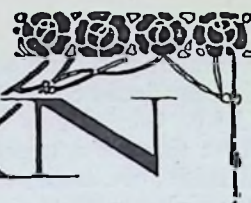




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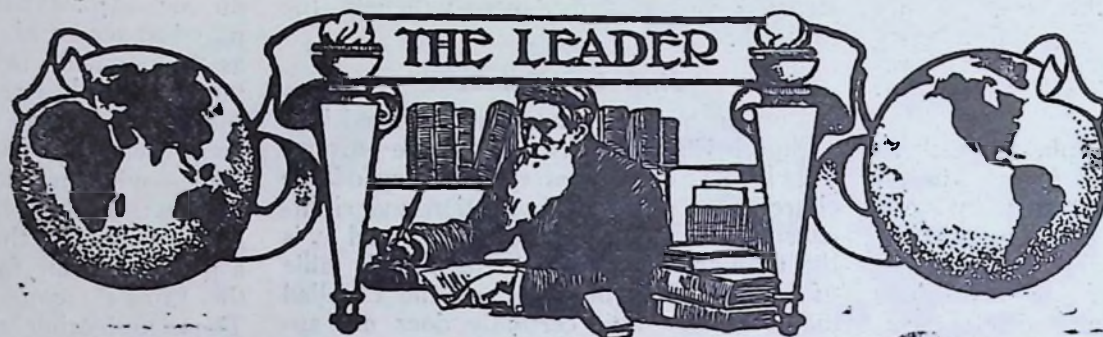
CHRISTIAN



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Thursday, January 15, 1914.

There is progression in the Christian life, a time is needed even for God's workmanship. A strong character is not built up in a day. "Oaks do not grow like asparagus."



There is no more beautiful sight on earth than an aged Christian becoming more Christlike with the flying years—one whose face proclaims the fact, as if he had already caught a glimpse of the after glory, and, as in Moses' case, it is reflected in the shining of his face.

GOD'S WORKMANSHIP.

We have passed through the usual season of retrospection and resolution. Our work has been reviewed, with its successes and failures. The review has filled us with alternate joy and sorrow. How much did we learn of God and of his will in 1913? Were we more diligent in service, more holy, more loving, than in 1912? And what of this new year of opportunity?

We have spoken of "our work." The apostle wrote to the Ephesian disciples: "We are his [God's] workmanship." Has this been manifest in the past years? It is good to realise that God is in all our lives; that in him we live and move and have our being; that when we work "it is God that worketh in [us] both to will and to work, for his good pleasure."

As we think of these words in connection with the life of the average Christian, our first feeling may be one of wonder. We could point to some saint of God, grown grey in the service of the Lord, mellowed and sweetened with the passing years, and say, "He is God's workmanship." But what of most of us, with our manifest and manifold imperfections? As we consider the course of our lives, some of us feel as if a good deal of Satan's work were in evidence.

With so much that is evil in the best of us, we may hesitate to ascribe the work to God, for we invariably judge of the worker by the work. An artist is judged by his canvases, a doctor by the patients who are cured; a good general wins battles, a teacher will be tested by the proficiency of his pupils. So God is judged by his work. We are face to face with the world's excuse for not being Christian. With wearisome reiteration, we are taunted with the failures of Christians, reminded of the inconsistencies of professors, of the discrepancy between the noblest plea and a sorry practice. Conscious of our failings, can we claim that "We are his workmanship"? On these terms, how is God judged through us? We tremble when we think of the adverse verdict likely to be given. Yet there are gen-

erally some matters overlooked in such reasoning and decision, either on the worldling's part, or on ours when we hastily judge our brethren. Two things particularly need to be remembered.

A work, not an act.

The work is only in process, not completed. In the Shorter Catechism, we have an important distinction made. There we read: "Justification is an act of God's free grace"; but, "Sanctification is the work of God's free grace." God is yet at work on his building. We wrote of the painter as judged by his picture. What is less inviting than a half-finished canvas? Yet the result may be glorious.

Theodore L. Cuyler gives a "parable of the way in which the Master constructs a Christian": "The first time I saw Cologne Cathedral—nearly half a century ago—it presented a stumpy appearance, for the towers had not yet been built. The next time I saw it, the scaffoldings on which the builders were busy were rather a disappointment. But a few years' since, when I beheld the completed towers, lifting their snow-white splendors into the sunlight, I felt that the old historic Rhine saw no such magnificent object in all its course from the Alpine mountains to the sea." So now it is with us; the process of building goes on. We are at different stages of advancement. There may be some worthy of the Saviour's denunciation of the hypocrites of olden time; for them the scaffolding is nearly all. The majority of us are half and half, the building goes up, with much scaffolding in the forefront. Some draw near the end; the work is nearly finished; ere 1914 dies, the scaffolding will have been taken down.

There is progression in the Christian life, a time is needed even for God's workmanship. A strong character is not built up in a day. "Oaks do not grow like asparagus." There is no more beautiful sight on earth than an aged Christian becoming more Christlike with the flying years—one whose face proclaims the fact, as if he had already

caught a glimpse of the after glory, and, as in Moses' case, it is reflected in the shining of his face. The knowledge of such is as a benediction. But even then there is imperfection. If we could look beyond and see the finished building—the saint who is truly "like Him"—we would be ready to say, "This is God's workmanship."

The imperfection of the material.

We must ever consider the material in estimating a work. Angelo, with access to the quarries of Carrara, executed splendid work. Solomon, in building his magnificent temple, had thousands of men on Lebanon procuring the best timber, besides having at hand treasures from all parts of the earth; hence the glorious result. But a good builder might have to use odds and ends, material good and bad; excellent work might yield but an indifferent effect.

In connection with God's building, we must imperatively consider the quality of the material. If all the best Christians in all the churches were gathered together in one congregation, heaven would lose some of its attractiveness. The others, however, have to be remembered; and some of us were bad material before the Lord began his work on us and made to be "living stones" in his spiritual house.

Another thing here suggests itself as having a necessary bearing upon our verdict: the "living stones" somehow resist the shaping of the great Master-Builder. We do not always let him have his way with us. We find the chiselling and polishing disagreeable, and resent the process. Think how often in the year that is gone we have murmured under the chastening of the Lord. The trials have been many, the sorrows bitter; and our repining has tended to mar the divine workmanship. The Lord tries to fashion us in his way, to fit us for a certain position; whereupon we determine to have another position and shape. Instead, perchance, of being content to be what God intended, a useful stone in a hidden corner, we are resolved to be an ornamental stone

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in some prominent part, and so the building is marred. One dreamed that he died and was carried by the angels to a beautiful temple. For a time he admired it, and then noticed a blemish; one little stone was missing. On enquiring why the stone was absent, he received the answer: "That stone was left for you, but you wanted to do great things, and so there was no room left for you." Oh, let us resolve, in this year of grace, to allow the Lord to fashion us as he pleases, to mould our lives and send us where he will. Then, if this be so, be sure that the result will some day reflect glory even on the Great Builder, and in admiration it may be declared, Ye are God's workmanship.

The same epistle to the Ephesians tells us of the purpose of Christ's giving himself for the church; it was "that he might sanctify it" and "that he might present the church to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." That is the finished product. Criticism will then be silenced. We must not judge of a work half done. Time is needed. Let us be patient. Changing the figure, but retaining the idea of workmanship, the poet says:

"Calmly see the mystic Weaver
Throw his shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion and commotion,
What each fusion and confusion,
In the grand result will show."

Trustfully wait and see the completion of the process.

Editorial Notes

Home and Foreign Fields.

There are still a few brethren who regard Home and Foreign Missions as opposed, and they fear that prominence given to the one detracts from the success of the other. But all experience demonstrates the untenableness of this position. It is now generally recognised that the work in America has made its greatest progress since the entrance upon Foreign Missions. And beyond all controversy our great advance has been made in Australia since we took up Foreign Mission work. Whatever may be the explanation, the fact remains that the advocacy of the one really helps the other. In South Australia, for example, Home Missions have been advocated with special energy the last few years, and during this time there has been a corresponding increase of Foreign Mission income. Last year in that State the churches supported by the Home Mission Committee gave out of their poverty £226 for Foreign Mission work, and as the years roll on they will give their thousands annually where they now

give their hundreds. Every Home missionary is a Foreign Mission advocate. One of the most effective ways to help in the regions beyond is to increase the number of churches in the home land, each of which becomes a constant and ever increasing source of revenue for the conversion of the heathen. The offering on Feb. 1 will be of direct benefit to the Home work, but it is a question whether this will not be outweighed by its indirect bearing upon our work in heathen lands. Every rightly-instructed convert gained here will help the cause there.

"Church Efficiency."

Our American brethren are engaged in a "Church Efficiency" campaign, the purpose of which is the greater efficiency of the church as a power for salvation and righteousness. Among other objects aimed at is the regular attendance at the Lord's table of at least fifty per cent. of the enrolled membership. This certainly does not appear to be a very high ideal, and should not be considered unattainable. In Australia, with the exception of the larger churches, it is probable that the average attendance exceeds fifty per cent., but with the larger and older churches the proportion is doubtless lower. Our large congregations have a number of isolated members on their rolls and also many whose names remain, although they have lost interest. Whether a special attempt to secure the attendance of the latter would result in permanent benefit may be open to question, but that continuous persistent endeavors should be made to revive their spiritual life goes without saying. It is a question how long the names of non-attending brethren should be allowed to remain on the list of acknowledged church members, and it is well, perhaps, that churches are not so ready to remove them now as they were twenty or thirty years ago. But there must be some limit, and it is manifestly absurd to retain the names for several years of those who have severed themselves from fellowship. While no hard and fast rule is either practicable or desirable, a revision of the roll should at least be made every year, and the names dropped of all who after faithful, kindly remonstrance indicate by their continual absence their lack of spiritual life. It is unfair to the local church, and misleading to the brotherhood and to the public to publish inflated statistics. With an annual revision of the roll, and making allowance for non-resident members, there should be no difficulty, unless in exceptional cases, in securing the attendance of fifty per cent. of the membership at the table of the Lord.

Some Strong Language.

J. Urquhart has been strongly criticising F. C. Spurr, the popular Baptist minister of Melbourne. Mr. Urquhart is an opponent of the higher criticism and "New Theology," of world-wide reputation, and his writings are generally worthy of thoughtful perusal. He has also fallen foul of the *Australian Baptist*, and in the December issue of his own paper charges the *Baptist*

with refusing to insert his reply to "misleading articles." Mr. Urquhart affirms that "From the Baptist ministers generally, following a few men who had erred from the truth, we have had nothing but opposition, truth, we have had nothing but persecution," and detraction, and relentless persecution," and contends that "the Baptist denomination is, in this warfare of God, steadily building up in this warfare of God, steadily building up one of the worst of reputations." We are persuaded that Mr. Urquhart takes too gloomy a view of the Baptist Churches and preachers, and that they are not as a whole on the downward grade, nor are we prepared to accept his description of Mr. Spurr as "a man who believes his Lord was mistaken—who has renounced the great Scripture doctrine of the resurrection of the body—who has no belief in a God-inspired Bible—who, in spite of its testimony, places the devil among the sons of God, and who has represented the Book of Revelation as a prophecy that failed, and the doctrine of the Lord's second coming as a delusion." These and other statements of Mr. Urquhart's are described by the *Baptist* in a leading article as "audacious and wicked slanders." But if Mr. Urquhart has failed in Christian courtesy, we are not sure that the editor of the *Baptist* sets a much better example. His caustic leader, plentifully bestrewn with strong adjectives, concludes thus:—"According to Mr. Spurr's theory, Nero was the Beast of the Revelation. If the sort of thing we have just been protesting against goes much further, we shall be impelled to set up a theory of our own, and believe that the Beast of the Apocalypse is John Urquhart." We cannot regard the use of such expressions on either side as calculated to advance the cause of Christ.

Spiritual Power.

The *Christian-Evangelist*, in an article on "Spiritual Power," deals thus with its source. "After the promise of 'power' and the Holy Spirit, the disciples had ten days to wait in Jerusalem for its fulfilment, and they spent the time in prayer. They did not spend it in debating the dogmas of the kingdom, but in praying for the power of the kingdom. They did not spend the time in dreaming, nor in idle waiting, nor in passive contemplation, but in a rousing ten days' prayer meeting, in which the whole 120 took part. This prepared them for Pentecost and its power. The altar was ready for the fire and the fire came. We have studied apostolic evangelism as its records appear in the book of Acts, and we have studied it successfully, but we have yet to sound the depths and reach the heights of the place of prayer and spiritual communion with God in that evangelism. Sometimes when we have entered these chapters we have gone to 2:38 instead of to the prayer meeting. We have exegesed on baptism for the remission of sins instead of seeking out the upper room of the temple where the disciples of the Lord were engaged in prayer for spiritual power. The power did not come through exegesis, and the discussion of prepositions, but through the prayer service of devout and consecrated souls." Of course exegesis has an indis-

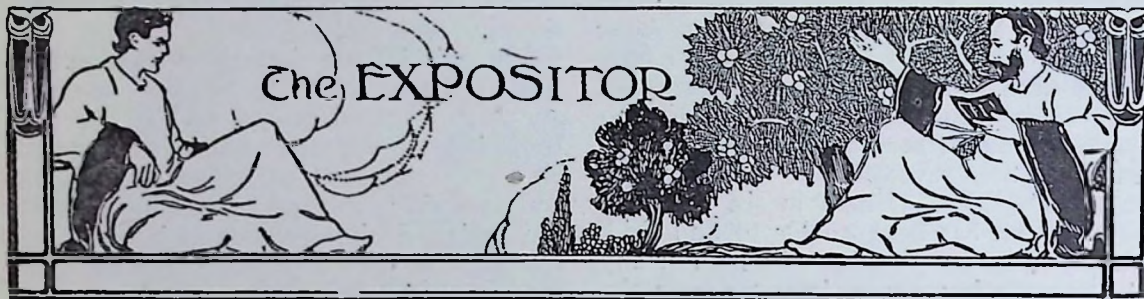
pensable place in any sane evangelism, and "the discussion of prepositions" is sometimes an absolute necessity. But, after all, prayer is a far more important factor in progress than we sometimes think. Paul was a controversialist, but he was also a mighty man of prayer. James has much to say about works of obedience, but it is he who reminds us that "we have not because we ask not," and urges us to "draw nigh unto

God." Peter, who affirms that "baptism doth also now save us," strongly exhorts us to cast all our care upon God and to "be sober unto prayer." There is a possibility in the activities and controversies of religious life of neglecting communion with God, the true source of spiritual power. No great work has ever been done for Christ that has not been saturated with prayer.

God, the manifestation of the Father's love and the atonement for sin, there can be no more revelations, because the revelation is now full and complete, and there is nothing more to reveal. The promise of Jesus Christ to his apostles was that in this Holy Spirit dispensation the Holy Spirit should guide them into all the truth. Everything that is necessary to be known in order to the redemption of a lost man is contained in Jesus Christ, who has revealed the knowledge to us, and is set forth before us crucified in the gospel. He came to fulfil the law, and is therefore the end of the law. He is also the end of sacrifice and the fulfilment of prophecy. He is all and in all: the Alpha and the Omega, the beginning and the end, the first and the last.

In the first chapter of the Hebrew Epistle we are reminded of the influence and operation of the revelation and of its completeness which was to come at the end of the Jewish dispensation. "God, having of old spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who, being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, This day have I begotten thee? and again, I will be to him a Father, And he shall be to me a Son?"

We have found that when God saw that it was necessary to make a new revelation to the people, who had outgrown the present one, he always let it be known. If it should ever become necessary to make a new revelation, to establish a new church, to give a new gospel, surely he will make some announcement to that effect; and, since he has never made any announcement — not even intimated that such an announcement shall ever be made—we therefore logically conclude that it is not in his mind to create for us any other way to redemption than he has already revealed. Jude exhorts us concerning the common salvation, and he says, "I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." This agrees with all that we have said: that the gospel is the last and the final revelation of our God and Father to the children of men. "Once for all," once for all time, once for all purposes. The apostle Paul says: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we said before, so say I now again: If any man preacheth unto you any gospel other than that which ye have received, let him be anathema." Not even an angel from heaven has the authority to speak anything to us that is not already found in this new covenant.



DO WE NEED A NEW GOSPEL?

By W. H. Book.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. 6: 16.

In this text we notice an exhortation and a commandment coming from Jehovah, and the reply given by the people. "They said, We will not walk therein." To-day we are constantly hearing from those who would progress beyond the limitations of God's Word, criticisms on the church and the gospel of Pentecost, and we are told by them that the church must adapt itself to the age and that the gospel must be adapted to the people with their various beliefs and conditions.

The dispensations.

In the study of the Word we find that there are three dispensations revealed: the Patriarchal, the Jewish, and the Christian, or the Holy Spirit, age. God has never failed to give us just what we needed. In all the ages he has done the very best possible for humanity. When the patriarchal dispensation, with its types and shadows, had fulfilled its purpose and the people had outgrown it, he immediately gave another revelation of himself in the organisation of a nation who should be known as his chosen people, and unto them was committed the Mosaic covenant. This was the best that could be done in this age of the world's history. We learn from Jeremiah 31 and from Hebrews 8 that this old Jewish covenant had been faulty, and, because of its imperfections, God promised to make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that he made with their fathers in the day that he took them by the hand to lead them forth out of the land of Egypt. This covenant must have to do with the hearts of men, and they must know from the least to the greatest. But this new covenant was not to be given until the old had served its purpose and the people had outgrown it.

Notice, that whenever it is necessary for

the people to have a new revelation, God lets it be known. Redemption is revealed through the Patriarchal and the Mosaic dispensations, but only in type and symbol and shadow and figure, pointing forward to the time of the perfect revelation which should be made through Jesus Christ, the only begotten of the Father. The climax of the Father's revelation to a lost world is to be found in Jesus Christ, "in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers: all things have been created through him, and unto him: and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens" (Col. 1: 14-20).

A perfect revelation.

There can never be another revelation. The last is perfect, and can not possibly be improved upon. Plant an apple-seed into the rich soil; when it germinates and springs up, and the limbs on it bear large and fully developed apples, everything that can possibly be revealed from that germ of life which was locked up in that seed has been accomplished in the fruit. It is seen there can be nothing more than apples. When the Father planted the seed of redemption, six thousand years ago, and it germinated and sprang up and continued to grow through the Patriarchal and Mosaic dispensations, reaching its perfection in the revelation of Jesus Christ as the Son of

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"Many inventions."

Men have never been satisfied with God's ways, and have sought out by many inventions to improve upon them. That was the trouble with Israel. She wanted to lean upon her own understanding, and therefore she became lost in the wilderness. It is true of the people to-day; we are not satisfied with our conditions and with the revelation that our God has made to us, but we would presume to improve upon it. God's knowledge is perfect; man's knowledge is imperfect. Man, with his finite mind, is unable to create a way in which there can be salvation and which can lead from earth to glory. Man was left alone for four thousand years to feel after God, if perchance he might find him. If you want to be convinced as to man's power to develop through his own efforts into the higher life, and if you think that he is the product of his own development, I would insist on your reading the first chapter of the Roman letter. It has always been true that man apart

from God has waxed worse and worse. When the Apostle Paul stood in that cultured city of Athens, that city that had given itself up to the training of the intellect and the development of the beautiful, he exclaimed unto them, "I perceive that you are too religious." They had more gods than they could name, and had actually made an inscription to the unknown God. Their gods were gods of wood and stone, gods of material things which could not think, sympathise, or love and save, and Paul says, "This unknown God is the one that I now declare unto you." And for two thousand years since Jesus came we know that no peoples have ever been able to find God unless he has been revealed unto them through the gospel. Now, if man in six thousand years' search has been unable to find God, is it not ridiculous to think of a man or any set of men being able to improve upon the revelation that this God has made unto us?
—Christian Standard.

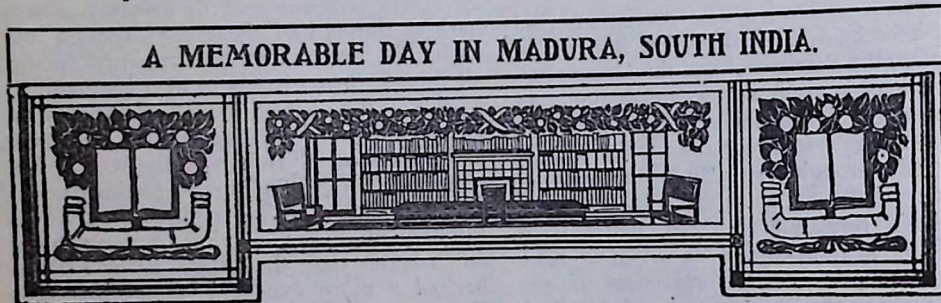
To be Concluded.

and sympathy that the other subjects of His Imperial Majesty are receiving in this country." Very unfortunately such toleration and sympathy are not being experienced by Indian British subjects in British South Africa. The Indian is unwanted; he is heavily taxed; he is a "hewer of wood, a drawer of water." It is the color problem again, and the House of Commons seems unable to meet the situation because of her doctrine of State rights in responsible government.

There is intense feeling everywhere in India. There seems to be only one way out; yet, England tarries, and all the time India is becoming more and more agitated. The great imperial principles of freedom and democracy are surely working in modern India. Such a question of international relations engaged the attention of the Conference; and it is by such methods only that great national problems may be properly settled.

"Nothing is ever settled which is not settled right." But, O God! may there never again be an Indian mutiny, a French revolution, or American civil war.

A MEMORABLE DAY IN MADURA, SOUTH INDIA.



By A. J. Saunders.

We are all more or less short-sighted. We are so engrossed with the business in hand that our attention is diverted from larger interests. We fail to see things in their true perspective. And yet such ability can be cultivated. Very often, though unknown to one at the time, small events and insignificant beginnings have tremendous after effects. "Cast thy bread upon the waters, and it shall be seen after many days."

I may be mistaken, of course, but it seems to me that a recent day in the ancient and sacred city of Madura was a day of more than ordinary interest, and in fact was a day pregnant with possibilities. To the great majority of Madura's people it was a day no different from any other day. The sun had risen as beautifully before; the glad, joyous, morning song of the birds heralded no change; the native women in little companies went leisurely, chattering the while, to the bazaars for their daily supply of rice; while the jutcars with their noisy drivers rattled along the dusty streets just as usual. Yes, to the unthinking thousands, it was a very ordinary day. Yet, believe me, to a small group of people with insight and the power of projection, it was a day burdened with a future.

A political conference.

The first meeting was of a social and political nature. India is learning well the place of agitation in the work of reform. There are some agitators in India who

would to-morrow, if they could, turn India upside down by the red hand of anarchy. But the other method of reform is more preferable to the majority—a long, persistent agitation along educational and constitutional lines. Of such a nature was the gathering of which I speak, attended as it was by some of the greatest men of Southern India. It was the first Electoral Group Conference of the citizens of Madura, Ramnad and Tinnevely Districts in South India. Its purpose is to secure social and political reforms by constitutional methods. It is proposed to hold these conferences annually with fully accredited delegates for the purpose of discussing matters of supreme interest to the local districts, and to the nation at large.

Local affairs of great importance just now are: Rural sanitation, elementary education, medical relief, village communication, irrigation, the establishing of industrial schools and colleges. It is one of the happiest signs of the times to see educated Indian gentlemen conferring together about the all too apparent social needs of their districts.

The greatest national question which is agitating India to-day is in reference to the treatment of Indian British subjects in South Africa. "It is just and proper that the subjects of His Imperial Majesty should receive the same consideration and regard in all parts of the Empire and should be treated with the same spirit of toleration

A football match.

Leaving a political conference we wended our way to the football match; and I can hear some of my good friends say: Why, that is from the sublime to the ridiculous. But think for a moment; is it? There is a legitimate place for sport and recreation in the life of an individual and a nation. Is it not true that Waterloo was fought and won on the ball fields of England's great public schools? India of all countries to-day needs the discipline of sport. As one rides along the streets of India on any day, what hard, vacant, uninteresting expressions he may read in every upturned face. Life is too hard in India. Life is so serious in India. Religion is too exacting for the benefits it bestows. India needs some form of manly and exhilarating sport.

The high schools and colleges are doing fine work in introducing ball games to the youth of India, and given a chance the Indian boy can show very quickly superior art and science in sport. There was a great crowd at that match. I was more interested in the people than in the game. But the boys played well and hard, and the way they ran and kicked that ball with bare feet was a marvel to all of us Western folk. It so happened that this particular game was the final for the high school championship, and it resulted in a tie. Well, sir, those two teams met subsequently at six o'clock in the morning, and settled that championship question before a very large crowd of enthusiastic supporters. Now, fancy two of our home schools meeting at six in the morning to settle a football championship!

Mrs. Annie Besant.

That very night it seemed as though everybody was present to hear Mrs. Besant in one of her popular lectures. Madura College was crowded to its capacity. This talented lady is the President of the Theo-



Palace of Industries, Auckland Exhibition, N.Z.

satisfaction in a half-way Theosophy. Will this movement crystallise around Theosophy? or will awaking India find the "more perfect way"? That is your question, my friend, and mine.

Mrs. Besant meanwhile is preaching with great forcefulness the wholesome doctrine of unity and nationality. She pleads most earnestly for Brahman and Mohammedan, Sikh and Parsee to agree to differ, to co-operate for the national good. India needs supremely to-day a unifying and inspiring national ideal; and once a worthy national spirit takes possession of India, we shall have a new nation born in a day.

There they stand illustrated in this simple manner on one memorable day the supreme needs of India to-day. Political reform! Yes. Social righteousness! Yes; but foundational to that and vastly more important—a religion which shall at the one time unify, inspire, and save.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—*John Ruskin.*

Brisbane City and Suburban District Conference.

It has been felt for some time past that a more extensive and aggressive work could be accomplished, and our material better used if linked up and consolidated by the formation of a District Conference. With this end in view W. H. Nightingale communicated with the suburban churches, and the negotiations consummated in a meeting being held at Sandgate on Boxing Day, at which about 80 representatives assembled, being from Brisbane, Zillmere, Albion, and Annerley churches.

During the morning the veterans held a rally service, at which W. J. Way, State Organiser, presided. Addresses were given by Bren. Stabe, Zillmere; J. Swan, Brisbane; C. Fischer, Zillmere, "Early Reminiscences"; J. Green, Albion; and W. Suchting, Brisbane.

The afternoon session was presided over by H. C. Stitt. A 20 minutes' devotional service was conducted by F. A. Bignill. The chairman's address was based on "Go ye, therefore; and lo, I am with you." W. J. Way spoke on "Barnabas," and W. H. Nightingale took as his theme "Power." Then followed the churches representatives' reports, by Bro. Reicke, Annerley; Bro. J. Green, Albion; Bro. Stabe, Zillmere; and Bro. W. Suchting, Brisbane; all of which showed satisfactory progress. It was unanimously decided that the District Conference be formed forthwith. The basis for a working constitution which was drafted by W. H. Nightingale, was read and adopted.

Election of Executive.—President, H. C. Stitt; Vice-President, W. H. Nightingale; Secretary,

H. U. Rodger; Asst.-Sec., Bro. Reicke; Treas., Bro. Stabe.

The first executive meeting is fixed for January 31. The Baptists kindly lent the Sandgate chapel for the Conference.—H. C. Stitt.

Victorian Volunteer Mission Campaign.

Thos. Hagger,
Home Missionary Organising Secretary.

At the suggestion of H. E. Knott, the Victorian Home Missionary Committee a few months back asked most of the churches supporting such, to lend their evangelists to visit, and to conduct brief missions with those churches being aided by our Home Mission Fund.

The following churches granted the request:—Ascot Vale, H. E. Knott; Bendigo, A. W. Connor; Berwick, A. G. Bennett; Brunswick, W. J. Way; Brighton, G. Manifold; Doncaster, J. E. Allan; Hawthorn, A. C. Rankine; Lygon-st., Reg. Ennis; Middle Park, B. W. Huntsman; Moreland, J. C. F. Pittman; North Melbourne, A. Hutson; Newmarket, J. I. Mudford; North Richmond, H. A. Procter; Prahran, P. J. Pond; South Richmond, W. L. Jones; Swanston-st., W. H. Allen; Windsor, J. Pittman. In one case illness prevented the preacher taking the mission allotted to him; in another the preacher was used for some other Home Missionary business; while in several cases it was not possible to arrange fields for labor, owing to local conditions.

The following missions have been held:—Coscgrove, Colac (8 additions), Kaniva district, Kyneton (1 addition), Maryborough (2 additions), Preston (2 additions), Polkemmott, Stawell (6 additions), Shepparton (3 additions), Taradale, Warragul (2 additions), Wonga Park. A total of 24 additions were secured, but the actual additions to the churches do not exhaust the good that has been done. The movement has been a blessing to the churches helped, and a blessing to the churches that have granted the help. It is one of those things that develops the fellowship of the brotherhood and tends to prevent us each drawing away into a narrow and selfish congregationalism.

The best thanks of the Home Missionary Committee is tendered to those churches and evangelists who so readily acceded to the request, and it is hoped that another year the movement may be more widespread, and be fraught with much greater blessing to all concerned.

Correspondence.

CHURCH OF CHRIST.

It is admitted by some that sectarian names are hindrances to the unity of Christians, and those who are striving for the removal of all hindrances must be unceasing in their refusal to have thrust upon them names which can be construed into party brands.

One of the resolutions of the N.Z. Baptist Conference as presented in the "Australian Christian" of December 18, reads:—

"That three delegates be appointed to confer with a similar delegation from the Church of Christ to consider the possibility of ultimate union of the two bodies, and to prevent overlapping in the meantime."

Now to refer to the few Christians of the resolution as "the Church of Christ" is to brand them as a sect, and such names must be repudiated whenever so applied. T. Hagger's remarks upon this point will bear reading a second time.

"To refer to those churches which are known as churches of God or churches of Christ—to those Christians who are nothing more than Christians—in the aggregate as 'The Church of Christ' is an unscriptural use of a Scriptural name, and I will go further and say a sectarian use of an unsectarian name. Speaking of the church of the living God, McGarvey says, 'Of that church every obedient believer in Christ

sophical Society, and exerts a great influence in India. I suppose there is no other person in this country to-day who can command as large and as enthusiastic an audience of Brahmin or other educated Indians as Mrs. Besant. For twenty years she has gone up and down this country preaching Theosophy to ever increasing numbers. Theosophy is held to be the panacea for all Indian ills. It is a mixture of philosophy, universal religion, and social reform. There are many splendid things in Theosophy, and to nearly all that was said that night I could say a hearty Amen. The only really objectionable thing on that occasion was the impression left that Theosophy alone is standing for the ideals which India so sadly needs; whereas every Christian and every mission in India is emphasising the same great truths as earnestly as Mrs. Besant.

Theosophy is exceedingly popular among Brahmans and educated Indians. As these people lose their old beliefs, and feel the pull of this new scientific age, many are finding a temporary haven of rest in Theosophy. But I hardly think it can be permanent. They will probably soon seek a more definite and sure religion. Right here as it seems to me is the opportunity and responsibility of Christianity. India is slowly breaking with the old. There is a temporary

throughout the world is a member, and wherever one or more of these is found, there is the church in part."—James Leach, Fremantle, Dec. 28, 1913.

CHURCH REPORTS.

I rise to second the remarks of "One of your scribes" (see Here and There of last week's 'Christian'). I thank him for putting in such appropriate language the thoughts of my own mind on the subject for a long time past—and particularly of recent dates. Your "scribe" could have gone a little further, however, and lamented the foolish and wasteful insertion of names of so-called "visiting" brethren—very often the same names two or more weeks running. Metropolitan churches should not expect to have inserted the names of brethren who are present from some other church almost within a stone's throw of the church, announcing their presence. It is of no interest or profit to anybody except the individuals themselves, and only appeals to their vanity to see their name in print.—Yours truly,—"Another of our Scribes."

Victorian Home Missions.

Thos. Hagger, Organising Secretary.

Home Mission Sunday, Feb. 1. Let all participate.

Additions reported for the month of December were as follows: St. Arnaud, 16; Moreland, 1; Taradale, 1; Kyneton, 1; Brim, 1; Colac, 1; Kaniva, 1; Warrnambool, 1; Castlemaine, 12. Total, 25. Several reports not yet to hand.

During his first month in the Brim Circuit, W. G. Cambridge travelled 260 miles.

Arrangements are being made for students to go to the help of Bro. L. Larsen in the Maryborough-Bet Bet-Dunolly Circuit, and Bro. J. R. Cambridge in the Taradale-Drummond Kyneton Circuit.

W. H. Clay has been on a brief visit to the little church at French Island—it is years since any preacher visited there.

Things at Warrnambool on the upgrade; great preparations are being made for the tent mission to start on January 18.

Receipts during December were £143/12/11; expenditure for same month, £243/10/8. The debit balance at December 31 was £681/17/8. A liberal response at the annual offering will wipe this out and give the Committee something with which to carry on till Conference.

In Due Time.

Preachers and workers get discouraged at times about "results," and sometimes churches measure "results" in a short-sighted fashion. Mr. W. L. Watkinson is one of the most brilliant preachers in the Methodist Church in England. He is a prince in the matter of illustrating. The following is at once a sample of his quality in that regard, and a message to many a tired worker:—"We ought to know better than to despair over the visible result of spiritual endeavor. During a recent visit to Johannesburg I spent a day at one of the gold mines. There was immense activity, gangs of workers, clouds of dust, hissing steam, deafening stamps, heaps of quartz, torrents of water and cauldrons of slime; but I came away without having seen a speck of gold. The engineer touched the bottom of a turbid stream, and exclaimed, 'There is a particle'; it was, however, as invisible to me as the same metal usually is on the collection plate. Yet, when on the return journey our ship anchored at Southampton, we discharged boxes of gold-dust to the tune of a million. Thus to-day our evangelical work proceeds with noise of machinery, smoke and stir, sweat and blood, and a thousand things that are trivial and trying to the carnal eye, but the practical spiritual gain is often depressingly dubious (Isaiah 55: 11)." "Therefore, let us not be weary in well doing."

THE AUSTRALIAN CHRISTIAN.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches, towards Support of Preachers: Sth. Melbourne, £9/15/-; Maryborough, £5/19/8; Drummond, £4/3/2; Lillimur, £9/10/-; Castle-maine, £4; Gordon, 5/-; Kyneton, £2/3/4; Cosgrove, £3; Warrnambool, £4/7/6; Taradale, £2 3/4.

Churches, per Collectors: Lillimur, £3/13/-; Preston, per Miss Lowe, £2; South Richmond, per Miss Jones, 8/6; Brighton, £3/19/4; Buninyong, per Sister Somerville, 11/-.

Individual Contributions: R. Ennis (Refund of Expenses, Warrnambool), £2; J. Scott, Broadford, £2; Mrs. Voight (deceased), per Hawthorn church, £1; W. G. Harman, Kyneton, 10/-; "H.F.," 10/-; Miss E. Jermy (Conference Promise), 5/-; Miss C. Chappell, 10/-; Mrs. Somerville, £1; Bro. Jackson, Crossover, 10/-; Mrs. Dunham, Patho, 2/6; Thos. W. Smith, 10/6.

Miscellaneous: Treasurer, Sisters' Executive (Women's Rally, additional), £1/8/6; St. Arnaud Mission Thankoffering, £2/4/3.

Total, £68/9/7.

Thos. W. Smith, Sec., W. C. Craigie, Treas.,
"L'Allegro," Rathdown-st., 265 Lit.-Collins-st.,
North Carlton. Melbourne.

DIAMOND JUBILEE H.M. RALLY (VIC.).

Amount previously acknowledged, £109/10/6; Wedderburn Church, 12/-; Country Sister, per Mrs. G. B. Moysey, 1/6; Miss Bowie (Middle Park, Rally Promise), 5/-; Thos. and Mrs. Hagger, Moreland (Rally Promise), 10/-; North Fitzroy Church, £5/16/3; A. R. Main, £1. Total, £117/15/3.

Miss Rometsch, Thos. Hagger, Joint Secs.
Miss Jerrens, Treasurer.

Opening of New Chapel at Wallaroo, S.A.

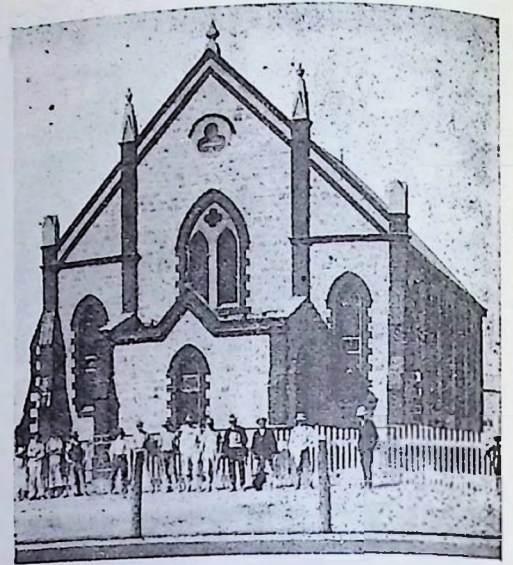
After years of earnest plodding effort, the church here was privileged on Lord's day, Dec. 14, to meet for the first time to worship in her own building. The opening services commenced with a 7 o'clock prayer meeting, when about 70 people met for prayer, praise and thanksgiving. The Junior Endeavorers followed on at 10 o'clock, when 50 Juniors met to learn of Jesus.

The meeting around the Lord's table was an inspiring one. The local Presbyterian and the Congregational Churches suspended their morning services in order to meet with us. There were in all about 300 people present. The gathering was presided over by our esteemed Bro. Morrow, of Port Pirie. Bro. Thomas, of Grote-st. Church, delivered an earnest exhortation on "The Sacrifice of Service." Although our meeting lasted for two hours, all felt it was good to be there.

In the afternoon the building was again nearly full, when Bro. Morrow spoke eloquently on "The Crowning Glory of the Temple." The gospel service was a grand close to a happy day. Bro. Thomas preached on "The Turning Point in Jacob's Life," and 400 people listened to a most searching address. When the appeal was made and the invitation extended, a man, his wife, and a young man stepped out for Christ.

On Monday evening the meetings were continued, when Bro. Morrow and Thomas were again our speakers. On Tuesday afternoon a picnic of members and friends was held on a beach, and at evening our final gathering was held in the church building. Brief addresses and greetings were spoken by representatives of the townspeople and Congregational and Presbyterian Churches, as well as by Bro. Cuitrius, Verco, and to Bro. and Sister Brearly, who so kindly gave the stone for the building. The meeting was then given over to Bro. Thomas, who delivered a concluding message.

Throughout the gatherings were characterised by a hearty enthusiasm and sincere devotion to



New Chapel at Wallaroo, S.A.

Jesus Christ, which promise well for the future of the church in this place.

The seating capacity of the chapel is 400. Electric light is laid on; it is 26ft. high from floor to ceiling and is erected on a site second to none in the town.—J. Wiltshire.

God's Way Best.

Life's highest, hardest lesson is trust. When we have learned that, blessed are we. Happiness comes when we have what pleases us, but blessedness—finer and deeper than happiness—comes when we rejoice in what we have, being confident that God's goodness is in it all. God never hangs a scarf of cloud up in the sky but he drapes it beautifully; God never strikes a harp amongst the fir trees with the fingers of the wind but he does so harmoniously; and a life—God never so places or tunes it but that beautiful and harmonious possibilities are there. Our lesson is to have eyes that see, and ears that hear, and a heart that understands this wonderful working of our God.

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The Family Altar

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

DRIFTING OR DRIVING—WHICH?

Standing at the threshold of a new year it is well that we ask ourselves this question. The difference between these words is the difference between pain and pleasure; between failure and success; yea, between heaven and hell. We can no more drift into the heavenly home than we can drift into successes this side of the grave. "Strive to enter in at the strait gate" is the exhortation of our Lord.

On the sandy beach at the mouth of a great river entering the Pacific Ocean many great trees are embedded in the sand. Some mad wind broke them, or uprooted them and threw them into the sea, and they have drifted on the waves until a high tide left them here, hopeless, helpless and useless. Some of their companions in the old forest home withstood the storm, and grew strong in the conflict, and thereby became a part of the mighty steamer which, defying winds and waves, carries its precious cargo of human lives safely across every sea. The reader, perhaps, can find this same sad contrast in boys born and reared in the same home.

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from thee:
Jesus, Saviour, pilot me."

SUNDAY, JANUARY 18.

Gems of Thought.—"Who exhorted them all that with purpose of heart they would cleave unto the Lord" (Acts 11: 22).

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

—Isaac Watts.

Great minds have purposes; others have wishes. Little minds are subdued by misfortunes; great minds rise above them.—Irving.

Courage is on all hands considered an essential of high character.—Froude.

Bible Reading.—Acts 11: 22-26: A good man's exhortation.

MONDAY, JANUARY 19.

Gems of Thought.—"Follow thou me" (John 21: 22).

A thorn-strewn way, with bitter winds that beat,
The loneliness thereof makes still my burden more,

When lo, I see the print of bruised feet;
And One has been this way before.

I raise my eyes from earth, and see afar
A shining way, white lilies bending o'er,
That downward leads where burns the morning star;

And One has been this way before.

It is a comfort to me as I lie here sick to know that there is a Bible to light our way, a Christ to forgive our sins, and a heaven for our final home.—T. D. Secret.

Bible Reading.—John 21: 18-22: Following the Christ.

TUESDAY, JANUARY 20.

Gems of Thought.—"I sat not in the assembly of the mockers" (Jer. 15: 17).

An infidel was scoffing at the doctrine of the Trinity. He turned to a gentleman and said, "Do you believe such nonsense?" "Tell me how that candle burns," said the other. "Why, the tallow, the cotton and the atmospheric air produce light," said the infidel. "Then they make one light, do they not?" "Yes." "Will you tell me how they are three and yet but one light?" The scoffer was put to shame.—C. Leslie Smith.

If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the glory of God can not be written.—Kabir.

Bible Reading.—Psalm 1: 1-16: Avoiding the scornful.

WEDNESDAY, JANUARY 21.

Gems of Thought.—"Peace, be still" (Mark 4: 39).

"To those who have the sight to see
There is an inward Galilee,
And it doth fit thee now to bind
The waves and tempests of the mind."

Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction is thrilling. In the midst of the terror one daring man, contrary to orders, went on deck, made the dangerous passage to the pilot-house, saw the steersman lashed fast to his post holding the wheel unwaveringly, and inch by inch turning the ship once more out to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a note of cheer: "I have seen the face of the pilot, and he smiled. It is all well." Blessed is he who, in the midst of earthly stress and storm, can say with equal assurance, "I have seen the face of my Pilot, and he smiled."—S. O. H. Dickson.

Bible Reading.—Mark 4: 35-41: The Master of the storm.

THURSDAY, JANUARY 22.

Gems of Thought.—"The joy of the Lord is your strength" (Neh. 8: 10).

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond flash compared to an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—H. W. Beecher.

Joy is a flame which association alone can keep alive, and which goes out unless communicated.—Lamartine.

Bible Reading.—Neh. 8: 9-12: An old-time thanksgiving.

FRIDAY, JANUARY 23.

Gems of Thought.—"And he answered and said, I go, sir: and went not" (Matt. 21: 30).

Another sings the song he might have sung;
Another wears the crown he might have won;

The banquet for his soul the Master spread
Became the feast at which another fed.
The lives his purpose might have made most glad
Were robbed and hurt, left cheerless, naked, sad.
Thus, day by day, his shriv'ling, stifled heart
Drew from his needy fellow-men apart,
Until there came no more the call of love,
Nor promptings sweet from him who dwells above.

So, undesired, he passed, by men forgot,
He who had purposed good, but did it not.

—Belle Sparr Luckett.

Bible Reading.—Matt. 21: 28-32: Words without fruit.

SATURDAY, JANUARY 24.

Gems of Thought.—"Boast not thyself of tomorrow, for thou knowest not what a day may bring forth" (Prov. 27: 1).

Sow good services; sweet remembrances will grow from them.—Madam de Stael.

Wise sayings often fall on barren ground; but a kind word is never thrown away.—A. Helps.

Bible Reading.—Luke 7: 11-18: Mother and son separated.

THOUGHTS OF JESUS.

I love to think of Jesus, of Bethlehem's days of yore,
Of the wise men of the East, of the bright and guiding star;
I think of him in childhood, the meek and lowly Babe,
I think of him in after days, the Mighty One to save;
I think of him as Ruler, as Prophet, Priest and King,
And as Mary's Son, yet in Spirit One with God the great I Am.

I love to think of Jesus as he walked by Jordan's stream,
Of the Spirit who lighted on him in dove-like form was seen;
Of the voice which followed after, from heaven's portals rung;
The words were spoken clearly, "This is my beloved Son";
Of his forty days of fasting and forty lonely nights,
When hunger was at its highest, then came the tempter's might.

I love to think of Jesus as fast and firm he stood
When tempted by the evil one to break the law of God;
I love to think of Jesus who conquered Satan's power,
By using words of Holy Writ in that mysterious hour;
So Jesus gained the victory over Satan and all sin,
And left us an example that we should follow him.

I love to think of Jesus, the sinner's friend so kind;
He left his Father's glory to suffer for mankind,
To heal the broken hearted, to set the captive free,
To purchase our salvation, that we with him might be,
And reign with him in glory through one eternal day,
For he has bought our freedom, we have nothing more to pay.

I love to think of Jesus as years go passing by,
For he alone can lead us to the home beyond the sky,
Where joys are never-ending and friends will never part;
Where brightest crowns are waiting for true and faithful hearts;
He calls us by his Spirit, he gives us light to see
The path of truest beauty which leads to liberty.
—E.J.P., Salisbury, S.A.

In the Realm of the Bible School

THE UNFRIENDLY NEIGHBOR.

Sunday School Lesson for February 1,

Luke 11: 1-13.

A. R. Main, M.A.

It is very remarkable how much space is given in the Gospels to the records of the Master's example and precepts of prayer. In Luke particularly do we find repeated mention of our Lord's practice. We feel that if he, the perfect One, and Son of God, needed to use this means of communication with his Father, it must be even more necessary for us to do so. Our present study is intended to give us right thoughts on prayer, and to lead to pray diligently, fervently, with the right spirit, to him who has pledged himself to answer, who says, "Before they call, I will answer; and while they are yet speaking, I will hear."

The model prayer.

It is not intended that we dwell on the details of what is commonly called "the Lord's Prayer." The title of the lesson shows that.

In the sermon on the mount, a similar model was given by Jesus. On this occasion, the Lord was entreated by one of his disciples to teach them to pray. It has often been asked whether the Lord intended the disciples to say these words or to use the prayer as a model. It seems to me that the disciples would have been right in doing either. In Matthew, we have, "After this manner" pray; in Luke, "When ye pray, say." The difference between the two accounts (which should be carefully noted in the R.V.) forbids the thought that Jesus meant to give a form of words to be slavishly followed.

The prayer is remarkable at once for its brevity and for its comprehensiveness. It is adequate for all and for all time.

The very order of the petitions teaches us much. First, we pray for God's glory and kingdom in three petitions. "First things first." Then follow the things which are for ourselves. Of the petitions for ourselves, only one is for temporal goods. The Lord would teach us the proportional value of spiritual and temporal concerns.

The unselfishness of the prayer should be noted. Its first word shows this. A man comes to God as his Father, with the consciousness that he is not the only child, that he has brothers and sisters. He prays that others may have food for the day. He wishes his brother to have soul-healing and strength in the hour of weakness. "He that prays for another is heard for himself."

Having taught the disciples how to pray as to substance, the Master goes on to show them the spirit of fervency and earnestness which must characterise acceptable petitions. This is done in the parable of

The selfish neighbor.

The parable of the importunate neighbor, or as some prefer to call him "the selfish neighbor," is one of the simplest of the Lord's parables. In

the East, travelling is often done at night. One wanderer reached his friend's house at midnight. The ties of friendship and of hospitality demanded for him a fitting reception; but, alas, the larder was empty. The visitor, however, must not go hungry; so the host visits a friend of his. To his first knocking, a surly growl comes: "Don't bother me." But with importunity he continues knocking. The man explains that it is unreasonable to expect him to get up and provide loaves: "The door is already barred, and my children are with me in bed." As Bruce says: "Poor man, he is to be pitied! If it were only the mere matter of getting out of bed, it would be no great affair, now that he is awake. But the unbarring of the door is a troublesome business, not so easily performed as the turning of a key handle, which is all we Europeans and moderns have to do in similar circumstances. And then the dear children are in bed asleep: if one were to awaken them, what a trouble to get them all hushed to rest again. Really the thing is out of the question. And so he ends with a peevish, drawling, 'I can't rise to give thee.' His 'I can't' means 'I won't.'" But the seeker will not give up. "Comfortable selfishness for once finds itself over-matched by importunate want." The man wanted loaves and was prepared to stay till he got loaves. Look at Holman Hunt's picture of the importunate neighbor, study the man's attitude as he stands at the door and knocks, and you will catch the idea of our lesson. Persistence overcame all obstacles. What thoughts of friendship could not do, importunity did. The word for importunity might be rendered "shamelessness": "Even if he will not rise and give him, because he is his friend, yet at least because of his shamelessness he will rise and give him as many as he needs."

The lesson of the parable is plain, and is sufficiently explained in the following verses. Some make a special point of this, that the suppliant asked not for his own needs, but for the benefit of a friend. "This, of course," says Morgan, "does not exclude from the realm of prayer personal needs, but it does lay emphasis on one of the principal values of prayer, that it is intercession, or asking on behalf of others." Christ's words do not seem to me to suggest such a limitation here. The man had no selfish petition, but came with a reasonable request. All such, whether for our own needs or the needs of others, should be advanced with fervency and persistence.

The lesson is one of contrast, rather than of comparison. If importunity could overcome reluctance, so that persistence were rewarded in the obtaining of a request formerly refused, how much more should we be encouraged to pray fervently, seeing we have to deal not with an unwilling, grumbling human "friend," but with a loving Father ready to bestow on us all good things!

The word "shamelessness," Bruce says, "teaches us the nature of true prevailing prayer. The prayer which gains its end is prayer which knocks till the door is opened, regardless of so-called decencies and proprieties, which seeks till it obtains, at the risk of being reckoned impudent,

which simply cannot understand and will not take a refusal, and asks till it receives."

Ask, seek, knock.

In these three words does Jesus enforce the lesson of urgency in petition. The first is literal, the two others are figurative. It should be noticed that the commands are all in the present imperative, and, the force is, "Continue asking, seeking, knocking." The words imply an ascending scale of intensity. "To 'seek,'" says A. MacLaren, "is more than to ask, for it includes active exertion; and for want of seeking by conduct appropriate to our prayers, we often ask in vain. If we pray for temporal blessings, and then fold our hands, and sit with our mouths open for them to drop into, we shall not get them. If we ask for higher goods, and rise from our knees to live worldly lives, we shall get them as little. Knocking is more than either, for it implies a continuous hammering on the door, like Peter's, when he stood in the morning twilight at Mary's gate. Asking and seeking must be continuous if they are to be rewarded." Quesnel put it that we are to "ask with the humility of a beggar, seek with the carefulness of a good servant, and knock with the confidence of a friend."

Let us not look more closely at the conditions of acceptable prayer than at the certainty of the answer. "Ye shall receive...ye shall find...it shall be opened." Prayer is not an experiment. The answer is guaranteed. It seems to me that God has bound himself to answer prayers which fulfil the prescribed conditions. True, the answer will not always come in the precise way in which we would desire it to come. The answer, moreover, may be delayed. The Apostle Paul thrice prayed that the stake might be removed, and it was not removed. But the answer came in God's best way: strength and grace were given to endure. Those who wish to appreciate the blessed truths that "delays are not denials" may be recommended to read the delightful little booklet, "Expectation Corner," and learn the lesson which Adam Slowman learned. "Therefore will the Lord wait, that he may be gracious unto you" (Isa. 30: 18). Thomas a Kempis learnt this: "God often gives in one short moment what he has long time denied; he sometimes gives at the end what at the beginning of prayer he deferred giving."

Jesus' questions about the gifts which an earthly parent with ordinary affection would give to his son, enforce the lesson that God is ready to give the best to his children. A loving Father would not tantalise his children. A loving Father would not tantalise his boy, or give him any hurtful thing. A stone would not be given for bread, a scorpion for an egg, or a snake for fish. As has repeatedly been stated, there is a marked resemblance between the loaf of Palestine and a stone; a serpent is like an eel; and some seem to think that a scorpion rolled up is not unlike an egg. Such resemblance may have suggested the questions of the Lord. No father would give bad when good was asked; and even if the child, misled by external resemblance, were to ask the evil, thinking it was the good, the father would answer his real petition by withholding the evil and giving the good. So it is with God our Father. It is an *a fortiori* argument. They who love comparatively little, who are full of faults and frailties, do thus: how much more will God do to his children. It is interesting to compare with our lesson the account in Matt. 7: 7-11. In Matthew, Jesus says our Father will give "good things to those who ask him." In Luke, we have the best thing mentioned: "How much more certainly will your Father give the Holy Spirit to those who ask him!"

This condition of the Spirit's reception is sadly overlooked. It is pathetic to think of the help that in this, as in so many cases, "Ye have not, because ye ask not."



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

Perplexing Problems.

The following extracts from recent correspondence from Bro. F. G. Filmer, of Pentecost, New Hebrides, provide an example of the problems the missionary is often called upon to settle:

I have just returned from a trip to the Narua district.... It is a big district, and heathenism is very strong there. While there I was confronted with two problems concerning the solving of which I am a little in doubt.

No. 1: A heathen chief making preparations for a dance sent out the customary decree that for five successive days preceding the dance no native drum should be beaten within a radius of several miles. Now our Christians having no European bells, always use native drums to call to service, and so they were told to be silent for the five days along with others, under penalty of a fine of a mat (value 10/-). The Narua school abided by the law, but others paid no heed, and were fined. The question was whether they should pay or run the risk of confiscation of property, or maybe death.

I argued that as we forced nothing on the heathen they should do likewise, and not force their laws on us; and further, as our drums were beaten with one hand, and theirs with two (ours only taking the place of a bell which we cannot afford) there was no connection between our beating of drums and the heathen beating, so that their law should be considered not binding, and therefore the Christians should pay no fine.

I hope all will go well. If we bow to heathen rule, I fear it will eventually spell calamity to our work.

No. 2: It is customary for heathen people to kill at least one pig (sometimes dozens), and have a feast at the death of a friend. They believe that if this is not done, the deceased will go into a fire; if it is done, then he will go "ta gabbis" (meaning "good"). Now this appears to be a sacrifice on behalf of the dead, and in the light of the cross is anti-Christian, so is forbidden among Christians. The point that has troubled our people is that when Christians die who have heathen relations, these relations ignore the belief of the deceased in the all sufficient sacrifice of Christ by sacrificing pigs for him. Some of the Christians on their death-beds have requested that this practice be not carried out in their case, but, as last requests are never carried out in these parts, the sacrifice is made: a fact which worries our Christian people. Of course we can only protest in this case, and wait for the practice to die a natural death, for it will go (I think) with the present white-haired generation.—F. G. Filmer, Pentecost, New Hebrides.

Good News

From the Last Annual Report of the Foreign Christian Missionary Society, Cincinnati, Ohio, October 1, 1912—September 30, 1913.

Income.—The total receipts of the year amounted to £90,454, a gain of £6,969. There has been a gain every year for thirteen but one. The receipts have about doubled in ten years.

Churches.—The number of contributing churches 3,122, a gain of 151.

Sunday Schools.—Gave £18,571, and 4,051 schools observed Children's Day, a gain of 70. The children have given a total of £250,396 for heathen missions.

Total Receipts.—Of the Foreign Society since its organisation, £1,098,759. A marvellous work has been planted in Japan, in China, in India, in Africa, in the Philippine Islands, in Cuba, in Scandinavia, etc.

Living Links.—We are glad to report thirty-seven new Living-links during the past year: thirty-two churches and five individuals, the largest number in any one year. The Living-links are a source of great strength to the work. We hope to report many new ones during 1914.

Million Dollar Team.—Has continued its campaign with increased success. These brethren have made a profound impression upon the brotherhood. The million dollars have been promised and will be used chiefly for better equipment. The subscriptions cover a period of five years.

New Missionaries.—Sixteen new missionaries were appointed. This is the largest number during any one year in the history of the Society. They were greatly needed. More missionaries now on the field than ever before.

World-wide.—The churches in Australia support three missionaries through the Foreign Society—one in Japan, one in China, and one in India. The churches in England support two missionaries in India, and also give to the General Fund. The churches in Canada support one missionary in Japan and give to the General Fund. Besides, all the countries where the Society does work give year by year. This is a world-wide co-operation.

Called Home.—R. Ray Eldred and his wife, of the Congo Mission, passed to their eternal reward. They were true pioneer missionaries. This is one of the severest blows the Foreign Society has ever sustained. Their three little boys are in the Wharton Memorial Home, Hiram, O. Their ages are nine, eight and six.

Growth.—God has watered and nourished this cause for thirty-eight years. It sends down its roots deeper and deeper into the hearts of the people at home and sends out longer and stronger branches in the regions beyond. It grows like an oak.

On the Mission Field.

The Staff—Consists of 181 American and English missionaries and 832 native workers, a total

of 1013. The native brethren have become a strong arm of the service. We must encourage and help them in every possible way. They are developing into a mighty force.

Many-sided.—The work of the Foreign Society is many-sided—evangelistic, medical, literary, benevolent. It does for the Foreign field what all our other societies do for the Home field.

Evangelistic.—The missionaries report 2,958 baptisms, a gain of over twenty per cent., or an average of 25 baptisms for each family and single missionary. In the Philippine Islands 798 baptisms; in Africa, 1,305, a gain of over 60 per cent.; in China, twice as many baptisms as any year before.

Medical.—The medical missionaries have been very busy, and report the treatment of 160,716 patients, a gain of 7,429. This is 440 every day and about 18 every hour in the year. Great work. The Lord only knows its far reaching influence for good. Two new hospitals have been built—one at Laoag, P.I., and one at Harda, India.

Educational.—Number of schools and colleges, 107, a gain of 8. Number in attendance, 5,683, a gain of 202. Of this number 283 are preparing for the ministry. The Society owns 54 school and college buildings. Let our hearts be encouraged by the splendid advances.

Orphanages.—Number of orphanages, three. Orphans supported, 175. This work commands a most wholesome influence. It ought to be enlarged. It leads to the conversion of whole families and helps to open doors of opportunity in many ways.

Churches.—Organised churches, 147, a loss of 8. Present membership, 14,452, an increase of 884. Each church becomes a centre of light and influence.

Sunday Schools.—Number of schools, 250, membership, 17,238, loss of 1,160. This is a valuable means of evangelisation. Some of the mission churches conduct a number of Sunday schools.

Church Buildings.—The number is 138. Many more small buildings are needed. It will be seen that the average cost is not great. A building gives stability and confidence in the work.

Stations.—The whole number of mission stations is 61; out-stations, 222; number of men, 90; wives, 64; single women, 27; a total of 181. Many other stations ought to be established.

Property Value.—Total value of property of the Foreign Society in all fields is £177,855. This is the report of the missionaries. Much of the property is worth far more than it cost the brotherhood.

Better Equipment.—Never before in any one year have there been so many buildings completed, nor so many begun on the mission fields. Buildings for schools, hospitals, chapels, mission homes, etc., are essential to the best success of the work. Our missionaries are better equipped now than ever before, and still other buildings are urgently needed.

THE TEACHER'S BIBLE

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Some Criticisms on Recent Utterances.

By T. J. Bull.

BIBLE IN SCHOOLS.

Who are "our leaders" of whom Bro. Grinstead "felt quite proud" for having anticipated the Baptists in having "after careful examination, thrown over Canon Garland's Bible in Schools' League"? First let me say that I doubt the competency of "our leaders" whoever they are to speak for the rank and file of our church members. Delegates to our Conferences have not gone to these gatherings directed by their several churches to reject the proposals of the "New Zealand Bible in State Schools' League." Bro. Grinstead's reference to this organisation as "Canon Garland's... League" is unfortunate. There can be but one motive in so designating it, and that is to prejudice the judgment against its proposals by branding it as an Anglican movement. The attitude of those who oppose the League's proposals seems, in my judgment, to partake far more of distrust of our fellow man than of faith in God and in his Word. For myself, I am prepared to believe that the Word of God reaching the minds of our children through the lips of an Anglican Canon is vastly better than its not reaching their minds at all. It is easy to magnify the possibilities of sectarian evil arising from the granting of the League's proposal that ministers shall have the right to instruct within school hours in "the faith of their fathers" those children whose parents may wish such instruction. If that were the main or only plank in the League's platform I would not support it. Daily Bible reading under the guidance of the public school teachers is the first and most important proposal of the League, and in my estimation far outweighs in value any danger in the direction before mentioned. We are a democracy, and can only expect to get Bible lessons restored to our schools on a basis that the majority will support. I do not claim that the League's proposals are ideal, but I do claim that if put into operation they will do something to rectify the grave wrong done to our children by the forcible exclusion of Bible lessons from our school curriculum. The child knows now that all the authority of the State is back of his obligation to learn that two and two are four, and that an island is land surrounded by water, and that if caught stealing by a policeman he will probably have to go to jail, etc., etc. And he knows, too, that all the authority of the State forbids that he shall be taught in the schools that "In the beginning God created the heavens and the earth," that "Blessed is the man whose delight is in the law of the Lord," that "God is love," and that "Christ Jesus came into the world to save sinners." Why should Christian people consent that the whole weight of State influence should create in the child's mind such a false impression of values?

While compulsion continues to be a principle in our State education system, any purely voluntary system of Bible instruction must prove a failure, especially if the will of the child instead of the will of the parent is to be the ruling factor. The adoption of the principle of compulsion by the State has increased the difficulty of discharging the parental obligation in regard to Bible teaching. State compulsion in religion is undoubtedly

wrong, and the League's proposals do not countenance that. Parental compulsion, in other words the exercise of parental authority over the child in regard to learning Bible truth, is called in question by comparatively few, and the League's proposals leave the final decision as to Bible lessons by either school teacher or church teacher in the hands of the parent, where it rightly belongs. Once I opposed the movement for the reintroduction of Bible lessons into the schools, but further consideration has convinced me that we are suffering loss by reason of the exclusion of the Bible, a loss not easy to calculate, I therefore stand with the "N.Z. Bible in State Schools' League" and I believe that many in the rank and file of our churches are also supporting the movement.

UNION WITH THE BAPTISTS.

I trust when this matter comes before our Conferences we will not adopt the attitude of irreconcilables and be more concerned about names than about things. We need to distinguish more than we commonly do between truth and our apprehension of truth, for the two are by no means synonymous. I may see and describe a house from different points of view, and each description would be different, but not therefore contradictory. Each description might be essential to a knowledge of the house, and yet the house be a bigger and better thing than any one description or of all of them put together.

If we are ever going to come together we must learn to look at union from the Baptist point of view. If they are our brethren in Christ—and who doubts it?—this is the least we can do in the spirit of true brotherliness. On the other hand our Baptist brethren must make an honest effort to see through our eyes, for without this sympathetic taking of each other's view point there can be no effective courtship, and certainly never any marriage. If union is our Lord's will for us, neither body can lose anything worth keeping by such union, and if there is anything we are determined to keep against his will we keep it at our peril and to our hurt.

"THE SECOND ADVENT OF CHRIST."

Grateful thanks to Bro. Pittman for breaking the long silence of the "Christian" on this important subject. It is surely anomalous that a paper and a people which profess to stand for the restoration of New Testament Christianity should have so little to say about the Christian hope as set forth in the New Testament. Can it be that we have ceased to cherish that hope, have ceased to "wait for a Saviour (from heaven), the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself"? Do we really hold the "One Hope" of the sevenfold unity of Ephesians 4? If the Christian unity for which we plead is to find its ultimate realisation in "our gathering together unto" "the Lord himself" when he "shall descend from heaven with a shout," and his people resurrected or "changed," "shall together... be caught up in the clouds, to meet the Lord in the air: and so... ever be with the Lord," ought we not to give more attention to the apostolic exhortation to "set our hope perfectly on the grace that is to be brought unto us at the revelation of Jesus Christ"? Is it not true that along with the

bulk of Christendom we have so glorified the death state for the believer, that we have really no need for the return of our Lord from heaven, or for the resurrection of the dead in Christ, or the transformation of those in him, who are alive at his coming? Do we not wait for death rather than for the Son of God from heaven? If we went to our New Testament with minds absolutely free from prejudices and preconceptions we would undoubtedly see a remarkable difference between the hope of the ancient and the modern Christian. It is altogether too common a fault to read into Scripture what we think ought to be there, or what we would like to be there. It is said somewhere of Alexander Campbell that whenever he came to a reconsideration of any portion of Scripture, he endeavored to divest himself of all impressions and conclusions arising from previous study, and to bring his mind to the Word in such a condition as to receive an absolutely fresh impression. That may be a mental feat beyond the reach of most if not all of us, but surely we can all come to the Word prepared to hear *what* it says rather than what we would like it to say, and to accept unreservedly what it *means* rather than twist it to what we would like it to mean. Some of us haven't the courage of Bro. Pittman to dare to differ from great schools of expository thought.

I am not concerned to defend either the view that Christ will come before the millennium or after it, but surely neither of the views that Bro. Pittman is so brave as to reject, is more unsatisfactory than his own view. If verses 4 to 6 of Rev. 20 can be evaporated as Bro. Pittman's article evaporates them, why may not verses 11 to 15 be evaporated in the same fashion?

If the martyrs' living and reigning with Christ for a thousand years means nothing more than a magnificent change in the world's opinion in regard to them, why may not the casting into the lake of fire of those "not found written in the book of life" be nothing more than good people's execration of those whose lives are vile? That here we have figures and symbols tremendous and awful is fully granted, but if it is a divinely inspired revelation—and the present writer does not doubt it—the figures and symbols stand for realities. The best reply to Bro. Pittman's exposition is the passage he professes to expound. Read it with the thought that God is its author, and the exposition must be rejected. We must not reject Scripture because of inability to explain it. A Bible that we could fully explain would thereby prove itself to be not divine.

Bro. Pittman lays some stress on the fact that Rev. 20 is the only passage in which "the thousand years" is mentioned, and concludes that it is therefore precarious ground on which to build the doctrine of millennial blessedness. The doctrine of ultimate world-wide blessing does not at all depend on this passage, but only the view that that time of blessedness will extend to at least a thousand years. Of course it is conceivable that that view may be wrong. It may not be so definitely linked with the prophecies of universal blessing as to put it beyond the region of doubt. The great Old Testament chronologic prophecy of the "seventy weeks" in Daniel 9 is only mentioned once, but we don't make light of it therefore; rather do we, because it is only mentioned once, realise that a right understanding of it is of the first importance. According to Sir Robert Anderson (in "The Coming Prince") that pro-

phesy was fulfilled to the day in the history of our Lord Jesus Christ, when he presented himself to the Jews as "Messiah the Prince" on his triumphal entry into Jerusalem. Fulfilled to the day, that is so far as it has been fulfilled. The seventieth week of that prophecy was to see such glorious consummations, such fulness of blessing for Daniel's people that we are justified in saying that it has not yet been fulfilled. "On that last

week" to quote J. B. Rotherham, "the shadow of a covenant breaker falls." Does not the great era of the world's blessing lie beyond the destruction of that covenant breaker, who is in all probability Paul's "Man of Sin" and John's "The Antichrist"? Such is the growing conviction of one who has been slow to adopt any of the prevailing "systems" of prophetic interpretation.

South Australia.

MALLALA.—On December 28 R. J. House and W. Harris preached in the evening. This morning B. Carslake presided. Sister Mrs. Shody and her son Harold were received by letter from Hindmarsh. We were pleased to have with us as visitors Sister Mrs. Gouss, from Hindmarsh, also Bro. and Sisters Mrs. and Miss Laurie, from Lameroo. Bro. Goodwin delivered two fine addresses. At the close of the evening meeting a young lady confessed Christ.—A.H.

PYAP WEST.—Yesterday the writer met with the brethren there in the home of Bren. Geo. and Wm. May. We were glad to have with us Bro. Stanley Curtis, of the church at Balaklava, who assisted in the meeting. In the afternoon we held a gospel meeting in the Pyap Hall, when a good number of people assembled to hear the gospel message. Bro. Stanley Curtis took the first part of the meeting, and the writer spoke from John 6: 68.—L.J.C., Jan. 5.

MANTUNG.—Very nice meeting yesterday morning for the breaking of bread. Bro. A. Gordon presided, and also edified the brethren with a splendid exhortation. Great rejoicing on account of Bro. Geo. Bridgman being appointed to the work on the east of the Murray.—L.J.C., Jan. 5.

PORT PIRIE.—On December 11 a very successful social was held in aid of the Men's Forward Movement Building Fund. On December 17 the members of the primary department were entertained at a Christmas tea. Christmas services passed off well. One sad feature has to be reported in the death of our Sister Dolly Westly. Besides being a teacher in the primary department, she was loved and will be sadly missed by her hosts of friends.—E. A. Arnold.

NORTH CROYDON.—Jan. 4.—Splendid meetings to-day. This morning H. J. Horsell exhorted; G. Duncan presided. Bro. Horsell continues his talks to the children every Lord's day morning. Bible School attendance good. At the gospel service H. J. Horsell preached a good address on "Great in the Sight of the Lord." L. Weeks and J. Roberts sang a gospel duet. Jan. 11.—This morning J. Taylor presided, T. J. Gore, Henley Beach, giving a splendid exhortation. Bible School attendance, 149 scholars; two new scholars. Gospel service, H. J. Horsell preached a forcible address on "A Stony Heart."—J.S.H.F.

NARACORTE.—Good meetings on Jan. 4. Evening service attracted one of our largest congregations. Visitors from Lygon-st. and Kaniva churches. An enthusiastic gathering at our quarterly business meeting last Wednesday, when reports presented showed indications of steady progress. Those present contributed £11 toward the new additions which we are building at the rear of the chapel. We are needing a loan of £25 in order to complete the building. See advertisement in another column. Yesterday the meetings were well attended, in spite of the rainy weather. Were pleased to have Bro. Norman Ford and Sister Miss Gore among our visitors. Bro. Warhurst preached on "A Back Move" to an interested audience in the evening.

UNLEY.—We had a successful meeting to publicly welcome Bro. Huntsman on Tuesday evening, and were glad to have among the speakers Donald McNicol, of the Baptist Church; D. A. Ewers, T. J. Gore, and others. The meeting was enthusiastic and hearty. This afternoon Bro. Huntsman gave an interesting and practical address on "Opportunities for Laymen," under the auspices of the Men's Mutual Improvement Society. Good attendances both morning and evening, especially in the evening, when the chapel was full. The audiences greatly appreciated the earnest addresses by Bro. Huntsman. The prizes won by the scholars of the Sunday School last year will be distributed on February 3.—P.S.M., Jan. 11.

SEMAPHORE.—Meetings to-day were good. Many visitors present from sister churches. S. W. Walker presided at the Lord's table; 100 broke bread. About 150 were present at night,

Continued on page 46.



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

West Australia.

PERTH.—It was our pleasure to receive two into our fellowship at our meeting this morning. A. J. Ingham, of North Perth, spoke upon "Church Ideals." At the gospel service Sister B. Little rendered a solo, and Bro. Blakemore delivered an address upon "A Man's Reach," in the presence of a large gathering. A girl came forward to confess the name of Christ. Bro. Kemp, from Victoria, has been amongst a numerous list of visitors.—W.A., Jan. 6.

FREMANTLE.—On December 29 Bro. Taylor presided at the morning meeting. At night the preacher spoke from the words, "Behold I Stand at the Door and Knock." Monday evening, our Senior C.E. had a helpful meeting. Sisters Turpin and Davey, Bren. Briddick, Clegg, Fitches and Verco, all spoke of blessing received during the past year. Tuesday evening, as usual, the writer went to the gospel meeting in our esteemed Bro. and Sister Eaton's large room. There ought to be a strong church in Claremont. Wednesday night at 11 p.m. we held a watch-night service. This was a splendid meeting. New Year's Day our Endeavorers, with the Chinese Class from Perth, had a picnic at Peppermint Grove.—E. G. Warren, Jan. 2.

Tasmania.

KELLEVIE.—On New Year's Day we held our annual Bible School picnic, over 250 being present, including visitors from surrounding districts. The prizes were distributed to the children, about 40 books being disposed of. Bro. Clifford took up a collection for Dr. Barnardo's Home for Neglected Children, £3 being taken.—L. Mundy, Jan. 9.

LAUNCESTON.—January 4, a fine congregation attended the morning service, when Bro. McGregor, of Melbourne, presided. Bro. Abercrombie, of Melbourne, was also present, and delivered a splendid exhortation. Other visitors were also present, including Bro. Pearn, of Mole Creek, and Sister Gladstone, of Lygon-st., Melbourne. Bro. Swain conducted the evening service, which was crowded. Two responded to the call for a Christian's life. The river picnic to Windermere was a great success. The church work is being well sustained in all departments.—A. W. Heron, Jan. 10.

New Zealand.

AUCKLAND (Ponsonby-road).—While the mad pursuit of worldly pleasures prevents many from hearing the gospel so faithfully preached by Bro. Turner and other brethren at our mission stations, yet some have heard, believed and obeyed since the last report. On Sunday, Dec. 28, two young women were received who had been immersed the Sunday before, and we rejoice at the signs of progress that are manifested.—E.C.

NELSON.—We had good meetings on December 28. In the evening Bro. Mathieson preached to a large congregation. One young man confessed Christ, and two young ladies were baptised. Much interest is apparent in the Bible School. On Christmas Day a party of our members journeyed to Spring Grove to take part in the opening of their new chapel. On Boxing Day the Nelson District Conference of the Churches of Christ was held at Richmond.—H.E.A., Jan. 2.

WANGANUI.—Fair meetings to-day. We had the pleasure of having with us Sister Lake, of Wellington; Bro. E. Vine, junr., of Oamaru, and Bro. and Sister H. G. Vine, from the North Cape. The cantata, "The Galilean," was to have been rendered on December 14. The night, however, turned out very rough, and it was found necessary to postpone it till the middle of January. We regret to have to chronicle the death at Auckland of Mr. F. Arthur, husband of our esteemed Sister Arthur. Word comes from the Eugene Bible College in America that the three Wanganui boys are doing well. Their names are F. Purnell, H. Bell, H. Fagen. The last named has now been there three and a half years. A great united gathering was recently held in the States, and it was decided to elect the best all-round student as the College representative at that meeting. Our Bro. Fagan was chosen.—H.S., Dec. 28.

Queensland.

MA MA CREEK.—When Erick Rosenberg came home from College he was invited to take the superintendency of the Ma Ma Creek and Veredilla Bible Schools, owing to T. H. Chappell leaving the district. A successful Christmas tree was held at Veredilla. Bro. Frederick Thomas' wife is dangerously ill at present. Good meetings yesterday, Bro. Rosenberg preaching.—T.A.C., Jan. 5.

ALBION.—Good attendance at our meetings, and all departments flourishing. We had an inspiring meeting on the morning of Christmas Day. On December 28, forty met around the table of our Lord. Sister Watson was received in. Visitors, Bro. and Sister Saville and Bro. Wotherspoon, from Lismore, N.S.W., also Sister Miss Enchelmaier. Bro. Way exhorted. Our brother has laid the foundation of a strong Bible Class, and with the coming of Bro. Rodger we are praying for a great ingathering. Our annual church business meeting was held on January 2. The reports were all very encouraging, and officers were elected. During the year that has passed our membership has increased from 60 to 80. The work of the school is very much retarded for the want of a suitable building, and we are working and praying to see our way clear to have our church up by the middle of the year. We are sorry to lose the fellowship of Bro. Evans and Sister Miss Brennon, who are leaving the district.—B., Jan. 4.

Obituary.

FRANKLYN.—On December 30, 1913, at Blackheath, N.S.W., Jean Andrew Hutchison Franklyn, beloved wife of Jos. J. Franklyn, evangelist, passed away to be with Christ. Three years ago she developed lung trouble, which gradually, but surely, became serious, and culminated in her death at the early age of forty-five. Along with her husband she had been associated with the Churches of Christ in South Melbourne and Ascot Vale in Victoria; Oamaru, Nelson, Mataura and Wellington, New Zealand; and Sydney and Paddington churches, N.S.W. In all these places she won the love and respect of every one. For eighteen years she was a true helpmeet to her husband in the work of promoting the peace and prosperity of the church, as well as in the home life. Though suffering acutely at the last, she was wonderfully patient, and would say, "Others have had worse," when sympathy was offered. Her favorite hymns, "Sun of my soul," and "Nearer, my God, to Thee," indicate the devoutness of her piety. She leaves three daughters and a son who, with their father, mourn a devoted wife and mother. The churches throughout Australasia who know our Bro. Franklyn and his work, join in sympathy, and a tribute of respect to the memory of one of whom it is truthfully said, "She was a good woman and one who feared God."—F. Collins, Paddington, N.S.W.

LAWRIE.—The Lord has called home to her eternal rest, after a short illness, our Sister Lawrie. She has been in fellowship with the church at York about four years, coming to us from Alma. A fine Christian character, with a disposition to assist in the Lord's work. In the absence of the writer, who was away from home at the time, Bro. Horsell conducted the funeral at Woodville. Sister Lawrie was a lover of the "Old Beck," and the Lord's table. We extend sympathy to the relations and friends.—E. J. Paternoster, York, S.A.

TOWNLEY.—Early in December Sister Townley was called upon to part with her four months' old little daughter. She was only sick a few days. The writer laid the remains to rest in the West Terrace Cemetery "until the day breaks and the shadows flee away." We extend our sympathy to Sister Townley and her husband.—E. J. Paternoster, York, S.A.

FIRMISTON.—On December 2, Henry Firmiston, in his 82nd year, after a short illness, fell asleep in Jesus at his son's residence, Lyttleton. For the last eight years he has been a consistent member of the church in Pahiatua. He was always in his place at the meetings of the church and around the Lord's table. He gave freely of his services in the renovating and repairing of the chapel building, and many other good works for the church he willingly and faithfully accomplished. He was a builder by trade, from Shropshire, England. He superintended the building of the first English Church in Lyttleton, N.Z. Our sympathy goes out to the bereaved relatives.—A.T., Pahiatua, N.Z.

ELFVerson.—Alexander Elferson, a faithful worker in the Gympie church, was called home to rest on December 13. Born in Victoria in 1822, he came to Gympie 35 years ago, and ten years later he and his wife were immersed by Bro. Morrison in the Gympie chapel. Our brother, although suffering much for the last three months, kept his faith and trust strong until the end. Our brother and sister helped the church very much in earlier days, and loved to be present at the Lord's table when possible. He leaves behind a wife and a family of seven—four daughters and three sons. Three of the daughters are members of the church, and willing workers. H. Rodgers, from the Baptists, conducted the funeral service. May the Lord comfort, sustain, and keep his wife and family.—John W. Ritchie, Gympie, Qld.

WILLIAMS.—On December 26, W. A. L. Williams, of Tumbly Bay, S.A., aged 26 years, was taken suddenly from the activities of this life, through the capsizing of the boat whilst he was

conveying a picnic party to Tumbly Island. Our young brother was full of promise, richly endowed with natural ability, brilliant in speech, a genial and happy disposition, firm in principle, a true and trusted friend, a loving husband and father, a most dutiful son. He held the distinction of being the youngest qualified chemist in the State. He attended the Norwood Church of Christ Sunday School all his life as scholar and teacher. He was led to accept Christ at Geil mission in 1904; was baptised at Norwood and joined in the activities of that live church. Our brother, on arrival at Tumbly Bay three years ago, at once identified himself with the Lord's work, and had become a tower of strength in the church, as well as joining in almost everything of welfare to the community. Our heart-felt sympathy goes out to the bereaved mother and wife and child. May the Lord comfort them.—J. Tumbly Bay, S.A.

Sisters' Department.

WEST AUSTRALIA.

Motto: Work, Pray, Give.

(Quarterly Report.)

The Executive met on December 2, in the Lake-st. chapel. Mrs. Blakemore, President, presided over the devotional and business meeting. Mrs. Mannering read Phil. 7. We then had a season of prayer, led by several sisters.

Roll-call of Delegates.—19 responded. Mrs. Blakemore welcomed Sister Mrs. Warren from South Australia.

Home Missions.—Supt., Mrs. H. J. Banks. Amount collected, £16/8/2.

Foreign Missions.—Supt., Mrs. Mannering. Full report of sewing rally. The sisters have responded most liberally of their money, and time, to make this year's offering to our Indian Orphanages the best we have yet been able to make. The success this year is largely due to the splendid co-operation of the various churches, in the making up of the garments, as will be seen by the following contributions:—Kalgoorlie, 23; Northam, 37; Claremont, 16; Subiaco young girls, 27; Lake-st. Juniors, 16; Sister, Narrogin, 7; total, 126. The following amounts were received:—Collie, 18/-; Brookton, £1/4/-; North Perth, £1; Maylands, 6/9; Fremantle, 17/6; Subiaco, £1/6/-; West Guildford, 10/6; Perth, £4/17/6; York, 2/6; Bunbury, 16/6; Balance last year, 11/-; total, £12/10/3. These amounts were used in connection with the united rally at Lake-st. The expenses were £8/5/2½, leaving a balance in hand of £4/5/0½. The number of garments made at Lake-st. were 207; added to this the contribution from sister churches, 126, making a total of 333, which have been forwarded to India. Six machines were loaned by Messrs. J. A. Thompson, and the remainder by the Lake-st. sisters. Sincere thanks are given to all those who so unselfishly helped to make the rally a success, especially the Lake-st. Dorcas and the General Dorcas for the cutting out of the garments, purchasing of material, and the things incidental to the rally.

Hospital Report, Supt., Mrs. Morris. The Committee have been doing good work this last quarter in visiting the various institutions. Mrs. Paterson reports 9 visits to Perth Hospital; 267 and home comforts; with the assistance of several sisters, provided clothing for an infant. Mrs. Riches, 6 visits to Perth Hospital; distributed 13 *Christian Herald*s, 9 tracts, 1 Bible; supplied one needy case with clothing to the extent of 16/-, given by neighbors, which are received with joy by the patients. Children's Hospital, Mrs. Craner, 8 visits; donations of books, fruit and flowers. Mrs. Morris reports 15 visits to Victoria Hospital; distributed 70 books and tracts, eggs, cakes, and other home comforts. We wish to thank Sister Finney for her kind donation of fresh eggs and honey. Mrs. Davey and Mrs. E. T. Banks paid 13 visits to Fremantle Hospital; 410

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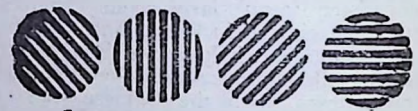
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books, tracts, and text cards, also flowers, were distributed.

Prayer Report, Supt., Mrs. Robinson, senr. Further progress made by the addition of North Perth to our number. The Committee arranged to assemble at North Perth church on Nov. 25 to meet the sisters to inaugurate a system of regular prayer meetings. Sister Banks read the 103rd Psalm. Bro. Ingham gave an instructive and encouraging address. Claremont reports continued interest shown in the prayer meetings; the attendance is kept up satisfactorily. Lake-st. continue to combine prayer with work, by commencing their fortnightly Dorcas meeting with prayer. At Subiaco the sisters utilise every opportunity of holding their prayer meetings at the residences of Mrs. Bellion and our aged Sister Cocker.

Dorcas Committee, Supt., Mrs. Preston.—Reports cheerful and encouraging. Lake-st., Perth, Dorcas Class is in a splendid condition. Mrs. J. Bell donated £3 to purchase baptismal gowns. Mrs. Staggart gave a sewing machine. They now have three sewing machines, and average attendance of 15 sisters. Subiaco Dorcas Society has gone into recess for the hot months. On Dec. 4 they held their annual social afternoon. Bro. Banks presided, and gave a short talk. Afternoon tea was handed round and garments which were left over from the year's work disposed of amongst the sisters. The Claremont sisters have had a busy quarter, the average attendance being six. A good number of garments have been made, and sold amongst the sisters. A short devotional service has been held each time prior to the sewing class. The class closed on the 10th. Fremantle Dorcas Class met eight times during the quarter, the average attendance being 8. One afternoon was given up for the Foreign Mission Sewing Rally. 9 garments were brought away to be finished. 2 suits of clothes have been made and given to two little boys, also books to enable them to attend the Bible School. 1 garment given to a needy sister, 2 bed jackets for Fremantle Hospital, helping one sister with a large family with her sewing.

Isolated Correspondence, Supt., Mrs. Payne.—35 letters were written; 10 answers; 4 returned through the dead letter office. Books and papers sent. We had a nice letter from Sister Townsend, of Beverly, containing 2/- for the evangelist, also a letter from Mrs. Taylor. We are sorry to have to report that our isolated Sister Prestwick, of Shotts, was called to part with her husband. One isolated sister in the hospital, very ill.

It has been decided to open a hospital fund with a view to assisting the supt., Mrs. Morris, to provide comfort for the sick ones. This money is to be raised by special contribution, and collectors have been appointed in each of the churches.

Mrs. Elliott, of the church at Lake-st., has been appointed Assistant-Secretary to the Conference.

During the quarter we had a fine meeting in conjunction with a united Home Mission rally in the Lake-st. chapel. Mrs. Pallot presided over the Devotional. The President, Mrs. Blakemore, presided over the business. 33 sisters were present, and interesting reports were read. Mrs. Blakemore gave an interesting and enjoyable talk. Mrs. Heilbrom rendered a solo.—J. B. Klose, 8 Union-st., Subiaco, Secretary.

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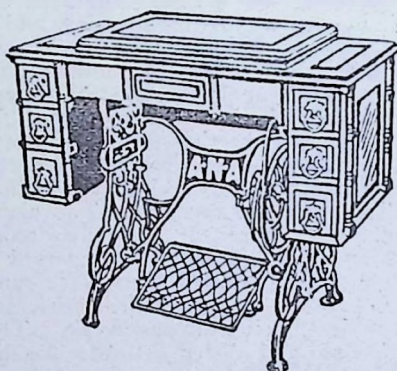
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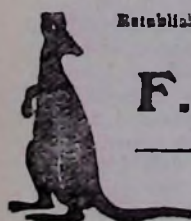
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From the Field—Continued.

when Bro. Taylor preached on "The Brazen Serpent."—W.

PROSPECT.—Splendid meetings to-day. At our morning service Bro. Dickson, of Norwood, addressed the members, a number of new faces being present. Bro. Colliver, from Unley, had charge of the Bible Class. The school, conducted by L. Thomas, was of excellent behaviour. Bro. Millar preached the gospel at night, his topic being "You can serve but one Master." Our Chicago branch shows further improvement, our scholars in the Bible School numbering 20. R. Coventry spoke at the evening service to an increased congregation.—H. R. Reynolds, Jan. 11.

HENLEY BEACH.—Last Lord's day we were pleased to see so many present at the breaking of bread. Our attendances have increased. To-day we had a splendid meeting in the morning. Bro. Freestone presided, and Bro. Horsell exhorted. The Bible School keeps up its interest in its great work to bring the young to Christ.—W. Stanford, Jan. 11.

STRATHALBYN.—Our meetings have been good of late, when it has been our privilege to listen to some fine uplifting addresses by various visiting brethren. We are now preparing for our anniversary, which will be held the second Sunday in February.—H.B., Jan. 11.

KADINA.—To-day we had with us Bro. Wiltshire, the evangelist from Wallaroo. Bro. Verco has gone to Wallaroo. Splendid attendance at the Lord's table, when Bro. Wiltshire gave the exhortation on "Steadfastness in the Christian Faith." We are sorry to report that our Sister Miss Lodes is very ill. She has the prayers of all the faithful ones. Our Bible School is getting back again to the usual number after the Christmas holidays. To-night the church was full, when Bro. Wiltshire was again the speaker, and chose for his subject the following: "According to the Saying of the Man of God." It was a wonderful address.—Jas. H. Thomas, Jan. 11.

New South Wales.

MEREWETHER.—Since last report three have been received—two by letter and one by faith and baptism. On New Year's Eve the brethren were entertained by the sisters to a cup of tea. To-day Bro. Fox exhorted the church. Bro. Fretwell preached in the evening to a good congregation.—Jas. Fraser, Jan. 4.

ST. PETER'S.—Good meetings all day, Jan. 11. Bro. Green exhorted in the morning, and was enjoyed by all. Several visitors. We were pleased to have as visitors on the 4th, Sisters Harding, from Lismore, and Sister Brodie, from City Temple. Evening service very well attended, including a number of visitors. Open-air work commenced again, and we hope to reach and invite strangers to our meetings.—C. E. Cook.

HURSTVILLE.—Lord's day, January 11, we were pleased to have Bro. Clydesdale with us, who ably exhorted the church, and received into fellowship a young girl from the Bible Class who recently confessed Christ and who was immersed at the City Temple on Wednesday last. The gospel service, which was not very largely attended on account of the heat, was conducted by Bro. Garden, who gave us a good address. A Junior Christian Endeavor has been started on Lord's day morning; also a young people's class on a week night, which we hope will be successful in drawing the young people together.—Eleanor J. Winks, Jan. 11.

SYDNEY.—Good meetings to-day. Bro. Illingworth gave a fine exhortation at the morning service. Visitors present, Sister Watson and sons, from Subiaco, W.A.; Bro. C. Morris, Peak Hill; Bro. and Sister Nichols, Burnley, Vic.; Sister Button, Enmore; Bro. and Sister Pittman, Moreland, Vic.; Bro. L. Holmes, Vic.; Sister Grey and daughter, Wagga; Bro. J. J. Franklyn and family, Blackheath; Bro. Fox, Enmore. Bro. Bagley gave a good gospel address at night. Glad to see Bro. Peck with us again.—J.C.

BALMAIN.—A splendid exhortation was given by Bro. Brogden last Lord's day morning. If there should be any Christian brethren in the district I would like them to communicate with Bro. Newey, "Gladstone," Gladstone-st., Balmain; we are very anxious to have a few more to put their lot in with us, as we have a very encouraging outlook in this district.

HORNSBY.—The tent mission began under adverse circumstances. A very hot oppressive day was followed by a wet evening. In spite of this the attendance was good, and showed that with favorable weather we would have filled the tent. Brethren, pray for the mission. We have lost Bro. G. H. Morton by death. Our brother was a charter member, and had filled several offices, at the time of his death being an elder. He was well beloved. His is the first death in Hornsby church.

PADDINGTON.—Bro. Fred. Saunders, of the church at Lilyville, was with us to-day, and gave a good address on "Home Missions." Among the visitors were Sister Casperson and son, members of the church at Juneec; Sister Plowright, from Petersham, and Sister Graham, from Taree. To-night the gospel meeting was well attended, when an in memoriam service, referring to the death of our late Sister Franklyn, was held, Bro. Fred. Collins being the preacher. The platform and rostrum rails were appropriately decorated with ferns and white flowers, interspersed with black and purple. Suitable hymns were sung by the choir and congregation. Death has been again busy in our midst during the past week. The infant son of Bro. and Sister Burness was like a bud transplanted into the heavenly garden, and yesterday our highly esteemed Bro. Barlow was called up higher. He died in the full assurance of faith. May our heavenly Father comfort the bereaved ones in their severe trials.—W.R.R., Jan. 11.

Victoria.

BRUNSWICK.—The Sunday School teachers recently held their annual meeting, when officers were elected, and the superintendent, W. Hardie, read a paper. To wind up the session for the year, the Christian Endeavor Society held a pound night social, and was much enjoyed. On New Year's Eve we held a watch-night service. We are sorry to report the death on last Lord's day of Sister Mrs. Jenkin, after a short illness. A large gathering followed the remains to the Melbourne General Cemetery on Tuesday following, where Bro. J. C. F. Pittman conducted a comforting service. The school has in view the commencement of a kindergarten class for the infant scholars. We welcomed to our meeting to-day Sisters Olive, Jack and McDonald, on travelling letter from Horsham.—W.T., Jan. 4.

SOUTH YARRA.—On December 17 the local cricket club held their annual social. The Young Men's Club had a very enjoyable holiday at Daylesford, and spent the last Lord's day of the old year in happy fellowship with Bro. and Sister E. M. Hall, from Williamstown, who with their family were also holiday making in this delightful holiday resort. 14 met together—7 from Williamstown and 7 from South Yarra. C. Young A. R. Main has decided to take up the work, and commences on Feb. 22. Last Lord's day C. Young exhorted in the morning, and gave a very interesting gospel address in the evening, when one Miss L. Coliver has rendered very valuable help at the gospel meetings. Her singing has been much appreciated.—T.M., Jan. 5.

NEWMARKET.—Three added since last report, two by letter, one by faith and baptism. Two others confessed Jesus as Lord last evening what smaller. The "Gleaners" (children's band) have completed a successful year under the leadership of Mrs. Sime and Mrs. Mudford. The children did a splendid work. Two of our sisters who labor in the Lord were the guests of honor at a social evening recently. Presentations were made to both—Miss Petchey and Mrs. Mc-

Mullen. We were pleased to have a visit from a former preacher of the church, S. Stevens, of Lismore, N.S.W., on December 28. Several members have presented missionary photos. To the pictures of Bro. Wharton, T. B. Fisher, and Sister G. P. Pittman now adorn the walls of the front vestry. Band of Hope work is being commenced under the guidance of Bro. Clime, late of Glasgow. Several new features are being introduced into the Bible School. A few of our number are very sick, those most seriously ill being Mrs. Knowles, Mrs. F. Hancock, and Eric Larsen. Our sympathy is with Mrs. Kidd, who has lost her eldest son. Plans are being laid for a mission, to be held before the completion of the thirtieth year of the history of the church.—J.I.M., Jan. 5.

FITZROY.—Since last report we have had inspiring meetings. We have received into fellowship Bro. and Sister Dempster, from Collingwood, and Sister Collis, from Warragul, and Siswood, by faith and baptism, the latter confessing Christ at the close of Bro. Beiler's address on New Year's Sunday. Last night another came forward who wishes to follow her Lord. Visitors around the Lord's table to-day from Tasmania, Sydney, and Williamstown. We commence open-air services this week.—C.W.M.

PRAHRAN.—So added to fellowship of church here during 1913. Yesterday Bro. Andrew Inglis was received from Charters Towers. Bro. Brice, of Glenferrie, presided. Great fire in main street affected meetings yesterday. Some of our scholars, after seeing home burnt, came on to school as usual. New kindergarten hall is to be finished in two weeks' time. We received no response to our appeal to churches for labor to help. Personal solicitation, however, brought Bro. Ashworth, McDowell (Carnegie), McColl, Prettie (Lygon-st.), and Whittington (Glenferrie). We look for others next Saturday. Sister Miss Willis, who has had charge of kindergarten lately, left for Tasmania this month. She will be greatly missed.—P. J. Pond, Jan. 12.

TARADALE.—Since last report we have had splendid meetings. On the 21st Bro. Clay exhorted, and preached at night, when one made the good confession. We have also had Bro. Clipstone, of Shepparton; R. Conning, and G. Sturdivant, of Northcote, with us, who have helped us in our gospel services. A student from the College is to commence his labors in this circuit next Lord's day.—G. Jackel, Jan. 12.

CARLTON (Lygon-st.).—Meetings last Lord's day all well attended. One received into fellowship by letter. T. Hagger addressed the church. His resume of Home Missionary activities, and appeal on behalf of the forthcoming annual offering, were most impressive, and will surely bear fruit on February 1. The Century Bible Class resumed for the new year, and 158 were present to hear Bro. Griffith's lecture on "Wickliff, the English Heretic." The Y.P.S.C.E. had good opening meeting last Wednesday, with over 60 present. All branches of the work are in healthy condition.—S.

DANDENONG.—We had a devotional watch-night service on New Year's Eve. F. E. Thomas began his labors here to-day, speaking morning, afternoon and evening to improved audiences. Mrs. Thomas accompanied her husband.—J. Proctor, Jan. 11.

GEELONG.—Very large meetings all last Sunday, and at the close of a fine address by Gifford Gordon at night three made the good confession. The Sunday School picnic, to be held on January 31, at Barwon Heads, promises to be a great success. Sincere regret has been expressed at the decision of our much beloved and esteemed evangelist, Gifford Gordon, to accept a call from the church at Invercargill, N.Z. He has endeared himself to all in this city, and his departure from our midst will be keenly felt. God has abundantly blessed his labors here, and he will leave behind a great monument of his work for the position it now holds. Owing to the successor before the beginning of next year, at the earnest request of the church Bro. Gordon has consented

to stay till the close of this year among us. This has given great satisfaction, and we look forward to this being the greatest year of his ministry in Geelong.—E.B.

Here and There

A tent mission will start in Warrnambool on Sunday next (January 18).

Two confessions at South Richmond, Vic., on Sunday evening, W. Rothery preaching.

Are we all praying for a rich blessing and a great offering on Home Mission Day, Feb. 1?

The tent mission at Hornsby, N.S.W., opened well on the 11th inst. Much blessing is expected.

B. W. Huntsman had a very enthusiastic reception at Unley, S.A., on the evening of the 6th inst.

Bro. P. H. Morton, of Hornsby, N.S.W., formerly of Petersham, passed away on January 6, after a long illness.

Some large gifts for Home Missions from those among us able to make them would be very refreshing on February 1.

A report of the opening of the new chapel at Christchurch, New Zealand, and a picture of the splendid building, will appear in an early issue.

I. A. Paternoster will be at Tumbay Bay on the 18th at the opening of the new chapel, and D. A. Ewers will be on similar duty at Murray Bridge.

H. Swain, evangelist of the church at Launceston, Tas., was recently presented with an office and a lounge chair by the Endeavor and Literary Societies.

M. T. Reeves, of Columbus, Ohio, has purchased six Ford motor cars to be used by district evangelists in that State. A good example for Australians.

Bible School teachers and workers are reminded of the Conference to be held at North Fitzroy on A.N.A. Day (January 26). Afternoon session, 3 to 5.30 p.m.; evening, 7.30 to 9.30. Tea provided between sessions at a small charge. See Coming Events.

A widow in one of our churches who has a family of young children to bring up, went to the preacher at Christmas time and said, "This is a time for giving and receiving presents. I have been saving up to give Christ a present." She then handed the preacher £1 towards the building fund. This was a noble and self-sacrificing gift.

This is urgent.—Victorian Home Mission collectors and church treasurers who have money in hand are requested to forward at once to the Secretary, Thos. W. Smith, 720 Rathdown-st., North Carlton. The quarter ended on December 31. The overdraft is heavy, and the interest bill corresponds. The money you have in hand will save interest to the Home Mission Fund.

H. Goodacre, of Wolcott, Indiana, formerly of Australia, reports in the *Christian Standard* of December 6: "My second boy, Earl, has accidentally been shot and killed. I do not yet know particulars. He was a fine lad of fourteen past. Our first loss. He was a Christian. 1 Cor. 15: 49." The old friends of Bro. and Sister Goodacre will deeply sympathise with them.

C. R. L. Vawter has been holding a mission at Emporia, Kansas. At last report there had been 383 decisions—328 adults. He reports in *Standard*, "Mr. Lewis, general manager and treasurer of big dancing club here, made confession. The next night he went back to club, called the over four hundred people to attention, said he had accepted Christ, and was now resigning from both positions and from club. He came next night for baptism, and with him assistant manager and others." The meeting had another week to run.

One of the most striking instances of the world-wide progress of the Sunday School idea, says the *Sunday School Times*, is found in the fact that Tokyo, Japan, has invited the World's Sunday

School Convention to meet there in 1916. The Japanese are keenly interested in the Sunday School as an institution. Their invitation was unanimously accepted at Zurich, during the World's Convention last July, and this means that the representatives of Sunday School work in many lands are gladly recognising the cordiality and earnestness of this invitation, and many are looking forward with high expectation to the Convention in the Land of the Rising Sun.

E. Brownbill writes of the work at Geelong, Vic.: "The year just closed has been the most successful in the history of the church here. During 1912 there were 100 confessions, and last year 60. For 1913 the meetings for worship averaged 140 each Sunday, and the evening services 400. All the clubs are in a fine, healthy condition, and special mention must be made of the work done by the Ladies' Aid. They were instrumental in laying an asphalt path round the church, and in covering the platform with felt, and many things are due to their thoughtfulness. The outstanding feature of the year has been the wonderful improvement in the meeting for worship. This has grown in numbers, power, and spirit. We are also deeply grateful to our Sister Whalley, whose artistic floral decorations each Sunday brightens the church wonderfully."

The vast treasury of cuneiform tablets from Babylonia in the possession of the University of Pennsylvania is little by little yielding to the modern world its secrets of the past. Dr. Gordon, Curator of the Museum, says: "Babylonian scholars everywhere have been invited to avail themselves of the opportunity which these tablets afford for the investigations in which they are interested, and the collections have been placed at their disposal with proper facilities for their study." It will be many years before the 17,000 tablets in the collection have been translated and their contents analysed. Some conception of the possibilities yet in store for great discoveries in museums is afforded by the mere mention of the number of these tablets. What revelations in ancient history of Bible lands this vast collection may yield! So also the collections in the museums of Europe, in the great treasury of Hittite tablets of Winckler at Constantinople, and of Egyptian antiquities at Cairo. And yet some people think that the yield of information from Bible lands is about exhausted!

Canon Newbolt, in a recent sermon in St. Paul's Cathedral, London, says the *Standard*, struck the keynote with regard to the indecent dance of modern society, in the following language: "Would these indecent dances, suggestive of evil and destructive of modesty, disgrace our civilisation for a moment if professed Christians were to say, 'I will not allow my daughter to turn into a Salome, even although Herod were to give me half his kingdom and admit me to the much-coveted society of a world which has persuaded itself that immodesty is artistic and that anything is permissible in society which removes the intolerable monotony of its pleasures?'" High society has always been the last bulwark of immorality. It was so in Rome, as the Apostle Paul declared in trenchant words in the first chapter of the Epistle to the Romans. It was so afterwards in Paris and Vienna. It is still so in the decadent circles of our modern capitals, which send forth such nauseating products as Stanford White and Harry Thaw. Jesus Christ hadn't much use for high life, and his followers would do well not to have much use for it. The best representative of the high society of his day pictured in the Gospels is Dives, and Dives is chiefly remembered because of his uncomfortable location in the future world. Every Christian should ponder well the saying, "Ye cannot serve God and mammon."

Stanley S. Addison, General Secretary of the Australasian Student Christian Movement, writes in the December number of the *Intercollegian* of his visit to a recent conference at Swanwick, England, of "about ninety of the younger leaders of thought of the Church of England." Two of his comments *re* this conference are of more than passing interest to members of the Churches of Christ. "I was rather struck," he writes, "by one aspect of the gathering. In this connection it

seemed to fail. While the discussions on the unity of the church were very keen and brought out many vital points, and the syntheses of difficulties were very clear, the vital sense of a background to the question seemed to be missing. Most of the speakers appeared to assume that unity is desirable because it is a good thing in itself; they failed altogether to make the point that the church must be united at all costs in order that the world may believe. It seems silly to be keen about unity on any other basis than that of the fighting of a common foe. The Balkan armies were successful just so long as they were fighting a common foe; as soon as this objective was removed they fell to quarrelling, and that is precisely what the church appears to be doing to-day, just because she does not realise sufficiently that the world never will be Christianised until she unites against the common foe, Sin; not because it is good or nice to do so, but because she must."

The second of these comments is the following: "The Conference was more than useful as a starting point. If, as the leaders believe will be the case, some permanent form of fellowship grows out of it, a continual contribution will certainly be made to the life of the church. The fearless open-mindedness of those young leaders who hold that the doctrine of apostolic succession has no authority in history, and that the ordinance of infant baptism was an invention of the early fathers, will not be without its effect. Corporate value will be given to these conceptions, which are so vital from the non-conformist point of view, through the medium of such a fellowship."

COMING EVENTS.

JANUARY 26 (A.N.A. Day).—Teachers' Conference at North Fitzroy. Prominent speakers; vital subjects. All Bible School workers and those interested are cordially invited to be present. See Here and There.

MARRIAGE.

McCALLUM—HAYDEN.—On Nov. 5, in the Christian chapel, Collins-st., Hobart, by W. H. Allen, of Swanston-st., Melbourne, Percival D., third son of Mr. and Mrs. John McCallum, Gardiner, Vic., to Ruby W., eldest daughter of Mr. and Mrs. W. J. Hayden, of Hobart, Tasmania, late of Brighton, Vic. Address, 73 Stafford-st., Dunedin, N.Z.

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Made free from sin. Rom. 6: 12-23.
Delivered from the law. Rom. 7: 1-6.
Made nigh by the blood. Ephes. 2: 11-22.
Sin put away by sacrifice. Hebrews 9: 19-28.
All men everywhere to repent. Acts 17: 30-34.
Keeping God's Word. Psalm 119: 65-72.

Topic—But now: Contrast and Crisis. Coloss. 3: 8-17.

Has the past anything to show of which I feel ashamed?
Is there any immediate duty waiting to be done?
Have I personally claimed the privileges of the new life?

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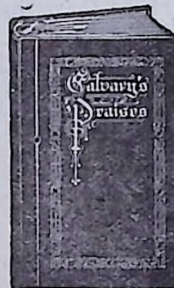
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
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