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Unappreciated Treasures.

CABLED news tells us that "the most remarkable art collection seen by the present generation" is now at Burlington House, London, where are gathered 800 masterpieces of Flemish art, of the auction value of at least £10,000,000. Famous Continental and American collectors have lent the treasures, which necessitate a special band of watchmen in the galleries night and day. There are in the collection 60 paintings by Rubens and Van Eyck. They include Rubens's "Descent from the Cross," from the Antwerp Cathedral. A series of Flemish tapestry lent by the Austrian Government alone is worth £250,000. The Van Eyck's works are nobly represented by Hubert Van Eyck's "The Three Marias at the Sepulchre," and Jan van Eyck's portrait of his wife from Bruges, which was discovered in the Belgian fish market, where it was used as a tray by a fishwife. It is now valued at £50,000.

Every now and then we read of the discovery of old masterpieces, and also of the discovery of fakes for which great sums of money were paid. We have occasional reports of the conflicting views of experts regarding the genuineness of alleged old paintings by famous artists. To the layman, at times, the question of values (pictures at so many thousands of pounds per square foot!) is somewhat complicated by the ease with which even experts are deceived, and, more, by their heated discussions as to what is a masterpiece. With the ancients, it appears to be largely a question of determining antiquity; with many moderns, the art critics are as hopelessly divided as are modern critics of the Scriptures.

Scarcely ever have we heard of such an extraordinary reversal of judgment as indicated in the above report. A Belgian fish-wife uses a masterpiece of art as a tray, and the despised picture is now valued at £50,000! Interesting questions are

raised. Did the fish-wife ever come to know of her error? Did she appreciate her loss? What fraction of £50,000 did she receive from the man who recognised the misuse of the masterpiece? Did he have the honesty to tell the woman of the value of her "tray," or possessing a keen business instinct did he take advantage of her ignorance? No doubt there are some very up-to-date methods of dealing with even ancient art.

It is the pathos of the case rather than the morality of the transaction which now attracts our attention.

The Belgian fish-wife was by no means peculiar in her inability to appreciate the beauty and the worth of the things which were before her. Most, and possibly all, of us are as she in our lack of appreciation of the glories of every-day things. There are many as ignorant as the lady who said to Turner that she never saw such colors in the sky as he depicted on his canvases, and who received the crushing question in return: "Madam, do you not wish you did?" There are people who can live in beautiful surroundings, with mountains or ocean

views, and never be "lost in wonder, love and praise." There are men who cannot admire a tree, but look upon it as so much potential furniture or firewood.

Treasures lie all around us. Our eyes are dull, our ignorance is great, and therefore that which would bring to us riches beyond our imagining is daily passed by. In future days one who sees and understands will amass wealth in the place where we sit in poverty.

Dr. Stalker begins one of his striking chapters with the following account of unappreciated treasure: "I have heard that one of the diamond-fields of South Africa was discovered on this wise. A traveller one day entered the valley and drew near to a settler's door, at which a boy was amusing himself by throwing stones. One of the stones fell at the stranger's feet, who picked it up and was in the act of laughingly returning it, when something flashed from it which stopped his hand and made his heart beat fast. It was a diamond. The child was playing with it as a common stone; the peasant's foot had spurned it; the cart-wheel had crushed it; till the man who knew saw it and recognised its value."

In beautiful fashion Dr. Stalker goes on to illustrate the value of the soul, whose worth is so often unrecognised. "Was it not the same careless treatment the soul was receiving when Jesus arrived in the world and discovered it? A harlot's soul, sunk in the mud and filth of iniquity! Why, a Pharisee would not stain his fingers to find it. A child's soul! the scribes used to discuss in their schools whether or not a child had a soul at all." "Even yet there is nothing of less account in the eyes of the majority than the soul." Christians see souls perishing around them, and are unconcerned. "As we watch the multitude hurrying along a crowded street, what is it we see? Only so many figures interesting

THE CARPENTER ENCOURAGED THE GOLDSMITH.

Isaiah 41: 7.

The goldsmith's head and heart alike were sore. A pendant he had carved was finished now (The little jewelled love-gift, nothing more). "What is the good! Is this all I can show For all my hours of patient labor slow?" The carpenter, his neighbor, came to scan The work—he praised each curve with eyes aglow.

"I ply my plane and saw as best I can; Rough tools; but not with such a gladsome breath As yours should be, who shape these things of beauty.

But Who was carpenter in Nazareth Who bids us thank him for our daily duty."

For me, the wood; for you, the gold and gem! All for his glory, in each Bethlehem.

—Marlon Buchanan in "The British Weekly."

or uninteresting for their looks, their dress and the like; or embodied spirits, that have come from God and are going to God? If we have the power of seeing the latter, we have learnt it from Christ. He lifted the

soul up out of the mud and from among the trampling feet, and said, Behold the diamond! "What shall it profit a man if he gain the whole world and lose his own soul?"

The Finality of Christ.

In a recent article in "The Advocate," Professor Oscar M. Buck has told us of how India looks at Christ. One of the very significant utterances in that article is a quotation from the lips of the leader of the greatest so-called anti-Christian movement in India to-day. In those words we find the difference between Christianity and non-Christianity even at its best.

The head of this determined anti-Christian movement in India, Professor Buck tells us, is Lala Hans Raj, of Lahore. In an interview in which the Mahatma said some very complimentary things about Christ we find the quotation: "I cannot accept the Incarnation. So I cannot agree with your interpretation of his words, 'I am the Way, the Truth, the Life.' What he really meant was I show you the way, a higher way. I show you the truth, a higher truth. I show you the life, a higher life."

In the words of this undoubtedly devout and good man we find first the fundamental difference between Christianity and non-Christianity, by whatever name it may be called. True Christianity does not merely admire Christ; it derives life from him. Christ is not a revealer of higher forms of life. He is Life. Christ does not merely teach deeper truth than anyone else. He is Truth. Christ does not point us to a road that leads to the Father. He himself is the Way. The non-Christian may be a sincere seeker after truth and life. He may be greatly attracted by the spotless sacrificial revelation he sees in Christ. He may even accept Christ as his human ideal to follow. But all he finds in Christ is a revelation of deeper truth and higher life than he sees in other religious leaders. The Christian finds in Christ Truth and Life incarnate. Christ is the Way to God.

One who does not accept our Lord's words quoted above will have to refuse to believe many other of his sayings also. To Philip saying, "Shew us the Father and it sufficeth us," Jesus answered, "He that hath seen me hath seen the Father." And again, "No man cometh to the Father save by me." And again, "I and my Father are one."

And in this difference we find the reason and justification for the missionary enterprise. Some faiths are better than others. Faithful followers of some creeds will live true, pure, noble lives. Doubtless Christians can learn helpful lessons from some who are not of their faith. Unquestionably we have oftentimes failed to see the

good in many non-Christian revelations. We have sometimes erred in attributing vileness to all who had not the Christian message. But to the fairest faith, as well as to the most debasing, Christianity comes to give Christ as God. Not as a revealer of God, but as God himself. Not as one who leads to God, but very God incarnate. Christ as a teacher of higher truth and larger life can be preached to the debased and besotted human of any faith. Christ as God can be presented to the highest and purest as well as to the lowest and vilest. There may be faiths to which it would be presumptuous to offer Christ the teacher. Every man everywhere needs Christ the God. Christian missions are unjustified if they merely add one more to the many great teachers who have founded faiths and secured followers. There have been many such great teachers. There is only one Christ. He, the Way, the Truth, the Life, is the justification of the missionary enterprise.—Ernest G. Richardson in "The Christian Advocate."

The Mighty Theme of Grace.

"I took my Greek Testament and a blue pencil and went through the letters of Paul, John and Peter, marking the passages in which the word 'Grace' appeared. You will find it worth while to do the same. You are just drowned out. You have touched a theme too big for your thinking. In every section of every letter of Paul and Peter the word is used. They could not get away from it. John, always reticent in the use of big words, names it, and proceeds to deal with it.

"If ever I had to build a church—and God grant I may never have to do it any more—I should like to call it The Church of the Epiphanies. There never was and never will be a greater outshining of the grace of God than when Jesus came.

"But glory is to have its Epiphany when Jesus comes. For heaven's sake, burn your almanacs! You get me? I am going about America all the time, and alack and alas! I find the church almost split between post and pre-millenarists. Now just drop the business. He is coming, that's all. If you want to label me—and I hate labels—label me a pre-millenarist, and some men here post-millenarists. We are not quarrelling. If you don't think he will come until the world is con-

The Scope of the Bible.

No literature gives the lie direct to pessimistic predictions about man as does that contained in the sixty-six books of the Bible. From first to last it is unreservedly identified with every phase of his being; the more divine because it is the most human of all the religious oracles. It invests mankind's manifold pursuits and interests with the loftiest ethical principles and spiritual imageries. History, biography, poetry, drama, discourse, parable, proverb and epistle are forms of the apparatus used in this process. Fortunately for its universal appeal, the technical terms of philosophy, psychology, sociology and kindred branches of ancient or modern learning are not found in the Bible, although their essential ingredients are there in abundance. But it is primarily the book of religion; the pre-eminent soul moving record of God's self-disclosure to man, of man's response to that disclosure and of the consequent responsibility which he sustains toward his Maker and his fellow men in every relationship of life. These weighty matters are conveyed in a current of experience which at its full tide flows from the heart of the Eternal and sweeps all before it.—Dr. S. Parkes Cadman.

Out of the scabbard of the night,
By God's hand drawn,
Flashes his shining sword of light,
And lo—the dawn!

—J. D. Sherman.

verted, then you have a job on hand, and I'll do what I can to help you. I believe he will come to finish everything himself in his own time. But he is coming, and glory will have its Epiphany."

"Grace first saves you, then teaches you. It never teaches until it has saved. That is fundamental to Christianity. I am being told Jesus was a great teacher. So he was, but if you would learn his lessons you must be born again."

"My father used to say, 'The law tells you what to do; Grace saves you and teaches you how to do it. The law says, Do this and live; Grace says, Live and do this.'"

"The apostle speaks of many-colored temptations. A curious but suggestive phrase. Did you ever say you had a blue Monday? In America we say a man has 'a yellow streak.' Ever hear a man say he saw red? Ever hear of anyone being green with envy? I am no artist; the only thing I could ever draw was a barrow—when I put my hand to it! But I do know Grace is also many-colored. If you have a yellow streak in you, let the lovely blue of Grace fall on it and turn it into the glorious green of the pastures of God."—Dr. Campbell Morgan.

A Visit to Melita.

A. R. Benn.

Of course all who know me also know that I would never and could never make this trip in the ordinary way, especially in these days of high prices. The journey could only be made in imagination. I think I will follow good John Bunyan and go to sleep, and so go to Melita. In my sleep I dream, and, lo, I find myself, without loss of time or money, on this island. I admit that things in general are much mixed, which fact only goes to show that I must have been dreaming, and it explains how I, a twentieth century Australian, came to make a journey both geographically and chronologically, taking a lot of my twenty century with me away over to Melita, and away back too into the very first century of the Christian era.

Happening to land on this island on a very cold wintry morning, I shall always think of Melita as a cold, dismal spot of earth. I would have preferred summer, but then I would have missed what I most wanted. So often is it thus when one is awake; mostly you can not "have it both ways."

It was early morning, and there had been a shipwreck, and the shore was strewn with the wreckage. Away out on the angry sea could be seen all that remained of a once proud first-century ship which was never intended to sail the wintry seas. On the shore too was a crowd of shivering, wet-to-the-skin people, and with them some more comfortable-looking folk, the natives of the island, who were doing their best to comfort the unfortunate sufferers.

I am never an inquisitive man except when I want to know something, and there were things I wanted to know that winter's morning. That is why I ventured up to one of the islanders and asked him. "What is the meaning of all this? has there been a wreck?" If I remember rightly, the islander looked me up and down, especially down. I was not a bit surprised that he understood my plain English, and that he found it easy and natural to reply in that sensible tongue. "I should think there has," he replied, and I thought there was a suspicion of sarcasm in his tone and look; but perhaps, as I was asleep, I was mistaken. I was not surprised that he did not wonder how I, neither an islander nor one of the shipwrecked, could be on his island that morning.

"How many on board, and how many saved?" are the next questions I ply him with; and a great surprise (which is very rare in a dream) came to me. "All saved! however did they manage? life belts, I suppose." "Nothing of the kind," comes the amazing reply; "no life belts or lifeboats, or life anything; some of them even couldn't swim; most wonderful thing in the history of shipwrecks." "How can it be accounted for?" "They say," replied the islander,

"that they had a man called Paul with them, a missionary of the Christian religion, and that his God told him that there was to be no loss of life, that they would all be saved because he was with them." "Not Paul, the great apostle to the Gentiles," I exclaimed, now thoroughly excited. "The very man," the islander answered. "You remember," he continued, "he wrote a good part of the New Testament." I remembered it, of course; but how it was that the New Testament was completed before this wreck, and how it was that this islander could know it, even before it was history, gave me no bother or amazement. The whole explanation is very simple: I was dreaming.

"I would love to see him and have a talk with him," I exclaimed, trembling with

WHITTLINGS.

Give us more big hearts and fewer big heads. Some minds are rose vases, others garbage pails.

The end of a perfect day is found only in the King's highway.

Some folks are long on life's luxuries, but very short on its necessities.

"Bear ye one another's burdens," most folks read, "Bare ye one another's faults."

—L. R. Akers.

excitement. "Can you tell me which is he?" "Yes, easily," the man replied; "you see that man over there, gathering sticks for the fire, that's the man." Can that be he? thought I; that common, poor-looking man, the great Apostle Paul. Of course I had heard many times he was a poor man, and I had always understood that such was the case; had even told others of his poverty, but to actually see him there so ordinary in his poverty was quite a shock to me. "Why," said I, "we are collecting money in Australia to put spires on his cathedral; we've got over £40,000 for it already." I said "we," for I was speaking for Australia, though I could not remember having given anything for it. "Well," observed the islander, "he could do with a few shillings of it now."

I was resolved to have a word with this shipwrecked missionary. What an honor and joy it would be to go back to my own island continent and tell the story of my interview.

Just then something very startling happened. There were cries and exclamations of dismay from every direction. I hurried on in the direction where Paul was, and found that a snake, which had been in the sticks he was gathering for the fire,

had bitten him on the hand. Though I had read about this adventure when I was a boy, I was just as terrified as any of them, and I said to a man who was near me, "Are your snakes venomous?" "Every one of them," was the disquieting reply; "that man is doomed as sure as the clouds are over us; before night he will be in his grave." This was the verdict of the man who ought to know, but somehow I thought it was not going to end like that. I went right up to the "doomed man"; though he was most concerned he was least concerned. I said, "Paul, what will you do? aren't you frightened?" I forget whether he looked at me, and I cannot remember what his voice was like, but I heard him say, very firmly, "Thou must be brought before Cæsar." Then thought I, That "must" of God's is strong enough to counteract all the poison of all the serpents of the world. Then I took notice of an intelligent-looking man, who by some means I came to know was Luke. I said to him, "You are a doctor, Luke; what do you think about Paul? Will he get better?" Without the slightest hesitation, he replied, "Thus says the Great Physician, 'Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.'"

Then followed one of those unaccountable blanks in my dream, and when I got to the other side of the blank I found myself in the house of the chief man of the island, whose name was Publius. The father of the governor was sick and there was I sitting by his bedside. The poor old man was very perturbed over the fact that just as his son was doing his best to help the shipwrecked people, he, the father, was not able to be of any help. "My dear man," I said; "you are going to help more people by your sickness than ever you could by being well. No other time would have been so good for you to be sick as just now. Why, your case will be reported all over the world, and people will be reading about you, and talking of you, as long as the world lasts. Your illness now and your cure will be the only thing that ever will be remembered of you."

The next thing I remember was the old man quite well again and telling people that whatever God sent, whatever it was, was always the best that could be, and that when he sent it was the best time. And thought I, I will tell this story all over Australia. Of course now I am awake, I'm not going to carry it quite so far.

Having come back to real life this reality remains—Paul was really there for no other purpose than to carry out his part of the Great Commission, to contribute his human share in the making disciples of all the nations, baptising them into the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever Jesus commanded, and experiencing amid all the wrecks of time that he is with us even unto the end of the world.

Religious Notes and News.

"THE WAYSIDE PULPIT."

Mr. H. G. Payne, preacher of Albion church, Q., received the following appreciative letter:—

"I would like to say how very helpful I have found your 'Wayside Pulpit.' I travel very regularly (morning and evening) by the 'bus, and in the mornings especially I look forward to the message, which often inspires me through the day.

"One or two of your messages still ring in my ears, and always will do I'm sure. For instance—'The light that shines the farthest shines the brightest nearest home,' has given me food for thought very many times.

"I am not the only one who has benefited in this way. I have heard others express themselves in like terms, and for some time—long before your request of last week—I intended writing you.

"I hope this will ever remain a truly helpful 'Wayside Pulpit.' It is a wonderful opportunity to sow seeds for the Master in the hearts of those who have grown careless; also to lift any who may be discouraged. In this connection I may say I think the best are those that are not too long (so that the message may be retained in the memory).

"With best wishes and prayers for this channel of blessing."

A REMEDY OF GAMBLING.

Of course there is only one ultimately effective way of dealing with such an evil as gambling (says the Bishop of Goulburn), and that is to build up a Christian conscience in the community, and to begin with the young. But the fact that Governments do not feel bound or find themselves able to prohibit an evil is no argument for their doing the evil thing themselves. There are inconsistencies enough in public and political life. We may not succeed in removing them; but that is no reason for adding to them. The plain duty of a Christian conscience is to oppose the idea of a State lottery. We may fail to prevent the evil, but at least let us be true to our convictions.

THE HOME FIRST.

Writing in the "Watchman-Examiner," of New York, Dr. Frank M. Goodchild traces to the laxity of home life the fact that so many young people are susceptible to the voice of Modernist scepticism.

"Young people are not made familiar with the great stories of the Old and New Testaments. They were more fascinating in our home than any fairy tales. And so, in coming to our seminaries, they have not the basis of Biblical knowledge that enables them to do their own thinking, and they have to take what is given them. When young people have no positive background of Scriptural knowledge, mis-statements of Christian truth are likely to make a profound and lasting impression. They may give the student's life an evil bias from which he never can recover. . . . I had a father who walked with God, who grounded me well in the Old and New Testament Scriptures while I was yet a child. So that by the time I had reached the theological seminary there were some things that were settled for me."

Not only the pupils in the theological colleges, but some of the "Professors," also (says "The Christian") are no doubt the victims of homes in which godlessness or indifference held sway, and wherein they were predisposed to the view that nothing in earth or heaven is sure and fixed, but that everything is in a state of flux and impending change. With very good reason may it be believed that if the pro-

fessing church is to get back to faith in the Lord Jesus, the movement must start in the home, before we can hope for the schools and colleges to be fired with holy zeal.

A GRANITE GOSPEL.

"Like the rest of you, I have often tried to invent a gospel for myself," said Mr. Thomas Phillips in his sermon to the recent Baptist Union Council at Cambridge, England, "but I have been invariably driven back upon salvation by grace, or thrust forward beyond anything that the greatest heretic amongst us has ever preached." The sermon was a restatement of Paul's gospel as contained in "the greatest gospel sermon ever preached"—Romans 1-4—and was in effect a plea for a return of pulpit emphasis to "righteousness" rather than to "love." Mr. Phillips quoted R. W. Dale: "I have preached much about the love of God, but now I feel I want something stronger, and I lean on his righteousness." "All men at their best," said Mr. Phillips, "call for a God with a conscience and a universe with a character. I want to preach like Paul. I want to bring moral grit into the pulpit, and put iron and granite into my sermons and appeals." In Christ God's righteousness appeared as grace. Paul's gospel was salvation by grace, but in order that God might be just and the justifier of him which believed in Jesus. "The gospel is more than a revelation, it is a redemption. It is not a demonstration on a blackboard; it

is the outcoming and the inreaching of a righteous redeeming God into the lives of men.

ROME'S ANSWER.

Those self-styled "English Catholics" who have so frequently coquetted with Rome in recent years, received something of a cold douche a few days ago. Speaking at Westminster, Cardinal Bourne is reported as saying:—

"To the Anglican who would ask us to join in the Morning Prayer or Evensong, we have but one answer to make—that of the blessed martyr, Margaret Clitherow: 'I will not pray with you nor shall you pray with me, neither would I say Amen to your prayers, nor shall you say it to mine.'"

There is nothing in this utterance to occasion surprise to Protestants who know where they stand, and who do not live in a fool's paradise of visions of Rome sitting down in amity and on equal terms with Canterbury. But the "Church Times" is stirred to refer to the Cardinal's statement as "the exaggeration of intolerance," and expresses "deep regret" that it should have been provoked to use such a phrase! For our own part, we regard Dr. Bourne's words as constituting a valuable definition of Rome's unchanging attitude to all those outside the papal fold. Many a time and oft have deluded people proclaimed that Rome is "coming round" to more reasonable views. There is no truth in such an assertion. Unless men and women are prepared to go the whole way with the followers of Rome, they must stand altogether outside. There is no half-way house of united intercession, where Romanists will abate one jot or tittle of their oppressive creed; and, whether from Cardinal Bourne's lips or those of another, it is well that the facts should be understood.—London "Christian."

The Tragic Need of the Hour. Wanted! Prayer.

C. Young.

The above topic suggests to me the thought I wish to present to my brethren, and I sincerely trust that, when it is stated, we shall be of the one heart and mind, confess our failure, and fall down before God emptied of self that we may be filled by him. Yes, self-emptied that we may be God-filled.

"Never was the church more richly organised than she is at the present hour. Her ministers, evangelists, and pastors were never more thoroughly equipped. Yet who does not feel that there is something lacking?" This is the candid expression of Dr. C. H. Morrison, and every word is true. We need power to give authority to those who preach, and reality to those who listen. An in-filling of the Holy Spirit in all its quickening power is our urgent need, and you know—as I know—that such can only come by prayer, sacrificial prayer, white-heat prayer.

No man, I care not who he is nor what he is, can bear to his fellow-man a message from God, unless he has himself been with God. He must have the mellowing, hallowing, sanctifying influence upon his own soul which comes only by habitual and intimate communion with God; and what is true of an individual is true of a church; both have a soul, both have an influence.

When the great Wm. Carey, of Foreign Mission fame, preached his deathless sermon, he used the words of Isa. 51: 1-3, calling upon the barren church of his day to fling away her worse than widow's weeds and become again a cherished wife and mother of happy children. God was calling her to a new and splendid des-

tiny. The shabby wind-blown tent, wherein she could hardly find shelter, was to yield to a pavilion. God said, "Find larger canvas, straighter and better poles. Dwell in an ampler tent. Catch wider visions." Dally and delay no more, these are creative moments in the history of the church. Brethren, are we ready for them?

We claim to be seeking to restore the church of the first century in the twentieth century—a worthy aim—but, alas, we have failed, and failed miserably, to restore prayer to its rightful place. Our prayer meetings are a positive shame; none of us care to tell the truth. Not only have the rank and file deserted the prayer service for the empty, frothy things, but the men appointed by the Holy Spirit (?) to be leaders and examples have deserted the prayer meeting.

Are we prepared to act? If not, let us close down; action, not talk, is needed. I say it without the slightest fear of contradiction, that if the men of the churches would pledge themselves to give themselves to the ministry of prayer things would move.

No new organisation is needed. I am tired and sick at heart with the organisation craze; much of our present-day organisation is a millstone around the neck of the church. Brethren, there is a great break in the restoration building, and if we have at heart the grand and great principles of our movement we will repair at all costs the breach of prayer.

The tragic need of the hour demands immediate action.

Education for Life's Ministries.

F. T. Saunders.

There is an old story told of Michael Angelo, walking one day with friends, suddenly stooping and brushing dirt and mire from a block of stone. One friend asked, almost impatiently, "What are you doing with that ugly piece of rock?" He replied, "There is an angel in the stone, and I must get it out."

What to others was but a rude, unsightly mass of stone, to his eye was a coffin for glory. A mason might have built it into a wall. A roadmaker might have broken it into road metal. Michael Angelo gave it age-lasting splendor.

Similarly education with mallet and chisel transforms men, who otherwise had been dull and commonplace and limited in power, into ministering spirits.

It still stands true that education is the hope of civilisation. That fact needs constant reaffirmation and emphasis. There have been some who have attributed the catastrophe which overwhelmed Europe in 1914 to the over-education of Germany. That is so superficial as to miss being a judgment. Concentration on a debased type of education may cause a temporary check on the progress of humanity, but education still has its ancient power to facilitate human progress.

When the Turks first captured Constantinople they expelled the Greek scholars, who travelled all over Europe and brought about the Renaissance, with its nobler conception of education, which lifted Europe out of a welter of bloodshed and chaos. Efficiency in that better, that enlightening, softening influence of education to-day is being sought and widely achieved. As long as ignorance abounds the charlatan will much more abound. It never is true that ignorance is bliss. It never is folly to be wise.

1. The Value of Education.

Alexander the great is reported to have said that he honored Aristotle no less than his father, for while he owed his being to Philip, to Aristotle he owed that which made life worth living. Aristotle himself affirmed that the educated differed from the uneducated as the living differ from the dead. Carlyle, in his essay on Burns, declares that an educated man stands, as it were, in the midst of a boundless arsenal and magazine, filled with all the weapons and engines which man's skill has been able to devise, and he works with a strength borrowed from all past ages.

Education decorates every common thing. It gives fecundity to thought, opening and widening the horizons of the mind, deepening the experience until a man feels that he can catch hold of life as it ought to be. It produces an open mind—and that is the first sign of the possession of higher qualities. Ignorance wears a sealed mind; stupidity marks an impaired mind; indolence indicates a stagnant mind. The open mind is the gleaming attitude of true human greatness. It is the faculty of seeing the reasoning and point of view of the other man of our daily contact.

Solomon in the Book of Proverbs places a high—even tremendous value on wisdom. It is impossible to read a page without finding the urge to get wisdom. Get understanding. Wisdom is the principal thing, get wisdom. The greatest increment of education and experience is a ready understanding. Many can acquire knowledge. Not every one develops the ability to understand. Goethe declared that wisdom is neither inheritance nor legacy, but is acquired by educational endeavor. Daniel Webster said that a man is not educated until he has the ability to summon, in an emergency, his mental powers in a vigorous exercise to effect his proposed object.

Education imparts a gleam to life, renders its problems soluble, and enriches the personality so that opportunities might be made where none exist, and visions be realised. It is a companion which no misfortune can depress, no enemy alienate, and no despotism enslave.

2. The Purpose of Education.

Dr. Paul Dubois, of Berné, says that the aim of education should be, above all, to develop that moral intelligence which enables us to discern good and evil, and to lighten our way along the road of life, which is surrounded by pitfalls. He asserts that other forms of intelligence are inferior, and declares that we have enough schools of all kinds. What is needed is a school to form men. He finds that education is founded entirely upon the idea of determinism—the acceptance of ideas that will determine man's future conduct. Man does not so much do wrong willfully as he goes astray, and the aim of education is to show him the right road, so that the will falls passively into the track that reason digs for it.

It will be seen that education to produce character is far more important to all of us—student, teacher, or interested spectator—than education



New Chapel at Boondall, Queensland.

ing to produce a powerful intellect. Character is an individual asset minted by civilisation to pass current everywhere all the time.

To-day we measure the success of a man's life not by the amount of his private fortune, but rather by his contribution of service to his fellow human beings. The world has gained a new vision of greatness since the days when Lady Jane Grey prayed, "Lord keep me innocent; make others great." Paul urges us to covet earnestly the best gifts, and affirms that the most excellent is love. So that, to quote the editor of "The Age," the great man is he who best serves his fellowman; serves him, not tyrannises over him, or exploits him, or oppresses him; but serves, treats him as a human being, and seeks his happiness. The great man in modern estimation is not he who destroys, but saves. We honor Simpson who discovered chloroform more than the Cæsar who devastated a continent. The standard of greatness is service. The Galilean has conquered!

Therein lies the hope of the world; there is another and a mightier League of Nations. Greatness is achievable by all, for all can serve.

Here it may be well to pause and notice a peculiar thing. Not always do educated men achieve the ideal. Many so-called educated people fail because education has been sought for its own sake. It has been the end rather than a means. Locke has said, "The business of education is not to perfect a learner in all, or any, of the sciences." Education should make a man alive to the people about him. Without the warm touch of friendship, without sincere and unselfish interest in people, life

gradually fades and declines. That is why education must issue in a life of service, improved and enlarged service, or it miserably fails.

3. The Highest Service.

Life always is moving toward its greater destiny. Human nature expands with each wholesome experience. To know only your own life is to know little or nothing—to live in a squirrel's cage—to miss the soul of that living kingdom which is enthroned in the mind and heart of all humanity. The truly educated man is he who is educated out of all exclusiveness and egotism. "He only serves, who has a heart at leisure from itself."

Here we come face to face with the highest pattern of education and service—Jesus, the Christ. There can be no doubt of the high degree of refinement and culture in Jesus. It was obvious. So much so that when he taught in the Temple the Jews marvelled, saying, "How knoweth this man letters, having never learned?" As a lad he surprised the doctors in the Temple. It was because he knew what was in man that he was master in psychology. It was because he was tempted in all points like as we are, yet without sin, that he was master in theology. In his case it was not merely guessing at human nature and human needs. That is the pursuit of pawky pedants. Jesus had not studied in the schools—apart from those three days in the Temple—but he had voyaged in human nature. P. Whitwell Wilson, in "The Christ We Forget," says, "The only etiquette that he learned was respect for others. His only statecraft was service. His only decoration was character. His only armory was Scripture."

To-day we still feel that he is the summit of manliness, because he alone, of all men, was educated out of exclusiveness and egotism. Supremely he went about doing good.

Education is to do that. Just that. Develop all the powers of a man until he serves, and serves, and serves. It is because of that that Benjamin Franklin's words are true, "We must educate or die of our own prosperity." Such education in industry, in giving, in Christian living—in short, in service—saves man. It is true that he that saveth his life shall lose it; and he that loseth his life for Christ's sake shall find it. There is no room in a living world for those who deliberately refuse to follow a useful occupation. Tolstoi wrote, "The happiness of men consists in life. And life is labor." Men and women of desirable character qualify as early as practicable to do something worth doing. The important factor in such education—in all education—is self. The strength of personal desire determines the degree of attainment. A student at Glen Iris remarked a few days ago, "College stops too soon. As the work grows interesting the course ends." Of course. The college has opened the door to life, has pointed the way to fields to be made pleasant by service, and bids the student enter. He must keep on. Education is progressive through life. We can never possess education, but are drawn out continually, being possessed by education. Thus life gains a new meaning, and is in a fair way to gaining the blessing of the Master Servant, who came not to be ministered unto but to minister, and whose highest degree is "Well done, good and faithful servant."

OUR HELPER.

There is no shadow of the night
But God can pierce with shaft of light;
The steepest hill or cliff we climb
Finds One beside us all the time.
There is no dim, mysterious way
But God's eyes see beyond the grey.
And he who knows the task will send
The strength to cheer us to the end.

The Home Circle.

Conducted by J. C. F. PITTMAN

WHAT I WANT.

I want to go along the road that leads to bigger things.
 I want to walk with springing feet, while all my soul just sings;
 I want to see new vistas—new heavens and new earth;
 I want to be forever glad for life's sweet gift of birth;
 I want to keep a heart that's clean; a fancy undefiled,
 I want to be, far as I may, just like a little child.
 I want to love the passing hour, and day, and dreamy night,
 I want to feel the sting of Wrong, the beauty of the Right.
 I want to love my neighbors, and the old Earth's pulsing sod,
 And then—I want to go ahead—and just make friends with God.

—Jean O'Brien, in *Nautilus*.

STOOP A LITTLE.

Ben Franklin was a tall youth, and none too humble. He entered the home of Cotton Mather one day and bumped his head against a ceiling beam. Said Mather, with significant inflection, "Stoop a little as you go through life, Benjamin; it will save you many a hard knock." Franklin took the hint. He became one of the most humble seekers after the knowledge of how to live. Out of that humility came his strength.

Rudyard Kipling wrote a poem called "Recessional." It did not seem good to him. He threw it into the waste-basket, whence it was rescued by his wife and given to the world.

Gladstone was a great prime minister of one of the greatest empires in the world. Yet he said, "No one knows how like a worm I feel, when I face the House of Commons." His honest humility sounds a lot like Lincoln's famous comment, "I did not control events, but events plainly controlled me."

As we read the records of the past we find that the giants of old are humble. Moses deprecated the idea that he was fit to lead his people out of slavery. "I cannot talk," he said. Jeremiah protested against the mission that faced him. He said, "I am but a child." While one whose goodness is the perpetual inspiration of the world said: "Why callest thou me good? There is none good but one, that is God."

Pride is the weakest thing in the world and humility the strongest. Power is born in a sense of personal inadequacy. Stoop a little as you go through life; it will save hard knocks and earn large rewards.

OLD PEOPLE.

I want to say a word to old people. I see you wherever I go. I see you on the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your nod of approval. I see you in the warmest corner of the hearth, reading the paper.

You have one great temptation—it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless, he would devise some way suddenly to get rid of them.

What makes a person useful? Not ability to work. A baby can not earn a penny, can not do a stroke of work, yet it is often the most important factor in the household. Baby's coming often makes father "straighten up," often unites the estranged hearts of husband and wife, often brings sobriety and industry into the home life.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things:—

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is bright who forms the acquaintance of an aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—"Advance."

TRIUMPH OF RIGHT.

Vice for a time may shine, and virtue sigh;
 But truth, like heav'n's sun, plainly doth reveal,
 And scourge or crown, what darkness did conceal,
 —Davenport.

MARK TWAIN'S LAST STORY.

Mark Twain on his last visit to his birthplace (Hannibal, Missouri) told the school children a true story about a schoolboy.

"This boy," he said, "awoke one morning very ill. His groans alarmed the household. The doctor was sent for, and came post haste.

"Well," he said, as he entered the sick-room, 'what is the trouble?'

"'A pain in my side,' said the boy.

"'A pain in the head?'

"'Yes, sir.'

"'Is the right hand stiff?'

"'A little.'

"'How about the right foot?'

"'That's stiff too.'

"The doctor winked at the boy's mother.

"'Well,' he said, 'you're pretty sick, but you'll be able to go to school on Monday. Let me see, to-day is Saturday, and—'

"'Is to-day Saturday?' said the boy in a vexed tone, 'I thought it was Friday.'

"Half an hour later the boy declared himself well again, and got up. Then they packed him off to school, for it was Friday after all."

"Sistah Jones, I'se takin' up a collection fo' de benefit of our worthy pastah," explained one of the brethren. "You know, he's leavin' us so' to take a church down in Mobile, an' we thought we'd get together and give him a little momentum."

We find an amusing incident in an Idaho weekly, which tells how "Mrs. Williams suffered a badly wrenched knee, but aside from a broken top, and windshield, no other damage was apparent."

"The study of the occult sciences interests me very much," remarked the new boarder. "I love to explore and delve into the regions of the unknown, to fathom the unfathomable, as it were, and to—"

"May I help you to some of this hash?" interrupted the landlady.

The Family Altar.

— J. C. F. P. —

Monday.

The man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.—Exodus 11: 3.

"How could it be otherwise when they saw what power he was clothed with, and what wonders were wrought by his hand?"

Reading.—Exodus 9: 1-12; 10: 12-29.

Tuesday.

And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is Jehovah's passover.—Exodus 12: 11.

"When the pilgrims were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, 'Fair as the moon.' Then he called for the seal, wherewith they used to be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover, which the children of Israel did eat when they came out of the land of Egypt."—Bunyan.

Reading.—Exodus 12: 1-13; 13: 17-22.

Wednesday.

And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.—Exodus 14: 15.

"The soul's one road is forward."—George Meredith.

Reading.—Exodus 14: 15-31.

Thursday.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in my hand.—Exodus 17: 9.

"Ruskin wrote to George Richmond in 1849: 'By-the-bye, I have been to the Grande Chartreuse too—got wet going up, and couldn't finish an argument I got into with one of the monks on the impropriety of his staying up there and doing nothing. He compared himself to Moses discomfiting Amalek by holding up his hands. I begged him to observe that Moses only came to that when he was too old to do anything else. I think I should have got the better of him, if it hadn't been for the weather.'

Reading.—Exodus 16: 11-15; 17.

Friday.

Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself.—Exodus 19: 4.

"O glorious hope of perfect love!

It lifts me up to things above,

It bears on eagle's wings."

Reading.—Exodus 19: 1-11.

Saturday.

And God spake all these words.—Exodus 20: 1.

Writing in his private notebook in 1852, Phillips Brooks thus commented on the decalogue: "The Ten Commandments, based on the idea of liberty, 'Thus spake Jehovah who brought you out of the house of bondage,' and issuing in the injunctions of duty and righteousness, 'Thou shalt and thou shalt not'; so Liberty and Duty lie together here."

Reading.—Exodus 20: 1-21.

Sunday.

And he took the book of the covenant, and read in the audience of the people; and they said, All that Jehovah hath spoken will we do, and be obedient.—Exodus 24: 8.

The "book" here referred to was "the writing" containing the laws mentioned in the three previous chapters. As this writing contained the agreement made between God and them, it was called the book of the covenant; but as no covenant was considered to be ratified and binding till a sacrifice had been offered on the occasion, hence the necessity of the sacrifices mentioned here."

Reading.—Exodus 24.

Prayer Meeting Topic.

January 26.

GOD'S COMMAND: "FORWARD!"

(Exodus 14: 15.)

F. J. SIVVER, B.A.

"And the Lord said unto Moses, Wherefore criest thou to me? Speak unto the children of Israel, that they go forward." That divine command must have seemed strangely impossible to the harassed Israelites. There they were a great horde of defenceless people: on either side the hemming mountains, in front the broad expanse of sea, in their rear the swiftly-advancing horsemen and chariots of the relentless Pharaoh. And God said, "Go forward!"

Forward is ever God's way for his people. At times men are especially called upon to return and repent, but it is always with the ultimate view of going forward.

A Progressive God.

God is, in the highest and best sense, a progressive God. The very fact that he created the universe and, as the Genesis record shows, built it progressively, from the lowest to the highest form of life, is abundant evidence of this. Again, God's revelation of himself is also progressive. "The word of the Lord was unto them precept upon precept, line upon line, here a little and there a little"—ever shining more and more unto the perfect unveiling of himself in Jesus Christ. Again, in his efforts for the well-being of mankind God is progressive. His mind is ever preparing fresh delights, new comforts, rarer experiences for his children. His fingers are ever at work shaping and remaking the lives of men. Because, therefore, God is himself so progressive, his word for his people is "Go forward!"

A Progressive Church.

When Jesus first spoke of the establishment of his church, he indicated two things, first that its foundation would be sure, and second that its onward march would be irresistible. In his final word to the disciples he insisted on a progressive policy: "Go ye into all the world and make disciples of all the nations." "Ye shall be witnesses of me both in Jerusalem and in all Judaea, and in Samaria and unto the uttermost parts of the earth."

When therefore a church or congregation loses this forward look and ceases to be enterprising, it is untrue to Christ's policy. It loses touch with the living God, and fails to verify his presence to the world. The church must be progressive along the lines laid down by Jesus, if it would recapture its power and prestige.

Progress Always Possible.

In the light of the foregoing, progress is always possible. "If God be for us, who can be against us?" We should never be content to merely "mark-time" in Christian service. While to be retrogressive should make us miserably ashamed.

The sin of one man was sufficient to hold up the onward march of Joshua's conquering army and to turn conquest into defeat and distress. One member's wrong-doing may hold up the progress of a church. It is not the powers that oppose but careless and sinful conduct from within that brings failure.

Indifference to prayer frequently mars the work. "Ye ask, and receive not, because ye ask amiss." Prayer must be persistent and downright in earnest, if progress is to come.

Unity of effort is another factor of success. In these days of many church organisations, it frequently happens that there is no centrality of effort. The aim and object of the church is lost sight of. No matter what the organisation is called, it is only justified to the extent that it positively helps the church in its endeavor to win the world for Christ.

TOPIC FOR FEB. 2.—THE GREAT COMPANION SPIRIT.—John 14: 16-18.

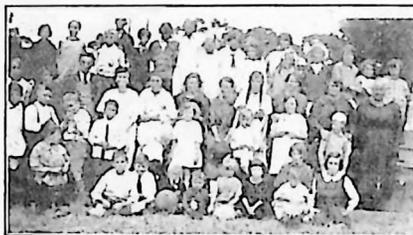
Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR PICTURE.

Warrnambool Band of Hope had a pleasant picnic in the local Botanical Gardens. The function was the closing event of a very successful year's work.

The Christmas tree arranged by the Warrnambool Bible School was also very successful. A large gathering of children and parents assembled. Prior to the arrival of Santa Claus, a number of interesting Christmas pictures were shown on a large screen, including one of the actual tree in the chapel with Santa Claus himself present, which by some prompt photographic work had been prepared as a slide for the night. Upon the arrival of Father Christmas, the large tree, laden with toys and beautifully decorated with flags, festoons and colored lights, was uncovered. The distribution of toys created great excitement among the children and amusement among the adults. Father Christmas also received a large number of letters which had been addressed to him and posted in a letter box in the chapel. A. J. Fisher, who



Band of Hope Picnic, Warrnambool, Vic.

presided over the gathering, thanked Santa Claus for his presence and explained that the proceeds of the sale of the tickets for toys was being used by the Bible School to help the new children's ward at the Warrnambool Hospital.

THE BOY.

C. P. Hughes.

The boy's life and desires have become a problem to many parents, preachers, and teachers. It is with a desire to help in the better understanding of him that this article is written.

Experience with boys and young men led to the decision to write concerning their lives and problems. Books by Booth Tarkington and H. W. Gibson gave much provocative thought.

Where there is a problem with a boy it is generally because he is either misunderstood or not understood. The parent who cannot control, the Sunday School that expels; both proclaim their inability to understand his life.

The great need is sympathy. This is the keyword to understanding and getting on with a boy. Learning to think as he thinks, and realising his point of view.

A boy has many characteristics and phases of life. His attitude to each phase is not theory but experience. Thought and theory come very little into his life until he reaches the age of about seventeen. It is therefore mainly with the ages from twelve to eighteen that this article has to do, these being the critical years.

The Boy Physically.

One writer says, "From three to ten he is an interrogation mark; a combination of dirt, noise and questions; mumps and measles; bumps and broken bones."

In the olden days a boy at twelve was no longer a boy. It was at this age that Jesus went up to Jerusalem with his parents to worship, and puzzled the learned doctors with his questions. It is the question age, they are always wanting to know. A wise father will develop his boy by the way he answers his questions. It is the father's opportunity to help and discipline his boy.

Jesus, from this age, "grew in wisdom and stature," for this is when a marked advance in height, chest and all-round development commences. The young man of sixteen glories in his strength and has a longing to use it as much as he can. It is necessary therefore to take advantage of this by directing his strength and enthusiasm to wholesome ends. There is danger in suppressing it. A mother said to her son when he was leaving for college, "My son, keep your linen clean, read your Bible every day, and let plenty of fresh air into your room." So should the boy be guided to love things clean and pure for his body, or else his very strength will prove his undoing.

A growing boy was asked if he could name the three graces. He replied, "Yes. Breakfast, dinner and supper." Someone has described a boy as an appetite with a skin pulled over it. He very often sums up life as "Fun" and "Eats." Apart from the humor of this there is much in it. When there is no fun in life, and the digestive organs are out of control, there is much misery. The boy needs nutriment. He is always going and growing, and consequently demands much food and oxygen. Food has much to do with a boy's mind and character. Kutley says, "Food becomes blood, and blood builds bones and muscles and nerves and brain tissues; and from that physical basis we get power to think and feel and will and do."

His sport is not only for muscle, it is a training ground for morals. Competitive sport gives him strength, courage and confidence. It brings out his qualities, giving him energy, decision, and an individuality.

His normal play life is a challenge to the church. One reason why the church, as a whole, lacks men, is because the qualities emphasised therein are mostly feminine ones; humility, rest, prayer, trust and fortitude to endure. The church must appeal in the first place to the virile qualities of men, and leave these others to follow naturally. This is gradually being realised, as seen in the church athletic clubs of to-day, and the fact that emphasis is being placed on the need of virile men in the church.

(To be continued.)

MY MOTHER.

She loved and cared for me each day,
Eased bruises, and kissed tears away,
And taught my infant lips to pray,
My mother.

'Twas from the teachings at her knee
She made the right way clear to me,
And gave me strength and sympathy,
My mother.

With any trial to her I'd go;
Sure of her strength and love, I'd know
She'd strengthen me, 'twas always so,
My mother.

She daily gave her strength and care,
And, if God please my life to spare,
I hope I shall reward her prayer,
My mother.

Foreign Missions.

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

DEATH OF DR. OLDFIELD'S FATHER.

Our sincerest sympathy is extended to Dr. G. H. Oldfield on the death of his father, one of the most highly esteemed and loved brethren in New South Wales.

BRO. ANDERSON IN ADELAIDE.

Bro. Anderson, from China, spent the weekend in Adelaide, speaking at Unley in the morning, Maylands Sunday School in the afternoon, and Grote-st. at night. Good meetings at all places, and much interest shown in the messages. He returned to Melbourne on Tuesday, Jan. 18, and is now resting with his and Mrs. Anderson's home-folks.

Some of the South Australian churches took up offerings last Sunday for the overdraft reduction fund. Prospect gave £12/3/1.

CLARK-LUDBROOK WEDDING, CHINA.

Since giving the notice of the wedding in our issue two weeks ago, we have received additional news, which has some unique features which we think will be of interest to our readers.

In the first place they had to be married twice, once by the British Consul-General on Dec. 9, and the religious ceremony was in the Methodist Church at Yunnanfu on Dec. 10. It was unique too in the number of churches represented. Dr. Killmier and Bro. Anderson were the officiating missionaries. Everybody said that they did their part well. Dr. and Mrs. Wöhrlay, who belong to the American Church of Christ, being missionaries in Tibet, helped in many ways. Miss Booth, of the China Inland Mission, made the bride's dress. The train was embroidered at the convent and made and lined with delicate green by Mrs. Wöhrlay, of the Church of Christ, who also arranged the flowers. The veil was loaned by Mrs. Boyd, of the Pentecostal Mission, and the reception was held in the grounds of Dr. Watson, of the Church Missionary Society. This unity of effort to do honor to our two young missionaries shows that they have proved themselves worthy of the love and esteem of all missionaries at Yunnanfu.

Although the morn was cloudy, the day was beautiful. The wedding took place at half past two. The church was beautifully decorated. The bridegroom said he had never seen such decorations in a church building. The floor was covered with pine needles, from the porch, up the middle aisle, and across the front. Upon the pine needles were strewn nasturtium flowers. Over the place where the bridal party stood was a wedding-bell of green with gold flowers.

The British Consul-General attended the wedding, and was seated with the guests. Mr. A. Anderson led the bride up the middle aisle. Pearl Anderson, the little Chinese girl, came next very daintily carrying the train. Then Miss Gilla Ludbrook, the bridesmaid, followed. The bride was beautiful with shining eyes and rosy cheeks, and as someone remarked, "smiling as naturally to folks as if nothing was happening." Her flowers were lovely, white and faintly-tinted chrysanthemums with fern, and streamers with small chrysanthemums. There were six or eight streamers. Dr. Wöhrlay acted as best man, and he and Dr. Killmier and the bridegroom met the bride as she came up the aisle.

Immediately after the ceremony the bridal party and guests got into sedan chairs, and were taken to the C.M.S. grounds. At the reception the British Consul-General proposed the toast of the bride and bridegroom, which was the only toast. Then followed a brief pro-

gramme and the photographers. There were many messages from Australia to the young couple, which were read by Dr. Killmier. The whole day was very happy, and there were many and wonderful presents.

From letters received from Yunnanfu Sister Dorothy Ludbrook, now Mrs. Clark, will be greatly missed by many in that city. Dr. Mary Watson says that she had been so helpful to them in emergencies, and was always so lovely about the difficult things that Dr. Watson and she felt they could never repay her. It was Dr. Watson who suggested and insisted that in return they should offer their home and grounds for the wedding as being the very best they could do for her.

The honeymoon was spent at an old temple, a short distance from Yunnanfu. The ground on which the temple has been erected has been used as a temple site for over two thousand years. One of the trees is known to be over nine hundred years old. There were lovely views from the temple site, and the authorities had granted Mr. Clark the use of part of it during his visit.

BRO. ANDERSON ON WESTERN CHINA.

We have pleasure in giving our readers the following interesting interview that was had with Bro. Anderson:—

Location.—We live in the city of Huelichow, which is in the southern part of Szechuan, three and a half days over the Yangtze River.

Population of Huelichow.—As far as can be estimated, the population is given as 50,000, and the given population of the country 200,000.

Population of Szechuan.—The population is estimated as one-tenth of the population of China, viz., about 40,000,000, and the given area as the size of Germany.

Nearest Railway.—Our nearest railway is Yunnanfu, the capital of Yunnan Province. Yunnan Province adjoins the province of Szechuan. We are eleven days from the rail-head. Estimated distance from Yunnanfu to Huelichow, 250 miles.

Mode of Travel.—Three avenues are open to us, the cheapest and quickest being mountain-pony. The other two ways are somewhat similar—chair, and what is known as the Wa Gan. The chair is the usual sedan-chair, and is carried by four chair-bearers. The Wa Gan is simply two long bamboo poles with ropes suspended to hold the small sleeping-mattress. This mattress is placed in such a way as to form a convenient seat, and the passenger is thus carried, usually by three men.

Chair Coolies.—The average chair coolie lives from day to day with no thought of the immediate future. In fact, there are times when he will not think an hour ahead, but dwells solely in the present. The younger men as a rule have great staying powers, and can make the day's stage without being unduly tired. An average stage is 20 to 25 miles. Unfortunately more than 90 per cent. of them are opium-smokers, which so reduces their vitality that as a man gets older he becomes a physical wreck, and often is knocked out before he can complete the full stage. On a long journey covering several days such men cause a lot of trouble. When the craving is on a man he will stop wherever he is and smoke a pipe of opium, thus delaying the caravan.

The Civil War.—The civil war is confined to the north-west of China, and in the north-east and south-east. The south-west of China, which

includes the whole of Yunnan and Southern Szechuan, is not directly affected. Szechuan central and north is affected, and the borders of Yunnan over towards Kuei Chow have seen no little trouble.

Occupations.—Training of soldiers takes up a good deal of time, but the occupations that count for most are agriculture—rice of course being the most important. Wheat is grown in small quantities. Cotton yarn is imported from India via Hong Kong, and cloth-weaving is engaged in by most of the poorer class homes. Most of this weaving is done by women and girls. In the outlying parts silkworms are raised, and the silk thread sent to Hong Kong. White wax, too, is collected from certain trees where the wax insect has deposited her spoil. When the wax is ready to gather the branches of the trees have the appearance of being covered with snow.

(To be continued.)

VIC. FOREIGN MISSIONARY COMMITTEE.

MISSIONARY WELCOME-FAREWELL RALLY.

Next Monday, January 24, 1927, 8 p.m.

Lygon-st. Chapel.

Welcome home to

Bro. and Sister A. ANDERSON and FAMILY, First Missionaries on Furlough from Huelichow, West China.

Farewell to Sister J. GIBSON, Missionary-elect for Dhond, India.

Representative speakers.

Stirring addresses on pioneer work in China by Bro. and Sister Anderson. Response by Sister Gibson.

Fill Lygon-st. on this memorable occasion.

TWO GREAT DAYS AT FAIRFIELD.

Saturday, Feb. 12, at 4 p.m., Re-opening of newly-extended building. All friends invited. Sunday, Feb. 13, Great Home-coming Day. All past members invited to attend.

Representative speakers. Dinner and tea provided. Keep these dates free. Come Back to Fairfield.

COMING EVENTS.

JANUARY 23.—The Hinrichsen-Brooker Mission Party will commence their Victorian Campaign at Hartwell on Jan. 23, at 7.30 p.m. Services at 8 p.m. each week-night except Saturdays. Tent will be pitched on corner of Norwood-rd. and Wattle Valley-rd., Hartwell. Electric tram Princes Bridge to Burwood passes the tent; or take train to Burwood station. The co-operation of Melbourne and suburban Churches in this effort is requested.

FEBRUARY 2 (Wednesday).—2 p.m. Boronia Women's Mission Band Third Birthday. Cr. Mrs. Angela Booth, a gifted speaker, will give an address. Good programme. All sisters cordially invited. Train leaves Melbourne 12.40.

FEBRUARY 3 (Thursday).—Gardiner church, 8 p.m. Church and brotherhood farewell to Bro. and Sister R. Ennis prior to their tour abroad. A bright evening. Representative speakers. Don't fail to be present.

WANTED.

Wanted, Farm, suitable wheat and sheep; dept. £1,500 to £2,000.—Agronomy, c/o Austral Pub. Coy., 530 Elizabeth-st., Melb.

Grape Pickers.—Opportunities for fruit pickers are open for approved applicants. Good wages. Commence Feb. 14. Apply Social Service Organiser, 49 Elizabeth-st., Melb.

The church at Rockdale, N.S.W., is desirous of hearing from available preachers who would consider an engagement in this field. Correspondence should be addressed to E. V. Sainty, Secretary, 47 Connemarra-st., Bexley, N.S.W.

Here and There.

At Moreland, Vic., on Sunday night there were two confessions after the address by Bro. H. B. Robbins.

Mr. J. I. Mudford recently had an operation at "Bethesda Hospital," Richmond. We are glad to learn that he is progressing nicely.

The Austral has received advice that the second series of "Wayside Pulpit" posters—Nos. 53 to 104—is being issued by the publishers. The cost per set, posted direct from England, is 25/-.

Agents for the "Christian" will soon receive accounts of their indebtedness to Dec. 31, 1926. All who have money in hand should remit now. Some agency accounts are causing the management much anxiety.

Bro. and Sister F. J. Phillips, who for six years have labored together in Rhodesia, South Africa, as missionaries under our New Zealand churches, reached Melbourne by the "Medie" early on Monday. After a brief stay they will continue their journey homewards.

For some time Bro. Stan. Neighbour has been serving as Queensland Home Mission secretary. Owing to his coming to the College of the Bible at Glen Iris, he has had to resign, and Bro. W. E. Reeve, of Earl-st., Thompson Estate, South Brisbane, has been appointed to the position.

A considerable amount of practical assistance was given by the Victorian Social Service Department to needy cases during the holiday period, which has placed a heavy strain upon the finances. Churches are asked by the Department to take up an evening offering monthly. Individual contributions will be thankfully received.

With the new year Bro. Young commenced his fourth year with the church at Annerley, Qld. During the past three years the work has steadily progressed in every department. Bro. Young's earnest and spiritual addresses have enthused the church, resulting in consecrated service for the Master, and splendid liberality in giving to local and brotherhood work.

On Sunday morning Bro. Wendorf, of Brisbane, presided at Enmore, N.S.W. Bro. Paternoster continued his exposition of the Epistle to the Romans. There was a large congregation. At night Bro. Paternoster spoke to a good audience on "The Light of the World." On Monday Bro. and Sister Paternoster moved into the manse, 61 Cambridge-st., Stanmore. This is a nice home, costing £1,475, and is only five minutes' walk from the chapel.

Morning meetings at Red Cliffs, Vic., continue to be well attended. At the request of the church the Home Missionary Committee has appointed Bro. R. G. Cameron as preacher for a time. Bro. Purton is making good progress with the preacher's residence, which is being erected by the Church Extension Board. Fellowship with Bro. F. W. Martin, of Cheltenham, and other visitors, was enjoyed during the holidays. Prizes were distributed to Sunday School children on Sunday, Jan. 2, Bro. A. J. Brown making the presentations.

Services at Chatswood, N.S.W., during the holiday season have been well attended, and full of inspiration by the special messages given morning and evening. On Sunday, Jan. 16, Sister Gillies, who had put on Christ by baptism, was received into fellowship in the morning. Visitors included Sister Mrs. Albany Bell and family, of Perth, W.A. Bro. Whelan addressed the church on "Ambition." At the gospel service his theme was, "The Iron Gate Opened." These messages were appreciated by splendid congregations.

At Ormond, Vic., Bro. A. Withers commenced as preacher on Sunday. He will supply till March 6, on which date Bro. S. R. Baker, now at Maryborough, will take up the work.

At Kaniva, Vic., during the busy time the assistance of the Williams brothers, from the College, has been greatly enjoyed and appreciated. They have helped both in speaking and in conducting song services, and with solos. Meetings for several weeks have been splendidly attended. A visit from Bro. and Sister L. C. McCallum has also been enjoyed. On Jan. 9 Bro. McCallum took the services all day, in the evening having a service especially for young people, and in spite of the heat the building was nicely filled. An offering was taken for social work.

One young lady responded to the invitation at the close of Bro. Ewers's address on "The Great Legacy" at Mile End, S.A., on Sunday evening. Bro. Ewers and his family are spending their vacation at Port Elliott. Bro. Phillips, who is returning to New Zealand from the Dadaya Mission in South Africa, related on Wednesday evening some of the experiences and results of the work in that part of the world. Owing to the excessive heat, meetings were poorly attended during the week. Bro. George Mundt's mother received the home-call on Saturday, 15th inst. Her body was laid to rest in the Payneham Cemetery on Sunday afternoon.

Tibetan books are printed from wooden blocks on very fine buff-colored paper, manufactured in the country from the bark of a certain shrub. The pages are long and narrow. They are not bound into a volume, but lie loosely one above another. When not in use, the leaves are enclosed in two wooden slabs, which are often finely carved and tied with silk ribbons. The whole is wrapped in a beautifully embroidered silk cover. A lady missionary, working on the borders of Tibet, suggested to the Bible Society that a part of the New Testament should be produced in Tibetan style. This has now been done under the direction of Mr. A. W. Young, of Calcutta. Mark has thus assumed a dress which will appeal to the Tibetans.

At Grote-st., S.A., on Jan. 9 Bro. Wm. Green exhorted at the morning service on "Three Estimates of a Man." Bro. Jas. Webb, of Unley, spoke at the gospel meeting. Bro. J. Wiltshire has returned from holidays, and addressed the morning meeting on Jan. 16. Miss J. Whitfield has been appointed visiting sister for the church at Grote-st., and commenced service on Jan. 16. With the assistance of our sister the church hopes to do a bigger and better social work in Adelaide. At the evening service Bro. A. Anderson, missionary from China, spoke on some of his experiences in China, and the conditions and attitudes respecting and towards religion. His address was very fine, and a large congregation assembled to hear him.

The annual retreat and conference of the Victorian preachers is to be held at Upwey, from Monday, Feb. 7, to Saturday, Feb. 12. It is hoped that many of the preachers, both town and country, will find it possible to be present and receive the help and inspiration which come from such an occasion; also that churches will endeavor to make it possible for preachers to attend and stay the full time. The programme will include a study of the Epistle to the Philippians, and Bro. A. W. Connor has consented to lead this discussion. Students of the College of the Bible now on vacation are reminded that the time is chosen with the thought of their possible attendance, and any intending to be present should write the sec-

retary, A. E. Hurren, 56 Raleigh-st., Footscray, as soon as possible for further details.

American Christian journals are once more calling attention to the serious increase in the use of drugs by people in the United States (says "The Christian"). It is recorded, in statements recently appearing, that the consumption of narcotic drugs in the United States now exceeds that of all European lands taken together, and the evil is steadily increasing, according to reliable reports and the testimony of leading physicians, who emphasise the deleterious effects on future generations. The habit is spreading rapidly through the schools, and most of the addicts brought to the notice of the authorities are young people between the ages of eighteen and twenty-five. A recent careful estimate announces that 60 per cent. of the dangerous criminals in the large towns and cities of America are drug-takers. Most young people who acquire the drug habit, it is said, are led to it either through curiosity or from imitation of others. Parents and teachers are being urged to investigate, in order that they may use preventive measures. The terrible condition of affairs thus revealed is all of a piece with the pitiful state of indiscipline into which young people have lapsed in post-War years. Nor is the widespread "Youth Movement" to be looked to as a source from which a corrective is likely to be forthcoming. That movement tends to impose upon young people the responsibilities of adult life, whereas the need of the day is surely to attempt to neutralise the tendency toward pre-maturity, which leads adolescents into a grown-up atmosphere, where grown-up vices are not the least prominent feature. What is badly needed is a revival of home-life, and of the simple piety which, aforetime, brought blessing to many a young soul.

OBITUARY.

MOWSAR.—On Monday, Jan. 10, Bro. Ernest John Mowsar fell asleep in Jesus after several weeks' illness. Bro. Mowsar, who was 58 years of age, was born at Smythdale, Vic., and came to Wagga when a young man. He accepted the teaching of the church and was baptised 38 years ago. He later removed to Marrar, where he settled on the land as a wheat-farmer. Having an intense love for the Church of Christ, and being a student of the Scriptures, he, his wife and three others were instrumental in forming the church in that district. Bro. Mowsar was Bible School superintendent and a teacher for a number of years, and only relinquished that work when compelled to do so by failing health. He removed back into Wagga about seven years ago, and during that period has been an officer of the church. Though of a quiet and retiring disposition, he was most consistent in his attendance at the church services and as a presiding brother was always able—by his own humility—to create a high spiritual atmosphere. It was my privilege to visit this brother frequently during his illness, which he bore patiently and with much Christian fortitude. He passed away peacefully with confidence in Jesus, whom he loved to serve, and in the blessed hope of the resurrection. The service at the graveside was conducted by the writer, there being a very large number of people present, including many members of the L.O.L., of which our late brother was a member. H.C.S., Wagga, N.S.W.

ADDRESS.

W. G. Oran (preacher of Gawler church).
Water-st., South Gawler, S.A.

VACANCIES.

Sister Shields, Netley House, Main-rd., Eltham, Vic., has vacancies for Adults and Children. Invalid and Convalescent Patients. Telephone: Heidelberg 354M.

How I Became Interested in Christian Endeavor

Under the above heading "The Roll Call" of Jan. 1 printed the following article:—

Mr. Haddon is a real "young people's man, and during the time he has been identified with the N.S.W. Union has proved most helpful, and lifted the movement whenever he has taken a hand. He was present at "Melbourne, '26," and was elected Australasian Bible Study Superintendent. He made a fine contribution to the programme in his address at Mordialloc on "The Will of God in Nature." He has now been appointed Principal of the Theological College of his church, in Dunedin (N.Z.), and will leave shortly to take up his new position. Asked how he came into the movement, he said:—

Some who support Endeavor tell us that they were led to do so because of help received. My first connection came through help that I was asked to give. In my early days with the Church of England in this State I was interested in the Church Lads' Brigade and the Gordon Club, and when I joined the City Temple Church of Christ I was actively associated with the Mutual Improvement Society and the Bible Class. These took the place of the C.E. I did not come into touch with the movement until as week-end student-preacher I commenced work at Wedderburn, Victoria. Whilst preaching there I travelled 310 miles each week-end for three years, a total of 50,000 miles. As the Society met on a week-night I could attend only during College vacations. The meetings were small and none too inspiring. So I secured all the literature that was available, and made a study of principles and methods with a view to doing my part. This study gave me a first appreciation of the possibilities of C.E., and it has never left me. A Junior Society was commenced, holding its meetings on Sunday mornings. This gave promise of valuable work.

On leaving Wedderburn I went to Caulfield under unique circumstances. The Young People's Department was erecting a £2,000 building to cater for the children of the district not attending Sunday School, with the intention of "growing" a congregation from them. It will interest readers to know that the experiment was entirely successful. In three years there resulted a school of 200 and a church of 130 members. Here, again, we commenced a Sunday morning Junior Society. It prospered, and still continues. While in Melbourne at the Australasian Convention in October I had the pleasure of speaking at the anniversary of the society, and noting that some who enrolled at its first meeting are now officers and workers.

Though already busily engaged—at the University, as minister of the church, superintendent of the school, chaplain of the young men's club, president of the cricket and tennis clubs, and captain of the cricket team—I accepted a seat on the Conference Committee, which had oversight of all Church of Christ C.E. Societies in Victoria. Here I gained further interest in the movement, and got to know some of its needs.

Four years ago I was called to my present post as organising secretary of the N.S.W. Bible School and Young People's Department. It has been part of my work to keep in touch with the C.E. Societies, as with all our groups of young people. The societies are not numerous, but some of them are doing splendid work. It was when asked to represent my department on the State Executive that I first took an active interest in the N.S.W. Union. So I find myself president of the movement in a State in which I have never been a member of a C.E. Society! But as a result of the experiences of the last twelve months, I intend to offer myself for C.E. service wherever I may go, and particularly in New Zealand, for which I leave early in 1927.

Mr. Haddon's removal will be a loss to N.S.W., but we hope that Christian Endeavor in the Dominion will be enriched, and the prayer of many will be that he may be greatly blessed in his new sphere.

On Being Cheerful.

A PRACTICAL HOMILY.

"Cheer up!" How often we say those words, and how often they are addressed to us by others. And yet, what do we really mean by them, and why do we give this advice, seeing that we know only too well how extraordinarily difficult it is to act upon it? When things go wrong with us, when worries come crowding upon us, we often receive the advice to "cheer up" with a shrug of the shoulder, and we feel that such words are cold and unfeeling, indeed, perfectly futile in our own difficult circumstances. Then the clouds lift, and the sun



shines again, and we perhaps see another victim fretting under his burden of worries. Yet we calmly say, "Oh! you must cheer up, you know, and not look on the black side of things." Why should we be cheerful? This duty is, I think, threefold.

First and foremost, because we have

A Divine Command.

Which of us could feel more downcast and fearful than that paralytic whom the Lord healed at Capernaum, and to whom he addressed the words, "Be of good cheer"—words which were also spoken to his disciples when he came to them walking upon the sea, and they in their fear failed to recognise him, and were troubled? Yet a third time the Lord uses the same expression, when he is preparing them for his Ascension. Their hearts are filled with dread at the thought of the approaching separation from their Master, and at having to face the worries of the unknown future without his guiding Presence at their side. What does the Saviour say? He does not tell them that all will be simple, and plain-sailing for them henceforth;

NOW READY!

THOMAS JEFFERSON GORE.

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Contents.

Preface—Foreword by G. T. Walden—Early Life—College Days—Australia's Call—Arrival in Australia—Marriage and Home Life—His Work in Australia—As a Preacher—As a Teacher—As a Missionary—As an Editor and Writer—His Influence on Australian Churches—Australia's Grand Old Man—The Going Home—Appreciations.

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BALLARAT HOME-COMING WEEK

Begins Friday, Jan. 28. The three churches in Ballarat invite former members to visit the city over Sunday, Jan. 30. Correspondence to Mr. A. E. Bailey, 207 Windermere-st. Enquire at Tourist Bureau regarding special trains. Programme of attractions for every day. Visit the Garden City—Ballarat the Beautiful!

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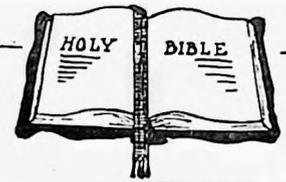
A General Meeting of Members will be held at 3 Marlborough-st., Mont Albert, on Monday, January 24, at 8 p.m.

- Business—
1. Confirm purchase of land cr. Whitehorse-rd. and Barloa-st., Mont Albert.
 2. Finally approve of church building plans, so that work can proceed immediately.
 3. Fix date of Mission.

Your other business.

Your attendance as Foundation Member is urgently requested.

J. T. Mahony, Hon. Sec.
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not so, indeed. "In the world we shall have tribulation, but be of good cheer, I have overcome the world." Surely that implies that, with the Master's help, we (like them) can face our troubles and perplexities with cheerfulness, in the certainty that in him we may win through.

Secondly, we should be cheerful because it is our duty to others. We know how depressing it is to meet one who is unhappy and low-spirited—we call him a wet-blanket—he seems to take the brightness out of us. Surely, then, we should make it our aim and object to help others to be cheerful, and to keep so, rather than to deprive them of happiness. Remember the Eastern saying: "Even a centipede with corns begins to cheer up when he meets a giraffe with three feet of sore throat"; delightfully expressed, but what food for thought lies behind those words! If we feel sad and gloomy, let us for a moment ponder over the fact that there are doubtless many others, round us in our work and in our homes, who have to bear burdens which, in all probability, are heavier than our own. So for their sakes we should strive to be cheerful, and thus encourage them to be so likewise.

And, lastly, being cheerful is

A Duty We Owe to Ourselves.

Our work in the world, of whatever nature it may be, is bound to be much happier and more enjoyable if we would realise what a vast difference is made by a bright sunny outlook. We cannot fulfil our second duty, of helping others to be cheerful, unless we have tried the prescription on ourselves. If it has passed the test with us, then we may confidently go forward helping others to be happy too. I say "if" it has passed the test with ourselves; but there is no doubt that the test can and will be passed if we set forth with a single heart to see the good and bright things in our daily life. To our amazement, we shall find that our burdens grow lighter and our worries less wearisome in proportion as we adopt this brighter outlook. "He who carries about with him a cheerful spirit is a blessing wherever he goes."

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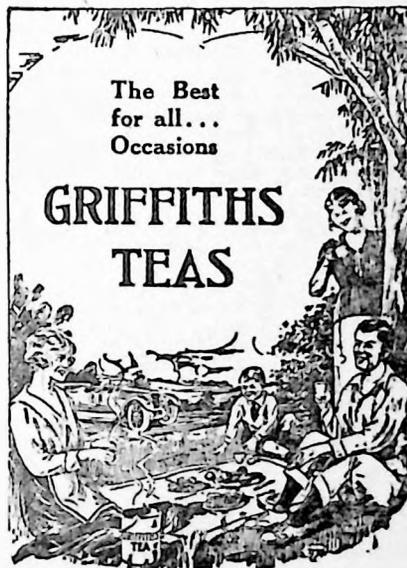
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News of the Churches.

Queensland.

Attendance at Brisbane services was interfered with by the holidays, many members being away from town. On Jan. 2 Bro. Alcorn spoke at both services, and at the conclusion of the gospel address one young lady stepped out for Christ. On Jan. 9 Bro. Alcorn again addressed both services. Prior to the gospel service the young lady who confessed Christ the previous Sunday was baptised. On Monday, 10th, Wynnum C.E. Society visited Ann-st. Society, and gave an enjoyable and profitable programme.

Annerley Bible School recently entertained the church to a family night to mark the close of its year's work. A very enjoyable social evening was spent. The Sisters' Guild took the opportunity of distributing cheer to the Bible School and kindergarden scholars in the shape of ice-cream, lollies and books. A couple of necessitous families have recently been helped by the church. The officers and their wives paid a surprise visit to the home of the preacher, Bro. Young, and left a Christmas hamper full of good things as a token of esteem and goodwill, and best wishes for further happy seasons in fellowship with the Master. Good meetings have been the rule during the holiday season, visitors taking the place of those away on holidays.

Western Australia.

Northam meetings on Jan. 2 were not so large as usual, a number being away on holidays. All regret the continued illness of Sis'er Brown and Bro. Russell, who has been confined to his bed for some time. As many teachers and scholars were away open school was held for two Sundays. One young woman confessed Christ and was baptised on Jan. 2. The members are looking forward to the time when they can meet in their new chapel.

Claremont visitors on Sunday, Jan. 9 included Bro. Hagger, who gave a much-appreciated address. Sunday morning meetings recently have been fairly well attended, but neither they nor Sunday evening meetings have been as large as before the holidays commenced. Lately the church has been called upon to accept the resignation from office of Bro. Pallot, who for some years has been a faithful deacon of the church. He continues to do good work as S.S. superintendent.

At Bassendean on Monday, Jan. 3, the Y.P.S.C.E. Society held its monthly consecration meeting. Mid-week prayer services continue to be well attended. Bro. Peacock gave the address on Wednesday, Jan. 5. On Saturday afternoon the Inglewood tennis club were met for a match, when a most enjoyable afternoon was spent. At the Sunday morning service a message from Bro. Hutson, of Inglewood, was enjoyed. In the evening two young men made the good confession at the close of the gospel address by Bro. Peacock.

South Australia.

Saint Morris attendances have been smaller during the holidays. On Christmas Eve the choir sang carols throughout the district, and their efforts were much appreciated by the residents. A young man from the Bible School has been received into the church.

At North Adelaide on Jan. 9, the wife of a man who had decided for Christ the previous Lord's day, together with a young girl, made the confession. All three were baptised into Christ on Jan. 16. At the close of an address by Bro. Hugh Gray a young man and a young woman also confessed Christ's name.

At Croydon, holiday-makers have returned, and on Sunday there were good gatherings. Many B.S. scholars are still away. The church sympathises with Bro. and Sister Hewitt in the loss of Bro. Hewitt's aged mother. Many of the aged folk found the heat-wave very trying.

At Snowtown the holidays passed off quietly. Meetings were small owing to a number of members being away. Bro. Burt kept the banner flying. On Jan. 9 Bro. Burt spoke in the morning on "Obedience," and at night on "An Interrupted Mission." Interest is maintained.

Good meetings at Semaphore on Jan. 16. A sister, recently baptised, was received into fellowship. All were pleased to welcome Sister Miss Peek, home on furlough from India. The sympathy of the church is extended to Sister Mrs. Lamont, whose baby passed away during the week; also to the relatives of Sister Mrs. Ford, who passed away on Jan. 7.

Balaklava church had bigger meetings during the holiday season on account of the number of visitors. The last two Sundays the services have been well attended. Sunday, Jan. 2, the jubilee year was commenced; it is hoped to commemorate this a little later. One young girl confessed her Lord at the morning service and was baptised at night. On Monday, Jan. 3, the young people entertained the older people at a very happy social gathering.

At Queenstown on Sunday, Jan. 16, Bro. Brooker exhorted the church. Bro. and Sister Parker and family were present for the Sunday from Tailem Bend. Sunday School attendance was better. At the evening service the attendance was good, when Bro. Brooker spoke on "Am I My Brother's Keeper?" The men's class paid a visit in the afternoon to Bro. Smith (who has been ill for a long time), and observed the Lord's Supper with him in his home.

Hindmarsh meetings during the holiday season have been fair. A number have been away. Fellowship with Sister Rainsford, Gardiner, Vic., and Sisters Mrs. Gracie and Miss Holden, Vic., has been enjoyed. On Dec. 26 there was one confession, a young man. Jan. 2, one baptism and two confessions—two men recently arrived from Wales. Jan. 9, two baptisms. E. J. Paternoster preached on each occasion. Meetings were very good considering the heat. The boys' camp at Rose Hill, Semaphore, was a success.

Meetings at Gawler are slowly becoming normal with the passing of the holidays. The severe heat of the past week prostrated many. Scout-master Bro. J. Olafsen is making good progress. Sister F. Bushbridge has to take rest. Bro. G. N. Doley was absent on the 16th owing to indisposition. The preacher is moving to a house nearer the chapel, which will add much to the comfort of Bro. and Sister Oram on Sundays. Bro. Oram gave a series of addresses on "Crossing the Border." He is now delivering a series of four on "Pitching Towards Sodom."

Glenelg work is maintained nicely. The scholars rendered an excellent programme on the occasion of the Christmas social tendered to parents of the Bible School scholars. The Endeavorers have paid their annual visit to the Old Folks' Home, also Home for Incurables. Meetings at the chapel, also the beach meetings, have been well maintained. A scheme is on hand by which new seating furniture for the chapel is to be secured. The Endeavorers have made themselves responsible for purchasing a new supply of Sankey's hymn-books for the use of the church. A pleasant social evening was spent on the beach, when Bro. Tease related incidents of college life at Glen Iris.

At Kadina Senior C.E. last week Bro. A. G. Russack, jun., gave a splendid paper on the second coming of Christ. On Sunday morning Bro. Garland, the Wallaroo preacher, exhorted the church. Bro. E. G. Warren spoke at Wallaroo; this was his farewell message there. Lord's day, Jan. 30, will be Bro. and Sister E. G. Warren's last service at Kadina. They will have a rest during February, after which they will be ready to take up work again. At 6.30 the preacher's message was "A Fatal Mistake" (Acts 21: 25). A good audience heard this message. Sister Mrs. Leslie Warren, from Broken Hill, and Bro. George Bennett, were welcome visitors. A wireless evening was spent at the home of Bro. and Sister Russack in aid of the building fund on Wednesday, Jan. 12.

Victoria.

Boronia had good meetings during the holiday season. Visitors have been present from churches at Gardiner, Ivanhoe, Bambra-rd., Balwyn, Box Hill, Norwood (S.A.), Cottesloe (W.A.). Bro. Stafford was the speaker at the services last Lord's day.

Splendid meetings at Malvern-Caulfield on Jan. 16. Bro. Griffin preached powerfully morning and evening. His evening subject attracted a great deal of attention: "Will the Youth of Australia Fail Us?" His answer was an emphatic no.

Merbein had splendid meetings on Jan. 16, Bro. Orford speaking. Bible School is well attended; all departments working well. A "Wayside Pulpit," presented to the church by Mrs. W. Oakes, has been erected in a prominent place in the town.

Meetings at Thornbury are becoming normal after the holidays. Since last report seven have been received into the church by faith and baptism, making eleven in all during the past few weeks. Bro. Swain's preaching still holds interest and uplift for all. The outlook for the year is most encouraging.

Meetings at Brim of late have been very well attended. A special service was held on Christmas morning. The Foreign Mission offering was £25 (there are still envelopes to come in). The work at Wilkur is in good heart. Recently there have been two decisions—one young man and a young girl. Both were baptised at the Brim chapel.

At South Melbourne Bro. Waterman is on his vacation. During his absence Bro. Fitzgerald, of Fairfield, gave a splendid talk at the morning service on "The New Testament." After the address of Bro. Raisbeck, of Lygon-st., on "The Divine and Human Conversion," which was received with interest, eight young folk gave themselves to the Lord.

At East Kew several have been added to the church by baptism and letter. Meetings have been good, despite weather conditions and holidays. Good meetings on Jan. 16, Bro. Youens speaking. The church has decided to become self-supporting as from Jan. 1. Bro. Holmes has been added to the church board. The Sunday School is in a healthy condition.

At Warrnambool Mr. F. Marsh, of the Baptist church, gave an exhortation on Jan. 9, and preached the gospel, during the absence of A. J. Fisher, who was away on a short rest. On Jan. 16 there were fair attendances. Visiting members have been present from Ascot Vale, Glenormiston, Bambra-rd., Camperdown and Yarrowonga. Two new scholars at school.

At Gardiner one young woman, recently baptised, was received to fellowship on Sunday morning. Mrs. and Miss Jeffery, of Cottesloe, W.A., were amongst the visitors. At night Bro. Gebbie held an in memoriam service to honor the late Sister Mrs. Searle, aged 81 years, who fell asleep on Jan. 9. The sympathy of the church extended to that sorrowing family is also exercised toward Sister Mrs. F. Whittington, who lost her mother recently.

Meetings at York-st., Ballarat, have been fairly well attended during the holidays, although some of the members have been on holidays, and others have been laid aside through sickness and accident; all are recovering. The Sunday School held a successful picnic at the Botanical Gardens on Saturday, Jan. 15; scholars and friends had an enjoyable day.

Cheltenham on Sunday had much pleasure in a visit from the Conference President, Bro. J. E. Shipway, also Mrs. Shipway, and a number of Boronia brethren. Mr. Shipway gave a fine exhortation on "Safety First." The meeting was splendid. A good school, Bible class and kindergarten in the afternoon. At the evening service Bro. D. Wakeley preached a good sermon on "The Other Half of the Great Commission." Bro. Val. Woff's singing was much enjoyed.

The church at Croydon is receiving splendid addresses from Bro. Ridge. On Dec. 7 the annual business meeting took place, when the following officers were elected:—Secretary, Bro. Ridge; treasurer, Bro. King; Bren. Payne, Shaw, Davies, Irvin and Ammon. The Sunday School has grown from six to twenty-four. The resignation of Bro. Payne as preacher of the church was received with regret. Bro. Ridge has been appointed to carry on the preaching for the church for the present.

During holidays Collingwood attendances were rather small, but they are picking up again. A healthy year of service is anticipated under the leadership of Bro. Geo. Hughes, whose addresses are enjoyed very much. Bible Class is growing under his guidance. This year the church expects to work to a plan with high ideals, a "back-to-Collingwood" movement on April 20 to 24 being one definite step. Four decisions for Christ since last report. Most auxiliaries are in a healthy condition.

Meetings at North Richmond have recovered their usual standard after the holiday season. Most of the members have returned, and are settling down to the work with renewed vigor. The open-air song services, prior to the gospel meetings, are appreciated by the residents. An exhortation by Bro. A. W. Connor, of Prahran, on Lord's day, Jan. 16, was enjoyed. Bro. Cameron occupied the platform at night, when a young lady made the good confession. Already for the New Year four have been added to the church—two by restoration, two confessions.

Box Hill attendances are improving after the holiday season. The church has recently welcomed into fellowship Bro. and Sister Randall, from the church at Warracknabeal, also Sister Sparks and Bro. E. Pearson by baptism. On January 9, in the absence of Bro. Allan on holidays, Bren. Quirk and Grafham rendered good service in speaking morning and evening respectively. Bro. Edwards, of Surrey Hills, gave a much-appreciated exhortation on the morning of the 16th. Up to the present the Bible School is leading all Victorian schools in the amount raised for Children's Day for 1926.

Attendances at Preston for the past few weeks have been very satisfactory. During Bro. Dawson's absence Bro. Viney gave fine exhortations, and Bren. Butler and Viney preached. Bro. Dawson is back, and his exhortations are helpful and impressive. Three have been received by transfer. The school was held during the holidays. Bren. Ferguson and Viney speaking to the children. The K.S.P. have opened their year's activities. The church sympathises with Bro. J. D. Lang in his accident. The church greatly appreciated a New Year's greeting from Bro. J. Mortimer, a former preacher.

Added by faith and obedience, a married man was welcomed into Geelong city church on Jan. 15. Bro. Emery, a K.S.P. enthusiast of Hawthorn, has united with the church, and is planning the introduction of the society's activities. Sister Mrs. Connell (nee Miss Ivy Wheaton), of Colac, was a visitor. Re-introduced after a

number of years, the standard duplex envelope is being issued as the medium of contribution. Serial doctrinal studies, ten in number, entitled "Why I Belong to the Church of Christ," are being delivered weekly, on Thursday evening, by Bro. Stuart Stevens. The sympathy of the church is extended to Sister Mrs. Stead in the loss of her sister. Auxiliary services have resumed after vacation.

New South Wales.

Good meetings at Gilgandra on January 9. Bro. Gaggin, of Dubbo, conducted the gospel service, and Bro. C. Byrnes addressed an attentive audience on "The Test of Christian Fellowship" (1 John 1: 7). Bro. Gaggin rendered a much-appreciated solo.

At Wagga on Dec. 8 Bro. Stitt started open-air meetings; these have been satisfactory up to date. On Dec. 9 Sister May Moore, from Rockdale, had fellowship with the church. Bro. E. J. Mowsar passed away on Dec. 10. Deepest sympathy is felt for his relatives. Last Lord's Day Sister Mrs. Wilson, of Wentworth Falls, met with the church.

Inverell had a splendid meeting on Lord's day morning, Jan. 2, at the breaking of bread. Bro. Spratt exhorted the church. Bro. and Sister Spratt and family have endeared themselves already to everybody. The Bible School is making good headway. Bro. J. G. Cosh, not long over from South Australia, 91 years of age, journeyed 14 miles with others to be present at the morning meeting.

At Epping on Jan. 9 Bro. Fretwell gave good discourses morning and evening. A young man made the good confession. Miss Marge Edwards was the soloist. On Jan. 16 Bro. Fretwell spoke in the morning on "Your Reasonable Service" (Rom. 12: 1), and at night on "The Life Worth While." Mr. Melville, the husband of Sister Melville, decided for Christ. Miss Essie Warner sang the solo.

At Petersham worship service Bro. Arnott gave an exhortation on "Burden Bearing," and in the evening preached to a splendid gathering on "The Church Jesus Built." Every Wednesday a prayer and Bible study meeting is held in the vestry, and is proving very helpful. The Sunbeam Club has resumed its weekly meetings on Wednesday afternoons. Bro. Payne's daughter Nellie, of Albion, Queensland, was a welcome visitor to the Bible School. Many scholars are absent on holidays.

Bro. P. G. Saxby gave the morning message to the church at Taree on Sunday, Jan. 9, and Bro. W. J. Crossman preached the gospel in the evening. On the eve of her marriage, which took place on Jan. 8, Sister Myra Nielsen was the recipient of a presentation, made by the evangelist (Bro. W. J. Crossman), who conveyed the best wishes of the church. Sister Nielsen occupied the position of assistant organist of the church and teacher in the Bible School. The church is glad to report that Bro. W. Macaulay is well again.

At Hurstville on Sunday, Jan. 9, Bro. C. E. Hinrichsen, late of the College of the Bible, began his ministry with the church, speaking morning, afternoon and evening. Missionary prayer meeting; farewell message from Miss Winks previous to her return to China; large gathering. Wednesday, 12th, welcome to Bro. Hinrichsen; social gathering. Bro. W. H. Hall, president of State Conference, presided. Speakers, Bren. Clydesdale, Sutton, and the organising secretary, Bro. Davis. Farewell and presentation to Miss Winks before leaving for China. Owing to the troubled condition of China, the C.I.M. have delayed the January party, including Miss Begbie, Batterham and Winks, a cable having been received from Shanghai by Dr. Kitchen, and a letter received that afternoon was read at meeting. On Sunday, Jan. 16, Bro. Cust, of North Sydney, exhorted at the morning service. Bro. Hinrichsen preached the gospel in the evening to a large gathering.

VICTORIAN SOCIAL SERVICE BENEVOLENT OPERATIONS.

The Department of Social Service has reorganised its Benevolent Depot at Burnley, and in conjunction with the Women's Conference Dorcas Committee and a Social Service Auxiliary expects to do a much larger and more effective work. The influence of the department has been largely confined to the Burnley-Richmond area. The Social Service Department had the enlargement of this sphere in mind when it appointed a part-time organiser and superintendent. It has taken some time to adjust matters, but with the generous assistance of the Burnley church, which has placed its rooms at the disposal of the department, free of cost, all is now ready to commence operations which may be of incalculable benefit to all the churches.

The Women's Conference has appointed a committee that will superintend stocks and distribution. This committee, with the president, secretary and treasurer of the Women's Conference, met at Burnley last Monday, when the Social Service Organiser, assisted by Bro. W. Hendry, opened the depot for inspection, and explained the methods it was proposed to adopt in the conduct of benevolent operations. The large stocks that have accumulated since notice was given in the "Christian" of the intention of the department were a matter of surprise to all. Bro. and Sister Perkins, of the Burnley church, assisted by several others, had calclimmed the rooms and fixed shelving, which gave the depot a clean and business-like appearance.

Churches are being advised of the whole scheme, and are invited to appoint a representative to the department, who shall undertake to forward material from time to time, and represent all cases of need that may come under notice. For the time being, while it is not intended to confine the operations exclusively to homes that come directly under the influence of our churches and schools, it is considered essential that operations outside of that sphere be undertaken with extreme caution. The winter period will impose the greatest strain upon stocks. Representatives under Mrs. C. Gill will be in attendance at the Depot, Church of Christ, Burnley-st., Burnley, every Wednesday afternoon from 2 till 4 o'clock, until further notice.

Specially printed labels, addressed Churches of Christ Mission, Burnley, are being forwarded to representatives, which will help materially in the despatch of goods.

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Every morning of the 10-days' camp, after the daily five minutes of physical exercises, and the good camp breakfast, there were two 40-minute instructional classes. In the first of these the Christian family was studied, from the viewpoint of practical idealism for potential home-makers. The second period was devoted to the study of the history and character of the Church of Christ, her needs and her ideals. Both classes were conducted by Mr. Griffin, and were largely conversational in character. Both were of immense value, for in the camp atmosphere the pupils were keen. The subjects were apt, and their treatment revealed a sympathy with the viewpoint of youth. The rest of the day, with the exception of a 20-minute devotional service each evening, was filled with recreation, arranged by a campers' committee into a widely-varied and altogether delightful programme. Each evening had its own amusement—beach walks, camp-fire saveloy roasting expeditions, and a farical "stunt" night, were some of the entertainments. A watch-night consecration service on New Year's Eve was the spiritual climax of the camp.

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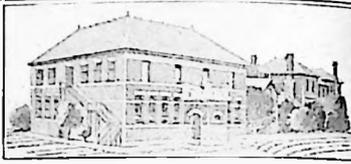
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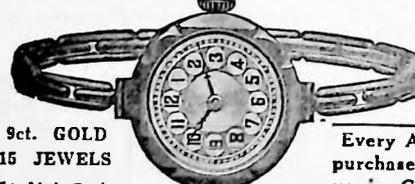
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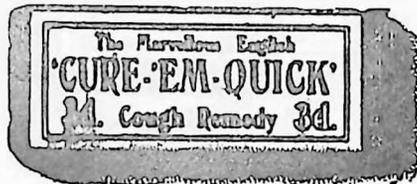
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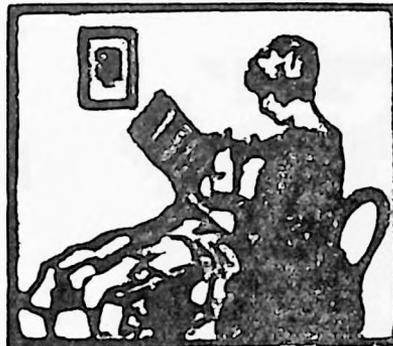
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