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Peace After War.

EN Years After," a book by Sir Philip Gibbs, has just been issued. The condition of Europe ten years after the beginning of the Great War is graphically described. The book contains four sections: (1) The World War; (2) The Uncertain Peace; (3) The Present Crisis; and (4) The Hope Ahead.

No sense of security.

During the currency of the war, the phrase "the war to end war" was sadly overworked. Men who hated war yet believed that out of the welter of horror good would surely come. We have been sadly disillusioned. We note that Viscount Grey, dealing in a recent speech with world peace, declared that "the real victor of the Great War was war itself." This is a terrible verdict; but is it untrue?

Sir Philip Gibbs says that "Ten years after the beginning of the war there is no sense of security in Europe or the world.

"The war to end war has done nothing of the kind. Beneath the surface of the present peace there is a lava of hatreds and resentments which bode ill for the future peace of the world. There are larger standing armies in Europe now than in 1913. There are more causes of quarrel, and none of the old quarrels has been extinguished—those racial rivalries, those national ambitions, that commercial competition. The war settled no argument for more than a period of exhaustion.

"The idea of a 'world safe for democracy' is falsified ten years after by a swing-back to extreme forms of nationalisation and autocratic government through the greater part of Europe, excepting the British Isles and France."

"Looking back upon the years after the war," Sir Philip Gibbs declares, "one sees that the idealism which for a little while might have changed the face of the world if there had been great and noble leadership,

fell with a crash in many lands because the interpreters of the Peace Treaty were appealing not to the highest but to the lowest instincts of humanity."

Class warfare.

The thing which chiefly oppresses us today is not the antagonism of nations, or racial enmity-though that is deplorablebut the absence of a spirit of good-will and co-operation within the nation. Kingdoms are divided against themselves; and we have the highest assurance that a kingdom or a house divided against itself cannot stand. There is a class consciousness which is working evil. A spirit of distrust, suspicion and even hate, pervades society. There is almost constant industrial warfare. Labor and capital—to use the terms in common use-stand almost opposed to one another; instead of co-operating for the general good. Whatever the cause, the perilous fact must be acknowledged. We should think it folly to lay all the blame on one side. Rather an appeal might be made to the Christian and patriotic men amongst both employers and employees to endeavor

more to have the principles of Christianity acted upon in business life and in every-day work.

The chipping troubles of Australia to-

The shipping troubles of Australia today are causing grievous harm and are a scandal. The dislocation of trade brings much suffering in its train, not only to those responsible for the hold-up but to hosts of innocent men, women and children. This is one of the most favored countries on earth. Mutual forbearance and consideration, the co-operation of all grades of men on terms mutually advantageous, should be easily obtained, unless reason has wholly departed from us.

There ought to be a sufficient number of Christian men on both sides to influence a decision when disputes between labor and capital occur. Here as elsewhere the beatitude, "Blessed are the peace-makers," may apply. Oh, that we might all learn the lesson of stewardship and service, that we are not here to insist for ever on our rights, that success is not get the most money, but that in every walk in life we may humbly serve our God. The Christianising of social and industrial relationships remains the world's great need.

The hope ahead.

Sir Philip Gibbs in his book refers to the hope ahead. "In spite of all that I have put down on the black side of the picture,' he says, "I am optimistic enough to believe, or at least to hope, that good may possibly prevail over ill will, that knowledge and wisdom are beginning to tell, just a little, against ignorance and insanity, and that after the frightful lessons of the last ten years a majority of people in many countries are eager to find some settlement of old causes of quarrels, old hatreds, new hostilities, and future conflicts, by friendly compromise and good statesmanship. That, after all, is a very great hope indeed. If we have moved as far as that, and I think

Men Wanted.

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Christ
In every thought and word and deed.
God send us men alert and quick
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze, All truth to love, all wrong to hate; These are the patriots nations need, These are the bulwarks of the State.

-F. J. Gillman.

we have, we are some way along the road to a better kind of world."

"Ten years after the world war civilisation is still unsafe. Ten years after the great sacrifice of youth peace is not assured for the babes who are now in their cradles. But ten years after there is the beginning, at last, of a world opinion rising up against the war-makers, eager for some new form of international law, determined to prevent another massacre of young manhood by the science and machinery of destruction, aware of the evil forces that are working for new conflict. The tides of hate are on the ebb in many countries. The spirit of

peace is spreading, if slowly. It is the hope ahead."

For that optimistic note we may be thankful. For the Christian, however, the hope lies not with international law or League of Nations, or any such thing: it is in the Lord Jesus Christ. The ministry of reconciliation has been committed by him to his church. In a spirit of brotherhood and of love, let us preach the Gospel of redeeming love to a world which while it is seeking other panaceas is most in need of this. In the regeneration of the individual through the power of the Gospel we may make some contribution to the peace and security of the nations.

The Saviour.

A. C. Garnett, M.A.

Israel's Messiah was looked for to be Israel's Saviour. He was to be the Saviour of the Gentiles too. But how little did the students of the Scriptures of the days before Jesus realise what manner of man he must be who would be the world's Saviour! They looked and hoped for a political ruler -wise, all-powerful and good-by whose ministration man's outstanding problems should be settled for him. They longed for the coming of the great, heaven-sent, personal ruler under whom the world would automatically be ushered into a millennium —or an eternity—of peace and righteousness. He was to be Saviour by reason of his power. It was to be a cheap and easy victory for righteousness and the religion of the one true God, and for his chosen people. The victory that arms of war had failed to give them, that missionary propaganda was too slowly approaching to satisfy them, was to be conferred by the might of the Divine Majesty. The One whom he should send would quell all opposition and, though the forces of evil had been too strong for man-even for God's chosen -yet, by the intervention of the Lord's Anointed, all would be well.

There were plenty of passages of Scripture which would bear this interpretation and bolster up this hope. But here and there among the Messianic prophecies there were passages which should have taught the student of the Scriptures that this hope of an easy way was wrong, that the victory was not to be won by the assertion of Divine power, but by the manifestation in the Servant of Jehovah of attributes still more Assertion of power could give only a superficial victory to righteousness, could bring only a limited salvation to man. The Saviour of the world was to work in a different way, a slower and a harder but a real and fundamental way:

"He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment in truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

This passage from Isaiah 42, quoted again in Matt. 12, is but one of a number in which the prophetic insight went deep into the nature of man's need and foretold the kind of Saviour that would come. There is no lack of confidence in ultimate victory in these passages which reveal the deeper import of the Messiah's mission: "He shall not fail nor be discouraged, till he have set judgment in the earth." There is, however, a recognition—which in itself is one of the strongest evidences of a real inspiration in these prophets of old-that it is no exercise of power that can save mankind, but only the quiet patience of an unfailing mercy and the persistent encouragement of an un-dying love: "A bruised reed shall he not break, and the smoking flax shall he not quench."

This world has little use for a reed. It is a weak thing. A bruised reed is utterly useless. It must be broken that it may be put out of the way. Nature's law is the survival of the fittest. Modern economic conditions tend, if left alone, to carry the operation of the same law into the highest human societies. There is even a tendency to erect this law into a philosophy of life. Nietzsche is not alone in condemning mercy and praising hardness, though few would follow him in carrying the philosophy of struggle to its logical conclusion and indicting Christianity as a barrier to progress because it teaches protection of the weakling. It is the glory of Christianity that it does so. It is the crowning proof of Christ's divinity that he taught the value of the weak things, that he practised the preservation of the bruised reed. For progress is not to be found, as Nietzsche thought, in the survival of the strong in a brutal struggle in which the weak perish. The "fittest" who survive in a brute struggle for existence are the fittest to survive in

such a struggle. But the brute strength and selfish cunning which triumph in such an environment are not the elements of real progress. Not thus can be saved those realities of beauty, truth and goodness which make human life worth while. Nietzsche is wrong and Jesus is right. He who would save the world must not break the bruised reed or quench the smoking flax.

There is a wealth of meaning in these metaphors. The bruised reed is a picture of weakness; it cannot be misunderstood. But what is meant by the smoking flax is not so readily discernible by the modern mind. When the flaxen wick of the old-fashioned oil lamp became coated with soot, or when the oil supply ran out, or when the flame was smothered by some object, then the lamp smoked and smelt and the light might flicker and fail. Smoking flax was usually quickly quenched.

There is a "light that lighteth every man that cometh into the world." It seems a feeble flame, yet it makes the darkness visible; if it but burn clearly and steadily then by its light man may reach upward with the hand of faith and lay hold on God. It is the light of the spirit that God has placed in man—the spirit that sends him a-seeking for the things that are beautiful, good and true. But oftentimes the flaxen wick, the material frame, on which the light depends, begins to smoke. It is coated over with the soot of disappointed seeking, of efforts that have failed; it is smothered by a too-close contact with the world; or it has not been fed by the oil wells of true religion. The dirty odorous smoke arises: the flame flickers and bids fair to die. These are life's moral failures. The world counts them hopeless. The law, which is the world's guardian of right and truth, can only crush them. It is by its rejection of these failures that the world hopes to save itself. It casts them out and the flickering flame is finally quenched.

But the method of him who came from God to be the Saviour of men is different. He binds up the bruised reed and shelters it from the blast. He pours the oil of religious truth into the lamps that fail. He strives to cleanse the sooty wick and remove the objects that smother the flame. He saves the world by saving individuals and the ones he endeavors most to save are the ones the world counts least worth saving. It is a hard way. It is a long way. But it is the only way, and he will win. "He shall not fail nor be discouraged, tilh he have set judgment in the earth; and the isles shall wait for his law."

"It is the way the Master trod, Shall not the servant tread it too?"

"What shall I do to be for ever known?

Thy duty ever.
This did full many who yet slept unknown—

Oh! Never, never!
Think'st thou, perchance, that they remain unknown.

known,
Whom thou know'st not?
By angel trumps in heaven their praise is blown
Divine their lot."

The Pentecostal Proclamation.

Lesson-Acts 2: 14-47. Text-Verse 36.

A. W. Connor.

Peter had often been spokesman for the disciples, but his sermon preached on Pentecost reveals a new grasp, and is in reality the first *Gospel* sermon. The text chosen is its final statement, and is the challenging truth of our faith: "God hath made that same Jesus . . . Lord and Christ." Here is the first note of the evangel of grace, and here, implicit, are the vital beliefs of Christianity. This sermon by the master-preacher of the new era presents for all time the essential features of the gospel. It has light on many problems, but its practical significance, to which in this study we look, is that it is the first authoritative proclamation of the facts, elements, and conditions of the resurrection gospel. It must remain the court of appeal to all who accept the finality of the New Testament. It remains the great model gospel sermon. It is Scriptural in its basis; definite and unyielding in its claims for Christ; definite in its requirements of men; rich in its promises; brave in its application; winning and tender in its appeal, and full of Christ. May it continue to beget countless sermons in its own likeness. The substantial message of the sermon and its glorious sequel is our present theme. Let us interrogate it as to three great important themes.

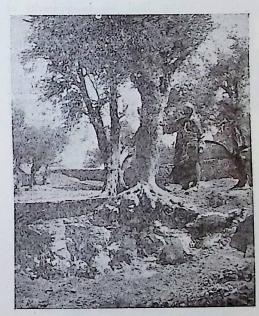
I. The Christ.

Its opening word, "Jesus of Nazareth, a man approved of God," presents an allur-ing picture, and reveals that the very essence of the sermon is Jesus. The Christ of the New Testament is the historic Jesus, who lived our life, and went about doing good. The Scriptures give much space to that matchless ministry of love, to that sinless life, and to the words which spell out to men the heart of divine mercy. The human Jesus is wonderfully attractive. "He was the language of love expressed in the alphabet of human limitations. His human experiences were comprehensible to all mortals." The sublime statement of the Bible is that "God sent forth his Son," but that Son was "born of a woman," and though not subject to sin's humiliations, yet subject to human limitations. But this "Jesus of Nazareth" they had by wicked hands slain. What Peter said about the cross that day is not stated, save that it was "by the counsel of God." This leaves ample room for his word written later that the sacrifice of Jesus was the ransom price paid for the captives of sin. "Redeemed by the precious blood of Christ." But the preacher hastens to the climax in the story of Jesus. "This Jesus hath God raised up," and now, "exalted at God's right hand," he has given this power. From all this he draws the effective conclusion: "God hath made him both Lord and Christ—this Jesus whom you crucified." The "despised and

rejected" has become the Lord of all. Jesus as man! Jesus as Messiah! Jesus as Lord! Jesus as Son of God and Saviour! This is still the message of the evangelical preacher, and the very nature of his message makes him an evangelistic preacher. Christ alone satisfies the needs and answers the longings of man. So then the lesson for all time is, "Preach Christ," the power and wisdom of God. "Preach Jesus" in his life, death, resurrection.

II. The way of salvation through Christ.

The wonderful effect of the sermon is seen. Three thousand souls blazed the track to the cross, the first-fruits of the gospel harvest age. These entered into salvation through Christ and became members of that



Olive Trees Growing out of the Rock in Palestine.

first church of Christ. Let us follow verses 37-41 and review the path they trod.

- r. Conviction of sin. "Pricked in their heart, they cried out, What must we do?" Accepting as true the message heard, this was inevitable. For them, and for all, this is ever the first step. No man will be saved who does not believe he needs to be saved. It is evidence of the power of the gospel that it "convicts of sin." We need Christ, and sin shuts him out. What must we do?
- 2. Repent. Let the word stand alone. The divine imperative preached by John (Matt. 3: 2), proclaimed by Jesus (Matt. 4: 17), and ringing out in apostolic preaching, "God now commands all men everywhere to repent" (Acts 17: 30). It cuts deeper than the remorse that gnawed at their hearts. It demands a change of purpose and will. It calls for a right-about-face in moral disposition. It is a turning from, and a turn-

ing towards. Here in germ is that which Paul also urged as the substance of his message: "Repentance toward God and faith in our Lord Jesus Christ" (Acts 20: 21). Repent! Repent!

3. Be baptised. "Repent and be baptised every one of you. The command is two-fold. In reality it is three-fold. A moment's reflection will show that "faith in our Lord Jesus Christ" to which repentance must lead if it is to avail for salvation is clearly implied in the phrase, "in the name of Jesus Christ." Even if the words only meant "by the authority of Jesus," they would imply faith in his name. But the phrase has a deeper meaning, and denotes "depending on the name of Jesus Christ." And that is faith, the faith that saves, to "depend upon" Jesus, not self, or what self may do. It is a plain enough way they travelled. A change of purpose growing out of a conviction of sin and need, and a trust in Christ expressed in a solemn confessional act. That act was immersion, and symbolised the great facts upon which salvation is based, and the profound spiritual experience through which the convert passes (Rom. 6: 1-4).

4. Blessings. Two blessings were promised: the "remission of sins" and the "gift of the Holy Spirit." The former assures that the entail of the past sinful years is broken, blotted out, gone. The latter assures of a new divine ally within our hearts in the new life. Not alone and unaided do we enter the Christian life. "Repent and be baptised every one of you." Three thousand came, gladly accepting the word, but they came "one by one," each repenting, trusting, accepting, obeying. Personal decision is called for. "Save yourselves." End your trust in self, believe in Christ. End your self-will, yield unto Christ. This way is the divine way. The command, old but not obsolete. "Repent and be baptised in the name of Jesus Christ." It is the King's message. "See that ye refuse not him that speaketh."

III. The saved in the church of Christ.

A word must suffice in this article for the words of verses 42-47. "They that gladly received his word were baptised," and as Moffatt translates it, "About three thousand souls were brought in that day." "Brought in?" To what? The fellowship and service of the saved in the church of the Lord Jesus Christ. The words of verse 42 are not a description of a service, they are the outlines of a life. "They continued steadfastly in." They "went on to give attention to." What? Baptism is the pledge of a life of steadfast obedience. Note:

I. Apostolic teaching. The Gospel and Epistles are the example of what that teaching was. The church must have a "teaching ministry," and it must have a learning membership. That desk with the open book upon it is symbolic of that double obligation. We must "grow in grace and in knowledge." The book that cannot be neglected is the

Bible. God give us teachers who will "break the bread of life" to his people.

2. Apostolic fellowship. Attention is often fixed on one meaning of this word, namely, contribution. But it is a richer word. Its fundamental meaning is partnership. These first believers in coming into the church had come into a holy brotherhood. Common privileges, common obligations were theirs. The new life breaks down barriers, and fuses into one those of like faith. Out of that brotherhood spirit came the sharing of material good. They found joy in sharing what they had.

3. "The breaking of bread." This refers to the Lord's Supper. Instituted by Christ, we find it statedly observed in the church. We find it observed on the "first day of the week" (Acts 20: 7). And in I Cor. II: 20-32 is given detailed instruction as to its meaning. The day had not come for it be looked upon as an "awful sacrament." It expressed the family idea of the church, and proclaimed the worth of the cross. This fact it heralds "till he come."

4. Prayers. This is the last of the quartette. "The expression and cement This is the last of the of their unity, the vital breath of religion, the sure way to bring more and more of the Holy Spirit." Public prayers were a feature of that church's life. A church not genuinely prayerful is not true to this divine pattern. Let us pattern our individual and church life on this model, and what became true of that church will become true again. "The Lord added to the church day by day those that were being saved.'

Christ is Just the Same To-Day.

When Christ came down the world to save, he walked in Galilee;

He healed the sick, relieved the deaf, and made the blind to see.

He showed the love of God to man, he taught us how to pray;

And the Christ who walked in Galilee is just the same to-day.

The Son of God, who died for men, to pay the price of sin,

And opened wide the gates of heaven for all to

enter in; Left us, for faith and hope, his word, "I'm with

you all the way"; And the Son of God, who lives for men, is just the same to-day.

Our risen and ascended Lord for all his children cares.

He knows their nature, feels their need, and listens

to their prayers.

His pardoning grace, his saving power, we confidently claim;
For the Christ who walked in Galilee is always just the same.

-H. T. Burgess, LL.D.

"Strike, thou Master, we thy keys, The Author of our destinies, The minor of thy loftier strains: Our hearts shall breathe the old refrain-Thy will be done."

Religious Notes and News.

The President of the United States, in a recent speech, said that the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of divine grace.

Just a Word.

A woman essayist recently wrote of the young

people of America:

They make more money in a year than their acter in a lifetime than their fathers did in a year."

Money and character should not be mutually exclusive—they should not even be antagonistic. The ideal is found in the prayer of the aged apostle John for Gaius:

"Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." pereth.

Great Christian ideal this is, prosperity of business, of body, of soul in right ratio and harmony.—"Christian Evangelist."

No Smoking Rule at Brown University.

A notice has appeared on the Brown University campus, U.S.A., which reads: "No smoking is allowed in any of the halls, vestibules, libraries, laboratories, or class-rooms of the university. Courtesy to the faculty, if for no other reason, demands the strict enforcement of this rule." The notice is signed by President W. H. P. Faunce. A good move, which ought to spread. When the writer was a student at Milligan College, Tenn., smoking was not allowed anywhere on the campus. At first the rule caused resentment but later it was recognised as being in the interest of the students and therefore reasonable. Any school that fosters smoking, or even agrees to it, cannot stand among the highest type of educational in-stitutions. It is the height of folly to try to educate young people while at the same time obfuscating their mental powers with the fumes of tobacco.—"Christian Evangelist."

Gipsy Smith's First Convert.

The day after I came to know Jesus as my Saviour, as a lad in my father's gipsy waggon, the world was a new world to me. I could not help world was a new world to me. singing. In those days I could really sing! never got wrecked even on the high C's!

I went out on my work as usual-I was in the lumber business-selling clothespins at two pence a

The first house I came to the lady bought some, and I asked her if she would like to hear me sing. My heart was full. I wanted to tell her about Jesus. I was afraid and unable to speak, but I knew many hymns. She said yes, so I sang:

"Who'll be the next to follow Jesus? Who'll be the next the cross to bear? Some one is ready, some one is waiting; Who'll be the next the crown to wear?"

Twenty-five years later I was holding a parlor meeting in a certain city. Among the ladies present was one who came to shake hands with me

after the meeting.
"Well, Mrs. Chivers," I said, "I am glad to see you! You used to buy clothespins from me

when I was a little gipsy boy. Do you remember one day when I sang for you and ran away?"
"Yes," she said, "and let me tell you about it.
My daughter, a girl in her teens, was in the room.

When you had gone she said:

"Mother, if a poor little gipsy boy is able to love and confess Jesus, I think I ought to love him,

"So we kneeled down together, and my daughter gave her heart to Jesus. She is here, with me

to-day, and has now children of her own, and all these years she has been a true follower of Jesus."

Sing the gospel, if you have a voice! You never can tell in whose heart your words may find a lodging.—Gipsy Smith.

Christ Vital.

Seated round the fire of the cosy coffee-room of an old English inn were about eight men. The day's work or engagements were over. The types were varied. Two appeared to be men of wealth on a motor holiday; one a scholar visiting an interesting and historic neighborhood; four others were men of business interests. The conversation was casual at first. It drifted from the weather, remarks as to the day—politics, Ireland, the state of the country and trade. It meant little or nothing, and the men were languid. Then the conversation changed into a totally unexpected channel. Religion was entered on. Things became vital. The interchange of ideas was sharp and continuous. From agnosticism to spiritism, from science to Sir Henry Jones, gave interest and variety. At length when it came to an end some one made the remark that it was rather a pity to discuss religion, and not to have something to say about central Christianity. The reply was, "We do not discuss Jesus Christ. We think about him." He was vital.—From "If I Miss the Sunrise," by J. H. Chambers Macauley.

Dr. Jowett and Billy Sunday.

There is a letter of Dr. Jowett's, quoted in his Life, which reveals the writer as a man of whimsical humor, which few folk suspected to be the case; whilst it sheds a deal of light upon the personality of America's famous evangelist of the Sawdust Trail. Here it is: "I have just been to hear Billy Sunday, the cultured evangelist; and as he addressed me as a 'white-livered, black-hearted mug,' I think I'll pass the compliment on to you. His tabernacle holds twenty thousand, and the ministers are penned in an enclosure immediately on Billy's right, and as he knows just where we are, he fires his torpedoes at us before we even show a periscope. He lets go a fiery shot at us, and then retires across the huge platform, making silent nods at us. At one month, observing that one or two of us leaked reconfitu observing that one or two of us looked resentful, he raced again towards us, shouting, 'I don't care whether your collars are buttoned at the front or the back.' That was too much for me, and if I hadn't had a collar round me, in the shape of a Jaeger belt, one of Billy's audience would have gone all to pieces, and would have been seen no more. Another pleasant remark he made in the course of a sermon on Pentecostal power, a remark which he addressed to the ten thousand women who were present, was this, 'Never mind your spring cleaning! Come out to the services! The bugs have been there so long, they'll do no harm by staying a few weeks longer.' What about that for Carr's Lane? Wouldn't there be a squealing from those vaults under the 'long-drawn aisles'? Another classic remark which will bear quotation was as follows: 'What we want is stewards that will stew, and deacons that will deac!' Then the evangelist deplored the way in which the church runs to machinery and organisation while the with paragraph degree to let Retion, while the vital personal element is lost. Regarding which he ventured this remark: 'I expect to read before long that somebody has invented an electro-huggographosqueezophone, so that a fellow can stand in New York, and hug and kiss his girl in Chicago!' What about that four thousand miles of bring Atlantic when Billy's invention comes along? But Billy's a rum 'un. I have never heard his like. As to his significance, that's another matter. But he has given me many a good laugh in a very serious week, and perhaps a good laugh in a very serious week, and perhaps his humor is the best part of his endowment."

A Preacher on Holiday.

T. H. Scambler, B.A.

Dr. Joseph Parker, late of the City Temple, London, when he heard on one occasion of three preacher friends going for a holiday, wrote to one of them: "Three of you going off to the Perthshire hills for rest—ah, me! I will say of you, 'They are not in trouble, like other men, neither are they plagued like other men,' but there the murmuring quotation shall end."

The retreat to the seaside, the mountains or

the bush is a wonderful opportunity to throw off for a time the cares and the stress of work. Few men need it more than preachers. upon a time I felt that the right way to spend a holiday was to go off and preach elsewhere for a change. As Pericles hath it, "An Athenian's true holiday is the day on which he serves his country best." But in these days of intense study and concentration, of teaching, preaching, and pastoral duties covering 14, 16 and frequently 18 hours a day, seven days in a week, for long mouths of the year one feels that rest and change months of the year, one feels that rest and change are imperative. And so we give ourselves to rest, and fun, and the delights of Nature. For

"There is a pleasure in the pathless woods, There is a rapture on the lonely shore, There is a solitude where none intrudes By the deep sea, and music in its roar."

But there is more than these in a preacher's holiday. Away from his work, he is able to get the problems of his tasks into more correct perspective than when he is daily in touch with them. He looks to his holiday season also to provide him with the uninterrupted opportunity of reading a few of the great books for which his soul hungers, but which certainly cannot be enjoyed

hungers, but which certainly cannot be enjoyed uninterruptedly in the course of the year's work. Let me tell about books. I have read especially T. R. Glover's "The Jesus of History," Marchant's "Life of Dr. Clifford," and Barbour's "Life of Alexander Whyte." The first named is not quite recent, but is wonderfully stimulating and helpful. The two biographies are books that all preachers should read. "The Life of Alexander Whyte" is one that a preacher can hardly afford not to read. Dr. Whyte was for more than 40 years minister of the great Free St. George's Presbyterian church, Edinburgh. The story of this man who by sheer grit and consecrated purthis man who by sheer grit and consecrated pur-pose rose from the ranks to become one of the greatest of the great Scottish preachers is a noble record, and in reading we become familiar in an intimate kind of way with men whom we had long known by name—such men as Marcus Dods, A. B. Bruce, James Denny, Dr. Guthrie, Robertson Smith, Sir Wm. Robertson Nicol, Cardinal Newman, R. L. Stevenson, and hosts of others. Incidentally, one will learn something about prea-chers' holidays. Dr. Whyte's church officers, realising the strain that the preaching and oversight of the large congregation involved, sent him away for frequent and extended holidays, to enable him to give his best to his work. Happy is the preacher whose officers are thoughtful concerning him and his work, and his need of holidays! I know. I have very intimate association with a body of church officers who this very season told their preacher to take two months' holiday—they felt he needed it. He is not going to take it, but expects to go back with joy and renewed vigor at the end of a month—what preacher could stay away from such royal co-workers unless stern necessity demanded it!

I fear that the last paragraph did not follow its

I fear that the last paragraph did not follow its theme consistently—but there, I'm on holidays, and am not supposed to be too rigidly consistent in my thinking just now. 'Inverloch is a remote corner, eight miles from the railroad, and nearly 100 from home. But we keep in touch with the world, and we know what is going on—that is, the important things. A few minutes after stumps are drawn in the M.C.G. we know down

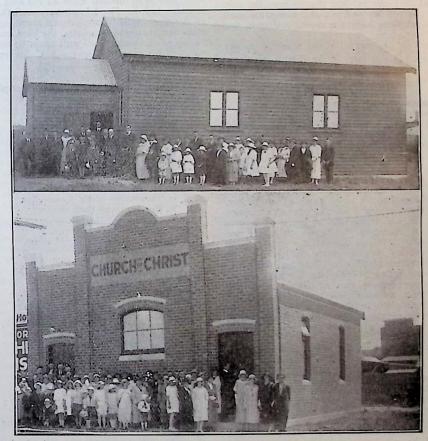
here that the Australians are all out for 600, or that Hobbs and Sutcliffe carried their bats throughout the day.

Our Anglican and Roman Catholic friends have church buildings in Inverloch, and the Methodists hold meetings in the Mechanics' Hall. We have no church in Inverloch, but we counted eleven members of our churches—all visitors—during the first few days of our visit, and on Sunday morning they came together—the eleven were all with one accord in one place. It was a sacred joy to gather together thus to join in communion with our brethren everywhere in remembrance of our living Lord.

Out in Fields with God.

The little cares that fretted me. 'I lost them yesterday Among the fields above the sea-Among the winds at play; Among the lowing of the herds, The rustling of the trees, Among the singing of the birds, The humming of the bees. The foolish fears of what may happen I cast them all away Among the clover-scented grass, Among the new-mown hay; Among the husking of the corn, Where drowsy poppies nod, Where ili thoughts die and good are born, Out in fields with God.

-From "Daily Song."



New Chapel at Devonport, Tasmania.

Top.—Old Building in Oldaker St., almost the whole of which was erected by voluntary labor. Lower.—New Building in King St., showing J.Warren, the preacher, turning the key in the door at the opening.

On January 4 the church at Devonport celebrated its first anniversary by opening the new brick building in King St. On the first Sunday of January, 1924, Bren. E. C. Hinrichsen as missioner, and J. Warren as song-leader, with A. Hinrichsen as general helper, opened a tent mission in Devonport, and after a month's effort by these brethren Bren. W. H. Nightingale and J. Warren continued the mission for another fortnight. The result of the whole effort was that a church with a membership of forty-eight was organised, and Bro. Warren accepted an engagement as evangelist with the same. For about two months meetings, including Bible school, were On January 4 the church at Devonport celemonths meetings, including Bible school, were continued in the tent, and during that period a block of land was purchased at the corner of Oldaker and Fenton St., and a wooden building erected. Bro. Warren drew up the plaus, and acted as supervisor in the erection. He was also

responsible for a large amount of the work done. which involved concrete mixing, carpentering and furniture making. Most of the building was erected by voluntary labor. During Bro. Warren's ministry quite a number have been added to the church, and the church has increased its payment to the preacher. Jan. 4, 1925, saw a new mark in the history of the Devonport church. The old building having been sold, the folk assembled in King st. for the opening of their new brick building. The assembly sang the doxology, Bro. A. R. Main led in prayer, and Bro. J. Warren opened the door. Three services were held during the day. Bro. Warren presiding. Bro. A. R. Main was the speaker at each service, and his addresses were highly appreciated by all. Bro. Warren was designer and supervisor of the erection of the new building. He has consented to remain with the church for another year.—May Reynolds, Sec. church, and the church has increased its payment

Home Conducted by J. C. F. PITTMAN OF

To-morrow.

O, why do we worry o'er things that are past, And life's little sorrows in mem'ry hold fast, Or think that to-morrow more sorrow may bring When our voices in praise for his mercy should ring?

Each sorrow, each tear drop, each pain that we bear,

Each day that our hearts are bowed down with some care,

Each stone in the pathway our feet here have trod.

Is but a step nearer to heaven and God.

As sunshine seems brighter that follows the rain, So our rest will be sweeter that comes after pain; And though life's joys be transient and soon pass us by,

There will be joy eternal in our home in the sky. -Mrs. Nellie Elnora Singleton.

Humpty Dumpty.

"Humpty Dumpty sat on a wall, Humpty Dumpty had a great fall, And all the king's horses and all the king's

Couldn't put Humpty Dumpty together again!" Did it ever occur to you to wonder who Humpty Dumpty was? Some learned men seem to think that he was a new-laid egg, who fell down and smashed into a thousand pieces and could never be joined together the same again. I am inclined to think that you and I are the humpty dumpties, and that the wall is the wall of pride, or perhaps the wall of happiness. There we sit serene and happy, and everything goes along like a song, until something happens, some little thing, and all our happiness tumbles to pieces and the whole world seems broken to little bits. Perhaps mother breaks some precious vase or father misses his train to work, and everything goes all wrong. Or perhaps little girlie breaks her favorite doll. Is there any more bitter sorrow in all the world

there any more bitter sorrow in all the world than to sit and see all the saw-dust coming out of the works of one's first dolly?

Is there anything in the world that can mend us when everything is broken to bits, and our world of happiness is all in pieces? It's lovely in the Punch and Judy show when the poor policeman is blown to bits at the cannon's mouth to hear the music play and see all the little pieces gradually come together again. I think music often does have that magic power. When Saul was plunged in gloom and all his life was broken and shattered, he called the young David to play and shattered, he called the young David to play and sing sweet songs, and life came together again, and he lifted up his head. There was a piper once of Hamelin who saw the town plagued with horrible rats, and he took his bagpipes and played along the streets to the river where they disappeared. So our cares and sorrows can be So our cares and sorrows can be charmed away with the magic of music. Men will give their souls away and follow even to destruction the songs of the sirens, and even the snakes will listen in dazed delight to the song of appeared.

And there is a magic music of love in men's hands and tongues and feet which can mend the broken hearts and spirits. By the charms of his words Garibaldi called to him all the downtrodden sons of Italy and with their swords they threw off the tyrant's yoke.

"Ride a cock horse to Banbury Cross, To see a fine lady ride a white horse, Rings on her fingers and bells on her toes, She shall have music wherever she goes."

I think the bells of her toes were the glad sounds of her cheerful footsteps, the rings were the flashing fingers of good deeds done at all

Love is the magic music we make to mend broken hearts and lives. All the grandest things in the world were done by love. built hospitals, saved nations, healed the sick, reformed the wicked, wiped out the slums, brought comfort to the downtrodden and weary.

"Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to
thee!"

I strongly suspect that if Humpty Dumpty had only gone to somebody who loved him he would soon have been mended when all the king's horses and men failed. For I know very well that when all the world fails to comfort and mend my broken plans and shattered happiness, the kind and loving Shepherd can make it all well again by the magic music of his wonderful love.-A. C. Stevens, M.A.

What Christ is to His People.

"In want-their Friend. In danger-their Defence. In weakness—their Strength. In sorrow—their Joy. In pain-their Peace. In poverty-their Provider. In sickness—their Physician. In hunger—their Bread. In trouble—their Consolation. In Perplexity-their Counsellor. In the furnace—their Refiner. In the floods—their Rock. In assaults-their Refuge. In accusations—their Advocate. In debt—their Surety. In slavery-their Ransom. In captivity—their Deliverer.
In the day—their Sun.
In the night—their Keeper.
In the desert—their Shepherd. In life-their Hope. In death-their Life. In the grave—their Resurrection. In heaven-their Glory.'

Reading the Painting.

Friend Gillingham (viewing picture): "How alistic! It makes my mouth water."
Pain the Artist: "A sunset makes your mouth realistic!

water?

Friend Gillingham: "Dear me! I thought it was a fried egg!'

Her Money's Worth.

During a trip to England an American woman

engaged a guide to show her round.

After he had explained the principal attractions of the neighborhood, she remarked, as she handed him his fee: "I trust that what you have told me is absolutely true; I never feel as though I should pay for untruths."

"Well, ma'am," said the old fellow, scanning the coin, "truth or untruth, you've had a good shilling's worth."

The Soft Answer.

"Madam," shouted the angry neighbor, "that confounded boy of yours has just thrown a brick through our conservatory! "I wonder if you would let me have the brick, please," begged Tommy's fond mother. "We are keeping all the little mementoes of his youthful pranks—they'll be so interesting when he grows up." be so interesting when he grows up.

The Family Altar.

J.C.F.P SUNDAY.

The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.—Matt. 12: 41.

The Ninevites were less guilty than those whom

Christ addressed, for when Jonah preached they repented. Though much more enlightened than these ancient heathens the Jews repented not, though in their midst stood one greater than Jonah."

Reading-Matt. 12: 24-50.

MONDAY.

For verily I say unto you, that many prophets ror verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.—Matt. 13: 17.

Like Abraham, many prophets and righteous men looked for the coming of the Messiah, saw Christ's day (by the eye of faith) and were glad.

Yet none of these were as privileged as the Jews, who stood face to face with Jesus and heard his wonderful words. Strange indeed that they should fail to appreciate their peculiar blessing.

Reading-Matt. 13: 1-30.

TUESDAY

And he answered and said, He that soweth the good seed is the Son of Man.—Matt. 13: 37.

"Behold! the heavenly Sower Goes forth with better seed, The word of sure salvation, With feet and hands that bleed." Reading-Matt. 13: 31-58.

WEDNESDAY.

And his disciples came, and took up the corpse, and buried it: and they went and told Jesus. Matt. 14: 12.

'Go tell it to Jesus, he knoweth thy grief; Go tell it to Jesus, he'll send thee relief; Go gather the sunshine he sends on the way: He'll lighten thy burden—go, weary one,

pray."
Reading—Matt. 14: 1-21.

THURSDAY.

But straightway Jesus spake unto them, saying. Be of good cheer; it is I; be not afraid.—Matt.

"When Jesus rises, the storm stops. The calm comes from the power of his presence. 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." Reading—Matt. 14: 22-36.

FRIDAY.

FRIDAY.

But in vain do they worship me, teaching as their doctrines the precepts of men.—Matt. 15: 9.

"A snowball, starting from a mountain top, starts perfectly pure, and beautiful, and white; as it rolls it gathers snow, pieces of drift, leaves, stones, earth, mud, till it lies in the glen below a heterogeneous mass, composed of all degrees of rubbish and all kinds of materials. So with tradition: it begins a pure truth, but as it rolls tradition; it begins a pure truth, but as it rolls down the centuries it becomes more and more corrupt, till what is called the more and finish corrupt, till what is called the tradition of this century is as unlike the truth of the first as the snowball in the glen is unlike the little particle of snow that was first set in motion on the mountain top."—Dr. Cumming.

Reading—Matt. This was

Reading-Matt. 15: 1-20.

Then Jesus answered and said unto her, 0 woman, great is thy faith: be it done unto the even as thou wilt. And her daughter was healed from that hour.—Matt. 15: 28.

"To be nameless in worthy deeds exceeds infamous history. The Canaanitish woman lives infamous history. The Canaanitish woman lives infamous history. The consent with the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even and who would not rather have been the even as t one. And who would not rather have been the good thief, than Pilate?"—Sir Thomas Browne.

Reading—Matt. 15: 27.22

Prayer Meeting Topic.

February 4.

Beginning the Christian Life.

(Matthew 16: 21-27.)

Horace Kingsbury.

The writer once heard Dr. J. Wilbur Chapman say that while his brother could tell the minute of the hour of the day of the year of his conversion, he himself could never remember when he was not a Christian.

We are apt to think of the beginning of church membership as the beginning of Christian life. This is hardly true when we have been brought up in a Christian environment, and from our childhood have loved and served the Lord Jesus Christ. Our confession of faith in him, and our burial with him in baptism, then become a public commitment of ourselves to him as Saviour and Lord, and a voluntary and decisive acceptance on our part of his way of life.

Parents are important factors in the beginnings of Christian lives. The unfeigned faith that was in Timothy dwelt first in his grandmother Lois, and his mother Eunice; and from a babe he knew the sacred writings which were able to make him wise unto salvation through faith which is in Christ Jesus. Children who are not so brought up are handicapped for all the rest of their lives.

What an argument here for exemplary Christian living in the home, for the establishment and use of the Family Altar, for the gift of Bibles to the children in their tender years, for the teaching of simple and meaningful prayers, for the appreciation and use of the Bible school, and the bringing up of the young in the nurture and admonition of the Lord! "Train up a child in the way he should go, and even when he is old he will not depart from it" (Proverbs 22: 6).

When the Cæsarean crisis had been reached in the ministry of Jesus, and Peter had made the great confession that he is the Christ, the Son of the living God, Jesus said unto his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16: 24). Now, no one will come after Jesus who does not believe in him; but his belief must be so strong and deep that he will make full surrender and let Jesus take control. "No cross: no crown" is everlastingly true, and the bearing of his cross must be a daily part of every Christian's programme. The essence, however, of beeinning, continuing, and ending the Christian life is found in the words, "Follow me."

"Follow! Follow! I would follow Jesus! Anywhere, ev'rywhere, I would follow on! Follow! Follow! I would follow Jesus! Ev'rywhere he leads me I would follow on!"

When a person comes to Jesus in an attitude like that, whatever his former manner of life, Jesus will lead him in the paths of righteousness. He will be led to confess with his mouth the faith that is in his heart, to follow Jesus through the waters of baptism, to enter into the fellowship of the church, to spend his life in useful service, and ultimately he will arrive at home.

After his resurrection from the dead Jesus came to his disciples and said unto them: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28: 18-20).

REFERENCES.—Acts 16: 13-24; Acts 16: 25-34: John 1: 35-42; John 1: 43-51; Acts 2: 37-47; Matthew 25; 14-30; John 15: 8-16.

TOPIC FOR JANUARY 11,—THE WORD OF GOD.—Psalm 119: 9-16.

Our Young People.

C.E. European Convention of Europe.

The largest hall in Hamburg, seating 12,000, was too small to accommodate the delegates who came from fourteen nations. Great Britain, Germany, Hungary and Finland have the largest C.E. memberships in Europe, but there are flourishing societies in France, Poland, Spain and Switzerland. It is evident that C.E. will do much to renew the fraternal spirit of the years before the war.

Sunday School Agitation Week.

The representative of the World's Sunday School Association in Sweden, K. A. Jansson, describes a programme which is quite like rally day activities, only of far greater outreach. About ten years ago Mr. Jansson introduced a "Sunday School Agitation Week," which is developed during the last of September or the first of October. A programme for this "week" is sent to all the churches and published fully in the papers in every part of Sweden. All the Free Churches in the largest cities and communities unite in serious efforts to make this week a success. Sermons or lectures are delivered every day during this "week" that attention may be called to the importance of Sunday school work, and that added interest may be stimulated. Each fall during the past years this plan has met with decided success. In Stockholm a different church is used daily for the central meeting, and the attendance is invariably large.

Essendon Kappas in Camp.

The annual Christmas camp of the Essendon (Vic.) Kappa Sigma Pi Club was held at West Healesville, there being a record number of 20 Kappas in attendance. The camp was under the leadership of Mr. B. J. Kemp, chaplain. The camp site was a sawmill, about seven miles up the Chum Creek, and amidst glorious surroundings of Nature. Three huts made by the sawmill hands were used as sleeping quarters, and proved admirable for the purpose. The days were spent in walks and picnics to various neighboring beauty spots; fishing and games. One notable trip was to Toolangi, a small township near the head of the Yea River. Fishing excursions were also very popular with the campers, and in some cases, fine blackfish were caught. On Christmas Sunday a unique church service was held in the open, Mr. Kemp presiding. The well-known hymn, "Come to the Church in the Wildwood," was appropriately sung for the occasion. Mr. Bailey, of Ballarat, gave a short but excellent address to the campers. On New Year's Day a visit was made by a number of church members and friends to Healesville, where they were met by the Kappas, and a very enjoyable picnic was held on the bank of the Watts River. Many of the outings were made in conjunction with visitors from the boarding-houses in the district and the innovation proved highly popular with the Kappas. The camp was a real success from all viewpoints, and all members look forward to the next Christmas camp, which will probably be held in the same place.

"Ten Good Reasons Why a Man Should Swear."

The students of an American College were given an unusual card on Valentine's Day, by the President. Calling upon every student residing upon the campus, he greeted them cordially and gave them his valentine, which contained the above heading and the following reasons:—

"I. Because it is such an elegant way of expressing one's thoughts.

"2. Because it is such a conclusive proof of taste and good breeding.

"3. Because it is a sure way of making one's self agreeable to his friends.

"4. Because it is a positive evidence of acquaintance with good literature.

"5. Because it furnishes such a good example and training for boys.

"6. Because it is just what a man's mother enjoys having her son do.

"7. Because it would look so nice in print.
"8. Because it is such a good way of increasing one's self-respect.

"9. Because it is such a help to manhood and virtue in many ways.

virtue in many ways.

"10. Because it is such an infallible way of improving one's chances in the hereafter."

It is related that many of the students were greatly moved by the president's irony, and went to him the next morning and thanked him for what he had done.

A Father's Ten Commandments.

And the boy spake all these words, saying:

I am thy son whom thou hast brought, without regard to his wishes, into the land of the living.

I. Thou shalt love thy son with all thy heart, and hesitate not to manifest thy interest in, and affection for, him. This is the first and great commandment.

2. Thou shalt not make unto thee any graven image of thy business, thy career or thy sports, nor any likeness of any pleasure, occupation or pursuit in the heavens above, the earth beneath or the waters under the earth; thou shalt not bow down thyself unto them, nor serve them, so that thou forgettest to be a pal and a chum to thy son.

3. Thou shalt not take the name of "Dad" upon thee lightly, for Jehovah will not hold him guiltless who hath little regard for the responsibilities of fatherhood.

4. Remember thy son's portion of thy time and keep it holy. Many days shalt thou labor and do all manner of work that thou mayest provide suitably for his needs, but in that portion of thy day which belongeth to him thou shalt not do any work, neither shalt thou bury thy nose in a book, betake thyself to the golf links or busy thyself otherwise according to thine own pleasure.

5. Honor thy wife, my mother, for I, thy son, lovest her dearly, and can not admire, respect and love thee if thou display not lovingkindness toward

6. Thou shalt counsel and advise with thy son in all things and share with him the secrets of thy

7. Thou shalt be firm in thy discipline lest thy son stray away from the paths of righteousness for the lack of thy guiding hand, but thou shalt not even now hold the reins of thy authority too tight nor fail to understand that thy son desireth and needeth more and more of that independence of action which becometh a man.

8. Thou shalt have trust and confidence in thy son and be patient and longsuffering with all his shortcomings.

9. Thou shalt walk uprightly before men and make thy ways clean in the sight of thy God, for thy son doth follow after thy example. Moreover, take heed that thy son hath more discernment than thou sometimes thinketh and is more induced by what he seeth thou really art than by what thou pretendest to be.

what thou pretendest to be.

10. Thou shalt not forget that thou wert once a boy, neither shalt thou be unmindful that times have changed much since the days of thy youth.—Roy E. Dickerson, in "Lookout."

Foreign Missions. Conducted by G. T. WALDEN, M.A.

India.

In writing to a friend in Australia Mr. A. W. Brough, who has been a resident and a keen observer in India for the last 30 years, expresses the epinion that on the whole the condition of affairs in that country are much better than they were. He says there is "much talk" in some quarters, but it ends in talk, and he thinks that there is no likelihood of a revolution or anything approaching it. If the Government will only show common sense and wise sympathy in their attitude and methods and all try to understand one another and co-operate the future welfare of India is assured.—"A.C. World."

Education and Missions.

Education of some sort runs through and reinforces everything we do in all spheres. non-Christian countries, where it is impossible to depend on family traditions, there is practically no activity of the church which is not immediately educational. Even the preacher's message has to be taught, unless in the case of boys of Christian schools, someone else has done the teaching, and the preacher has the privilege of driving home what another has laid ready for his hand .- F. Lenwood.

On Oba.

(Bro. A. T. Waters sends the following notes written at Oba, New Hebrides, a good while ago by Mrs. Waters. We publish them with plea-

During my recent visit to Lovutiloso, every morning Peter Pentecost's little sister Jessie, five years old, would come into my room (sometimes very early, before I was up), repeating the 134th Psalm, which she had been taught.

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

"Lift up your hands in the sanctuary and bless the Lord. The Lord that made heaven and earth bless thee, out of Zion.

To me it seemed the sweetest thing this side of heaven, to have that little black child give me her morning greeting in Scripture words (of her own accord). I was being rewarded a hundred-

fold. But a greater reward was to follow.

One morning as Jessie and I were returning from the hill-top, reciting our Psalm in the path under the cocoanut trees, the Holy Spirit suddenly became our teacher and interpreter. We stopped in the path. I said to Jessie: "Oh, now I know what our Psalm means. These trees are God's servants which by night stand in the house of the Lord. All night, while we are asleep, the trees lift up their hands (fronds) in the sanctuary and bless the Lord. So we can ask God to bless the trees, such good servants." She clapped her little hands in ecstasy of delight and exclaimed: "Io, Missie, karea hamburu." (Yes, Missie, that "Io, Missie, karea hamburu." (Yes, Missie, that is true, and it is very good.) We were both being taught of God in his great kindergarten. Who teacheth like him?

When leaving Australia for the New Hebrides in 1913, dear Mrs. Geddies—a pioneer missionary to these islands—then in her 91st year, gave us this helpful word of counsel: "When you go among the natives, don't think you have everything to teach, and nothing to learn."

The lessons I have learned since coming to the less are the best assets of my life, especially

Oba are the best assets of my life, especially from the native Christians. Trusting is like breathing to them. Their minds are not corrupted, as ours are, from the simplicity which is in Christ.

How many times I have awakened in the night to hear songs of praise (sweet and low) ascending to heaven in the night season, from one of our Christian girls, to whom it seemed the most natural thing in the world to praise God in the night, for perhaps an hour or two. It was worship in spirit and in truth. She had no book or light: it all came from an overflowing heart, in whom the Holy Spirit found a free channel. It never occurred to her unsophisticated mind that she might disturb anyone!

Her closing hymn would always be, "The Christian's Good-night," "Sleep on beloved, sleep, and take thy rest," and in that heavenly atmosphere would fall asleep.

Parable of the Talents.

A most interesting illustration of this parable may be found in an experience which an American missionary, Archdeacon Thompson, had in China. It seems that thirty-five years ago the Archdeacon took with him to Shangai from the United States, four quarts of American peanuts, and divided them with Dr. Charles R. Mills, who was on his way to Shantung. Says "The Children's Newspaper": "In this district peanuts of a smaller variety than those usually grown in America were already cultivated, and the oil pressed from them was used for lighting the village lamps before paraffin became easily obtainable.

"When Dr. Mills reached his home, he divided his peanuts between two of his church members, who were farmers, on the understanding that they should cultivate them for three years, and at the end of that time distribute the crop.

"One of the farmers was so pleased with his first year's crop that he ate it all up, but the other kept to his promise, and at the end of the third year, distributed the crop, as widely as he could. Cultivation grew swiftly. To-day, therefore, because one farmer used the 'talent' that was entrusted to him, China is able to export to all parts of the world some eighty thousand tons of peanuts a year. The introduction of the American peanut to China is commemorated by a stone tablet."—"Australian Christian World."

Love.

Love has a hem of its garment That touches the very dust; It can reach the stains of the streets and the lanes, And because it can it must. It dares not rest on the mountain; it is bound to come to the vale; For it cannot find its fulness of mind

Till it falls on the lives that fail. And the place of its deepest shadows Most reveals its strength to save, Since its fairest hour is seen in the flower That blossoms above the grave.

State Foreign Mission Secretaries.

Please send offerings to the following:-Victoria.—J. E. Allan, 51 Watts-st., Box Hill. N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.

S.A.—L. R. Fisher, 74 O'Connell-st., Nth. Adelaide. W.A.—W. Clay, 393 Bagot-rd., Subiaco. Qld.—H. W. Hermann, Francis-st., Eagle Junc-

tion, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74
Edmund-av., Unley, S.A. Federal

COMING EVENTS.

FEBRUARY I.—Commencement of big tent FEBRUARY I.—Commencement or big tent mission at Carnegie. P. R. Baker, preacher; J. Baker, song-leader. Church secretaries are invited to co-operate by arranging delegations from their churches, especially singers.—J. L. Ward, mission sec., 6 McPherson Av., Carnegie. P.D. 50.

FEBRUARY 4.—Boronia Women's Mission Band celebrates its first anniversary. Excellent speaker, Mrs. Cowper (Anti-Liquor League). All sisters cordially invited to come and spend a happy afternoon.

MARCH 1.—Balwyn Church of Christ Tent Mission, to be conducted by Bro. Percy R. Baker in a tent on Whitehorse Rd., Balwyn, near the chapel, commencing March I, 1925. Will unite in prayer for the success of the mission? Will all

IN MEMORIAM.

GILL.—In loving memory of our dear mother, who passed away on Jan. 19, 1923; also our dear father, who departed this life on Jan. 27, 1924. Reunited.

-Inserted by their family, Box Hill, Vic.

TO LET.

Chelsea, vacant from January 31, two large bedrooms, accommodate six; use of vestibule, kitchen. £2/10/- per week.—Mrs. L. Hammond, I Embankment Grove, Chelsea, Vic.

WANTED.

Caretaker for tent during mission at Carnegie month of February. Write stating terms to Mr. J. L. Ward, 6 McPherson Av., Carnegie. P.D. 50.

Young man from Scotland desires work on orchard; recommended, and member of church: no experience. State pay and conditions.—C. Burdeu, 15 Mackay St., Prahran.

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University of Melbourne.

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Trinity College of Music.

Primary: Elma Chapman, 73.
Preparatory: Edna Kirkland (Surrey), 76;
Ralph Chipper (Canterbury), 73; Ren. Leslie, 70.
Intermediate: Merle Williams (Bayswater), 83.
Senior: Merle Williams, 84.

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Advanced Intermediate: Miss O. Kerr, 89. C. Seuior: Miss Minnie Williams, 88; Miss C. Styles (Auburn), 81—organ playing. Advanced Senior: Merle Williams, 97 (second

highest in Victoria).
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Here and There.

Bro. W. Morrow, M.L.C., President of our F.M. Board, has left Australia with Mrs. Morrow on a visit to America.

"The depreciation of all our moral currencies is a call to restore the gold standard of the Christian ideal."—The Dean of Bristol.

A recent visitor to Melbourne has been Bro. A. R. Wright, M.H.R., Mayor of Wellington, New Zealand. He spoke one Sunday morning at Lygon St.

Lady Kinnaird, who presided at the annual meeting of the Scottish Sunday School Union, in St. Andrew's Hall, Glasgow, said: "There never was a time when consecrated men and women were more needed for Sunday school work, which is becoming increasingly difficult."

News of the Hinrichsen-Pratt tent mission at Horsham, Vic., is encouraging. The following telegram from Bro. Ingham, the resident preacher, reached us on Tuesday:—"Tent too small each night first week Horsham mission; second tent erected, both overcrowded; Sunday, fourteen decisions."

At the Stoke Wesleyan Mission anniversary, Gipsy Smith, referring to prohibition, said in Kansas they had had it so long that there were now married couples who have never seen a public-house, and never seen a drunken person. "If any persons tell you prohibition is a failure, you tell them I say they are lying. Thirty-six States enjoyed it before it became national."

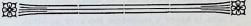
Swanston St. church, Vic., had a most helpful service on Lord's day morning, Jan. 19. Bro. J. G. Barrett's message on "Glorying in the Cross" was very fine and greatly appreciated. Bro. W. Gale, from Moreland, preached at night. These brethren occupied the platform in the absence of the regular preacher. We are glad to report that Bro. Shipway's condition is satisfactory after his operation last week.

In the pass lists for the December annual examination held by the University of Melbourne, we were pleased to note the following:—Arts (degree with honors): Passed in three subjects, C. C. Dawson; passed in two subjects, E. R. Butler. Third Year Diploma of Education: H. A. G. Clark. Medical Course, Division II.—H. J. Ensison II.—M. S. Bell, L. E. Clay. First Year Engineering: K. H. Price. Bachelor of Civil Engineering: Second Year: R. P. Morris. We congratulate these brethren on their success.

We hear that a cable has been received from America conveying news of the death on Jan. 9 of Dr. W. W. Ludbrook. Some of our older readers will remember him as having been baptised at Swanston St. about 36 years ago, and soon after journeying to Lexington with Bren. Hugh McLellan and Herbert Saxby. Later he qualified as a medical practitioner in New York, and was in fellowship with the church of which B. B. Tyler was for many years the preacher. He retired from practice about four years ago, being in poor health.

There has been an increase of over 110,000 in the membership of the churches in Great Britain in the last recorded year. With three notable exceptions—the Church in Wales, the Scottish Episcopal Church, and the United Free Church of Scotland—every denomination has increased its number of communicants or members. Not since the Welsh revival has such an advance been recorded. On the ofher hand, there has been a decrease of 23,662 Sunday scholars. A writer who has examined the statistics states that one in three of the population is definitely associated with a Christian church. This, however, includes the Roman Catholic body, which reports a considerable increase of communicants,

Bro. H. Cook, of Cynthia Downs, Qld., writes regarding evangelism, and makes the following suggestion: "Let us have an evangelistic year, say 1926. Let the evangelists retire from their set churches, dividing the Commonwealth into districts, and let them travel through to every town, village, hamlet, station, farm and hut. That would be worth the name of 'mission,' and would produce fruit a thousand times more than 20 years under the present system. Would the members co-operate? Certainly. The elders would step into their Scriptural places, and pastor the flock of their charge, and all would combine to support the evangelists in their true vocation."



After the Sermon.

"A candle is my God to me,
A little candle in my hand,
A little light by which I see
Which way to step and where to stand."

These words I heard the other day,
They pierced my heart and entered there;
Whatever else he had to say,
I did not hear, I did not care.

I carried home that lovely thought,
I made it mine, for mine own need,
And out of it I quickly wrought
A living truth for me to heed.

A little candle I can hold, A gentle light that will not blind; No massive lantern made of gold, No hidden treasure hard to find.

! am not strong, I am not wise, The road is difficult and dark; A little candle for dim eyes, And for my feet a God-lit spark!

"A candle is my God to me."

I thank the preacher for this phrase.

A Candle, too, my God shall be—

Sufficient Light for darksome ways!

—Sheila Rand.

%

On Monday, Jan. 5, Bro. P. D. McCallum and family left Melbourne en route for Sydney and U.S.A. For more than two years Bro. McCallum has been carrying on successful week-end work with the church at South Melbourne while continuing his teaching in Scotch College. He now returns to America with the intention of entering fully into the ministry of the Word. His first stopping place will be in Ohio, where his brother Cecil is carrying on a most fruitful ministry. We wish for him and his a safe voyage and a happy and successful life of service in U.S.A.

While conducting a mission in the country, the missioner spoke to the butler in the house where he was staying, and learning that he was a servant of Christ, asked him if there was any special instrumental means in his conversion. The man replied that there was. "Some years ago," he said, "there was a young footman in the house who was considered very religious; he had not been long there when his master was called away for a few days. 'Now,' thought I, 'I shall see what kind of religion the fellow has; whether he will do his work as well when his master is absent as when he is present.' I watched him, and found that, if possible, he did his work better. Then I thought, 'He has got something I have not got,' and 'I asked him to tell me about his religion. He did so, and that was the means of my conversion." The Christian's life is an epistle read-of all men."

Who does not feel that it would change everything if he believed with his whole soul in his immortality? It would supply him with a totally new standard of values: many things which the world prizes and pursues he would utterly despise, and many things which the world neglects would be the objects of his most ardent pursuit.

—James Stalker.

Bro. C. Young has completed the first year of his ministry at Annerley, Qld. He is supported by a faithful band of officers and a loyal membership. Much has been accomplished. The Bible school is the largest in the history of the church. Money contributed for all purposes is easily a record. A goodly number have been added to the church. The building debt has been considerably reduced; the balance is very small. Prospects for the future are bright.

A writer in the "Methodist Times," quotes a French author as saying that "one cannot help remarking the persistence of the religious spirit" in English life and noting that "the emphasis in everyday actions is laid on the Christian inspiration and on the person of Jesus Christ regarded as an example." The writer points out the Frenchman's observation that "there is no anti-religious movement among the working classes," and gives as his opinion that this is due to the influence of Sunday schools, which, for almost a century and a half, have absolutely impregnated the English people "with the habit of looking at every question from the moral point of view."

During the Christmas holidays a team representing the Victorian Churches of Christ Cricket Association journeyed to Adelaide at the invitation of the Adelphian Cricket Club representing the Grote St. church. The team left on Christmas eve by the express. In the afternoon of Boxing Day a motor trip to Gorge Rd., about 20 miles, was much enjoyed. Saturday's cricket match was won by the Adelphians. On Sunday morning all were present at Grote St., two members of the team reading the Scripture lessons. On Monday cricket was played all day. The evening was devoted to an official reception held in the Arcadia cafe, presided over by Bro. W. T. Magarey. This was most enjoyable. There were about 90 guests, including the Grote St. preacher, Bro. A. C. Rankine, and Hon. Bro. W. Morrow, M.L.C. Tuesday's match was won by the Adelphians with a margin of six wickets. In the evening Mr. J. Maddern entertained. On Wednesday a picnic to Belair by motor train was enjoyed.

When Dr. Landes, the general secretary of the World's Sunday School Association, visited Greece last March he met a group of Greek and Armenian students from the School of Religion of Constantinople. These students because of their nationality were obliged to leave Constantinople and were continuing their studies in Athens. Inasmuch as they were all ardent Christians and preparing to give their lives to Christian work, arrangements were made to have ten of them give four months of their summer time to organise Sunday schools in the refugee camps located in and around Athens and Salonica. Over a million Greeks and Armenians are now to be found in these camps. A letter has been received at the World's Association headquarters from one of the students working in the Salonica District in which he says: "There is a whole community here from Pontus in Asia Minor on the coast of the Black Sea. They are Greek Evangelical Protestants. We helped them organise a church in a house and also a Sunday school for the children; the whole town is now a refugee Protestant town. An appeal has gone to the Greek Government officials for a place of worship, and they have consented to the use of the old, now unused, Moslem mosque."

ADDRESSES.

W. A. Fordham (sec. East Camberwell church, Vic.).—Riversdale-rd., East Camberwell. 'Phone, Cant. 403

Cant. 403. J. E. Searle (preacher Brim church, Vic.).— "The Manse," Brim.

Real Life is Real Love.

W. J. Way.

Love is the gauge and thermometer of life, and it has its source in the mind. Light is not the sun, but it comes from the sun. Heat is not the sun, but comes from the sun. So love is a heat and fervor thrown off from the heart to another. Steam rises from the heat in the water; so love rises from the heat of a benevolent and generous nature. Love is our only credential. Without love we have no credentials. Without love we are bankrupt and empty. Love is the supreme recommendation of God or men. Without love we are less than men, and we are aliens to God, for God is love. The man who loves is nearest to God and heaven and most like God. Without love the mind is like coal without fire, quartz without gold, or wells without water. Love is the all essential.

Love is the indispensable principle. Love is the cardinal virtue. Love is the sine qua non of successful existence. Life is for love. Real life is love. We should live to love; then we shall love to live. From our point of view the stars are to give light, to embellish the heavens; to radiate the night; and intelligent being is to love. If we do not love, we have missed our highest calling; we are failures and mere "sounding brass and tinkling cymbals."

If we love we flourish. If we do not love we perish. If we love, life will be a success, death will be a success, and eternity will be a success. Love is invulnerable; it is a fortress that is positively impregnable for life or death; for time or eternity.

Love is the ever-buoyant, irrepressible principle. The mountains will crumble, but love will remain. The ocean will dry up, but the waves of love will still roll toward the eternal shore, then to recede and fall back in refreshing deluge upon those who love. The sun will burn out, but love will still be at white heat, triumphant and undiminished. Love never faileth. But whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away; but love will still sing triumphantly, excelsior!

The soul that really loves cannot be unsuccessful. Love is success; not anything else is. Everything else will fail at last. Love and failure are antitheses; they have never kept company; they never will be wedded.

You can determine to what extent you live. You really live to the extent that you love. What the mercury is in the thermometer, love is in the thermometer of life. It is the fahrenheit of the thermometer of lite. It is the fairleffield of the soul: it cannot know a zero. Love is the benevolent square inch pressure of the soul. Love draws out, draws on, draws up—to higher being, higher glory, to richer experience, to deeper knowledge, to the abundant life of love. On, on, yea, ever on, cries love. To nobler being, to richer ever on, cries love. To nobler being, to richer tone—above: where love its vastness pours o'er all the golden floors: to archangels' grand encores. On, cries love, ever on.

God loved, and the earth came. He loved, and light came. He loved and law and order came. He loved and vegetation came. He loved and the animals came. He loved and man came. He loved and Jesus came. He loved and salvation came. He loves and Christ will come again. He loves and the resurrection will take place. God loves and glory, honor, immortality will come. And when that which is perfect is come then that which is in part shall be done away. Yes, love will do it. Love will dispel all that intervenes; love will lift the curtain, will rend the veil—love will swallow up death in victory.

Ages will pass by, but love will never pass by. Aeons will pass, eternities will pass, but love will never pass: it will still dominate and excel. We breathe air now; we shall breathe love then. We

speak now with grating, metallic voices; then we shall speak in the music and rhythm of love. Love and life will be synonymous. The tree of life will be the tree of love; crown of life; crown of love. The water of life will be love liquefied—yea, the very nectar of God. He that dwelleth in love dwelleth in God, and God in him. He that dwelleth in love will dwell-yea, must dwell, forever. am persuaded that love never dies.

"By this shall all men know that ye are my disciples, if ye have love one to another.'

Hope On.

There never was a day so misty and grey That the blue was not somewhere above it; There is never a mountain top ever so bleak That some little flower does not love it.

There was never a night so dreary and dark That the stars were not somewhere shining; There is never a cloud so heavy and black That it has not a silvery lining.

There is never a waiting-time, weary and long, That will not sometime have an ending; The most beautiful part of the landscape is where The sunshine and shadows are blending.

Into every life some shadows will fall, But heaven sends the sunshine of love; Through the rifts in the clouds we may if we will See the beautiful blue above.

Let us hope on, though the way be long And the darkness be gathering fast: For the turn in the road is a little way on, Where the home lights will greet us at last.

-"The Commoner."

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The Church.

R. P. Arnott, B.A.

The church was established not by man but by God, therefore it has come to stay. Other institutions and societies have their day and cease to be. The church has existed since Christ came and will be until he comes again to receive his Bride unto himself. In a word, the church has a divine foundation, a divine head and a glorious, triumphant future. Christ himself said that the gates of hell shall not prevail against the church.

Men to-day are placing other things, other ap-pointments, and other interests, before the church but the study of the divine plan for the church of Christ reveals the utter foolishness of any attempt on our part to neglect our obligations to the church for which Christ died. A man would not give his life for that which was not worth while, much less would God give his Son, yea, his only Son, for an institution which was only worth a secondary interest in our lives.

'It is time we all realised that in order to be amongst the wise, it behoves us to devote the most of our time and the best of our energies to the promotion of the kingdom of God on earth. All other concerns and interests pale into insignificance when compared to that of God's work.

Arguments on the indifference, worldliness and utter depravity of our age do not lead us very far, but we would rather lovingly urge you to look at the cross of Jesus, where the Saviour dies of a broken heart, and having seen his suffering, then face the things which hinder our attendances at the house of God, and which prevent us giv-ing our lives to him. In view of the Cross, can we still go where we have been going for our amusements? Rather, let us find our pleasure and joy in the church. Looking into the face of a crucified Christ can we fritter away our Sundays away from his house and his people? Can we say that the call of friends or home duties are stronger than those of Christ? If we do, surely we reveal our lack of appreciation and understanding of the Saviour's death, and at the same time class ourselves with those who crucified the Lord of glory and turned down his entreaties in precisely the same way 1,000 years ago. The people of that distant day placed themselves first, just as we often do to-day. Can we truly hear of Christ's agony and death and then only give say, threepence a week, if that much, to his church? No! better is believed and expected of us. Christ had confidence that some would respond to his love and mercy, and that some of spond to his love and mercy, and that some of us would spurn the lower, meaner and selfish way of life and respond to the higher and larger call of love and service. The church needs you. Christ died for the church, and in so coing placed an exceedingly great value upon it. That which is bought with blood is valuable, but that which is bought with the blood of the Son of God is beyond price. beyond price.

Christ has a great future for his church, for he is coming again for it. How foolish then, would we be if we neglect it or underestimate our obligations to it.

Miss A. Allamby

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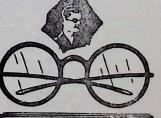
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News of the Churches.

New Zealand.

At Nelson worship meeting on Dec. 28, Sister Perkins, of Mataura, was present. Bro. Fitzgerald spoke at the service in the evening, when his topic, "The False and True Basis of Union," created much interest. He spoke at both services on Jan. 4; in the morning on "The Transfiguration," and at the gospel meeting on "The Heroes of the Reformation." Both meetings were well attended, considering that many were on holiday. The message at night was particularly inspiring.

Western Australia.

At Fremantle mid-week service conducted by Bro. Jeffrey, the young lad who confessed Christ the previous Lord's day was immersed. On Jan. II Bro. Lucraft exhorted. There was present his son. Dr. Lucraft, who had just returned from Great Britain. The gospel service was conducted by Bro. T. Hagger. A powerful sermon was delivered on "Love." A man and his wife made the good confession. At the close of the service two young girls who confessed Christ the previous Lord's day were baptised.

Queensland.

Attendances at Gympie services are being maintained. On Sunday, Jan. 4, Bro. C. Trudgian spoke on "The Judgment," and on Jan. 11 Bro. E. Trudgian spoke on "Soul-winning." Three of the "Young Men's Training for Service Class" are now taking part in the meetings. On Sunday morning, Jan. 11, Bro. E. Blake exhorted, Bro. J. Kernick read, and Bro. J. S. Fittell assisted at the table. These three brethren are only 16 years of age.

Meetings at Brisbane are encouraging, with attendances increasing after the holidays. On January 11 Bro. Alcorn exhorted the church in the morning, and preached at night. Sister Green and Bro. Ditchman were visitors from Boonah and Maryborough respectively. Sister Mrs. Alcorn has returned much improved in health. At the close of Bro. Alcorn's address four adults came forward, one to rededicate his life to Christ.

Tasmania.

At Geeveston on Monday, Dec. 22, an enjoyable time was spent with the kindergarten classes. Items were rendered by the kinders and others. Father Christmas presented gifts from a heavily-laden tree. Much credit is due to the superintendent (Miss Lambert) and her staff of teachers. A sacred concert was given on Christmas evening. A good programme was presented to a large, appreciative audience. On Thursday, Jan. 8, a kitchen evening was given to Sister Alma Russell

on the eve of her marriage.

After Christmas and New Year holidays, the brethren at Invermay have settled down to solid work again. Interest is still keen. Although the church is without a resident preacher, the preaching of the gospel is being maintained by local brethren, with the assistance of Bro. Noble and members of Margaret St. The Bible school is flourishing under the superintendency of Bro. Hodgson, as also is the mutual improvement society: which at present is running a competition. It has a membership of about 30 young people taking part. Enthusiasm is high. Improvements to the building are being carried out. Bro. Lyne preached on Lord's day evening, 11th inst. when one young man made the good confession.

Meetings at Launceston have been smaller owing to holidays, but good interest has been shown. On Dec. 28 a young lady made the good confession, and Bro. Hodge, recently baptised, received the right hand of fellowship. On Dec. 23 a happy social evening was spent in the school hall, when a presentation of a beautiful set of stainless

cutlery was made to Sister Margaret Duff (organist of the church) and Bro. Harold Stevens (secretary of choir and C.E. Society), prior to their marriage, which took place in the chapel on Jan. 7. The building was prettily decorated, and the ceremony was performed by Bro. Noble. A recent wedding also was that of Sister Miss Derbyshire and Bro. E. J. Webb, both members of Invermay church. On Jan. 4 at the gospel service Bro. Noble effectively replied to the further criticisms of Mr. Bond, Methodist minister. The local press printed Bro. Noble's reply very fully, and it is believed our position will be better understood as a result. The church has been pleased to have fellowship with Bro. and Sister Fox, from City Temple, Sydney. All rejoice at the restoration to health of Sister W. G. Stevens, who was present again on Jan. 4. On Jan. 11 two young ladies, who recently obeyed their Lord, were welcomed. Bro. Orr exhorted in the morning, and Bro. Noble delivered a fine message at the gospel meeting. Auxiliaries are resuming this week after Christmas and New Year recess.

Victoria.

Parkdale K.S.P. club held its first banquet on Jan. 8, when an enjoyable evening was spent. The club is planning for useful work this year.

At East Kew Bro. Andrews was the speaker at both services on Sunday. Bro. Argo's message in song was much appreciated. Bro. Lampshire, of Hindmarsh, S.A., has been engaged as full-time preacher.

Ballarat East is having fairly good meetings, but many members are still away. Bro. Connor, from Dawson St., and Bro. Feary, from York St., ably conducted services in the absence of Bro. Edwards on holiday.

At Northcote, 92 broke bread on Jan. 18. On

At Northcote, 92 broke bread on Jan. 18. On Sunday evening, Jan. 11, two young ladies confessed the Saviour. The church appreciates the singing by Mrs. Barber. The auxiliaries of the church have settled down for a further period of service. The cricket club is showing good results. It holds second position on the list.

All departments at North Richmond are regaining usual standard after holidays. The church

All departments at North Richmond are regaining usual standard after holidays. The church has been favored with exhortations from Bro. H. J. Patterson and Bro. Rasmussen. On Jan. 11 a young man was received into fellowship. Bro. R. W. Payne occupied the platform at night. Two young people made the good confession.

One new member received into fellowship at Maryborough on Sunday. A fine message in song was rendered at the gospel service by Miss Mason, from Ballarat. Bro. Baker's messages throughout the day proved a great spiritual uplift. The fine sum of £30/6/-, raised from a splendid concert held in the local town hall, under the organised efforts of Sisters Mrs. Lacey and Mrs. Ley, has been presented to the treasurer for the purpose of renovating the chapel.

purpose of renovating the chapel.

Doncaster Bible school held its annual picnic at Warrandyte on Jan. 8. A programme of sports and races for scholars was held, all the younger scholars receiving prizes. Bro. and Sister Lang are on holidays. In Bro. Lang's absence Bro. A. Taylor addressed the morning meeting. The evening service was conducted by Bro. J. Tully. The annual election of officers resulted in Bren. J. Tully, A. Taylor and A. Crouch being elected for a period of three years.

Shepparton has been pleased to welcome Bro. Geo. Woolnough, from New Zealand. On Jan. 11 he presided, and in the afternoon took the service at Cosgrove. On Jan. 18 Bro. D. and Sister O. Hagger, from Perth, W.A., were present. Bro. Stewart spoke in the morning on "Stewardship of Service." Over 100 broke bread for the day. Fine evening meeting. After Bro. Stewart's message on "My Will or Thy Will," two young women made confession of Christ.

Warracknabeal meetings were well attended on Sunday. Two were received into church fellowship at the morning service. Bible school attendance constituted a record, III being present; 42 out of that number were in the Bible class. A working bee was held on Saturday afternoon, and a good start has been made with fencing of land for tennis courts.

Among other visitors at Lygon St. on Sunday last were Bro. and Sister Baker, from Bet Bet; Bro. Gray, from Chatswood, N.S.W.; and a brother from Toowoomba, Qld. There were good attendances at all meetings, with encouraging interest. F. T. Saunders addressed the church on "The Blessings of Pentecost," and preached at night on "God's Way." The members are beginning to return from their holidays. A. G. Saunders is expected to begin service with the church on March I, and preparations for a fitting welcome are under way.

At Boronia there were large meetings during the holidays, with Bro. Waterman preaching. The Sunday school children enjoyed receiving gifts from the Christmas tree. On New Year's Eve a well-attended watch-night service was conducted by Bro. Jas. E. Thomas. At the morning meeting on Jan. II two were received into membership. Nice meetings last Lord's day, Bro. E. W. Chandler speaking in the morning, and Bro. Waterman at night. A presentation was made to Sister Miss Kitty Chandler in appreciation of her services to the church.

The Lord's day meetings at Malvern-Caulfield have kept up remarkably well during the holidays. Bro. Illingworth has been speaking at all services. Many strangers and visitors have come. Mrs. Woff, from Sunnybank, Qld.; Mrs. Edward Bagley, from U.S.A.; and Miss Erica Pontre, from South Africa, were present on Sunday. The previous week Mrs. Robinson, from W.A., a former Malvern member, was a welcome visitor. All the week-night societies have been in recess. but are now beginning to resume work. Several additions by letter. One baptism and one confession of faith during the past month. Bro. James McGregor, one of the esteemed deacons, is seriously ill, and is greatly missed, also Mrs. Boxall (sen.). Mrs. Stevenson, one of the oldest members, has just lost her husband by death. Miss Minnie Hayden, S.S. teacher and officer of the Phi Beta Pi society, has gone on a trip to U.S.A.

A large number of members of the Merbein church, with friends and visitors from Mildura and Red Cliffs, met on Jan. 14 to bid farewell to P. C. Bennett, who has ministered to the congregation for the past 18 months, but has accepted an invitation to Bankstown church, Sydney. Cr. A. J. Chislett presided, and spoke of the members' appreciation of the earnest and consistent labors of Mr. and Mrs. Bennett, who, in addition to the oversight of the Merbein congregation, had given much attention to the young church at Red Cliffs. They regretted the absence of Mrs. Bennett, whose mother had recently died in Melbourne. Mr. D. Wakeley conveyed the good wishes of the Mildura congregation. Mr. V. F. Hadley (Merbein Presbyterian) and Mr. W. J. C. Peart (Merbein Methodist) spoke appreciatively of Bro. Bennett's work. Other speakers were E. Neville, on behalf of the congregation; Geo. Chislett, for the Young People's Club and the Christian Endeavor Society. On behalf of the church and Sunday school the chairman presented the departing minister with tokens of appreciation in the form of additions to his preacher's library. Mr. F. Henderson made a presentation of a travelling rug for Mrs. Bennett. A musical and elocutionary programme, supper, in door games and social intercourse rounded an enjoyable social evening. On Sunday Bro. Bennett gave beautiful farewell addresses. Pending the appointment of another evangelist, Bren. Chislett, sen. and junr., and Bro. Neville, will carry on the work. All the usual services will be continued.

At Prahran on Sunday morning Bro. Jenner gave the address. In the evening Bro. Geyer preached a fine gospel message. The choir rendered "Break forth into Joy," which was much appreciated. Bro. L. C. McCallum is at present on his vacation. On Monday, Jan. 9, the junior cricket club conducted a concert in the Prahran Town Hall.

At Cheltenham on Sunday morning Bro. Howard Earl was the speaker. A large meeting, and some visitors present. Good gatherings at Bible class, school and kindergarten. In the evening G. P. Pittman preached well on the word "Grit." Bro. Val Woff was the soloist, and his singing was much appreciated. A Kappa Sigma Pi Club has made a good beginning with H. V. Barnett in charge.

Hampton has had good meetings and many visitors during the holiday season. On Sunday night a young girl from the school confessed Christ. The teachers' annual business meeting was held in the afternoon, and all had tea together. Bro. R. Pittman, after about seven years as superintendent, resigned in order to endeavor to rouse interest in Bible class work, and Bro. Tinkler was appointed to the position.

New South Wales.

At Enmore, in the absence of Bro. Whately, Bro. Harward occupied the platform both morning and evening. His evening subject was "Zacchaeus, Come Down." All regret the disappointments to Bro. and Sister Whately in their holiday arrangements, and hope that they may get the rest they are much in need of.

At Chatswood on Sunday morning, Jan. 18, Bren. Hart and Lever were received into fellowship. Visitor, Bro. Hibburt, of S.A. Bro. A. Webber's address to the church on "Bearing One Another's Burdens," was greatly appreciated. At the evening service three put on Christ by baptism. Bro. Whelan preached to a fine congregation.

At Rockdale on Jan. 18, amongst visitors, was Bro. W. D. Lang, of Ivanhoe, Vic. Bro. W. Black gave the morning exhortation. In the evening Bro. Stowe preached on "The Power of the Gospel." A special week of prayer has just been observed. All the meetings were inspiring and well attended.

Wingham church meets each Lord's day morning for fellowship and breaking of bread. A monthly gospel service, conducted by Bro. W. J. Crossman, has an average attendance of about 75. A number of visitors have been present during the month. Sister Fidler, who has been a member of the church on the Manning for about 50 years, recently passed away at the home of her daughter in Homebush. She was a faithful disciple.

The attendance at the worship service at Sydney City Temple on 18th inst. was somewhat affected by adverse weather. There was an excellent meeting at night, Bro. H. C. Stitt being the speaker at both services. His messages were both forceful and instructive, and were much appreciated. Sister Marion Hall, a faithful member of 40 years' standing, received the home-call on the 13th inst.

At Lismore City Temple on Jan. 11 Bro. M. Patch was present after being laid aside through a dangerous accident by motor car. Sister Mrs. Johnston, of Sydney, was also present. Bro. P. J. Pond preached to a good audience at night on "The Name of Christ." Bro. and Sister Russell Campbell have removed to Murwillumbah, and Bro. and Sister Chester Snow to Bangalow. Sister Mrs. McCormick, of Byron Bay, is in the Lismore General Hospital recovering from a serious operation.

Lidcombe attendances are improving, especially at the gospel service. On Lord's day, 11th inst., Bro. Priestley was the morning speaker, and preached in the evening on "Why Should I be Baptised?" On Jan. 18 Bro. Priestley addressed the

church on "Judge Not." His topic at the gospel service was, "What Must I do to be Lost?" A number of the B.S. boys and girls were in attendance. Artistic decorations over and around the platform in the chapel on Saturday, 10th inst., were a manifestation of love and respect for Sister Miss Bertha Browne as she entered wedded life with Bro. S. Field.

At Paddington on Lord's day, Jan. 4, Rose Forrest, daughter of Bro. and Sister Forrest, confessed her faith in Christ, and was baptised on Lord's day evening, Jan. 18. She was a Bible school scholar. Bro. Chapple is enjoying a muchneeded rest in the country. Friends and well-wishers will be pleased to learn that his health is improving as a consequence. Bro. P. E. Thomas, of Belmore, gave a much-appreciated address on Lord's day morning, Jan. 18, and Bro. W. Fox presented the gospel in the evening. Bro. W. R. Avenell gave the gospel message on the evening of Jan. 11.

South Australia.

The brethren at Cummins have secured the Presbyterian church building for services, and Bro. Russell, from Tumby Bay church, visits each week. This has been made possible by the circuit purchasing a car for him to travel between the churches, as the distance between them is great. Lectures on the chart of the Bible are being given on Saturday evenings, which are always well attended. A visit from the H.M. Secretary (Bro. Horsell) on Dec. 7 was enjoyed. "Outback" members were visited by motor car, and were impressed with the need of getting the gospel out to the isolated souls. Recently a trip was made to Tumby Bay, and five who had made the good confession were baptised.

Expressing a desire to follow Christ all the way, two young men and two girls went to the front on Sunday night at Croydon in response to Bro. A. E. Forbes' invitation. The new building for Sunday school needs which is being built by voluntary labor has been roofed, and in several weeks' time it is confidently expected that it will be ready for an official opening. Most of the workers have been very consistent in their attendance on the job after their own day's labor for the family needs has been done. Recently a husband and wife were received by transfer. At a combined social of the young men's Bible class and young men's club. Mr. J. Ferris was presented with a floating bowl as a token of esteem. It was a pleasant surprise to Mr. Ferris, who still conducts the class, which is a valuable asset to the school. Large congregations at all services. During Bro. Forbes' mission in Tasmania, Bren. J. Wiltshire, A. H. Wilson, Ross Graham and others occupied the pulpit. Sunday school attendances have reached record figures. Impressive service on Sunday morning, when Bro. Forbes referred lovingly to the losses sustained by death by two families connected with the church.

N.S.W. Sisters' Auxiliary.

The monthly meeting was held at the City Temple on Jan. 9, President Mrs. Clydesdale presiding. She also led the devotional. Psalm 103 was read. As this was the opening prayer meeting for 1925, many earnest and beautiful prayers were offered for missions at home and abroad, and the extension of Christ's kingdom on earth, for the sick, bereaved and our preachers everywhere. A solo by Mrs. Edward Lewis was appreciated. We are much indebted to Bro. Whelan for his beautiful address for the New Year. Many fine thoughts were given. A hymn, and prayers by Sisters Clydesdale and Whelan, closed the devotional

Minutes were read and confirmed. A very hearty welcome was given by the president to many old members who had been absent for some time. She hoped the New Year would find many more at the meetings. Sister Paternoster, from S.A., gave a greeting from Conference.

At roll-call apologies were received from Sisters McKinnon, Fox, Gordon and Miss Hall.

Correspondence included letters from Mrs.

Correspondence included letters from Mrs. Brown, Miss Eadie and Bro. Hagger, the latter thanking sisters for their care in the recent Federal Conference. A letter from Bro. Harward explained to committee the erection of a school hall at Granville, and asked assistance to seat same. Decided to do so, and several seats were promised.

A report was read from Mr. Carter re the Erskineville church. Regret was expressed at the serious illness of Miss Hall, temperance supt., and prayer was offered for her recovery. Devotional leader for February, Mrs. Corbitt. The next meeting will be on Friday, Feb. 6.—Mrs. E. Morris, Rec. Secretary.

OBITUARY.

GRIBBLE.—Bro. Robert J. Gribble, a member of the church at Lake St., Perth, passed away on Jan. 11, at the age of 77 years. Our late brother was baptised into Christ at Doncaster, Vic., by Bro. D. A. Ewers. He has been a faithful member here for some years, and always enjoyed the meetings around the table when able to be present. His race is run, his battle has been fought, and victory has been gained through Christ. We commend those left behind to the care of the Saviour.—T.H., Perth, W.A.

SKEWES.—After twelve months of suffering and weakness, Bro. H. H. Skewes has received the Master's call. His happy life and living, bright testimony will long live in the memories of those whose privilege it was to know him. Our brother was an officer of the church here, and since linking up with the churches in Broken Hill has been very active in the Master's service. He also has held office as superintendent of the Railwaytown Bible school, and was treasurer of the Railwaytown church. On Jan. 8, at the age of 39 years, at the Broken Hill Hospital, he received the call. His wife and eight young children will share the sincere sympathy of the church in their loss. The remains were laid to rest in the Broken Hill cemetery. The writer conducted services at the home and the grave. A very great number met to pay last respects to the departed brother.—R. Blackburn, Broken Hill, N.S.W.

DENNIS.—On Sunday, Dec. 28, the church at South Yarra, Vic., was plunged into sorrow because of the death by drowning of one of its bright young men, Wilfred Dennis. Our brother had been (in company with his chum, Fred Fellows) on a canoe cruise on the Yarra, and starting out on the return trip on Saturday, 27th, in the early morning, encountered a difficulty owing to the rapid rise in the river, following the heavy rain of the previous day. Bro. "Fred." heavy rain of the previous day. Bro. "Fred." was swept out of the canoe by an overhanging branch of a tree, and it is thought stunned. rose to the surface, but not being a strong swimmer, soon sank again and was drowned. body was not recovered until the fifteenth day. On Tuesday, Jan. 13, we laid his remains away in the cemetery at Cheltenham. Bro. Payne, of North Richmond, paid an eloquent tribute to our brother's worth, and the beautiful floral tributes sent by the Nicholas Aspro Co. and employees testified to the appreciation and esteem in which he was held by his employers and fellow-workers. Wilfred was baptised by the late Allan Wedd, and had taken an active interest in all church activities, and was loved for his genial, kindly spirit.
"We loved him well, but Jesus loved him best," and so he has gone "to be with Christ, which is far better." On Sunday evening last, a very large congregation assembled, and Bro. R. G. Cameron conducted a memorial service. The platform was beautifully and appropriately decorated, and amongst the audience were several members of the staff of the Nicholas Aspro Co. May the consolations of the Divine word and grace sustain the sorrowing ones.-R.G.C.

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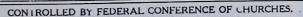
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