed. At the annual business meeting on Jan. 11, the church was unanimous in deciding to hold a tent mission as soon as possible; most probably in March. A splendid feeling of unity prevailed. Sister Mrs. J. King read a report showing the extent of the good work of benevolence being done among the deserving poor. Any clothing or other useful articles would be welcomed for distribution.

Bambra-road reports attendance and interest much increased since Bro. Haddon's return. Two powerful addresses last Lord's day from Bro. Haddon. Morning subject, "Church Divisions"; evening, "Playing the Game." These were listened to by large audiences. Sunday School improving. Roll now almost 200. Boys' and Girls' Clubs are growing every way under the able leadership of Bro. Burdeu and Sister Styles respectively. Ordinary contributions could be better. Aim of £200 by May next for building fund almost in sight. £50 already paid off. Grounds in front of church are

much improved. Adult Bible Class very healthy. Cricket Club and friends held very enjoyable picnic on Monday. Members delighted with Bro. Haddon's success at recent University exams, he having passed with first-class honors, and tied for Hastic Exhibition. General outlook is very bright.

Since Brunswick's last report Bro. Corlett accepted an engagement with the church at North-East Valley, New Zealand. On Dec. 8, a farewell social and presentation was tendered to him and Sister Corlett. Their services have been much appreciated. On Jan. 18, Bro. Campbell, of Ascot Vale, preached the gospel. Bro. Mann preached for the following three weeks. He took the confession of a married couple. Exhortations lately have been given by Bren. J. Roberts, W. Gibbs, A. Mann, J. Jenkin, and J. J. Anderson. On Dec. 15 Bro. Killmier began his services, and has had good meetings. The new kindergarten club hall is expected to be opened in nine weeks' time.

On Jan. 22 Bro. Saunders, of Woorinen, conducted the meetings at Swan Hill and Lake Boga, and Bro. Warren conducted meetings at Woorinen morning, and Ultima evening. Both preachers had to travel long journeys to make it possible for such arrangements being carried out. On Jan. 29 Bro. Warren conducted the services at Swan Hill and Lake Boga. Several of the Swan Hill members are absent on holidays, and Bro. Radford, senior, of Lake Boga, has been laid aside with sickness; he is making a good recovery. The young lady who confessed Christ at Swan Hill on Jan. 15 was baptised on the 29th, after Bro. Warren had delivered an address on "Baptism."

Moreland church services have been very well attended during the past month. Bro. Gale's efforts have been greatly appreciated, his Sunday evening addresses being magnificent. The speakers at the morning services during the last month have been Bro. Bagley, Bro. Mason, from Coburg, and Bro. Gale. The choir has improved wonderfully of late, and is ably assisting Bro. Gale. The auxiliaries of the church have also been very active. The young men's K.S.P. club and P.B.P. club have initiated many new members. The newly-formed tennis club was officially opened on the court on Saturday afternoon last by Bro. W. B. Blakemore. He made an appropriate address.

IN MEMORIAM.

PAUL.—In loving memory of dear mother, who fell asleep 1st February, 1921.

"Father, in thy gracious keeping,
Leave we now thy loved one sleeping."

—Inserted by her family.

COMING EVENTS.

FEBRUARY 12.—At Malvern-Caulfield, cor. Alma and Dandenong-roads. Great Gospel Tent Mission, with Ira A. Paternoster, evangelist. Members of south suburban churches and elsewhere invited to co-operate. Singers specially invited. Song leader, Mr. A. Chipperfield. Alexander's hymn books.

FEBRUARY 14.—Southern Conference, S.A., Feb. 14, 10.45 a.m., devotional service; 11 a.m., business session; 12.30 p.m., luncheon; 2 p.m., afternoon session; 5.30 p.m., public tea; 7.30 p.m., public meeting; speakers, Bren. Collins and Shipway.—W. S. Yelland, Secretary.

WANTED.

Preacher, Merbein. Mission just closed. Prospects good. Single man preferred. Write R. A. Fechner, Secretary.

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A Christian lady, to share home in country town with widow. Apply B. J. Combridge, Ararat, Vic.

A Caretaker for the Malvern-Caulfield Church of Christ Tent Mission, starting February 12.

OBITUARY.

THOMPSON.—The church at Hobart mourns the loss of Sister Ivy Thompson, at the early age of seventeen years. Ivy suffered much through repeated attacks of rheumatic fever; but her faith never wavered in the time of testing. As the old year was dying, her spirit left the earthly tabernacle to be with Christ, which is far better.—W. H. Nightingale, Hobart, Tas.

LOCKETT.—Sister Françoise C. Lockett, the beloved wife of Bro. John P. Lockett, an officer of the Middle Park, Vic., church, passed to her eternal reward on January 7. She was born in the Isle of Man, and came to Australia about two years ago. She was brought up in the Church of England, but four years were spent attending with her family the Church of Christ at Woodstock, Capetown. About twelve months ago she was baptised and united with the church at Middle Park, where she was always a very consistent member and sincere Christian. For several years she had been ailing in health, but was always faithful to the house of God, even many times when she was hardly able to be there. Of a quiet but lovable disposition, she endeared herself to all who knew her, and her loss will be greatly felt. Besides her husband and two children, she leaves to mourn her loss a mother and sister living at Ramsay, Isle of Man. She was laid to rest in the Brighton Cemetery, where the writer officiated. The deepest sympathy of the church is extended to our brother and his family.—B. W. Huntsman, Malvern, Vic.

Simon of Cyrene.

I think of the Cyrenian
Who crossed the city-gate,
When forth the stream was pouring
That bore Thy cruel fate.

I ponder what within him
The thoughts that woke that day
As his unchosen burden
He bore that unsought way.

Yet, tempted he as we are!
O Lord, was Thy cross mine?
Am I, like Simon, bearing
A burden that is Thine?

Thou must have looked on Simon;
Turn, Lord, and look on me
Till I shall see and follow
And bear Thy cross for Thee.

—Harriet Ware Hall.

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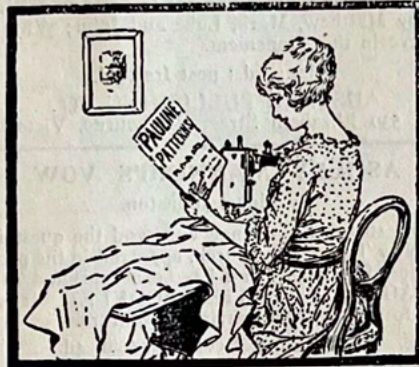
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