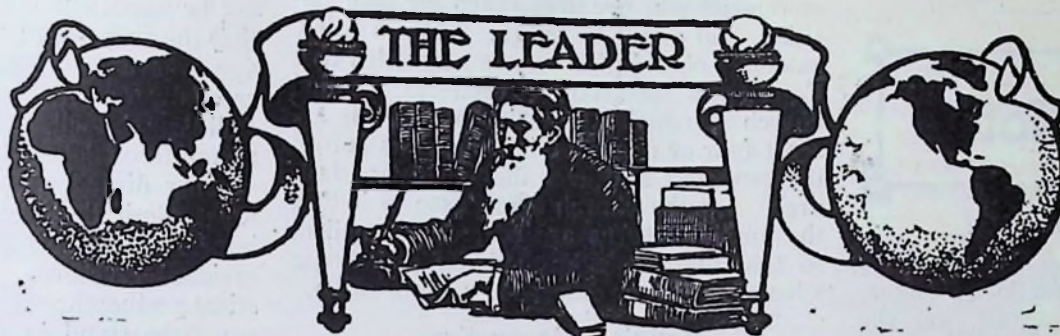


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Heathenism itself sets us an example in this direction. "Every converted heathen," says Dr. Broughton, "becomes an evangelist."



"There is no such thing as a man getting religion in China and then sitting down and doing nothing. He becomes all on fire for the propagation of the gospel that saved him. It has got to be so here, or we shall fail."

THE PROBLEM OF CHURCH ATTENDANCE.

In our reading of the various religious papers we have found that the question of church attendance is treated as a serious problem. It is considered that in recent years there has been a considerable falling off in the numbers attending the two services held on the Lord's day. Dr. Len. G. Broughton, one of the most prominent preachers of the present day, in a recent address on "The Problem of Church Attendance," says: "During the last ten or twelve years it has been my privilege to travel throughout the world a great deal. I have pretty thoroughly compassed the whole of Christendom, and much of the world that does not belong to Christendom. I have been specially favored by being permitted to look in, in one way or another, upon most of the great churches and great Christian organisations in the world. What has been the result of my investigations?" In answering this query, Dr. Broughton gives emphasis to one conclusion arrived at, namely, that church attendance is very much on the wane, and that, too, in spite of much that has been done to make the church attractive.

Over organised.

Dr. Broughton does not think that the church is inactive. On the contrary, if anything, it is over organised. "In many respects," he says, "I think she is over organised, and has too much machinery to carry." As a result, the over organisation defeats the object in view by over-taxing the energies of the people. It seems clear that the numberless organisations that have been started have not saved the situation. "A friend of mine, when I was in New York recently," says Dr. Broughton, "told me that he started out with two others, and they investigated the actual conditions of church attendance in the city. They visited churches known as the great central churches of the city, and known throughout the

world. They found on Sunday nights in churches of international reputation not more than thirty, forty, or sixty people. In one church where a man of world-wide reputation preached, they found a congregation of sixty-one, including the preacher himself, the caretaker, and five members of his family. Yet on that very Sunday morning, the same house had been crowded to the top. In every place where you go it is so. On Sunday evenings often the house is crowded, but on Sunday mornings it is nearly empty. I say it has come to pass that it is almost impossible, as it seems, to have more than one congregation on Sundays in any single church in any part of the world."

As regards ourselves.

How far this state of things is true generally in regard to churches in Australasia, we cannot say, but we can safely affirm that it is not a correct picture of the churches with which this journal is identified. There may be a difference in the point of attendance as between the two meetings, but not such a disparity as to suggest that two meetings were becoming an impossibility on the Lord's day. It is possible, of course, that we may drift into such a condition by adopting the methods which have brought our religious neighbors into such a condition. In our opinion one of the reasons why we have been able to maintain a fair attendance twice on each Lord's day, is owing to the fact that we distinguish between the two meetings, while other religious bodies do not. With us the morning meeting is for the family, in which the obligation to meet round the table of the Lord is to a large extent realised. The obligation thus to meet exists independently of any other motive. In this matter the quality of the teacher or preacher should not count. Preacher or no preacher, the disciples of our Lord should not forsake the assembling of themselves together. There are other points in connection with this service that might be touched upon, but this must suffice for the present.

Works well.

In regard to the second meeting, with us this is primarily for the preaching of the gospel, with a view to immediate conversions. This works well, as in Australasia the evening service is more largely attended by non-Christians. The two services, therefore, have their distinct appeal to Christians. First, as to the obligation in regard to the "breaking of bread," and, second, as to the Christian obligation to assist in the proclamation of the gospel. In regard to the latter, the mistake is generally made that it is the exclusive work of the preacher to win souls for Christ. The preacher, perhaps, is partly to blame for fostering this idea, but whether that be so or not, the world will not be converted to Christ unless the individual members of the church realise their duty in the preaching of the gospel. Heathenism itself sets us an example in this direction. "Every converted heathen," says Dr. Broughton, "becomes an evangelist. There is no such thing as a man getting religion in China and then sitting down and doing nothing. He becomes all on fire for the propagation of the gospel that saved him. It has got to be so here, or we shall fail."

Sturdy Christianity.

In this, as in other things, we want to get back to apostolic ideas. We want to honor the man who gives himself up to the ministry of the Word, but we do not want our religion to be of the parasitical kind that has no life in itself. We want a sturdy Christianity like the disciples of old, that will "turn the world upside down." There is too much of that kind of religion that finds its vitality in the eloquence of a preacher. A lot of religion finds its expression in the words, "I could not sit under him." And when those who are supposed to have some interest in religion talk in this way, it is not difficult to understand how those who make no pretensions to be religious do not throng the churches. In all religious bodies, we are glad to say, there are those who are

faithful, alike in adversity as in prosperity. Their religion is summed up in something more than hearing the preacher. They appreciate and want good preaching, but their religion stands for more than this. It will be well, therefore, for us as a religious organisation to take warning from the failure of others, and to cultivate and make more efficient those principles and methods that have proved of value in the past, and have given us our present position in the religious world.

Editorial Notes

China and Christianity.

It is not long since, at the request of the President of the new Republic of China, that prayers were offered up all over the civilised world for that nation. It really appeared that Christianity was to have a free course, and that the conversion of China was within measurable distance. But a reaction would seem to have set in; Confucianism is to be re-established, and sacrifices of oxen offered to Confucius. The enemies of Christianity see in this the defeat of the religion of Christ, but to the thoughtful it is not apparent. The incoming tide may to the hasty observer appear to ebb as one or two waves fail to reach the mark of a preceding one, but presently a great wave rolls in higher than any previous, and proves the progress of the tidal motion. Looking back over the past twenty, ten, or even five years, no one can fail to realise the wonderful growth of Christianity in the Flowery Kingdom, and the man who supposes the recent edict re-establishing Confucianism means the failure of the religion of Jesus, is decidedly under a delusion. In numbers, and especially in influence, Christianity was never so strong as it is to-day. China is becoming honeycombed with missionaries and churches. The work of the past has been largely sapping and mining, and the time is surely approaching when the hoary walls of heathenism, the great wall of China, will crumble under and fall.

Secretaries and Statistics.

It is to be hoped that the statistics of the churches of the various States at the forthcoming Easter Conferences will be complete. Owing to the unpardonable negligence of a few church secretaries, the information is generally more or less imperfect. Figures do not represent the whole progress of the work, and we readily recognise there is much that cannot be tabulated. Still, as far as they go, if correctly compiled, figures are facts in the concrete and form the basis for comparison and deliberation of plans for progress. So much is this realised in other communions that it is customary to publish handbooks for reference. We notice the Baptists of the Commonwealth at the half-yearly meeting of their Interstate Board in Adelaide recently, recommended

that one handbook should be published for Australia instead of the six now issued every year. There may be difficulties in this, but they will be overcome. Up to the present it has not been customary for our Conferences to publish handbooks, but we hear of proposals in this direction. It should be possible, if all the statistical schedules in all the States are fully filled, to publish a reliable abstract of the year's work in the Commonwealth and Dominion. But this can be frustrated by the laziness of a few secretaries who are unqualified for their position, and ought to resign. From a fairly extended observation we are persuaded that Conference secretaries need to remind church secretaries of their duty in this respect four or five times in some cases before they succeed, and even then there are failures. Let the church officers see to it that the annual returns are correctly compiled, so that the whole brotherhood may know what progress or otherwise is being made.

Religious Journalism.

Occasionally we meet with some one who imagines the subscription of this paper is too high, and the profits too large. As mentioned recently, the Baptists tried to run their weekly as a penny paper, but after 12 months' experience were compelled to double the price. The history of our American work is strewn with the wreckage of religious journals and publishing houses. J. T. Nichols, of the *Christian News*, of Des Moines, writing of some of the few surviving papers, says: "No paper among us has had an easy time of it financially. The *Christian Standard* lived from hand to mouth for a generation, and no one realises what a sacrifice it cost on the part of its founders. With all its book and supply business it hardly made expenses for a generation. The *Christian Evangelist*, with all its business to-day, is practically living off the munificence of one great-hearted man. The *Christian Century* has lost somebody at least £4000 in the last decade. The *Christian Courier* was about to go to the wall a couple of years ago, when the people of Texas came to the rescue by paying off a deficit of several thousand dollars. The *Christian Union* lost two men £360 and a score of other smaller amounts that we know about, to say nothing of the loss of Bro. Brokaw, its founder. When this good man launched the *Christian Index* he mortgaged his home for £200, and when he died the mortgage was not paid." In a smaller way the American experience has been that of our Australian journalists. The *A.C. Pioneer*, the *A.C. Advocate*, the *Christian Witness*, the *Faithful Witness*, the *Watchman*, the *Standard*, the *Christian Pioneer*, were all run at a loss. The fact is that the majority of the brethren do not take sufficient interest in the work of the Lord's cause to subscribe for a weekly paper, and these are the men who complain at its cost. They do not take into consideration the indebtedness of the entire brotherhood to the paper which champions every good work, binds the churches together, and is the medium of Home and Foreign Mission interest.

A Methodist President on Creeds.

At the opening of the S.A. Methodist Conference last week the new president delivered an able address on "The Church in its Relation to the Modern Age." Dealing with the creed question, Mr. Hall said:—"The question arose whether they should revise their creeds. He did not see why they should hesitate to eliminate from their creeds anything and everything that was archaic or anachronous, or that obscured the truth it was meant to reveal. They must not be impatient with the man who insisted that the great need of the church and of the age was a reconstructed creed. If their creeds were not the inspired work of an infallible council, but were the crystallised thoughts of learned and devout men, concerning divinely revealed truth, then they must admit that they were provisional and imperfect statements, and might require occasional revision. . . . Why permit an obstinate adherence to any particular form of words to stand in the way of efficiency?" The creed question is a real difficulty with our denominational friends. Formulated in a bygone age, and representing only the mind of the people who constructed them, it is not surprising that thoughtful believers to-day question the correctness and efficiency of creeds. There is not a human creed in Christendom but what has been criticised by its own church. Admittedly at the very best they are but "provisional and imperfect statements," and as such must necessarily require revision from time to time. But every revision is attended with heartburning and strife, as to lay hands on the creed is regarded by the more conservative party almost as sacrilege. And when revised the work has to be done all over again by a succeeding generation. Would it not be better to simply abandon these declarations of doctrine in favor of the divinely given document? By the admission of all true Protestants, faith in Christ as the Son of God and Saviour of the world, and acceptance of his Word as the supreme rule of faith and practice, is all that is required to make us children of God and, in a congregational capacity, churches of Christ. In Christ we have a creed that needs no revision, and that is acceptable to all his people. These denominational creeds and confessions of faith are partisan, and represent at most the views of dead party leaders. But Christ and his teaching are catholic, for all, and constitute an infallible rule of faith and life. The abandonment of humanly compiled creeds and symbols would be a decided step in the direction of union, which can never take place around a party standard. "Why permit an obstinate adherence to any particular form of words to stand in the way of efficiency" and union?

Seek from God the vision of what your life may be, and then follow out that revelation, because when you catch God's vision you will always find him responsible for the outworking of it.—F. B. Meyer.



Seeking the Old Paths: Change of Leaders—Progress Made.

By M. M. Davis.

Not long after the coming of Alexander Campbell, his father asked him to close a meeting with an exhortation. This was his first attempt to take any public part in the worship. He spoke easily and effectively, and at the close his father was heard in an undertone to say, "Very well, very well." On July 15, 1810, when in his twenty-second year, he preached his first sermon. He spoke to a large audience in a grove near their home. It was well prepared, and delivered with eloquence and force; so much so, that at the close many said he was a better preacher than his father—a high compliment, truly, for all regarded Thomas Campbell as one of the greatest preachers of his day. His text was, "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a man who built his house on a rock," etc. (Matt. 7: 24-27). His text was the keynote to the strong life current now beginning to manifest itself in this gifted young man. It was a bugle-call to the world to hear and heed the words of God rather than those of men. Soon after this he preached the first sermon at Brush Run, their first congregation, when his text was again prophetic. It was from Job 3: 7: "Though thy beginning was small, yet thy latter end should greatly increase." How literally true has this promise been fulfilled in the history of this people. Then they were indeed a "feeble folk," but in a single short century they have become a mighty army—a million and a half strong—and now constitute one of the greatest factors in the religious world.

The "Declaration and Address," as to its immediate effect on the people, was a disappointment to Mr. Campbell. Its arguments, overtures and entreaties, though kind in spirit, and thoroughly Scriptural, seemed powerless among them. They neither accepted nor rejected them, but left them severely alone. And it looked as if the "Association" was drifting in the direction of a distinct religious body, and they were in danger of becoming another sect in the ridiculous attitude of pleading for the destruction of all others. Such a thought was most abhorrent to the Campbells. Like most of the reformers before them, they would not add another to the already long list of sectarian bodies, but would correct their wrongs from within. And while they were worrying over the matter a solicitation came for them to form a union with another Presbyterian body. The son opposed it privately, but felt that he was too young to

make public his opposition. His high regard for the judgment of his father also restrained him. And so, on Oct. 4, 1810, Thomas Campbell, on behalf of the "Association," applied for membership in the Pittsburgh Synod. In the application he was careful to guard against all misunderstandings. He made it clear that they were not a church, but only a society of Christians formed for the purpose of promoting Christian union; neither would they submit to the laws of the synod, except as those laws harmonised with the Bible. In a word, they were not to become Presbyterians, but would co-operate with them in their work. They were neither ready to lose their identity, nor to modify their lofty aim.

Under the circumstances, of course the application was denied. "For a party to have admitted into its bosom those who were avowedly bent on the destruction of partyism," says Richardson, "would have been suicidal. It would have been only to repeat, in another form, the story of the wooden horse of Troy, and to have the gates of its well-walled ecclesiastical city thrown open to its enemies." But Mr. Campbell's dread of increasing the number of denominations seemed to blind him, for the moment, to the absurdity of the situation.

Had the synod been as courteous in its refusal as Mr. Campbell was in his application, the result would have been different; but it went out of its way to say some very unkind things, and closed with these words: "For the above, and many other important reasons, Mr. Campbell's request can not be granted." Of course no self-respecting man, however averse to controversy, could remain silent under these circumstances, and so Mr. Campbell demanded to know what was included in the ominous phrase, "many other reasons." He was assured that no immorality was implied, but that it referred to four grave errors: (1) That he had taught that there were opinions in the Confession of Faith not found in the Bible; (2) that infant baptism was not authorised by the Scriptures; (3) that he was opposed to human creeds, and (4) that he encouraged his son to preach without any regular authority.

When he saw that his character was not attacked, Mr. Campbell was disposed to dismiss the matter without comment. But not so with his son. His opposition to the whole affair in the beginning now being vindicated, he felt that the time for meek submis-

sion had passed, and that something aggressive was demanded. He was young, his blood was hot, and he was unwilling to stand by and allow the synod to go out of its way to mistreat his honored father and his brethren. And though inexperienced in religious polemics, like David, he was ready to meet any Goliath who would champion what he believed to be the wrong. Accordingly, at the semi-annual meeting of the Association now near at hand, he addressed a large audience, setting forth its spirit and purpose.

Little did the synod think that this bold youth, who thus took up the gauntlet which they had thrown down, would soon meet and overthrow the greatest champions of denominationalism and infidelity in the land. They never dreamed of his extraordinary power. "But," as Grafton says, "Alexander Campbell was no ordinary young man. Like Minerva, who stepped fullgrown from the brain of Jove, he stepped upon the platform an accomplished speaker, a master of assemblies, already possessed with the power to sway men's hearts."

At the close of this great address the positions of the father and son were reversed. Until now the father was the recognised leader. It was his voice which first pointed out the sin of division and the way to union in Christ. It was his pen which wrote the "Declaration and Address," the most important production of the age. But henceforth the son, without edict of church or council, and without conference with the father, took his honored and responsible place. The day had come when the opposition had grown so strong and tyrannical that a more aggressive leader was needed, and the father instinctively and gladly stepped to the rear, and as he passed, he threw his mantle over the shoulders of his son.

This change came by the direction of God. These were providential men about whom we are speaking. Thomas Campbell was by nature and training the man to discover the need of the religious world. But it required one less averse to conflict, and less concerned about immediate results, to apply the remedy. A bold, strong, daring leader was needed, and his son Alexander was the man for the hour. But this does not reflect unfavorably on the father. It is no reflection on the surveyor of a great highway that another is called to build the road. Is John the Baptist any less a hero because, as the "morning star," he was eclipsed by the "Sun of Righteousness"? Is it not honor enough for the father that he wrought out the platform of the greatest religious movement since the apostolic age, and trained a son to present it successfully to men? It was Jehovah's plan that the father should lay the foundation and the son should build thereon.

After the failure of this well-meant effort there was no course open but to organise a church. They called it "Brush Run." It was veritably a church in the wilderness. This step was not of choice, but of compulsion. They could not otherwise

enjoy their rightful privileges or perform their sacred obligations. The organisation was effected May 4, 1811, with a membership of thirty. Thomas Campbell was elected elder; John Dawson, George Sharp, William Gilchrist and James Foster were chosen deacons. On Jan. 1, 1812, Alexander Campbell was ordained as a preacher.

At their first meeting, June 16, Alexander Campbell preached, and the Lord's Supper followed. Several of the members declined the emblems, and on enquiry as to the cause, it was learned that as they had not been baptised they felt they had no right to partake. It was also discovered that nothing but immersion would satisfy them. Neither of the Campbells had been immersed, but as their plan was to make this a question of forbearance, allowing each one to settle it for himself, without discussion, those desiring immersion were buried with their Lord in the waters of Buffalo Creek.*

Let us pause for a moment and note the progress made thus far:

1. *They had discovered that the church was sick.* This was important, for men will have nothing to do with the doctor until convinced that they are sick. How many consumptives might have lived longer but for a fatal error at this point.

2. *They had located the causes of her sickness.* Among these causes were division, absence of love for each other among these divisions, a beclouded theology, human creeds and rank infidelity. A correct diagnosis is more important.

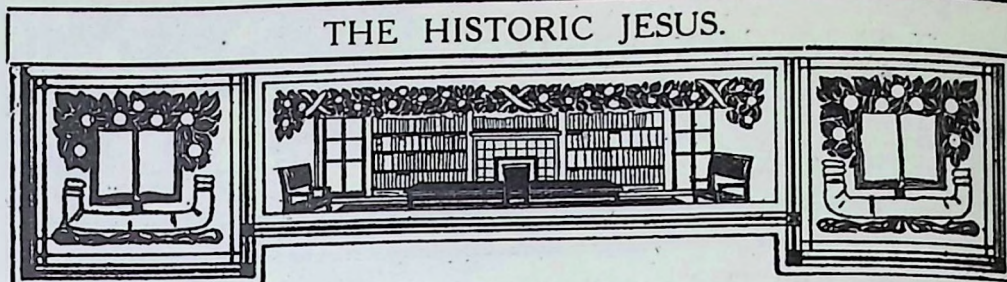
3. *They had found the remedy:* union in the Christ, with the Bible as the basis of authority. This meant the restoration of the New Testament church—the most important of all.

This was remarkable progress, all things considered. This heroic little band, our "Pilgrim Fathers," saw not fully the way they were going, but well they knew their Guide. They had discovered a few of the fundamental principles, and had embraced them with their whole hearts. Other questions, such as the plan of salvation and the action and meaning of baptism, which afterwards loomed up large, had scarcely been thought of. But heaven was in the lump, and time would do the rest. It is not so important *where* a man is, as the *direction* in which he is headed. These men were a long way from the apostolic church, but their loins were girded, the Pillar of light was leading, and they were headed in that direction.—Christian Standard.

Let go the fascination of the unhealthy and the exceptional: come to the everlasting health, the great natural and normal life which lies under the fretfulness of living as the great sea underlies the fretful waves. "Come unto me."—Phillips Brooks.

*At this time the Campbells had not seen immersion as Christian baptism. The next article gives an account of their acceptance of this truth.—Ed.

THE HISTORIC JESUS.



By A. W. Connor.

The battle for revealed religion centres around the two great questions of the authority of the Scriptures and the person of Christ. Everything that helps us to see and realise the historicity of Jesus is of great value in the field of apologetics. One of the great books—though not a large book—of recent years on this subject is one with the above title. This book is from a man who stands high in the ranks of scholarship—Prof. David Smith, M.A., D.D., the gifted author of "In the Days of His Flesh." He is one who has followed the rationalistic critics into their furthest realm of speculation, and kept his faith in a living Saviour. He is at once a careful student of open mind, not in any way bound by the "dead hand of the past," and a distinguished teacher in a college.

In his preface he says, "The question of the historicity of the evangelic narratives is more than academic, and so I have endeavored to eschew technicalities, and make my argument intelligible to those who, unversed in the science of criticism, are yet troubled by its pronouncements. In truth it is less an argument than a personal confession. It indicates the path by which my own mind has travelled, and my hope is that it may help others to a braver faith in our Lord Jesus Christ." There can be but little doubt that his hope has been fulfilled, and the present writing is to draw attention to its contents and line of argument.

The book consists of five short chapters. In the first the author deals with the "critical contention." This, briefly put, is that the evangelic picture is not a *portraiture*, but simply an *idealisation*. The Jesus of the Gospels is not the Jesus of history, but Jesus as he appeared to a later generation, glorified by reverence and magnified by superstition. The critics' task has been to divest him of these alien wrappings, and find their so-called "historic" Christ. With those who plead that we need not worry about the history; and since we have the ideal, let us be content, he deals effectively. Christianity has a historic basis, and was built upon facts, attested by the evidence of eye-witnesses. This is a truth upon which it is hardly possible to place too much emphasis (cp. 1 Cor. 15: 1-6). His second and third chapters deal lucidly with the "Apocryphal Idealisation," and "Rivals of the Evangelic Jesus." The line followed is to show what actually followed, when in course of time idealisation actually took place, and compare these with the gospel story. The difference, which is tremendous, does not lie in the su-

perior artistic touch of the gospel writers, but in their historic faithfulness.

In his "Rivals of Jesus" there is much to help the earnest student. By the middle of the second century, Christianity had so progressed as to challenge the most intellectual of pagan teachers. One of their favorite methods—a recrudescence of which is seen in the method of many to-day—was to seek to match the excellencies of Christ with those of their own heroes. He quotes two of such attempts which are still extant. Perhaps the fourth chapter is in some respects the greatest; at least it will appeal with great force to the man who only knows his Gospels. Its title is "The Self-evidence of the Evangelic Portraiture." It is the line that most of us preachers, in our modest way, have gone along at times in preaching on the Divinity of Christ. In Prof. Smith's survey, he brings out the following points in a clear and striking manner:—

(1) *A Sinless Man.* He claimed to be sinless, and his claim was allowed. Here, for us all, is solid ground, and it is useless to quibble about miracles while this moral miracle remains. Sinlessness groups Christ along with God in contrast to all other good men, and so safeguards his uniqueness.

(2) *His Unique Relation to God and Man.* The modern attack on the uniqueness of Jesus has gone along the line of seeking to place him entirely within the limits of our experience. Jesus is Divine, but then so is man, is their characteristic word. It is not difficult to show that the Sonship of Jesus was unique, and unshared by others. We need to keep before us to-day, that the Saviourhood of Jesus depends, not only in his experience of the "common lot," but also on his separateness and supremacy. Lately in our community a preacher has applied to himself this "oneness" with Christ and God. Our author has this, which is an answer to such stuff: "Bronson Alcott once said to Carlyle that he could honestly use the words of Jesus, 'I and the Father are one'; 'Yes,' was the crushing rejoinder, 'but Jesus got the world to believe him.'"

(3) In succession, this chapter deals with the words of Jesus, their vitality and perennial worth: his superiority to contemporary limitations; and detachment from contemporary opinions. "And thus the evangelic Jesus is himself the supreme evidence at once of the historicity of the evangelic records and of his own Deity. No criticism can shake this sure foundation." With this conclusion one feels perfect agreement, as

also in the following:—"And thus we turn from the strife of criticism, and with quiet assurance, rest our souls on the evangelic Jesus, as on a strong rock standing firm amid 'the removing of the things that are shaken.' It is the end of all controversy, the death of all doubt and fear, when he is recognised as the Incarnation of the Eternal God, the manifestation of the unseen Father."

This work will help souls to its author's faith. The book closes with a fine chapter on the "Evidence of Experience." Both the peril involved in such an appeal and the true value of the same are clearly dealt with. It is a book to strengthen faith in Christ, and its method is such as should make an appeal to some who have drifted from confidence in the inspiration of the Bible. That it may find its way into still wider fields of usefulness, among our many teachers and workers, is the object of the present writing by one who has found in it much for both head and heart, and would fain pass on the good received.

Sowing the Seed.

God's Word and the Nations.

The newspapers have lately drawn attention to one of those strange and sudden fluctuations of the world's trade which are familiar to all students of commercial history; as if by word of command or concerted action the freights of cargoes carried by land and sea have suddenly dropped in value. There has been what traders call a "slump in freights." But one species of freight, at any rate, exists, in which there neither is, nor is likely to be, any slump; we mean the precious freight of the Scriptures which the British and Foreign Bible Society sends broadcast over the world. Neither in weight nor in value, material or spiritual, is there fear of a decline. Cases of the Scriptures, weighing 440 tons, were despatched from the London Bible House in the twelve months ending December, 1912, but that total had already been passed at the close of the eleven months ending November, 1913. Never before has the Bible been so prized and valued; never before has there been such an eager demand for the Book which is above every book, among men of all countries and climes.

Gazing forward into the New Year, the Bible Society describes new and widening avenues of missionary service. The enormous advances made in means of communication, in commerce, and in education, form everywhere fresh facilities for missions—and especially for the Bible Society, which has its business not only on great highways, but also in the unfrequented pathways and remote corners of the earth. "The world is becoming more and more one vast neighborhood." It is possible to leave London, to visit Peking and the capitals of one or two provinces of China, and to be back in town again within one calendar month! This meeting of East and West is not without

deep significance for the Bible Society, which to-day sells three copies of the Scriptures in Chinese for every two copies it sells in English.

The advance of education means that a new world of readers is being created, eager to receive God's Book. A million fresh readers leave the Government schools in India every year. Mission schools in many lands are encouraging hosts of young people to study the Scriptures. The Bible itself, moreover, has made letters and literature possible for scores of primitive tribes—in Africa, in the South Sea Islands, in the Far East: for the Bible translator has given written form to their languages, which were previously devoid of an alphabet.

The growth of missions, the drawing together of the ends of the earth, the multiplication of readers—these things spell the growth of the Bible Society's usefulness. All the signs of the times point to an unprecedented extension of its enterprise. A hundred fresh languages have been added to the Society's list of versions since this century began, and still the stream of manuscript translations in new tongues flows in from the mission field to the Bible House. The annual output of the Scriptures has doubled in the last sixteen years, and there is every prospect that the total of 7,899,000 reached in 1912-13 will soon be left far behind. At the present time translation or revision of the Scriptures is being carried on under the Society's auspices in 102 different languages and dialects.

Never before have its presses been so busy. Here are a few illustrative facts. The B.F.B.S. is now passing through the press, in England alone, forty-two different editions of the Scriptures—amounting altogether to a quarter of a million copies—in thirty different foreign languages.

In the Society's Central European agency, which has its headquarters at Berlin, thirty-seven editions of the Scriptures, including versions in fifteen different languages, are passing through the press at the present time. These editions will exceed 440,000 volumes, and the cost of printing and publishing will amount to £10,418.

Twelve editions of diglot Gospels—which present the English version side by side with a version in one or other of twelve different foreign languages—are now being reprinted for the use of immigrants into Canada. These diglots are accomplishing a work of high and permanent value. They are unifying the composite elements of population by the bond of a common tongue; and, what is of far greater importance, they are bringing many a man and woman into Christ's kingdom at the same time that they teach the language of a new fatherland.

The Bible Society's many friends—and we believe that it has more friends to-day than ever—will rejoice in the growth of its opportunities for world-wide missionary service. They will share the faith that, as in the past, so also in the future, it will be able to rise to the occasion and meet these increased demands upon its resources. They will realise also that the income, which has just sufficed hitherto, must be largely augmented, in face of the expanded work which lies ready to the Society's hand in the New Year, in giving the Word of God a freer course among the nations.—Christian.

Life.

[This fragment was written by Mrs. Barbauld in extreme old age. The poet Rodgers regarded it as one of the finest things in English literature. Henry Crabbe Robinson says that he repeated the stanza to Wordsworth twice, and then heard him muttering to himself: "I am not in the habit of grudging people their good things, but I wish I had written those lines."]

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.

Life! We've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning;
Choose thine own time.
Say not Good-night, but in some brighter clime
Bid me Good-morning.



"Verily, verily, I say unto you, one of you shall betray me."
The Last Supper. (Leonardo da Vinci.)

Sisters' Department.

QUEENSLAND.

"She hath done what she could."

The fourth quarterly executive meeting was held in the chapel, Ann-st., on Feb. 6. Sister Nightingale presided. Sister M. Stabe conducted the devotional section. There was a good attendance of representatives from Albion and Zillmere.

Home Missions.—Sister Bignill gave a good report of work from several churches, viz., Toowoomba, Rosewood, Zillmere, and Bundamba. These churches have collected £5/10/5 as penny-per-week collections during last quarter.

Prayer Meetings.—Sister Bohls reported they held weekly prayer meetings in homes at Albion, and they were well attended.

Hospital Visitation.—Sister Robins gave a very touching report of her work in visiting the sick and reading the Scripture to them. She has recently been bereaved of a loved one. Sister Hall, from Albion, stated that a number of sisters had visited the Hospitals and taken gifts of fruit and flowers.

Dorcas.—Sister Banner reported there had been very little done since last meeting, but they have started work again.

Bible Schools.—Sister Suchting gave good reports from Albion, Ann-st., Annerley, and Hawthorne. Albion had five additions to the church from the Bible School last year, and three this year. Annerley have severed their connection with Ann-st., and are working on their own now; they have 28 pupils on the roll, and 4 teachers. Hawthorne Bible School is still growing; they have now 80 scholars on the roll, and 6 teachers.

Children's Missions.—On Feb. 1 a Junior Endeavor was started in Ann-st. There were 14 children present, and 4 helpers.

Treasurer's Report.—Sister Green, who had received the sum of £4/10/- for Home Missions, was directed to hand same over to the Home Mission Treasurer.

The Secretary was directed to write a letter to Sister Hoffman, who is seriously ill in the Hospital; also to Bro. Way, who is now in the field as Organising Secretary.

A great deal of business was done in connection with the forthcoming Conference, which will be held on April 9.

The Executive have called a meeting for March 6, to make final arrangements for the Annual Conference.—A. Haigh, Sec.

Victorian Bible School Union Conference.

The fourth annual Teachers' Conference was held in the Christian chapel, North Fitzroy, on Monday, January 26. J. C. F. Pittman (President) presided over the afternoon and evening sessions. The aggregate attendances numbered about 300. Doubtless this number would have been considerably increased had it not been for the fact of so many of our schools holding their usual picnic on A.N.A. Day. No doubt the incoming committee will, when arranging for future conferences, endeavor to hold same on a day that will not in any way interfere therewith, seeing that they are of such vital importance to all Bible School teachers.

The chairman referred to the satisfactory work that had been done during the past year. We should have a world-wide view of Bible School work, pointing as it does to remarkable achievements which have taken place in connection therewith. He extended a hearty welcome to teachers and friends who had come from the various suburbs to attend this gathering.

J. E. Allan (Doncaster) then followed with an excellent address on "Spiritual Culture." He considered this to be the main factor in successful teaching, for every teacher whose spirituality is developed in instructing the young not only benefits others, but strengthens himself. It is only those who draw nigh to the Great Teacher, and have an unswerving faith in their message, that

are able to direct their scholars to Jesus Christ. Children will judge us by the interest we manifest in their spiritual welfare, and they will also judge our Master by the lives we exhibit towards them. He referred also to the teacher's responsibility, preparation, delivery of message and consecration of life, urging us to go forward in our labors, realising that in order to influence our respective classes for Christ we must be spiritually minded.

At this stage Bro. Binney favored us with a solo, which was well received.

W. Beiler (Fitzroy) then followed with a splendid address. He spoke of the Bible School being to the scholar what the church is to the members, and seeing that the preachers are expected to give of their best to win souls for the Master, so we as teachers should do the same, having the same object in view. He referred to B.S. Evangelist, Decision Day, and Bible School Day.

This was followed by a solo by Mrs. Roy Thompson, which was much appreciated.

An adjournment was then made for tea.

Evening session commenced at 7.30, when our President alluded to the pleasure it afforded him of seeing so many present. Impressive addresses were given by H. Procter, on "The Problem of the Child," A. P. Wilson on "The Kindergarten Principle and its Relation to the Whole School," and S. G. Griffith on "That Boy." As Bro. Procter's address has appeared in the "Christian," we would urge all interested in this important subject to be sure to read it.

Sister Mrs. Roy Thompson then favored us with a solo.

A comprehensive vote of thanks was accorded to the speakers, soloists, organists, officers of the North Fitzroy church, chairman and secretary. The meeting was then closed with prayer and the Benediction.—J. Y. Potts, Hon. Sec., Feb. 24.

Correspondence.

COLOSSAL FOLLY.

The Coming Opportunity.

Perhaps the most tragic and gigantic wrong that the Australian people are guilty of in this present century is, that in view of the unanimous testimony of science, against the reiterated warning of the judges of our criminal courts, in opposition to the finding of medical congresses and political economists, in direct antagonism to all philanthropic reformers, and against the interests of the highest and best manhood, we, the people, persist in making it legal for men and women to make and dispose of goods which degrade manhood, sully virtue, debauch character, debase morality, blast homes, make criminals, ruin women, and cause more suffering to the weak and defenceless than all other evils put together; and it costs the State nine-tenths of the whole upkeep of police, prisons, asylums, destitute homes, and such like institutions, together with the largest part of old age pensions, whilst the people of the Commonwealth waste in purchase of it about eight times as much as they spend for bread, and for this they get no valid return, unless headaches, heartaches, bruises and shame can be called such.

Against this tragedy of life a few men have always worked, and in 1917 we are to reap some of the fruit of their labors in full Local Option, and a tremendous effort is to be made to make the production and sale of these goods illegal. Parliament has already clearly decided that a referendum is to be taken, and the people are to be given the opportunity of saying whether the evil trade is to be continued or abolished. But the people need to be informed of the facts and of the opportunity and aroused from their lethargy, and for that purpose a great forward policy is being inaugurated, and funds are urgently needed, and for this purpose we are making a special appeal for help towards carrying this great task to a successful issue.

Remember, Parliament has already enacted that in 1917 the people are to decide the issue. Will you help us to arouse them to their responsibility

and privilege? It may not be known that the Victorian Alliance, which is composed of representatives from each of the religious bodies, Women's Christian Temperance Union, and each of the Temperance organisations, has no constituency to which it may appeal other than the people interested, and to you we do appeal and assure you that we mean work, work to the finish against one of the greatest and deadliest of Australia's foes. The Victorian Alliance has within recent date been reorganised, and quite recently an organising committee has been formed, and we are engaging a capable and efficient organiser, and for this forward campaign we confidently appeal to you for funds. We, the people, have hitherto through our Parliamentary representatives made it legal to produce and sell alcoholic liquor. We must now make it hard to do so by voting "No License" in 1917. Contributions for this great work will be received and acknowledged by F. G. Dunn: S. G. Griffith, Evangelist, Christian chapel, Lygon-st., Carlton; A. B. Millar, 120 Gore-st., Fitzroy.

John Vale, Treasurer, Vic. Alliance.
C. Benson Barnett,
Hon. Sec., Organising Com., V.A.

The Comfort that Strengthens.

The word "comfort" is from a root that means to strengthen. In our modern use of the word we have almost dropped this thought of its original sense. But we would better recall it. To comfort is to strengthen. When we would give comfort to others we are not merely to let them know we are their friends and are sorry for them. We are not just to try in some way to alleviate their pain. It is not enough that we in some measure relieve their distress. We are to seek to have them grow strong, so that they can endure the trouble and rejoice in it.

This should be our aim in our ministry of comfort to others. We have not finished our work with them, therefore, until we have brought them some divine truth which will cast light on their sorrows, which will inspire them with hope and courage.

The comforter needs gentleness, for a harsh word would make the sorrow deeper. He needs patience, for grief yields slowly even to most faithful love. He needs tenderness like a mother's. God says to his afflicted ones, "As one whom his mother comforteth, so will I comfort thee." A father's comfort is different from a mother's, and if we would be like God we must learn from mothers how to comfort. He who would give comfort must have faith. He must believe in God, must know him, must be sure of God's love. Then he will know how to sustain with words him that is weary.—J. R. Miller.

Li Hung Chang.—The published memoirs of Li Hung Chang throw light upon many a Chinese problem. As will be remembered, in earlier life, the celebrated viceroy was strongly opposed to the missionaries; but it would seem that latterly his ideas underwent a remarkable change. Hence, in 1886, he wrote:—"I am more and more convinced that the Christian religion is not so much hated in itself, but that the animosity which is found to a greater or lesser extent throughout China against 'foreign devils' is because they are foreign." Indeed, Li went further than that, and declared that if he were in England or America, he would want to call himself a Christian!

The Family Altar

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

A STRANGE THING.

Yonder is a man at the head of an army of a hundred thousand men, and they obey him with a perfect obedience. He commands one to come, and he cometh, and another to go, and he goeth. But he has a son at home who obeys him not, just as he chooses, and he generally chooses not to obey.

How like this is it with our Father in heaven. He speaks, and it is done; he commands, and it stands fast. To the sun and moon and stars, he speaks, and they gladly obey him; the seas and lakes and rivers he commands, and they think not of rebellion; the raging winds and angry storms hear his voice, and there is a great calm. But to man, his son, he commands and entreats, but, alas! how often in vain. "O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen gathereth her children under her wings, but ye would not."

SUNDAY, MARCH 8.

Gems of Thought.—"I am found of them that sought me not" (Isaiah 65: 1).

God is always seeking you. There have been many cases like Saul, breathing out threats and slaughter against the disciples, who saw suddenly a light from heaven flashing upon him, and heard a Voice that pulled him up in the midst of his career. Ah! it would be an awful thing if no one found Christ except those who set out to seek for him. Like the dew on the grass, he often comes to hearts that are thinking not of him.—*Maclaren*.

Many, as it were, stumble on the kingdom when their thoughts have been far from it. They go out in the morning mere earthworms, absorbed by the traffic of a heedless life. Before night they are living in a new world. They go out in the evening with the purpose of spending the night in revelry or gross sin. The morning finds them on their knees in penitent shame. They repeat in modern life the experience of the woman at the well, of Zacchæus by the highway, of Saul of Tarsus, of the Philippian jailer.—*W. M. Clow*.

Seeking the lost, yes, kindly entreating
Wanderers on the mountain astray;
"Come unto me," his message repeating,
Words of the Master speaking to-day.
—*W. A. Ogden*.

Bible Reading.—Luke 15: 1-7: Seeking the lost.

MONDAY, MARCH 9.

Gems of Thought.—"I have lived in all good conscience before God until this day" (Acts 23: 1).

This, above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakespeare*.

To disobey conscience is to commit the last disloyalty. It is to learn to be untrue to yourselves. All sins may be condoned but that. If you are untrue to yourselves, you must reap terrible consequences. Conscience will make mistakes if you have been careless about educating it; but, mistake or no mistake, its commands are peremptory, and it must be obeyed.... Illuminate conscience, reinforce conscience, educate conscience as well as

you can, but recollect that in the last resort it is a peremptory judge, that it is better to obey it, mistaken even if it be in some degree, than to disobey it and run the risk of thereby passing over a judgment, the nearest representative for us of the judgment of God.

Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly as we wake or sleep, we grow and wax strong, or we grow and wax weak; and at last some crisis shows us what we have become.—*Canon Westcott*.

Bible Reading.—Rom. 12: Transformed by a renewed mind.

TUESDAY, MARCH 10.

Gems of Thought.—"He awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark 4: 39).

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

—*E. Hopper*.

When Jesus rises, the storm stops. The calm comes from the power of his presence. As a strong, quiet man steps in majestically among a crowd of noisy brawlers, and his very appearance makes them ashamed, and hushes their noise, so Jesus steps in among the elements, and they are still in a moment.—*Brooks*.

With God go over the sea—without him, not over the threshold.—*Russian Proverb*.

Bible Reading.—Mark 4: 35-41: Calming the winds and waves.

WEDNESDAY, MARCH 11.

Gems of Thought.—"Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5: 19).

It is far easier to preach from the pulpit to a crowd, or to speak to a class in the Sunday School than it is to speak a loving word to brother or sister, father or mother, son or daughter in the home. Yet it is in the home that Christ would have us begin work for him. That is what Andrew did when he brought Peter to the Lord.—*J. D. Jones*.

A great life insurance company in New York had all its agents throughout the country at a business conference in the home office, and while in attendance an agent from the West insured the barber, the elevator man, and the waiter in the restaurant, all of whom had been for years in the employ of the company in its great building. No one had ever thought of offering policies to these men at home.

Show the new life where the old was lived; it will cost, but it will count.—*Babcock*.

Bible Reading.—Mark 5: 1-19: Work in the home.

THURSDAY, MARCH 12.

Gems of Thought.—"Whatsoever things are pure" (Phil. 4: 8).

The crow may bathe his coal-black wings in mire,
And, with the filth, fly unperceived away;
But if the like the snow-white swan desire,
The stain upon her silver down will stay.
—*Shakespeare*.

The serene, silent beauty of a holy life is the most powerful influence in the world next to the might of the Spirit of God.—*Spurgeon*.

Only what we have wrought into our characters during life can we take away with us.—*Humboldt*.

Bible Reading.—Phil. 4: 4-8: Things to think on.

FRIDAY, MARCH 13.

Gems of Thought.—"Be ye followers of me as I am also of Christ" (1 Cor. 11: 1).

We can do more good by being good than in any other way.—*Rowland Hill*.

When we see men of worth we should think of becoming like them; when we see men of a contrary character, we should turn inward and examine ourselves.—*Confucius*.

I would be true, for there are those who trust in me;

I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the poor, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh and love and lift.

—*Anon.*

Bible Reading.—1 Tim. 4: 12-16: The power of example.

SATURDAY, MARCH 14.

Gems of Thought.—"God is our refuge and strength, a very present help in trouble" (Psalm 46: 1).

There is a plant called samphire, which grows only on cliffs near the sea. But, though it grows near the salt waves, yet it is never found on any part of the cliff which is not above the reach of the tide. On one occasion a party of shipwrecked sailors flung ashore were struggling up the face of precipitous rocks, afraid of the advancing tide overtaking them, when one of their number lighted upon a plant of samphire growing luxuriantly. Instantly he raised a shout of joy, assuring his companions that they were now in safety. The sea might come near this spot, and perhaps cast up its spray, but would never be found reaching it. Such is the position of a soul in Christ; and, united to him, one may be in full sight still of the world's threatening and angry waves, but he is perfectly safe and can not be overwhelmed.—*Mrs. M. Watts*.

If we would only give God our best, our brightest days, we would have no cause to tremble when the dark hours come on. A little girl who suffered greatly during thunder-storms was told by her mother to pray when she felt alarmed. One day, at the close of a fearful storm, she came to her mother with the information that praying during the danger brought her no relief. "Then," said her mother, "try praying when the sun shines, and see if that will take away the fear." The child did so, and when another storm was raging she said sweetly, "Praying while the sun shines is the best way, for I am not the least bit afraid now." What a lesson we who are older might learn from this incident! How often do we stay away from our Master until the storms of life drive us to him for shelter and protection.—*Mary C. Wiley*.

Bible Reading.—Matt. 14: 22-33: Our refuge in trouble.

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In the Realm of the Bible School

LESSONS BY THE WAY.

Sunday School Lesson for March 22,

Luke 13: 18-35.

A. R. Main, M.A.

The "lessons by the way" are so varied and numerous that it would be difficult to group them under another title, and so extensive that a detached treatment is impossible. We may notice the three parts into which our lesson naturally falls.

The growth of the kingdom.

The two parables of the mustard seed and the leaven are variously interpreted. Some believe an abnormal growth is indicated, but we see no good reason to reject the statement of the teaching of the parables which A. B. Bruce presents, and which is indeed the common view, viz., that the first "teaches that the kingdom is destined to increase in outward bulk as a visible society; the second, that it will manifest itself as a spiritual power exercising a progressive moral influence, and gradually transforming the character of the individual or the community by whom or which it has been received." Both parables "proclaim the important truth that the kingdom of heaven is destined to advance from a small beginning to a great end. But the two parables present this common truth under diverse aspects. The one predicts the *extensive*, the other the *intensive* growth of the kingdom."

In the first, it is the greatness of the subsequent growth when compared to the smallness of the seed which gives the point of comparison. Small as a grain of mustard seed, was a proverbial saying. We may doubt whether other properties of the mustard seed need be taken into account. We think of the growth of Christianity. "Insignificant in its beginnings," says Dummelow, "founded by a supposed criminal in an obscure province, directed by twelve Galileans of little wealth or education, the Christian movement rapidly expanded into a world-wide church, so powerful as a bond of union that the Roman Empire itself sought to strengthen itself by its alliance, so strong to succor the oppressed, that the poor and lowly took refuge under its protection, so majestic in its ordered stability that the rude barbarians who conquered Rome submitted to its sway." In the wonderful advance of foreign missions in modern times, we are permitted more than those of bygone days to see the fulfilment of our Lord's parable, the plant becoming a great herb.

In the second parable we have a different aspect of the kingdom's growth. This time we deal not with territorial advance, but with the inward working of the principles of the kingdom, the way in which Christianity exercises its transforming power on the hearts and lives of men. There is an unseen but effectual working.

The reader may be warned against extravagant and puerile spiritualisation of this parable. We need not ask whom the woman represents, nor what the spiritual meaning of three measures of meal is. A woman generally did the baking, and

three measures was a common amount to be used (cf. Gen. 18: 6). Plumptre says: "The descendants of the three sons of Noah, or the Jew, the Greek, the Barbarian, as representing the whole race of mankind, or body, soul and spirit, as the three parts of man's nature, which the new truth is to permeate and purify, are all in this sense equally legitimate applications." We should prefer to say that they are all equally fantastic and equally unwarranted.

Some, as G. Campbell Morgan, are so impressed with the fact that leaven is generally used in Scripture as an emblem of corruption, that they think that what this parable deals with is the spread of evil, the progress of a corrupting influence in the kingdom. Such a view is groundless. The Lord deals with a method; the thing which is used to illustrate that method might be good or bad; later, the Lord's coming is likened to the coming of a thief in the night (1 Thess. 5: 2). We think that the view objected to "is precluded by the simple consideration that it is the kingdom itself that is compared to leaven." Surely "the kingdom of heaven" is not "like unto" a corrupting influence. Once more, "leaven, as used by the housewife, is not an evil thing." We agree with A. B. Bruce in dismissing "the eccentric notion in question as unworthy of serious consideration." We are, I think, quite safe in treating the two stories as parables, not of despair, but of encouragement and hope.

The speculative inquirer.

We have no means of identifying the occasion when one said to Jesus, "Lord, are there few that be saved?" It has been conjectured that the teaching about the smallness of the beginnings of the kingdom which we have just considered may have suggested the question. We cannot say. Nor can we tell the spirit which prompted the query. He may have been a merely curious questioner with but little real interest in the kingdom of God who made the inquiry; or he may have been one impressed with the numbers who apparently forgot God. Christian folk at times have engaged in such speculations. Our Lord will doubtless say to such what in effect he said to this man: There are greater questions to consider, more vitally important things to settle. It will be perceived that Christ gives no direct reply to the man. Whether there are few or many, he should diligently strive to be among the company of the saved. It is a call from speculative inquiry to practical endeavor. It may be that to the man eternal life was a thing to be curiously discussed rather than to be zealously followed after. It is thoroughly characteristic of our Lord's teaching, that he should emphasise the practical side. If we strive and are faithful, come what will we are safe. "Where is heaven?" "What is hell"—a preacher will discourse on these themes; and some will be entertained who should determine actively to seek the one and avoid the other. "Is the world getting worse?"—the question is of less importance than is the necessity of each Christian's working to better the world. Put the practical, not the speculative, first.

Our Lord referred to the difficulty of salvation, and therefore by implication suggests the many who miss life (cf. Matt. 7: 13, 14). "Agonise," the Master says, "for many will seek to enter, and shall not be able." This verse is hard to many. Let it be clearly understood that there is no despair in it, no discouragement of the earnest inquirer for life and salvation. In the apostolic days no diligent seeker (so far as we know) was disappointed. Life is for all who will take it. But many people who neglect their opportunities in this life will, when life is over, and opportunity is past, wish to enter the life eternal which they ignored here. Again, see the difference between "agonise" and "seek." Christ does not say that one who "strives" will not enter. But it is true with reference to the "seeker" here that "He that seeketh findeth." If some seek and fail, it is because they do not seek aright, or because they seek too late.

The attempt to frighten Jesus.

The Pharisees reported that Herod Antipas had threatened to kill Jesus, and therefore they urged him to flee from the dominions of Antipas. Christ refused to go, saying, "Go and say to that fox, Behold I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected."

There has been very much difference of opinion with reference to the reported threat. Did Antipas utter such a threat? If so, did he commission the Pharisees to tell Christ of it? Or, was the whole statement a lie? Many believe that it was simply a ruse on the part of Jesus' enemies; they invented the statement, and hoped to scare Jesus from Galilee into Judæa. Such people say that it is obvious that if Antipas had really wanted to kill Jesus, he would not have told the Lord about it. True; but the threat may well have been reported without the will or knowledge of Herod. It seems to me that Jesus' reply to the Pharisees makes it clear that they did not invent the threat. "That fox" is clearly Antipas, and he must have made the threat. Had the Pharisees lied, we would have expected a rebuke of them for their cunning and deceit. A. Maclaren believes that the Lord's answer "shows that he regarded them as in a plot with that crafty, capricious kinglet." I believe Plummer's statement is better: "We need not suppose that the Pharisees were in a plot with Herod. They reported his words without consulting him. Although the tetrarch wished to see Christ work a miracle, yet he probably regarded him as a dangerous leader like the Baptist; and that he should openly threaten to put him to death, in order to induce him to leave his province, is probable enough. The wish to disturb Jesus in his work, and to create a panic among his followers, would make the Pharisees report this threat, even if they had no hope of driving him into the power of the hierarchy."

"That fox" is the only wholly contemptuous expression that is recorded of the Lord Jesus. It shows his knowledge of the cunning of Herod, his detestation of the character of the murderer of the faithful harbinger of the kingdom. Later, when Jesus appeared before Herod Antipas, and the latter was anticipating a choice entertainment for his curious court, we find that Christ remained silent. So Herod is doubly conspicuous—as the only one of whom we have a contemptuous remark, and as the only one to whom our Lord declined to speak.

In verse 32, we have two striking thoughts. First, there is the implication of a definite time during which Christ must work and might work with impunity. It reminds us of "the hour" of John's Gospel. No threats of Herod could shorten the ministry of Jesus or hasten his death. The second thing is the reference to the death as the perfection. We know from other Scriptures that it was such. Our Saviour, obedient to death, was made "perfect through suffering" (Heb. 2: 10).

FOREIGN MISSIONS

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

Recent Word from Miss Thompson.

One morning in company with Dr. Fleming, Ruckmani, and one of the newly-married women, we started early for one of our outstations. We worked in two of the villages on the way there, and had very attentive audiences. Had a very pressing invitation to wait and have a meal in one of them, but we had our lunch with us, and were anxious to get further on. We were also invited to eat in the next one, but did not have such a pressing invitation as in the first. Visited a third village, where there are a very poor class of people, and found almost all the women were out at work in the fields.

We reached the out-station toward evening, and found nearly all the members of the family suffering from ophthalmia, and feeling pretty miserable. We were glad to be able to give them a little comfort. The next day we visited a number of homes in the village, and Dr. Fleming saw a number of patients. The next morning before daylight we saw a pretty sight that we had read about, but had not seen before. The mission house is on the bank of a beautiful river, one of the sacred rivers of India. There were a number of tiny lights on the river, looking from the distance as if they were on the water. We remembered how the saintly Chandra Lila, in her long, weary search after salvation, had been told that these lights were put there by the gods, but she found out that a priest had put oil in tiny earthen vessels, and taken them out in a boat and put them on the river. This and other deceptions made her lose faith in the Hindu religion, and turn to Christ, whom she served so faithfully and zealously until she was called up higher. There are a number of temples on the banks of the river, and they look so beautiful in the distance, but it always makes us sad to think of the use they are put to.

We left early, and stayed for a while in two small villages on our return journey. In the first one some people were sitting around a burning log, and we were cool enough to enjoy sitting near it on a bed they brought for us. The women in the next village were about ready to start out to the fields, so we only stayed a short time with them, and started for home dirty and tired, but glad to have been able once more to reach some of those farther away from us. There was nothing of special importance on our next trip. On the third one we met some that we had not seen for about a year, and had a very warm welcome and good audiences.

The friends of a patient whom Dr. Fleming had treated at the hospital were very loath to have us go. The woman herself was so grateful to Dr. Fleming for the help she had given her. We met

a woman there who said I had taught her to read eighteen years ago. She had moved from here, and with her husband had gone to Mecca. Quite a number of Mohammedans have gone to Mecca from here on pilgrimages, and not a few have died there, or on their return from the privations they have endured. This woman's husband had died, and she is now living with her son. I met her at a relative's house, and she was very pleased to see me again, and glad to hear us read from the Bible again.—Yours in the Master's service,—Mary Thompson.



Paul and Balumbe.

These are two children of one of the deacons of the church at Bolenge, on the Congo River. The phenomenal growth of the work of our American brethren on the Congo that characterised its earlier stages has been maintained. The Foreign Christian Missionary Society reports that the past year has been the best that the mission has known, the number of baptisms to the end of April being over 1300.

News and Notes.

The new motor-launch "Sunbeam" will be sent on from Sydney for service in the New Hebrides about April 1. A "dedication service" is fixed for Saturday, March 21. Particulars will be given later.

Brisbane missionary workers have formed a Mission Study Council, on which Bro. L. Gole represents the Churches of Christ. Mission study circles will be formed later on. Bro. Gole writes hopefully concerning this movement.

Expressions of the sympathy of our Foreign Missionary Committees have been conveyed to the Presbyterian F.M. Boards in their recent severe loss in the destruction of Ambrim Hospital, New

Hebrides. Our island workers and the natives on their stations received much kindness at the hands of the Presbyterian missionaries, in the institution just destroyed.

Bro. F. M. Rains recently completed his twentieth year of service with the Foreign Christian Missionary Society, of America. Congratulations from Australia!

Miss F. M. Cameron, one of our South Australian missionary candidates, finishes her course of training in July next. Miss Cameron is expected to be at the forthcoming Victorian Conference.

The services of Bro. Jame, Chinese evangelist, are being granted to the mission in Perth for a few months in the near future. Bro. Jame has the confidence and love of his co-laborers in Melbourne, and is doing a splendid work.

Arrangements are being made by Bro. Strutton, with the approval of the Federal Committee, for the support of ten or twelve female orphans in the home of Miss Soonderbai Powar, of Poona, India, at a cost of £50 per year. These girls will be under the complete control of Bro. and Sister Strutton. The hands of our Baramati missionaries are so full in connection with their evangelistic, educational, and industrial work, and in caring for the male orphans under their care, that an orphanage for girls at Baramati is not yet practicable. Bible Schools, Bible Classes, and Young People's Societies desiring to support a native child, cannot do better than undertake the maintenance of one of these girls. £5 per year will pay all expenses. The girls will all be photographed by Bro. Strutton, and individuals or Societies providing their support will be supplied with a photograph.

How Sectism Looks in Japan.

The following paragraph from a Japanese Christian paper is of deep significance to those who take a practical interest in the urgent question of church unity. It would seem to emphasise the fact that such differences as exist in the home field are one of the greatest barriers to the progress of God's kingdom where the field is new:—"In many small towns of Japan, a very deplorable phenomenon makes its appearance to the keen-eyed observer. Two or three small churches belonging to different denominations are equipped with faithful workers, who are often anxious to preach their own sectarian belief. The result is that many young people are going astray without comfort."

Lord Selborne, late High Commissioner for South Africa, has spoken of the critic of missions in very severe terms. Referring to his impressions of mission work received through official experience, he said—"A man who has had those opportunities has had chances of hearing a great deal about mission work in many parts of the world, and from all kinds of witnesses, willing and unwilling, friendly and hostile, prejudiced and impartial, civilians of all types and professions, and I have no difficulty in telling you the impression those eight years have left on my mind, and that is a profound contempt, which I have no desire to disguise, for those who sneer at missions."



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

Tasmania.

HOBART.—The half-yearly business meeting of the church was held on Feb. 18. The treasurer's report disclosed a sound financial position. Steady work has been done in the various departments, and the members have loyally supported the church, throughout the always rather critical time of being without an evangelist. With the advent of Bro. McCallum we are confident that the church has a bright prospect before it. Owing to pressure of other duties our secretary, J. Adams, has sent in his resignation, which was accepted with sincere regret. A. E. Gourlay was elected to fill the vacancy.—A. E. Gourlay.

KELLEWIE.—We are sorry to report the loss of our chapel, which was burnt down by bush fires, which have been raging during the last week. Several of the brethren have suffered losses through the fires. One brother lost his home and all belongings. Others lost hay stacks and barns, and miles of fencing. But we are thankful to our heavenly Father no lives were lost. We hold our meetings for worship at Bro. Len Munday's house, and have made arrangements to hold gospel meetings in the public school.—A.S.C., Feb. 24.

LAUNCESTON.—On Feb. 21 we had the pleasure of a visit from Bro. Procter, of Victoria. He preached morning and evening to large congregations. Several visitors were present at the evening service. On Monday night the Endeavor Society met, when quite a large number were present. Sister Lewis and Sister Taylor conducted the meeting. On Wednesday night the prayer and praise meeting was conducted by Bro. Warmbrunn, after which a business meeting was held, which passed off successfully. Bro. Swain is on a holiday trip to Melbourne.—A. W. Heron, Feb. 28.

West Australia.

PERTH.—Our visitors for the month have been Bro. and Sister Stone, Boulder; J. Maloney, Kalgoerlie; J. Ibbotson and E. Charman, Harvey. We have commenced at our prayer meetings a series of studies upon the Book of Job, and there has been a splendid increase in the attendances. We had large gatherings all day on Feb. 22. D. M. Wilson presided at the morning meeting, and Bro. Blakemore spoke upon the subject, "Christian Forces, Positive and Negative." There were present 219 at the Bible School in the afternoon. At night Bro. Blakemore addressed an interested audience, taking for his subject, "God's Plan for Man's Redemption."—W.A., Feb. 24.

COLLIE.—The Sunday School had a very pleasant outing on Jan. 27 some two miles from Collie, and on Feb. 1 the Children's Day exercises were rendered, and a repetition was given on Feb. 18. The scholars were greatly interested, and an enjoyable evening was spent. 27/- was forwarded to the F.M. Treasurer, L. J. Moignard, Feb. 22.

FREMANTLE.—On Feb. 22 Jas. Leach presided, and gave a sympathetic talk on "The Unspeakable Gift." We were pleased to welcome a number of members from sister churches. Bro. Cole gave a good address. Bro. Briddick addressed the church meeting in Claremont. He also had a good meeting. Our gospel meetings are on the increase. The Junior C.E. Society now have a membership of 69. The church has done well this year for both Home and Foreign Missions. Foreign Missions, £25/4/-; Home Mission Special Offering, £23/6/-.—E. G. Warren, Feb. 24.

NORTHAM.—Meetings continue to grow. Interest good. Splendid meetings on Sunday, Feb. 22. Bro. Eaton presided in the morning, and Bro. Mannering gave a very helpful address. In the evening we had a splendid gathering, a fine lot of men being present. Bro. Eaton took for his subject, "Follow Me." Three made the good confession—a well known business man, and two young women. During the month of February we have had nine confessions.—A.T.E., Feb. 24.

New Zealand.

WANGANUI.—We have to chronicle the marvellous escape from death of one of our members, Bro. Higgins. He was employed on one of the many steamers plying to this port, "The Moa." Loaded with benzene, kerosene, and other spirits, they had reached the roadstead when a violent explosion occurred. The ship was at once afire from stem to stern, and all on board had to jump overboard. Fortunately another boat was near at hand, and all were rescued save one who was killed by the explosion. The boat burned for 12 hours, and finally sank. We thank God for the preservation of our brother. We regret to state that W. E. Voyce has lately suffered the loss of his mother, who passed away at Christchurch recently. Only in November last Bro. Voyce's brother passed away. We pray God will comfort all the relatives in this their double affliction.—H. Siddall, Feb. 16.

NELSON.—Good meetings again last Lord's day. W. Bell presided at the meeting for worship. P. Bolton addressed the church. In the evening Bro. Mathieson delivered a splendid sermon on "Thomas and his Doubts." One young lady decided for Christ. 140 present at Bible School. At last week's prayer meeting over 50 were present.—H.E.A., Feb. 18.

CHRISTCHURCH.—On Feb. 8 Bro. Gebbie preached to a full house, when a large number of Orangemen were present at a special service. Last Sunday he delivered a chart sermon on "The New Testament Way," to another large audience. The choir is doing good work, and is a very great help in the meetings. On the 12th the Band of Hope opened their year's session with a good meeting.—P.S.N., Feb. 21.

Queensland.

ANNERLEY.—On Feb. 15, Bro. Burrows exhorted in the morning, and S. Trudgian presented the gospel to a splendid gathering at night. Yesterday's meetings were somewhat smaller, owing to weather conditions. S. Trudgian gave the exhortation at the morning meeting, and Bro. Olsen proclaimed the message at the gospel meeting. Bro. Burrows and Trudgian each gave a short and interesting talk to the school at the conclusion of class lessons on last two Lord's days respectively. We were pleased to have Sister Lennox back with us yesterday, after a brief visit to Sydney.—A.R., Feb. 23.

BRISBANE.—During the week W. H. Nightingale conducted a series of revival services, which helped to give us a spiritual uplift. The attendance campaign has created a deeper interest in spiritual things, and yesterday, although wet, the "every member present" effort met with satisfactory results. The address given to men only in the afternoon was well received. At the gospel service we noticed several new faces. Arrangements are now complete for another suburban extension. W. H. Nightingale will conduct the opening services at Hawthorne on March 1. Af-

terwards Bro. Trudgian will permanently take up the work.—H.C.S., Feb. 23.

WOOROOLIN.—Good meetings have put considerable heart into the members of the church. On Feb. 15, we had the pleasure of a visit from Bro. Thompson, who exhorted in the morning and gave us a grand uplift from Psalm 1. Bro. Hayes' addresses are very much appreciated. A crowded house each Lord's day evening. We are arranging for an evening with the children for the purpose of advancing the interests of the Bible School.—J. H. Adermann, Feb. 22.

South Australia.

PORT NEILL.—Good meeting last Lord's day evening. Roy Raymond preached his farewell address. We regret his departure, as there is a good interest manifest, and we are the only church holding meetings here now. We intend to observe the Lord's Supper and hold the gospel flag up. A. J. Fischer will help us as often as he can. Seasons are so poor, or we should have another to help us.—Thos. Burt, Feb. 24.

HINDMARSH.—The Foreign Missionary Auxiliary held its quarterly meeting on Feb. 26. The president, H. D. Smith, was in the chair. A goodly number gathered to hear an address from Miss Trudinger, of the China Inland Mission. We have had many returned missionaries on similar occasions, but have never heard a more lucid and interesting missionary address. Miss Trudinger comes of a devoted missionary family, five of whom are in active service in the foreign field, including one M.D., who is now laboring in the Soudan. Dr. Trudinger, her brother, received his education at the Adelaide University, and one year's medical experience as house surgeon at the Adelaide Hospital. The meeting appreciated two solos rendered by Miss Weeks. The report as usual was of an interesting character. £10/5/- would be forwarded next day to the Federal Committee towards Bro. and Sister Strutton's salary.—A.G., Feb. 27.

MOONTA.—Good meetings all day. In the morning Bro. Cuttriss presided and exhorted. A good number of members and friends present. Bible School, good attendance, and two new teachers for the kindergarten. Gospel service, a large attendance, and Bro. Cuttriss gave us a forcible and impressive address on "The Divine Appointment." Two young ladies from the Girls' Club made the good confession.—B. Marsh, March 1.

NORWOOD.—To-day we held our harvest thanksgiving services. We had a splendid display of fruit, vegetables, groceries, etc. The attendance at both services was excellent. Bro. Dickson took both services, and his addresses, which were eloquent and appropriate, were much enjoyed. The choir rendered anthems at both services in good style. Bro. Robert Redman, of Perth, W.A., was with us all day. This morning one young man was received into fellowship, and as a crowning conclusion to a most successful day one young man and one young woman confessed Christ. A retiring collection in aid of the poor realised £2 7/-; this amount, together with the groceries, etc., will be distributed during this week to the poor of the district.—S.P.W., March 1.

YORK.—The annual C.E. missionary social was held on Wednesday last, when we had a visit from Miss Henry, who has served 22 years in China. Her address was greatly appreciated, and an offering of £2/5/- was made for the benefit of the China Inland Mission. To-day we held our harvest thanksgiving services. The chapel was tastefully laid out with fruit, vegetables, etc. F. B. Kentish presided this morning, and E. J. Paternoster exhorted. Our Home Mission offering was taken up, £13 being realised. E. J. Paternoster preached to-night to a good attendance. On Tuesday last a party of about 30 paid a surprise visit to Bro. Paternoster, who has now come to live in our midst, and a pleasant evening was spent.—W.G.J., March 1.

UNLEY.—Five were baptised on Wednesday evening, and received into membership this morning. Bro. R. Enniss spent to-day at Unley. In the morning he gave a forcible address on the

claims and advantages of the College of the Bible at Glen Iris, and in the afternoon told the inspiring story of the Bolenge Mission. He also assisted in the evening service, when Mr. Huntsman spoke on "A Good Soldier of Jesus Christ"; one of our Sunday School boys made the good confession. Arrangements are being made to have a week of special services prior to and including Easter Sunday.—P.S.M., March 1.

NARACOOORTE.—Last Lord's day evening the Bible School gave us a treat in the Children's Day exercises. Through the efforts of Bro. Warhurst it was a success, and listened to by a good gathering. Bro. Warhurst goes to Kaniva this week to take part in their conference.—H. Hawkes, March 2.

BORDERTOWN.—On Feb. 19 Bro. David Wallace, of Mundalla, died at the ripe age of 69 years. He was highly esteemed by the church here, and at a church meeting very tender sympathy was expressed for the home from which he was taken. The erection of the chapel at Mundalla was commenced during the past week. The work here among the three churches is being well done, and though there are no conversions to report, we are able to be glad in the work.—E.P.V.

GROTE-ST.—Since last report three have been received in. Miss Henry, of the China Inland Mission, gave an address at the Chinese Class social last Tuesday week. A very pleasant time was spent. The Home Mission offering is a record one for the church, the total being £101 12/-. This morning W. M. Green presided, and Bro. Thomas exhorted. This evening Bro. Thomas preached to a fair congregation. Miss Minnie Leedham rendered a solo.—T.M.G., March 1.

COTTONVILLE.—Two members were received to-day by letter of transfer, Bro. and Sister Halliday, from the church at Stirling. Good attendance at both meetings.—J. McNicol.

MAYLANDS.—The church apportionment for Home Missions has been reached. On the 19th ult. the Girls' Mission Band held their first annual social, which was very successful. A. W. Du Rieu has been elected to the diaconate to fill the vacancy caused by the resignation of E. N. Jaggers. The Bible School has been in existence five years, and during that time remarkable strides have been made. It started with 14 scholars. Now the range of influence extends to 300 persons, including 27 in the home department and 25 on the cradle roll. The attendance last month averaged 218. The church business meeting on Wednesday last revealed good progress during the past half year, when 27 have been added to the roll. The same evening a present of a silver-mounted baton was made by the choir to their conductor, Mr. Fred. Sando. On Sunday and Thursday next, the church will celebrate its fourth anniversary. Splendid gatherings yesterday. A full house last night. Speakers: E. J. Colliver and H. R. Taylor.—H.R.T., March 2.

QUEENSTOWN.—A farewell social was tendered to Bro. and Sister Flitcroft, who will leave shortly for a trip to England. Bro. Flitcroft was presented with a travelling trunk, and Sister Flitcroft a woollen rug by the chairman on behalf of the church. A useful present was given to Bro. Flitcroft by the scholars of his class. A large attendance of members around the Lord's table to-day. We were glad to see Sister Adams back with us, who has been laid aside in sickness. Bro. Flitcroft presided for the last time before he goes on his trip. Bro. Jeffries gave a splendid and profitable address on Matt. 20. In the afternoon a united men's meeting was held in the Port Congregational Church, when the various men's Bible Classes from around the district assembled, and Mr. Brooker addressed on the subject, "Playing with the Devil." Evening, chapel packed. Bro. Brooker preached on "The New Testament," which was splendid.—H. Watkins, March 1.

New South Wales.

JUNEE.—Fair meetings on Lord's day, Feb. 22. Had Sister Mrs. Faith, an isolated member, with us all day. Bro. Woolnough spoke at both meetings; he is working hard, and increasing in

terest is manifest both inside and outside the church. We are busily engaged at present, fencing block of ground purchased last November. Last Lord's day Bro. Woolnough specially requested prayers of church that a way be speedily opened for the erection of chapel. We would like to have the prayers of other churches in this matter also, as we are anxious to get into a home of our own.—W.L.C., Feb. 24.

INVERELL.—At our mid-week meeting on Feb. 19, a young woman was baptised. On the 21st a picnic was held at Fern Hill, among the Sunday School teachers and parents, and a very enjoyable time was spent. On Sunday morning last Bro. Cook exhorted the church. Bro. Waters conducted a gospel service at Spencer's Gully the same day, and at night conducted the gospel service here. It has been decided to build the hall at Fern Hill, and brethren and friends have decided to go out on March 7 and build it in a day.—W.B., Feb. 23.

LISMORE.—Meetings were good on Feb. 15. Visitors, Sisters Stewart (Tyalgum); Neilon (Brisbane, Q.). Bro. Stratford took services at Bungawalbyn. Bren. Woods and T. Delzoppo conducted the meeting at Dunoon. Bro. Stevens spoke morning and evening at the Tabernacle. At night one man confessed Jesus. At Tyalgum and Bangalow, where the two district evangelists are stationed, things are bright, and good work is being done.—S.S., Feb. 16.

BANGALOW.—The drought has broken at last, and although the rain interferes with our meetings somewhat, the future prospects are far brighter. On Lord's day, Feb. 22, we had the pleasure of fellowship with W. H. Morton, of Tyalgum, who exhorted the church and preached the gospel in the evening, a good audience being present.

MEREWETHER.—Meetings much about the same. Bro. Curry exhorted from Eph. 3: 18, giving us some fine thoughts. Bro. Freetwell excelled himself on Ps. 27: 4, coupled with Philippians 3: 13. Notwithstanding the closeness of the evening, we had a real treat from the platform.—J. Fraser, Feb. 23.

BROKEN HILL (Railwaytown).—Splendid meetings since last report. Auxiliaries doing very good work. Sisters' Prayer Meeting, held fortnightly, is growing in interest and attendance. Several of our members are away on holidays, including Sister Trenary, our organist; Bro. Clark, Bible School superintendent; Deacon Parr, and others. During the past month we have sent £5 (our apportionment) to Home Mission Committee, and £25 off our building fund loan. E. J. Tuck, H. E. Tuck, and H. Skewes, of Wolfram-st., have been helping us by speaking at various services. Altogether the spiritual life of the cause here is good.—C. H. Hunt, March 1.

LIDCOMBE.—Last Lord's day morning we received into fellowship Bro. Bertie Gray, immersed the previous Wednesday. Last Wednesday night Bro. and Sister W. Saxby, from Taree, were baptised. These two, with Bro. Les. Saxby, by letter from City Temple, and Bro. and Sister Eldridge and two daughters, by letter from Petersham—seven in all, were received into church fellowship this morning. Bro. J. Saxby, who addressed the church suitably to the occasion, on behalf of the church gave to these persons named the right hand of Christian fellowship. Bro. Arrowsmith conducted gospel service last Lord's day evening, and also to-night delivered the gospel message. Our evangelist, Bro. Williams, is seriously ill. The Bible School attendance is still increasing. Petersham choir has arranged to give us a concert for the benefit of the school funds on Saturday, 7th inst.—M. Andrews, March 1.

ERSKINEVILLE.—Lord's day, March 1, Bible School teachers' prayer meeting, several taking part; also band of hope committee meeting, when important matters of business were attended to. Average school attendance is being maintained, also Bible School collection increasing. Our last year's collection and receipts were a record for our school—£53. Our school will greatly miss the valued services of Bro. Clydesdale. At the gospel meeting at night we had a very large gathering. Bro. Clydesdale gave a stirring address,

and the choir rendered several splendid items.—W. Budgen, March 1.

ENMORE.—Fine meeting this morning. C. T. Forscutt presided, and Bro. Illingworth delivered the address. Two sisters were received into fellowship, one from the "Brethren" and one by faith and baptism. It was with sorrow we heard the news of the sudden death of one of our aged members, G. Hopkins. He expired on the street on Saturday, whilst engaged in his daily duties, aged 78 years. We had a number of visitors, including G. Brown, from Norwood, S.A., and Sisters Mrs. and Miss Manning, from S.A. A very large congregation at night. Bro. Illingworth continued his series of addresses on the "Life of Jesus," speaking on the topic, "The Boy in the Temple." The choir sang some beautiful anthems. Two confessed their faith in the Saviour, one of whom and another married woman were afterwards immersed. Next Sunday is our annual Bible School prize distribution. This year we propose to give them out in the afternoon. E. J. Hilder was present once again, his business trip to Brisbane being completed.

SYDNEY.—Last Lord's day Bro. Bagley gave farewell addresses to appreciative audiences. He has been with us just two years, doing good work specially with the young people. Bro. Harward has taken up the work, preaching at both services to-day. The morning address to Christians was most uplifting, and a fine gospel address was delivered at night. The Sisters' Sewing Class, who kindly offered to replace the old carpets and curtains of the church with new ones, have succeeded in raising nearly all the money necessary to procure same, and we are to have them down this week. Bren. Logan and Morris have undertaken the work of having the church cleaned down inside. Last Saturday afternoon and evening Bro. and Sister J. Stimson entertained the church officers, their wives, and Bro. Bagley at their new home on the Harbor, an enjoyable time being spent together.—J.C., March 1.

MOSMAN.—H. G. Payne, from Hornsby, gave an instructive and helpful address on "Confession" at the morning meeting, and Alan Price proclaimed the gospel at the evening service. Since the beginning of the year the duplex envelope system has been in force, and the services of all collectors have been dispensed with. The result so far has amply justified the change.—S.G., March 1.

MEREWETHER.—On Lord's day we had Bro. and Sister Coleman with us. He gave us a splendid exhortation. He again preached a very effective sermon at night on "Follow Me." Pleased the Lord's day School is increasing. Open-air attendance improving.—J. Fraser, March 2.

HAMILTON.—On last Lord's day morning A. W. Jinks spoke on "Access to God." Amongst those present was Sister Miss Skerrmann, from Queensland.

BELMORE.—Meetings yesterday were well attended. 80 per cent. of the membership broke bread. Bro. Forbes had a helpful message. A pleasing feature of the worship meetings is the number of children who are regular in attendance. At the gospel service conducted by Bro. Forbes the building was nearly filled with an interested congregation.—John Rodger, March 2.

AUBURN.—During the past seven months seven have been received by faith and baptism, and some few by letter. We have had the pleasure of a visit from Frank Morton, who gave us his farewell word at Auburn and North Auburn before leaving for Glen Iris. We have had our annual business meeting. Secretary and treasurer were re-elected, and most of the officers. Bro. Laney was elected superintendent of the Bible School; W. Smith, choir conductor. G. Stimson offered to help in the Bible School at N. Auburn, which was much needed. He was appointed supt. temporarily. G. Gray has been holding the fort at North Auburn with much acceptance for many months past. Our Sunday School anniversary last Sunday was a success. Bro. Collins spoke in the morning and Bro. Gale in the afternoon. The children's singing was under the

Continued on page 158.

Obituary.

MITCHELL.—The church at Newmarket, Vic., recently sustained a severe loss in the death of Mrs. C. W. Mitchell, wife of Bro. Mitchell, of the Fitzroy Tabernacle, which occurred unexpectedly on Monday, Feb. 16. Mrs. Mitchell was one of the second generation of Victorian disciples, her father being the late William McGregor, one of the best-known of the pioneers of this State. Two brothers—Messrs. James McGregor, of Fitzroy, and Andrew McGregor, of Fairfield—and two sisters—Mrs. Huntsman and Mrs. Illingworth, of Swanston-st., survive her. A husband and a family of ten children mourn the loss of a devoted wife and mother. The church at Finsbury-st. will miss our sister very sorely. Of a cheerful and peaceful disposition, she indeed adorned the doctrine of God her Saviour in all things. Being dead, she yet speaketh. Her remains were laid to rest on Feb. 17 in the Melbourne General Cemetery in the presence of many sorrowing friends, the preachers of the Swanston-st., Fitzroy, and Newmarket churches conducting the services at the house and the graveside. The Newmarket church joins with a host of other friends in Christian sympathy with the sorrowing family.—J. I. Mudford, Newmarket, Vic.

CARTER.—The church in Brighton, Vic., sustained a severe loss in the departure of our aged Sister Mrs. Carter, who passed away at the ripe age of 88 years. She was one of its charter members, and was ever to the fore by constant attendance, and labors willingly rendered, in advancing the church's well-being. She was a liberal giver, and full of missionary zeal, and was a worker right up to the last. Before her last sickness of a few weeks, she was busy making some fancy work on behalf of the benighted people in "the regions beyond." It was also her constant delight to minister to the poor and the distressed, and many outside of the church have reason to thank God for her loving ministry. She was among the first five who put on Christ by confession and baptism under the ministry of Bro. H. S. Earl, in 1864. Ever since that day she continued a steadfast disciple of her risen Lord. Hers was a life that was lived upon God's promises. She said to the writer a few days before she died, "Jesus has never failed me yet." Hers was a life in which shone out gratitude and patience, unselfishness and candor. When some friend called her attention to the words, "Rest in the Lord, and wait patiently for him," she responded, "Yes, that is just what I am doing, 'waiting for him.'" The summons came on the last Lord's day morning of the old year, December 28, 1913. God's finger touched her and she slept. She was ready to enter with joy the nobler, fuller and better life beyond, to celebrate her jubilee in heaven, "where congregations ne'er break up, and sabbaths never end."

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loved thee best—
Good-night!

—Geo. Manifold, Brighton, Vic.

WILLIAMSON.—Mrs. Mary Williamson, aged 86, departed this life on Tuesday, December 30, after a brief illness. For a few months she appeared to be failing somewhat in health, yet the sudden collapse, resulting in death after five days' illness, was unexpected. Our sister was born at Milbeck, near Keswick, in Cumberland, England. Her active and consistent life in the service of the Master bore testimony to the reality of her belief. To this I am able to certify, having reckoned her among my personal friends for about 46 years, first as a member of the Baptist Church, of which the writer was pastor at that time, and since the Church of Christ was established in Newstead about 31 years ago, by our late Bro. S. Cheek, when she and her husband (who predeceased her 23 years) embraced the principles of the reformation or return to primitive Christianity. Our sister was a great student of the Bible, and loved to be at the Bible table. By her departure she has gained, but the family and church suffer loss. Our

sympathy and prayers will go out for them. At the Newstead Cemetery on Jan. 1 Bro. Marrows, of Castlemaine, committed her remains to the tomb to await the resurrection morn.—W. W. Davey.

The Bible in the School.—Mr. James Bryce, on whom the King has just conferred a viscountcy, speaking at London University recently, delivered himself in strong terms on the importance of the Bible being retained in the schools of the nation. He said:—"It is with great regret that one sees in these days that the knowledge of the Bible seems to be declining in all classes of the community. I was struck with the same thing in the United States. Looking at it from only the educational side, a loss of knowledge of the Bible and of all that the Bible means, would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible." This is a judgment which should command ready assent, "if only from the educational side." When, however, the higher object and purpose of the Book is borne in mind, it must be confessed that the public loss would be correspondingly more serious, both morally and spiritually. How many of those who talk of the exclusion of the Bible from the schools have really thought out the subject?

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From Churches, towards Preachers: Rookwood, to Jan. 22, £8.

From Churches, per Collectors: Tarce, £2/10/4; Inverell, £1; Canley Vale, £6/8/2; Enmore, £2 2/9; Sydney, £3/18/9.

Individual Contributions: J. F. Ashwood, Sydney, £30; Hornsby Family, £10; R. T. Wilson, Yerranderie, 3/6.

Conference Contributions: St. Peters, 10/-; Enmore, £1.

Other Receipts: Annual Offering (separate list), £246/18/11; Advance A/c, £2; Mosman ads., 10/-; Wingham, Tent Mission Freight, £3/9/-; Sundries, £3.

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VICTORIAN MISSION FUND.

Churches, towards Support of Preachers: Drummond, £7/17/9; Warrnambool, £4/6/9; Sth. Melbourne, £7/11/8; Brim, £7/7/10; Horsham, £5/17/-; Shepparton, £6/18/8; Colac, £13; Echuca, £2/5/-; Dunolly, 12/6; Stawell, £4/13/6; Bet Bet, £9/6/8.

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Individual Contributions: Bro. and Sister W. H. Clay (balance of Conference Promise), £2; Mrs. Walker, Preston (Women's Rally Promise), £3/3/-; Mrs. M. Benson, Silvan (Women's Rally Promise), £1.

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Miscellaneous: Warrnambool, hire of tent, £7 10/-; T. E. Rofe, Hornsby, N.S.W., towards damages to tent, £1/1/-; Colac (for services of singing evangelist at mission), £8.

Total, £104/17/5.

N.B.—It is expected that full acknowledgment of the annual offering will be made in next week's issue. The few churches that have not yet reported the offering (or sent it in) will oblige by doing so without further delay.

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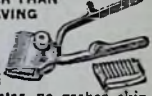
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From the Field—Continued.

leadership of W. Smith, with E. Graham as organist. Evening service, conducted by the writer, was fairly attended. The singing again by the children brought a happy and profitable day to a close. This evening the prizes will be distributed to the children.—G.H.B., March 2.

PADDINGTON.—We had the pleasure of receiving this morning Bro. Clarke (whose children have attended the Bible School for some time) into the fellowship of the church. During the past week he was baptised. G. H. Browne, of Auburn, addressed the church on "Experimental Religion." This evening F. Collins held a short children's service, addressing them on "Five Smooth Stones," after which he preached on "Believing unto Righteousness." We were pleased to see at the services our Sisters Mitchell (2), who have returned from a visit to New Zealand.—W.R.R., March 1.

Victoria.

ABBOTSFORD.—J. Coward has held the fort during the past month, during which time one young woman made the good confession, and was obedient in baptism, and received into membership last Sunday. C. Young and J. Coward began their labors here to-day. They start with a church whose departments are in a very healthy condition, and every one working in Christian love and harmony, and a church which is practically free from debt. We have had an average attendance of 50 on Lord's day mornings. The Bible School has an average attendance of about 120, and the evening's service about 100. We have started the J.C.E. on Sunday mornings at 10 o'clock, under the leadership of J. Coward and Sister L. Gagg. We have also started the 6.30 prayer meeting and song service before the gospel service. To-day's meetings have been very bright and helpful and spiritual to us all, and the best we have experienced for some time. At the close of Bro. Young's address this evening one of our Bible School scholars made the good confession. We also intend starting a choir. In every thing and every way things point to an increase in spirituality as well as members.—C.H.J., Feb. 22.

WARRNAMBOOL.—The church here has been greatly encouraged and strengthened by the mission conducted by Bren. Hagger and Clay. Never before in the history of the Warrnambool church have such large crowds gathered to listen to the simple gospel, which was proclaimed with great power by Bro. Hagger. The singing of Bro. and Sister Clay was much enjoyed, also that of Miss Jones, who rendered great assistance as organist and soloist. Bro. Clay formed a male choir, which will be a great help in the meetings. On Tuesday, Feb. 17, a party of 40 journeyed to Port Fairy to hold a meeting, which was a great success. We held a social evening on the 24th for the purpose of making the new members acquainted with the old ones. The prospects for the future of the church are very bright, as we have a good man in Bro. Jones, who with his wife is continuing the good work.—R. F. Pettard.

SOUTH YARRA.—On Feb. 10 and 11 we held our first church congress, which proved a decided success. Tuesday evening was devoted chiefly to business. Reports were read from all departments of church work, and discussion followed. Wednesday evening, meeting of a devotional nature. Bro. Wright occupied the chair. Bren. Knott and Ludbrook addressed the gathering. On Lord's day, Feb. 15, C. Young presided. Frank Lewis was received by transfer from Sydney. Jas. Abercrombie exhorted. In the evening C. Young preached his farewell address. On the 18th the church tendered a farewell social to Bro. Young and a welcome to A. R. Main. M. McLellan, Conference President, presided, and a varied programme was arranged. Sister Roy Thompson contributed several items, which were much appreciated. Misses McKay, Colyeer, Lewis, Gow (2) and the church choir rendered vocal items, and Miss Alma Cook rendered the elocutionary items. J. T. Eaton presented Bro. Young with a number of valuable and useful hooks, also a brief bag, as a mark of appreciation and memento

of his labors at South Yarra. Sister Mrs. Tucker, on behalf of the sisters, thanked Bro. Young for his interest in the Dorcas Class, and sisters' work generally, and also welcomed Bro. Main on behalf of the sisters. E. Sherar presented Bro. Young with a Bible dictionary on behalf of the Y.P.S. Bro. Eaton also welcomed Bro. Main on behalf of the church. Bren. Young and Main suitably responded. Feb. 22, Bro. Main commenced his labors and spoke morning and evening to appreciative audiences. Bro. Young during his twelve months' labors has taken 25 confessions; 21 were immersed, and 9 were received by letter.—I.M., Feb. 23.

FITZROY.—Splendid services on Feb. 22, being Harvest Thanksgiving Sunday. Bro. Beiler spoke at all services. One who was baptised the previous Wednesday was received into fellowship. Special reference was made to the passing away of Mrs. Mitchell. A young people's service held in the afternoon. Several scholars sang solos. Record audience at night. Special anthems by choir, under leadership of F. Lang. The speaker's topic was "The Ark among the Sheaves." A man (who has been a Spiritualist) made the good confession. Our Home Mission offering reached £20/10/-. Our apportionment was £16.—W.B.

MELBOURNE (Swanston-st.).—We are continuing to have splendid meetings and fine interest. On Sunday, Feb. 22, after a good address from Bro. Allen at the evening service, there was one confession. Three were received in at the morning meeting. Bro. Allen left Melbourne last Thursday to spend a few days with the brethren at the Kaniva Conference. Bro. Chandler, from Colac, kindly consented to fill his place on Sunday, and we had a really fine day. Good meeting in the morning, and a splendid address on "The Pre-eminence of Jesus." There was a full house at night, when after an eloquent address on "God's Limit," there was one confession. Altogether we had an extra good day, and are very grateful to the brethren at Colac in sparing Bro. Chandler to us. It is with great regret that the church has received information from Bro. Allen that he intends to return to America after his present engagement expires at the end of June next. We were very anxious for him to remain with us for a further term, but he could not see his way clear to stay in this country any longer. He has done a great work with us. At a special meeting of the church held on Sunday, an invitation was given to J. J. Franklyn, late of Sydney, to labor with us for a term.

FAIRFIELD PARK.—Since last report both morning and evening meetings have been good. Bible School improving. Adult Bible Class, good interest growing; Bro. Hibbert, teacher. Gospel address by Bro. Mortimer, a review of his mission work in British East Africa, called forth attention. The meeting was a good one, and every one was interested. Bro. Mortimer will give a lecture upon the work on March 18. Harvest thanksgiving, March 15.—F.P.

NEWMARKET.—Mission was launched yesterday—minus the missionary. It was a matter of regret that Bro. Allan was unable, through sickness, to be present during the day. The church appreciated the kindness of Bro. McCallum, who, on very short notice, spoke in place of Bro. Allan in the morning. A full house assembled in the evening, the speaker being the preacher of the church. Meetings continue nightly, excepting Saturdays. Visitors will be welcome. We expect Bro. Allan with us shortly. Record attendance at Lord's table yesterday.—J.I.M., March 2.

NORTH RICHMOND.—In the absence of Bro. Procter, who is spending his holidays in Tasmania, H. Swain, L. Phillips, and C. Anderson have preached at our services. Gospel meetings to be held every Monday afternoon for women only have been commenced. These services are held with the object of getting into touch with the women of our neighborhood who do not attend any place of worship. During the past month two of our members have passed away. The sympathy of the church is extended to the sorrowing relatives.—H.A., March 1.

HAWTHORN.—Bro. Beiler gave a good address to the church yesterday morning. We were

pleased to have Bro. Leslie Verco, of Adelaide, with us taking part in the services. Good meeting at night. M. W. Green was present in the service. Our C.E. meetings are improving.—A. C. Rankine, Feb. 2.

BALLARAT.—We are pleased to report steady progress. On Feb. 22 three adults confessed Christ, who were baptised through the week, and received into our fellowship this morning. Another young woman confessed her faith in Christ to-night. C.E. Society has increased its membership to 56. The Y.W.M. Band last Thursday presented their esteemed president, Sister Mrs. Lucas, with a beautiful enlarged photo. group of members, as a token of their love and appreciation. Sister Lucas very feelingly acknowledged the gift. We have been fortunate in securing H. Kingsbury for our opening services, March 15 and 16, and he will also conduct a fortnight's mission. We are hoping to see a large reunion of old members and representatives from other churches with us.—A.E.P., March 1.

NORTH MELBOURNE.—Last Sunday harvest thanksgiving services were held. The church was beautifully decorated by the young people. The services were well attended throughout the day, and a splendid thankoffering received. One received by letter from South Melbourne. The Endeavor Society held a social on the following Monday to which the church members were invited, and a very pleasant time was spent. Yesterday Bro. Conning exhorted and gave a fine address. In the evening the gospel was preached by the evangelist to a good meeting.—A.H., March 2.

PRAHRAN.—Full house and four confessions last night, all adults. Election of officers for the current year is as follows:—Oversight, Bren. Downing, Saunders and Barnes, with evangelist and secretary. Deacons, Bren. Hancock, Moody, Downing, Brown, Payne, Bidey, Morris, and Barnes. This month special thanksgiving services are being held, for the marvellous way God has blessed the work at Prahran the last two years.—P. J. Pond, March 2.

ASCOT VALE.—Splendid meetings last Lord's day. Bro. Mortimer exhorted very acceptably. At our gospel service H. E. Knott delivered a powerful and impressive address on "Samson, the World's Greatest Wrestler." Many young men from the various Bible Classes in the district were present. Singing by the male choir was well rendered. Bro. Knott, who has labored with the church for over two years, having done a fine work in our midst, has resigned his position on account of his appointment on the teaching staff of the College of the Bible, and carries with him our best wishes for his future success. Sister Knott has also done a good work amongst the members. At the close of the morning service Bro. Horace Kingsbury was unanimously appointed by the church as Bro. Knott's successor, and we are pleased to state that he has accepted the position, and will commence his labors with us on Lord's day, April 5.—J.Y.P., March 3.

GEELONG.—On Sunday last we had the pleasure of extending the right hand of fellowship to two. Despite the many counter attractions at night the church was well filled, and we had a good meeting. The auxiliaries of the church presented the local hospital with seven deck chairs for the use of patients. Arrangements are being made for a church social and special service in the church on Wednesday and Thursday, 25th and 26th March respectively, when we expect Gilbert Chandler and W. H. Allen to be with us. Last Sunday our church organist (E. Brownbill) commenced his seventh year in that capacity.—March 2.

CARNEGIE.—Fine meetings all day, March 1. Marked increase in attendance at Bible School. One young lady was baptised at night. Prospects are exceedingly encouraging.

BURNLEY.—At the Lord's table forty were present yesterday. Three brothers and two sisters were received into fellowship—one by baptism, one by letter and three immersed believers. Bro. Cockcroft exhorted. The evening service was well attended. Bro. Arnott preached on "The Resurrection." Four were baptised at the close.

The open-air work conducted by Bro. Arnott is being loyally supported by the brethren.—J.W.N., March 2.

MARYBOROUGH.—Two confessions to-night—a man and his young step-son—who were baptised at the close of the meeting, Bro. Larsen preaching. L. Anderson gave an earnest address at the morning meeting. Bible School increasing in numbers.

BRIGHTON.—Last Lord's day Bro. Manifold changed platforms with Pastor Williamson, the local Baptist minister, and a pleasant time was spent with each congregation. This morning Bro. More, from Footscray, delivered a short though impressive address. Bro. Manifold preached again this evening. At the recent business meeting of the church Bro. Manifold tendered his resignation as evangelist. The church has asked Bro. Manifold if he will reconsider his resignation if an offer of two years' engagement is made him. The Brighton Sunday School picnic is to be held next Saturday. The chosen spot for the outing is Mordialloc. Next Sunday we hold a harvest thanksgiving service. One sister recently immersed was received into fellowship at last Sunday's after meeting.—R.P.C., March 1.

HARCOURT.—Our C.E. Society held a very successful social recently, and as a result provided the inmates of the Castlemaine Benevolent Asylum with a tea. Bro. Schwab went to Sutton Grange last Lord's day morning, where a good meeting was conducted. This morning Bro. Schwab delivered a splendid address. Attendances at all meetings to-day were good. Home Mission collection amounted to £5/15/6.—F.P.

Here and There

E. Davis will close his work at South Melbourne about May next.

T. E. Rofe, of Hornsby, N.S.W., accompanied by Mrs. Rofe, is in Tasmania on a month's motor tour.

G. B. Moysey has resigned the work at Hortham and Polkemmett, Vic.; the resignation will take effect at Easter.

W. G. Oram commenced his labors with the Northern Union Churches of North Auckland, New Zealand, on Sunday, Feb. 15. His address is Kokako, Rodney County, via Auckland.

Churches of Christ in and about Nelson, N.Z., congratulate Bro. Walter Knapp, of Spring Grove, in his success at the recent Junior Civil Service Examination, in which he held first place in the Dominion.

Will all the Victorian kindergarten directors who have not yet sent in reports to Miss Jerrems, please send them as soon as possible to Mrs. W. A. Kemp, Mount Alexander-road, Essendon.

The church at Dawson-st., Ballarat, has remodelled and enlarged its meeting place. The opening services will be held on March 15 and 16, and will be conducted by Bro. H. Kingsbury. Bro. Kingsbury will also conduct a fortnight's mission.

The Fremantle evangelist reports that the liquor licences and fees for Perth, Claremont, Subiaco, and Canning licensing districts for the current year amount to £7,780/13/2. Drink bill for last 17 years is £40,000,000 for W.A.

With deep regret we hear of the death of W. Forbes, of the North Fitzroy church. He was one of the foundation members, and a highly respected officer of the church. We extend our sympathy to his wife and members of his family.

Scripture Instruction Campaign Appeal.—Mr. Joseph Nicholson desires to thankfully acknowledge the receipt of the following amounts towards the appeal for £1000:—J.W., 10/-; J.T., 10/-; J.J.P., 10/6; E.T.L., 2/6; G.S., £2/2/-; D.F., £1/1/-; E.E.W., £2; Flemington Presbyterian Church (Retiring Collection, £6/1/-; Sunday School offering to follow).

Bro. and Sister T. B. Verco, with their youngest daughter, Miss M. A. Verco, are about to take an extended holiday in the Eastern States. All correspondence for the Bordertown church should now be addressed to E. P. Verco, Kalos Park, Bordertown, who will be acting secretary during the secretary's absence.

The mission at Boort, Vic., opened under very favorable conditions on Lord's day last. Brethren gathered around the table in the morning to the number of nearly 50, some of whom had come for miles. In the afternoon a well-attended temperance rally was held in the tent. The night service was much more largely attended than the afternoon. Prospects of success are bright.

The Christian Endeavor Union of the Churches of Christ in Victoria will hold their monthly council meeting in the Swanston-st. lecture hall on Monday, March 9, at 8 p.m. All delegates are requested to be present. Business, correspondence and annual reports. An address will be given on "Efficiency and Expansion in C.E. Work," by Mr. Ivory, Victorian C.E. Union Field Secretary.

The students of the College of the Bible recall at this season of the year the many gracious gifts of fruit which they have received during previous years. They heartily thank all the givers of the past, and look forward with the hope of being able to thank many more by the time this fruit harvest is past. Any fruit, in any quantity, will be gladly received. Address to College of the Bible, Gardiner Railway Station. (Please prepay freight, which will be refunded.)

Spiritual Darkness.—Charles Inwood says:—"South America is cursed with a baptised paganism which has hung like a millstone round its neck for four centuries. Romanism—with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences, and its exorbitant charges for baptisms and confessions, for the marriage of the living, and the burial of the dead; with the gross and general immorality of its priesthood—has reached a depth which can find no parallel in any other continent."

W. D. Cunningham, of Japan, writes:—"The Yotsuya Mission had a prosperous year. A corner lot was bought, a new chapel built and a new congregation (the third) was organised. A new out-station (the sixth) was opened. Twenty-four were baptised. Eighteen Japanese workers were employed. Evangelistic, educational and publication departments were maintained. A number of rope-holders in Australasia, including Robert Lyall, John Carey, Dr. J. C. Verco, Thos. E. Rofe, A. F. Turner, Mrs. E. Winter and Mrs. Rosetta Gibson, made this record possible. The work will be strengthened in 1914."

According to a local paper at Morgantown, in West Virginia, U.S.A., the Catholic parents of a bride who was married on October 15 last year, a Methodist minister officiating, received an abusive and threatening letter from the priest a few days later. In this letter, as published, among other things the priest said, "About two weeks ago I endeavored in the most friendly manner to have your daughter to enter into a binding wedding. You ignored my letter, and instead of having the priest of the church to come, you got a dirty Methodist preacher. Shame and disgrace to you! But that old God still lives. The time is not far when he will strike you. The wood that will go to make your coffin is already grown."

The preparations for the first Australasian Temperance Convention to be held in Adelaide, commencing March 21, augur well for a successful gathering; and in connection with this the South Australian Alliance are to be congratulated for the comprehensiveness of the programme prepared. Delegates will be present from all parts of the Commonwealth and New Zealand. There will be a strong representation from the Churches of Christ in Victoria. The Hon. J. G. Barrett and F. McClean, with others, will represent the Victorian Alliance (the former speaking to the subject, "Legislation Needed"). The Conference Temperance Committee have appointed the Secretary, Mr. J. H. Barrett, to represent the Victorian brotherhood, and Mrs. W. B. Jenkin has been ap-

pointed by the Victorian Women's Conference to represent that body. A number of interested friends accompany the delegates. Remember 1917.

Renouncing Roman Catholicism.—The *Record of Christian Work* reports an incident at South Bend, Ind., when, renouncing his faith in the Roman Catholic Church and also his title as Bishop in the National Catholic Church of America, Victor Von Kubinyi and his entire congregation of more than 200 marched bareheaded into St. James' Episcopal Church of South Bend, and embraced the Episcopal faith. Von Kubinyi was immediately ordained an Episcopalian rector. Victor Von Kubinyi was a Roman Catholic priest for sixteen years, but left the church two years ago and started an independent Catholic church for Hungarians. Last summer he made known his desire to join the Episcopal Church so as to be able to continue his work with more efficiency. He is a Hungarian nobleman, thirty-nine years of age, speaks seven languages, and is the son of the late Field-Marshal Johann Von Kubinyi. He is also a Maltese Knight of St. John's of Jerusalem.

BIRTH.

PEARCE.—On Feb. 5, at Moonta, to Mr. and Mrs. I. Pearce—a daughter (Arlene).

DEATHS.

BALL.—On Feb. 17, at her brother's (Alf.) residence, Melbourne, Maggie, beloved wife of Tom Ball, of Bath Cr., Bendigo, after a long and painful illness, borne with Christian patience and gratitude; interred privately at Melbourne, Feb. 18. "Asleep in Christ."

E'en through the awful gloom
Which hovers o'er the tomb,
Thy love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread
Friend, Guardian, Saviour, which doth lead to thee.

CAMERON.—On March 1, at Mildura Hospital, Robert Wallace, dearly beloved eldest son of R. G. and J. M. Cameron, Merbein, aged 27 years. "So he giveth his beloved sleep."

IN MEMORIAM.

GALLANDER.—In loving remembrance of my dear husband and father, who passed away on March 3, 1911.

How our hearts will beat with joy and gladness,
When the loved we have missed so long
Come to meet us and welcome us,
Breaking forth in strains of heavenly song,
To part no more.

—Inserted by his loving wife and family.

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MARRIAGES.

The church at Wanganui, N.Z., was the scene of a very pretty wedding on Feb. 12, the contracting parties being Sister Hazel Higgins and Bro. H. T. Rice. Both are prominent choir members. The chapel was prettily decorated, and the building was packed. The marriage ceremony was performed by Bro. Grinstead. The bride (who was given away by her father) was attended by Sister May Taylor (chief bridesmaid) and two young sisters of the bridegroom. The best man was Mr. E. Rice, while Bro. H. Groves acted as groomsmen. The guests (about 80) were afterwards entertained at the "Burlington" tea rooms.—H.S.

The Society of Christian Endeavor.

WORLD-WIDE - ENDEAVOR.

March 8 to 14.

Daily Readings.

From small beginnings. Zech. 4: 8-10; Acts 5: 38, 39; Isaiah 60: 20-22.
 The dew of youth. Psalm 90: 1-6; 110: 1-3.
 Hallowed memories. Psalm 42: 1-4; Ezra 3: 10-13.
 Heaven's windows opened. Malachi 3: 10-18.
 International fellowship. Isaiah 55: 1-5.
 Jesus in the midst. Luke 2: 46; John 19: 18; Matt. 18: 20.

Topic—World-Wide Endeavor. Acts 2: 1-21.

Am I in touch with Endeavorers in my own land?

Am I in touch with world-wide Endeavor?

What do I contribute to the general well-being of the Society?

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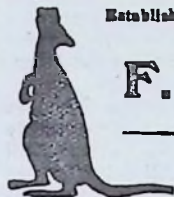
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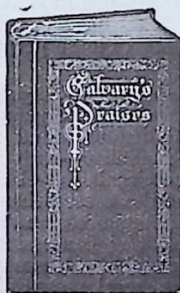
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