



The Australian

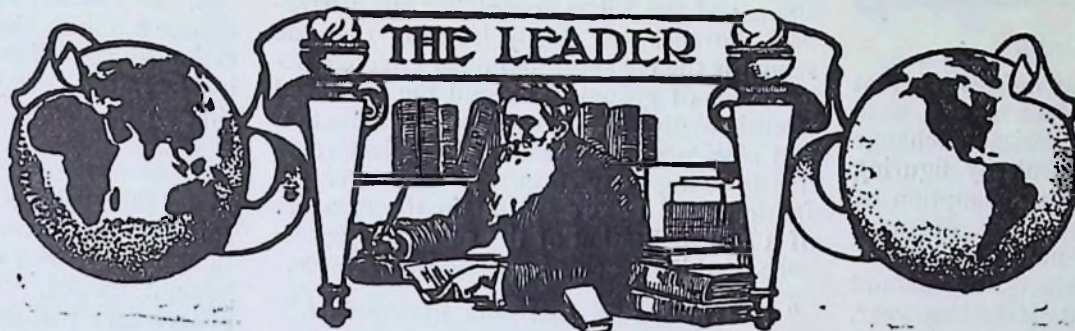
CHRISTIAN



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JOSEPHUS AND CHRIST.

In the works of Josephus, the distinguished Jewish historian, there are several remarkable passages in which he unconsciously bears testimony to the Christian religion, and which to-day, after the lapse of many centuries, are receiving a considerable amount of attention. The most famous of these passages reads as follows:—"At that time lived Jesus, a wise man, if he may be called a man; for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to him many Jews and Gentiles. This was the Christ. And when Pilate, at the instigation of the chief men among us, condemned him to the cross, they who before had conceived an affection for him did not cease to adhere to him. For on the third day he appeared to them alive again, the divine prophet having foretold these and many wonderful things concerning him. And the sect of the Christians, so called, subsists to this time" (*Antiquities*, Book 18, chap. iii., section 3).

Is it spurious?

It has been the fashion in certain quarters to reject this passage as spurious, though the reasons given for doing so are not by any means conclusive. The passage is found in every copy of Josephus now extant, and was twice quoted by Eusebius in the fourth century. It is thought by many critics that the testimony to Jesus is too favorable. A pronounced and distinguished Jew like Josephus, it is urged, would not be likely to write in such kindly terms of one whom his countrymen had put to death as a criminal. Moreover, it is urged that the earlier Christian writers before the fourth century do not quote this passage. It is evident, however, that criticism has not done justice to this statement. It is too often the case that criticism that has to do with Christianity is very much warped. If there is a possibility of taking an unfavorable view of a statement that view seems to be adopted with unseemly haste. Eventually, however,

truth has a habit of asserting itself, and it would seem as if this was to be the case in regard to the question under consideration.

Professor Harnack.

Josephus, who was born in the year A.D. 37, or a few years after the crucifixion of Jesus, was a Pharisee, and occupied a high position among the Jewish people. He was in a position to know of the things whereof he affirmed, and he may be regarded as expressing, not so much his own views, as the views that were current in his day. In any case criticism has not said the last word about this famous passage. It has just found a champion in no less a person than Dr. Harnack, the famous Berlin professor of ecclesiastical history, who at the present time is drawing overwhelming audiences to hear his lectures on the Apostle Paul. In an article which recently appeared in a German magazine, says the *Christian World*, he disputes one of the most widely accepted conclusions of modern criticism, namely, the spuriousness of the paragraph about Jesus found in all manuscripts of the "Antiquities" of Josephus. It has long been maintained by most critical enquirers that this passage cannot possibly have been written by Josephus, that it must have been an interpolation fabricated by a Christian. After much wavering Dr. Harnack now inclines to a reversal of this verdict. In this he has been considerably influenced by a paper written by an English scholar, Professor Burkitt, of Cambridge, which appeared in a Dutch publication earlier in the year.

James and John the Baptist.

The arguments advanced by Professor Burkitt are reaffirmed and reinforced. It is pointed out that a distinct reference to Jesus and his work might be expected from a writer who undoubtedly refers to "a brother of Jesus who was called James" and to John the Baptist. The two latter references may be briefly cited. That in regard to James reads as follows: "This then being the temper of Ananus, and he thinking he had fit opportunity because Festus was

dead, and Albinus was yet upon the road, calls a council of judges; and, bringing before them James the brother of him who is called Christ, and some others, he accused them as transgressors of the laws, and had them stoned to death. But the most moderate men of the city, who were also reckoned most skilful in the laws, disliked what was done." This reference fills its proper place in the historical narrative as does also the reference to John the Baptist. The latter is given with considerable detail, and fits in with the gospel story. "But some of the Jews," says Josephus, "were of opinion that God had suffered Herod's whole army to be destroyed as a just punishment on him for the death of John, called the Baptist. For Herod killed him, who was a just man, and had called upon the Jews to be baptised, and to practise virtue, exercising both toward men and piety, etc., etc."

Commonsense in criticism.

The genuineness of the citation in regard to John the Baptist is not questioned, and though Christians who know and understand their Bibles do not require such testimony, it enhances the value of John the Baptist as a witness to Christ. The more the position and character of John the Baptist are considered, the more important and effective becomes his testimony. The paragraph referring to Jesus may be accepted as genuine until proof is forthcoming to the contrary. So far such proof has not been brought forward, nor is it likely to be. Even though Professor Harnack is not absolutely satisfied, he declines to accept the verdict of modern criticism, that the paragraph regarding Jesus is spurious. As the *Christian World* says, "His article will make it henceforth impossible, unless fresh evidence is brought forward, to treat the passage as an obvious forgery." The criticism of this passage in the past has only been in keeping with much that is called modern criticism. The tendency of critics to go out of their way to render a hostile verdict has been most marked. If there is a doubt, the New Tes-

tament does not get the benefit of it. It is high time that this kind of criticism came to an end, and that commonsense was more in evidence in some of the utterances of Biblical critics.

Editorial Notes

£5,800,000 Gain.

The Governor of Kansas figures out that prohibition saved that State no less than £5,800,000 last year. An American exchange says: "He reaches this result by figuring the average cost of the consumption of liquor per capita in this country. He multiplies this average by the number of inhabitants in Kansas, and deducts the amount actually consumed in that State this year, which leaves him the handsome sum of 29 millions of dollars to the credit of the Sunflower State. And yet there are people who say that prohibition does not prohibit." It must be self-evident that the nearly £6,000,000 diverted from the drink have been directed into legitimate channels of trade, and that the whole community has prospered accordingly. What would it mean to Australia or New Zealand if the many millions now worse than wasted on drink with all its accompanying curses, were spent in home necessities and comforts?

Poles in America.

The attention of American brethren has of late been turned especially to work in Russia and Poland, where the plea for primitive Christianity is making rapid progress. In the United States there is a large Polish population and the time has ripened for effective work to be done among them also. In Wisconsin alone over 200,000 Poles have drifted away from Romanism, and while a great work can be done in Poland, it is questionable whether an even greater cannot be accomplished among the Poles in America. Already the work is under way. Brethren have supplied the funds, and a fortnightly is published in their own language. Churches are being established, and there is every indication that the plea for a complete return to the simple religion of the New Testament will commend itself to these people. Already some of the most prominent among their leaders are identifying themselves with the movement, while others are expressing their sympathy. Funds are also coming in for the education of several young Polish disciples as preachers of the gospel. The outlook is considered to be very bright.

Growing or Building?

G. H. Combs in a public meeting in Missouri recently stated that "the day has passed in which we can build up a church, but that we must grow it." The reference was to the Sunday School, and the *Christian-Evangelist* comments: "It is exceedingly difficult to bring people of mature

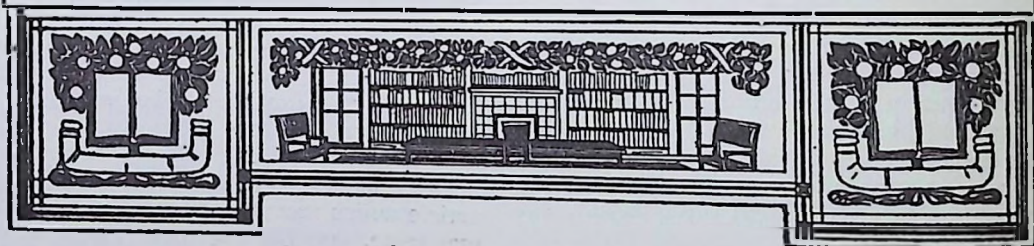
years into the church by confession of faith and baptism. The properly trained child naturally and normally comes to Christ in the adolescent period, and grows up into Christian life as naturally as children in the family take their normal places. The moral of this statement is that the church that would grow and be an effective agency and influence in the community must give constant attention to the work of the Sunday School. The minister who would have a great church must grow it through the agency of the Bible School." Our Australian churches are slowly learning that the school is the cheapest and most effective department of gospel work, and the increased attention given to school accommodation and efficiency of equipment is indicative of this growing conviction. But we have yet far to travel before we attain the measure of a full realisation of the supreme importance of this branch of evangelistic service.

"The Men and Millions Movement."

At a banquet in Pomona, California, W. F. Holt proposed to be one of a hundred men to give another million dollars (£200,000) for Foreign Missions. Later, Mrs. Harlan, of C.W.B.M., proposed this amount should be raised by the three missionary societies, the Christian Women's Board of Missions, the Foreign Christian Missionary Society, and the American Christian Missionary Society. The vision

was enlarged, and at the Louisville Convention in 1912 it was decided to raise two millions. Before the Toronto Convention last October, the standard was raised to 2,400,000 dollars, to be devoted to the work of Foreign Missions, Home Missions, of C.W.B.M., Church Extension, Ministerial Relief and National Benevolent Association. At Toronto it was increased to 2,500,000 to allow of one 100,000 (£20,000) being devoted to the work in Russia. R. A. Long, after the Toronto Convention, pondered over the matter, and as a result offered to donate a million dollars to missions and education on condition that 5,300,000 more dollars be raised; the 300,000 was to cover possible shrinkage. His proposal is that 2,500,000 dollars be devoted to missionary work as above, and that 3,500,000 be devoted to the colleges. The Commission appointed at the Convention has accepted Mr. Long's offer, and will endeavor to raise the amount named. There is every reason to believe they will succeed, and that the handsome sum of £1,200,000 will be subscribed by our American brethren, in addition to their usual offerings for missionary and educational purposes. The fact that it is proposed to devote £700,000 to our colleges indicates the high estimate placed on educational work as a factor in the extension of the gospel. When Australians get such a vision, our Glen Iris institution will have an income worthy of its importance.

CHRISTIAN UNION: A REVIEW.



By J. Inglis Wright.

"THE MESSAGE OF THE DISCIPLES FOR THE UNION OF THE CHURCH," by Peter Ainslie, Minister, Christian Temple, Baltimore; President, Commission on Christian Union of the Disciples of Christ.

This is a recent publication, and consists of three lectures delivered before the Divinity School of Yale University. In some respects it is rather a remarkable work. The second and third lectures are in the form of an historical narrative dealing with the origin and history respectively of the Churches of Christ, to which is appended the full text of Campbell's famous "Declaration and Address," occupying in all some 210 pages. The first lecture is entitled "The Message of the Disciples of Christ," and runs into 37 pages, in which are set out the views and arguments of the author, the rest of the book being merely incidental thereto.

We have termed this a rather remarkable book. We think it so, because from page 51 it records the development of the idea of Christian union through the centuries, the struggle for freedom of religious thought, and winds up with the "Declaration and

Address," while the first lecture goes to show how best the results attained may be frustrated and brought to nought.

The writer is a "denominationalist" of the most thorough-going type, whose motto seems to be "Union at any price." He adopts the platform of the extreme section of unity-seekers, in a somewhat modified form, contending that "Truth alone will not fulfil the programme of Christ, but Truth and Union combined form a link with the cross" which will convict the unbelieving world, and then goes on to show that no sacrifice is too great to pay to attain this end. Fortwith he proceeds to offer up Truth as a holocaust that on its ashes the temple of Union may be reared. Of course the author would be the first to demur at this interpretation, but the ordinary reader is forced to this conclusion by such puerile and inconsequential arguments as are adduced. A few extracts may be given to justify this judgment.

It must be borne in mind that the conservative section of the church are ruled of no account, as mere "legalists,"—the "tenden-

cy to legalism" (*i.e.*, the doctrines of primitive Christianity the author doubtless alludes to) "has often stolen the spirit of catholicity from the message of the Disciples and made it sectarian and weak." On the other side, that of "catholicity," the union basis is arrived at by "scholarship and piety"—the broad-minded folks who think as the author thinks.

Bro. Ainslie contends that "universal fellowship with the saints is the model of God, while exclusiveness is the den of provincialism and sectarianism," and asserts that "superior to its theology is the social power of the church." "It cannot be true," continues the author, "that associating with other communions destroys the truth of another. It may destroy its narrowness and shame its sectarianism, but to its truth it gives vision and vitality." Strange to say the same theory is propounded by one of the leaders of Roman Catholicism. In the March number of the "Constructive Quarterly," Wilfred Ward, the editor of the *Dublin Review*—the organ of culture and learning in British Roman Catholicism—writing on the subject of "Union among Christians," says, "When a Catholic and a Calvinist have been fighting on the same side for a time in the battle against unfaith, and have come to look at each other with friendly and understanding eyes, to be desirous each of finding in his fellow-Christian's creed strong points telling for union and not weak points for attack, the Calvinist discovers that a good deal which he has been in the habit of regarding as his irreconcilable quarrel with Rome on grace and predestination, is tolerated in the Catholic Church and is found in the doctrine of St. Augustine and even in that of St. Thomas Aquinas." This kind of argument is as plausible as it is dangerous to primitive Christianity, whether in the mouth of Bro. Ainslie, or from the pen of Mr. Ward.

Consistent with this attitude is Bro. Ainslie's abhorrence of "denominational literature" and colleges. Of the former he says, "I sometimes wonder whether the harm done by our denominational literature is not far in excess of the good it accomplishes. I doubt if there is any one thing that is so great a hindrance to the union of Christendom. If not bigoted and selfish it is, to say the least, necessarily so unfair." And again, "The day is coming when denominational journals and denominational colleges shall be relegated to museums by the side of fossils of bygone ages."

Bro. Ainslie's contention is for a church with a platform broad enough to hold all "isms"—for he has "knelt at the altar with nearly all communions in partaking of the Lord's Supper, and I felt the sweetness and the power of its observance as much as when ministering at the altar in my own church." The last clause is distinctly good coming from a "Disciple" of Christ! Naturally it follows that "we are at home in assemblies of Presbyterians, Baptists, Episcopalians, Congregationalists, Methodists, Lutherans," and so on. And why not, when if asked, "Do you require of those whom you baptise to join your church?" he an-

swers "No, frequently it is best that they should not, for they can perhaps do more good in their own communions."

After stating his belief that the "baptism of a penitent believer by immersion" is the "apostolic practice of baptism according to the New Testament," the writer proceeds: "However, many of my pedo-baptist brethren honestly differ from me on this, but do I think them any less Christian? Certainly not, for if they saw it as I do they would do it too, and even more"—and there you have it!

Our Lord Jesus Christ's commands are to be conditioned by people's "seeing it"; a new interpretation of the application of laws, human and divine. But then, "you may take faith, repentance and baptism, in their Scriptural order as they appear to us, but if you linger there, you will become legalists, just as emphasising above everything else the moral teachings of Jesus would lead you into an ethical cult." If one is not permitted to "linger" upon the terms of salvation because it is only "one of the streamlets from the fountain," then surely there need be no hesitation in proclaiming a universal union, on the understanding that each one will only be expected to obey what he "sees," and give the same privilege to others. There is nothing novel in this platform, but the novelty lies in its being advocated by a "minister" of the Disciples of Christ. True union such as Christ prayed for, was in the nature of the unity which existed between God and himself, in which absolute obedience was the basic principle. "He that hath my commandments and keepeth them, he it is that loveth me," and only on a uniform recognition of these commandments, the "having" them and the "keeping" them, in the New Testament order, can there be accomplished any such union as our Lord had in view. To hope for union with those who refuse to yield obedience in subject and mode to our Lord's command in regard to baptism is out of the question.

This maudlin large-heartedness is most popular, and the cult has many prophets. Harold Begbie represents this position very fully in his recent book, "The Day that Changed the World." One of the characters in the story says, "There must always be strife if we endeavor to say what is essential. Our very declaration of what is essential becomes a dogma over which men would tear the Church of Christ into factions. I do not think there is any more dangerous word in religion than the word essential." Alas! alas! It is possible for a mere man to give his subordinates instruction which he deems "essential" to his purpose, knowing that they will be both understood and carried out as he designs, but God himself incarnate in the Lord Jesus Christ is practically declared to have been unequal to the task of stating the terms of human salvation in a way that mankind could understand and carry out. Perish the thought, it is sacrilege. Any union which is to be accomplished by the humiliation of the Lord Jesus is not the union he prayed for.

The church needs more love, more kindness, more other-worldliness, more holiness, more spiritual-mindedness, that it may wield a greater influence in this world of sin and suffering; but these will never be attained by a corporate, federal, or any other union, which as a unifying principle denies the power of God to proclaim the "essentials" and the intelligence of men to understand them.

Bro. Ainslie's book is puerile and trifling, preaching the popular doctrine of the hour. Had it been the "legalistic" doctrine of a return to primitive Christianity, we wot well that he would never have had the ghost of a chance of delivering it to the "Divinity School of Yale University." The church is the prey of traitors—its clergy—who in the past have robbed it of its Christ-ordained baptism, its divinely-instituted Lord's Supper, its apostolic-given church government, its hope of a coming Christ—robbed it through the ages; and to-day, it is this class who are robbing it of its divine Christ, its inspired Word, and now its plea for a united church on New Testament principles is thrust aside and another fraud substituted—a church where a united sentiment of Christian altruism shall replace exact fidelity to the commandments of him who said, "If ye love me, keep my commandments."

Nothing in the foregoing must be taken as reflecting upon Bro. Ainslie personally. He has fallen in with the popular clamor and felt like Uzzah, that the ark of God must be helped somehow, if it is to be kept from falling. It would be wiser for Bro. Ainslie to seek union on the basis of New Testament teaching, and let his denominational brethren "blaze the way" to that ideal condition represented by the "use freely (of) both the baptisteries and fonts according as those desiring baptism understand it," for Bro. Ainslie assures us that "this broad policy has absolutely removed baptism from controversy in those churches,"—and if baptism, why not other disputed commands also? Alas! alas! if this is truly a part of "The message of the Disciples for the union of the Church."

God's Kindness.

The thing that lasts in the universe is his kindness, which continues from everlasting to everlasting. What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble would fade away, and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens, and stronger than all my sin, is the love that grasps me, and keeps me, and will not let me go, and lavishes its tenderness upon me, and beseeches me, and pleads with me, and woes me, and rebukes me, and corrects me when I need, and sent his Son to die for me. "My kindness shall not depart from thee.—Maclaren.

South Australian Letter

It was with regret that I read in the "Christian" the notice of the death of S. Keable at Tannymorel, Queensland. He was a great help to me in my work in that State from 26 to 30 years ago. Bro. K. was a wise counsellor as well as a warm friend, and in his excellent home I spent many pleasant hours. Coming from the Church of England, among the first converts of Bro. Cheek at Warwick, Bro. and Sister Keable never faltered in their loyalty to the church of the New Testament. His memory must ever prove a rich fragrance to those left behind.

It is too early yet to announce the full results of the Home Mission offering in this State, but from reports to hand it is evident that it will not only fall short of the £1000 asked for, but will be much below that of last year, which reached £861. The partial failure of the crops in a large measure accounts for this, as in S.A. we depend so much on the wheat harvest. In the city, too, things are not so brisk commercially as they were a year ago, and to these factors must be added the building boom, for it is little short of this, among our churches. Within the past year new chapels have been opened at Semaphore, Moonta, Ungarra, Wallaroo, Tumby Bay, Murray Bridge, and another is in course of erection at Mundalla. School additions have been made at Mile End, Maylands, and Henley Beach, and are in course of erection or about to be commenced at Prospect, Croydon, Kadina, and Narra-coorte. A fine large school house costing about £1700 is nearing completion at Norwood, while Grote-st. is devoting from £1000 to £1200 in the erection of two large halls, one for the kindergarten and one for young men. Then I hear that Queenstown intends putting a T end on their chapel, which is crowded out, while Mt. Compass also means to build. I suppose the expenditure on all these will exceed £10,000. Last year was a record in the number of additions. This is a record in the number of chapels and school buildings.

But whatever the cause or causes, and however justifiable they are, the fact remains that the Home Mission offering of last Lord's day is really a vote for retrenchment, and the Committee will have to take the whole financial position, so far as it relates to Home Missions, into very serious consideration.

For over twelve months joint meetings have been held of the committees appointed by the Baptists and ourselves at the annual meeting with reference to closer union. At first they were held monthly, but we now find it more convenient to meet once a quarter. There are ten representatives on either side, and the tone of the meetings has been cordial and fraternal. But I must admit that they do not appear likely to lead to much practical result. There is a lack of

interest, especially on the Baptist side, as evidenced by the smaller attendance of their people, and I see little hope of any union between the two bodies for the present. However, a kindly spirit has been cultivated, and occasionally some of our preachers exchange. With but one or two exceptions, all the Baptist Churches of the State are "open membership"—that is to say they receive the unbaptised. Of course with our plea for union on the New Testament basis, the abandonment of "the one baptism" plank in the divinely-constructed platform of "the unity of the Spirit" is absolutely unthinkable. Possibly, had the Baptist Churches of this State not departed from their original position, organic union might by this time have been within the range of practical politics. At a recent meeting a resolution was unanimously carried recommending the committees concerned to try to arrange for a joint F.M. public meeting and a united C.E. rally. It turns out, however, that the annual meetings in September will be associated with the Federal Conferences of both bodies, which may interfere with this proposal.

For my own part, I do not expect union to be brought about by Conference resolutions or by conferences of representative committees. Our churches are perfectly free to act without any mandate from an annual Conference or Union. The church or congregation is a divine institution, while the annual Conference of churches is but a human expedient without legislative authority. If organic union is to be ever effected, it must be, I think, through the union of local congregations as at Port Pirie, and in several places in America. There is no central machinery to prevent this, and none is needed to produce it. Where there are two churches in any locality there is no reason why they should not arrange to unite provided they can adopt the divinely provided basis of union. If each party is willing to abandon sectarian creeds, names, and usages, in favor of those divinely appointed, the way is at once clear for union, and they need not seek permission from Rome or Canterbury, Melbourne, or Adelaide. I am a thorough congregationalist, and believe in the independency of the churches.

The formation of a district Conference on Eyre Peninsula is another forward movement. This is our third district co-operation for missionary purposes, and I have no reason to doubt but that it will in time do as effective work as the Northern and Southern districts. With A. J. Fischer as president, the co-operative work will be pushed on.—D. A. Ewers, Feb. 7.

"What can I spare?" we say:

"Ah, this and this,
From mine array
I am not like to miss."

"And here are crumbs to feed some hungry one:
They do but grow a cumbrance on my shelf"—
And yet, one reads, our Father gave his Son,
Our Master gave himself.

—Missionary Review of the World.

Crowning a Great Year's Work.

With a burning passion for souls, with no uncertain courage, and with a staunch belief in the Word as God's power unto salvation, evangelist C. R. L. Vawter of America has won his way to the front rank in evangelism. Since Bro. Vawter's mission at Palmyra, Illinois, a report of which appeared in the "Christian" some months ago, a series of missions was held at Sedgwick, Kansas; York, Nebraska; and Emporia, Kansas, that were unquestionably triumphs of the very highest order, not only from the standpoint of numbers, but in the nature of the converts and the permanency of the work done. The splendid proportion of adults in all the missions of Bro. Vawter this year is a significant feature, and the straightforward methods adopted by the evangelist in his entire campaigning are being continually eulogised by those who have their optics focussed on the firing line and upon those "who are doing things." The fact that men are watching, however, does not influence Bro. Vawter a fraction, but he is as commonsense in knowing what God would have him do as he is commonsense in his policy which has brought to him much deserved success.

His year's work was crowned toward the end of the month of December, when he closed at Emporia, Kansas, the biggest and greatest mission in the State of Kansas with a single church during 1913; Bro. Vawter's mission at Kingman, Kansas, being the biggest in the State up to that time. He simply beat his own record by over 200 converts. 511 people responded to the gospel invitation; 409 were grown people, and all who had come forward had been taught the way and knew why they were coming, and there was no service without additions. In a campaign, aside from the necessary organised work, Bro. Vawter eliminates everything but the plain presentation and teaching of God's own Word. When we left Emporia all but thirty or forty had been baptised. These were among the forty-five who came on the last day. There was absolute accuracy in reporting the number of converts. A list of names and addresses of those who came each night was posted in the church, so that the church and its interested workers could see for themselves who had come. Those who came were well cared for until they had fully obeyed and were received into the fellowship of the church. At the close of the mission Bro. Vawter published a souvenir booklet containing the name and address of every new convert.

The big dancing club in the city received many rude shocks. First of all, the floor manager and his family accepted Christ, then the general manager confessed the name of Christ as above every other name. Following these leaders came many of the prominent members of that unwholesome institution, and all are now, from reports received, just as prominent in the service of the Master.

Every co-laborer with the evangelist was a tried and true spoke in the big wheel that

turned men to Christ and to a life of service for the King. There was no hitch. Evangelist and company and minister M. Lee Sorey of that great church, the strongest force in the community, worked together splendidly. This was truly a great mission. It gave all concerned a tremendous impetus, and with the forward tide flow many sincere desires to accomplish big things for the King of kings. Bro. Vawter is dated in splendid fields with great churches throughout this year. God is blessing and will continue to bless one so loyal to his Master as is C. R. L. Vawter.—Wilfred R. M. Dimond, Jan. 2.

Books Received for Review.

OLD GEMS RE-SET, by George Forman. Publishers, M. L. Hutchinson. Price, 1/-; posted, 1/3.

Rarely has one the pleasure of reading a book of sermons which, in one well-rounded whole, combines so many beautiful and well connected ideas. It would not be just merely to say that the resetting of the "gems" of divine truth has been done well, for more has been accomplished than the stringing together of pearls or the setting of textual jewels in a new relation one to the other. Light from unexpected quarters has been made to fall upon the "gems" in their setting, so that on every page is seen the flash of the diamond, the ruby and sapphire, and one forgets the beauty of the setting in the glory of the gem. It is God's Word that is seen, and in this the author has succeeded perhaps better than he knew. This splendid piece of sermonic literature, written, I understand, by a "layman," makes one wish that the latent homiletical genius of the pew might have greater opportunities of expression.

THE LAYMAN'S HISTORY OF THE CHURCH OF ENGLAND, by G. R. Balleine, M.A. Publishers, George Robertson & Co., Melbourne.

"This book," says the author, "is an attempt to tell the story of the Church of England from a new point of view. It studies the movements of ecclesiastical history, not through the debates of the council chamber, but through the results which followed in the actual life in the parishes." Mr. Balleine, who by the way is a vicar of a populous parish, traces the influence of the many movements which have moulded the ecclesiastical system of the Episcopacy. To one interested in the growth of the establishment of religion, this volume will furnish a fascinating study. While Australia is happily free from the harmful influence of a State system, nevertheless it is helpful to read the great struggle for liberty by the sturdy men of old. The author makes one quotation from Wycliff which should be widely known:—"Holy Writ is the only standard of life and doctrine, the supreme and decisive authority by which all church law and church tradition must be tested." There are many other quotations which can be used by our preachers in their plea against non-scriptural organisations.

Henry A. Procter.

Progress on Eyre Peninsula.

By A. J. Fischer.

Sunday, January 18, was a red-letter day amongst the churches on the West Coast. In fact, it was but the commencement of a red-letter week, for during the few days following the whole district had its attention drawn to the work of the disciples.

On Jan. 17, I. A. Paternoster arrived from Adelaide, primarily to assist in the opening of the Tumbay Bay chapel, but incidentally to give all the churches a big uplift. The Sunday services were some of the most helpful the writer has ever attended, and the whole day was a day of records. There was a record attendance around our Lord's table, a record offering, and in the afternoon four preachers took part in the service: I. A. Paternoster, R. Raymond, G. T. Black and A. J. Fischer. For the afternoon service the seating accommodation was taxed to the utmost, and at night a large attendance came to the first gospel meeting in the new building. Monday evening, at the public meeting, the ministers of all the Protestant churches were present, and during the course of the meeting greetings were received from R. Harkness and the S.A. Home Mission Committee.

The chapel is a substantial building, 30 x 40 ft., 33 ft. high, capable of seating about 200 people. It has a fine large baptistery. During the day the light is subdued by the green tint of the large cathedral glass windows, and at night two "Gratzin" spirit lamps of 100 c.p. each supply good illumination. Built of Peruvian granite, situated almost on the beach, it is attractive and prominent, being one of the first buildings which attract the attention of visitors arriving by steamer. The chapel is a splendid monument to the labors of R. Harkness, and much regret was expressed that because of sickness he was unable to be present, after working so hard to see the church well established and in its own home.

On Tuesday and Wednesday Bro. Raymond piloted Bren. Paternoster and Fischer, and Sister Fischer, through his end of the district. To one

new to the country it was a pleasant experience to drive through the new regions and to visit the homes of the brethren. This trip had a twofold purpose: to introduce Bro. Fischer to the district and to enable Bro. Paternoster to lecture upon Foreign Missions. Ungarra and Butler were both visited with the lantern, as also was Tumbay Bay, and at each place splendid audiences listened attentively to an interesting lecture by the F.M. Secretary. The trip was extended to include a run through Pt. Neil and Lipson, and was varied with incidents such as swimming and shooting. During the two days 70 miles were covered on the trip.

On Thursday, Jan. 22, at Tumbay Bay, a meeting of brethren from the various churches resolved "That the churches on Eyre Peninsula form themselves into 'the Eyre Peninsula Conference.'" Beyond the election of officers and committee, little further of a definite nature was done, but a good basis was laid for future activity. The Conference was followed by a tea meeting in the local Institute, after which Bro. Paternoster delivered his lantern lecture. A supper then brought the whole proceedings to a close.

The brethren on the West Coast are Christians of a solid stamp. It did one good to come in contact with them, and to learn what they are doing. Although the harvest this year is below what it has been for several years, yet, having once begun the work, none talk of giving up. The responsibility of paying for the new building has been cheerfully shouldered by them, and after making liberal donations, all they ask for is time in which to pay the balance. Thanks to the Church Extension Building Fund, this is granted, and now the brethren are planning to use their time wisely.

The work recently done by Bro. Harkness and that being carried on by Bro. Raymond also fills one with admiration. There is nothing big about it, very little encouraging, and less that is attractive. But when one realises the many difficulties, oppositions, the few direct results, the long, lonely drives in cold or heat, one must admit that the age of the heroic still endures, that nobleness still exists. These brethren, and in fact, all the churches



"Jesus went on the Sabbath day through the Corn."

THE AUSTRALIAN CHRISTIAN.

ches on the West Coast, have grasped the thought which Lowell had in mind when he wrote:

"Wh'er thy wildered crowd of brethren jostles,
Where'er there lingers but a shade of wrong,
There still is need for martyrs and apostles,
There still are texts for never-dying song."



R. Harkness.
The Pioneer Evangelists of the West Coast.



R. Raymond.

Correspondence.

LETTER FROM A. G. SAUNDERS.

For the last two months or so, the "Christian" has been coming regularly. I may say that now that I receive the paper regularly and earlier, it has become much more interesting. It is delightful to have fellowship with the brethren at home through its pages. A lonely missionary needs all the fellowship and consolation he can get. So you will understand how in my situation the ministry of the "Christian" is doubly helpful.

I rejoice in the splendid and persistent progress of the work at home. God is giving us victory here also. In December there were 25 baptisms in our district. We have more than 800 in Bible School classes every Lord's day here in Laoag. There have been six baptisms that we know of in January already. The last week in January we go to Manila for the annual conference of the missionaries. I am to preach the conference sermon, Lord's day morning, 1st Feb. Last year the Philippines' mission won more than 700 to the gospel.

Our big fight, of course, is against Romanism. This is called a Christian country. That holy name was never abused more. The people know something of bell-ringing, image-worship, bead-counting, and similar superstitious puerility, and they imagine this to be Christianity. The idea of Christian *service* never entered their heads. They have no adequate idea of real Christianity. They are ignorant, poverty-stricken, and helpless. Rome in nearly 400 years has done this. A local priest was hauled home by the police recently so drunk they thought him dead. Many—some say all—of the priests are drunken and licentious beasts. They have fastened silly forms upon the people, but omitted morality and righteousness. To the people, religion is a convenience whereby they may live in sin and die without the devil getting them. Conscience is no factor. Spirituality is an impossibility. We must construct a basis of conscience ourselves before we can develop spirituality or Christian character. Do you think *we* are needed here? This field is no side issue. God's Word needs to be given a chance. It depends on us for that. With best wishes for you and the "Christian,"—Fraternally yours,—A. G. Saunders, Philippine Islands.

THE BIBLE IN SCHOOLS.

Bro. T. J. Bull's criticism of my statement that the leaders of the churches in this country had spoken with no uncertain voice on the Bible in State Schools League is unfortunate. It is perfectly true that the resolutions often on public questions have not been discussed and voted upon by individual churches, nor is there any need that such should be done, as such resolutions are only

recommendations to the churches. Resolutions pledging churches to financial responsibilities of course are discussed, and delegates are informed how to vote. But there can be no question as to the opinions of the delegates in Conference on the question, not of the Bible in schools, but as to the platform of "The Bible in State Schools League," and their sympathy also with the "Nelson" system. I cannot enter into a discussion here of the two systems. Bro. Bull has already in his possession our articles written by special request for the *Wanganui Herald* on the two systems now in the field. Bro. Dunn has also a copy of the same article, which they are at liberty to publish if they so desire.

There can be no doubt that there is a strong desire in the minds of the people that Bible instruction shall be given to the young. The present system, though not by any means godless, makes no provision for Bible instruction. In order to meet that need a system is now in existence and is working admirably in many of our schools. The system is that lessons shall be given by representatives from churches outside legal school hours though in ordinary school hours. Teachers may give them if they have the consent of the Education Board (District). Of course the teaching must be undenominational. Now, unfortunately, in Wellington and in Auckland, the Education Boards will not agree to this system, and we therefore are asking that if the parents wish religious instruction, the Education Boards shall have no authority in the matter. This is the Nelson system.

But the so-called Bible in State Schools League comes along and the Anglicans say, "You wish the Bible in State Schools? Good! Well, we wish the right of denominational entry. You stand with us and we will stand with you," and we find men amongst ourselves forsooth, who for years have been battling against denominationalism, ready to hand over our public schools to sectarianism. Would it not be better to let the children hear the gospel from an Anglican Canon than not at all? Certainly, if you had any assurance he would preach the gospel, but what assurance have we? Just none at all. It is far more likely they would teach the blasphemous nonsense that they teach at home in schools, and that they are teaching in this country on the quiet.

But not only would this system hand over the great majority of our schools, but it would compel our teachers, irrespective of their beliefs and disbeliefs, to become teachers of the word of God. Is that right? If we have no right to compel the parent to see that his child has religious instruction, what right have we to compel teachers who are not Christians to give it? And what is to be gained from such teaching? For an answer, let the moral statistics of New South Wales, where it is compulsory, be placed against Victoria, where religious instruction is voluntary.

Surely the State has no authority from God to teach religion. That is the work of the church of God. It was such facts as these, and the fact, too, that even New South Wales did not practise their system so belauded by Canon Garland and others, the fact that in this country teachers are not appointed by a central authority, but by a district committee, that led the Triennial Conference in January, 1912, after hearing addresses from such leaders as Bro. J. Scott, of Auckland, Bro. Knapp, of Nelson, and Bro. Saxby, from New South Wales, all ministers in the church of God and schoolmasters by profession, to pass a vote unanimously in favor of the Nelson system. Now I do not know what the Auckland Conference or the Dunedin Conference have done at their conferences, but I know that the Wellington District Conference at Easter, 1912 and 1913, re-affirmed the resolutions in favor of the Nelson system.

Of course Bro. Bull may think that many of the rank and file are with him, but I "ha'e my doots." Our brethren only need to know the insidious nature of the Bible in State Schools League proposals to turn them down at once. Has Bro. Bull considered this fact?—that whilst the public schools will be open to the big denominational churches they will be for all practical purposes closed to himself and to the representatives of all

the smaller religious bodies! A minister said recently to me, "You know, you really have no right in the school at all. You only have two per cent. of the population. You teach now over 150 each week, whereas under the new rule you won't get a dozen." The Anglicans do nothing now, and they are determined to do nothing unless they get the right of giving sectarian instruction. If Bro. Bull or any other brother doubts that, let him ask Canon Garland and see the answer he will get.—Yours truly,—Herbert Grinstead, Wanganui, N.Z.

THE QUESTION OF VISITORS.

I noticed a piece in the correspondence column lately, complaining about the notice given visitors by our correspondents in connection with the morning meetings for breaking of bread. He says nobody is concerned about it but themselves. I beg to differ with him there, as I think we all as a great family have a great interest in each other, I, with others, always like to look up all I can about our brethren, and their interest in the finest meeting of the Lord's day.—C. Pearn, Caveside, Tasmania.

N.S.W. Bible School Notes.

By W. Gale.

The holiday season has reduced our average attendance, but the schools are now well attended once again. Lismore school has been re-organising, and are now pushing their work—a district Bible Schools' Committee is watching and advising in the Northern Rivers District; from this we expect a great deal. Rookwood has commenced a primary department—the only one in the township. Inverell has now four branch schools under its care—this is a particularly fine feature of the cause in Inverell. The school at Hurstville is increasing, and new classes have been formed. It is expected that the Series of Primary Lessons to be given by Miss Schache will commence on Feb. 17, and will be held at the City Temple.

Bible School Sunday Offerings.

Mr. and Mrs. T. A. Albertson, Attunga, £1/0/6; H. D. Black, Oaklands, £1; A. Hornsby Family, £10; W. E. Rathbone, Narromine, 10/-; R. T. Wilson, Yerranderie, 5/-; Stan. Wilson, Junee, 5/-; E. Winter, £3; H. W. Winter, £5; Mr. and Mrs. Peter Winter, Moree, £7.

Churches—Belmore, £1/16/3; Blackheath, 5/-; Enmore, £13/2/4; Hamilton B.S., 5/-; Hornsby, £2/8/-; Hurstville, £1/11/8; Killabakh, 5/6; Lismore, £1/0/3; Marrickville, £1/13/9; Merewether, 5/-; Moree, 10/-; Mosman, £1/18/-; Narrabri, 16/10; North Sydney, £5/4/6; Paddington, £1/13/9; Petersham, 13/1; Rookwood, £1/16/9; Sydney (City Temple), £5/4/9; Tyalgum, 13/-; Total, £69/3/11.

HOME MISSIONS DIRECTORY.

AUSTRALIA (FEDERAL EXECUTIVE):
A. C. Rankine, 59 Manningtree-road, Hawthorn, Victoria.

QUEENSLAND:

F. A. Bignill, Kobe-st., Albion, Brisbane.

NEW SOUTH WALES:

H. G. Payne, Pretoria Parade, Hornsby, N.S.W.

VICTORIA:

T. W. Smith, "L'Allegro," 720 Rathdown-st., North Carlton.

SOUTH AUSTRALIA.

D. A. Ewers, Mile End, Adelaide.

WEST AUSTRALIA:

R. W. Ewers, c/o Peet & Co., 46 St. George's Terrace, Perth.

TASMANIA:

W. R. C. Jarvis, Collins-st., Hobart.

NEW ZEALAND:

Auckland District:

Middle District:

H. Coombe, Seatoun, Wellington.

Southern District:

L. C. J. Schulenburg, 323 Leith-st., Dunedin.

The Family Altar

Conducted by M. M. Davis,
From the "Christian Standard."

THE MIGHTIEST POWER.

In the early days might made right, and the weak always went to the wall. But in the slow progress of the years, led on by the spirit of our Christ, a wonderful change has taken place. Might no longer makes right, but just the reverse: right makes might. The good man is the great man, and love is stronger than law. It was love which brought heaven to earth, and nothing but love can lift the earth up to heaven. Love makes the home happy; love makes the burden light, and love wins its way into hardest hearts and gives us many stars for our crown in the day of the Lord.

SUNDAY, FEBRUARY 15.

Gems of Thought.—"The love of Christ constraineth us" (2 Cor. 5: 14).

I know I love thee better, Lord,
Than any earthly joy,
For thou hast given me the peace
Which nothing can destroy.

—Havergal.

The mill-wheel may be turned by one of two ways—either by a current of water flowing underneath, or else by a stream of water falling upon it from above. But of the two the latter is the more efficient. And there are two ways of moving men in the religious life. The first a profound apprehension of "the terror of the Lord"—it is the undershot current, and moves men from beneath. The other is a sweet and lively experience of his love—it is the overshot current, and excites men from above.—J. C. Jones.

Bible Reading.—2 Cor. 5: 7-15: The mighty power of love.

MONDAY, FEBRUARY 16.

Gems of Thought.—"If thy brother trespass against thee, go and tell him his fault between thee and him alone" (Matt. 18: 15).

These men (chronic faultfinders) should consider that it is their envy which deforms everything, and that the ugliness is not in the object, but in the eye.—Steele.

If you censure your friend for every fault he commits, there will come a time when you will have no friend to censure.—*Egyptian Proverb.*

Bible Reading.—Matt. 18: 15-20: How to deal with the faults of others.

TUESDAY, FEBRUARY 17.

Gems of Thought.—"Gird up the loins of your mind, be sober, and hope to the end" (1 Peter 1: 14).

O child of God, stand fast,
Yield not to doubt and fear;
Keep that which now thou hast:
The King will soon appear.

—Helen Young.

The setting of a great hope is like the setting of the sun.—*Longfellow.*

'Tis always morning somewhere in the world.—*Richard Hengist Horne.*

Bible Reading.—1 Peter 1: 13-19: Hope to the end.

WEDNESDAY, FEBRUARY 18.

Gems of Thought.—"In lowliness of mind let each esteem other better than themselves" (Phil. 2: 3).

I used to think that God's gifts were on shelves one above the other, and that the taller we grow in Christian character the more easily we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—*Emma C. Fisk.*

Bible Reading.—Phil. 2: 1-11: Beautiful humility.

THURSDAY, FEBRUARY 19.

Gems of Thought.—"Happy is that people whose God is the Lord" (Psalm 144: 15).

Happiness does not come in boulders generally, but in pebbles, and we ought to be thankful when we receive such a pebble; and how much more delightful to give one.—*Gail Hamilton.*

Happiness is a perfume you can not pour on others without getting a few drops yourself.—*E. O. Grover.*

Bible Reading.—Psalm 144: 9-15: The happy nation.

FRIDAY, FEBRUARY 20.

Gems of Thought.—"He is able to save them to the uttermost that come unto God by him" (Heb. 7: 25).

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

—Faber.

A Christian worker in the mountains of Kentucky was visiting the penitentiary. There he found a man imprisoned on the charge of murder. He tried to reach his heart with the gospel story, but seemingly without avail. Presently the man spoke of his little boy. Something in his tone laid bare the secret spring of love in his heart. The evangelist saw his opportunity, and at once used it. "My brother," said he, "what would you be willing to do for that child of yours?" The rugged mountaineer's eyes flashed. With tremendous intensity, he answered, "Mister, I'd stand between that boy and hell!" "Well, my brother," quietly replied the other, "that is exactly what Jesus has done for you."—*Charles M. Kerr, Junr.*

Bible Reading.—Heb. 7: 19-28: None need be lost.

SATURDAY, FEBRUARY 21.

Gems of Thought.—"To make ourselves an example unto you to follow us" (2 Thess. 3: 9).

A little boy was going to school to a widow, and near the end of the term he said to his mother: "Mamma, Mrs. Curtis must be a very rich lady." The mother replied, very much surprised that the boy should have that impression, "Why, no, son; Mrs. Curtis is quite poor; that's the reason she is teaching." "Oh, mamma," urged the son, "I'm sure you must be mistaken, 'cause I know." By this time the mother's surprise had grown to wonder, and she assured the boy again that Mrs. Curtis was a very poor widow and taught school to earn money to live on, and inquired of her son how in the world he could possibly have gotten such an impression. "Well, mamma," again replied the son, undaunted by his mother's argument, "I just know she's rich, 'cause

I've been going to school now nearly nine months and I've never seen a hole in her stockings or a hole in her gloves." Character is caught as well as taught.—*P. H. Welshimer.*

Bible Reading.—2 Thess. 3: 1-9: The power of example.

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak to-day?

We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?

We shall reap such joys in the by and bye,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

—*Nixon Waterman.*

THE TRANSFIGURED LIFE.

Holy thoughts in the heart transfigure the life. Your daily thoughts build up your character. Our hearts are the quarries where the blocks are fashioned which we build into our life-temple. If our thoughts and meditations are good, beautiful, true, pure, loving, and gentle, our life will grow into Christ-likeness. Professor Drummond tells of a young girl whose character ripened into rare beauty—one of the loveliest lives, he says, that ever bloomed on earth. She always wore about her neck a little locket. But no one was ever allowed to open the locket or to know what it contained. Once, however, in a time of dangerous illness, she permitted a friend to look within it, and there she saw the words, "Whom having not seen I love." That was the secret of the dear child's transfiguration of character—loving the unseen Christ. The same love—warm, tender, earnest, glowing in the heart year after year—will transfigure any life into heavenly beauty.—*J. R. Miller.*

Duties are ours, events are God's.

Every man's duty is to do what he is sent to do.—*Bengel.*

Exactness in little duties is a wonderful source of cheerfulness.—*F. W. Faber.*

Beware of dissipating your powers; strive constantly to concentrate them.—*Goethe.*

One can fly from the light for a time. Some day we must be judged by it.—*Eugene Besier.*

In the Realm of the Bible School

TRUSTING IN RICHES AND TRUSTING IN GOD.

Sunday School Lesson for March 1,
Luke 12: 13-34.
A. R. Main, M.A.

While Jesus was speaking to the disciples about the lofty themes which constituted our last lesson, a curious interruption came from one of the company. A man broke in with the request, "Master, speak to my brother, that he divide the inheritance with me." There is a startling incongruity between this man's thought and the things which the Lord was endeavoring to lead his hearers to consider. Possibly this man heard little or nothing of Jesus' discourse: his attention was given to worldly matters. Folk to-day often "sit under" preaching which never provokes their thought. The covetousness which hindered of old dulls their understanding now. One preacher has found consolation in this incident: "Even the preaching of Christ did not arrest the attention of all his hearers. The minister of Christ in the present day must never be surprised to see worldliness and inattention in the midst of his congregation. The servant must not expect his sermons to be more valued than his Master's."

Egotism rebuked.

The request of the interjector shows that he in an extraordinary manner misunderstood the Christ. It is not simply that he misconceived the work of Jesus and thought that he would act as umpire or arbitrator. Many might have made such a mistake, and have counted their thought a compliment to Jesus. But this man makes the curious blunder of supposing that Jesus will certainly intervene on his behalf. He does not consult Jesus on the justice of his case. He wishes the Lord at once to take for granted that his brother is in the wrong: "Bid my brother divide the inheritance with me." *The Sunday School Times* tells of the perennial litigation in Eastern countries over inheritance: "There is probably no Oriental town to be found that does not have its chronic and long-continued cases of family litigation over questions concerning the division of property by inheritance. The judicial customs of Eastern tribunals are such as to encourage litigation, and leave cases open for repeated appeals. So in every town are to be found those with a real, or with a fancied grievance, who have been waiting from year to year for some new judge or governor to take up their case and try it over again; and perhaps under the influence of new inducements, legal or illegal, the new man may be persuaded to reverse the former decision, and thus render justice to the long-suffering claimant. In the absence of such change in the tribunal, the claimant details his grievance wherever he can find a listening ear. Every one who comes into the neighborhood having a reputation as a learned man, or one above the ordinary level of intelligence, is compelled to hear the story, look through the documents, and express some opinion on the merits of the case. This is a common experience of missionaries among the Oriental people at the present day."

The Master declined the request in the words, "Man, who made me a judge or a divider over you?" The Saviour did not come into the world to perform the functions of a secular judge. Morgan thinks it worth while to emphasise that "Christ's refusal to act as judge and divider did not mean that in the kingdom over which he rules injustice will be permitted." Jesus' question simply means that the work requested was outside his province. It has been pointed out that our Lord's conduct here showed the highest wisdom; since the slightest apparent interference with the office of the civil government would have given occasion to his enemies.

The rich fool.

To the multitude, the Lord proceeded to give a solemn warning against covetousness. The case of the man, so abruptly silenced by Jesus, gave point to the parable of the rich fool. There is ever need for such words as our lesson contains. We have not all yet learned that "a man's life consisteth not in the abundance of the things he possesseth." Farrar thought that "such phrases as that a man 'is worth' so many thousands a year, revealing the current of worldly thought, show how much this warning is needed." The parable which followed shows that wealth cannot shut out physical death. Doubtless our Lord had in mind also life in a higher sense. "The real life of a man has little relation to what he possesses. Neither nobleness nor peace nor satisfaction, nor anything in which man lives a nobler life than a dog, has much dependence on property of any sort."

The man whom God called a fool was probably a fairly respectable member of society. It will be noticed that there is nothing said about his having obtained wealth by wicked means. There is no allegation of fraud, or of ill-gotten gains. But he was covetous. "He was entirely self-centred, and saw in his success merely the means for the gratification of material appetites." No life is well-lived which is lived to itself. Some of us are in danger of thinking that, if there be no open, flagrant sin in our lives, we are getting along fairly well. We need to remember that, whether with little or much material wealth, we must be rich towards God.

"When can it be said of a man that he is rich towards God," asks J. C. Ryle. "Never till he is rich in faith, and rich in good works! Never till he has applied to Jesus Christ, and bought of him gold tried in the fire" (Rev. 3: 18). Never till he has a house not made with hands, eternal in the heavens! Never till he has a name inscribed in the Book of Life, and is an heir of God and a joint heir with Christ! Such a man is truly rich. His treasure is incorruptible. His bank never breaks. His inheritance fadeth not away. Man cannot deprive him of it. Death cannot snatch it out of his hands. All things are his already,—life, wealth, things present, and things to come (1 Cor. 3: 23). And, best of all, what he has now is nothing to what he will have hereafter."

Trust versus anxiety.

The desire to heap up wealth can have as its best basis the wish to ward off poverty and harass-

ing care. The Lord Jesus tells us that there is a better method to ward off such anxiety. Trustfulness is better than storehouse; faith supersedes covetousness. The closing words of our lesson were spoken to disciples, and obviously could only apply to such. Almost the whole of this part of the lesson appears also in the sermon on the mount.

It should at this stage hardly be necessary to call attention to the fact that the Saviour's injunction was "Be not anxious." The common reading was "Take no thought," is apt to mislead. In old English, thought meant anxiety. Bacon speaks of a man "dying with thought and anguish" before his case was heard. The Saviour does not forbid labor or forethought, but worry. Yet in a recent article by a scholar, I read a criticism of the Lord's teaching against forethought and provision! To be thoughtful, and have care in one sense, is one of the best ways to avoid the over-anxiety which is forbidden.

Trench rightly says that "take no thought" is a mischievous translation. "It sounds like an exaggeration of the precept of faith, and by the help of assuming that it is so, and the consequent impossibility of carrying out the precept, men justify to themselves the whole extent of their unfaithful anxieties and cares." "Each of us," wrote John Calvin, "ought to labor as far as his calling requires and the Lord commands, and each of us ought to be led by his own wants to calling upon God. Christ does not forbid every kind of care, but only what arises from distrust."

We are warned against anxious care for any of the necessities of life. Anxiety is arraigned on three grounds. First, it is *unreasonable*. "If God cares for the less, will he not care for the greater?" The ravens are fed by God; surely he will feed you who are of greater value. It will be perceived that our Lord does not seek to inculcate a spirit of laziness under a cloak of trustfulness. The birds have no anxiety, but they work, search out their food. "Give us our daily bread" is not meant to be a lazy man's prayer. At least Paul thought not: "If any man will not work, neither let him eat" (2 Thess. 3: 10). Similarly, worry over raiment is branded as unreasonable. No one has been adorned with such surpassing loveliness and glory as are the lilies of the field. Secondly, anxiety is *useless*. "Which of you by being anxious can add a cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest?" The word "stature" had probably be better rendered "age." Generally "it is not his height, but the length of his life which a man tries to extend." Few would wish to add eighteen inches to their height. "A cubit would be an enormous addition to one's stature, not that which is least." If "cubit" seem to some inappropriate with reference to duration of life, let them compare Psa. 39: 5: "Thou hast made my days as handbreadths." Thirdly, anxiety is *irreligious*. "After all these things do the Gentiles seek." God will surely care for his children. So anxiety is "practical heathenism, natural in Gentiles, but unexcusable in the heavenly Father's children."

The Lord gave a beautiful assurance to his disciples. If they would seek the kingdom of God, these things about which men are apt to worry would be added unto them. If they would seek the kingdom, they would find the kingdom, for them. In Matthew 6 we have an added word: They must seek *first* the kingdom. It must have first place in their thoughts; to its interests they must be devoted. It might seem to some that the promise of food and raiment as "added" to those who seek the kingdom might win the unworthy. Men might come for the things added. But there is no promise at all to those who would come for the things given in: such do not seek the kingdom first. Again, the promise may be treated in another way. "We have no right to expect that the Christian tradesman who neglects his business under pretence of zeal for God's kingdom, will find his trade prosper and his affairs do well. To place such a sense upon the promise would be nothing less than fanaticism and enthusiasm: it would encourage slothfulness in business, and give occasion to the enemies of God to blaspheme."



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. 'Phone, Ascot, 767.]

Not All Romance.

[Items on this page are generally of the brighter variety. It is essential, however, if our missionary intercessors are to pray intelligently, that they shall know the condition of those for whom they make request. Should anyone feel disappointment on reading the letter herewith, let him read again the apostolic message to the Corinthian church—an assembly organised by Paul himself, whose members were, despite their imperfections, "called saints." Bro. Waters asks for prayer and sympathy in this work.]

We are grieved to find the church here so corrupt in its morals. Four more members this month have had Christian fellowship withdrawn from them because of adultery; and at Longana, in the north, where I have been for seventeen days, I found the work there in a demoralised condition, due partly to the above named sin (hid from me by the teacher on my previous visit), also an evil disposition on the part of one teacher toward another, creating strife, envy, etc., and then to the French recruiting a number of our school people, and others. This same teacher, when corrected for his misconduct, broke out in open insurrection. Since my previous visit, the people of this same district, influenced, I suspect, by this teacher—though I hardly blame them for it—tied up "like a pig," a French trader, and made him pay £20 cash for burning one of their large "kamales," and drove him off the island. But judgment before the church, according to the Word of God, brought this erring teacher-brother to repentance and to happy restoration of peace with God and his fellows. Then was "the power of God present to save" others also from bondage into which his conduct had drawn them. And let us here "magnify the name of the Lord together" for the victory which he gave us. But there is yet much land to be possessed, and we need prayer, much prayer. We had the joy of baptising 22 souls on this trip—16 at Lombaha and 6 at Lovavusi. Pray for these babes in Christ.

We are thankful to report that Peter Pentecost has returned safely from Vila, where he and many others were taken by the French "man-of-war" four months ago. Two of the party died while being detained at Vila, one being the "pig chief." And now the heathen are threatening to burn Peter's nice new church and school house in revenge for the death of their "chief."

Because a Frenchman illegally recruited and detained on his cutter the wife of an Oba native, in the night they killed the Frenchman and two natives, took the money and blew up the cutter with dynamite. The man and his wife escaped, but are now under arrest. This happened near Vila. Should the group fall into the hands of

the French, be prepared to hear of much bloodshed of whites, perhaps indiscriminately.

We are having heavy rains just now, the first for two months. There has been a real water famine all around us. The mission tanks have been supplying water to heathen and Christians alike, for some time. We are thankful to have a good supply, for ourselves and others. The island is burdened with foodstuff. I have never seen anything like it. And the people try to eat it all. "Till he come."—Sincerely yours in him,—A. T. Waters, Nov. 27, 1913.

Later.—Writing under date December 21, Bro. Waters says, "We are happy to be able to report for a change this month, no serious trouble, and everything in nice shape, especially in the mountain schools of Lolokarombuhi, Alau, and Vingalato, visited last week."

Witnessing for Jesus.

Diksal is surrounded by numerous small villages, in which we seek to sow the good seed of the kingdom. You will like to know how I reached some of the villages this month. I went by train five miles to Maltan (the village is two miles from the station). I not only had opportunities of speaking to the Hindoo women passengers (one of whom remarked to the others, "Brahmins, Marathis, and lots of people become Christians"), but of visiting the Maltan Stationmaster and his family. He is a Christian and a member of the Congregational Church. At Bhigwan the children seemed to like the hymn, "Jesus is the True Saviour," and one hopes in time to form regular classes.

In villages where a lady missionary begins to labor, it takes a little time before the majority of the homes welcome the visitor. I am encouraged at the way the Lord is helping me, and the willingness of the people to hear the new story of the wonderful love of Jesus. A sad little Brahmin widow listened so attentively, and afterwards told me that in about a year her hair would be cut off, and all her glass bangles broken, and then she would be a widow in every sense of the word. On account of her youth she has had a few years' freedom, but of course was debarred from putting the marriage mark with red kunkoo on her forehead. She has already experienced what it is to be despised. How we yearn for these dear widows to know the friendship of Jesus!

After hearing of the great love of God for all mankind, a bai (woman) said, "How very much Jesus did, and what crowds followed him when he arose from the dead!"

At a Mohammedan festival, numbers from the villages around went to a tomb about a mile from our bungalow to worship and sacrifice goats, etc. In talking about it, a Mohammedan said, "We must keep up the custom of our forefathers; many of us are sad at the way our people are leaving their religion, and worshipping idols at Hindoo

festivals." We urged the hearers to worship the true God through Jesus Christ, the only One able to keep from wrong.

At a Brahmin house near by, some visitors had come, and I was invited to see them, so had a good talk with nine Brahmin women.

At Bhigwan some women who were digging holes in the river bed for water asked me to pray to our Jesus, who was so loving and kind, and ask him to send rain so that they could get water to drink and food to eat.

A Brahmin who "believes the Bible is true," gave this reason for not accepting Jesus: "People do not live up to its teaching. The Christian religion is true, for there is no Saviour who did everything your Jesus did, though some of our Gurus did wonderful miracles."

In one home the women said, "We cannot come to see you, but you come again to see us." Eight Tali women drawing water from a well called me, so I sat a short distance away, and they all came round and listened to the story of the Cross, and some invited me to their homes.

A Marathi bai, whose son has been sick for months, after listening to my talk, turned to her boy with the words, "You must pay heed to that, and call upon Jesus, and salaam him for what he has done." Thus I had another opportunity to tell the sufferer that our living God would not only forgive his sins, but if it were his will, could make him well.

One day at Diksal, 35 women, besides children, gathered, and a bai told the others after the address: "Holes in his hands and feet were made by nails, and he was bound to a big pole and died, but became alive again, and she says we will be saved from hell because he died for us."

A band of fifty people from Akluz, a village three days' journey from here, were sitting near the railway station waiting for the midnight train to go to a place where they heard they could get work. They were told of the Friend who is willing and able to help in all circumstances. They begged me to give them work. Truly these days one longs to help those who are really needing the bare necessities to keep life in them. My heart aches as I go from village to village and see and hear the people's needs. Perhaps poverty and hunger will make them more ready to turn to our Redeemer, for some seem to be losing faith in the idols who are not heeding their cry. You will rejoice to hear that Geta Zodav, the Marathi widow of 20 years of age, and her little baby, whom I rescued and took to Mukti hospital last April, are both getting stronger, and God has answered prayer, for Geta has trusted Jesus as her Saviour, and is to be baptised soon. Please continue to pray. Our God does hear and answer.—Yours, with love,—Rosa F. Tilley, Diksal, India.

Jottings.

Bro. S. Wong is expected back in Australia in the near future.

Miss Tilley expresses gratitude for money sent to provide Christmas cheer at Diksal. She has now no fewer than 89 children under her care. Her work among the children is also encouraging.

Bro. H. Grinstead writes: "The church at Wanganui, N.Z., spend one prayer meeting night each month in speaking and praying about Foreign Mission work. We commend the idea to other churches."



Correspondents are requested to condense their reports as much as possible.

Tasmania.

LAUNCESTON.—On Feb. 1, the morning service was well attended. This was a bright and helpful service. Bro. Swain delivered a splendid address on "The Transfiguration." A large number of visitors were present, including Bro. and Sister Steward, of North Fitzroy, Vic.; Bro. and Sister Clarke, N.S.W.; and Bro. Harrington, of Brighton. On Sunday evening the chapel was again packed. Bro. Swain preached with great force on "The Rich Young Ruler." A splendid spirit pervaded the meeting. Five made a bold confession. Mr. Harry Cannon has been appointed local agent for the "Australian Christian." On Monday night the Endeavor Society met, when a large number were present, and a profitable time was spent.—A. W. Heron, Feb. 7.

CAVESIDE.—We have just celebrated our third anniversary in connection with the Bible School, which has been a great success, the singing of hymns from "Calvary's Praises" being much appreciated. There have been 16 scholars attending during the year. In the afternoon Bro. Harry Crowden gave us a splendid discourse, and in the evening Bro. Jabez Byard, junr., gave a stirring address. On the Monday the children were given a picnic, and a good many friends sat down to the good things provided. In the evening a good public meeting was held, when some fine addresses were given on the subject, "Spiritual Chaos and its Remedy."—C. Pearn, Feb. 2.

West Australia.

FREMANTLE.—Lord's day morning, Jan. 31, Bro. Stenhouse presided over a good meeting. At this service Bro. James Bridge and George Fitches were welcomed as the elected deacons of the church. Bro. Verco was speaking at Claremont, and reports having a good meeting. The church responded well to the appeal made for Home Missions this year. We raised over £22. To-night we had a good Foreign Mission meeting. Five new members were received into the Senior Endeavor Society, and thirty-five members were present. Our Junior C.E. had a splendid meeting last Lord's day morning. Three junior brethren wrote papers on the subject, "Lesson on Keys." The boys did well.—E. G. Warren, Feb. 2.

PERTH.—We had a splendid gathering round the table of our Lord on Feb. 1. Bro. Blakemore delivered a stirring address upon the dangers that would arise from the church's satisfaction of its own achievements. At the Bible School in the afternoon there were 244 present. In the presence of a large gathering in the evening, our evangelist spoke upon the subject, "In the Potter's Hand." We record with deep regret the death of P. Staggard, a young man of promise, who was called home on January 31. Prior to the funeral ceremony we held a service in the chapel, at which there was a good attendance of members and friends of our late brother. E. R. Berry, of the Mavlands church, rendered a solo, and Bro. Blakemore spoke feelingly of the splendid way in which the departing member had lived the Christian life.—W.A., Feb. 3.

Queensland.

BRISBANE.—At the meeting for breaking of bread yesterday two young women were welcomed into membership by the church. Bro. Hilder, Enmore, worshipped with us. A class of J.C.E.

has been formed. W. H. Nightingale delivered a splendid gospel address last night on "The Gospel is not Played Out." The annual business meeting of the church, owing to very important matters, was adjourned for one week.—H.C.S., Feb. 2.

ZILLMERE.—On Jan. 25, good meetings all day. We were pleased to have with us W. Trudgian, of Brisbane, and to listen to his first message to the Zillmere church, which gave us a great lift heavenward. Bro. Morton preached at night to a very attentive audience. Feb. 1, J. Swan, of Brisbane, exhorted very acceptably. Bro. Morton preached at night. To-night the weekly meeting of our Y.P. class was held, 24 being present. A pleasant and profitable time was spent. Bro. Morton is getting into good form, and making friends with everybody. All departments are brightening up.—J. Bruce, Feb. 5.

New Zealand.

OAMARU.—Two young men from the Bible Class were baptised on December 30. The annual Bible School picnic took place at Ardgowan Homestead on New Year's Day, and proved a very enjoyable outing. Bro. and Sister Mathieson are spending a quiet holiday at Purakanui; meanwhile Bro. Clarke is taking the gospel services acceptably. The church joins in sorrowing with Bro. Franklyn in his loss. Bro. and Sister Franklyn labored here for several years, and made many friends.—K., Jan. 29.

NELSON.—The work here is going along steadily. There were over 40 people present at the prayer and praise meeting held last Thursday. Percy Bolton gave an interesting talk. On Jan. 25 both our church services were well attended. At the meeting for worship Bro. Brough presided, and Bro. Mathieson gave a talk on "Home Missions." The chapel was filled in the evening, when Bro. Mathieson preached on "Peter's Denial and Repentance." One young lady confessed her faith in Christ. There were about 130 present at the Bible School.—H.E.A., Jan. 28.

DOME VALLEY (Warkworth).—We had a good meeting this morning. A. Grimmer presided, and H. Smith gave an address on "What Does It Mean?" We were pleased to have with us visiting brethren from Auckland, Woodcocks, and Hoteo North. We gave the right hand of fellowship to Bro. Eric Smith, who was baptised by Bro. W. Grimmer last Sunday. This makes the sixth member of this family to come out on the Lord's side. The Bible School continues as usual. In the absence of J. A. Petherick, his son, Allan Petherick, is in charge, with Sister Hope Petherick as a valuable assistant. The Bible Class is also fairly well attended, and some helpful and instructive papers have been given. We also have a mid-week Bible Class at W. Grimmer's.—Thomas C. Oakes, Jan. 25.

CHRISTCHURCH.—Our meetings continue to be well attended. No conversions to be recorded yet this year, but two received in from Scotland. Bro. Gebbie has been preaching some heart-searching addresses, his last gospel one being on "Love and Fear." Prayer meetings increasing in number. The Mission Band and the Bible Class, which have been in recess over the holidays, resume work to-morrow. Annual business meeting next Wednesday.—P.S.N., Jan. 31.

South Australia.

PILLANA.—On Jan. 25 we had a record attendance of about 35 at our gospel meeting. G. T.

Black gave a splendid address. Bro. Black has been with us for some time, and we are sorry to have to say farewell to him. We have also lost from our little flock Sister Miss Black, who has returned to Victoria with her brother. She has been a tower of strength to our little cause here. We are looking forward to the time when we shall have Bro. Fischer with us. We hope to have Bro. Roy Raymond with us on Feb. 8.—Ira Dur-din.

NORTH ADELAIDE.—On Saturday, Jan. 24, the young men decided to build a shed, which was necessary to relieve the vestry and kindergarten room of some of its lumber. The young ladies provided afternoon tea, and the young people have decided to refurnish the vestry and make it more comfortable as a Bible Class room. On Wednesday, Feb. 28, Miss Dorothy Schroeder confessed her faith in the Saviour, and was baptised. She was received into fellowship on Feb. 1. On Jan. 21 the church decided by unanimous vote to ask our evangelist, Bro. Day, whose term of engagement expires on Feb. 28, to accept another term of engagement with us.—A.D.

GROTE-ST.—The K.S.P. Society held a very successful opening social last Tuesday evening. A meeting is to be held to consider the advisability of restarting the Adelphian Literary Society to run fortnightly in conjunction with the K.S.P. This morning we were pleased to have with us Bro. Merritt, who is recovering from a serious illness. Bro. and Sister Brennan, of Lake-st., Perth, and Bro. Bartle, of Kadina, were also present. W. J. Manning presided, and Bro. Thomas exhorted. Three were received in. 304 present at Sunday School this afternoon. This evening, after a good address from Bro. Thomas, one woman confessed Christ.—T.M.G., Feb. 8.

NORWOOD.—Good meetings to-day. Bro. Dickson took both services. At the close of his address to-night two youths made the good confession. Our young men are holding open-air meetings after the service on Sunday nights, with good results.—S.P.W., Feb. 8.

MAYLANDS.—Fair meetings to-day. Mr. and Mrs. Keitch received by letter from Mallala. The Home Mission offering good, and will probably reach the £20 apportioned. Record at Bible School (which opened five years ago with 13 present) to-day, 228, including 36 holding offices. Miss J. Whitfield, who was teaching when the school opened, had 46 in her kindergarten class. This is a Home Mission church and school, and the progress is good.—R.L.A., Feb. 8.

KADINA.—Last Monday evening, at our C.E. meeting, we had a large attendance, when three new members were received into the society. Our Thursday evening meeting was well attended, when Bro. Neil gave a splendid address on "The Hope of the Christian." This morning we had a good number around the Lord's table, when Bro. Verco gave a grand exhortation on "The Unsearchable Riches of Christ." The Bible School have started practice for their anniversary; Bro. Chas. Larcombe is in charge. The extreme heat this week no doubt affected our meeting to-night, but Bro. Verco gave a beautiful address from Romans 1: 16.—Jas. H. Thomas, Feb. 8.

UNLEY.—The distribution of prizes to the scholars of the Sunday School took place on Tuesday evening. The superintendent, W. J. Harris, was chairman, and the teachers of the primary department gave a number of musical and elocutionary items, and Mr. Huntsman spoke on the teaching of children, with practical illustrations. He also handed the prizes to the successful scholars in the absence of Mrs. Huntsman, through illness. On Wednesday evening at the chapel the marriage of Miss Elsie Bond and Mr. Everard Wheeler took place, T. J. Gore officiating. Offering for Home Missions is £47/8/5.—P.S.M., Feb. 8.

QUEENSTOWN.—At the morning meeting to-day we had a good attendance of members and officers. Sister H. Moar was received into fellowship, formerly of Milang church. Sister Adams is still laid aside by sickness. Bro. Flietcroft presided. Bro. Brooker addressed on "The Duties of Officers to the Church," and at the close of the address installed the officers into their positions.

Afternoon, held the usual monthly men's meeting, which was well attended. Bro. Brooker dealt with the "White Slave Traffic" question. Evening, we had a full congregation. Bright singing, also having two or three hymns on a phonograph to help send the gospel message. Subject, "Is There a God, and How do we Know It?" A splendid sermon by Bro. Brooker.—H.W., Feb. 8.

MOONTA.—We had with us to-day J. Wiltshire, of Wallaroo. In the morning 44 were present, including some visitors. F. Hollums presided, and Bro. Wiltshire exhorted. We had the pleasure of receiving into fellowship with us (by transfer) Sister Miss L. Jones, of the Unley church. Bible School at 2.30; good attendance, and Bro. Wiltshire spoke to the Bible Class. Gospel service at 6.30. We enjoyed a splendid address by Bro. Wiltshire. His subject was "The Heavenly Touch."—B. Marsh, Feb. 8.

GOOLWA.—Lord's day, Jan. 25, good meetings. One confession at the morning service. Lord's day, Feb. 1, we celebrated harvest thanksgiving services. Bren. Oakley and A. W. Pearce, from Pt. Sturt, were present at the morning service as representatives of Southern Conference. Bro. Oakley presided, and Bro. Pearce exhorted. In the evening the church was crowded, some being unable to gain admittance. Bro. Caines gave a fine address, and Sisters Moore and Lundstrom sang a duet. On Monday evening a social was held in the Town Hall, and was a great success. On Thursday afternoon the lady who confessed Christ was baptised. Lord's day, Feb. 8, Bro. Caines extended the right hand of fellowship to Sister White. We had present with us Bro. R. Graham, Sister Bice, and Bro. C. Grundy, of Murray Bridge. At the evening service Bro. Graham preached, and Miss Bice sang a solo very sweetly. Bro. Graham leaves for the College of the Bible early next week. The good wishes of the church go with him.—A.M.L., Feb. 9.

NORTH CROYDON.—Splendid meetings on Feb. 1. In the morning G. Bateup presided; G. Wilson exhorted. Received into fellowship by letters of transfer, H. Thomas, Semaphore; Leslie Parham, York. Our Home Mission collection amounted to £13/5/-. Bible School attendance excellent. 174 present; 3 new scholars. At gospel service H. J. Horsell preached on "Chaff and Wheat." L. J. Weeks sang a gospel solo. Feb. 8, meetings fair. In the morning T. J. Flint presided; H. J. Horsell exhorted. Bible School attendance, 154; 2 new scholars. Gospel service, H. J. Horsell preached.

YORK.—On Feb. 1 we had good meetings both morning and evening. The writer spoke at both meetings. One confession at close of the gospel address, a married woman, who was buried with her Lord on Wednesday. Quite a number of members are away on holidays, including our assistant secretary, Bro. Jarvis, and wife. Postponed our Home Mission offering until March 1. Fair meetings to-day. A. Fischer exhorted. The writer preached. The lady who was baptised was received into fellowship. Quite a number of brethren and sisters away on holiday still. Trust they will come home invigorated in body by the change.—E. J. Paternoster, Feb. 8.

HINDMARSH.—Feb. 5, the quarterly business meeting of the church took place. W. Brooker presided over a good attendance of members. The reports from the various organisations of the church showed satisfactory work done in all departments. The evangelist's report by H. D. Smith showed 1 addition by baptism during the quarter; 1 by letter; transferred to other churches, 6; by death, 2. Good average attendances at the services. Treasurer J. Brooker gave the financial statement as follows:—Receipts, including balance from previous quarter, £101/12/1; expenditure, £90/12/7; transferred to Renovation Fund, £3/5/-; to Debt Extinction Fund, £13/1/8; due to treasurer, £5/7/2. £20 had been paid off the debt on the land, and the deeds were now free. Outstanding liabilities on the buildings, £200. The following officers were elected: Deacons, J. Proctor, S. Brooker, J. Roberts, P. Roberts, J. Brooker, J. W. Snook; Doorkeepers, H. Tomkins, J. Caudle, P. Brooker, H. Dixon; Treasurer, J. Brooker; Auditors, E. Freeman, H. Tomkins. The Home

Mission collection now amounts to nearly £30, and we are pleased to say that the church has exceeded its apportionment. The following were elected deaconesses: Mrs. Hills, Williams, Pierce, Young, Everett, Brooker, J. Brooker, Snook, Glastonbury, McDonald, Chants, Smith.—J. W. Snook.

New South Wales

LIDCOMBE.—Last Lord's day Bro. Arrow-smith, of Auburn, addressed the church on John 14: 27. Bro. Williams presided, and extended the right hand of fellowship to the two young ladies baptised lately. Bro. Williams delivered the gospel message at night. To-day we had with us for speaker Bro. Frank Morton. We are pleased that he could find it convenient to visit his old home. Bible School is progressing. Kindergarten is instituted. Supt. and teachers are enjoying their work, and also the kinders.—Mark Andrews, Feb. 1.

HAMILTON.—Church business meeting held Jan. 31, when financial statement was presented. It was decided to donate £2, besides the Feb. 1 collection, making £2/10/-. Bro. Jinks still preaching here.—R. T. Creek.

BELMORE.—On the evening of Jan. 22 the church had a happy social gathering. The occasion was the presentation of a handsome fruit and flower stand to Bro. C. Chard and Sister Hilda Preston, as a mark of the congregation's regard for them in view of their approaching marriage. The presentation was made by Bro. Forbes. On Lord's day, Jan. 24, at the evening service, after a splendid address from Bro. Forbes, two of the lads from the Bible School stepped out on the Lord's side. They were baptised the following Wednesday, and yesterday were received into fellowship. The church is expectant of great blessing. Record attendances at all the services.—John Rodger, Feb. 2.

NARRABRI.—On Jan. 25, we received into fellowship a young man from the Baptists. On Feb. 1 Sister Brennan, from the church at Albion, Qld., was given the right hand of fellowship. W. Gardiner, from Sydney, fellowshipped with us on Feb. 1. The Sisters' Sewing Class recently dispatched a parcel of new clothing for Pentecost; same being the work of their own hands. Bro. and Sister Goulter have left on a holiday trip to their home in Colac, Vic.—W.W., Feb. 2.

INVERELL.—Bro. Waters held a service at Spencer's Gully on Jan. 25. He conducted the gospel service here at night, and baptised two young people who had previously confessed their faith in Christ at Delungra. On the 26th we held our picnic, there being a splendid gathering of children and parents. A very enjoyable time was spent. On Feb. 1 Bro. Lewis exhorted in the morning. Bro. Waters conducted services at Gum Flat and Little Plain, and held the gospel service here at night. It has been decided upon to build a chapel at Fern Hill, as the meetings at Spencer's Gully are being so well attended as to be more than a room can hold. One of our brethren here has promised the money to build. Sunday Schools still in good working order, one of our branch schools being very near first in record attendance in our last school report.—W.B., Feb. 2.

LISMORE.—Bro. Fred. Wells leaves for Melbourne on Saturday, 7th inst., to take up studies in the College of the Bible. Sister Barr, of Commera, Q., spent Lord's day with us. Bro. Heather senr., and Bro. and Sister E. Savill, have returned home after their trip to Queensland, and the latter has resumed duties at North Lismore school. Fair meetings at Tabernacle, owing to the inclement weather.—S.S.

BROKEN HILL (Wolfram-st.).—Bro. Graham's mission closed on Jan. 28, with one out for baptism, and one confession. We also received the message from a man who died suddenly, that through the word received from Bro. Graham, he accepted Christ, and died in the faith. On the 29th, a social was held to say farewell to Bro. Graham and Sister Bice. Appreciative words were spoken by Bro. Hunt for Railwaytown, Collins for Bible School, Reynolds for C.E., and Eaton for the church. Bro. Graham enters Col-

lege with the best wishes of the church here. On Lord's day we baptised the two who had come forward, and another sister on the confession of her faith, and the three were welcomed into fellowship. We were pleased to have with us Miss McCoughtry, from Hurstville, who has been appointed to the school at North Broken Hill. Death has been busy in our midst. During the past week the writer has had to attend six funerals. Bro. Charles Harris Cooper was called home on Monday. Bro. Cooper was baptised during Bro. Warren's mission last March. He was married to Sister Lyla Hughes, one of our best workers, last October. He was elected a deacon at our annual meeting last month. His body was laid to rest on Tuesday, and we held a memorial service this evening. On Tuesday, Bro. F. Ivey was called to part with his wife, after months of suffering, and we laid her dust to rest on Wednesday. Bro. Johnson has been called to say farewell to his father at Glanville. He was a Methodist, but an acceptable preacher in all churches. One of his sons is a Congregational minister at Balmain, the other a deacon of this church. To all bereaved ones we tender our sincere sympathy.—E. J. Tuck.

ENMORE.—We are repainting the Tabernacle at a cost of £100. Our Home Mission offering has reached £80. We have just put in a new piano for our kindergarten department in the Bible School. Our new choir leader, Mr. Mansfield, is the leader also of the Western Suburbs Philharmonic Society, which has some 308 voices in it. They rendered the Messiah on Christmas Sunday afternoon in Sydney Town Hall, and hundreds were unable to get in. Yesterday the morning exhortation was given by Bro. Coleman, senr. We had the joy of listening to H. Kingsbury preach the gospel after his tour abroad. He was in fine form, and gave an excellent discourse. At a choir social on Thursday, the late conductor, R. K. Whately, was given a valuable travelling bag as a token of appreciation of his long services in connection with the musical part of our work.—E.L., Feb. 9.

HORNSBY (Albert-st.).—L. J. Thompson presided at the Lord's table. Bro. Harward exhorted on Romans 6: 4—an excellent address. At the final meeting of the mission, Bro. Harward gave the gospel address on "The Three Kingdoms." The building was crowded. One confession. Many enquiries. Some have promised to confess Christ during the coming week. We know of five positive additions to the church, and probably six others. At the close of the mission the church presented Bro. Harward with three volumes of "The Great Texts of the Bible." God bless him in his work, is Hornsby's wish.—Thos. E. Rofe.

LILYVILLE.—During the week a meeting of men was held to discuss at the invitation of the evangelist how to render more efficient social service in the name of Christ. It was decided to form a Men's Society, to meet monthly to plan for service. The movement should have a good effect in this district. Yesterday's services were good. In the morning a fine meeting for worship was addressed by Bro. Forbes, from Belmore. He gave all his hearers a real uplift. The school greeted two new scholars, and added two to the cradle roll. At night a smart shower of rain was sufficient to prove the rooted hatred to sprinkling of many, and the meeting was smaller, but the interest was good.

SYDNEY.—Weather conditions interfered somewhat with the attendance at meetings to-day. A. Price gave a fine uplifting address on "Mountain-top Worship and Valley Service" at the morning meeting. Visitors present, Bro. and Sister Oram, from Victoria; Bro. Luke, from Carnegie, Vic.; also Bro. Mortimer, South African evangelist, and Bro. Oldfield, Mosman. At the night service Bro. Bagley gave a good address. The Century Bible Class social evening, Feb. 3, to the church members, a great success, a fine musical and elocutionary programme, then refreshments and conversation. Bible School annual outing on 14th inst.—J.C.

MOSMAN.—Good meetings last Lord's day. T. R. Coleman spoke at both services. He preached a fine sermon at night on "The Transforming

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Cosgrove-Shepparton Conference.

The annual Conference of the Cosgrove and Shepparton churches, Vic., was held on Feb. 4, at Shepparton. The afternoon session was preceded by a short devotional meeting conducted by J. C. Skinner. Greetings were received from E. Davis (Albert Park); T. Smith, Secretary Home Mission Committee; J. E. Allan (Doncaster), and the F.M. Committee per Bro. Mudford. The visitors, Sister Wiseman, of Taradale, and Bro. Mudford, Newmarket, were welcomed by Bro. Clipstone.

Reports were given from Shepparton church, showing 75 members on roll; raised £136 for church work, and £10/9/- for building fund. Cosgrove have 18 members, and have raised £67. Evangelist's report showed that there had been 14 additions for the year, and the congregations at all meetings are good. Bible School and C.E. are in a healthy condition.

Bro. Mudford gave an earnest address from Mark 3: 20, 21, from which we learnt many valuable lessons. At this session we had to say goodbye to our President, Bro. Bert Brown, of Cosgrove, who is leaving for Carwarp, and also our Vice-President and his wife, Bro. and Sister J. W. Robinson, of Cooma, who are going to Wyalong, N.S.W.

The election of officers was as follows: President, J. C. Skinner; Vice-President, Bert Knight; Secretary and Treasurer, E. E. Dudley. Delegate to Melbourne Conference, J. C. Skinner.

Our evening meeting was held in the open air, owing to the heat. This meeting was also addressed by Bro. Mudford, who spoke from 2 Kings 2: 19-22. We also had the pleasure of listening to a solo from Bro. Mudford. The Conference was brought to a close by the singing of the Doxology and "God be with you."—Florrie Knight.

Obituary.

BARLOW.—On January 10, William Alfred Barlow, of Paddington, N.S.W., fell asleep in Jesus. He was a faithful and consistent member of the church for over four years, having been baptised by A. E. Illingworth. He was a man who was careful to do the little as well as the big things for Jesus his Lord. He had been a musician for over fifty years, and regarded his talents as belonging to the Lord. Although unable to take a public part in the services of the church, he was always in his place, and took great delight in the work of the Lord. His liberality was great, but without ostentation. His hospitable and kindly spirit was refreshing, but never effusive. In his last illness, though gradually losing the faculties of speech and sight, his beautiful faith and submission to the will of God were a triumph of the gospel indeed. To Sister Barlow and her family the sympathy of the church and many who respected their late husband and father, is lovingly extended.—F. Collins.

DAVIS.—Sister Amelia Davis, of the church at Paddington, N.S.W., laid down her weapons of spiritual warfare on January 28, after faithfully fighting "the good fight" for many years. Severely injured in a railway accident some 20 years ago, she had never since been well, and voluntarily assuming the burdens of others for Christ's sake and for love's sake, she was one of those heroic souls "who come out of great tribulation and wash their robes white in the blood of the Lamb." She bore great injustices bravely, and to heal the wound applied herself to the uplift of others and the salvation of all men. Her testimony to the saving grace of Jesus Christ was a consistent daily living of the principles of Jesus. Though unable to meet regularly with God's people, she was keen in her desire for the spread of the truth and the sanctification of God's people. Her children call her blessed, and the world is better for the lives of those who imitate him "who went about doing good."—F. Collins.

JENKIN.—The church at Brunswick mourns the loss of one of her pioneer members, Mrs. Mary Jane Jenkin, who fell asleep in Jesus, after a

short illness, on December 28 last. The only child of Sister Ann and the late Jeremiah Brooks, our sister and her devoted husband, Bro. Josiah Jenkin, were immersed by Bro. Moysey at Cheltenham thirty-three years ago. For twenty-eight years she has held a loving and abiding interest in the church at Brunswick, living a life of sacrifice and service for others. An ideal mother, her six children, who are all active workers for the Master, can find a joy in sorrow in remembering her benign influence for so many years. F. Pittman conducted the service at the grave on December 30.—J.G.S., Brunswick, Vic.

HABERFIELD.—Again the reaper has visited us, and gathered home, as a sheaf ripe for the garner, our aged and much-loved Sister Mrs. E. Haberfield, widow of the late David Haberfield. Sister Haberfield was one of our oldest members, and throughout her long service for the Master has ever proved a faithful, consistent follower of our Lord and Saviour Jesus Christ. For many years she has made her home with her widowed daughter, Mrs. H. Hannam, of Springfield, where she peacefully passed away. Our sympathies go out to Sister Hannam and the other members of the family left to mourn the loss of so true a mother and counsellor.—H.L., Christchurch, N.Z.

The world has small need for a religion which consists solely or chiefly of emotions and rapture. But the religion that follows Jesus Christ, alike when he goes up into the high mountains to pray and when he comes down into the dark valley to work; the religion that listens to him, alike when he tells us of the peace and joys of the Father's house and when he calls us to feed his lambs: the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph: the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.—Dr. Van Dyke.

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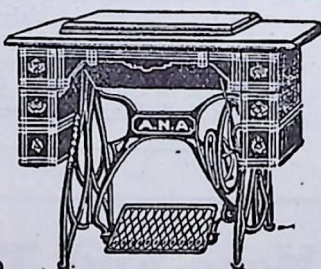
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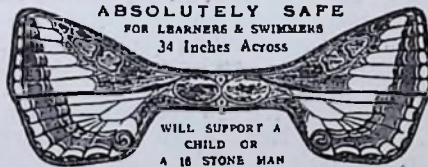
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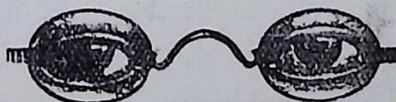
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THE AUSTRALIAN CHRISTIAN.

From the Field—Continued.

Power of the Gospel." Bren. Oldfield and Price have given interesting addresses recently on the lives of Barton W. Stone and David King, respectively, at the mid-week prayer meetings. Bro. Mortimer, formerly of England, but now of British East Africa, who is on furlough, gave a helpful address last Wednesday on "The Victory of Faith." This morning A. E. Illingworth gave an inspiring exhortation on "Kept from the Power of the Evil One." The tender submitted by Bro. A. Graham, of the Chatswood church, has been accepted for the erection of our new chapel.—S.G., Feb. 8.

HURSTVILLE.—On February 8 Bro. Garden exhorted, when four were received into fellowship, having previously been baptised at the City Temple. Service well attended. Lord's day School well attended. Gospel service at night, Bro. Garden preaching, when two more, mother and son, made the good confession, one being a scholar from the Lord's day School, and the mother desired to follow more fully the way of the Lord. The Mutual Improvement Class is progressing satisfactorily, much interest being manifested by the young members of the church. The church and school annual picnic will be held in a month's time. Steps will shortly be taken to start the church building so much needed. Further contributions are necessary, and will be thankfully received.—F. J. Winks, Feb. 8.

MARRICKVILLE.—We are encouraged by having many visitors at our gospel services. A splendid Bible School yesterday. Decision Day was observed. Nine scholars made the good confession. We have a loyal band of 19 teachers. Bro. Holtz, our general supt., is leading successfully in an increase campaign.—C.C.S.R., Feb. 9.

ST. PETER'S.—Since last report we have had very good meetings. Our evening services are very encouraging, also Band of Hope meeting. Last Tuesday, Feb. 3, we had about 130 present, and a very good programme was rendered. We have also held our Sunday School picnic, which was a great success. Our Sunday School is on the upgrade. To-day we received seven new scholars, which is very encouraging. Sunday, 8th, we had an exhortation from Bro. Crawford, which was uplifting to all. Our Home Mission offering was apportioned £3; we have already raised £4/2/-.—C. E. Cook, Feb. 8.

ERSKINEVILLE.—On Tuesday, Feb. 3, our Bible School demonstration and prize distribution took place, a good programme being rendered, general enthusiasm prevailing throughout a big meeting, the chapel being crowded, a large number and a splendid assortment of prizes being distributed, every class participating therein, each scholar of the kindergarten department also receiving a prize. Lord's day, Feb. 8, splendid school. Large attendance of scholars, keen interest being shown in various classes in the competition for the banner. School growing; four new scholars enrolled to-day. The kindergarten department was crowded out. We would be very grateful if the brethren would help us build a room for kindergarten work. We have several pounds in hand. Donations addressed to W. Budgen, secretary, Burwood-road, will be thankfully received.—W. Budgen.

Victoria.

CARLTON (Chinese Church).—One scholar baptised by Bro. Jame last Sunday. He was received into fellowship this morning, Feb. 8.

GEELONG.—At the mid-week prayer meeting last week there were 78 present, who enjoyed an uplifting time together. The annual Sunday School picnic was held at Barwon Heads. Nine large drags conveyed 240 scholars and friends to the seaside, where a very happy day was spent. Among the visitors present with us last Lord's day were Sister Browne, wife of G. H. Browne, of Sydney, and her daughter Bertha. Bro. and Sister Browne were associated with the church here many years ago in Hope-st. At the evening service Gifford Gordon redelivered his fine, pow-

erful address on "The First Five Minutes after Death." At the conclusion a married man made the good confession. Miss Winnie Lowday sang at the evening service, "Face to Face."—E.B., Feb. 3.

CHELLENHAM.—Good meetings again to-day. One confession to-night. Bro. Wilson is maintaining a good interest. At the close of the service the two young girls who made the good confession on the last Sunday of the past year were baptised. School picnic to be held March 11 at Dandenong Park, Mordialloc.—F.W.M., Feb. 8.

FOOTSCRAY.—At the half-yearly business meeting held on Feb. 3, Bro. More was invited to spend another term with us as evangelist. We are pleased to say he has consented. We look forward to a broader outlook, more intense effort, greater reward.—L., Feb. 8.

HAWTHORN.—Bro. Manifold addressed a good congregation yesterday morning, and several visitors were present. The evening service was a good one. Last Wednesday evening the annual business meeting was held. A large number of members were present. Bro. Nankervis presided. Reports presented showed steady progress.—A. C. Rankine, Feb. 9.

BRIGHTON.—To-day we had a good meeting in the morning, when Bro. Rankine favored us with a helpful address. Bro. Manifold preached a stirring sermon in the evening, at the close of which the mother of one of our Sunday School girls confessed her Lord. Our H.M. offering totals over £17.—R.P.C., Feb. 8.

CARNEGIE.—Fine helpful message from F. E. Alcorn last Lord's day morning. New organ just purchased. Two additions by letter recently. Meetings well attended, and altogether many encouraging features noticeable.

DANDENONG.—Bro. and Sister F. E. Thomas were received into fellowship last Lord's day. Our brother is laboring with encouraging prospects. Attendance and interest at all the services increasing. The Bible School anniversary services will be held in the Town Hall on Sunday, April 5, and Monday, April 6. The electric light is to be installed in the chapel immediately. Home Mission offering over £8. We are glad to have our choir leader, A. Crisp, back again from Mildura.—J. Proctor, Feb. 8.

CARLTON (Lygon-st.).—There was a large gathering of members at the breaking of bread, and in addition amongst the visitors were Sister Jones, from Unley, S.A.; the Misses Morris and Bro. Morris, junr., from City Temple, Sydney. Ten received into fellowship by letter and obedience. Bro. Reg. Enmiss spoke in the morning, the exhortation being of a thoughtful nature. Fine attendance at the Bible School, there being 176 present in the Century Bible Class. A fine interest is being manifested in the special series of addresses by S. G. Griffith on "Heretics of History." The chapel was filled at night, when Bro. Griffith delivered a powerful discourse, his theme being "Young man, Arise." In response to the invitation to accept Christ there was one confession.—J. McC.

MARYBOROUGH.—Sunday night meetings are keeping up splendidly, despite the hot weather. To-night (Feb. 8) the chapel was crowded, Bro. Larsen preaching. A young girl from the Bible School, whose confession was taken a fortnight ago, was baptised, in company with an aged man who came forward at to-night's meeting. Two other young girls, sisters, both in the Bible School, also confessed their faith in Jesus Christ, and will be immersed on Tuesday. We have organised a Mutual Improvement Society, to give our male members and others an opportunity of practice in reading and speaking.

PRAHRAN.—A little more than two years ago, the membership in good standing here was 60. To-day it is 180. This progress necessitated many improvements in accommodation, schoolroom repairs, etc. £70; church building debt reduced, £25; church organ, £30; new kindergarten hall, £200; kindergarten chairs and organ, £20. Besides this our church building and pews have been renovated, choir gallery put in, escape doors made,

carpets and furniture bought, etc. The band of 60 to grow to 180, and put in over £500 worth of improvements, is something cheering.—P. J. Pond, Feb. 9.

STAWELL.—A quiet but pretty wedding was celebrated on Wednesday afternoon of Feb. 4, the contracting parties being Bro. Dave Perry and Miss Ada Hooper. The happy couple were entertained at a kitchen tea on Tuesday evening, Feb. 3, by the members of the Church of Christ Young People's Society. The young lady who confessed Christ the last Sunday in January was baptised last Thursday evening, and this morning the right hand of fellowship was extended to her. Sick ones are progressing favorably. Bro. Hosking came home to-day from the hospital, where he has been for the last eight weeks. He expects to be present at the Lord's table next Lord's day. Small meeting this morning, owing to some of our most regular members being absent on holidays, and the excessive heat. Good meeting to-night.—J. E. Shipway.

HARCOURT.—Since Bro. Manning went we have had several changes. We had already engaged Bro. Schwab for the twelve months—three months full time in vacation, and the remainder for week-ends, as Bro. Schwab is still studying at the College. We had with us Bro. Alcorn, who came while Bro. Schwab was having a month at home in South Australia. We also had Bro. Edwards, from the Fairfield church. He was on holidays also, but was not taking a holiday on Sunday, as he gave two very helpful addresses morning and evening. Bro. Schwab is now with us, and is settling down to work, and we hope to get on well in the near future.—F.P., Feb. 1.

GEELONG.—There were over 60 young men present at the opening meeting of the Young Men's Club for the year, and a very profitable evening was spent. Splendid exercises last Sunday. The morning meeting was particularly uplifting, Bro. Gordon giving a very fine address on "These are the wounds I received in the house of my friends." At the conclusion of the evening service, at which the church was full, there was one confession.

Here and There

A tent mission will start at Boort, Vic, on March 1.

Five confessions at Gilgandra, N.S.W., on Sunday night, W. Wakefield preaching.

Twenty-three confessions, three restorations, and two baptised believers added up to last Lord's day in the Warrnambool, Vic., mission.

The Victorian General Dorcas will meet on Wednesday next, February 18, in the lecture hall, Swanston-st., from 10.30 a.m. Any sister cordially welcomed.

Cecil McCallum, having finished his studies in America, is expected to arrive in Melbourne shortly. He is under engagement to the church at Hobart, Tasmania.

Wilfred R. M. Dimond, who has been acting as organising secretary for the Vawter Evangelistic Party in America for some time, expects to return to Australia this year.

J. W. Parslow has been granted six months' leave of absence by the church at Abbotsford, Vic., in order to take up work in connection with the church at Toowoomba, Qld., for that period.

Horace Kingsbury arrived in Sydney last week, and will be in Melbourne this week and take part in the mid-week service at the Lygon-st. chapel. We give him a hearty welcome back to Australia.

W. Phillips, formerly of Victoria, but who has been for some years laboring as an evangelist in America, was a passenger by the same steamer as Bro. Kingsbury. We believe that he has accepted an engagement with the church at Wellington, New Zealand.

Maylands, S.A., are holding their church anniversary on March 8 and 12. Visitors from sister churches will be cordially welcomed.

Over 3000 saloons have been closed in Ohio by the new liquor law which limits the number of saloons in "wet" territory to one for each 500 in population. A large part of the State was already "dry."

Bro. Reg. Enniss, Organising Secretary of the College of the Bible, will next week commence a tour of the South Australian churches in the interests of the College. We are sure our readers will receive him well.

J. G. Bridgman, after visiting the field, has concluded that although the prospects are good and the field needy, the Murray River district is better adapted for the work of a single man, and has accordingly decided not to enter upon it.

In answer to numerous enquiries, the editor is pleased to report that his health is improving. He desires to thank his brethren for their kind wishes, and to ask them to excuse him if he has been neglectful in regard to answering correspondence.

The Home Mission Committee in the Wellington District have invited Bro. Grinstead, of Wanganui, to take charge of their forward move in Wellington and suburbs. Bro. Grinstead has accepted the invitation and will enter upon his new field of labor early in March.

Attention is again called to the thirteenth quarterly meeting of church officers, evangelists and speaking brethren, to be held in the Swanston-st. lecture hall on Monday, March 2, at 8 p.m. S. G. Griffith will speak on "Christian Benevolence." A good attendance is desired.

Dr. Macklin, medical missionary to the Chinese in connection with our American brethren, is expected to visit Australia very shortly. We will be glad to welcome this distinguished brother to our shores. He has done a splendid work in China, and is highly esteemed by the Chinese authorities.

Victorian churches and members are reminded that the State Home Missionary books close for the Conference balance on Feb. 28. All annual offerings, individual gifts, and contributions from assisted churches should be in hand before that day to be included. Please send promptly to Thos. W. Smith, 720 Rathdown-st., North Carlton.

A special meeting of sisters will be held in the hall, Swanston-st., Melbourne, on Monday, February 16, at 8 p.m. Business, to make the best possible arrangements *re* catering for meals at the Victorian General Conference. This meeting is not for the Women's Executive only, but for every sister connected with our city and suburban churches. All are cordially invited.

New books just received by Austral Publishing Company:—Missionary Mountain Peaks, by C. T. Paul; post free, 1/4. Commentary on Thessalonians, Corinthians, Galatians and Romans, by McGarvey and Pendleton; 4/3, post free. The Abrahamic Promises Fulfilled, by E. V. Zollars; post free, 4/3. The Call for Service, by W. H. Brown, Founder of the Loyal Movement; post free, 4/3.

All notices of motion for the Victorian Women's Conference must be in the hands of the Secretary (Miss Rometsch, 59 St. Vincent-st., Albert Park) not later than March 2. Will delegates begin to collect one penny per year per sister-member for Conference and Executive expenses, the same to be sent as soon as possible to the Victorian Women's Treasurer, Mrs. Hayward, 74 Cameron-st., Moreland.

The College of the Bible at Glen Iris will soon be humming with activity, the reopening taking place in the third week of this month. A number of new men have arranged to enter, and the total number of students is likely to be quite equal to that of last year. Subscribers to the funds of our College are urged to forward their subscriptions as early as possible this year, and others who have not been helping financially are invited to cooperate in this very important work.

The *Christian-Evangelist* says:—J. J. Haley, our valued correspondent, who is now resident of Christian Colony, Acampo, California, resigned his pastorate at Lodi last summer, and is now cultivating his ranch in the colony and enjoying the delights of rural life. In a letter to the Editor-

Emeritus, he says: "You ought to see me in my blue cotton shirt, corduroy trousers and red sweater." That would be a picturesque sight, we are sure. And he tells about building him a "shack" and cutting down and sawing up trees for firewood, and other physical feats, which no doubt help him to write as vigorously as he does for the *Christian-Evangelist*. He enjoys his 600 dollar "shack" immensely, he says, and no mansion on Fifth Avenue, New York, would be any temptation to him to leave it. Best of all, Sister Haley's health has improved by the change.

Professor Orr's Answer to Modern Criticism.—When I am asked, as I sometimes am, which of the articles of the evangelical faith I am prepared to part with at the instance of modern thought, and in the interests of a reconstructed theology, I answer, with fullest confidence, "None of them." "Traditional" these articles may be; if they are true, and a part of the unchanging gospel, and if the church adheres to them as it should, they are bound to be "traditional." This word "traditional" does not alarm me. It is a "traditional" belief that the sun rises and sets, that the tides ebb and flow at regular intervals, that fire burns and water drowns and bread nourishes, that wheat produces wheat and barley barley;...but we are not going to change our belief in these things simply because they have been long and commonly believed. The old constellations in the heavens are "traditional," but they will be moved from their places as soon as the truths of this old gospel. My ground for this confidence simply is, that they are there in the Bible, and that the world can never do without them. No church that is to live can afford to drop them from its creed.

Brisbane City and Suburban Conference.—A most important meeting of the above Conference was held in Ann-st. chapel on the 31st ult. H. Stitt, Conference President, was in the chair. W. H. Nightingale delivered an address upon "The Opportunities Presented to the City and Suburban Churches." Bro. Morton delivered an address also, his subject being "Co-operation in Evangelism." The concluding address was delivered by H. Urquhart Rodger, the subject taken by him being "Methods to Adopt so that the Cause might be Started in Untouched Fields." The addresses were freely discussed by the delegates. It was decided to hold a quarterly rally in alternate churches, the purpose being to deliver special addresses upon the deepening of the spiritual life, also that special emphasis be laid upon doctrinal teaching as we believe it. After much discussion it was passed enthusiastically that a movement be inaugurated to begin work in some untouched district, that inquiries be made, a suitable hall be secured, and that regular monthly meetings be held; that a thorough canvass be made of the district, and that literature bearing upon "our plea" be judiciously scattered in the centre operated.—H. Urquhart Rodger, Sec.

Modern Student Life.—Dr. Mott, speaking on "Moral and Religious Forces in Modern Student Life," declared that more students in Russia committed suicide than in all the rest of the universities in the world. There is a tragedy in the whole situation—students without a formally expressed religion, though profoundly interested in religion. Happily the Student Movement has been started in Russia, and will do anything it is permitted to do. Dr. Mott explained that he confidently expects some of the Federation's best work will be done in the Turkish Empire within the next few years, if Christians not only see the opportunity but seize it. The opportunity is now greater than before the war in the Balkans, and the work must be largely done by Anglo-Saxons. As regards the Far East, Japan, one of the three best-educated nations of the world, is leading the Orient. But is it leading it into paths of materialism and militarism? Should not pure Christianity be brought to bear on the future leaders of that nation with such wisdom and adequacy that the leadership will be changed into peace and goodwill? It rests with the Christian Student Movement in Japan, more than with any other agency, to answer that question. Nineteen out of every twenty students in Japan are in Government colleges, and it is from these that the future leaders of the country will come. China is an

other country on which attention and practical action must be rivetted.

In recent years Zionism has had its effect upon Christian missions. On the one hand, its leaders are enemies of the missionaries because they have won so many from the national body of the Jews, thus interfering with its programme of preventing the assimilation of Hebrews. Yet it is also favorable to Christianity, since Zionism needs Christian aid in order to the materialisation of its schemes. If one consults statistics in order to gauge the success of Jewish missions, one is surprised to learn that such multitudes have turned to Christianity from Judaism. Pastor de la Roi stated in Nathanael that during the last century a quarter of a million were thus won, of whom about 35 per cent. became Protestants. Yet if the reader consults the "World Atlas of Christian Missions," he will find that only 222 were baptised in 1908. That calls attention to the fact that practically all graduate from the missions and enter existing Christian churches, and thus are lost in the Gentile crowd with whom they are numbered. Many of them are educated for the ministry of such churches, so that a few years ago it was stated by the Rev. R. W. Harden that "as each Lord's day comes round, the gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the recognised ministers of Christ in Great Britain are stated to be Hebrew Christians."

COMING EVENTS.

MARCH 8 & 12.—Maylands, S.A., Church Anniversary, March 8 and 12. Tea at 6.30, and public meeting to follow.

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HALL.—In loving memory of Frances, the beloved wife of T. M. Hall, Owen; who passed away on Feb. 14, 1913, in her 81st year.

Why do we mourn departed friends,
Or shake at death's alarms?

'Tis but the voice that Jesus sends
To call them to his arms.

—Inserted by her loving husband and family.

THANKS.

Mrs. T. H. Jennings and relatives desire to convey their sincere thanks to the many kind friends for expressions of sympathy, letters, floral tributes and visits during their sad bereavement.

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Daily Readings.

In the beginning. Gen. 1: 1-31.
 A hymn of Creation. Psalm 104.
 The uplift of a great faith. Psalm 8: 1-9; 121: 1-8.
 The ever-working Father. John 5: 1-17.
 The vanity of idols. Isaiah 40: 12-31.
 The Divine Fatherhood. Matt. 6: 7-9, 25-34.

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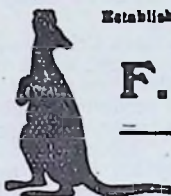
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