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Preachers and the Klan.

The contributing editor of the American "Christian Evangelist" recently penned the following interesting article, which is, we think, worthy of special notice. Its principles may be helpful to those who are untroubled by thoughts of the Klan.—Ed.]

From many quarters there are coming criticisms concerning the alleged over-zealous affiliations of preachers with the Ku Klux Klan and their activities in this order. With only the interests of my brother preachers at heart—their interests and the interests of the churches they serve,—I am moved to write this cautionary word.

Into the merits or demerits of the Klan I have no disposition just now to inquire. I am not a member of it. I have made no close study of it. I am persuaded that it is neither so white as its advocates affirm nor so black as its enemies paint it. That it has many high aims and good points is admitted. To those "not in the know" the exact truth of things is hard to get.

But leaving the conjectural and the uncertain some things are dead plain.

It is not in question that there is a **A divided sentiment**

in our churches on this matter. There are those who affirm that in its protests against lawlessness, against Roman Catholic domination, against Jewish monopolies here and there, against a divided allegiance to our country, it is doing a great and needed work; that it is the saviour of Protestantism; that it is the exponent of a 100 per cent. Americanism; that it is the defender of the Constitution; that it is a help to morals and religion; that its masks are but legitimate appeals to the dramatic within us all; that the mystery with which its members and its movements are shrouded but begets interest in it, and is legitimate in its appeal; that it has "cleaned up" villages and towns and cities; that its record is honorable and its programme high pitched. There can be no doubt but that thousands and tens of thousands of good people feel just that way about it and are fervent in its advocacy.

On the other hand there are many good people who are wholly out of sympathy with it. They believe that it makes for hatred; that it affords a cloak for baseness; that it is bigoted and ministers to bigotry. That instead of making for national unity it makes for divisions; that instead of being the champion of law and order it is subversive of law and order, seeing that it takes the enforcement of law out of the hands of legally constituted authority and gives it over to an irresponsible mob; that its anonymity is a menace; that the day for masks and mummery has passed; that, in short, it is un-American and has no place in American life.

And, feeling that way about it these thousands and tens of thousands of good people are against it.

Now what? What, under these conditions, should the preacher do?

First of all he must ask himself the question, if he is inclined to favor it, to advocate its claims, can the Klan—admitting for argument's sake, the best that is claimed for it—can the Klan do what the Church of Christ cannot do? Has it a single high objective that the Church cannot reach? If its purposes coincide with the purposes of the Church.

Why the superfluity of the organisation?

Manifestly its programme parallels the Church or runs in opposition to it. If in

opposition, of course we should have nothing to do with it. If parallel then what the justification of its being? It declares that it is not a political party, that it has only high moral and spiritual aims. But has not the Church such aims? For one, I am dead against any further multiplication of moral agencies. We have too much machinery now rather than too little. We need fewer rather than more agencies. For this very reason, though joining the Masonic fraternity in early manhood, I did not retain my association with that body. I am in sympathy with the aims and ideals, but I see no necessity for it. I belong to the Church and belong to nothing else. To my thinking the Church is the only institution for moral and spiritual uplift this old world needs. Is the Masonic fraternity for humanity? So is the Church. For charity? So is the Church. For brotherhood? So is the Church. Does it build hospitals? So does the Church. Why do as a Mason what I may do as a Christian? Why do in the name of an order what I may do in the name of Christ?

Does the Klansman stand for a one hundred per cent. Americanism? So do I, not a Klansman. Is it against the encroachment of the Roman hierarchy? So am I. For argument's sake still, accepting its whole programme as high pitched, there is nothing it champions that I do not champion, though I wear no mask. If it is proscriptive and tyrannical and a stirrer up of strife, as some affirm, I want nothing to do with it. If it is wholly Christian in outlook and procedures, as others declare, I have no need of it, having the Church.

"But the Church is not doing what the Klan does." Conceivable, that. The answer: if the Klan is doing anything that is unchristian the Church ought not to do it and if the Klan is doing anything Christian that the Church is not now doing, then the Church ought to be doing that thing. Why dig another channel when here is one already digged? Why shall Christians put all

Faith Without Scorn.

*Make thou my faith so strong and high
It shall not scornfully pass by
The faith of souls less strong than I.*

*Make thou my peace and patience pure,
That all unshaken they endure
The weary plaints of souls less sure.*

*Lord, make my hope so heavenly bright
It shall not scorn, nor fail, nor slight
The souls that have not seen the light.*

*Lord, let my love so selfless burn,
It shall not measure costs, nor spurn
The love that gives me scant return.*

robust activities into other organisations and then complain because the Church is doing so little?

Not only unnecessary then, the Klan in its best interpretation, but its advocacy in the Church is in most cases divisive. Possibly there are churches in our land where there may be unanimity of thought in this matter, but if so they are few and far between. The preacher-advocate of the Klan may here and there have the majority sentiment behind him, but seldom a united sentiment. With some favoring and some opposed can he be justified in imperilling the unity of his church by his advocacy of the Klan? Is it so necessary to the world that to further it he must run the risk of creating a schism in the body of Christ?

These are not hypothetical matters. There has come to me the pitiable story of many a

Church whose unity has split

on this Klan rock. It is reported that in some quarters this Klan and anti-Klan sentiment has split this bark from stern to stern. The pity of it! The needlessness of it. Young preachers told me at the Colorado Springs Convention, that certain preachers had in their public utterances proclaimed that every red-blooded man in the pulpit should speak out for the Klan and that they, the young preachers, were being held as suspects by some of their brethren because they had kept silent.

A man may be a member of the Klan and be a Christian. He may not be a member of the Klan and be a Christian. But this I affirm, no man can be a true minister of Jesus Christ and divide a church over this issue. Has it come to the pass when, with no longer recuperative forces within itself, the Church must look to an outside agency for health and salvation? Have we gotten rid of the cowl of the priest only to take on the mask of the Klansman? And is that mask so important that we must incur the danger of wrecking the harmony of the Church in its advocacy?

It is reported that some of our preachers have even turned from their holy ministry to take salaried office in this, fraternity and forward its aims. Brethren! Brethren! Surely the mandate of the Imperial Wizard is not to take the place of the mandate of Christ. And surely not in the advocacy of the "Invisible Empire" is the preacher's voice to be lifted when that voice is to be lifted only for the coming of the Kingdom of our Lord. And surely, beyond all else, surely, the regalia of the Klansman is poor exchange for garments made white in the blood of the lamb.

I have written this word, not because it was to my liking, but through a compelling sense of duty.

It is not pleasant to criticise my brother preachers, many of whom are something more than my peers in the realms of the spirit, but nevertheless in this matter I think I am speaking the mind of their Lord and mine.

We are sometimes amazed at Paul's daring. No half measures suited him. If Christ's love had length and breadth he wanted to measure it. If it had height and depth, he wanted to search it out. So he compassed the length and the breadth of it, and tabulated its measure; then he climbed its heights and recorded what he saw; with line in hand he plunged downward and plumbed its depths.

When he had looked beyond its length and breadth, and saw over its height, and looked under its depth, he summed up his conviction in one matchless sentence—"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

When we are in the embrace of such a love, we are conscious of two things. First, we feel completely cut off from this world's life; that we are isolated from the things that once claimed our interest and satisfied us, and that we are no longer our own. In the second place we are conscious of the urge of a divine purpose. God has a plan for our lives. Professor Drummond has said, "God plans every life. In the eternal counsels of his will, when he arranged the destiny of every star, and every sand-grain and grass-blade, and each of those tiny insects which live but for an hour, the Creator had a thought for you and me. Our life was to be the slow unfolding of this thought."

The bud can only become a flower; the star which God has set in the firmament can only revolve in the orbit God has fixed; the acorn can only develop into the oak; the grain can only grow into the corn stalk, and then into grain again in conformity to a set law; but while God has a plan for us, and a thought of what we might become, it is within our power to choose our own path, and to run counter to God's will and purpose. Away from God we have no sense of a "divinity that shapes our ends," with God and in the enfolding arms of a love from which neither death nor life can separate us, we have the consciousness of a divine purpose in our lives.

Wonder of wonders, God's love is personified in Christ Jesus. From the Manger to Gethsemane, along that way which the Father's will pointed, from Gethsemane to Calvary, along that blood-stained track, we see the evidences of his love for us. There is one little word that determines the extent to which we will yield ourselves to the higher impulses of that love. Paul uses the word often. It is that word "know." Paul expresses his supreme passion thus:—"That I may know him, and the power of his resurrection, and the fellowship of his

sufferings." He uses the word again in 2 Timothy 1: 12: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." It is only when we "know the love of Christ," and know the "love of God which is in Christ Jesus our Lord," that we are willing to abandon ourselves to his control.

Back of our life stands the love that has planned. He knows the end from the beginning. When the way seems mysterious, as it must have seemed to Abraham, as he trudged up the slopes of the mountain with his son Isaac to the place of sacrifice; when the way seems strange, as it must have seemed to Job in his afflictions; when by victorious faith a man has "pushed his prow into the setting sun," and is then beaten back to the further shore; when we are driven from the sunshine into the shadows, as we oftentimes are, how heartening, how inspiring to know that love has planned it all, that it is the way God has thought out for us, and that some day we shall know the reason for and the meaning of it all?

Safed Gets Weary.

And "Safed the Sage" said, "Keturah, Day by Day, in Every Way, I try to be better and better; but once in a while I grow a Little Weary of trying to Lift myself by my Bootstraps and rise on Stepping Stones of my Dead Self to Higher Things and Build More Stately Mansions for my Soul like the Chambered Nautilus. Come, for a few days, let us take each other for Better or for Worse, and stop trying to Reform. I feel as if I had been Reformed Enough for a while. And Keturah consented."

A Lesson Learned.

Thou hast led me through ways o'er rough to go,
And 'mid storms of blinding fear;
But now I have found that the pathway twined
'Neath skies that were fair and clear.

I had watched the shadowed and thorn-spread
road
Instead of the light above;
I had looked at the Hand which held the rod,
And not in the Face of Love.

The pathway is just as shadowy still,
But the light comes dancing through;
And storms are sudden and just as wild,
But I know Thy Hand is true.

So I do not ask for the clouds to lift,
Nor the way to be sweet and broad;
But to let me feel that Thy love is near
To guard me and guide me, Lord.

—Anna B. Bense.

Snares.

Theo. Edwards.

The simplicity with which the Scriptures are written is striking. The explanation lies in the fact that the writers were inspired to write for the enlightenment of the masses. Truth was to be brought within the understanding of the most simple. In order to accomplish the task the writers drew upon the everyday associations of life to illustrate and also illuminate the truth presented. Thus the Psalmist out of his observation frames the prayer, "Keep me from the snares which they have laid for me."

In order to appreciate the prayer, it is necessary to place ourselves in the position of the writer and his view point. Many a great truth is missed in an hasty perusal while much knowledge and power is obtained by meditation. Keep me from the snares. The background is the field. The writer has witnessed the trapper at work. Unable to secure the game by direct approach, he resorted to the method of snaring. Unconscious of its presence, the unsuspecting fell a victim. Meditating upon what he had witnessed and applying his acquired knowledge to life, he brought himself within the range of a like experience. There were those who sought his downfall. In open warfare he was not afraid, but the possible presence of snares gave him concern. "Keep me," he prays, "from the snares which they have laid for me."

Experience has proved the surmisings of the Psalmist to be correct and though thinking and praying at the time for himself, he unconsciously was thinking and praying for the whole human race. History bears testimony to the fact that not in the presence of undeniable truth do men fall, but where truth has been veiled and evil clothed apparently in a garb of light. The tree was good for food, pleasant to the eyes and desired to make one wise. The first step in wrong-doing was pleasant and opened up a wonderful vista of great things. The first glass exhilarating. The first gambling success an assurance of still greater successes. But the consequences of all, the ultimate issue was as yet hidden, and so man ever has fallen by deceit and the cry of the outcast is, "Oh, that I had foreseen! If I had only known!"

We are not worst at once, the course of evil Begins so slowly, and from such slight source An infant's hand might stem the breach with clay; But let the stream grow wider, and philosophy Aye and religion too, may strive in vain To stem the headstrong current.

Examine the snare more closely. First as to its location. As its purpose is to entrap, we may naturally suppose that it will be found in the way most frequented by the intended victim. The natural tendency of the great mass of men is upward. Man seeks for that which he considers best for his own good. The highest that man can

attain unto is the ideal set by God in Jesus Christ the Lord; as the forces of evil are set in order to prevent that attainment, we may naturally suppose that wherever an effort is being made toward that end, there will the snares be found.

That such is the case need scarcely be argued. It is admitted that whether Christ was or is a reality, the principles enunciated in the Sermon on the Mount, if put into actual practice, would absolutely eclipse the ideal for which men are seeking to-day, and which they declare would be satisfactory to them. If so, then why not? Because snares, selfishness, covetousness, pride, boastfulness and stubbornness are in the way. These have been common to every age, but though they have proved an hindrance to advance, greater influences have kept them within bounds. To-day we are concerned at the attack upon fundamentals, under the pretence that the present age and the welfare of the race demands it. The attack so far as the forces of disintegration are concerned is most opportune. Chaos reigns politically and religiously. The consequences of the lack of serious consideration of things that matter most is manifesting itself. As men have sown so are they reaping. The attack is likely to carry more weight and receive more consideration in some quarters, because it is being led by those who have enjoyed the privileges of a liberal education and who it is supposed ought to know. It must not, however, be forgotten that this is not the first attack made upon the source of our faith, the revealed will of God, but those who attacked it by voice and pen have passed away. Their voices are silent, their writings have mouldered into dust and still the Word remains. The snare may be more dangerous and seize upon the minds of the people too, because its critics are its professed friends. They occupy their present position because of their acceptance of its teaching. They have no desire to destroy the book, only to give it its rightful place in literature, which means reducing it to the value of a book that those who would may just as easily find their requirements in other literature as the Bible. A vicar once visited his curate and while waiting for his presence, took up what had been a beautiful and well-bound copy of the Scriptures. On turning back the cover he was concerned to find the interior cut to pieces, only a few passages remaining. When the curate entered, the vicar asked him to explain how such a valuable book had been reduced to such a condition. "Well," he replied, "I have listened to your exposition of the Word many times, and every time you have questioned a passage, I have cut it out, and what you have in your hands is all that remains." Safety lies in not forgetting that it was

this book that prepared the faithful martyrs, that enabled them to endure the tortures of the rack, to sing amid the flames, to pronounce blessings upon their persecutors and pass into eternity with songs of thanksgiving upon their lips. Until the critics present a word which will accomplish as much we may be excused questioning their intentions. It is said that the mother of Voltaire had been a godly woman. Eventually, her son led her into infidelity. When death placed its hand upon her, she sent an urgent message to her son. "My son, you have robbed me of my religion, now come and give me some hope in my dying moments."

One thing more about the snare. We may naturally suppose that it will be constructed very similar to the surroundings. The game for which the hunter seeks will not knowingly and willingly enter the snare. Its likeness to the natural haunts deceives it, and consequently brings about its destruction. Is not this true to life? That man who lies languishing in prison. That young man once the member of an happy family, but now an outcast bearing upon his countenance and general deportment the irremovable marks of sin, did not aim to be so. They had a desire for pleasure, excitement. Man is justified in following his inclinations. Why have we inclinations if they are not to be followed? The answer the consequences. It is the same old snare that was set for Christ in the wilderness. Threefold in character. Christ hungered. Command that these stones be made bread. Why not? He had the power and need of bread! Cast thyself down. You seek the world, the world will be attracted; God will not permit your destruction. Why not? All these things I will give if you will bow down and worship me. Christ came seeking the world, the way of the cross was long and painful. Why not the short cut? God! Man! Keep me from the snares which they have laid for me. And so we may on our earthly pilgrimage expect to find snares. Substitutes are being offered, similar in appearance to those things we love and appreciate, but let us remember that even a human thought to change the Divine order is a sad reflection upon the wisdom and foresight of Almighty God. The prayer for each and all this day should be, Lord, in our earnest and sincere desire to bring the kingdoms of this world to the feet of thy dearly beloved Son, protect us, we pray thee, from the snares which they have laid for us.

Better than I,
Thou knowest, Lord,
All my necessity,
And with a word
Thou canst it all supply.
Help other is there none
Save Thee alone;
Without Thee I'm undone.
And so, to Thee I cry,
O, be Thou nigh!
For, better far than I,
Thou knowest, Lord,
All my necessity.

—Selected.

Religious Notes and News.

"Our great gain as Prohibitionists is that Prohibition has shut up the schools of future drunkards, the saloons, and the clubs. We have saved the rising generation."—Admiral Sims, U.S.A.

"God and the Colleges."

Under the title of "God and the Colleges," the "World's Work," an American magazine of the highest character, publishes a significant incident. There is in the United States, it seems, an uncomfortable and widely-spread feeling that many of the Universities—and even some of the Theological Schools where the Higher Criticism—of an aggressive type—prevails—a drift towards unbelief. One well-known College—Davidson College in North Carolina—published the circumstance that "an actual questionnaire addressed to two hundred and eighty-nine professors on certain intimate matters revealed the following facts: 46.3 per cent. expressed a belief in God, 53.7 per cent. declared that they were agnostics or unbelievers, 55.3 per cent. believed in immortality, and 44.7 per cent. professed a lack of belief or actual disbelief." Commenting on this statement, the editor of the "Southern Cross" inquires: "What kind of 'morality' would survive a loss both of belief in God and in a future life? What kind of teachers must these 'professors' be? or what their influence in their students?"

Band of Hope Progress.

At a meeting of the Victorian Band of Hope Union it was reported that the Band of Hope work is making great headway in Victoria. The membership of the 140 associated societies stands at 7,200. In 1919 the number of Bands of Hope was 84, with a membership of 3,408. This shows that the membership has more than doubled in that period. The 40 speakers on the metropolitan plan address nearly 500 meetings per year. The lantern and the cinema are used by the Union to help the societies in their efforts amongst the young folk. In addition to the work done through the Bands of Hope and Junior Temperance Societies, the Union conducts many missionary efforts, notably the Seaside and Playgrounds campaign, where some thousands of children have been reached and influenced for good. The chief value of this effort is that many boys and girls outside the Bands of Hope and Sunday Schools are reached. Those signing the pledge at these meetings are entered in a Birthday Book, and a card, reminding them of their promise to abstain, is sent each birthday. In addition to this, the names and addresses are sent to the society meeting nearest their place of residence, with a request that the boys and girls be visited and invited to join. The Union is always prepared to supply workers and prospective workers with information as to the best methods of conducting Bands of Hope. Enquiries addressed to the Hon. State organiser, Mr. W. H. Rose, at the Headquarters, 430 Bourke St., Melbourne, will be gladly answered.

A Hen Decides the Fate of Nations.

It is an amazing thing how cities can be ignorant of some of their greatest sons (writes Dr. Norman Maclean in a review of Mr. Fred. L. M. Moir's new book, "After Livingstone"). How many in Edinburgh know that two brothers, John William and Frederick Lewis, sons of Dr. John Moir, were born there in 1851 and 1852 respectively, and that these two helped to change the face of Central Africa? Theirs was a great achievement. In the spirit of the Crusaders of old they heard the call of Livingstone summoning humanity to end the slave trade, and they answered the call, leaving behind them positions of profit and ease. What hardships they endured on the mud banks of Quillimane, building their little steamer, and on the sandbanks of the Zambesi! Nothing daunted these men. It is a wonderful story this of fighting

with wild beasts, with Arabs, with the forces of nature. The fate of all that region hung in the balance when Fred. Moir accompanied Dr. Laws to interview Mombera the warrior chief of the wild Angoni. They arrived within a mile of the chief's kraal and sent a messenger to ask an interview. "Night fell and still no messenger returned. . . . We might speedily have been overwhelmed by hordes of fierce warriors. We three kept alternate watches through the night." Meanwhile the chief and his headmen debated whether they be received. They decided to abide by the test of the poison ordeal. The poison was administered to a hen. If the hen died they would not be received. Fortunately the hen threw up the poison and lived! On the morrow they were received, and Mombera came under the influence of Dr. Laws and the gospel of peace. Wonderful country whose fate depended on the digestion of a hen!

Biederwolf-Rodeheaver Evangelistic Campaign.

The following personal notes about the American evangelists who are coming to Australia early this year will doubtless interest readers:

Dr. William Edward Biederwolf is a native of Indiana, born at Marticello. He is a graduate of Princeton College, and of Princeton Theological Seminary, having finished his course in the latter institution in 1895. From the Princeton School of Theology he received the New Testament Fellowship which supplied the funds enabling him to spend two years in Germany. After this he travelled in the Holy Land, and subsequently became Pastor of Broadway Presbyterian church in Logansport, Indiana, U.S.A. At the second call for volunteers during the Spanish-American War he offered his services as chaplain, and was attached to the One Hundred and Sixty-first Indiana Regiment. While with this regiment he wrote its history.

Dr. Biederwolf is a many-sided man. He is an athlete, a scholar, an author, one of the most attractive platform speakers in America. A writer declares "he exemplifies in his life and character the highest New Testament type of religious spirit and experience. He ranks with such men as Gipsy Smith, Wilbur Chapman, R. A. Torrey and W. A. Sunday. He possesses the learning of Torrey, the pathos of Smith, the generalship of Chapman, and the fiery zeal and eloquence of Sunday." He is the author of several books on religious topics amongst which are "Helps to the Study of the Holy Spirit," "The Man God Tried to Kill," besides numerous pamphlets dealing with the erroneous cults of the times, such as Mormonism, Christian Science, Russellism, etc. He is the Dean of Winona Bible School in connection with which are held The Winona Lake Bible Conferences, in which he associates with himself such Bible teachers as Professor A. T. Robertson, Dr. W. H. Griffith Thomas, Dr. Inly Kyle, Dr. C. R. Erdman, Dr. C. E. Wishart, and others.

Dr. Biederwolf is expected to arrive with his evangelistic party at Fremantle on February 19.

Gospels Hurried to Japan.

How quickly the offset press can respond to a hurry call for printed product is illustrated by the following. The American Bible Society wanted a half million copies of the Gospels in Japanese delivered in the shortest possible time to the earthquake survivors. The Wynkoop Hallenbeck Crawford Company, of New York, undertook the contract and within twenty-seven days after the printers received the Japanese copy a steamer sailing for Japan carried the half million copies of the Gospels, 64 and 48 pages. These had been photographically reproduced from a larger book, printed on the offset press and folded, bound and trimmed.—"The Inland Printer."

We Thank Thee, Lord.

For fruitful field;
For harvest yield;
For love revealed;
We thank Thee Lord,
We thank Thee.

For spring time lays;
For summer days;
For autumn haze;
We thank Thee Lord,
We thank Thee.

For faithful friends;
For toil that tends
Tow'rd worthy ends;
We thank Thee Lord,
We thank Thee.

For health and cheer;
For loved ones dear;
For pathway clear;
We thank Thee Lord,
We thank Thee.

For courage strong;
For hope's glad song;
For Heaven's throng;
We thank Thee Lord,
We thank Thee.

—Edmund Spencer Allhands.

"Hid with Christ in God."

Each Christian must consider five things: the Lord's House; the Lord's Word; the Lord's Table; the Lord's Day; the Lord's Money. These represent worship, meditation, communion, reverence, giving.

The Lord's House! It is a real Bethel, a House of God. Coming to the Lord's House is a spiritual privilege and benediction when you come in the spirit of the Christ. "Forsake not the assembling of yourselves together."

The Lord's Word! It is spiritual food. Without it your soul will starve. Memorise portions of the Word, and have at all times spiritual food to meet your soul's need. "The words that I speak unto you, they are spirit, they are life."

The Lord's Table! You are welcome because you are a child of God. It is the central act of Christian worship. At the Lord's table you begin to understand yourself; you have fellowship with other Christians and you have communion with God. "This do in remembrance of me."

The Lord's Day! It is the best day of the week. You are not bound by a Sabbath law. Exercise care so as not to change liberty into license. It is not so much a day of rest, but a day of spiritual activity. "I was in the spirit on the Lord's Day."

The Lord's Money! "The earth is the Lord's and the fulness thereof." Yes it is the Lord's money. In the Christian life giving to the Lord is as necessary as prayer or Bible Study. Christian giving should be regular, systematic, and proportionate. "Upon the first day of the week let every one of you lay by in store as God has prospered him."—M. L. Pontius, in "Christian Evangelist."

Golden Thoughts.

Love never turns its microscope on our faults. He alone succeeds in life who lives it unto God. Only the hungry heart can taste the bread of life.

Spiritual indifference is often only mental indolence.

Every real prayer touches the universe to the quick.

The trumpet of fame assembles more foes than friends.

Obedience to the known will of God is the highest evidence of sincerity and belief.

We have to know a good many people to become well acquainted with ourselves.

That Which Illumes.

Mrs. Garfield Rootes.

Ere the sound of the word "illumes" has died away, there flashes through our minds' eye the vision of light.

Who is there of us, when on some special occasion our city has been illuminated, has not thought, how wonderfully fairy-like are the prosaic outlines of many of the buildings; and how the atmosphere of rejoicing seems to be literally hanging in and around the lights!

Then think you, if our earthly minds love the lights, would there not have been songs of rejoicing resounding in the heavenly portals, when the Creator of the Universe first caused light to shine upon the earth?

Light came to the earth when God spake.

An account of the creation of this light is found in Genesis 1. It is significant that the first recorded words of God are those which he used when this wonderful blessing was bestowed. Just a few simple words, "Let there be light," and the illuminating power from the Divine hand shone forth; and "there was light."

Do we sometimes sit and meditate on the power of our God; and does it lead us to have a greater faith in him; or are we prone to limit God and ascribe to him just a little more power and foresight than human beings possess?

Oh! may our lives be tuned aright, that we may cry as did the seraphims in vision to Isaiah: "Holy, Holy, Holy, is the Lord of Hosts! the whole earth is full of his glory."

The need of the light.

That there was a need of light in God's creative plan is evident; not that God needed the light—for darkness and light are both alike to him—but that, by it, his glory and his works might be manifested; that the creatures of his creation might move with ease upon the face of the earth; and that the soul within man might catch a glimpse, through the light, of the purity, power and brightness which radiates from the Father of lights.

Can you picture a world in darkness? Even the suggestion of such a state seems to carry with it a feeling of fear and depression. How many, I wonder, have lain on beds of pain, during the silent hours of the night, trying as it were to pierce through the darkness to the daylight? and when at last the first faint beams of daylight have dawned, the fears and doubts have vanished with the darkness; and the pain has been easier to bear.

The value of light.

Among many of the blessings showered on humanity, light, generally speaking, is not valued to its fullest extent. It is taken from the hand of God, in many instances without a thought of the Giver; but should a person become blind or partially blind, then they can truly say, from the depths of their heart, the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Without the sunlight, this world would be a dungeon instead of the palace it now is. The beautiful vegetation, the sturdy trees, the many-colored flowers, the beautiful plumaged and singing birds—all life expands and grows in the sunshine.

Have you ever noticed how the flowers grow with their faces toward the sun? There was in a sick room a rosebush which was planted in a pot; as the rose grew from a bud into a full-grown flower, it was noticed that its face was turned toward the light. Some one thought he would experiment, and so placed the plant where the flower was turned toward the gloom of the interior; but very soon it was found that the rose had again turned itself toward the light.

In the general activities of the world, what has been accomplished in every direction owes its

value in some indirect way to light; hence light to the world is one of its greatest assets.

Spiritual light came to the earth.

John the Baptist spake, and in an unmistakable voice heralded the coming of the Lord Jesus as the "true light," which was to illumine the world of men and women. In John 1: 9 we read, "That was the true light which lighteth every man that cometh into the world;" not that John the Baptist was a false light as opposed to the true light; but as a dim light in comparison with the brighter, he just reflected the light which he received from the Sun of Righteousness, and proclaimed that the time was at hand when Christ should more fully reveal himself to mankind.

It has been said that "the spirit of the human race is just like the light of a candle which has come from the true light;" that is, the life of sense and the light of reason which we enjoy are just gleams which have already been received. Then, surely the Light of lights is the best one to bring spiritual life and light into our souls.

The need of the spiritual light is revealed by the condition of the world. Many were—and are even now—worshipping unknown gods; and the Jewish nation, which had been called apart, had so failed to see through the Old Testament types and shadows, prophecies and promises, that Christ's light was hidden in the darkness of men's understanding; and they were drifting, drifting, drifting farther away from God; and if Christ had not come as the true light to the earth, darkness would always have been upon fallen man.

The transcendent value of the true light cannot be fully comprehended. It shines in a world of chaos caused by sin, and reveals to us, that the types and shadows of the Jewish dispensation have been fulfilled; and that we are now dwelling in the light of the gospel of grace.

It seems very fitting that as light was the first thing in the creation of the physical world, so light is the first thing which comes to the soul in the spiritual creation, when we are made new creatures through Christ Jesus. This light when once we have claimed its guidance will so illumine our pathway that the snares and pitfalls will be revealed to us, and the difficulties and temptations will be overcome.

I am reminded of a famous painting, which depicts a young man walking on his way with a lighted torch in his hand. He is picking his way over a cobblestone road; and as his feet begin to knock against the stones, and he feels the pain caused by the bruises, he sees before him little by-paths strewn with flowers; and he begins to take one, when Christ appeared in the way with a wonderfully bright lantern in his hand, which showed the pathway clearly beyond the flowers and revealed also the pitfalls which were almost hidden by the flowers. The young man's torch went out. Christ's light was sufficient, and would guide him all the way, if he would follow him. The narrow cobblestone pathway with the bright ray of Christ's lantern led onward and upward.

That which illumes speaks of himself.

"I am the Light of the world." Our Saviour stands in the treasury of the temple at the time of an evening service at the Feast of Tabernacles. The great candelabra has been lighted, illuminating the temple and city, and reminding the Jews of the pillar of fire which guided their forefathers to the promised land.

It has been thought that, as Christ viewed the scene, he recognised in it a type of himself as the Light to guide earth's pilgrims to the heavenly land; and to so enlighten them that they would aspire to holier thoughts and deeds, and that by following the guidance of the true light, they would at last reach the city of eternal light.

Of the many people who have viewed the famous painting of Holman Hunt, "The Light of the World," I have wondered how many have been constrained to open their heart's door and let the light shine in!

That which illumes speaks to his followers.

Encouraging them to be light-bearers for him. Hear him, as he speaks: "Ye are the light of the world;" and again: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Christ has gone away from the earth for a time, but he does not want the world to be without witnesses of the spiritual light, and so he has entrusted to us the task of shining for him.

Are we faithfully keeping our lights bright for him? It matters not whether he has entrusted a brilliant light to us or only the humble candle-light; the task of making it shine is ours; and the pathway will be more brightly illumined, the better we have learned the secret of abiding in Christ; forgetting ourselves; and living, working and praying for others.

The sweet influence of some of the women of the Bible may help us on our way; such women as Esther and Ruth, who were willing to sacrifice themselves for others; of Dorcas, whose love for Christ found its outward expression by helping in a practical way those who could not help themselves; and of Mary, who gained the words of approbation from the Master's lips, "She hath done what she could." Happy shall we be, if on that day of days it will be said of us, "She hath done her best for one of thine."

Our need.

"A little more of Christ this week than last;
A little stronger love than in the past;
A little more fresh food from his own word;
A little more glad trust in my dear Lord.
"A little more response, when he doth speak;
A little more desire the lost to seek;
A little more endurance under trial;
A little more heroic self-denial.
"Thus shall the glory light illumine the way;
Until I reach the realms of endless day;
And there, betimes, shall grow from grace to grace
Until I wear the image of his face."

The Indwelling Spirit.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jesus evidently wanted the woman at the well to understand what it meant to have the Holy Spirit indwelling in a man's soul. When a person takes a drink of water, it only quenches the thirst for the time, because it is separated from the source of supply, not being in him. A spring itself is continually bubbling up, and it is only the overflow that benefits humanity. Just so it is only when a Christian has the spring of life, the Holy Spirit permeating his soul, can he reach others; it is the overflow that reaches out and draws others to the Author and giver of the Holy Spirit. Have you noticed a garden of flowers, drooping and weary after a hot dusty day, change completely when the refreshing water is poured upon them? See how they lift up their heads, strengthened, and refreshed; and what a delicious perfume emanates from the watered garden. When a soul is filled with the Holy Spirit there is a sweet, fragrant influence, that strengthens and sweetens all who come in contact. The Heavenly Father gives the gift of the Holy Spirit free to all who accept Jesus as their personal Saviour. And it remains with ourselves whether we are filled with the Spirit and overflowing, or content with just enough of the Spirit to keep our poor, puny souls from utter destruction. If our desire is to have the Water of Life bubbling in our souls and overflowing to others, there will be joy unspeakable.—S. Herbert.

The Home Circle.

Conducted by J. C. F. PITTMAN

Put-off Town.

Did you ever go to Put-Off Town,
Where the houses are old and tumbledown,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street called Slow lives old man Wait,
And his two little boys named Linger and Late,
With unclean hands and tousled hair
And a naughty sister named Don't Care.

Did you ever go to Put-Off Town
To play with the little girls, Fret and Frown?
Or go to the home of Old Man Wait
And whistle for his boys to come to the gate?

To play ball all day on Tarry Street,
Leaving your errands for other feet
To stop, to shirk, or linger or frown,
Is the nearest way to this Put-Off Town.

—Anonymous.

Wait a Minute.

The injured girl turned eyes dark with fever of rebellion upon her friend who had come to console.

"I can not see why," she said hopelessly. "I was so willing to work; I had my job; everything was going well, and you must admit that it was work for human betterment. Then this check—this accident. And I must lie here for weeks, perhaps months. It almost makes me think there isn't any over-seeing Providence. Can you see any possible justice in it, any reason for it?"

"I don't know," began the visitor.

"Do you mean you can?" challenged the invalid.

"Of course I don't mean that I can understand these mysterious things. But I can see a possible reason. No doubt there are other possibilities. Will you let me tell you a little story first?"

"This morning I called my little Ted to do an errand for me. I had to tear him away from the preparation for a show in the back yard. The other boys were shouting for him to hurry back.

"Ted," I said, "I want you—"

"Oh, mother," he interrupted, "you ought to see how Jimmy can walk the tightrope. And Tom's dog can do tricks."

"But, Ted, I want—"

"And Frank has his uncle's bugle, and we can charge a penny for admission, and we need one more sheet for a tent—"

"Then I took Ted by the arm, and led him to a chair. 'Sit there without speaking till mother tells you,' I said sternly.

"What an astonished and grieved face he turned on me! He hadn't done anything wrong. He had been so busy and happy, and, of course, mother should have been interested in the show. I almost relented. But I knew Ted needed a lesson in heeding. So I let him sit for five long minutes.

"Then I said: 'Teddy, grandma has telephoned that Uncle George brought in a lot of apples. You may take a basket and run down there, and she will give you some for your show.'

"Ted flew off the chair to give me a hug.

"My, but I'm glad you made me sit still and listen," he called back, as he ran on his errand.

"It's a homely little story. But you know one of our poets saw that the things of earth are 'patterns of the things of heaven.' Our dealings with the children often help us to see our Father's dealings with us. Don't you think that sometimes God wants you to sit awhile and listen? We are so busy with our own plan, and our own work; so sure that our way is the one right way; so eager to tell about it, that we do not listen to the Voice over us.

"We can not know for another person. Our accidents and illnesses are usually brought on by carelessness. But after they happen, and we must lie still, I think we might improve the time by making a period to 'sit still and listen.' We may find that God has something to say to us."—Exchange.

What God does with an Acorn.

I pluck an acorn from the greensward and hold it to my ear; and this is what it says to me:

"By-and-by the birds will come and nest in me. By-and-by I will furnish shade for the cattle. By-and-by I will provide warmth for the home in the pleasant fire. By-and-by I will be shelter from the storm to those who have gone under the roof. By-and-by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic."

"O foolish little acorn, wilt thou be all this?" And the acorn answered, "Yes, God and I."

—Lyman Abbott.

A Merry Boy.

Oh, I'm a merry school boy,
And sister's merry, too,
For father, he's a workman,
So honest, brave, and true.
His hand is strong and steady,
His eye is bright and clear,
For he drinks no wine or whisky,
No porter, ale, or beer.

And my mother's joy and pride
Are his footsteps on the floor,
For he never turns aside
To temptation's door.
One day I went with father,
And as we walked along
We passed a shining palace
And heard a drunken song.

He said that Mr. Heedless
Took many a one in there,
And made him well acquainted
With misery and care.
Then he took me by the hand
Till we passed that spirit store,
And he bade me never stand
At temptation's door.

Not a Profiteer.

"Will you let me kiss you if I give you a penny?" asked the little boy's aunt.

"A penny!" he exclaimed. "Why, I get more than that for taking castor oil."—"Tit-Bits."

What he Missed.

Addressing a political gathering, a speaker gave his hearers a touch of the pathetic. "I miss," he said, brushing away a not unmanly tear, "I miss many of the old faces I used to shake hands with."—"The Continent."

Cook—My dog took first prize at the cat-show.
Hook—How was that?

Cook—He took the cat.

—"Illustrated Bits."

A married couple were quarrelling. A friend reproved them by asking the question, "Can't you two live together without quarrelling?" "No; not happily," was the answer.

The Family Altar.

SUNDAY.

Whatsoever thy hand findeth to do, do it with thy might.—Ecclesiastes 9: 10.

"If you cannot do the greater,
Do the less;
'Tis the task that God appointeth,
He will bless.

If you cannot reach the summit
Climb one pace;
'Tis the spirit of the runner
Wins God's race."

Reading—Ecclesiastes 9: 7-10.

MONDAY.

Ye ought to be quiet, and do nothing rash.—Acts 19: 36.

An old proverb says, "A goose quill often hurts more than a lion's claw." So when tempted to write a very clever or sharp thing—or give a bit of your mind, please don't, for it is wiser and better to leave it in the inkpot, and to follow the counsel of the town clerk of Ephesus, and do nothing rash" (Acts 19: 36).

Reading—Acts 19: 35-41.

TUESDAY.

Let your forbearance (or gentleness) be known unto all men.—Philippians 4: 5.

"You must study to avoid giving offence. It is no excuse to say, 'I did not think.' Your business, as a Christian, is to think. It is the mark of a gentleman to be considerate; and it is the mark of a Christian gentleman to be considering one and another, and thinking how this or that will affect another."

Reading—Philippians 4: 1-7.

WEDNESDAY.

In diligence not slothful; fervent in spirit; serving the Lord.—Romans 12: 11.

Dr. Johnson said to Boswell, "Sir, Dr. Cheyne has laid down a rule to himself which should be imprinted on every mind, to neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day, nor to mind anything that my secular obligations and duties demanded of me, less than if I had been ensured to live fifty years more."

Reading—Romans 12: 9-17.

THURSDAY.

Let patience have its perfect work.—James 1: 4.

"There are men who die patiently; but there are some perfect ones who live patiently."—Augustine.

Reading—James 1: 2-8.

FRIDAY.

Fight the good fight of faith.—1 Timothy 6: 12.

"Life is not victory, but battle;
Fight on, fight on! The perfect character
Shall come at last. What will it be to fight no more?"

Be patient a little longer. By-and-by in our hushed

And waiting chambers, each in his turn, we shall hear

The sunset gun."

Reading—1 Timothy 6: 11-16.

SATURDAY.

I heard a voice from heaven saying, Write. Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors.—Revelation 14: 13.

In a letter to Madame Mohl, Florence Nightingale "recalled what a poor woman, with thirteen children, who took in washing, once said to her: 'My idea of heaven is to have one hour a day in which I need do nothing.'"

Reading—Revelation 21: 1-4.

Prayer Meeting Topic

February 13.

Peter the Impetuous Disciple.

(Matthew 14: 22-33.)

Horace Kingsbury.

If a plebiscite were taken on the most popular character in the New Testament, other than the Master himself, a surprisingly large number of votes would be cast for Peter. There is something so human about him. His very faults endear him. His impulses were mostly good, and despite all his blundering his heart was in the right place. Who will question his love?

Meeting Jesus.

Andrew brought his own brother Simon unto Jesus. "Jesus looked upon him and said, 'Thou art Simon the son of John: thou shalt be called Cephas' (which is by interpretation, Peter)." Note, "Thou art . . . thou shalt be," and take courage!

Fishing for Men.

"Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, 'Follow me, and I will make you fishers of men.' And they straightway left their nets, and followed him." Henceforth they were to cast the Gospel net and catch men.

Walking on the Water.

Quick as a flash, when Peter saw Jesus walking on the troubled waters and heard his reassuring voice, he exclaimed, "Lord, if it be thou, bid me come unto thee on the water." Well, it was Jesus, and he said, "Come!" Poor Peter started out all right, "but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me.'" He did not cry in vain.

Confessing Christ.

After Jesus had been at work for some time among men there was a variety of opinion concerning him. He had created a good deal of interest, and men were speculating regarding his character. Peter, by divine help, arrived at the truth, and confessed, "Thou art the Christ, the Son of the living God." It was a crisis in the life of our Lord, and "from that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Peter refused to believe this unwelcome news and was sternly rebuked by his Lord. It had to be! The cross was inescapable.

Boasting and Falling.

"Though all men shall be offended because of thee, yet will I never be offended." "Though I should die with thee, yet will I not deny thee." Well-meant words, to be sure, but what a sequel! Every Bible student is familiar with the collapse of Peter's self-confidence, and his sorry denials of any knowledge of Jesus.

Getting Back into Favor.

The love of Jesus would not let Peter go nor let him off. "Love me, serve me, follow me, suffer for me," said Jesus, and Peter was faithful even unto death.

Preaching the Gospel.

Peter was the preacher of Pentecost, and through him God's Spirit did a mighty work. A multitude was added to Christ and his church, and a religious fervour was aroused that no persecution could quell.

Dying for the Faith.

Peter is said to have been crucified with his head downward at his own request, deeming himself unworthy to be, in the mode of his death, conformed to his Master. He lived for Christ. He lives with Christ.

Suggested Hymns—Sankey's Collection.

823—We're Marching to Zion.

318—Sweet Hour of Prayer.

879—Will Your Anchor Hold?

556—Jesus, Saviour, Pilot Me!

Our Young People.

Conducted by W. B. BLAKEMORE, B.A.

P.B.P. Prize Essay.

Last year an essay competition was conducted among the Phi Beta Pi clubs of Victoria. Competitors chose their own subjects. All of the productions were creditable, and several were of a high order. Miss Graham, whose essay was awarded first place, is a worker in the South Yarra Bible school as well as a loyal Phi Beta. We take pleasure in presenting her essay and her photo.

"Friendship."

It has been said that no relationship in life is complete unless it has grown into friendship. The relationship of brother and sister is most beautiful when it has ripened into friendship. Married life is not complete unless husband and wife are also friends. It is only then that we see what married life truly means.

By friendship we give and receive happiness, we help each other. A true friend—

Unbosoms freely. One has perfect confidence in the other. It is necessary for man to have someone

to speak of it? We know that to be loved makes us happy. To tell others of our love for them will help to make the world a little happier.

Takes all patiently. A real friend never gets angry with another's failures. He tries to help his friend overcome those failures.

Defends courageously. No friend will keep silence when he hears another condemned. If he cannot prove what has been said to be untrue, he will at least say all the good he can of his friend. One friend will brave any danger to save another.

Remains a friend unchangeably. "A friend loveth at all times." If two friends are separated, they still are one in spirit. We think of the many friendships of history; perhaps the best known is that of David and Jonathan. Through all his troubles, and even when David was exalted above him, Jonathan loved him. David returned his love, and showed it later by kindness to Jonathan's son. If a friend comes in our way, and unwittingly causes us to be set aside, it makes no difference to our love for him.

We have spoken of some of the things that make true friendship, but the question arises, can we be friends to all, to those who are not friends to us? I think we can, though such is not perfect friendship. We cannot take our enemies into our confidence, yet in all other respects we can be friends to them.

I would be a friend to all, the foe, the friendless,

I would be giving and forget the gift.

I would be humble for I know my weakness.

I would look up, and laugh, and love, and lift.

How then do we come to form close friendships? Why, amongst many, are two drawn together? "Surely," one may say, "there must be something akin in their natures." But is it not often the case that two of very different natures become the closest friends? Yet we will always find there is a oneness of interest and sympathy, a mutual respect.

Many so-called friendships are formed, but often they are only of the showy, wordy type, and soon die. How then can we keep our friends? Surely a friend is worth keeping. We must be worthy of our friends; be our best, and if that is not enough, try to make ourselves worthy.

We must learn to understand him. A little thoughtlessness can cause much pain; a little care can give much joy.

We must, above all, love him. Love is the keynote of life. There can be no friendship without it. Friendship does much for us. It ennobles our minds—it makes them broader. We understand life better when we see it from the viewpoint of another. To walk life with a companion makes it richer and fuller. Man was not made to live alone, for he is always hungry for love.

Our friends must be wisely chosen. God meant that our friendship should extend to all, yet we should not choose our heart's companions indiscriminately. There are people who will call themselves "friend," and yet knowingly or unknowingly, draw us backward on life's pathway. We should choose the best friends, for "friendship with the pure in heart makes one's life pure."

"There is a friend that sticketh closer than a brother"—the One who said, "I no longer call you servants, for I have called you friends." What an honor it is to be a "friend of the King." We can be his friends "if we do whatsoever he commands us." Jesus also said, "Greater love hath no man than this, that he lay down his life for his friends." Jesus laid down his life for his friends and his enemies also. No other friendship is as great as his. Without his friendship no other friendship is complete. Other friends may fail but he never fails. His friendship can lead us higher and higher, yea even unto heaven itself.



Miss C. Graham, Winner of P.B.P. Essay Competition.

to whom he can unburden his heart; someone to share his joys and sorrows. It is hard to open our inner selves to others, but to a friend it is easy. He does not always understand, but he always respects our thoughts and feelings.

Advises justly. A true friend never flatters. If he thinks we have done wrong he will lovingly tell us so. If we deserve it, he will praise us, and give us encouragement to go on in the right way. It is easy to say pleasant things to a friend, but it is hard to inflict the wounds that are the highest, yet most painful, task of love.

Assists readily. "A friend in need is a friend indeed." The old saying, like many others, is very true. Are we always ready to help a friend? Perhaps we try to convince ourselves we are too busy to give time to a friend who needs us, but "love will always find a way," even if it be through sacrifice. Often we are too careless to see the need of helping a friend, but real love is ever mindful of the loved one.

Adventures boldly. "If you have a friend worth loving, love him, yes, and let him know that you love him ere life's evening tinge his brow with sunset glow." It is hard to tell people of our love; but if we love, why should we be afraid to

Foreign Missions.

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

From Bro. Escott, Diksal, India.

There have been splendid rains, and the prospect of an abundant harvest is very bright. We are just in the break when the people are idle and requiring work. Later on, when the crops come on somewhat, one will be unable to procure labor at any price. We hope to be through with our work by that time. We have had the garnie (mixer) working day and night with two shifts making mortar for building. It has been a busy time marshalling the forces and keeping them going at good pressure. Sometimes I have been so tired at night that sleep was out of the question; then I used to lie awake and plan the work for the next day. I shall be glad when the building work is completed. It will prevent me touring the villages this coming cool season. I am sorry that I will not be able to repeat last year's itinerary experience.

Well, now, we have much to give praise for. The school is being well maintained as regards numbers. Recently a man brought a young student desirous of learning English, and requested us to take him and receive him into our school, promising to pay a small fee and arrange about his board and lodging. It may be that the Lord will yet carry out the plan we had in opening the Diksal school. We have had a favorable reply from the Educational Department re the school being registered.

The preachers and Bible-women's band maintain their good work. The faithful work of the Bible-women especially is a great cheer and comfort in the work.

The Weddings at Yunnanfu, China.

Miss Masters writes: "To begin with we had a very busy week of it, for even then we were on the way with our preparations for departure, and I also had to be milliner and bouquet-maker as well as bridesmaid. The Consul sent us a big basket of flowers the morning of the wedding, just as I had commenced on the bouquets, and they were a great help. Before the ceremony in the church took place, the couples had to go to the Consulate and sign certain papers, then at 11.30 a.m., the other services were held in the C.I.M. chapel. Mr. Dymond, of the English Methodist mission, married Miss Metzinthin and Mr. Waterman, and Mr. Anderson, our own missionary,

married Miss Mudford and Dr. Killmier. The reception was held at the home of Mrs. Parker, daughter of Mrs. H. E. Allan, of the C.I.M., who recently visited Australia. The wedding breakfast was a great success, and I am sorry I did not take a snap of the wedding cake. Miss Metzinthin made it, and Mrs. Anderson and I iced it and decorated it white and pink, with a silver vase on top filled with pink roses. Then we had white streamers with a silver boomerang tied at one end with the word 'Coo-ee' engraved on it, and a silver horse-shoe tied at the other streamer end. The honeymoon was spent across the lake at T'ai Hua Si. I am enclosing some photos. of the wedding, and you must look at the brides very carefully after reading my description of their dresses. Miss Metzinthin wore a frock of white georgette embroidered with pearls, a pretty finish being a girdle of white satin hand-made roses. She wore the usual veil and orange blossoms, and carried a bouquet of white with touches of pink. Miss Mudford's frock and hat with gloves, veil, etc., were all in pastel tones, and her bouquet was carried out in autumn colorings. The bridesmaid (who I can assure you was fully occupied with two brides on her hands, not forgetting the agitated bridegrooms) wore a frock of white silk, with picture hat trimmed with fruit and berries, and carried a bouquet of bronze-colored single dahlias and fern, with streamers of bronze-colored satin ribbon. This is the first wedding I have tried to describe, and I hope I have not omitted any important detail."

Preparing for Christmas at Baramati, India.

Bro. Killey in his letter dated Dec. 22 says:—"Just at present we are all very busy with the Christmas preparation, Ethel and I have just finished making nearly 300 small packets of sweets. We tied each parcel with two colors of tissue papers, and they look quite pretty. I am sure there will be a lot of brightly shining little eyes when these parcels are handed out. We sat up until 11 o'clock a couple of nights in order to get them ready in good time for the outside village schools, as well as the Baramati children. Miss Redman and Miss Caldicott have also been busy making up parcels of presents. Christmas time is certainly a great occasion even in our



Marriage Group in China.

1st Row.—The two ladies seated (reading left to right) are Mrs. Ray Killmier, Mrs. Will Waterman. 2nd Row (left to right).—Dr. Ray Killmier, Mrs. A. Anderson, Miss Masters, Mr. Waterman. Standing at rear of group.—Mr. Anderson and Mr. Dymond, the officiating ministers. Others in the group are missionary friends.

India. Our Indian doctor has invited all the orphan children to a Christmas tree that he has prepared at his own expense, and the Takaree people have invited them all to a feast or "Jaywum" as it is called in Marathi, on Christmas Day, so that they ought to fare very well by all these in addition to the good things that are usually provided for them by the Mission. We are all getting very excited over the forthcoming good times.

"I have just received a letter asking me to lead some of the meetings to be held at Mukti Mission (late Ramabai's work), Kedgaon, during the big week of prayer in the beginning of the New Year. I hope the Lord will use me for his glory in this way.

"We are very glad to have the Coventrys back. Margaret is certainly a dear little girl, and her baby sister is a gem."

News from Shrigonda, India.

Bro. H. Watson writes:—"The members generally of our Field Council are well. Our little children, Nancy, Henry and Florence, have arrived home safely, and are looking strong and healthy. The three of them have passed their exams. with marks in the nineties, and they send their best salaams. Miss Caldicott has gone to attend the Jubulpur Conference of the Churches of Christ to be held on Dec. 18. The brethren there expect Bro. Don from America. He is coming especially to re-organise some of the work there.

"We are beginning to build the Shrigonda chapel. The foundations are being dug and the material collected, so as to get a good start when the masons get going.

"We have registered the Limpangow school. The Paragaon school and the Loni school will be registered in January. We expect to commence two more schools in the early part of the year.

"We have a piece of land granted at Kasthi, on which to erect a master's house and school. This will cost £10. This is a great chance for our work, for Kasthi is the village next in size and importance to Shrigonda. There is a large cattle and grain market held there every Saturday, when about 2,000 people congregate for business. The piece of land is right on the border of the market site, so we are in direct touch with the crowd.

"The work generally in all our districts is showing encouraging signs, and we are encouraged by the thought that you good brethren are holding the ropes in faith and prayer. The work is hard at times, but the Lord is in it.

"The season this year is going to be a very disappointing one. The rain has not come at the right time, so things are spoiling and drying up.

"Please thank the Australian children for the money they have sent for the children's Christmas treat. The little ones are looking forward to it with great delight. I divided the money between the orphanage, compound and village school children. We have 80 children apart from the orphanage, so that the child life of the Shrigonda district is being influenced for Christ."

"Christ wants the best. He in the far-off ages Once claimed the firstling of the flock, the finest of the wheat; And still he asks his own with gentlest pleading To lay their highest hopes and brightest talents at his feet. He'll not forget the feeblest service, humblest love; He only asks that of our stores we give to him the best we have."

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.—G. T. Walden, 74 Edmund-ave., Unley.
W.A.—W. Clay, 9 Chester-st., Subiaco.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.

Here and There.

One young girl confessed Christ at Newmarket, Vic., last Sunday evening.

The secretary of the church at Nubeena, Tasmania, now is J. O. Methven, Carnarvon, Tas.

The Southern Conference of South Australian churches will be held at Strathalbyn on Tuesday, Feb. 19. All preliminary business is well in hand and everything points towards a successful conference.

February 10 is being observed as Rally Day by Bible schools in Victoria. A number of schools are making plans for the day, using the slogan "Every teacher and every scholar present on Rally Day."

At Devonport, Tas., interest in the mission is growing. The baptismal service drew a great crowd of people. Bro. E. C. Hinrichsen's address on "Which is the Right Church?" caused much discussion. Up to date twenty-one have confessed Christ.

In spite of the cold change and the unsettled condition of the weather, the third annual bay trip of Jan. 21, under the auspices of the Victorian Bible School and Young People's Dept., was well patronised. The musical programme by the orchestra together with the community singing was an enjoyable feature of the outing, and all came away refreshed by the "blow" and the good fellowship.

The Queensland H.M. offering is being received on Feb. 3. As the aim of £750 is the biggest appeal the Committee has made, it is hoped that every member will participate liberally. This will enable the Committee to carry out really worth-while plans for the evangelisation of the State. If absent from the services on Feb. 3, members are urged to send their offering, or take it on Feb. 10.

In conjunction with the various State Band of Hope Unions, the Australian Band of Hope Union has arranged to give a card of greeting, and an invitation to sign the pledge, to every boy arriving in Australia in connection with the Barnardo Homes Settlement scheme. This has been approved of by the authorities of the home in England. Steps are to be taken to extend this to all boys and girls reaching the Commonwealth from overseas.

The forward policy of the N.S.W. Home Mission Committee in locating students from the College of the Bible in local fields for vacation and probably some for longer periods has abundantly justified itself. The work of Bren. H. Gray and A. Hughes has resulted in a goodly number of additions to the churches at North Sydney and Hurstville; whilst E. R. Butler is getting a fine grip on the work at North Auburn. The membership of these churches has been encouraged, and permanent good will result.

Mr. and Mrs. J. T. Mahony, of Balwyn church, Vic., leave by steamer on Tuesday, Feb. 5, on a six months' trip to the Motherland. The Home Mission Committee, of which Bro. Mahony is a valued member, expressed its good wishes at its last meeting. We are sure that in these expressions all the brethren will join and wish both a pleasant voyage and safe return. Mr. J. G. Hare, "Bonaventure," Monomeith Avenue, Canterbury (Phone, Canterbury 493), has been appointed acting secretary of the Balwyn church during the absence of Bro. Mahony.

Bro. Geo. Colvin, treasurer of our Queensland Home Mission Committee, writes in eulogistic terms of the splendid services rendered by the President of the Conference (Bro. T. Stubbin) in connection with the recent successful mission at Boonah. Our correspondent says of him that "he gave of his time both before and during the mission, he gave his employe at times, his horses, his house, his daughter at times to the organ, and

above all, very materially gave financial help. Bro. Stubbin is one of the most liberal and one of the hardest working and truest disciples that we have in the brotherhood."

Printed information concerning the Hostel for lady students is being forwarded to each church secretary. It is requested that this be placed before the church officers, and be distributed amongst the various organisations of the church.

T. J. Johnston, of Launceston, Tas., writes:—"In the 'Christian' of January 10, under the heading of 'A Few Impressions of the British Churches' by Bro. G. P. Pittman, among other debatable matter there appears the following: 'There is a small Cave of Adullum occupied by sticklers for the oldest of the old paths, etc.' Now Bro. Editor, I maintain that such remarks are not fair to the editor or readers of the 'Bible Advocate,' the distance rendering it impossible almost for them to enter a defence on their own behalf. As one who is interested in the paper and its work, the writer's tacit sneer at the 'old paths' that so many of us have learned to walk should find a protest entered from more than one direction."

Bro. C. J. Armstrong, preacher of First Christian church, Hannibal, Missouri, U.S.A., writes: "My uncle, P. A. Dickson, and wife have just left us after a visit of two weeks for their old home, Australia. While here he preached for me twice, and gave two prayer meeting talks. Our people were charmed and helped by his splendid sermons and talks. Mrs. Dickson gave several readings (as we say in this country), and proved herself a reciter of considerable merit. They have been in this country three years. Eighteen months of that time was spent in Guelph, Canada, where he shepherded our flock. About one year was spent at Cynthiana, Ky., where he has many friends of his student days. They became so beloved there that on their last Sunday the church had 'Dickson Day.' After spending a month in Los Angeles, California, with my other uncle, J. C. Dickson, they will sail on the 'Tahiti,' Jan. 25, for Australia, via New Zealand. I am sure some church will want the services of this godly man, who couples great pulpit ability with genuine spirituality and personal consecration. I often wish I could drop in on the services at the dear old Lygon St. church, Melbourne. It was there that I was 'born again,' and there I received the impulse to enter the ministry. I know there have been many changes in thirty years, but there must be many whom I would know, and perhaps a few who would remember me."

The "Christian World" (London) contains an appeal for directed reading in the Churches. There can be no doubt that if more church members could be encouraged to read helpful books, there would be less spiritual weakness and fewer lapses from membership. "Books convey more than information; some of them convey fire. The great stories of Christian life are irresistible where there is any spiritual receptivity. What Christian could fail to become more Christian, and so more serviceable to the church and to the world through acquaintance with General Fong of China, Samuel Hadley of New York, Dr. Grenfell of Labrador, or Dr. Torrance of Galilee." A literature department is suggested, divided into Foreign Missions, Home Evangelisation, Temperance and Social Service, with a young man or woman in charge of each, who would be supplied with books, and whose work would be to encourage others to read them. While we believe that churches should make more provision for their members to read the best and latest religious works (says the "Christian Advocate"), we must confess that we have more faith in small reading circles, where a few congenial souls reading the same book would come

together at stated times, perhaps in each other's homes in turn, and discuss what they had read. Such an interchange of impressions and ideas would greatly increase interest in the reading, and would gradually open the way to ever-widening fields of knowledge. But in arranging such study circles, it is important that the number of members should be limited to a few. It is better to have more groups than large ones.

Presbyterian Minister Turns Baptist.

"The resignation of a Presbyterian clergyman, because he had conscientious objection to baptising the children of persons who were not members of his church, is an instance of the unbridgeable gulf between Protestantism and Catholicity. Some of the people who sought the 'sacrament' for their children were not even churchgoers. While Catholics can sympathise with the parson over the apostasy of the adults, they cannot realise why the innocent children should be made to suffer the loss of an essential sacrament. The parson admits that he had refused about 40 baptisms. If he searched the whole world he would not find a Catholic priest who ever refused one."

Here we have the Roman Catholic view of Rev. L. C. M. Donaldson's doctrinal position regarding baptism as expressed by the official organ of the Roman church in Sydney.

That last sentence at least may be accepted as perfectly correct, but it is only half the truth. Not only does the Roman church never refuse to "baptise" a baby, but its whole machinery is ever in motion the world over seeking to kidnap babies and baptise them, whether the parents belong to her communion or not. As was said of their ancient prototypes, they "compass sea and land to make one proselyte"—we leave the quotation at that.

Of Mr. Donaldson it may be said that he has taken a brave conscientious stand, and his position, as stated, in his doctrinal declaration to his late church and congregation and to the Presbytery of Sydney is Scripturally unanswerable.

Mr. Donaldson will have a whole-hearted welcome into the ranks of our ministry in New South Wales, and whether he stays longer than the twelve months, as at present agreed upon, at North Sydney, or later devotes himself entirely to evangelistic work, for which he has unique qualifications, his ministry among us should bear rich fruit.

It must be gratifying to all parties that Mr. Donaldson has left the Presbyterian church with the best wishes of both Presbytery and congregation. The inner history of the negotiations to persuade Mr. Donaldson to reconsider his resignation reflects the true Christian spirit of tolerance and goodwill. The attitude of some of the ministers to the principle involved was generous to a degree, if a little surprising, while probably 90 per cent. of the members of Mr. Donaldson's late congregation expressed endorsement of his views.

Mr. Donaldson comes to us with a good conscience. We have sometimes wondered whether all those ministers who have lately left us to enter other communions can have the same happy reflections—"Australian Baptist."

The Way Out.

Lost in the murk of baffling creeds and cries,
We peer, fog-blinded, for ethereal ray,
Groping in agony for finger-post
To Life's benignant way.

Night presses sore. Shall never morn return?
Is this the end of all we hoped and prayed?
Is there no eye can sight a coming day?
No leader unafraid?

Looms dim a tree from out the shrouding pall—
Oh pierced hands and feet!
Flares the first dawn and lo! the living Christ
Leads, Conqueror through defeat.

—Elizabeth D. Bayley

Federal Evangelism.

The Acting-Federal Executive thankfully acknowledges receipt of birthday gifts from the following members of the League of Ropeholders:—

South Australia.—Mile End church: Minnie H. F. Gartrell, Margery Luckman, G. H. Randell.

Victoria.—Evelyn E. Wolfe.

Queensland.—Nella Russell, D. G. Potter, W. Stiler, sen.

Western Australia.—H. E. Harris, Mrs. E. Moore.

Western Australia, Tasmania, and Queensland.—and are being helped financially out of this fund.

Conversion.

A well-known writer in the "Manchester Guardian," "Artifex," in an article on "The Pulpit To-day," deals with Conversion as a definite objective in modern preaching. While allowing that the preacher may aim at instruction, edification, encouragement, rebuke, and other things, he maintains that Conversion should be his chief aim: "all else is vain unless that is effected." He concludes:—

"If preachers to-day would, from time to time, as occasion serves, strike the Evangelical note strongly in their sermons, and at all times keep the thought of conversion clearly before their minds, I do not doubt that the pulpit would gain much in power, influence, and value, and that other types of preaching, dealing with instruction, edification, and encouragement, would gain and not lose."

Some may not need this counsel so much as others; but that there are those who misunderstand the question is obvious from an incident related by "Artifex." In a war novel, he read of a chaplain who discussed with a Wesleyan corporal the service he had just been conducting. The corporal having remarked that the great need of the men was conversion, the chaplain replied with a question as to what was meant by the word, explaining that he had told the men to seek help to lead clean, honest lives! The conclusion? "A preacher in the mental state of the chaplain could not possibly do any good to anyone. I, personally, am in complete agreement with the corporal. If religion means anything at all, it means the surrender of the individual to God, and acceptance of the idea that we are in this world to be God's agents in carrying out his work."

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Springs of Ministerial Motive.

When water sinks in the wells it is because of some drying up of hidden springs. What does the modern church lack, that her young men, her flower and her promise, cannot find scope in her service for whatever is generous in their purpose and loyal in their devotion? In the past there have been two supreme and unselfish motives which have drawn them into the consecrated ministry.

First and foremost is the imperious motive of personal affection for Christ himself. If this fire burn low on the altar, how shall hearts be kindled into sacrificial flame? Nay, apart from the love of Christ, the very church itself vanishes like a fairy city, and we find left only hollow forms and empty sacraments and lifeless prayers.

The second motive is bound up with the first. To each man in the true apostolic succession, our Lord's challenge, *Lovest Thou Me?* is followed by his command, *Feed my lambs: shepherd my sheep.* When once we enter into the Divine heart, we begin to look upon human beings with Christ's eyes and to think of them with Christ's thoughts, and to feel for them with something of Christ's passion, and to estimate them according to Christ's judgment.

The one inexorable condition of a successful ministry is to learn the inexpressible preciousness and beauty of human souls. Those who in every age have had power to seek and to save the lost, though they differed often in methods and in doctrines, have been alike in this: they were all baptised into the love of souls for Christ's sake. To quote the words of Father Dolling: "I realised that our Lord, if he had been in my place, would have fed the hungry, clothed the naked, healed the sick, visited those in prison; above all, removed stumbling blocks from the ways of little children. I knew that we must try to do the same. I knew that their poverty, their nakedness, their ignorance, their punishments, were their strongest appeal; that he himself was practically suffering in every one of them; that he was lying at our door full of sores, that we might share the wonderful privilege of healing him."

Among all the proofs of a vocation for the Christian ministry none is more infallible than this. Men who possess this qualification are ordained and predestinated to win the souls whom God has already taught them to prize. Their appointed service has been described by a London vicar, who himself shared it to the full: "Surrounded by the sinful and the fallen, they were to see the eternal glory shed upon the human race by the love Christ bore to it, and in their own person to manifest that love. . . . In the midst of the flagrant oppression and glaring inequalities of a degenerate world, they were to proclaim not only by their lips but by their lives the universality of the Christian brotherhood, and to set the poor and sorrowful on those high places which (in the Kingdom of God at least) were theirs by right."—W. Robertson Nicoll.

My Advocate.

My God, as, knelt before Thy throne,
With soiled hands I show my need,
Thy Word assures me that alone
Thou look'st on purer Hands that plead.

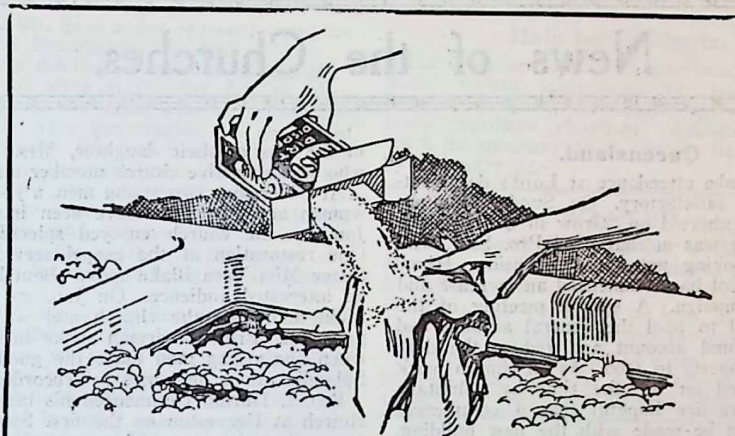
I speak with trembling, yet rejoice
That, though my words be few and weak,
Thou makest answer to the Voice
Wherewith my Advocate doth speak.

Not e'en the blackness of my soul
Which wandered far in Nature's night
Can daunt my spirit, counted whole
In Him who walked in stainless white—

Who, Thine eternal Daysman, stands
To shew a perfect heart to Thee—
Who lifts His voice, and spreads His hands,
And asks and bears Thy grace to me.

—Victor Ballan.

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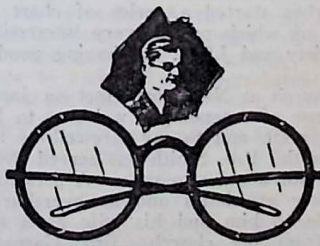
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News of the Churches.

Queensland.

At Toowoomba attendance at Lord's day meetings is highly satisfactory. On Sunday, Jan. 20, Bro. Adcock exhorted on "Grow in Grace." The gospel meeting was in charge of Bro. Stitt, who spoke on "Looking unto Jesus, consider Him." The Bible school has commenced an increase and attendance campaign. A special meeting of the officers decided to pool the general account and the building fund account and reduce the debt on the city property to £300. As all church work is being carried on for the time by voluntary effort, members are hopeful that a commencement will soon be made with the new building.

The work at Ann St. is steadily progressing. Despite the holiday season and many members being away, the meetings keep up. On January 13, Bro. Alcorn celebrated his anniversary with the Ann St. church. There were good attendances. Jan. 20, meetings good. 140 broke bread, and the chapel was well filled at night. Bro. Pratt sang. The evangelist spoke at both services. The morning message was an appeal for the Home Mission offering on Feb. 3. A number of members are ill. Recently the church suffered the loss of two old members in Bro. Green, who died suddenly at Ipswich, and Sister Hiles, after a serious operation.

New Zealand

At Nelson, on January 6, Bro. Carpenter preached on the topic, "Going on Adventure with Jesus." On January 3, the Tuesday night prayer meeting was resumed. A fair number assembled, and Bro. John Griffith delivered a fine message. Bro. and Sister Carpenter are on holiday for three weeks. Meetings on January 13 were conducted by Bro. Percy Bolton. He spoke at the meeting for worship on "Serving God Acceptably," and at the gospel meeting on "The Great Physician." Many who have been away on holiday are now returning.

At Avondale there were very good attendances in church and school during December. Bro. N. G. Noble was present on Lord's days, Dec. 9 and 23. At the close of his prayer service address on Dec. 13, three adults confessed, and were straightway immersed, and received into fellowship on the following Lord's day. Two are parents of children attending the school. Bro. Walter Hewitt presided over a very grateful meeting on Dec. 18, when many representative brethren of Auckland met to help "burn" the mortgage deed. During the splendid programme of the Bible school concert, Bro. Noble presented many honors certificates won at the Auckland Sunday School Union examination.

Richmond (Auckland) S.S. anniversary services began on Dec. 9. The children sang well under Bro. McDonald (baton), Sister W. Davies (organ), Sister D. Lineham (piano), and four instrumentalists. Many prizes were distributed by the teachers of each class. Bro. W. M. Glaister's message at 2.45 on "Keys," and Bro. N. G. Noble's address at 7, on a "Chemical Illustration of Sin," reached the interest and understanding of old and young. The scholars' tea and anniversary concert were held on Dec. 12. Bro. Noble, superintendent, presided over these happy and prosperous functions. The reports of Bro. E. Hanham (Treas.) and Bro. J. Graham (Sec.) proved a year of marked success. A number of adults enjoyed the successful Bible class picnic by boat to Omaha beach on Dec. 29, and to Pt. Chevalier on Jan. 1.

Tasmania.

At Caveside Sister Miss V. Blake paid a visit on the 16th, and a fair number of members heard her interesting talk. The work, both in church and Bible school, is very much alive, and interest is well maintained. Deep sympathy is felt for Bro. and Sister Mr. and Mrs. Jabez Byard and family,

in the loss of their daughter, Mrs. F. Howard, who was an active church member and worker.

At Ulverstone two young men, a young married woman and two girls have been immersed. On Jan. 13, the church enjoyed splendid meetings. One restoration at the gospel service. Jan. 17, Sister Miss Vera Blake spoke about her work to an interested audience. On Jan. 20, Bro. A. R. Main addressed the church and was much appreciated. Bro. Waterman spoke in the evening, when one young man made the good confession. Splendid prayer meetings are recorded.

Bro. I. Durdin commenced his labors with the church at Geeveston on the first Sunday in January. A welcome social was tendered Bro. and Sister Durdin on Jan. 16. Words of welcome were spoken by Bro. S. Greatbatch and the church secretary. Supper was served by the sisters, and an enjoyable evening spent. Bro. Durdin has made a good impression. The prayer service on Sunday evening, Jan. 13, was splendid. The C.E. meeting on Jan. 15 was the best for some time. Splendid meeting for worship on Jan. 20, and fine address by Bro. Durdin on "Every Man his Work." Sister Blake's visit to the church was appreciated by all.

The work at Dover, Southport and Leprena is progressing slowly. There is a greater interest in the meetings, and increased attendances. Anniversary services were held at Dover on Jan. 6. Bro. Drummond was present. In the morning he spoke on "Imitation." In the afternoon, the children gave a song treat. Bro. Purvis presented the prizes. Bro. Drummond spoke to the children. At night he addressed an appreciative audience. On Jan. 4 a welcome social was given to several members who have been on the mainland. On Jan. 10 Miss Blake spoke, and all joined in a social gathering to meet her personally. At Southport Bro. Drummond has charge of the Bible school and is conducting the practice for anniversary. He also visits Leprena, and holds meetings about once a month.

South Australia.

On Sunday, Jan. 20, there were good services at Lochiel. At the close of Bro. Tease's gospel address two young ladies decided for Christ. The devotional and social club introduced by Bro. Tease is making headway.

Norwood had splendid meetings on Sunday. Three welcomed into fellowship in the morning, when 155 broke bread. At night a married man confessed Christ. On Monday a successful S.S. teachers' picnic was held at Morialta. The church extends best wishes to Bro. L. Bowes, an old Chapel St. boy, as he enters on the work at Pt. Pirie.

Fine meetings at Nth. Croydon church. Work in this fast-growing district is very promising. At the morning service on Jan. 20, there was an excellent gathering. Bro. Paternoster, of Hindmarsh church, exhorted. At the gospel service Bro. Forbes started a series of chart lectures, the first of which proved very interesting. The Y.P. society and J.C.E. are having good attendances.

The church at Nailsworth met on Jan. 17 for the purpose of extending a welcome to Bro. and Sister Garnett, and to say farewell to Bro. and Sister Smith. Bro. Smith has served the church faithfully for about two years. A presentation of two wicker armchairs and an eversharp pencil was made to him and his wife as a token of esteem from the church. Bro. Garnett commenced his ministry on Jan. 20, and at both morning and evening meetings there were splendid gatherings. His morning exhortation "Nothing but Leaves" was much appreciated. During the next two months Bro. Garnett has planned a special course of subjects. An increase campaign is being planned for the Sunday school, which has a fine staff of teachers.

At Grote St. church already two members have been added by the preaching of Bro. Rankine. They confessed their faith on Jan. 20, and were baptised on Jan. 23. At this meeting Bro. Rankine gave a beautiful address. The new preacher has also taken up the work of teacher at the men's Bible class meetings on Sunday afternoons, and some splendid explanations and lessons are given by him. The Grote St. Christian Cheer Club, otherwise J.C.E., have the best attendances in the city and suburbs, so Mr. House, of C.E. Union, told them at their meeting on Jan. 27. Bren. H. E. Mortimer and W. Tripp by their untiring efforts continue to interest the children. Miss Laurel Smelt does good work as pianiste of the club.

New South Wales.

Splendid meetings continue at Hurstville, with very satisfactory results. Bro. Hughes is preaching to a full meeting every Sunday evening. One confession on Sunday, 20th inst., and on Sunday last, Jan. 27, at the conclusion of a stirring address on "The Friend of Sinners," three young men made the confession.

At Chatswood on Jan. 27 Bro. and Sister Gilmour, from Longueville, were received into fellowship by letter. Bro. R. Verco gave a beautiful talk to the church. At the gospel meeting Bro. J. Whelan presented a fine spiritual address on "Is Spiritual Surgery Necessary?" Soloist, Bro. J. Tingate. Keen interest is manifested in all the services by the splendid attendance.

City Temple reports well-attended meetings. Bro. Chapple, who now preaches at Paddington, has resigned from the diaconate. Bren. Fancourt, Palmer and Williams have been appointed deacons. Sister Mrs. Quarby recently presented the church with palms for the platform. On Jan. 20, Sister Mrs. Coleman was received by letter from Enmore. On 27th the services were well attended; one confession at night, when Bro. Southgate spoke on "Rock of Ages."

At Lismore on Jan. 17, a public meeting and social took place to welcome Bro. and Sister P. J. Pond home from holidays. Representative men of the town spoke. Bro. C. L. Savill was chairman, and Bro. W. Bytheway spoke on behalf of the church. Sister Hutley has been bereaved of her son, Edward. Special prayer was offered at the morning service, Jan. 20, on her behalf. At night Bro. P. J. Pond preached on "Measuring Time" to a good audience.

Since last report there have been six confessions at St. Peters. Five were baptised and received into fellowship on Jan. 13. The assistance from Enmore brethren is much appreciated. Lord's day, Jan. 27, Bro. Cyril Flood gave a helpful address on "The Little Flame." Bro. Payne, from Enmore, presided. At the evening service Bro. Casperson gave an interesting talk on "Dr. Jekyll and Mr. Hide," which is to be concluded next Lord's day. The Bible school held their annual picnic at Sans Souci; a very enjoyable time was spent.

Rockdale brethren during the past week have been spiritually uplifted by Bro. H. G. Harward's instructive addresses. On account of the rough weather the first week of the mission was held in the chapel, but services were commenced in the tent on Sunday evening, Jan. 27, when at the close of a stirring address by Bro. Harward on "Your Part in a Great Tragedy," two fine girls stepped out to accept Christ. The Bible school, under the capable oversight of Bro. E. V. Sainty, in the absence of the supt. (Bro. Coles, who is away on holidays), is busy practising for the anniversary. Three new scholars last Sunday.

At Lidcombe on Lord's day, 20th, Bro. Laney, of Burwood, was the speaker in the morning. Bro. Priestly conducted the gospel service; subject, "A Broken Heart." Bro. Sheehan leading praise service prior to the preaching. As a result of the latter a wide extending interest has been manifest. On the morning of the 27th, Bro. E. Andrews delivered the address. Bro. Sheehan again led the praise service, and some of the B.S. scholars rendered songs and a duet, and together leader and scholars rendered the invitation in song. Bro.

Priestly again delivered the gospel message. One of the B.S. boys made the good confession.

Paddington brethren were saddened last week by the sudden "going home" of Bro. McKnight, one of the early church members and one time Bible school superintendent. Heartfelt Christian sympathies are extended to the bereaved relations. The work is maintaining a steady advance, and the church is enjoying splendid addresses from Bro. Chapple. At the conclusion of his fine discourse last Lord's day, three more of the Bible school scholars (two girls and one boy) made the noble confession. The Bible school is going in for a big advance this year, encouraged by the fact that more than eight of the young people have recently decided for Christ. Sister Miss M. Harris has been appointed superintendent of Cradle Roll Department.

At Inverell the annual meeting resulted in the retiring officers being re-appointed. Bro. Brighty retired from superintendency of school. Bro. Hunter was elected to this place. Bro. Bell was re-elected secretary, and Bro. Brighty treasurer. Meetings at the various centres about the average. The kindergarten held a very successful Christmas tree. The evangelist spent a fortnight in the Moree and Mungundi district at Christmas time. Meeting held at Inglewood Forest on Dec. 23, about 30 broke bread. One baptism before the service. On Dec. 29 the meeting was held at Barakee in the morning, and a gospel service was held at Weemalah in the afternoon. One young lady was baptised. The isolated brethren *en route* were visited. This trip per motor was just on 400 miles. Welcome rain interfered somewhat with the meetings. A New Year picnic was held at "Dindierna" on the Boomi. The river was in flood, and those present enjoyed swimming and boating, as well as the other sports arranged.

Victoria.

After thin meetings during the holidays the services at Ballarat East are again good. The church is at present without a preacher, but hopes to appoint one shortly.

At Cheltenham all meetings were good on Sunday, many gathering to hear Bro. P. R. Baker's farewell messages. Mrs. J. W. Anderson was a welcome visitor from Pyramid Hill.

Attendances were below the usual at Warragul owing to heavy rains. Bro. Ruffell spoke at the morning meeting, while Bro. Waters conducted the evening service, which was to be a memorial service for the late Sister Mrs. Nellie Savin, but was postponed until next Sunday.

During the last month St. Kilda had good average attendances. Bro. Arnold Brown is the present speaker. Bro. J. Pittman addressed the church on Jan. 20. The young people are making great strides. Both the Phi Beta Pi and Kappa Sigma Pi have commenced operations.

Last Lord's day at Swanston St. there were several visitors, including Bro. Leslie W. Morgan, B.D., of London, formerly preacher for the church at Hornsey, London; also Bro. Hurren, from Footscray, who gave an excellent address. Bro. Shipway visited Footscray. In the evening there was a good meeting, and Bro. Shipway discoursed on "The Gospel in Action."

The church at Brunswick has recently suffered through the passing away of Bro. George Mansfield, a member of long standing with the church. One of the Bible school scholars, Miss Thalia Tomhalt, was unfortunately drowned at Port Melbourne teach on the 19th inst. Sympathy is extended to the bereaved. Meetings are progressing favorably. Since last report three have been received into membership by transfer and one by faith and baptism.

On Jan. 27, the church at Box Hill was saddened by the news that the aged and beloved Bro. James Gill had passed away early that morning. Bro. Gill was a foundation member of the Box Hill church, and will be lovingly remembered for his faithfulness and devotion to the cause he loved. Feeling reference was made to his passing by Bro. Allan at the morning service, and the hymn "Asleep in Jesus" was sung in respect to the memory of the departed brother. At the night

service Bro. Allan gave a fine message based on the topic, "The Foundations of Life."

The quarterly meeting of members of the Merbein church took place on Tuesday, Jan. 22, when various aspects of the work were reviewed. Reports generally were encouraging. A good deal of sickness prevails. Bro. and Sister Bennett have had a trying time through illness in the home, but matters generally are improving. Bro. E. H. Randall, the late evangelist, paid a visit to the district recently, and renewed old friendships. Bro. Randall was the speaker at the gospel service on Jan. 27, his message being highly appreciated.

Meetings at Colac are settling down after holidays. Fair attendances at Bible school and church meetings on Jan. 20, and a lad from the Bible school made the good confession at the gospel service, Bro. Cornelius speaking. A married sister was received by letter. On the 27th, fellowship with Bro. Bismier, of Brighton, was enjoyed. Bro. Funston, who is removing to Shepparton this week, gave the gospel message. Another lad from his class in the Bible school made the confession, and with his mate was baptised the same hour. Another married sister was received by letter.

Since the last report Coburg has had good meetings on Sundays, while increased attendances are a feature of the mid-week meetings, at which various brethren provide interesting subjects for thought and discussion. On Sunday, 28th, a young man, baptised the previous Wednesday, was received into fellowship. On the previous Sunday, at the close of the gospel service, a lady who has long been a follower of the Lord expressed a desire to follow him in baptism. Bro. J. C. F. Pittman is commencing a series of discourses on "Modern Revivals and Revivalists." All auxiliaries are working well, and good interest is shown in their efforts.

The church at Balwyn had a social evening on Wednesday, 23rd, to bid farewell and bon voyage to the secretary of the church, Bro. J. T. Mahony, J.P., and Mrs. Mahony, who are leaving on a six months' trip to Great Britain and Europe. Short speeches expressing appreciation of the splendid work Bro. and Sister Mahony had done since the foundation of the church were made by the chairman, Jas. E. Thomas, R. J. Perry on behalf of the church, and J. E. Austin on behalf of the Sunday school. A presentation was made to Bro. Mahony. Bro. Robert Lyall also spoke the good wishes of the brethren. Mrs. J. E. Thomas expressed appreciation of the Ladies' Aid for Mrs. Mahony, and made a present of an umbrella on their behalf. Bro. Mahony in reply made a present of debentures worth £80 to the building fund of the church, and expressed his gratitude to the church. He urged all to seek the progress of the work. Mrs. Mahony also feelingly responded. The meetings on Sunday, 20th and 27th, were well attended. Bro. Jas. E. Thomas spoke morning and evening each Sunday. Two were received by letter on the 27th.

COMING EVENTS.

At Nailsworth; preacher, A. C. Garnett, M.A., a very cordial invitation is extended to all to attend the services and join in worship. Every effort is made to make all meetings bright and helpful, and you are assured of a hearty welcome.

FEBRUARY 3.—Isolated members and all Old churches urged to send their H.M. offering to the H.M. Treasurer, G. Colvin, Earle Ter., Bowen Bridge, Brisbane. Do not fail to help.

FEBRUARY 3, 4 and 6.—Brighton, Vic., Wilson and Male St. Special opening services of the new buildings. Sunday, 10.30 a.m., Devotional Service, 11 a.m., J. E. Thomas. (Thanksgiving offerings.) 3 p.m., W. B. Blakemore, B.A., 7 p.m., B. W. Huntsman. Monday, 8 p.m., "Brighton Community Night." Wednesday, 8 p.m., "Church Night." Presidents of Conference Committees, former members of Brighton church and all friends cordially invited. Take trains to Middle Brighton station.

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BIRTH.

WILLIAMS (nee Effie Brown).—On Jan. 14, at "Murray House" private hospital, to Mr. and Mrs. H. A. Williams, of Langhorne St., Dandenong, a daughter (Lyla Joan). Both well.

DEATHS.

GILL.—On Jan. 27, at his late residence, "Devon," Station St., Box Hill, James Gill, loving father of Emily, Charles and Albert, passed peacefully away in his 83rd year. "With Christ, which is far better."

O'BRIEN.—Annie, widow of Stephen O'Brien, late of Maryborough, and mother of Wm. C. O'Brien, of Emerald (Q.), and Mrs. C. S. McGhie, of Brisbane, on the 10th Jan., 1924, at Emerald (Q.), aged 83 years, 4 months, entered into her rest. Buried Maryborough (Q.), 12th Jan. "Precious in the sight of the Lord is the death of his saints."—Psalm 116: 15.

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OBITUARY.

GREEN.—On Tuesday afternoon, December 18, at Ipswich, Bro. Paul Green passed to his eternal reward. Our brother was a member of the Churches of Christ for nearly 50 years. He was baptised as a young man in Denmark, coming to Queensland some years later. Much of his time in this State was spent in isolation, but whenever possible he met with the Lord's people around the Lord's table. At the time of his death he was a member of the Ann St. church but frequently met with the brethren at West End. He was a consecrated Christian. His chief desire was to do something for his Lord whom he loved supremely. At the ripe age of 73 the Lord called him home. He leaves a widow and grown family of six sons and four daughters to mourn their loss. Bro. J. Coward officiated at the grave side, and was assisted by the writer. We commend the bereaved ones in their sorrow to the God of all comfort.—F. E. Alcorn, Brisbane, Qld.

HILES.—On Saturday, Dec. 22, after a very severe illness following on an operation, Sister Mrs. Hiles passed peacefully away at her home, Terrace St., Newmarket. She was a Christian woman of a quite unassuming nature; one whom to know was to love. The last few months of her life here were fraught with intense suffering, yet she bore it all with wonderful patience and fortitude, resigning herself to His will. She was a member of the church at Brisbane for a number of years, and was loved by all who knew her. She leaves a husband, three daughters, one granddaughter and three sisters to mourn, but not without hope. The writer laid her frail, tired body to rest in the Toowong Cemetery to await the coming of her Lord.—F. E. Alcorn, Brisbane, Qld.

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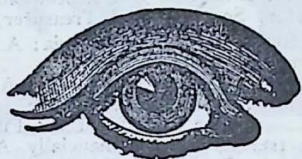
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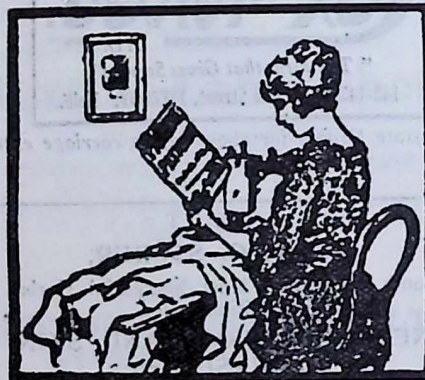
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