



The Australian

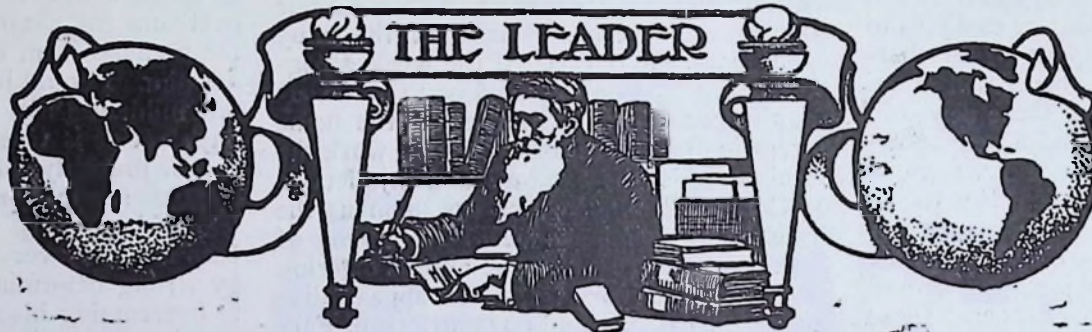
CHRISTIAN



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Thursday, January 22, 1914.

The perfect cannot change. "I am the Lord; I change not." "Jesus Christ yesterday and to-day is the same, and for ever." Herein lies the attractiveness of the Christ.



"Jesus Christ is for ever the same; the Christian therefore must give no place in his mind and heart to doctrines which are opposed to Christ, his nature and his requirements."

THE UNCHANGING CHRIST.

(Hebrews 13: 8, 9.)

"The dearest memory
Of all the past:
Thy tenderness to me,—
O First and Last!

"The fairest present good,
All else above:
Thy gracious plenitude,—
O Peace and Love!

"The only hope secure,
Where'er I roam:
Thy word of promise sure,—
O Rest and Home!"

When we wish to pay a worthy tribute to the character of a friend, we are wont to say, He is ever the same. Yet we know that these words are true of no human being; nor would we wish them to be true of our dearest friend. Change is good and necessary. Progress is change. Physically, mentally, spiritually, we grow; our saddest sights are of those who remain stunted. The glories of our present age are found in its rapid changes, advances in scientific research, and improved conditions of life.

For a world of imperfect beings, change is good; but change means imperfection. Why we do not wish our friends to be ever the same, why we are glad that our thoughts of to-day are not those of twenty years ago, why we rejoice that we have jettisoned the obsolete methods of a by-gone age, is because we have been dealing with the realm of human affairs wherein the absolute good is never found. There is no merit in change in itself. The perfect cannot change. "I am the Lord; I change not." "Jesus Christ yesterday and to-day is the same, and for ever." Herein lies the attractiveness of the Christ. Having read his heart, heard his converse with the disciples, seen his works of love, we always know where to find him. We are sure he will give us a welcome. Other friends may fail; this Friend sticketh closer than a brother. It was this constancy of Jesus which comforted Lyte when some of his flock departed:

"When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."

It may be that we do not look upon the departure of the helpers to Brethrenism as the lapse which Lyte regarded it; but we, too, find comfort in the thought of One to whom we can pray:

"Change and decay in all around I see;
O Thou who changest not, abide with me."

Jesus Christ is ever the same in his love. That love is not something which had its sole manifestation nineteen centuries ago. As we think of Gethsemane and Calvary in contrast with the glory which was his before the world was, we are forced to realise something of the love of Christ. Not since that moment has there been the slightest failing in that love. The heart which loved the souls of men from the pit ever beats the same. "Behold, how he loved!" exclaimed the Jews, as they marked his sympathetic tears. There is not one of the sons of men beyond the circle of that same love. The love of Christ brings perennial comfort. In the days of sadness and of gladness, of gloom and of sunshine,—"for ever" he loves.

"Jesus wept! those tears are over,
But his heart is still the same;
Friend, High Priest, and Sovereign Ruler,
Is His everlasting name.
Saviour, who can love like Thee,
Gracious One of Bethany?"

Christ is the same to-day as yesterday in his power and willingness to forgive. It is this union of desire with ability which makes him our Saviour. Conceivably, there might be power to save with an unwillingness to succor. Among men, there is often found a desire to help when the ability is absent. One might wish to redeem his brother; but none could give to God a ransom for him. Christ could and did.

In whatever traits shone in his life on earth, he is to-day the same. There is the same appreciation of the needs of men, the same understanding of their position, the

same ready sympathy for them in their distress. His experience of their trials and sorrows, in which he was tempted in all points as we, has made him a perfect Saviour. Christ is the same "for ever." He has not forgotten the trials of life, the keenness of temptation, the heaviness of sorrow. From his seat at the Father's right hand, he looked to earth and spoke to a struggling church: "I know thy works, and thy labor, and thy patience." Sympathising, he seeks to help; as his prayer before kept Simon from infidelity, so he succors us now, for he "ever liveth to make intercession" for us.

The unchanging faith.

For the inspired writer there was in a changeless faith a necessary corollary to the fact of a changeless Christ. The very purpose of his mentioning the immutability of our Lord was to emphasise the eternity of the teaching: "Be not carried away by divers and strange teachings." The point is that "Jesus Christ is for ever the same; the Christian therefore must give no place in his mind and heart to doctrines which are opposed to Christ, his nature and his requirements." The Hebrew Christians needed this reminder. With the passing of the teachers who first taught them came others who were seeking to turn them from their reliance on the one perfect sacrifice to the sacrifices of the Levitical priesthood, and from the liberty of the gospel to the bondage of the law. Such men dogged the footsteps of the Apostle Paul, endeavoring to undo his work. It seems that some of them at least spoke of their doctrine as an advance on the apostle's word, as a more developed, matured teaching. We know how sternly the apostles spoke of such men: how Paul roundly declared that the man or angel who should preach another gospel should be accursed, how John warned the elect lady not to receive into her house the false teachers, how Jude because of crafty, seducing teachers wrote to the chosen of God and exhorted them to contend earnestly for

the faith which was once for all delivered unto the saints.

No one will suggest that it is now superfluous to give a warning against teaching a modified Christ. There is change in every man's faith. One's conception of Christ and the great facts of revelation will vary with the advancing years. Even of these we may say, "When I was a child, I spake as a child." It is the glory of Christianity that it furnishes room for continuous advancement. It satisfies the intellect of all. It meets the perennial needs of men. It will adapt itself to new conditions as easily as to the old. Doubtless new aspects of the character of Christ and of his gospel will reveal themselves to us as we meet these new conditions. New attacks demand a new apologetic; and variations in the modern viewpoint call for a new emphasis. But this is far from suggesting that there can be any modification in the matter of revealed truth. In so far as our faith is subjective, it grows, matures, develops, and so changes. In so far as faith is objective, it never changes. It abides with the changeless Christ.

Jesus Christ is the final revelation of God. He declared that though heaven and earth passed away, still his word would abide. He calmly asserted that he was the only way to God. He did not refer to himself as teaching truth, but as being the Truth. He did not show the way: he was the Way. Can we still be dogmatic as Christ? Yes; or we have no gospel at all. The value of Christianity's contribution to the world is in the things that abide. We are of opinion that the value of the contribution of those known simply as Christians lies in the enduring things which some yet seek to modify. It will ever be true that the atonement of Jesus our Lord is the sole ground of human redemption. The day will never come when there is other name under heaven wherein men can be saved. The ethics of the Sermon on the Mount will never be superseded. The commission of the Christ will last till the consummation of the age—giving us our sole authority for our preaching, binding us to its terms till our Lord shall come. The religious world needs in this twentieth century as much as ever the first century did to be exhorted to keep the unity of the Spirit in the bond of peace. The Christians who pray the Saviour's prayer for unity after him need to remember that amongst the things that are changeless are the seven unities of the Spirit, yielding a basis for union such as no earth-born scheme can ever rival: One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. God grant us that we may be faithful to the word of the changeless Christ, guarding the deposit delivered to our trust.

Christian fellowship, from its very nature and necessity, assumes that we must meet together at the mercy-seat. A church without a prayer meeting is like an individual who never prays—cold and formal.—*D. O. Mears.*

Editorial Notes

"Now Concerning the Collection."

The great offering on February 1 appeals to us all. "There is no place like home," and no call can be louder than the home call. The present urgent needs, the increasing population, the great future of our country, the success of our work, the many open doors, the poverty of the weak, struggling congregations assisted or to be assisted, the need of strengthening the home forces in order to more effectively work the foreign fields, the example and injunctions of Christ, all unite to impress upon us the transcendent importance of the event of next Sunday week, the one annual offering for the Home work. It is an appeal alike to our Christianity and our patriotism. Failure here is failure all along the line. Let the response be hearty and unanimous.

Sectarian Bitterness.

J. J. Haley in an article in the *Christian-Evangelist* illustrates the intense sectarianism of a hundred years ago in America by the fact that Thomas Campbell tells of a Seceder Presbyterian divine "who was so intensely human that he exhorted his congregation: 'I beseech you, my brethren, to hate all other denominations, especially the Catholics.'" Sectarianism still lingers, but it would require a stretch of imagination to think of any Presbyterian or other minister in Australia to-day using such language. The bitterness of those days has gone, and gone for ever, but there is much yet to be done for the removal of denominational bias. The gatherings of representatives of the various bodies for mutual conference and united action against national unrighteousness will do much to remove misunderstanding and bring about the spirit of unity without which organic union is neither practicable nor desirable.

A Lively Corpse.

"The Protestant system of religious truth has collapsed. It was unable to abide the successive strokes of Biblical criticism, or to survive longer the killing analysis of its fundamental principles. The masses of men in non-Catholic communities and countries recite no creed and own no church affiliation." This is the recent pronouncement of Cardinal Gibbons, of U.S.A. Over against this general statement without any attempt at proof, and in which the wish is evidently father to the thought, stands the statistics as presented by Charles Stelzle, "In the United States the Protestant church has a membership of 24,000,000 and an adherency of 60,000,000, with a Sunday School enrolment of 16,000,000. It has 162,000 ordained ministers, 215,000 church organisations, 210,000 church buildings, with a seating capacity of 60,000,000, and a total valuation of £260,000,000." For a

system "that was unable to survive" and "has collapsed," Protestantism in America appears to be a particularly lively corpse.

Billy Sunday's Recipe.

W. A. Sunday, more generally known as "Billy" Sunday, is one of the foremost evangelists of America. He is reported as saying, "We grow by expression. When I first started out to be a Christian I couldn't stand up in a prayer meeting and use three sentences consecutively, but I made it a rule to speak whenever I got a chance, and so I overcame my natural diffidence. God blesses me because I am resolved to do something for him. I could have sat still and withered and mildewed like a lot of you." Mr. Sunday's recipe is free for all. There are hundreds, probably, of our readers who could do good service for the Master but for their fear of beginning. Spurgeon is said to have been naturally very nervous, and it was only by strong determination that he succeeded in overcoming his difficulty. In our prayer meetings, C.E. Societies and other services there are openings for those who desire to exercise their gifts. If a man has something to say he will find opportunities for saying it. There are many who never even try to speak, much less take every opportunity of doing so. It would be well for preachers, church officers and other leaders to encourage the timid to express their thoughts publicly and thus develop their talents for Christ. Billy Sunday's recipe is worth following.

"Mostly Fools."

Carlyle's famous summary of the population of Great Britain as "mostly fools" would appear to have a wider application. It is really amusing to read of the many thousands who were duped by the advertisement of ten yards of silk for 2/6. The genius whose fertile brain evolved this brilliant idea of exploiting Australians must have had much enjoyment before the police so rudely interfered. How is it that people are so ready to be fleeced? Was Barnum right when he said that people like to be humbugged? If so, perhaps this explains the success of so much religious imposture, Joanna Southcott, who at 60 years of age was to become the mother of the re-incarnated Messiah, is said to have had 100,000 followers, including clergymen and other men of education. The followers of Joseph Smith, of Mormon revelation, run into the hundreds of thousands, while tens of thousands swallow the revelations of Mrs. E. G. White without a scruple. And what shall we say of the many millions who in spite of their senses believe that the pronouncement of certain words by a priest is followed by the conversion of a meal wafer into the identical body of the Saviour which hung upon the cross? to say nothing of Christian Scientists, Dowieites, Russellites, etc.? Are we, after all, "mostly fools"?

"A Saner Evangelism."

This is how the *Christian-Evangelist* puts it: "Few churches can endure advantageously a great evangelistic meeting in which

hundreds of untrained men and women are brought into it, many of whom disappear almost as suddenly as they came. It takes the average congregation many years to recover from such a deluge. Babes in the church, as in the home, are good things if they do not come too fast or in too great numbers, as twins, triplets, etc. Great evangelistic meetings produce many babes that possess all kinds and varieties of fatal infantile diseases." This appears in an article devoted to the development of the Sunday Schools by evangelists which is advocated as "a saner evangelism." There is a wise

and growing conviction that in Australia also we must devote more time and money to Sunday School efficiency and development. Converts trained in the school will make as a rule much more reliable members. We have no fault to find with general evangelistic work as usually conducted in this country, but this must be accompanied by more attention to the work of the gospel among the young. We need more men as Sunday School organisers and evangelists, and in order to this we need a higher conception of the importance and fruitfulness of this fertile field.

man who points us to the Lamb of God. They are only there to indicate to us the way, and we shall never have come into the possession of the real thing until we have gone to the Christ.

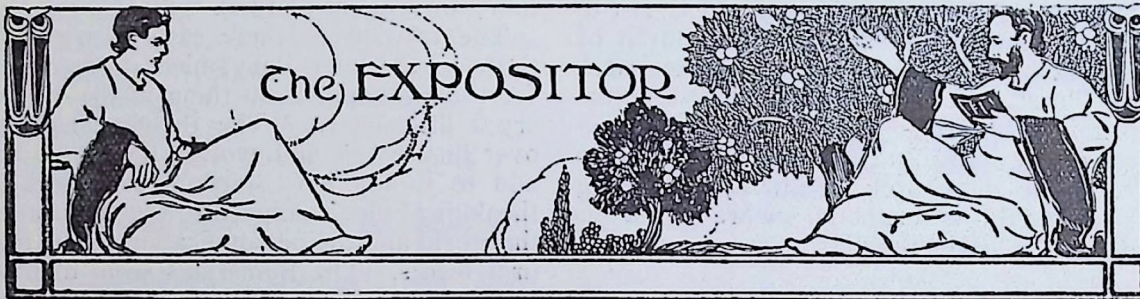
The same needs.

To-day, in the twentieth century, man has the same needs that he had two thousand years ago. Man is lost, sin-polluted, with a poor, diseased soul, out of harmony with God. He needs a Saviour, and the same gospel that was preached on the day of Pentecost and which brought salvation to lost men and women will cure the same disease to-day. The same conditions that were necessary on the day of Pentecost in order to the remission of sins are the same conditions that are necessary to-day, and the same conditions obeyed which brought results—namely, the forgiveness of sins, communion and fellowship with Jehovah, the indwelling of the Holy Spirit and the promise of eternal life—will, if obeyed to-day, bring the same results.

What we need, beloved, is not a new church for the twentieth century, but to give the church of Jesus Christ, the church of the first century, a chance in the twentieth century. Talk about adapting the church to the age and to the social conditions! The church of the apostolic age was the greatest charitable organisation of which this world has ever dreamed. Read the second chapter of the Acts of the Apostles. They had all things in common, every man's wants were provided for, and when famine raged there in Jerusalem the churches of Achaia heard the cry and immediately sent contributions by living messengers, who carried with them words of comfort and cheer. The church of that century believed in and practised the two great doctrines of the fatherhood of God and the brotherhood of man. If the church of the twentieth century would but put into practice the principles of the church of the first century, it could command the attention of the whole world in a little while.

Power in the gospel.

A minister said to me, a few days ago, "What do you think of the idea of putting into the church building moving-picture shows?" The church of Jesus Christ is not to be a place of entertainment, but it is a spiritual hospital into which poor, diseased, maimed and suffering humanity shall go for treatment at the hands of the great Physician and shall learn of the prescriptions as contained in his blessed revelation. The moment the church gets on a level with the vaudeville and the picture show, it reflects discredit upon the Christ and upon its mission, and, instead of attracting men and women and saving them, it will repel. Jesus, if these things had been essential and necessary to the existence of the church, with all of his wisdom surely would have made provision for such. The gospel is the power of God unto salvation to every one that believes it, and Jesus says, "And I, if I be lifted up, will draw all men unto me." I



DO WE NEED A NEW GOSPEL?

By W. H. Book.

Concluded.

Sometimes we are told that science and the Bible conflict, and that the Bible is not up to date. Better take the advice of a teacher in one of our leading institutions of learning, who said to his class, "Boys, sometimes as you study science and the Bible there will be seeming contradictions; but my advice is to hold to the old Book; science may change." The books that we used in our schools, colleges, and universities when we were young are to-day discarded, and no institution of learning with any reputation would hold them up as standard works to-day, and the books that are being used to-day ten years from now will be out of date. So it is unfair to criticise the Bible and charge it with contradicting science in an age when science contradicts itself. Let us wait until we have tried science and proved its claims to be true absolutely, in all cases, and then it will be time enough to talk about contradictions.

Man's experiments.

Every time a man has experimented with God's plan he has darkened counsel, he has muddied the stream. Stand with me on the mountain slope and look at that spring of clear, sparkling water, clear as crystal, as it comes bursting out from under the rocks of the mountain. See it as it makes its way down through the fastness of that mountain gorge, percolating through the rocks, meandering here and there. Stand with me by that pool of water, fifteen or twenty feet deep, but so clear that you can see to the bottom and see the pebbles; you see the fishes swimming about and you can behold yourself as when reflected in a mirror. You ask yourself, "Can this water ever become impure? Can this pure and beautiful stream ever become contaminated and muddy, so that the fishes and the pebbles can not be

seen?" But, having gone down into the valley, we find that the streams of water from different sources have poured into this with their filth and mud, and now this stream is muddy, and you can not see yourself reflected as you look into its waters. The fishes are invisible, the pebbles cannot be discovered. The only way to see the pure water is to get above these streams that have been flowing into this one, up and up the mountain gorge, until you come to the crystal spring.

This is an illustration of God's revelation to us. Stand with me in the city of Jerusalem and there behold the stream of gospel truth as it comes rushing down from the throne of God and the Lamb, clear, beautiful and pure, and we wonder if there shall ever come a time when this gospel shall be contaminated with the impurities of human opinions and traditions. Follow this stream through the centuries, and we find the traditions of men and the dark, muddy filthy streams of the dark ages pouring into it with all of their superstitions and opinions, and it is muddy and impure. The only way to get back to the real, pure, simple gospel, the unadulterated word of God, is to follow it back through the Reformation and the dark ages, beyond the fathers and on up to the apostles who are assembled about the Christ, and there listen to them as they speak to us the mind of our Master. Reformers have been all right in their days and generations, but they are like signboards which only point in the direction for us to go. It would be a foolish thing for a man starting from Columbus to Indianapolis, when he came to the crossroads to stop and admire and worship the signboard; that is only a thing of direction. Just as foolish and just as sinful for us to stop with Huss, Wickliffe, Tyndall, Waldo, Calvin, Luther, Wesley, Campbell, or any other

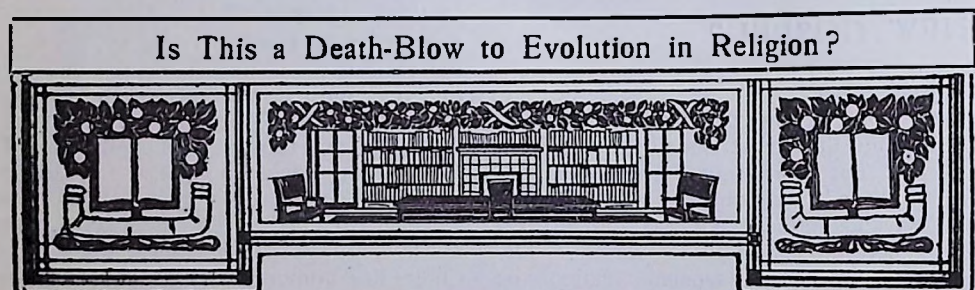
THE AUSTRALIAN CHRISTIAN.

verily believe that the great mistake that we have made in the twentieth century is in trying to adapt the church to the people, when we should make the people to understand that they must adapt themselves to the church. We have swung to the extreme, and we have resorted to means and claptrap methods to induce men and women to come to the house of worship, and they have become disgusted and have lost faith in us and in the church. Let us, beloved, not cheapen the worship; let us dignify the worship; let us dignify the house of God; let us give the people to understand that this one thing shall we do: preach Jesus; and this one thing shall we know: Jesus and him crucified. Let us give the Church of Christ a chance; let us preach the gospel as Jesus Christ has commanded it to be preached. I declare unto you that one of the greatest sensations that could be created in some communities to-day would be to preach the simple gospel of the Son of God, just like Peter preached it on the day of Pentecost. Let us not

preach about the gospel, but let us preach the gospel.

A Bible people.

We have a place in the religious world. We are not a peculiar people, but a Bible people. Those who differ from us differ because of their peculiarities. We have a mission, and it can be fulfilled by no other people. If this is not true, then the sooner we disband and are swallowed up by our religious neighbors the better. We have too many denominations already, and if we are only a denomination among them, we are committing a sin against God and Christ to longer exist. We are not the church of Christ, but a movement within the church of Christ, and are trying to restore the primitive teachings and to unite the followers of our Lord and Master. We claim to belong to the church of Christ, and, being a part of this divine body, we are Christians only.—Christian Standard.



A Startling Discovery from Tablets in the University of Pennsylvania Museum that may prove the most important yet made in the religion of the early world is described in the monthly archaeological review by Professor Kyle.

One of the foundation stones of the higher criticism of the Bible has been the belief that religion began in a primitive way and gradually developed. Consequently when records of religious practices of five thousand years ago are unearthed, there is intense interest in the story they tell. What have they to say of the foundation stones of human criticism, and of those of the divine Book?

The warning hope expressed in the review of last month for more and greater things from the famous Nippur library in the Museum of the University of Pennsylvania has been realised with startling quickness. A few lines from Director Gordon brought me hastening to the Museum, where he introduced me to Professor Langdon, of the University of Oxford, who gave me at once a full account of the great discovery he has made during the past few weeks, the most important, in its most important points, yet made in the religion of the early world; startling, but not disturbing, in Biblical study; startling and decidedly disturbing to some theories of the development of religion in the world, as all may see who read.

Ancient liturgies.

The discovery is, first of all, of the origin of ritual worship; perhaps in the light of this discovery we might better think of it as the earliest origin yet discovered. Who will dare to say now that we have reached

the end of discoveries? The Nippur library has yielded the liturgies of the early Sumerian population of Babylonia, those people who preceded the Semitic Babylonians in the land, and of whom we have as yet little more definite description than that they preceded. These documents, books, as we would say, were put into the library at various times during a thousand years before 2500 B.C. Professor Langdon says: "The liturgies of the Sumerians are the source of the later Babylonian and Assyrian temple service, and the best examples of these liturgies are in this Nippur library now in the Museum of the University of Pennsylvania."

There are liturgies for the daily service, and, of startling interest, special liturgies for a hebdomadal,—a seventh-day-service—falling upon the days of the four phases of the moon each month. On these days there were "specially intricate liturgies with musical instruments and responses between the priests." Much effort, with only a fair amount of success, has been expended upon the discovery of the name, "Sabbath," among the ancient Babylonians. Here is indubitably the fact of a seventh-day religious observance in the temple service; that the day had anything of the character of the Hebrew Sabbath as a day of rest for all the people there is no evidence.

But what religious sentiments had these old Sumerians? The Professor says: "One thing particularly marked these liturgies:

human consciousness of sin, human guilt; then lamentation, spiritual unrest. The discontented consciousness of that period of human history is always evidenced, with a search to be better, to right one's self by means of singing these long rambling melodies in the daily temple service. The fundamental religious element in the origin of the human worship was manifest here in the intensive liturgies of the early temple." He regards this discovery as marking "the psychological moment of greatest interest in the origin of religious service throughout the world" on the side of human contribution and in point of time.

The relation of these early liturgies to those of the later Babylonians prepares us for the most important thing in the discovery a little later. "The Babylonians took over this service and evolved it, but did not add to it any new spiritual sentiment or theological idea in regard to the creation of the world and the personification of the natural forces. The Sumerians seem to have evolved the whole theological system; the Babylonians took it over and passed it on. But the Babylonians and Assyrians did develop this system along musical lines." This is especially seen in literary form, as the ending of each line with a refrain. This idea was Sumerian, but was much developed by the later Babylonians, and is found in Hebrew poetry, as may be seen in some of the Psalms. Among the Babylonians this refrain was carried to monotony, when a new refrain would be taken and used to the same extreme. This extreme, the "vain repetitions," does not appear in the Psalms, but did reappear in the great liturgies of the early church when they took over or adapted the elaborate liturgies of the Greek and Roman temples. All the elaborate rituals of the world since that time, except, perhaps, the Egyptian, show that influence.

The most important phase.

This brings us directly to the most interesting and important phase of Professor Langdon's discovery, the philosophical and religious ideas among the Sumerians as revealed in these wonderful tablets from the Nippur library. Heretofore, Greek and Roman times have been supposed to be the first Golden Age of man. Not so: these tablets reveal that these early Sumerians had risen magnificently above the more crass expressions of religion, as well as philosophy, to the more spiritual sphere and higher consciousness of man about himself, and uneasiness about himself. The Platonic notion of the "idea" was fully developed. The word used by these early Sumerians is "har," the notion of the reality of things being not its material form, but as the mind conceived of it, and not as man conceived of it, but as God conceived of it. Note "as God conceived of it," for there is also a tendency towards monotheism, though not very pronounced. But there is a strong tendency to evolve all the personifications from a first principle.

But the theological views here represented are still more remarkable. The sin of mankind is regarded as the ultimate reason

for all the material and spiritual afflictions. And "the large number of daily services in the temple represent one of the gods bearing the sins of the nation, one of the deities taking upon himself the sorrows and the guilt and the troubles of mankind personified in a way." "There is an idea of a sufferer as a kind of personification of human trouble that is already inherent in Sumerian worship. It is still far from the Christian notion, but is inherent, in the embryo, as a fundamental principle in human religion." "More often it is the mother-goddess, sometimes her son, who is suffering, a kind of personification of human suffering." Altogether, when the ideas of the Sumerians are compared with the gross materialism and polytheism of the succeeding Babylonians and Assyrians, "there seems to have been a degeneracy theologically after this time."

Last, and in some sense most remarkable in all this discovery, is the extent of this class of philosophical, theological and liturgical literature brought to light by Professor Langdon in the vast remains of this Nippur library. "All these cases," said the Professor, as he swept his hand around ample room for quite a private library, "are filled with tablets of the profound metaphysical, theological and liturgical development represented in this collection, the work of the greatest school of the scholars of that period, the last temple school, which represents the very best scholarship of that age."

I need add only a few words at this time concerning the finds and the conclusions of Professor Langdon. If he shall be fully sustained in the discussions and the critical examinations of the text by others sure to follow, as seems likely, then these ancient tablets bring to our notice things of the utmost importance in the study of religion. The significance of all this in Biblical study and its bearing upon the doctrines of revealed religion, will be very simple and easily understood, if we keep one thing always in mind: that the representation of the oracles of revelation is that the Messianic idea, "the seed of the woman," was in the world from the beginning of the human race and would thus pass along all lines of world migration, and again at the second migration after the deluge, and so this Messianic idea would naturally be found in some form, perhaps wrapped about with the weeds of myths, in the religious ideas prevalent along these different lines of migration; and, furthermore, ought to appear in less corrupt form in the myths of strange peoples as we get back *nearer the beginning*.

This remarkable expectation, and now these discoveries, are of a piece with the heathen expectation, the "desire of all nations," concerning the coming of some Great One, about the time of the birth of Christ. The finding of other Biblical truths at an earlier period is likewise acceptable, and as it should be. The distinguishing characteristic of revelation is not the absolute exclusiveness of its material, but the winnowed purity of it. The sign-manual of God is holiness.—Sunday School Times.

Forestvale Mission.

Sixth Annual Report.

Bulawayo, South Africa,

November 6, 1913.

Dear Brethren in Christ,—This being a general mission, and not under the control of any society or particular number of churches, but receiving whatever support individual brethren or the churches anywhere feel disposed to bestow upon us, I have pleasure on behalf of the mission in presenting to the brotherhood a general report of our labors during the past year.

The 13th October brought us to our sixth milestone in the history of the Forestvale Mission, when a most successful anniversary was held, Bro. Hadfield presiding over same. Owing to illness Bro. and Sister Anderson were unable to be present.

We have realised the Lord's presence with us during the past year; we have not written the church papers much of our trouble and difficulties, but in a quiet way have been striving to continue steadfast, unmovable, always abounding in the work of the Lord.

Owing to failure of crops, through continued drought, the year in some way has been a hard one; still, through the goodness of God in making "all grace abound towards us," and my dear wife continuing her labors in the day school, we have closed the year with a larger credit bank balance than ever before. The writer has been kept fairly busy at business, which has enabled me to place all "self support" contributions this year to the general mission funds.

Fourteen Christians have gone out from the mission during the past year—eleven young men (natives) and three colored children. This in itself is something to be thankful for, when we remember that the angels rejoice over one sinner saved.

Four have been baptised and received into fellowship, and four other confessions (three of the latter were baptised in the spruit on Oct. 19).

Church collections for the year amount to £12/10/6. Workers are the same as last year, e.g., Daniel Shanndavu, teacher, preacher, and interpreter, etc.; Sister Sherriff, school teacher and general worker; writer, when available.

We have increased Daniel Shanndavu's salary to £2 per month, and paid his hut tax of £1, making £25 for the year. The New Zealand F.M.C. kindly contribute £18 of this amount, the balance being made up from general funds. The New Zealand F.M.C. also contribute £2/16/8 per month for teacher's salary; but Sister Sherriff, having struggled through another year in the school as a teacher, has enabled us to place practically the whole of this amount to the credit of mission funds.

We are anticipating changes during this year which will probably necessitate us using this reserve fund to obtain the services of a helper, either brother or sister, to attend to the school work in particular.

Should this catch the eye of a school teacher capable of teaching the 7th or 8th standard, a brother or sister willing to teach black or colored and to deny themselves a little for Christ's sake, the writer will be glad for them to communicate at once.

By working at my trade, and fees from colored children boarders, I have been able to support myself and family, and carry on the mission through another year.

A financial statement accompanies this report, which I hope will be published to enable brethren interested to get particulars of receipts and expenditure.

The attendance of the day school at present is 24—1 white, 14 colored, 2 native children, and 7 native young men.

Owing to the past dry and bad seasons, and cost of foodstuffs, I have reduced my native working scholars to 7 at present.

The Government grant last year for boarder and working scholars was £21/10/-, it will be noticed; this has been put to the funds of the mission.

All told, there are 33 souls living on the farm and mission, including Mr. W. B. Philips, who is prize poultry farming.

Since last report, in addition to Makuni Mission, Livingstone, in charge of Bro. Peter Masiya, we have started another mission, with Bro. Jack Mzila (another F.V.M. student) in charge at Senkobo, some 30 miles N.W. of Makuni Mission, for a chief, Nanjara. We have obtained the formal consent of the Government to carry on work



Young Men's Club, Geelong, Victoria.

This is one of the most successful auxiliaries in connection with the church in Geelong. It is also one of the leading societies of that city, and has made rapid strides during the last few months under the presidency of Cr. Wm. Brownbill, and Mr. C. Dawson as secretary.

THE AUSTRALIAN CHRISTIAN.

in these districts. There are thousands of natives, and other chiefs are wanting teachers and schools, which we can neither give nor support.

In May and June last, Sister Sherriff and the writer spent three weeks visiting Peter, and Makuni Mission, and exploring the country round about with a waggon and 18 oxen. We set up the Lord's table at Makuni Mission, held many meetings, obtained the consent of several chiefs to start work in their villages, and left Bro. Jack Mzila to commence his mission at Senkobo.

The expense of this tour, and support of the above teachers, has been charged to the account of our dear sisters in New Zealand, who have now undertaken to at least try and support Peter and Makuni Mission, the writer being the honorary and chosen vessel to, at present, act on their behalf. I am hoping they will be able to support both of the above teachers. We have our hands more than full here.

On the 19th July last we had the privilege of entertaining the General Conference of Missionaries in Rhodesia, representing I suppose all except Roman Catholics, among whom were some of the oldest missionaries in the country.

Through the sad bereavement of our dear Sister Mansill, and the sickness of our dear Bro. and Sister Hadfield and family, we have also enjoyed their presence and fellowship at the mission for a short season.

God has blessed us and all on the mission throughout the year with good health and strength, for which we are truly thankful.

That tired feeling creeps over us at times, and our mind's eye turns longingly towards the sea, but our numerous duties prevent us from becoming seasick thinking over things it is not ours to enjoy.

The rains have started early this season, and as stated above, three have been immersed in the creek here, and a farmer had two horses drowned attached to a waggon in the same spruit.

Bro. and Sister Anderson, Bulawayo, expect to leave for Scotland, on furlough, this year. Our brother has been laid up several weeks with water on the knee. They and baby Tommy are now well.

Bro. and Sister Hadfield and family are at Intini Mission, Hillside, Bulawayo; all well when last heard of.

I have not heard anything from Roodeport for some time.

Ingomi Mission is being carried on at present by a native teacher. I understand Bro. Ellerton Kundago has left Feira, and is now at Nyasaland. Last news says all is well, and other workers are coming from England to join them.

1914 closes the present charter of this company. Many hope the Imperial Government will take the country over; others are in favor of the present administration. Whatever be the decision arrived at, many are anticipating a great move forward for the country generally once it is settled.

The writer believes God must have a use for a country like this—a land of rain and sunshine. Bulawayo has had many set backs since the writer entered it; still it is marvellous the change that has been wrought. A week before I arrived in 1897 a full sized lion was shot about a mile from the General Post Office, and my diary of the 20th November, 1897, "I reported to the police a woman and child lying dead on the track from Thabus Induna (a small mountain 12 miles from Bulawayo). Police charged two natives with murder. 16 hung last week." Now in 1913 in some respects, we are in the height of civilisation. Our large railway station is nearing completion. Our G.P.O. and Gov. Offices, all stone, costing some £30,000, should be opened in a few months. The town is lit up with electricity, enjoys the telephone; motors of all kinds are getting quite common; have two large up to date Government Schools, a fairly good water supply, and a climate where you can sleep with one or more (not less) blankets on all the year round; and part of the time it is difficult for a new chum to tell which season of the year he is living in. Cement factories, bacon factories, tobacco factories, etc., are coming into existence, and for these and many other reasons the writer believes Bulawayo has come to stay.

Again I close my report, thanking the editors of our papers, and every brother and sister who have in any way helped us to continue God's work here through another year. Praying for your increased and continued co-operation.

I remain, on behalf of Forestvale Mission,
Your brother in Christ,
John Sherriff.

FORESTVALE MISSION.
BALANCE SHEET,
30th September, 1913.

Liabilities.	
Surplus	£295 17 0
	£295 17 0
Assets.	
Property Account—	
As per last Statement ..	£141 19 0
Boundary Fence, cost of,	
omitted from last A/c	8 9 11
Tank purchased	16 0 0
	£166 8 11
Stock of Bricks	7 10 0
Fruit Trees	5 5 0
School Furniture	9 6 0
Makuni Mission Loan	14 8 9
Cash at Bankers	92 18 4
	£295 17 0

STATEMENT OF REVENUE AND EXPENDITURE
For Twelve Months to Sept. 30, 1913.

Revenue.	
Donations—	
Australia: Sister Sylvester Butler..	£1 0 0
New Zealand: Teacher's Salary	£34 13 4
Bro. B. Hayes	5 0 0
	39 13 4
America: Sister Pitman..	0 8 0
Bro. Loving	9 18 3
Bro. Loving	8 2 9
H. P. Stowaeter	1 0 5
Sister M. Borst	2 0 10
	21 10 3
Scotland: Girls' Guild, Glasgow ..	1 10 0
Canada: Bro. A. E. Hudson	1 0 3
Local: W. Kefutitvie	1 0 0
Government Grant	21 10 0
Forestvale Mission Church, Collections	12 10 6
	99 14 4
Balance from last Statement	130 18 2
Less Makuni Mission A/c,	
Transferred	46 13 8
	84 4 6
	£183 18 10
Expenditure.	
Salaries	£25 0 0
Books and Prizes	8 12 3
School Requisites	1 6 6
Anniversary Entertainment and Picnic	3 16 3
Oil Stores, etc.	4 11 6
Fruit Trees, purchased	1 4 6
Stationery and Photographic Material	2 10 0
Cost of 3,000 gallon Tank	16 0 0
Donation	5 5 0
Repairs to Bicycle	3 15 6
Communion Wine	1 16 0
Postages, Bank Charges, and Sundry Expenses	2 14 3
	76 11 9
Temporary Loan to Makuni Mission	14 8 9
	91 0 6
Balance at Bankers	94 18 0
Less due to J. Sherriff for Cash Payments	1 19 8
	92 18 4
	£183 18 10

Examined and found correct,
Bulawayo, 29th October, 1913.
Chas. W. Cesnett,
Public Accountant.

To-day.

This little strip of light,
Twixt night and night,
Let me keep bright,
To-day!

And let no fumes of yesterday,
Nor shadows of to-morrow,
Bedim with sorrow
To-day!

I take this gift of heaven
As simply as 'tis given;
And if to-morrow shall be sad,
Or never comes at all, I've had
At least
To-day!

What to Read.

- The *Messenger des Messages* gave the following useful suggestions—
- Are you afflicted? Read John 14.
 - Have you been disillusioned? Read Psalm 27.
 - Does conscience sting you? Read Psalm 51.
 - Are you anxious? Read Matt. 6: 19-34.
 - Are you melancholy? Read Psalm 31.
 - Are you discouraged? Read Isaiah 40.
 - Are you assailed by doubt? Read John 7: 17.
 - Does the evil world appear to you more powerful than God? Read Psalm 91.
 - Is your faith weak? Read Hebrews 11.
 - Are you in need of rest and peace? Read Matt. 11: 25-30.
 - Are you wanting in Christian assurance? Read Romans 8: 1-30.

Why Pray?

To be helpless and in the dark never need trouble us. For we may always connect with power and with light. The way we make the connection is by praying. To pray is to acknowledge our helplessness and to claim God's omnipotence. As Archbishop Trench has written:

"Say! What is prayer—when it is prayer indeed? The mighty utterance of a mighty need. The man is praying who doth press with might Out of his darkness into God's own light."

As we are always of ourselves helpless and in need, so we are always to live in the spirit of prayer. Then God's light will flood our darkness; or, if it is better that we remain quietly in darkness for a while, his power will envelop our helplessness, and fill us with assurance and peace. All this is offered to us through prayer,—the simplest and the mightiest thing that we can do.

To do some work that is needed, and to do it thoroughly well; to make our toil count for something in adding to the sum total of what is actually profitable for humanity; to make two blades of grass grow where one grew before, or, better still, to make one wholesome idea take root in a mind that was bare and fallow; to make our example count for something on the side of honesty, and cheerfulness, and courage, and good faith, and love—this is an aim for life which is very wide, as wide as the world, and yet very definite, as clear as light.

The Family Altar

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

BEING KIND.

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy doing good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticise your neighbor long,
Because he's busy being wrong.

—Mrs. W. A. Hurtin.

SUNDAY, JANUARY 25.

Gems of Thought.—"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 32).

For still in mutual sufferance lies
The secret of true living;
Love scarce is love that never knows
The sweetness of forgiving. —Whittier.

King Henry VI., of England, had it said of him, "He never forgot anything but injuries." And to Cranmer it was said, "If you want to get a favor from him, do him a wrong."—C. Jordan.

Bible Reading.—Eph. 4: 26-32: Forgiveness.

MONDAY, JANUARY 26.

Gems of Thought.—"Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. 5: 48).

"Be what thou seemest, live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine.

"Fill up each hour with what will last,
Buy up the moments as they go,
The life above, when this is past
Is the ripe fruit of life below."

Laws for children, but ideals for men; laws for the political world, but ideals for the moral and religious world; laws for the old and outgrown world of the past, but ideals for the new and resplendent universe of God.—Pres. F. D. Kershner.

Bible Reading.—Matt. 5: 43-48: Heaven's ideal.

TUESDAY, JANUARY 27.

Gems of Thought.—"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10).

Lord Palmerston was once speaking to a famous French statesman on the comparative merits of European soldiers. "French soldiers are the bravest in the world," claimed the Frenchman. "Ours are not the bravest in the world," replied Palmerston, "but they are brave for a quarter of an hour longer than any others." It is that extra

quarter of an hour that tells. Many men can wrestle in prayer, but they fail because they don't hold on long enough.—W. R. Clark.

Bible Reading.—Rev. 2: 1-10: The Ephesian church.

WEDNESDAY, JANUARY 28.

Gems of Thought.—"Abide with us; for it is toward evening, and the day is far spent" (Luke 24: 29).

Abide with me! fast falls the eventide;
The darkness deepens! Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.

—H. F. Lyte.

An English preacher was to hold a meeting in a certain place where a company of men were determined to break up the meeting, and even attempt the speaker's life. Before time for the meeting the preacher retired to his room, and when the people were assembled a servant was sent to tap at his door. The servant speedily returned, saying, "Master, there is another person with him; for I heard him say that he can not come unless that person come to help him." And when the preacher did appear, it was evident that he was not alone; he was accompanied by the great Presence with whom he had been wrestling; and he spoke with such tremendous power that his enemies were at once disarmed, and many led to embrace the truth.—Condensed from Rowlands.

Bible Reading.—Luke 24: 13-35: A thrilling incident.

THURSDAY, JANUARY 29.

Gems of Thought.—"A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. 14: 30).

From bitterness preserve me, Lord;
From jealous thoughts protect my day;
Against the stroke of envy's sword
Help me to hold my way.
And grant my soul sufficient grace
To gladden at another's prize,
And look upon his eager face
With sympathetic eyes.

—Henry Robinson Palmer.

Only one thing need the Christian envy—the large, rich, generous soul which "envieth not."—Henry Drummond.

Bible Reading.—Prov. 14: 27-35: Death in the bones.

FRIDAY, JANUARY 30.

Gems of Thought.—"To every man according to his several ability" (Matt. 25: 15).

Oh, where are the reapers that garner in
The sheaves of good from the fields of sin?
With sickles of truth the work must be done,
And no one may rest till the "harvest home."
—Eben E. Rexford.

A father with his children on the seashore took a silver dollar from his pocket and placed it upon the sand just above the water-line. In a few moments several incoming waves had buried it from sight. Then, before he allowed them to go and dig it out, he said, "Every valuable that we allow to lie unused is soon buried by the tide of life, as this dollar has been by the tide of the ocean."—Prof. F. E. Dagger.

Bible Reading.—Matt. 25: 14-20: How to use our talents.

SATURDAY, JANUARY 31.

Gems of Thought.—"And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26: 30).

Come, sound his praise abroad,
And hymns of glory sing;
Jehovah is the sov'reign God,
The universal King.

—Watts.

Music is the fourth great want of our nature: first food, then raiment, then shelter, then music.—Bovee.

Bible Reading.—Psalm 150: 1-6: An appeal of a great musician.

ALL.

By Anna M. King.

"Casting all your care upon him; for he careth for you."—1 Peter 5: 7.

I heard the call,

"Come unto me and cast them all

These burdens that are crushing you to bear." I came, and stood before him with my load of care.

I stood in wonderment, for I had thought He would reach out and take what I had brought. Had he not promised? Then why did he not? He read my thought and said, "Have you forgot I bade you cast them on me?" Then I knew I must reach out; and so I closer drew And laid them in his loving arms, and looked for peace,

For rest, from sense of weariness a glad release. Heartsick I questioned why.

He questioned in reply,

"What is it at your feet I saw you lay,

When with your load of care you came this way?"

"O Lord," I said, "I was ashamed to bring

This other, lest it seem too small a thing;

And yet the weight of it to me

Is agony."

"Did I not say bring all?"

You did not hear aright the call."

I stooped and raised it, placed it on his breast,
And knew at last the blessedness of rest.

—Sunday School Times.

HOW TO BE HUMBLE.

Humility never sees itself. And we cannot cultivate humility by striving for it. One who writes that "humility is at once the most necessary and the most difficult of all the Christian graces for flesh and blood to practise," quotes the lines:

"'Tis so rare, so delicate a thing,
That if it dare to look upon itself 'tis gone—
And they who venture to esteem it theirs
Prove by the very thought they have it not."

To turn forever away from self is to enter upon the pathway of humility. But it takes a power beyond our own to abandon self; and Christ is that power. Receiving him as our life, and fixing our whole gaze upon him, we may so forget self that others, unknown to us, will see in us the selfless humility of God.

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In the Realm of the Bible School

DARKNESS AND LIGHT.

Sunday School Lesson for February 8,
Luke 11: 14-26, 33-36.
A. R. Main, M.A.

The Lord Jesus healed a man who was dumb and blind and possessed of an evil spirit. The miracle produced a twofold effect on the people. The great mass of witnesses rejoiced in the beneficent work of Jesus, and wondered if he who wrought it were not the Messiah. The Pharisees were excessively annoyed when they heard of the cure and its effect on the people. Accordingly with hearts full of deadly hate and malice they tried to discredit Jesus with the multitude. They did two things with a view to this. The first was that they declared that Jesus cast out demons by the power of Beelzebub, the prince of demons. "Beelzebub" probably means "lord of flies," or, as Lightfoot thinks, "lord of dung." Some writers believe that it means "lord of the house" or "mansion," i.e., of the demons. It is evidently a name for Satan.

The objection "shows to what desperate shifts his exasperated foes were driven. Was it likely that the powers of evil would be parties to widespread acts of beneficence? Above all, was it likely that they would help him to vanquish themselves? So far from discrediting him with the people by such an explanation, the Pharisees merely discredited themselves, both as regards intelligence and honesty. All this was patent at the time. But what is important for us is that this charge of Christ's being in league with Satan proves that there was something extraordinary to explain. If there had not been mighty works too remarkable to ignore and too notorious to deny, his enemies would never have taken refuge in so extravagant a hypothesis."

The second method of discrediting Christ was to demand of him a sign from heaven. The emphasis is evidently on "from heaven" (cf. Matt. 16: 1). We cannot tell what kind of sign they meant. We should have thought that they who could reject the miracles of our Lord would have refused any evidence. Dummelow says that "Jewish superstition held that the demons could work signs on earth, but that only God could work them in heaven."

An unanswerable reply.

The Lord replied to the charge of the Pharisees in three great arguments. The first was a *reductio ad absurdum* of the Pharisees' position; for their contention implied a division in Satan's camp. Satan "never achieved so signal a triumph over living men as when he held them in possession of evil spirits, and to rob himself of so great a victory would be to fight against his own kingdom, and to involve it in the desolation common to all kingdoms divided against themselves." That the great enemy of men's souls would act thus was unthinkable. Jesus' second reply was an *ad hominem* argument. The Jews had their own exorcists. We need not enter upon the difficult question of the reality of the claim of the Jewish exorcists to cast out demons. It is sufficient to

note that they made the claim, and that the Pharisees had never charged them with being in alliance with Satan. The malice—their objection was thus revealed. Christ next referred to his curing of the demoniacs as a case of spoiling Satan's goods and as an evidence of the antagonism between himself and Satan. "When the strong man fully armed guardeth his own court [some think that "court" refers to the palace of Beelzebub, "the lord of the mansion"], his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils." Satan is the strong man; Christ is the stronger; the house is the demoniac's body; the goods are the evil spirit. "The argument is that the enterprise implies *hostile purpose* and success in its *superior power*. The application is: the demoniac is a captive of Satan; in seeking to cure him I show myself Satan's enemy; in actually curing him I show myself Satan's *master*."

In Matthew's account, we have a matter unnoticed by Luke. We have the solemn warning against the sin of which the Pharisees were at least in danger, the blasphemy against the Holy Spirit. Also the Master definitely refused to grant such a sign as the cavillers demanded. He would give them alone "the sign of the Prophet Jonah," the sign of his resurrection.

Neutrality impossible.

The Lord proceeded to give a solemn warning to the people, either to the Pharisees or, more probably, to the bystanders. There could be no neutrality. There are only two sides, Christ's or Satan's; only two kingdoms, the kingdom of God and the kingdom of darkness. Not to be on or in the one proved allegiance to the other. There could only be two results of work, gathering and scattering. Men were with him gathering together, or with the Pharisees in their opposition helping to scatter abroad.

Some have found the Master's word harsh: "He that is not with me is against me." Many are too much impressed with the beauty and holiness of the Christ to seek to oppose him, but they are not sufficiently touched with the story of his life and love to give up all to follow him. Such are reminded of the criminality of neutrality. In the day of conflict, neutrality may be opposition. We oppose Christ by apathy and indifference as truly as by active hostility. The Master insists on definite discipleship and allegiance. With the opposing hosts of Satan threatening the kingdom of God, they who profess sympathy but decline to help in the conflict can only expect the curse of Meroz to be theirs.

Some have quoted, "He that is not against us is for us" (Luke 9: 50) as if it were an opposite truth. As soon as it is seen that there are only two things for men to be, and that the Lord declares neutrality to be impossible, it is evident that "he that is not against us is for us" is but the complementary truth to "he that is not with me is against me." When I am in danger of intolerance and bigotry, then I should remember the lesson given to John, and refuse to spurn one doing God's will "because he followeth not with us."

But if I am lagging behind, willing to let others bear the burden and heat of the day, then the appropriate text for me will be, "He that is not with me is against me."

"The peril of the vacant soul."

Our Lord went on to reveal the necessity for something more than casting out demons; the need of a constructive as well as a destructive work. This he did in a striking illustration. An unclean spirit going from a man wandered through an arid waste, seeking rest and finding none. He determined to seek his house again (i.e., the body whence he went). Then he found the house empty, "to let"—swept and garnished for an occupant. Thereupon with seven other spirits he went to dwell therein; so that the man's last state was worse than the first.

This parable follows on well after the previous verse. "Such a demoniac illustrates the impossibility of being neutral. He flees from the evil one without seeking Christ, and thus falls more hopelessly into the power of the evil one again."

In Matthew the reference seems to be to the state of the Jewish people (Matt. 12: 45). Theirs was a history of wickedness, followed by a very temporary repentance, culminating in the dreadful scenes preceding the destruction of Jerusalem. "The temporary repentance may refer to the abandonment of idolatry, or possibly to the religious excitement produced by the preaching of the Baptist. That revival had in many cases been very superficial; few of those who experienced it had become followers of the Messiah, and they who had not done so would end by putting him to death."

In addition to this thought, which seems forced upon us by the report of Matthew, there is a lesson of wider application. We have, in Anderson's words, "the description of a soul untenanted by the Spirit of God, and yet in every respect prepared for a tenant—a standing invitation. The truth is that there is no safety in a negative salvation. Cleansing from sin is insufficient without an activity in goodness. A man must be possessed by some spirit. A mind must think. The living must live, and are impelled to action."

"For Satan finds some mischief still,
For idle hands to do."

This is one of the most important of lessons. If we wish to keep ourselves from evil, we must do positive good. Evil thoughts can only be eradicated by meditation on the things which are holy, pure and honorable. If we are not filling our lives with acts that are good, we shall be more than tempted to evil. Nature abhors a vacuum. Prof. Smith puts it that "Reformation is insufficient. There must be regeneration." He cites as an illustration of the text the repression of vice and folly in England under the Puritan regime, and the wild outbreak at the Restoration, when the restraint was removed. The applications are almost limitless. Negations will never suffice. We should try the expulsive power of new affections, desires and actions.

The inward light.

Jesus continues his reply to those who demanded a sign. "Those whose spiritual sight has not been darkened by indifference and impenitence have no need of a sign from heaven. Their whole soul is full of the light which is all around them, ready to be absorbed." Apparently the Lord repeatedly used such language as is in our lesson (cf. Luke 8: 16-18; Matt. 5: 15; 6: 21, 22). A "single" eye is an eye which is normal, sound, eased; especially is an "evil" eye is one diseased; must be careful of our inner eye. "The diseased eye gives false impressions of light; darkness for real light, or perhaps the sense of flashes of light where a man is actually in the dark. Similarly the spiritual vision being diseased, conscience corrupted, the 'inner light' is darkness, and if it seems to shine only misdirects." "The practice of wilful sin," says Watkinson, "puts out the eyes of the heart, and leaves the guilty to darkness and despair." Keble bids us

"Keep conscience as the noon-tide clear."



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

Sensational Missionary Experiences.

Pentecost, December 15, 1913.

Dear Brethren,—There is of course only one item of interest this month; beside it all others are lost in its shadows. I refer to that volcanic eruption which took place on Ambrim a week ago yesterday, and through which the whole island has become depopulated because of the fear-stricken natives fleeing to adjacent islands. The fine Presbyterian hospital and all its appointments to the value of about £8000, and Mr. Carmichael's trading station, valued at about £5000, have been blown into space, after being consumed by fire, and several native lives have been lost.

On Saturday, 6th inst., a low ominous roar was heard from the direction of the old crater. In the evening this increased in volume, and then burst forth about midway between the old crater and Dip Point Hospital. Rivers of lava flowed to the sea in several directions, one coming down a gully about a mile from the hospital. This river ran out into the sea and formed a jetty about a quarter of a mile long. Soon the sea became warm, and then hot. Fish died, and soon were cooked. Dr. Bowie and all at the hospital, thinking that there was very little danger, but wishing to be on the safe side, launched the new launch, and after shipped all the worst of the patients to the Mission Station on Malekula, about 15 miles distant. Soon after the launch was gone the ground became very hot; the sea near the coast was almost boiling. Then about a quarter of a mile from the hospital, with a loud report, a lump of earth, probably twenty square yards, was hurled into the air. With a fierce roar like the furnaces of one thousand blacksmiths' shops, the flames tore upwards through the rent; a few seconds later, with a terrific roar, like the explosion of a powder magazine, another rent was made in the earth. Trees, fences, houses, cattle, whatever happened to be on the spot, were hurled into the air. The heavy things fell back again into the flames and were consumed, while the lighter were blown away; soon the centre was gone.

Thus it went on. At this stage we (having seen from Banmatmat the disturbance) arrived on the scene. When about six miles distant, we passed through cinders and logs floating on the sea; then we came to a mass of cinders where two tides met. They were banked up from six to eight inches thick, stretched out to sea as far as the eye could see, and were about a mile in width. Through this the good old "Endeavor" slowly ploughed her way. On the other side we found the water discolored to a sickly yellow hue, quite warm and covered with hundreds of

dead fish, from tiny sprats to huge fish two or three feet long. As we drew nearer the hospital the water became hotter, as also did the atmosphere. At last, when a few chains distant, it became so uncomfortable we decided to run around to Craigs' Cove, and then, getting ashore, to walk back overland. All the buildings were still standing, although there were holes all over a hillside (from which the flames were roaring) a few hundred yards from Carmichael's store. We took rather a detour, as we feared an eruption in the sea between the hospital and Craig's Cove; steam was rising from here, and the water had a very suspicious appearance.

Coming near the shore on the other side, however, we came upon Dr. Bowie, Mr. Bayley (carpenter) and several natives in the old hospital launch which was not working. We promptly took them in tow, and ran a little further along the coast to where about 150 people were congregated. Both launches were soon filled with human cargo. Beds, boxes, baskets, yams, guns, etc., much to the disgust of the owners, were thrown ashore to make room for more, and then we set out for Malekula. About four miles out we met Mr. Robertson returning with the new hospital launch, to whom we handed over all our people (about 130), then returned for the remainder. When nearing the shore there was a terrific upheaval. Hot ashes were hurled miles into the sky, and then spread out for a radius of eight to ten miles. We saw this coming, and feeling sure that to get caught in it would be almost instant death through suffocation, we frantically signalled the natives who were at an impossible landing place, to hasten over the mount into Craig's Cove, and ourselves headed there.

On the way we came upon two drowning natives who had set out for Malekula in a canoe, and had been swamped. These we rescued. We then ran on; the people who would not leave their useless possessions came along very slowly, and were soon enveloped in the ashes. We gave them up for lost, so got another crowd aboard who were waiting at Craig's Cove; then looking around we saw we were in a fair way to become lost ourselves. A schooner, several sailing boats and a trader's launch, all seeing the same danger, were now running for safety. We were the last to leave the shore, and being heavily laden, travelled very slowly. Nevertheless, we passed both the schooner and a pulling boat which were doing everything imaginable to put on speed. Still on came that rolling wall of densest darkness. Although there was a good south-east wind blowing, the pall of ashes was so heavy it turned the wind back. Soon we lost sight of the boat, and pitied the poor natives as we imagined them with burning eyes, nostrils and throats lying down to die.

A short time after the schooner was caught; we lost sight of first the stern, and then as it crept onward the bow was buried. On, on it

came! The native baling now became excited, and jammed the empty baling tin between our cogwheels, and we stopped. I crawled over the mass of human beings huddled together, and after restarting the engine, came on top to await the end. Only a few more yards now, and we would be enveloped. Oh! why did we travel so slowly? "A few more minutes," said Dr. Bowie, "and we will be in eternity." At the time we quite believed what he said to be true, and thoughts turned to loved ones. (Certainly the thought of death is not pleasant.) Although about seven or eight miles distant by this time, we were now enveloped. Things became quite dark for a few moments, and then we realised that the ashes by this time were quite cold, and there was no danger. What an intense relief. We were going to be spared after all! A short distance and we came upon a rowing boat with several natives aboard, so gave them a change of crew and then ran on. About half an hour later we repassed this boat, and then almost ran into the schooner; in the gloom we had turned completely round and run about three miles back towards Ambrim! Later we got a faint glimpse of the sun, and at about 5 p.m. arrived at Mr. Jefferies' mission station on Malekula. Later in the evening Mr. Lang, of Malekula, who had been to Ambrim after the ashes had fallen and went into Craig's Cove, brought along some of those we had sent across the mountain. I do not know yet whether all were saved.

Mr. Fred. Paton, who went over to Ambrim later still, returned with seventeen others who had come down from the hills beyond Dip Point. Of course we having witnessed the terrific upheaval, which took place about 2 p.m., had come to the conclusion that the whole of the Point was gone. When we came along next morning the atmosphere was fairly clear; we were able to see what had taken place. Several craters were opened up and were belching forth volume upon volume of dense smoke, and then every few moments with a terrible roar there would be hurled into the sky stones, ashes and fire. These were mounting upwards around the mouth so that the whole landscape was altered. Although it was difficult to locate the late hospital site, from the direction of an untouched hill we were able to place it right in the centre of an enormous crater from sixty to eighty chains in diameter. A short distance from this, in the sea, where we had circled the previous day, was a smaller crater, about ten to twenty chains in diameter, which had thrown out sufficient cinders and ashes to join itself to the mainland. It truly was a scene of desolate grandeur. In the gloom caused by the smoke-packed atmosphere one experienced a feeling of awe and insignificance, as one watched these newly-created craters with terrific reports hurl into the heavens smoke, ashes and stones, and as the seas were intensely agitated by the rough handling they got at the craters' mouths, one felt that to give them a wide berth was sound policy.

As there appeared to be no danger to human life, we set straight off for home, where we arrived in the afternoon, much to the relief of our people, who had seen us go into the gloom the previous day, and then later, witnessing the awful eruption about 2 p.m., Sunday, when the whole of the hospital site, premises, and livestock were hurled skywards, thought to send a search party after us if we did not appear by next morning.

Later.—Have heard definite word *re* late events of eruption; I find that I was correct in that there were only five human lives lost. The old hospital site is now a heap of ash hills, from 50 to about 300 feet high; the crater has died down, and several people have walked about there, but there is no sign of anything of human origin.—Love to all,—F. G. Filmer.



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

Tasmania.

LAUNCESTON.—On Sunday, January 11, at the morning service, C. Nichols presided. Bro. Swain delivered an able address on New Year principles. Among the many visitors present were Mr. H. Lyall, of Swanston-st., Melbourne, and the Bros. Mitchell, of the same church. Miss Daisy Swain, of Melbourne, was also present. Mrs. Tunks was received into fellowship on a transfer from Hobart. The evening meeting was well attended, the service bright and helpful, and two stood up for Christ. Endeavor Society and week-night meetings keeping well up in attendance and interest.—A. U. Heron, Jan. 16.

West Australia.

FREMANTLE.—Lord's day morning, Jan. 11, Bro. Leah presided, and Bro. Herbert Cole gave a helpful address on "Heart Service." We had quite a number of visiting members. In the evening the gospel was proclaimed to a good congregation. Every Lord's day evening we see new people in the service. The future prospects look very bright for large congregations. Monday evening the Young Women's Mission Band had a splendid Foreign Mission meeting. Letters were read from the following beloved workers in India: Sister Thompson, Bren. Pittman, Watson and Strutton. Special prayer was offered for all the missionaries. Our Junior C.E. sent a case of fruit to the Little Children's Mission Station, a few miles out of Perth. The members have been busy circulating 1000 invitation cards. Already this has done much good.—E. G. Warren, Jan. 13.

New Zealand.

WELLINGTON (Vivian-st.).—After some months of suffering, Miss Zoe, daughter of our Bro. and Sister Chant, was called home. Miss Chant was one of our clever, promising and much loved young people.—M. O. Johnston, Jan. 9.

CHRISTCHURCH.—Last Sunday morning Bro. Gebbie exhorted "That Nothing be Lost" of power, energy and spirituality this year, while J. R. Clarke preached at night a New Year's gospel message. On Wednesday evening Bro. Langford spoke on our outlook and aims for 1914. At the C.W.B.M. meeting on Thursday evening, Bro. Gebbie addressed the sisters on "My Aim for this Year." We are enjoying some inspiring meetings in the new building, and look forward to great things.—P.S.N., Jan. 9.

NELSON.—A good meeting in the morning on January 4, when two were welcomed into fellowship. We had meeting with us our Sister G. Thetford, from the Wanganui church, and Bro. and Sister A. Langford, from Takaka. Bro. Mathieson presided, and made feeling reference to the death of our late Sister Mrs. J. J. Franklyn at Sydney. Bro. Mathieson mentioned that several people outside of the church had told him of the love and joy brought into their homes by the presence of our late sister when in Nelson. Bro. Brough exhorted. In the evening Bro. Mathieson preached to a very large and attentive audience. The Bible School continues to thrive under the management of a staff of 15 teachers and officers, together with the faithful co-operation of the scholars. There were 142 present on January 4. On Monday evening a baptismal service was held. We had present with us, from Christchurch, Bro. L. Doreen, who gave us a

talk on "Our Cross," which was much appreciated.

Queensland.

ANNERLEY.—A special meeting of disciples attending worship at this suburb was held on the 5th inst. for the purpose of considering the question of constituting a church to be locally governed. Hitherto the work has been under the guidance of Brisbane, but (as in the case of Albion) the intention being to encourage the brethren to "launch out into the deep" when thought safe for the church to stand alone. The meeting was well represented, and a motion to constitute church government was spoken to enthusiastically, and carried unanimously. Brisbane has now established two suburban churches during the past three years. W. H. Nightingale was present, and heartily endorsed the action taken. Office-bearers will be set apart immediately church letters of transfer are received from Brisbane church. W. J. Way exhorted yesterday, and last evening Bro. Morton, evangelist, of Zillmere, preached the gospel.—H.C.S., Jan. 12.

BRISBANE.—The church attendance campaign is now in full swing. Very thorough plans have been adopted in order to create an increasing attendance. The last Lord's day in February has been set apart as "every member present" day, and will be preceded by a series of special services for the deepening of spiritual life. Already an awakening interest is noticed. There are 300 names on the church roll, and it has been determined that every name is to be accounted for by the 22nd prox.—H.C.S., Jan. 12.

TOOWOOMBA.—Our Y.P.S. during the past quarter has made good progress. The roll at present numbers 45, with an average attendance of 30. We have had the joy of seeing three of our class members accepting Jesus, and obeying him in baptism. Our meetings, mostly, have been bright, interesting and instructive. For this year we are looking forward to an increased membership, and more definite work for Jesus.—M. Turner, Jan. 15.

BUNDAMBA.—On Jan. 4 we had the pleasure of a visit from W. C. Swan, who exhorted, and preached at night. On the 11th we had one of the students from the Bible College, W. H. Hinrichsen, who exhorted, and we all got a lift heavenward. At night our brother spoke on "The Two Hopes," and was listened to very attentively. The church has elected Bro. Auld as secretary.—Geo. Green.

ALBION.—H. U. Rodger commenced his labors here last Lord's day. At our morning meeting he gave us a grand uplift on the 23rd Psalm, and preached to a good audience at the gospel meeting. We are looking forward to a good time under our brother's leadership. The district is closely populated, a great number of people going to no place of worship, and before many months are over we hope to have our new building so that everything will be more attractive to strangers. On Saturday, 10th, the Sunday School prizes were distributed by Bro. Way. The hall was packed with the young folk and their parents. Short addresses were given by Bren. Nightingale and Rodger, and also Bro. Bignell, who occupied the chair.—B.

ROSEWOOD.—The annual distribution of prizes and Sunday School entertainment passed off successfully. Credit is due to Sister Zahi and Bro. Cockroft, for training the scholars. The two daughters of Bro. Buhse, of Marburg, were bap-

tised on Jan. 4, when our baptistry was used for the first time. On Tuesday, Jan. 6, Mrs. Horne, wife of Bro. Horne, and Miss Minnie, daughter of Bro. W. Berlin, were baptised. Last Sunday night F. Alcorn preached to a very fair congregation.—W.B.

South Australia.

NORTH ADELAIDE.—Since last report eight have been welcomed amongst us, Mrs. Rettman, 4 daughters, and 3 sons, by letters of transfer from Port Pirie. These members will be a great help and encouragement to us. On New Year's Eve the young people of Mr. Day's Bible Class and the teachers of the school met as a surprise party at the residence of Bro. Day, and an enjoyable evening was spent. During the evening Bro. Dixon, on behalf of the young people, presented Bro. Day with a brief-bag, suitably inscribed, as a mark of their esteem.—A. Downs.

STIRLING EAST.—The Bible School has just closed a red and blue button competition, in which the increase of scholars has been 47—25 on the red side and 22 on the blue side. The losing side is to entertain the winners with a concert. The attendance is keeping up well.—E.G., Jan. 16.

GROTE-ST.—Last Sunday morning we had visiting us the Sisters Meek, from Melbourne. Bro. McPhee exhorted. In the evening Bro. Thomas preached the gospel. To-day Bro. Thomas exhorted, and proclaimed the gospel to a good congregation. After a fine address a young man confessed Christ. He is an Hebrew, born in Palestine, and an accomplished linguist. He has been attending the services for some time.—T.G.M., Jan. 18.

HENLEY BEACH.—Last Lord's day evening we had the pleasure of seeing three step forward and confess their faith in Christ, two being from the Bible School. To-day, Jan. 18, we had a splendid gathering around the Lord's table. We were pleased to see visitors from sister churches. Bro. Gore presided, and Bro. Anderson exhorted. The three who were immersed Thursday evening were given the right hand of fellowship.—W. Stanford.

GOOLWA.—Since last report we have had good meetings. At the morning services we have had several visitors, including one of our isolated members, and visitors from Maylands, Mile End, and Semaphore. On January 15 the annual business meeting of the church was held, when officers were re-elected, and it was decided to hold church anniversary services on March 8 and 9. On Friday afternoon, 16th, Miss Graham, with her assistants, Miss Moore and Miss Doddridge, gave the kindergarten scholars a picnic on the lawn on the bank of the river. About 30 scholars were present, together with a number of parents and friends. Tea was handed round, when the children tired of playing games, and altogether a happy time was spent. Good attendance at the Bible School to-day. At the gospel service this evening Bro. Caines gave an earnest address, and Miss L. Moore sang a solo very sweetly.—A.M.L., Jan. 18.

WALLAROO.—We celebrated our Bible School anniversary on December 21. The day was a very trying one, yet notwithstanding this we had very fair gatherings. G. D. Verco, of Kadina, gave a fine address to the children and parents in the afternoon, and J. Wiltshire was the preacher in the evening. The scholars very creditably rendered special singing. A public meeting was held on Monday evening, when addresses were given by Bro. Cuttriss, of Moonta, and Bro. Wiltshire. Prizes were distributed to the scholars, and Miss Hilda Campbell presented the secretary's report. Good progress was made during the year. The number of scholars has increased to 123, and new scholars are still coming in. The staff of teachers has been doubled. The picnic day, and all thoroughly enjoyed themselves. We are thankful to be in our new chapel, and are getting accustomed to our new home. All our meetings continue to be good. Last Lord's day we were glad to have Bro. Verco, of Kadina, with us. His message to the church was a good one, and he

earnestly presented the claims of the gospel in the evening.—E.J.K., Jan. 18.

New South Wales.

LISMORE.—During the preacher's absence Bren. Mason and Furlonger conducted the evening services at the Tabernacle. Their efforts were appreciated. Among our visitors were Sister Cottee, Wooroolin; Sister Robbins, Belmore; Sister Atkin, Uki; Sister James, Dunoon; Bren. Mason, Bangalow; W. Green, Albion, Q.; L. Robinson, Bungawalbyn; Bro. E. Parker and wife, City Temple, Sydney; Bro. Jack Parker, Sydney. The fellowship of these Christians has been enjoyed by us. Good gatherings on Jan. 11, when Bro. Stevens spoke.—S.S., Jan. 12.

BANGALOW.—Things are settling down after all the holidays. Good meeting at Bangalow last evening. Bro. Mason spoke on "Steps by which a Sinner becomes a Christian." A chart was used. At the close one confessed Christ.

BUNGAWALBYN.—A very successful Christmas tree was erected in Mr. Pursey's Hall on December 29. Bro. Mason was present, also Mr. Lew (Methodist), and Mr. Maidment (Baptist). A nice programme was rendered by the scholars and friends, and the prizes for the year were distributed. A good meeting was held on Lord's day, Jan. 4.

ERSKINEVILLE.—The Bible School teachers' annual business meeting and election of school officers, also the election of our Band of Hope officers and committee, was held on Jan. 13. Full attendance of teachers and officers. Many new schemes brought forward and under contemplation. The future of our school is full of promise. Five more new teachers wanted. Our annual picnic will be held on Sept. 12. Our annual prize distribution will be held on Feb. 3. Through the efforts of our evangelist, J. Clydesdale, the Senior Endeavor Society has been re-formed, holding its first meeting last Monday, Jan. 12. Two new scholars on Lord's day, 18th.—W. Budgen.

LILYVILLE.—The meetings yesterday, while not largely attended, were certainly encouraging, and have put considerable heart into the members of the church. In the morning we had the pleasure of receiving into fellowship Bro. and Sister Riddell, from Hornsby. At the conclusion of the address, Bro. Saunders made an invitation, and a young man responded. He will make a fine addition to our working force. The school enrolled four new scholars, in addition to re-enrolling two others. At night the attendance was affected by the unpleasant weather, but good interest was shown in the address on "A Picture of Conversion."

NARRABRI.—Dec. 23, a Christmas tree was tendered the scholars of the Bible School. The Sisters' Sewing Class also presented each scholar with a suitable gift of wearing apparel. The quarterly social of our People's Class was held on January 14, at which we bade farewell to our Sister Rogers, who is leaving for England by the "Orvieto" on Jan. 17. Our sister was presented with a beautiful lady's hand-bag as a token of the high esteem in which she was held by the church. Bro. and Sister Carslake have also gone on a short holiday to their home in S.A. Sister Goulter has been in hospital, but is now restored and home again. Meetings have been fairly well attended, notwithstanding the thermometer has been up to 116 in the shade.—W.W.

MEREWETHER.—Good meeting in the morning. Bro. Gordon exhorted on missions. Bro. and Sister Penninton, from North Sydney, who have come to reside in this district, were with us. Lord's day School is growing. Gospel meeting good. Bro. Fretwell spoke very acceptably on "The Potter and the Clay." Sorry things are still in a very sad state in Hamilton. We have just had our quarterly meeting. We are pleased to state that the church is in a good position at present. The church appointed the writer as corresponding secretary.—Joseph Frazer.

SYDNEY.—Fine Home Missionary address from Bro. Harward this morning. Visitors present, Sister McRohan, and Sister Schofield, from

Subiaco, W.A.; Sister T. Clapham and daughter, Brisbane; Sister Germain, Vic.; Sister Miss Harward, Mosmans. Oppressive weather conditions affected the attendance at the meetings during the day and evening. Bro. Reg. Arnott assisted Bro. Bagley at the evening service, Sister B. Keam singing an appropriate gospel solo. The Century Bible Class entertains the church membership at a social and musical evening on Feb. 3. This class has had a fine influence on the young people of the church.—J.C., Jan. 18.

ERSKINEVILLE.—On Jan. 18 Bro. Rossell exhorted the church in the morning. At night Bro. Clydesdale preached the gospel to a fair audience. Two ladies made the good confession. The Y.P.S.C.E. has been restarted, and meets every Monday evening. We believe the work is commencing to look up again.—Geo. Morton.

MOSMAN.—The Young People's Guild and choir held a very enjoyable social last week. A. E. Forbes, from Belmore, gave an encouraging address last Lord's day on "Step by Step," and at the gospel service A. E. Coleman spoke on "Jesus the Advocate with the Father." A series of addresses on "The Pioneers of the Restoration Movement" was commenced on Wednesday last, T. R. Coleman delivering the first address on Thomas and Alexander Campbell. At the gospel service this evening Bro. Coleman preached on the principles of "The Declaration and Address." This morning F. G. Gilmore delivered a helpful address on "Helps and Hindrances." Bro. Rodgers, of Narrabri, had fellowship with the church.—S.G., Jan. 18.

ENMORE.—Good meetings on Sunday. Bro. Illingworth's address in the morning on "Christian Giving," with a special reference to Home Missions, was well calculated to make every thinking Christian open his heart and his pocket. We were pleased to have fellowship with Bro. and Sister Nichols, from the Burnley church, Vic. Bro. Illingworth gave a splendid gospel address in the night, and the choir rendered beautiful music, under the leadership of our new conductor, Bro. Mansfield. The young people's societies are resuming work after the Christmas holidays, and all are looking forward to a good year.—E.L.

PADDINGTON.—This morning we had W. Lang, from Mosman, with us, who gave a good address on "The Secret of Success in the Christian Life." Bro. Collins presided. To-night Bro. Collins delivered the gospel message, his subject, "New Citizenship," being the second of a series of addresses on "New Things." Sister Lottie Davis sang a solo very effectively.—W.R.R.

Victoria.

FOOTSCRAY.—Meetings have been on the improvement throughout the year, and now our building is well filled each Lord's day evening. Average attendance Sunday mornings, about 100. Additions for October, November and December number 25. The Sunday night services have been made exceedingly attractive by delightful singing on the part of the choir, led by Bro. J. Gray. They have well supported the powerful appeals made from time to time.

SOUTH RICHMOND.—Meetings are looking up after the holidays. Good attendance last Lord's day, both morning and evening. Bro. Davis, from South Melbourne, delivered an excellent exhortation. At night Bro. Rothery preached, and two made the good confession.—John L. Gordon.

FRENCH ISLAND.—On Jan. 4 Bro. Clay addressed the church, preached the gospel in the public hall in the afternoon, and again on Monday night. We have been much cheered and helped by his visit, and feel certain that permanent good will result. On January 11 a record meeting was held, every member being present at the Lord's table, and one young man made the good confession.—J. Bond, Jan. 13.

STAWELL.—Since last report we have had to fellowship the following visitors: Sisters M. Clement, South Melbourne; Payne, Ascot Vale; Sheehan, Murtoa; and Bro. Purser, of Swanston-st. Sister Miss Payne sang for us a solo on Dec. 27. Bro. Shipway has just resumed after his an-

nual holiday. Bro. Hosking is in the hospital, where he is recovering after a serious operation. Sister Miss Rose Mills has also been recently operated on in the Stawell Hospital, and Miss Emily Mills is still in the St. Arnaud Hospital. Others also have been sick.—A.P.A.B., Jan. 15.

NORTH RICHMOND.—We were pleased to receive one young lady into the fellowship of the church last week, and also welcomed home most of those who have been on holidays. We trust now the meetings have regained their usual brightness that a more effective work will be accomplished, and that this year will be the most successful in the history of the church.—H.E.A., Jan. 19.

CARLTON (Lygon-st.).—Very large meeting at breaking of bread this morning; uplifting exhortation by Bro. Griffith on "The Trial of your Faith." One addition by letter from Mile End, South Australia. Two confessions at the gospel service.—S., Jan. 18.

CHELTENHAM.—Last Lord's day Bro. Penny addressed the church, giving a good practical address to the benefit of all. Bro. Wilson continues to have good meetings, and is presenting the gospel in a forceful manner. A fine meeting this morning for the breaking of bread, at which Bro. Wilson urged the claims of Home Missions. At the evening service he had the great joy of taking the good confession from the son of our esteemed Bro. Geo. Organ.—F.W.M., Jan. 18.

DANDENONG.—A largely attended meeting was held on Wednesday evening last to welcome F. E. Thomas (and Mrs. Thomas) as preacher for the church, and say good-bye to W.A. Strongman, who has been acting in that capacity since Bro. Larsen left for Maryborough. A kindly spirit was manifested by the other churches in the town. Mr. Veal, Church of England minister, sent a letter expressing best wishes. Mr. Trahan, Methodist minister, and Mr. Young, representing the Presbyterian Church, and Captain Greening, of the Salvation Army, took part in the meeting, which was also addressed by H. A. Procter, of North Richmond; W. H. Allen, of Swanston-st., and A. R. Main, of the Bible College. Appreciative testimony was given as to the good work done by Bro. Strongman, and a hearty welcome extended to Bro. and Sister Thomas. Solos were rendered by Sisters Brown, Masters and Robbins, and a recitation by Sister Greta Thomson. Refreshments were partaken of.—J. Proctor, Jan. 17.

HAWTHORN.—Good meetings yesterday, despite the heat. Bro. Main exchanged with the writer yesterday, and addressed the morning meeting. Sister Miss Norfolk has been able to be present the last two Sundays, after several years' absence through physical infirmity. Several visitors present. The choir, after a short recess, have resumed their work, and their efforts are appreciated. Several members still on holiday.—A. C. Rankine, Jan. 19.

PRESTON.—Good meeting Sunday morning, when we had the pleasure of an address from Mr. Hewison, of the Northcote Baptist Church, who exchanged with Bro. Binney. The previous Sunday we were pleased to welcome Bro. Binney back to Preston, after a fortnight's holiday at his home in Strathalbyn.—G.A.D.

WARRNAMBOOL.—Good meetings to-day; several visitors present, Bro. Clay presiding at the Lord's table, Bro. Hagger exhorting. At 3.30 p.m. Bro. Hagger opened the tent mission with a splendid temperance address, Bro. Clay ably conducting the singing, with Sister Clay as pianist. Attendances very good, also a good number at the gospel meeting this evening. On Thursday last a social evening was held to welcome W. L. Jones and family.—R. F. Petterd, Jan. 18.

DONCASTER.—A married woman added to the church by faith and baptism; also a sister received by letter from Northcote. At the close of gospel service last Lord's day, a fine, intelligent young man confessed Christ, and was baptised the same hour.—J.E.A., Jan. 19.

BENDIGO.—On Sunday the services at Golden Square and Bendigo were conducted by Dr. J.

Continued on page 62.

Opening of New Chapel at Spring Grove, N.Z.

For some time past the brethren in this district have been desirous of erecting a new building for the worship of God. As a result of their continued efforts, a very convenient chapel has been erected; not without great sacrifices being made by the brethren and sisters in giving liberally not only money, but also material and labor. In this connection we tender our sincere thanks to Sister Mrs. Dickson, who so kindly gave the land on which the new building stands.

The opening services were conducted on December 21, in the morning by Bro. J. Griffith and in the evening by Bro. Mathieson. In the morning Bro. Price exhorted on "The Dedication of the Temple," and in the evening Christ's Divinity was proved very conclusively in a stirring address by Bro. Mathieson. The usual collection was taken up in the morning, when nearly £60 was realised. The greater part of this will be used to help pay expenses in connection with the new building. Both the morning and the evening meetings were well attended, there being 130 present at the former and 140 at the latter. Our present church membership stands at about 80.

The opening services were further continued in a thanksgiving meeting held on Christmas night. There were about 130 present. The following brethren gave very interesting addresses: Bro. Price on the theme of "Thanksgiving" (Ephesians 5: 20; Philippians 4: 6); Bro. Mathieson on "Gratitude," and Bro. F. V. Knapp on "Unity and Progress." These addresses were interspersed with musical items, and altogether a very enjoyable and profitable time was spent. Our thanks are due to the Nelson choir for the fine selections rendered by them.

The new building was built at an approximate cost of £520, of which £190 debt still remains. It contains several anterooms and cloakrooms and a baptistry, and seats 170 people comfortably. It is built chiefly on the Gothic design, and is much more convenient both for the audience and for the speaker than was the old meeting house. The new building reflects credit both on the architect, Bro. Phillips, and on the contractors, Messrs. Johnston and Manssen.

The old building will be newly roofed, and will then be adapted to Bible School purposes. The number of scholars at present is 66. Although this important branch of the church work has been carried on under so many disadvantages in the past, the teachers are gratified to see that their labors have not been in vain, and trust that, when the projected conveniences are completed, much more effective work will be done, and that many more precious souls will be won to Christ through that all-important medium, the Bible School.

The following is a list of members to whom the church is very grateful for their munificent gifts: The sisters, for their gift of the tablecloth; Bren. Pages, reading desk; Bro. S. Russ, chairs; Bro. L. Fowler, for painting; Bren. McPherson and Newth, for planing the timber; Bren. Boddington, Anglesey, and Bryant Bros., for gifts of timber; Bro. J. McGowan and Sister Dickson, for their gift of land.—A.W.K.

Obituary.

MORTON.—The church at Hornsby has for the first time lost a member by transfer to the "Father's house," Bro. G. H. Morton having fallen asleep on Jan. 6, after a long illness, at the age of 52. Our brother had a remarkably fine Christian character. He loved, and was beloved. His long illness was borne with cheerful courage. One, on hearing of his death, said, "He was a brave man." Bro. Morton was baptised by C. T. Forscutt at Enmore, 26 years ago. About 18 years ago he and his wife transferred their membership to Petersham. His work in this place is remembered with love and gratitude. Seven years ago he removed to Hornsby. There was no church then, but a few members met in each others homes to break bread. For some time the meet-

ings were held in Bro. Morton's home. He became a charter member of the church, and has served as deacon, treasurer, and as one of our two first elders. He taught in the Bible School as long as he was able. He was always regular at the Sunday services and prayer meetings. A true and faithful supporter, earnest, loving and generous. A good friend and a worthy brother. Just before his death, he said, "I see Jesus. He is by my side." In calm confidence he went with Jesus. The sympathy of the church is extended to Sister Mrs. Morton and her family. The interment was at Rookwood, the writer and A. E. Iltingworth officiating. We left him as he left us, "in full assurance of faith."—H.G.P., Hornsby, N.S.W.

EDWARDS.—On January 18, while his family gathered round him, Bro. Edwards passed away after a long illness, at his late home in Moreland. With the close of this life Sister Edwards has lost a loving and faithful partner, the sons and daughter an ideal father, the church a valuable counsellor and worker, the State a fearless man of God, who dared to do right, and to lead others to the higher and more noble paths of commercial activities. Long will it stand to his credit that his family have grown to love the Saviour of men, and to serve him with all faithfulness, and it is to the faultless life of their father that they ascribe their first and great impulse to follow Christ in his own appointed way. After a life of conflict with evil extending over 84 years, the latter years marred by physical infirmity and disease, Bro. Edwards told of his trust in the Saviour with his last breath, his final word being, "Amen," uttered in fervent manner to the prayer of his beloved son Theo. It was the writer's privilege to be with this man of God almost to the end, and it was grand to hear his testimony of God's love. Almost 70 years ago Bro. Edwards gave his heart to Christ, but it was not till nearly 30 years later that he learned the way of the Lord more perfectly, and was baptised by J. B. Rotherham in Manchester, England, 40 years ago. Business pursuits then took him to America, and after a few months of severe testing—once having his life attempted because he was a Christian—Bro. Edwards crossed to Australia. Many are the churches in Victoria which have known his loving smile and helping hand. To the church in Blackburn he was a pillar, and his home was open to any visitor to the church there, and many a young preacher, including the writer, received words of cheer and encouragement from our late brother. Nearly three years ago Bro. and Sister Edwards moved to Moreland, and during that time he has never failed to take his place at the Lord's table if able by any means to get there. He leaves a widow and three sons—two preachers and one otherwise actively engaged in church work—and one daughter, to mourn their loss.—J.H., Moreland, Vic.

ACKNOWLEDGMENTS.

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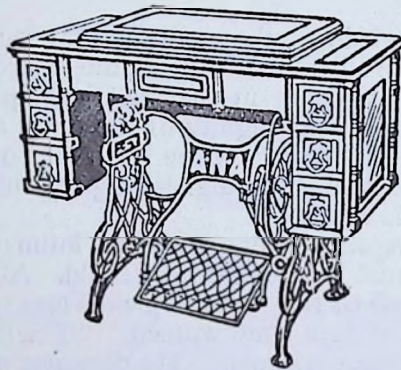
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THE AUSTRALIAN CHRISTIAN.

From the Field—Continued.

and T. J. Cook. Sister Miss Peasley, of Boort, was among our visitors. Evangelist A. W. Connor is on his vacation at Sandringham with his family. At the annual meeting of the Bible Schools the following officers were appointed:—Supts., T. J. Cook and J. Southwick; asst. supt., F. W. Collins; secs., A. E. Streader and W. Pearce; organists, Mrs. Cook, Mrs. Dines and Miss Roof; treas., J. Ellis.—C.

The Hidden Thorn.

"And they departed into a desert place by ship privately" (Mark 6: 32). If you have a desert place in your heart to which you must sometimes go, you should depart to it in a "ship privately." No man should make a thoroughfare of his desert. Keep your grief for the private ship. Never go into company with an abstracted mind; that is, to display your desert. You have sometimes refrained from God's table of communion because your thoughts were away. You did well. Man's table of communion has the same need. If you are bidden to a feast when you are troubled in your mind, try first whether you can carry your burden privately away. If you can, then leave the desert behind you, "anoint thy head and wash thy face that thou appear not unto men to fast." But if you cannot, if there is no ship that can take away your burden in secret, then come not yet to the feast. Journey not while the cloud is resting over the tabernacle. Tarry under the cloud. Watch one hour in the garden. Bury thy sorrow in the silence. Let thy heart be reconciled to thy Father, and then come to the world and offer thy gift.—*Matheson.*

A Servant of Jesus Christ.

Rom. I: 1.

By Geo. E. Burns.

In the affairs of men it is accounted of more dignity to be served than to serve. The Gentiles esteem them that are in authority. The servant, otherwise the "slave," in a household, is usually billeted in the back part of the house, and is the scapegoat for the general illtemper of the family.

But, in the household of faith, it is not so. When Paul desired to express the highest dignity that had been conferred upon him in his self commendation to the church at Rome, he lays hold upon these words, and applying them to himself, seems to assume that therefore he needs no further justification for speaking, no further grounds of privilege in presuming to address himself to an imperial race.

It seems to me, too, that there is a special significance in the use of the expression in this place. No doubt Paul would seek to emphasise that aspect of truth which would be least likely to receive ready acceptance among the Romans.

The Imperial Christ with his retinue of triumphant followers, going forth conquering and to conquer, would perhaps be the

"idea excellent" among the Romans. But that is not the most splendid nor dignified relationship which we hold toward Christ for all that. The noblest, the grandest, the most precious association with him is our association in service. If it would be possible to separate the one from the other, it seems to me that it would be sweeter far to be a servant of Jesus Christ than a son of God without the joy and privilege and fellowship of service.

True, it might be that from the standpoint of the Redeemer he finds more joy in calling us "friends" or "sons" than "servants," but that should not and does not lessen our love for the significance of the last.

Howbeit, Paul announced that fact in the very opening message to the church, and seems to glory in that relationship rather than in all the dignity of the other associations combined. To be a servant of Jesus Christ is then the highest dignity that present life can hold.

It represents first of all an intimacy with the great head of the household. All of the servants of the king are picked and specially selected men and women. "I will make you fishers of men." He does not delegate this unto another. Colleges and classes and societies may never displace Christ in his personal supervision of the training of his servants. "They took knowledge of them that they had been with Jesus and had learned of him." Is any young man anxious to engage in the work divine? Does a fire within make life a burden without the blessed privilege of doing him service? Then steal away from the stress and clamor of worldly things for a season and let Jesus have free rein in your soul and he will fit you and fire you and fill you that you too shall be known for the savor of his grace.

"Spend much time in secret
With Jesus alone."

Then again, it represents kinship with him whom we serve.

In the service of this Master there are no hirelings, no time servers, none who do grudgingly and with eye service the things of the kingdom. There are those no doubt who fain would pass as servants of his who might be written down under any or all of these above, but they serve not him who is the King of kings and Lord of lords. The heavenly paysheet is not cumbered with any names but of those that are servants indeed. God has no knowledge of any in his service but such as are with him in his great scheme of saving the lost.

The bestowments of men, the decorations of universities and schools, have not the weight of dust in the balance in the sight of God. Does the heart beat in unison with the heart of Christ? Does the soul know its Gethsemane in its struggle for the souls of men? and have Calvary and Olivet passed through the door of the temple of the soul to become parts of the very life we live in service for him? Are we kin to Christ in our baptism of rejection and suffering for his name sake? Only such as have passed through the shadows of death's

dark vale and have become and are remaining united with him in the likeness of his redemptive work can have any part or lot in the scheme that is one day to make the desert blossom as the rose, the lame to leap like an hart, to bring back youth and life and beauty to a sin-cursed world.

These two things—and they are enough—are the heritage, the coveted heritage, of all who may dare to subscribe themselves "Servants of Jesus Christ."

To be one with him, more precious far
Than all the gold that the Ophirs bore,
Than all the pearls on an endless shore,
Or the lands that lie from star to star.

To be one in thought with his great mind
In passion one with his throbbing heart,
In all his conflicts to bear our part,
In his plans so deep our plans to find.

Ah! this is bliss, the bliss supreme,
Though it lure one on like a distant gleam,
The bliss that they alone may know,
Who filled with his love, in his image grow.

Rejecting the Saviour.

If Jesus Christ can not and does not make men holy, despite all the disqualifications which past sin has set and despite the deterioration and debilitation of human capacity and faculty which is the result of wilfulness, and sometimes of ignorance, then I say that the Lord Jesus Christ is discredited. Oh, the responsibility resting upon us who know his name is just this—to prove to a world that says a man's own defects make it impossible for him even to realise holiness of life and character, that under present circumstances and amid the influences in the world it is possible for man to be holy. The world is never going to be contradicted successfully save by our realising our responsibility, and showing that this thing can be done, that the Lord Jesus Christ is making men after his own pattern and after his own likeness.

Now, if this is ever going to happen, two things have got to take place, things which are unlovely and have no right to be there have got to be taken out, and things which are not in life and ought to be there have got to be somehow brought in. The extraneous things have got to be excluded. And this is just the Divine purpose of holiness, the taking out of life of things that have no right to be there, and bringing into life of things of which the life is lacking. For instance, first I yield myself, I simply surrender to the Christ who bought me, and his response to that humble surrender on my part is the power of His Spirit working in my life, the blessed Spirit of God will bring to my consciousness things that I never knew in their true light, in their true character. He will bring to my consciousness things I never called sin before, and which were not sin to me until the enlightenment came. But with the enlightenment there is only one course open to me, and that is utter renunciation. As we walk in the light we have more need of the blood to cleanse than when we believed.—*J. Stuart Holden.*

Here and There

Home Mission or omission on Feb. 1—which?

"If every member gave just like me, what sort of an offering would this offering be," on Feb. 1?

The secretary of the church at Bundamba, Qld., is now Mr. A. L. Auld, Lindsay-st., Bundamba.

W. C. Brooker has been too unwell to preach for the last three weeks, but is now recovering.

We hear that R. Harkness, of S.A., intends to leave for a trip to England with his wife in March.

Thos. Hagger spoke on Home Missions to a good congregation at Colac, Vic., on Thursday of last week.

J. E. Thomas visits Point Sturt and Milang in the interests of Home Missions on the 27th and 28th of this month.

Bro. P. F. Ewers, formerly of Whitfield, Vic., has been promoted to the charge of the State School at Hopetoun.

It is computed that Churches of Christ in America are erecting chapels at the rate of one for every day of the year.

The work at Walkerville, Adelaide, is now being conducted by various brethren. W. Miller will take charge during February.

The great Home Mission Day is a week nearer. Are we all preparing to make a liberal offering on that day, to this greatest of all enterprises?

Our old friend, J. J. Haley, is writing a fine series of articles in the *Christian-Evangelist* on "The Leaders among the Disciples of Christ."

Australia contributes about £80,000 per annum for the evangelisation of the world, says the *British Weekly*, and supports about 400 missionaries.

Bro. William Phillips, who has been eighteen years in America as evangelist, is returning to his home in Melbourne. He will arrive in Sydney early in February.

All isolated brethren who are not also isolated will desire to have fellowship with their brethren throughout the Commonwealth and Dominion on the 1st of February.

Brethren visiting the Southern District Conference, to be held at Strathalbyn, S.A., on Feb. 10, and who desire accommodation, will please write to A. W. Paterson, Strathalbyn.

A number of the Victorian churches are laying plans for bigger offerings this year than last for Home Missions on Feb. 1. Let every church be in line, and the work will be advanced.

T. Jones, of Railwaytown, spoke at Mile End last Sunday morning, and J. Manning in the evening, in the absence of D. A. Ewers at the opening of the new chapel at Murray Bridge, S.A.

Warrnambool, Vic., mission opened last Lord's day. In spite of threatening weather, the night service was attended by about 250 people. Bro. W. L. Jones is securing a grip of the work there.

The S.A. Sisters' Executive will meet at Grote-st. chapel on Thursday, February 5, at 2.30 p.m. Miss Henry, a returned missionary who has had much experience in China, will speak to the sisters, who are urged to attend.

Bible School Union, Vic.—The fourth teachers' annual conference will be held next Monday (A.N.A. Day), in the Christian chapel, St. George's-road, North Fitzroy. Afternoon session, 3.30 p.m. to 5.30 p.m.; evening, 7.30 to 9.30. Tea will be provided between sessions at the rate of 1/- per head. Prominent speakers, vital topics, musical items. Bible School workers in all of our city and suburban schools, together with those interested in the prosperity of our Lord's day Schools, are particularly requested to attend. J. C. F. Pittman (president) will preside. The next meeting of the general committee will be held on the Monday following.—J. Y. Potts, Hon. Sec.

At the recent examinations at the Melbourne University, R. T. Pittman passed in Classics and Comparative Philology, thereby completing the second year of the Arts Course. We congratulate our brother on his success.

A welcome social to Bro. and Sister W. L. Jones and family was held at Warrnambool, Vic., on Thursday last. Bro. McConnell was in the chair, and addresses were given by the chairman, Bro. L. Anderson, of the College of the Bible, and W. L. Jones.

Now Ready.—The book "A Month in India," containing the writings of the late T. B. Fischer, is now ready. All friends desiring to secure copies can obtain them from the Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne, at a cost of 1/3 per volume, post free.

In a review of Mr. Harold Begbie's new book, "The Weakest Link," dealing with the problems of impurity, the *British Weekly* says:—"Mr. Begbie has much to say about the dances now in vogue among the smart set. He describes some of these as 'loathsome to the point of nausea, inhuman to the point of devilry.'"

The thirteenth quarterly meeting of church officers, evangelists and speaking brethren will be held in the Swanston-st. lecture hall on Monday, 2nd March next, at 8 p.m. S. G. Griffith, evangelist, Carlton (Lygon-st.), will be the speaker on that occasion, his topic being "Christian Benevolence." All concerned are asked to please keep this date in mind.

The College of the Bible will reopen on Wednesday, February 18, at 9 a.m. Students are asked to come into residence on February 17. Intending students should send in applications at once. New students enrolling are advised that they may obtain concession railway fares on application. They should forward full particulars to the Principal.

Geo. D. Verco writes from Kadina, S.A.:—"The work in the trinity of towns on Yorke Peninsula, Wallaroo, Moonta and Kadina, is moving along steadily. Moonta and Wallaroo have each a fine building, and we at Kadina are contemplating the erection of class rooms for the Bible School. The latest movement towards the consolidation of the work in this district has been the formation of a preachers' association. Our object is to meet every fortnight to report on the work, to discuss problems, and to read papers on important topics."

The Bishop of Manchester declares that if asked what was the most wonderful thing that had happened during the past decade, he would answer: "The sudden ripening of the fields of the earth for the missionary harvest." Events have occurred, he urges, which ten years ago would have seemed incredible. The Empire of China, which has outlived all other empires of the world, which saw Babylon, Greece and Rome pass into dissolution, and still went on unaffected for 6,000 years, has disappeared, and China has become a republic. Still more remarkable is it that China is renouncing its old system of education, and asking Europe for a new course of instruction; so that an opportunity for the Christian education of China is being almost thrust into our hands.

That the egregious Mormon propaganda is not without its temporal successes is evident from the following announcement:—"The Mormons are so encouraged by the success of their propaganda in Canada, that they are looking forward to the time when Cardston, their headquarters in Southern Alberta, will be the centre of a settlement rivaling in size and influence that of Salt Lake City. With a view to providing for such future developments, they are building at Cardston a million-dollar temple, planned according to the fullest Mormon ritual, and containing sealed rooms for the performance of the most important ceremonies." There is a sinister sound about the phrases, "sealed rooms" and "fullest ritual." What do they precisely indicate? That Mormonism is a subtle snare of the devil, we firmly believe; and that many of its devotees are transplanted from our shores, we deeply deplore. Let Christian parents be on their guard, lest any of their young folk should be beguiled.

W. S. Yelland writes:—"Arrangements are well in hand for the Conference of the Southern Churches, S.A., which is to be held at Strathalbyn on Tuesday, Feb. 10. Among the many items of business on the agenda paper, Bible School work and evangelisation will be freely discussed. New fields will be placed before Conference. Members of the Home Mission Committee and several other prominent city brethren will be present. It should be a very pleasing duty of every member of the churches in the South to be present, knowing that it is the individual member that makes a successful Conference, and that this year we might do great things for the extension of God's kingdom on earth. Will all members requiring cheap concession railway tickets kindly apply early to the Secretary? For further particulars note Coming Events."

There is great safety in the perils that God chooses for us. "Is it safe to work among the lepers?" was asked of Sam Higginbottom of India, whose missionary service has been so blessed to the outcasts whom Christ asked us specially to remember and heal. "Yes," was the answer; "it is safer to work among the lepers, if it's my job, than to work anywhere else." Higginbottom, like many another of God's children, is not willing to expose himself to the peril of dodging the dangers that God has called him into. A place of safety outside of God's will is too risky a place for any child of God to contemplate.—*Sunday School Times*.

The reports of the Commissions which were submitted to the recent United Conference on Missionary Organisation in Sydney have been published in book form with the conclusions of the Conference on the issues submitted. It makes a handy volume of 54 pages, and is called "Hand-Book on Missionary Organisation." The edition is strictly limited, and no further editions will be printed. The N.S.W. Foreign Missions Committee has secured 200 copies for sale amongst the brethren. These will be issued in order of application to those requiring them. The cost is sixpence per copy, postage one penny extra. There should be a quick demand for these, and brethren wanting copies should write Bro. F. T. Saunders, Botany-st., Randwick, at once. It is specially useful to preachers and church secretaries. Secretaries of missionary committees in the churches should have one for their work.

COMING EVENTS.

FEBRUARY 10.—The Annual Southern Conference of S.A. will be held at Strathalbyn on Tuesday, February 10. Conference starts at 10.45 a.m. Luncheon at 12.30. Public tea at 5.30. Public meeting at 7.30.—W. S. Yelland, Sec.

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.

WANTED.

Wanted, an Evangelist to labor with the church at Wedderburn, Vic., to commence first week in February. All information from the secretary.

Wanted, Evangelist for West Moreton Circuit. Commence labor, March 1. Further particulars, W. Berlin, Rosewood, Queensland.

Island Home for wayward boys of school age. Apply, 484 Bourke-st., Melbourne.

THANKS.

Bro. J. J. Franklyn and Family, of Sydney, desire to return heartfelt thanks to all the brethren and friends throughout Australia and New Zealand for the many floral tributes, telegrams, letters and cards, expressing sympathy with them during their recent sad bereavement. Will all interested kindly accept this recognition of the many kindnesses received?

The Society of Christian Endeavor.

LOVE THOU THY LAND.
January 25 to 31.
Daily Readings.

Lest we forget. Deut. 8: 1-20.
Our debt to the past. Joshua 24: 13-18.
Nations God's instruments. Isaiah 45: 1-25.
Civic conscience. 1 Cor. 10: 23-33.
Public spirit. Neh. 5: 1-19.
Handing on an unswerving trust. 1 Sam. 12: 1-15.

Topic.—Love Thou Thy Land. (Foundation Day.) Psalm 137: 1-6; Rom. 9: 1-5; 10: 1-3.

Is my patriotism selfish?
What crusade of moral progress can I help?
Can we determine Australia's future?

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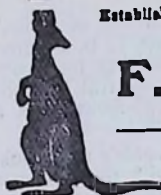
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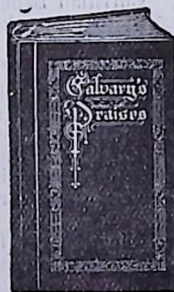
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