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The Universality of Jesus.

AFTER criticism will have done its worst with the New Testament, there will remain the incomparable teaching and the unique character of the Lord Jesus. These are both beyond the reach of possible invention. That the evangelists made their portrait from a holy original is the simplest, as it is the only sensible and satisfactory, explanation of their delineation of the world's ideal character. Else there were no reason why the humble disciples succeeded where, confessedly, all the world's literary geniuses beside have failed.

One of the most outstanding features of the character of the Lord Jesus is what is called his universality. He belongs to no one people or epoch. He transcends the ordinary limits of humanity. He is well entitled "the Son of man," for he is linked with the race as no other is or can be.

We note that our Saviour was above all racial prejudice. Yet he was born in a land where such prejudice was most prominent. Think of the Jewish pride of race, and of the contempt which the ordinary Jew had for the Gentile. But Jesus of Nazareth shows not the slightest trace of such a thing.

The history of Christianity bears witness to this aspect of Christ's universality. He is a hero to Jew and Gentile. He is worshipped by white and black and yellow and brown. Anglo-Saxons, Europeans and Asiatics all call him Master and Lord. In England and America, France and Germany, China and Japan, in all the lands of earth, there are admirers and followers of the man Christ Jesus. There is no parallel to his influence in history. Jesus does not more suit the mode of thought of one nation than another. His teaching is as adaptable to Africa as to Australia, to Fiji as to Greenland. He suits and satisfies the needs of men in every land.

If only Christ's followers were to catch their Master's spirit, the present world

difficulties might easily be solved. It is not easy to accept the Master's scale of values, and to realise the equality of men in God's sight, that a white man is no better than a yellow one, that all the nations are dear in his sight. Of course we would rather be Britishers or Australians than anything else on earth—but Christ does not love us any more or any less because of this. The Hindoo and the Jap. are as much the object of his affection. For them as for us he died.

Christ was above all class distinctions. Rich and poor were alike, high and low, ruler and peasant. He was at home with each, and had the same essential message for each. There are church members who have not begun to be Christian in this regard.

Jesus belongs to no one age. That he can satisfy the hearts of generations of men is a truly wonderful thing. The epochs change. There are barren eras and days of renaissance. There are periods of deadly dulness and days of culture. Is it

not strange that One who was a Galilean peasant can satisfy the longings of men in this enlightened twentieth century as easily and as fully as he did those of the first century? The ignorant and lowly bond-servant of bygone days had a spirit of peace and content because of Christ's love for him. The Christian scientist of today rejoices in the same love, and sits at the feet of the same Saviour. Nobody gets beyond Jesus. He is the world's greatest teacher and the world's only Saviour. He is the universal Man.

Christ appeals equally to both sexes. This phenomenon added to the things already noted makes his character all the more wonderful. We have men's men and women's men. But Christ is the ideal of us all. All that is good in man or praiseworthy in woman is found in him. In Christ Jesus there is neither male nor female, Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free.

Lastly, it is well to consider the striking fact that Christ suits every age of man. There are little children who love him, won by his first love to them. The Saviour is the friend of youth. He is the helper of those of middle life who bear the burden of the day. He is the comforter and sustainer of the aged. Each find in him the sympathiser and the friend. There is no parallel to this. Think how the years divide ordinary folk. Sympathise as we will, we cannot be the companion both of youth and of age. But Christ transcends the ordinary limits of men. Perhaps nowhere has this lesson as regards age been better told than in the Persian story of the three wise men. "My Magazine" retells it in the following interesting way:—

"The Three Wise Men came from Phars in Persia. They were students of the stars, and had seen from the stars that One would be born in Bethlehem of Judea.

BY THE WELL.

By the well of love he stands
And offers its waters free—
Himself the Lord of love,
Who died for me.

There are thorns that grow between
The well and sin's broad way,
But still he lingers there
By night and day.

The well of love is deep,
And my griefs me overtake,
For my soul sought elsewhere
Its thirst to slake.

O Saviour, draw for me,
Ere all my strength depart,
One drop of the well of love
For my poor heart.

—Lauchlan MacLean Watt
in "The British Weekly."

But the stars told not enough. They were uncertain whether this One would be King, Priest, or Physician, so they took with them gifts suitable to each, gold and frankincense and myrrh, and went forth on their journeying far across the desert ways, guided by the star.

"They were three: an old man, a middle-aged man, and a boy. At last they came where the Young Child lay, in a stable at Bethlehem of Judea. As they talked by the way they agreed that each should go in separately, the boy first, so that the accepted gift might tell them whom they worshipped—King, Priest, or Doctor.

"And now all three had been into the stable, bearing their precious gifts in their hands, and each had returned empty-handed.

"He is all three—King and Priest and

Healer," they said to each other with bated breath.

"But they stood puzzled and hesitant, looking each at each, waiting to speak, and yet fearing to say a word.

"At last the old man had courage and put the question which all desired to have answered. With a hand on the boy's shoulder he asked: 'Of what age perhaps, my son, was the Child you saw?'

"'Ah, that was troubling me also, my father,' said the boy. 'He was a boy of my own age.'

"'Nay,' said the middle-aged man, 'he was a man of exactly my years.'

"'Ye both err,' said the old man, 'for an old, old man was he, like unto me!'

"This story belongs to all time and all lands and peoples. It means that the Child had come to be Brother to everyone."

The Shame of Rome.

The Roman Catholic church has again disgraced itself. The church which vaunts itself above others as the upholder of the sanctity, and the advocate of the indissolubility, of marriage has once more in a spectacular way demonstrated the falseness of its claim. The "Sacred Rota" recently proved itself obliging in the case of the Duke of Marlborough. Now it meets the wishes of the wealthy inventor, Senator Marconi.

The cabled news reports as follows:—

"The Sacred Rota has annulled Senator Marconi's marriage with the Hon. Beatrice O'Brien, daughter of Lord Inchiquin, on the ground that the couple had agreed before marriage that they could separate whenever they wished. As marriage is regarded as indissoluble by the Roman Catholic Church, such a condition makes a marriage null and void. It is understood that Senator Marconi is engaged to marry Mary, the daughter of Count Francesco Bezzisicali, of the Papal Guard."

That is a sorry announcement to be made in the name of religion, and the thought that it comes from an apostate church which has in a thousand ways debased the religion of which it claims to be the supreme exponent does not make the declaration easy to bear. It is difficult to believe even in the sincerity of Rome. Marriage is indissoluble, and therefore, Marconi's must be annulled! The reasoning halts, surely. If the recent happenings will open the eyes of somnolent Protestants, and bring them to a realisation of the claims and doctrines of the Church of Rome, some good will accrue.

British newspapers commenting on the Marlborough annulment are now to hand. "The Church of Rome, which does not recognise divorce," says "The Nation," "has annulled the original marriage on the ground that the bride of thirty-one years ago was an unwilling party to the union. The sophistry of the ground taken and the rank and wealth of the suitors give a

medieval flavor to the whole transaction, which would be entertaining if it did not emanate from a still powerful church, and thus raise serious issues."

A writer in the "Outlook" remarks that "if the Pope annulled my marriage, even were I a Roman Catholic, my legal status would remain unaltered. My children would remain legitimate and I should be sent to prison for bigamy if I married again in the life-time of my wife. Similarly the decree of nullity granted to the ex-Duchess leaves her children still legitimate, and, had she not obtained a legal divorce, she would not have been entitled to contract any other marriage."

The "Spectator" puts the matter plainly as follows: "To the ordinary man outside the Roman church who has every wish to be fair, and who recognises the absolute nature of authority as conceived and exercised by that church, it seems that what we have just described sacrifices numerous human interests and safeguards to an idea. It seems to him that, because the Roman church does not recognise divorce, she is driven to unjust and irrational expedients in order to find a way out from a doctrine which cannot be sustained. In theory the doctrine of indissolubility is observed; in practice it is made of no effect. It is to be remembered also that the Duke of Marlborough and Miss Vanderbilt were not married by the Roman church, yet the Roman church annuls their marriage. The sons in the eyes of Rome are bastardised. For our part, we can only be thankful that this country is governed under the Act of Supremacy, and that, so far as the law is concerned, the position of the Duke of Marlborough's sons has been shaken only by the canonists of Southwark and Rome."

There is much need for a Protestant witness and for watchfulness on the part of those who would maintain their Christian liberty.

The Ministry of Encouragement.

Thos. Hagger.

There are all too many ministers of discouragement in the world, and in the church, to-day. This we should strive not to be. But with earnestness we should seek to be ministers of encouragement. Such will be a blessing to ourselves. It will make us happier; it will tend to make us loved by those about us; it will bring consolation when evening comes and the night of death draws nigh.

And such a ministry will be of great blessing to those to whom we minister. It will prevent many a one from falling; it will cause some who have almost given up to try again; it will give some the needed heart for their work: it will strengthen all when they meet the formidable giant Despair. Some of the greatest work of the world would not have been done if it had not been that some were engaged in this ministry, and so helped those who did the work to do it.

Let us encourage our Sunday School workers; they will render better service if we do. Let us encourage our editors; they will give us better papers if we do. Let us encourage our preachers; they will preach better sermons if we do. It is related of Dr. Dale, of Birmingham, that one Monday he was walking down the street feeling blue, and in a faith-forbidding mood. A poor woman as she was passing him said: "Good morning, Dr. Dale! God bless you." He turned to see who had spoken to him, but she was lost in the crowd, but the doctor said that the clouds began to roll away and his heart was filled with freshness and joy, not because one of the great of earth had noticed him, but because one of the humble had given him a cup of cold water. Let us encourage the young men and the young women of our churches, for among the young men may be one destined to be a great preacher, and among the young women there may be one destined to be a great missionary, and whether or no, all are striving to follow the Lord whithersoever he leads them, and some are finding the road rough and the way difficult, and they at times can hardly keep their feet.

Let us all seek to be ministers of encouragement, for we cannot tell what great things we will be able to accomplish, and how much good we will be able to do if we become such.

TAPESTRY.

What have you made,
You craftsman who have wrought so long
Upon this radiant warp of nights and days?
So fair a warp
A colored glory should be now,
Fitting to grace the palace of a King.
Strange, confused shapes,
Black wanton lines, and colors dim—
Is this the glory you have wrought for
him?
Think you that he,
Great Lover of beauty, will accept
Your wilful pattern for his tapestry?
—Sylvia E. Currey.

Mistakes.

Ira A. Paternoster.

Travelling in a street car I noticed a lady hand the conductor threepence-half-penny for a ticket the price of which was fourpence. The conductor, holding the money in his hand so the woman and all in that section of the car might see, drew her attention to the mistake she had made. But she did not seem to notice what she had done. Then the usual thing happened. People began to titter and draw each other's attention to the mistake, and it was not until we had taken the money from the hand of the conductor and returned it to the lady that she realised she had not given enough money. How funny it was to the looker-on, yet how embarrassed it made the lady feel.

Several days before we had seen a lady proceed to step on a tramcar but in some unfortunate way she missed her footing and almost fell into the car, obviously hurting her shin—and her dignity. Of course nearly everybody giggled. What a joke it was—for the lookers-on.

Staggering along the street was a young man, well dressed and presenting unmistakable signs of good breeding. But he was under the influence of liquor. As he rolled from side to side of the street muttering in his drunken state, people laughed. What fun—for the thoughtless crowd.

We thought we had excelled ourself on one occasion in an address we had given. It seemed to us the Spirit of God was with us and we were speaking as he directed. Certainly what we desired to impress was being given us from above, and with the whole congregation there was manifest an intensesness such as a preacher delights to perceive. At the close one good brother came to us and said: "You said Paul for Peter in your address to-night." Now that little mistake was at the very commencement of the address and it was quite evident that was all he got of the address.

A young girl in a moment of weakness fell into sin. Most of her friends(?) struck her name off their visiting list and ever afterwards spoke of her as the "girl who made a mistake." Did you never make a mistake my friend? Did you never commit sin? I know there is a difference between an accident such as falling into a tramcar and the girl who sinned. But usually those who laugh at the one will show the same spirit toward the other. The people in the tramcar never pay the least attention to me and dozens of others who pay their fare in the usual manner. They never notice the hundreds of people who step into a tram without falling. They pay little heed to the thousands they see walking normally along the streets of our cities. They hear only the mistakes the preacher makes in his sermon. In the light of the

sin of the young girl they lose sight of the beautiful life of repentance she has since lived. It is the "unusual" in life people notice, the mistakes and accidents, letting so much of the glorious good go unnoticed. I was returning from a funeral when I noticed the incident which inspired this article. Sitting in my study that morning the 'phone rang and I was asked to come to a certain home at a certain time to officiate at a funeral. The people were total strangers to me, and as I entered the room a wonderful profusion of flowers was to be seen. I counted forty-five magnificent wreaths and then lost count. All the mem-

THE EVERY-DAY OF LIFE.

"Oh, sweet life's daily round;
Life's sacramental breaking of its bread,
Outpouring of its wine;
The wonted, the perpetual usual,
The oft-repeated joys—recurrences
Of dear, familiar duties; glad
Observances; intimacies; retreats,
Sudden and momentary, into unseen haunts
Come of the spirit's need; rewards
Unlooked for in a strange, sweet hour;
And, betwixt duty and duty, vision,
Quick, clear—a shaft of radiant light
Making all plain that erst was half-perceived.
'Twixt dawn and dark to venture gratefully
The shining, laden hours,
Peace hidden in each, and in the spirit peace—
How blessed! A life's praise indeed is praise;
Heaven's arches ring with men's melodious
days."

—Annie Sophia Waples,
in the "Schoolmaster."

bers of the family were gathered beside the open casket while we commended them to the loving Father. Then we listened as they extolled the virtues of the mother who had gone. She must have been greatly beloved for the floral tributes were from many friends. The words of loved ones were very tender and kind. Not a criticism of any kind was heard. We wondered, as we have so often done, why it is that in life men see the mistakes people make while death seems to obliterate them all. Why is it flowers so rich and rare are placed upon our dead bodies and thorns and nettles so often mark our paths while living? This is a growing weakness of to-day. Not that we object to anything constructive in the matter of criticism, for there are times when, because of sin or heresy, men must be withstood "even to the face," but it is a glorious thing to try and live to see the good in men as well as the evil. F. W. Robertson said, "No great principle ever triumphed but through much evil. No man ever progressed to great-

ness and goodness but through great mistakes," and while this is true, it is also true that no life becomes great by laughing at the mistakes of others. I do not laugh, but rather want to shed tears when I see a young man under the influence of liquor. There is no sense of humor, but a burning sense of shame when one made in the image of God allows the devil to mar that image. I am not lacking in a sense of humor, but it is never humorous to laugh at a brother's misfortune, however self-imposed it may be, or however blissful his ignorance of it may be. Cicero once said, "Any man may make a mistake, but none but a fool will continue in it," and we might add that a greater fool is he who laughs. Another writer has said, "Exemption from mistakes is not the privilege of mortals; but when our mistakes are involuntary, we owe each other every candid consideration; and the man who, on discovering his errors, acknowledges and corrects them, is scarcely less entitled to our esteem than if he had never erred." When tempted to pass judgment on another it is well to remember that the man who never made a mistake never made anything, and the only person beyond the danger of making a mistake is the one the undertaker has made no mistake with. "He that thinketh he standeth take heed lest he fall," is sound advice for every generation. Gladstone believed that no man ever became great or good except through many and great mistakes, and the Apostle Paul felt the only sure deliverance from the mistakes he made was through the Lord Jesus Christ.

May we point out the difference between making mistakes and continuing to make them, for many to-day look upon all sin as only a mistake. In a moment of weakness, at a time when we have been taken un-awares, we may make a mistake. But to plan deliberately to do anything that we know to be wrong is sin. It is the habitual mistake that ripens into habitual sin, and results in the moral and spiritual downfall of the individual. It is not sufficient excuse that we plead ignorance either. We saw a lady of many summers who, by the aid of the barber, cosmetics and a costumier who specialised in short skirts, thought she looked in her teens. But in spite of all her thinking she didn't! We tried not to see her mistake and in order to occupy ourself to better advantage endeavored to call to mind a verse we once heard and which is credited to a Mr. Burns about the power to see ourselves as others see us. Mr. Editor, my "Scotch" would certainly lay me open to criticism. Will you please quote it for me?

"Brethren, if anybody be detected in any misconduct, you who are spiritual should restore such a one in the spirit of meekness. And let each of you keep watch over himself, lest he also fall into temptation. Always carry one another's burdens, and so obey the whole of Christ's Law."—Weymouth in Gal. 6: 12.

Religious Notes and News.

PRESIDENTIAL SAYINGS.

In a recent address President Coolidge, U.S.A., said that—

"We do not need more national development; we need more spiritual development.

"We do not need more intellectual power; we need more spiritual power.

"We do not need more knowledge; we need more character.

"We do not need more government; we need more culture.

"We do not need more law; we need more religion.

"We do not need more of the things that are seen; we need more of the things that are unseen."

SIR HALL CAINE AND THE BIBLE.

"I have walked or ridden again and again over every foot he trod, as far as I know, in the land he lived in, and during those thirty-four years I have (I say very humbly) accumulated as many of the material facts of his life on earth as anybody, as far as I can judge, seems to have possessed; but, lest this should seem to be a vain saying, let me add that I am still by no means sure that of the soul of the deathless book that tells his story I know any more than my old mother knew, who in simple faith lived and died by it," writes Sir Hall Caine in the "Methodist Leader."

TOPICAL SERMONS.

Lord Hugh Cecil does not think much of topical sermons.

"It is for the ministry to instruct us in brotherly love—I hope they do, and in the principles of Christian ethics; but the application of those principles belongs to the person who knows all the circumstances. When Sir Austen Chamberlain was at Locarno we hope he applied the Christian principles to international relations, but I don't know enough about it to say whether he did apply Christian principles," said Lord Hugh Cecil in a speech at the Church Assembly.

"It is unwise that the clergy should be talking about political, industrial and international questions. There is a sense of profound boredom when a clergyman repeats on a Sunday the daily article which has appeared in the daily Press. Let us hear something which is distinctly spiritual. I believe it is because this is not done that our sermons are so dull. A topical sermon is, I think, one of the most fire-some things in the world."

EDISON AND IMMORTALITY.

"The moment that the working, intellectual religionists show that there are fifty-two points of evidence for immortality contrasted with forty-eight points against it, that moment the fact (not theory, mind you, or mere faith, or anything but fact) will be accepted by all men. To-day the preponderance of probability very greatly favors belief in the immortality of the intelligence, or soul, of man," says Mr. Edison, the famous inventor, in the "New York Times."

"In the meantime, let the reformed, reconstituted and re-enlightened church teach everything that can be proved about things spiritual and then devote its efforts to imparting to its congregations convictions as to the primary necessity for beauty, honesty, and health. These things include everything really worth while. Nothing should be based upon belief which is not in its turn based upon truth."

"Mr. Edison is coming into the light," observed the Raleigh "News and Observer." "He is growing old and his new conception is proof of the words, 'At evening time there shall be light.'"

DR. FOSDICK ON BELIEF IN GOD.

Dr. H. E. Fosdick in his new book, "Adventurous Religion," deals with the question of science and religion. The writer makes concessions which we could not grant, but he says many good things. He points out the insufficiency of science by itself, and the necessity of religion in man's life. He writes:

"Whether or not a man will think he needs God to supply his wants will depend altogether on what his wants are. He may get his Rolls-Royce and his yacht, have his fields irrigated, his houses built, his cuisine supplied, his pestilences stopped, without religion, although one may wonder how much of the stability and vigor or the civilisation which produces such results has depended on faith in a morally reliable creation.

"He may even get better health without God, although the experience of most of us is that the body is not well unless the mind is, and that the mind is never well without faith and hope. But whatever else he may obtain without God he will still live in a world that, like a yacht on the high seas, is aimlessly adrift, uncharted, unguided, and unknown. Anyone who has ever supposed this world to be so futile and inconsequential an experiment of chance, and now has entered into the faiths and hopes of a vital and sustaining religion, will regard with utter incredulity the idea that God has become less essential.

"If a man cannot honestly believe in God, let him honestly say so, but let him not try to fool himself and us by the supposition that he

is giving up a superfluity. Never in man's history has faith in God been more necessary to sane, wholesome, vigorous and hopeful living than to-day amid the dissipating strain and paralysing scepticism of modern life."

A STRANGE OFFER.

The "Morning Post" announces that a clergyman in the Midlands has made what is described as "a sporting offer" to those among his parishioners who seldom, or never, attend church. "As a special inducement to them to renew their devotions," he says he is prepared to give an undertaking that if they think an hour and a quarter too long, the services shall be confined to one hour's duration. It may be, of course, that the vicar in question merely desires to display a nice sense of irony, in the hope that his delinquent flock may be "shamed" back to the fold. But whether that is so, or whether the proposal is seriously made, the offer is scarcely likely to have the desired effect. Many of the absentees in the parish were formerly regular in church attendance, it is said; and the natural deduction is, surely, that the source of trouble does not rest upon anything so trivial as the grudging of fifteen minutes longer in church. We need not attempt to diagnose the trouble in one particular instance, however. The important point is that, in many places—though perhaps not here—the defections are due to the fact that "the sheep look upward and are not fed." The people come spiritually hungry; they go away spiritually famished—whether after sixty minutes or seventy-five. Are they receiving the Bread of Life? Is their thirst being assuaged by the refreshment of the Spirit? Are not such questions more important than any which may be answered by offering fifteen minutes more for pleasure, and fifteen minutes less for God?—"Christian."

Alphabet of a Good Steward.

All things were made by him; and without him was not anything made that was made. John 1: 1-3.

Both riches and honor come of thee, and thou reignest over all; and in thy hand is power and might; and in thine hand it is to make great and to give strength unto all. 1 Chron. 29: 12.

Cast thy bread upon the waters; for thou shalt find it after many days. Eccl. 11: 1.

Do all things heartily as unto the Lord. Col. 3: 23.

Every good gift and every perfect gift is from above and cometh down from the Father of Lights. James 1: 17.

For where your treasure is, there is your heart also. Luke 12: 33, 34.

Give unto the Lord the glory due unto his name; bring an offering and come into his courts. Ps. 96: 8.

Honor the Lord with thy substance and with the first fruits of all thine increase. Prov. 3: 9.

In the uprightness of mine heart, I have willingly offered all these things. 1 Chron. 29: 17.

Jesus said: it is more blessed to give than to receive. Acts 20: 35.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free. Eph. 6: 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. Matt. 6: 19, 20.

My little children let us not love in word, neither in tongue; but in deed and in truth. 1 John 3: 18.

Now therefore, our God, we thank thee, and praise thee, and praise thy glorious name. 1 Chron. 29: 13.

Offer unto God thanksgiving; and pay thy vows unto the Most High. Ps. 50: 14.

Pray without ceasing. 1 Thess. 5: 17.

Quench not the spirit. 1 Thess. 5: 19.

Render unto Caesar the things that are Caesar's and unto God the things that are God's. Matt. 22: 21.

Serve the Lord with gladness; come before his presence with singing. Ps. 100: 2.

The silver is mine and the gold is mine, saith the Lord of Hosts. Hag. 2: 8.

Unto whomsoever much is given, of him shall much be required. Luke 12: 48.

Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. Matt. 25: 45.

Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Mal. 3: 8.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Matt. 5: 20.

Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's. 1 Cor. 6: 20.

Zealous of good works. Titus 2: 14.

The Restoration Plea and Its Commitments.

Ethelbert Davis.

It is probably difficult for this generation to understand the religious strife and intolerance which characterised the close of the eighteenth, and the opening days of the nineteenth centuries. The battle of creeds raged fierce and deadly. The roar of the artillery of hostile sections shook communities till faith tottered, till hearts were broken, and homes were divided. In the midst of the strife and the warfare, men of God there were, who loved the church which the Redeemer purchased with his own blood; and who were pained at heart, and who groaned in spirit when they witnessed the sectarian bitterness and hostility. God saw the afflictions of his people, and heard their cry, as he had seen the affliction and heard the groanings of his ancient people, and he came down to deliver them out of their bondage. As he chose Moses and Aaron to deliver the Israelites from Egyptian bondage so he chose Thomas and Alexander Campbell and their coadjutors to deliver his church from her Babylon captivity.

When the early restorers began to investigate the causes of the hateful divisions among the Lord's people, they soon discovered that they were not divided on the cardinal facts, the fundamentals of the Christian religion, but on the unscriptural and antiscritptural humanisms which had been introduced into the church. All the churches were agreed in their belief in God, in their belief in Jesus Christ as the Son of God, and Saviour of men, and in the Bible as the Word of God. True, there were differences of opinion as to the attributes of God and the nature of Christ, but these differences were largely speculative, or creedal, rather than actual and vital.

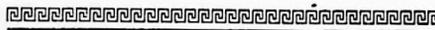
Under the guidance of the Holy Spirit these men at once perceived that, in order to remedy the evils of division, it would be necessary to eliminate from the church all that was human and hold to that only which is divine. It was at once obvious that if everything human and antiscritptural were put out of the church and only the divine left, there would be at once a restoration of the primitive church, which would function as in the beginning. Therefore, as the Reformation was a protest against the corruptions and abuses of the church of Rome and an attempt to introduce a more Scriptural order of things, the Restoration movement in its origin and development was and is a protest against the evils of sectarianism, and a vigorous attempt to restore the apostolic church in faith and practice. Having committed themselves to the task of calling together the followers of Christ, and having resigned themselves also to the control of the Holy Spirit, the pioneers of the movement began to plead for the abandonment of all religious forms and institutions which rested only upon human authority, and for the complete reproduction of Christianity in all its essentials as revealed in the New Testament.

The plea was not therefore simply a protest, negative, destructive, iconoclastic, but positive, aggressive and constructive. The wonderful success achieved has been largely due to the positive and constructive nature of the movement. To that plea the Churches of Christ have given unqualified allegiance, and again and again have they reaffirmed their endorsement of Thomas Campbell's powerful protest against the evils of sectarianism, entered in the famous "Declaration and Address," proposition 10: "That division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ, as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It

is anti-natural as it excites Christians to condemn, to hate and oppose one another, who are bound by the highest and most endearing obligations to love each other as brethren, even as Christ loved them. In a word it is productive of confusion, and of every evil work."

An examination of the New Testament Scriptures soon revealed the fact that Christ had earnestly prayed for the unity of his people. Any unity consummated, therefore, must be of such a nature as would answer to the Master's prayer: "Neither pray I for these alone but for them also which shall believe on me through their word; that they may be one: as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

A further search disclosed the fact that a basis had been laid down; a basis narrow



PREACHERS.

I heard two ministers of God
Proclaim the Word.
One flamed with fire, invective, and hot scorn
For those who did not see the light he saw.
"This is God's Word I speak—
I read it from his holy Book,"
He cried;
"Take it and believe it or be damned!"
And as I left the sacred house of God
These words came surging through my
starving soul:
He does not make me think of Jesus Christ!

The other, not less full of zeal,
But calm and sure,
Revealed to us a God of wondrous love
Whose yearning heart bleeds ever
For the sheep that stray away.
He, too, read from God's Word,
But, as he spoke,
Methought I saw the Candle of the Lord
Touch many flickering lamps of dying souls,
And lighten them upon a gloomy way.
"He makes me think of One who died for
me!" I said.

—William E. Shaw.



enough to effectively exclude all who have not submitted to Christ and his revealed will, and yet broad enough to include in its circle all who express a personal faith in and loyalty to Christ only, as Prophet, Priest and King.

Not only had Christ prayed for the unity of his people, and by the Holy Spirit laid down a basis on which his people should for ever stand united, but there was Paul's exhortation: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," and the example of the early church as a perfect model.

In apostolic days the church was one body of which Christ as Head was pre-eminent in all things. One Spirit, which was the Christ-spirit animating and quickening and controlling the one body; one hope, a blessed hope which was Christ in them the hope of glory; one Lord, which was Christ, through whom are all things, and who said, "Before Abraham was I am," and who is the "express image of God," and who "upholds all things by the word of his power; one faith, which is a lively personal

and active faith in a personal Christ and Saviour, the Son of God; one baptism, which was and is significant, inasmuch as it was ordained by Christ, and in action symbolises the death, burial, and resurrection of Christ, and brings the believing penitent soul into touch with the blood of Christ; one God and Father, who revealed himself to us in Jesus Christ our Lord.

When the above discoveries were made, the appeal was issued for all lovers of Jesus Christ to break away from their denominational camps and stand together on the divine platform, around Christ as the centre, and "speak where the Scriptures speak; to be silent where the Scriptures are silent," and to "reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship, of the Christian church—or anything, as a matter of Christian faith, or duty, for which there can not be expressly produced a 'Thus saith the Lord,' either in express terms, or by approved precedent."

In a sentence, then, the plea of the Churches of Christ is the visible unity of God's people in Christ for the exaltation of Christ; and to that end the abandonment of everything that is anti-scriptural. It has been rightly said that "The union of the people of God is the great distinctive and central doctrine around which this people have crystallised." That plea has never insinuated an insistence on like opinion, like deportment, like methods; but "In essentials unity; in opinions, liberty; in all things charity." It would be dishonest not to admit that some have carried that splendid aphorism, adopted by the pioneers, to most absurd extremes, and that some have forced matters of opinion to the centre, and exalted them as essentials, and that without charity. Romanism had emphasised unity and sacrificed liberty, resulting in despotism and arrogance. Protestantism has emphasised liberty and sacrificed unity, resulting in division and religious anarchy. The plea this people advocate and emphasise is unity and liberty, both in Christ. "In essentials, unity; in opinions, liberty; in all things charity," produces true unity, and preserves liberty.

For considerably over a century that plea has been promulgated, with the gratifying results that these churches have made a most remarkable numerical increase, and have written a wonderful history; and with the further result that the religious world has changed its attitude toward the question of unity.

IS ALCOHOL A FOOD?

"The members of the medical profession have satisfied themselves," says Dr. W. A. Osborne, Professor of Physiology in the Melbourne University, "after careful experiment and exhaustive inquiry, that alcohol is no longer to be regarded as a food of any value. Alcohol is, in fact, a narcotic poison: it stimulates because it paralyzes the sense of fatigue and weariness, which is Nature's warning signal. It abolishes self-restraint, and the only courage which it gives is a misdirected and useless recklessness. There is not an organ of the body with which alcohol comes in contact which is not irritated and injured by it. As for the effects of excessive drinking, they are too obvious in our hospitals, asylums and gaols.

"The imbibor of alcohol believes that it is a stimulant, and that under the action of alcohol he has greater muscular powers and greater mental powers, too. Experiments have been carried out, and repeated again and again, and it has been found that alcohol, far from being a stimulant for muscle, is a poison for muscle. To every tissue and part of the human body alcohol is a poison. This, I assure you, is no matter of conjecture, or a subject about which there is any doubt."

The Home Circle.

Conducted by J. C. F. PITTMAN

The Family Altar.

J. C. F. P.

Monday.

He shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.—Lev. 1: 4.

"By faith I lay my hand

On that dear head of thine,
With humble penitence I stand
And there confess my sin."

Reading—Lev. 1: 1-9.

Tuesday.

Fire shall be kept burning upon the altar continually: it shall not go out.—Lev. 6: 13.

So should it be in regard to our offerings of devotion and service; they should be ceaselessly presented. Not one moment should the Christian be "off duty"; "a living sacrifice" is required of him; that alone is "acceptable to God." Reading—Lev. 6: 1-13.

Wednesday.

And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.—Lev. 8: 30.

D'Alet says: "Let us then resemble the high priest, who, when he was anointed with that sacred unction, let the oil run down to the very hems and fringes of his garment, that even the smallest parts might shed the fragrant perfume of the sanctuary." Reading—Lev. 8: 1-15.

Thursday.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them.—Lev. 10: 1.

"O grant that nothing in my soul

May dwell but thy pure love alone;

O may thy love possess me whole,

My joy, my treasure, and my crown!"

Reading—Lev. 10: 1-11.

Friday.

I am Jehovah that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.—Lev. 11: 45.

"The holiness of a covenant soul is a resemblance of the holiness of God, and formed by it, as a picture of the sun in a cloud is a fruit of his beams, and an image of its author." Reading—Lev. 11: 1-8, 44-47.

Saturday.

And the leper in whom the plague is, his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry, Unclean, unclean.—Lev. 13: 45.

"These are the signs of mourning for the dead (see 10: 6; 21: 10; Ez. 24: 17; Micah 3: 7), leprosy being regarded as a living death and the severest token of the divine displeasure." (See also Num. 12: 12.) This gives some idea of the abhorrence in God's sight of the leprosy of sin.

Reading—Lev. 13: 1-8, 45, 46.

Sunday.

The priest shall offer the burnt-offering and the meal-offering upon the altar; and the priest shall make atonement for him, and he shall be clean.—Lev. 14: 20.

"The burnt-offering, besides the atonement that was made by it, was a thankful acknowledgment of God's mercy to him (the leper), and the more immediate the hand of God was both in the sickness and in the cure, the more reason he had thus to give glory to him, and thus, as our Saviour speaks (Mark 1: 44) to offer for his cleansing all those things which Moses commanded for a testimony unto them."—Matthew Henry.

Reading—Lev. 14: 1-20.

LET ME WALK WITH THE MEN IN THE ROAD.

'Tis only a half truth the poet has sung
Of the "house by the side of the way."
Our Master had neither a house nor a home,
But he walked with the crowd day by day;
And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in its tenderest form,
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to the weak

Who are falling behind in the rush.
There are wounds to be healed, there are breaks
we must mend,

There's a cup of cold water to give;
And the man in the road by the side of his friend

Is the man who has learned to live.

Then tell me no more of the house by the road.

There is only one place I can live—
It's there with the men who are toiling along,
Who are needing the cheer I can give.

It is pleasant to live in the house by the way
And be a friend, as the poet has said;
But the Master is bidding us: "Bear ye their load,

For your rest waiteth yonder ahead."

—Walter J. Gresham.

THE GIRL WHO "FITS IN."

The girls were walking home from the high school when a limousine flashed past them, and a girl from within waved her hand gaily out of the window as the car whirled down the road.

"Carol Rhoads going off to spend the week-end with the Fosters," said Dell.

"Isn't she the lucky one?" exclaimed Ray Bartlett. "I'd give anything to visit at the Fosters."

"Mrs. Foster is giving a dinner to-morrow evening, and one of her guests disappointed her, so she asked Carol to spend the week-end with her and 'fit in' at the dinner. You know that's just what Carol always does, 'fit in,' so I think she deserves all the nice things she gets."

"Yes," agreed Ray, "Carol certainly does 'fit in.' I noticed that at camp last summer. If you ever wanted anything in a hurry, or there was an emergency, somehow Carol was always ready. She's so pleasant and good-natured everyone likes her and wants her around, and then she's always ready to do anything she's asked, to help, or entertain. She's not brilliant, but she's accommodating. She will sing, or play, or recite, or do anything she can to help entertain, or she will get up games, or take part in them when she's needed. If any one was ill or lonely, Carol always seemed to be on the spot and ready to do just the right thing. I really don't wonder every one wants her."

"I guess it's a real gift—that of 'fitting in,'" said Eva thoughtfully.

"I think it comes from unselfishness more than anything else," answered Dell. "Carol's unselfish. She doesn't think of herself at all, but just how she can help others, so she's ready to do what she's asked and to fit in anywhere. That accounts for the invitations and the popularity she gets. She doesn't do it for that; but that's her reward—and she does deserve it."

"I think we could all imitate her to advantage," decided Ray. "It's hard sometimes to be unselfish, to think of others first; but I'm going

to try to be more so, even if I am never as successful as Carol."

"There's no reason why you shouldn't be," Dell assured her. "Any girl can be unselfish and 'fit in' if she tries. If we all try, perhaps by and by we will succeed as well as Carol does. At least, we'll all be better for trying."

"And other people will be happier, too," put in Eva. "Mother says unselfishness is a double virtue. It helps others, and it helps you, by making character."—A. G. M.

THE PORRIDGE BOWL.

Every morning, directly breakfast began, Jean made a fuss about eating her porridge. Jock and Sally enjoyed every bit of theirs, and so did Daddy and Mother; but it was no use Daddy saying that all little Scots girls ate porridge, because Jean only said, "I don't care, I don't want it."

The worst of it all was that Jean was the thin one of the family, not nice and fat and jolly like Jock and Sally, and that was why the doctor said she must eat her porridge, with lots of sugar and milk in it.

Breakfast-time was quite miserable, and nearly every morning Jean ended her breakfast in tears. Then cook went home for her holidays and promised the children that she would bring them presents when she came back.

Cook lived in Devonshire, where they make all sorts of lovely pottery—bowls, pots, and jugs of all colors and shapes.

Cook kept her promise, and Jock's present was a little green pot full of cream toffee. Sally had a brown jug full of Devonshire cream, and for Jean there were three little blue bowls lined with yellow.

"They're porridge bowls, miss," said cook; "and you mustn't look at them till the morning. I'll send your porridge up in one."

"But I don't want any porridge," cried Jean.

"Just you eat it all up and see what you'll find in the bowl," said Cook.

This was so exciting that nobody had to coax Jean to eat her porridge the next morning. She ate it all up, and, when the last spoonful was gone, she found a picture of a little black pussy sitting at the bottom of the bowl.

The next morning Jean found a picture of a little white puppy dog; and on the third morning there was a picture of a blue bird swinging on a bough.

Jean never makes a fuss about eating porridge now!

In fact, Daddy often has to say, "Don't gobble, child!" because Jean never knows which bowl Cook has sent up, and she is so anxious to see whether there is a little black cat, a white puppy dog, or a blue bird swinging on a bough at the bottom of her bowl!

Professor: Felicia, I have just discovered a new star!

His Spouse: As if you couldn't spend your time better trying to discover me a cook!

An Irishman wanted to take his donkey a journey by train, and when he got to the station he asked the station-master where he should put it. "At the back of the train," he was told. The Irishman himself got in with the guard, and after about an hour's travelling he asked, "And how fast might we be goin' now?" "About 60 miles an hour," said the guard. "Be-gorra," came the reply, "my Neddy must be steppin' it out!"

Prayer Meeting Topic.

February 9.

THE HOLY SPIRIT A COMFORTER.

(John 14: 16-18.)

F. J. SIVVER, B.A.

"I will pray the Father, and he shall give you another Comforter. . . . I will not leave you comfortless: I will come unto you." The more accurate meaning of the Greek word Paracletos is undoubtedly Advocate or Helper. With commendable insight the translators of the Authorised and Revised versions here render the word Comforter. The Holy Spirit is Christ's Advocate in that he pleads Christ's cause in the hearts of the disciples besides convicting the world of sin, righteousness and judgment to come. But in the verses before us Jesus is consoling his disciples with the assurance that although he is leaving them, they will not be as children bereft of parents, another Comforter will take his place, and will abide with them for ever.

Our word "comfort" has in it the idea of consoling by making strong from within. The New Testament speaks of many ways in which the Holy Spirit strengthens us to endure and bear up bravely under trial and suffering.

Removing Doubts.

We all lack faith in some degree on some occasions. None of us believe God as frankly and as fully as we should. Were it not for the fact that God knows this and constantly ministers to our doubting hearts, we would never enjoy any peace of mind. John, in his first epistle, puts the case very beautifully: "If our heart condemn us, God is greater than our heart and knoweth all things." One of God's ways of reassuring and comforting us is by his Spirit.

"The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs."

Helping Our Infirmities.

Again, the Christian is frequently troubled not only about his doubts but also about his doings. God's way is not always easy to find. Sometimes it is very difficult to know just what is God's will for us and consequently we know not how or what to pray for. The Holy Spirit meets and helps us in such emergencies, for he both knows us, and understands God's will and what is best for us. "The Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." May this not be the reason why God has often given us the very opposite to what we have prayed for? In our ignorance and weakness we asked for something which was really harmful, but through the Spirit's intercession God was able to give us what was for our good, even when we did not desire it.

The Heavenly Hope.

In calm days, "when life flows by like a song," the Heavenly Hope seems very remote and fanciful. But when pain and anguish wring the brow and when life is made desolate by the loss of one greatly loved, it is then that the Holy Spirit continues Christ's ministry of comfort. "He shall take of mine and shall show it unto you." The Spirit brings to our minds the great hope of the glad reunion. Heaven becomes no longer a strange, far-off land, but "the Father's House," "the Home Yonder," where our treasures are stored against the day of our home-coming. This is a very real and blessed ministry, and in this the Holy Spirit proves himself to be what Jesus promised he should be—the Comforter.

TOPIC FOR FEB. 16—THE FRUITS OF THE SPIRIT.—Gal. 5: 22, 23.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

OUR PICTURE.

Every Lord's day morning Bro. S. Stevens, the preacher of the Latrobe Terrace church, Geelong, conducts a young people's class. The young folk who attend are those who have confessed Christ and have been baptised into his name. It was felt that these young people could best be held to the church by giving them a thorough grounding in first principles. The work has been going on for nearly three years now, and about fifty have passed through the class. The work appeals to the preacher as being extremely helpful and valuable to the church. At present there are about twenty-five who regularly attend the class.



Young Converts' Class, Geelong, Vic.



THE GAMBLING PERIL.

All history goes to prove that national destiny is determined not by fate or caprice but by national conduct, and in proportion as any nation becomes morally corrupt it must become internally weak. How serious is the economic waste involved in gambling! Commerce is a potent factor in the development of national strength. The extent of the commercial relations of Great Britain is one of the elements contributing to her supremacy among the nations, but gambling results in the loss of millions of pounds annually and the ruin of thousands of families. Therefore it makes a serious drain on the financial resources of the nation and its citizen life. A nation's progress depends largely on industrial efficiency, and gambling destroys habits of industry. It perverts the mind and unfits it for the duties of life. The habitual gambler is usually a worthless workman. Without question gambling promotes dishonesty. Some large banking and other financial institutions observe a strict rule that if any employee is proved to have indulged in gambling he is instantly dismissed. These institutions prefer not to take the risk of employees who gamble.

The great preventative against gambling, and particularly in regard to children and young people, is "education." Sunday Schools, Bands of Hopes and young people's organisations generally give the opportunity for definite instruction in regard to gambling. Such education must make clear what gambling really is, that it is never an innocent amusement, but a positive evil, to be condemned with all other things dishonest and immoral.

Such education must also include instruction in the right relationship to money, both as to its acquirement and its use. An educated Christian conscience in regard to money is one of the urgent needs of life generally, as well as in respect of this problem. It is surely not

necessary to add that the Christian Church should, under all circumstances, keep herself free from everything involving the gambling principle whether directly or indirectly.

But education is not enough. Only the spirit of the kingdom of Christ can inspire the sacrificial social service demanded by this serious evil; only the divine love of Christ can set free the life bound by the fetters of this vicious habit; only the companionship of Christ can keep the new generation of citizens secure against a foe so insidious and destructive.

THE BOY.

C. P. Hughes.

(Continued.)

The Boy Emotionally.

Some think a boy has no feelings, and walk over much that he considers holy, as if it were nothing. Failure to understand a boy's feelings, or emotions, often accounts for inability to hold him in trouble.

His feelings make for pleasure or otherwise in his experiences. Thus, he feels hungry, or feels happy, or feels afraid.

Between thirteen and eighteen years of age a boy's feelings change quickly and abruptly. These are understood better if the boys are classed as one of four types.

1. A weak excitable temperament which is soon stimulated to action, and soon dies away.
2. A strong excitable temperament that is determined, self-reliant and confident.
3. A strong reflective character that is patient. A lover of poetry and music. A dreamer.
4. A weak reflective character that is slow and weary and enjoys eating and sleeping.

These may be looked upon as general divisions of the different types of boys.

Some of the more important emotions and their effects upon the boy are mentioned by H. W. Gibson, as fear, anger, heart-sentiment, sympathy and reverence.

Fear comes early in life, and is seen in timidity of strange people, noises and darkness. When a boy gets to his teens fear can be used for educational purposes. It is less physical fear and more social, and is revealed in shyness, chewing of the finger-nails in company, and a general awkwardness. This is the time the parent and child should come very close to each other. A fear of being misunderstood often keeps the boy from confiding in his father. Likewise a parent's stern face may cause a boy to lie. Failures in this period are overcome by love and sympathy on the parents' part. Fear can be used at this age to help a boy understand that what he sows he reaps; it thus becomes a force in his moral development. Fear of giving pain and disappointment to his loved ones will urge him to his best.

Anger is one of the first emotions. First of all and used rightly, it is for defence. Uncontrolled it becomes criminal. Anger should be a strength, and give power to life. A boy of strong physique is often ready to fight, that he may show off. This anger is generally sudden and brief. Again, it may be aroused over a sense of injustice for the punishment of minor wrongs. About the age of seventeen he begins to control it. A greater physical strength and the feeling or sense of power helps him. Thomas M. Bailet wrote: "If you crush the fighting instinct you get the coward, if you let it grow wild you get the bully, if you train it you have the strong, self-controlled man of will."

(To be continued.)

Foreign Missions.

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

SHANGHAI NEWS.

The city is much perturbed over the war. It looks as if Shanghai is to be made the cockpit of the struggle, but our Christian work has not suffered greatly. Since our last report five have been baptised—three men and a woman—from Ling Ping Road, our new station in the Chinese part of Shanghai, and one woman from Kwen Ming Road, governed by the non-Chinese. Our school has fourteen classes a day with an attendance of 240.

Hu Sin Kwei, senior evangelist, has written a very kindly greeting to the brethren in Australia. He says, Now we have four or five inquirers, who will be baptised and enlisted as members before the coming of Christmas. Miss Vung, who was our former Bible-woman, has taken up her old work. She left to get married, but this did not work out well. Mr. Cameron says she is a very earnest woman, and did a lot of good during her last period of service. Her last monthly report shows visits paid to women 38, visits to sick members 5, preaching in gardens 3, women's meetings on Thursdays 4, inquirers 2.

Bro. Ning, our assistant evangelist, reports regular meetings at Kwen Ming Road, and four week-night preaching services with the Sunday morning devotional service per week.

Our Christian Endeavor Society is doing well; at the last meeting there were 80 present.

Bro. Ning also assists on two other centres in town, about five miles distant from Kwen Ming Road. They are absolutely independent, but are following the general practices of our churches. The Sunday previous to Bro. Cameron's letter he says, "We were at Kwen Ming Road last Sunday, and enjoyed the service. Mr. Ning was the preacher, and he gave a fine address on the Cross of Christ. The work goes on steadily, and I see the leaders in my office regularly. The Bible woman visits my wife every Monday morning to talk over things and to read with a woman who is very interested in the doctrine."

Bro. and Sister Cameron send their kind greetings to the brotherhood of Australia. Bro. Cameron writes, "The situation in China is rapidly changing. Cantonese ideas, directed largely by Russian advisers, are spreading, and wide tracts of country are coming under the sway of the South. How far the obedient officials are moved by fear or by agreement with the new ideas is not yet known. It is a well-known practice among Chinese officials and generals to declare neutrality or, simply, drop down on the winning side. This is so notorious that it is impossible to know for quite a long time how matters will really shape themselves. It looks as if greater Shanghai (not the foreign-controlled settlements and French Concession) may become involved in the southern scheme of things before you get this letter."

THE CHRISTMAS GIFTS.

Mrs. G. P. Pittman writes from Pachmarhi, C.P., India:—

"Besides the beautiful gifts for the Indians, which they so much appreciated, we received several very generous and loving personal gifts and messages, for which we desire to express our deep gratitude. Most of these we could acknowledge by letter, but there was one from the Taree Missionary Class, with no other name attached, and also one from the Phi Beta Pi of the City Temple, Sydney, also without any address attached. The latter was a very pretty dress length with a note telling how it should be made, and it finished by saying: 'You may as well be in the fashion as well as anyone else.'"

As a rule missionaries are supposed to be out of the fashions, but we are very human (of course, I mean the females), and still like pretty things, and I am very grateful to all these kind friends.

"We are both in splendid health, and much enjoying the work in Pachmarhi, and are praying that in God's own time we may have the joy of reaping some of the seed we have been sowing. We look eagerly for the 'A.C.' and devour every bit of it, and are rejoiced to note the progress being made in all the States, and especially in our splendid College. We pray for you all, as we know you do for us, and desire to express our heartfelt thanks to all those who have so nobly supported us since our return to India, and pray that we may be faithful to the trust reposed in us."

GOOD NEWS FROM THE NEW HEBRIDES.

Bro. MacKie is now living on Oba, but will visit Pentecost and assist the brethren there also. Although he was on Oba at Christmas time, having promised the Pentecost brethren he would be with them, he journeyed across the rough seas to keep his promise. He says: "I could not leave the Pentecost brethren after promising to spend Christmas with them. There were about one hundred people at Banmatmat on Christmas Day. We had three services, first at 6 a.m., a baptismal service at 11 a.m., and a service in the afternoon."

Bro. MacKie's living on Oba Island is already proving a great blessing to our Christians there. They have especially been troubled by recruiting of some of their natives. Bro. MacKie was able to stop the recruiting of women on Pentecost, and he hopes to be able successfully to prevent illegal recruiting from Oba.

When he wrote the hurricane season was about on them. They had had tremendous tropical rains and thunder-storms. Bro. MacKie says, "Not rain like you have in Australia, but downpours." One day he and some of the native brethren undertook to pull his boat out of the sea and up far enough on the land to save it from any damage. Unfortunately some of the boys holding the boat lost their balance; the result was three big holes in the side of the boat.

The Oba people are good church-goers. There were 120 present at the Sunday service before Bro. MacKie wrote. The afternoon and evening services had to be abandoned on account of the heavy rains. Their morning service is held at 9 o'clock each morning. Then comes the day school until 12 o'clock. There are over thirty in the primary class, and about 15 in the second class. There is also to be a class for older men. A number have already signified their intention of coming to the Bible study class on Wednesdays. Some of these men have to come seven miles. Many of our brethren will say "Amen" to this. When people walk seven miles to attend the worship it must mean something to them.

All of those who contributed to the box of goods for the Islands will be repaid when they read the following from Bro. MacKie:—

"I do not know just how to express our thanks for the mission box sent to us. Words seem inadequate to express our thanks for the kindness of the sisters of the church. Thank you, seems so small, but we pray God's richest blessings upon you all."

In another letter Bro. MacKie tells of his experiences on Oba and Maewo. He says, "We had a most inspiring time, though I regret to report that there has been a good deal of trouble with recruiting ships on Oba. We are having some opposition here in some of

our districts. Others are coming in and building schools round our people and trying to induce them to join them. During the trip I baptised six on Maewo, and 85 on Oba, 9 at Lobobubu, and 76 at Nduindui. Last Sunday morning we had a full chapel and many standing outside; in fact, the largest gathering for Sunday worship for many years. During the afternoon 76 were baptised. These candidates have been preparing since April last. About 400 people were present at the baptismal service.

"Mrs. MacKie and Melville have suffered a good deal of fever lately. I am thankful to say that Melville is much improved in general health, but his leg is swollen a great deal."

Bro. MacKie closes his very interesting letter with these words:—"All the brethren join with us in sending loving Christian greetings to all the brethren in Australia."

CHILDREN'S DAY AWARDS.

Will Bible Schools note that every child who has given or collected one shilling for Children's day is entitled to a handsome certificate, and all who collected as much as five shillings in addition to the certificate receive a photograph of one of our missionaries. Several Sunday Schools have not yet sent on the number of certificates and photographs that they need. We shall be very glad to receive this information, and will at once send on the certificates and photographs.

BIRTH.

TAYLOR (nee Hickford).—On January 2, at Yarrowonga, Vic., to Mr. and Mrs. T. Taylor—a son (Charles Lancelot).

DEATH.

MORRIS.—On January 14, result of accident, Alice Mary, dearly beloved wife of Edmund Morris, of Sydney, and loved mother of Jack, Jean (Mrs. Palmer), Ed. and Dorrie; loved mother-in-law of Harry Palmer; sister of Mrs. Bone, Moonee Ponds, and sister-in-law of Mrs. G. Miller, of Essendon, Mr. and Mrs. A. Morris, of Sydney, and Mrs. C. Winsor, of Flemington.

IN MEMORIAM.

EMERSON.—In grateful and loving memory of Mrs. F. M. Emerson, for many years my teacher in the Queensberry-st. Chinese mission, Melbourne, who passed away to be with Christ on Feb. 6, 1920.

—Inserted by D. C. Gow.

LEGG.—In fond and loving memory of our darling son and brother George, who died on Feb. 4, 1924.

There is someone who misses you sadly,
And finds the time long since you went;
There is someone who thinks of you always,
And tries hard to be brave and content.
Our lips cannot speak how we loved you,
As we battle along life's rough way.
—Inserted by his loving parents, brothers and sisters, of Macclesfield, Vic.

SILVESTER.—In loving memory of John (Jack), my beloved son, brother of Edgar, uncle of Vera, Jean and Eva Burt, who passed away Feb. 6, 1923, at Ballarat, Vic. To memory still dear.
—Inserted by his loving mother, brother and nieces.

FOR SALE.

B.S.A. bicycle, in good order, Eadie Free-wheel, release saddle, cheap. J. I. Mudford, 35 Madurast, Flemington.

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Choice Flower Seedlings, mixed, 1/6 bundle posted.

A. Nightingale, Nurseryman, Emerald, Vic.

Here and There.

Owing to the holiday on Monday, very little South Australian matter came in time for publication this week.

The 1927 session of the College of the Bible is due to begin on Wednesday, February 16, at 9.30 a.m. Students are asked to be in residence by February 15.

Following upon the resignation of Bro. Gale from the Vice-presidency of the Victorian Conference, Bro. A. W. Connor, preacher at Prahran, has been appointed to fill that office.

An attractive building, erected by the church at Burwood, N.S.W., is to be opened with special services next Saturday and Sunday, February 5 and 6. The Conference President, Bro. W. H. Hall, and several leading preachers will take part.

A mission conducted by Bro. R. Baker, of Maryborough, commenced at Timor, Vic., on Sunday evening with about 200 present. This mission is under the auspices of the Conference of the four churches in the district—Dunolly, St. Arnaud, Bet Bet and Maryborough.

A large number were at Port Melbourne at noon on Tuesday to say farewell to Miss J. M. Gibson, who commenced her journey to India by the "Moldavia." We wish for her a safe voyage and the blessing of God as she joins our staff of representatives on the mission field.

East Camberwell church had planned a welcome to its new preacher, Bro. A. Stephenson, and a farewell to Bro. J. C. F. Pittman, on February 3. As this date clashed with the meeting at Gardiner to say good-bye to Bro. and Sister R. Enniss, the meeting at Camberwell will be held on the 17th.

"Christian Endeavor Day" will be celebrated by the N.S.W. Union with an open-air rally at Vaucluse on Saturday afternoon, Feb. 5. Missionary addresses will be delivered by Miss Williams (India), Miss Newton and Mr. King (China), and a farewell extended to the State President (Mr. A. L. Haddon). In the evening there will be a harbor excursion.

Bro. V. A. Beard, late of Berri, S.A., writes from Tailem Bend, S.A., on Jan. 24: "We are now settled here, and the members hope to meet for breaking of bread next Lord's day at the home of Bro. and Sister Parker in Railway Cottage, No. 215. If the members in the district will write to Box 36 we will arrange for a meeting to discuss the matter of establishing a cause here."

In its issue of Jan. 15 "The Methodist" of N.S.W. published the following paragraph:—"The N.S.W. Council of Religious Education will shortly say farewell to one of its most loyal and useful members, Mr. A. L. Haddon, M.A., Secretary of the Church of Christ Bible Schools. Mr. Haddon has accepted the office of Principal of a Theological Institution in New Zealand, and will leave Sydney during February."

Bro. and Sister R. Enniss and their daughter Loia expect to leave Melbourne by the 5 p.m. train for Sydney on Tuesday, 8th inst., and to sail by the "Niagara" from Sydney on Feb. 10. They hope to meet with our churches as occasion allows in America, England and the Continent, and to visit our Indian mission fields. Bro. Enniss has been appointed a delegate to the World Conference on Faith and Order, to be held in Switzerland next August.

Friends of the College of the Bible are invited to the public inaugural meeting on Monday evening, February 21, in Lygon-st. chapel. The Chairman of the Board of Management will preside, and Dr. John L. Brandt will deliver an address on "The Victories of Christianity." Preachers and secretaries are requested to give a good announcement of this meeting. The presence of church officers, and of brethren and sisters generally, is greatly desired.

Included in the class lists of the Melbourne University are the following names: A. K. Connor, second class honors in Natural Philosophy Part I., and Chemistry Part I.; R. D. Main, second class honors in Natural Philosophy Part I., Chemistry Part I., and Geology Part I.; K. H. Price, first class honors in Hydraulic Engineering Part I., and Civil Engineering Part I. with Civil Engineering Design Part I.; second class honors in Surveying Part II., and Geology Part I. K. H. Price, we note, gained three University Exhibitions—that for Surveying Part II.; the A. T. Danks Exhibition for Civil Engineering Part I. with Civil Engineering Design Part I., and the W. M. McPherson Exhibition for Hydraulic Engineering. He also gained the T. E. Moran memorial scholarship (£80) at Queen's College.

THE DIVINE LOVER.

There was a time when Wisdom was my guide—
Parents and teachers led me on untried
And perilous paths—hands kind as they were
strong,
For strength I needed, and the way was long.

There came a day of freedom and of power;
Restraint removed, at last I was my own;
Then Love approached in youth's awakening
hour,
And whispered, "Trust yourself to me alone."

Experience came with earnest hands held out,
To guide me in the paths that stretched before;
But years brought disillusionment and doubt,
My feet grew weary and my heart grew sore.

Hands failed—grew cold and feeble—were with-
drawn
(Earth's hands are human, howsoever warm),
But life failed not, and I must travel on
Through heat and cold, through sunshine and
through storm.

At last a Hand—oh, such a Hand!—touched mine;
A voice of wondrous sweetness reached my ear;
"I am thy Lover, I thy Friend divine,"
And so I follow on without a fear.

—Charles Carroll Albertson.

The Southern Conference of South Australia will be held on Tuesday, Feb. 15, at Strathalbyn, when work regarding the south will be discussed. Several prominent speakers from Adelaide will be present representing Home and Foreign Missions. A full attendance of members from all the southern churches is especially asked for, and brethren and sisters from the city and elsewhere will receive a cordial welcome.

Very thorough preparations are being made for the first Australian Sunday School Convention which will take place in Sydney, March 28 to April 4. States have been given subjects on which to conduct many months of research. The findings of each committee of specialists will form the basis of discussion at one session of the Convention. Some of the subjects are: "The Actual Sunday School Situation in Australia," "The Modern Child and his Environment," "Special Problems of Youth Work Among our Scattered Populations," and the "Missionary Responsibilities of our Australian Schools." Registrations close in Sydney on February 28. Those who wish to take part in this helpful and historic gathering should register at once.

On the evening of Jan. 23 at the City Temple, Sydney, a special service was held in memory of our late Sister Edmund Morris, of Summerhill, Sydney. In beautiful words Bro. A. E. Illingworth spoke of the magnificent Christian service our beloved sister rendered to the church at City Temple, to the State Sisters' Conference and its auxiliaries for many years, and the aid and comfort she gave to those in need. Expression was given to her fidelity to her Lord and Master, and though the call to her to "come home" was so sudden, she was prepared to meet her God. The message given by Bro. Illingworth on "The Time of Understanding" (based on 1 Cor. 13: 12) was a comfort to those who mourn, a word of teaching, and a word of warning to all. In all the service, including the solo by Bro. J. Donnelly, Bro. E. Morris and his family, the relatives and a large congregation received much comfort. The members of the family are grateful to Bro. Illingworth and all other friends for the sympathy extended in their sorrow.

At the last meeting of the Home Missionary Committee, feeling reference was made to the passing of the late George Bickford Moysey, and it was decided to place in the minutes and publish in the "Christian" the following special minute: "The Home Missionary Committee of the Churches of Christ in Victoria desires to place on record its high appreciation of the life and work of our brother, the late G. B. Moysey. From 1871 till 1926 he exercised his ministry as a preacher of the gospel among our churches. Through all the years he bore an unsullied character, and adorned the doctrine of our Lord. By his ministry he won multitudes to Christ, and built up the churches in the faith. He was ever true to the Scriptures and loyal to the plea of the churches. We desire those who follow to know his worth and work, and pray the God of all grace to comfort his loved ones, and raise up many others, who will follow in his steps, as preachers of the unsearchable riches of Christ. He was a good man, and full of the Holy Spirit."

"MY PATCH OF BLUE."

A few days ago we read in the daily press an account of victorious faith which, if we are wise, will not soon be forgotten.

In an Eastern city a little woman had been chained to her bed by an incurable disease.

Her poor body was paralysed.
Only her wasted hands could she move.
She was a lover of green, growing things and the great out-of-doors.

One day she was holding a tiny mirror, and quite by chance it fell into a position which enabled her to see reflected there a bit of blue sky.

Of all the blessed, wonderful things outside the walls of her prison room, this speck of blue was all that she could see, or ever hope to see, in this world.

And this speck of borrowed sky became to her the symbol of all the good and precious things which God has made.

With trembling fingers she wrote a beautiful poem of brightest hope, entitled "My Patch of Blue."

In these brief lines she speaks of the goodness of God, who is able to make a glorious blue place in the trusting heart, in spite of the dark, tragical experiences of life—in spite of tears, burdens, pain.

And, having finished her triumphant song, her soul went in glad victory into the presence of the good Father.

What a gloriously unfettered thing is a faith like this!

Little woman, we are so glad because you sang your song of happy sunshine and left it in this world of shadow!

Your unconquered hope will spur us on until we have finished our pilgrim work and join you in a land that forever glows with wondrous beauty.—E. C. Baird in "American Christian Standard."

Outline Studies in Philippians.

A. W. Connor.

No. 1.—INTRODUCTORY.

1. Philippians belongs to the third period of Paul's life. One of a group of four—the epistles of the Captivity; two didactic, Ephesians, Colossians; two personal—Philippians, to a church, Philemon, to an individual. Gives the matured thought of the great apostle after years of reflection and service.

2. The Philippian church, founded A.D. 51. Read Acts 16. First-born of European churches under apostle. Cf. Acts 20: 1, 2. Knowledge of it only from this epistle. Left no history.

3. Written A.D. 61 or 62, during imprisonment described in Acts 28. Occasion, the practical sympathy of Philippian disciples sent by Epaphroditus (2: 25; 4: 15, 16).

4. Characteristics.—It is a personal letter, hence, not dogmatic. Not systematic. Yet of great value. The main articles of the Christian Creed are not argued about, but simply declared, as known and accepted truths, as axioms of Christian faith and life. Hence its special value as showing the "things most surely believed" at that age. It has its own light on the early church's Christology, Soteriology, Ecclesiology and Eschatology, or its beliefs on Christ, salvation, the church, and the future life.

5. Special study suggested as to its teaching on—(a) Nature of Christ. (b) His pre-existence. (c) Incarnation. (d) The suffering and exaltation of our Lord. (e) Death and the hereafter. (f) Justification by faith. (g) Christian ethics and spirit.

6. Literature specially helpful from a homiletic point of view, as well as of practical use.

(a) Principal Rainy's Commentary in the "Expositor's Bible" series. Its nineteen chapters are very helpful. Suggests many themes, treated very fully.

(b) Dr. F. B. Meyer's Devotional Commentary is a mine of wealth, and much of it pure gold. Is in the author's best style, and is wonderfully gripping.

7. Key verse for us in this study—3: 8. "The excellency of the knowledge of Christ Jesus my Lord."

May the divine Spirit help us to attain to this as we read and meditate.

No. II.—CHAPTER ONE.

I. Writers and Readers (1: 1, 2).

Note how he refrains from calling himself an apostle, but joining Timothy's name is satisfied to be "servants (i.e., bond-slaves) of Jesus Christ." Here is a sermon in a name. "Saints in Christ Jesus." Light on Christian's ideals. "Bishops and deacons." Light on church order. He joins the name of "God our Father" with the "Lord Jesus Christ." Divinity of Christ implied. Note.—The Saviour's name, three times in two verses, forty times in the whole letter, suggestive of the place Christ holds. He is "All in all."

II. Paul's Prayers (3-11).

His prayers were with tears and joy. They were thanksgiving, intercession, requests. What he wished for them is seen in verses 10, 11.

A question.—How about our prayer life for self, for converts, for the church?

A study.—Paul's prayers as revealed in his letters.

N.B.—Phrase, "The day of Christ." What day?

III. Paul's Master Passion Revealed (12-20).

"Christ is preached, and therein I rejoice."
(a) Good has come out of evil. His imprison-

ment has turned out for the "furtherance of the gospel." The imperial guard knew that it was for the sake of Christ he was in prison. His example had stimulated the church to hold witness for Christ. Do right and trust God.

(b) Enemies may seek to embitter his imprisonment (a side-light on conditions in Rome). Who were they? But he cares not if only "Christ is glorified in me, now as always, either by life or death." To read this is to feel how far short we come in our passion for Christ and the gospel.

Note.—The reciprocal benefit of their prayers. The phrase, "A bountiful supply of the Spirit of Jesus Christ."

"All for the Master, all without reserve." That is what is exemplified here.

IV. Paul's Perplexity and Persuasion (21-26).

Life or death, which? This is a wonderful passage, and it must be read as it came burning from Paul's heart.

To live is Christ—to die is gain.

To live is to continue to labor and not fruitlessly; to die is to depart and be with Christ which is far better.

To live is, for your sakes, better, and on the whole he felt that that was the divine will for him. "I shall be with you again," he says.

Here we have three themes suggested ("To live is Christ"):

(a) Life and its opportunities—"To fill up that which is lacking of the sufferings of Christ."

(b) Death and its recompenses. "To die is gain." What it ends; what it leads to! "Depart and be with Christ which is far better."

(c) Present duty must be done. One life—only one. How sacred should it be. There is much to be done. Tears to be wiped, prodigals won, lost sheep brought home. "So much to do, so little time to do it."

Consider—

(a) The picture in the word "to depart."

(b) The phrase, "With Christ." What light on state after death of believer. Cf. 2 Cor. 5: 1-9; 1 Thess. 4: 13-18. "Forever with the Lord." "Fallen asleep." Cf. 1: 23 and 3: 21.

Let us cherish this great mood of expectancy of results. Not, "In the manner of a vain presumption, but in the manner of faith in a great Saviour."

Let us believe that "His servants shall serve him and shall see his face." Here and now, and there.

V. Practical Exhortations (27-29).

"Let your lives be worthy of the gospel of Christ."

Let us note the emphatic words:—

1. "Standing fast in one spirit." Beware of the currents of sin and worldliness. Stand fast. A needed counsel for to-day.

2. "Fighting side by side like one man for the faith of the gospel." Dauntless courage be-

comes the soldier of Christ. We are heartened as we realise our oneness in the fight. "Shoulder to shoulder." Let us "Keep the faith."

3. "Never for a moment quail before your antagonists." Your fearlessness will be a token of final victory. "We wrestle not against flesh and blood." "There are many adversaries," but he that is with us is greater than all who can be against us.

4. Suffering must be bravely borne. Nay, more than that, "You have had the privilege granted you on behalf of Christ . . . to suffer on his behalf." Surely here is a challenge to us all, preachers especially. Is this our temper, or do we look for the "flowery beds of ease"? Where are the marks of the nails?

Study the use of the word *axios*, worthy, used five times in N.T.—Col. 1: 10; Eph. 4: 1; 3 John 6; 1 Thess. 2: 12; Phil. 1: 27.

Hear this word: "Fellow-worker! dare, dare always, greatly dare for Jesus' sake." Is it not a needed counsel?

"The Son of God goes forth to war,
Who follows in his train?"

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OBITUARY.

MOTT.—On Jan. 17, after a shocking accident caused by the explosion of a detonator, the Lord called away from suffering Alan Albert, the exceptionally fine 16-years-old son of Bro. G. A. Mott and the late Sister Rose Mott. Alan was a prominent member of the North Park tennis club, a patrol leader in the local troop of scouts, and a faithful member of our Bible School. The writer, assisted by Bro. H. Hargreaves, of Woorinen, in the presence of an unusually large company of sorrowing relatives and friends, conducted services in the chapel and at the graveside on Jan. 19. To the bereaved relatives we extend deepest sympathy.—G.J.A., Swan Hill, Vic.

RADFORD.—At Swan Hill hospital on Dec. 23, 1926, Dorothy Merle, beloved daughter of Bro. and Sister Wm. Radford, was called away to the Father's house. Dorothy, who was 17 years of age, was a scholar in the Bible School, and one of our happy young church members. In the presence of a large company of sorrowing relatives and friends, her body was committed to the grave in the local cemetery on Dec. 25. We extend sincerest sympathy to Bro. and Sister Radford and family.—G.J.A.

SCHERIF.—The church at Berwick, Vic., has lost one of its oldest members in the home-going of Sister Mrs. Martha Scherif at 70 years of age. She came to know Christ through the preaching of Bro. H. D. Smith at Adelaide 48 years ago. Coming to Victoria, she attended meetings at Berwick until some years ago, when her health failed. She greatly appreciated a few brethren and sisters meeting with her in the homes of her daughters. The funeral services were conducted by Bro. Turner. The comforting messages from Holy Writ brought assurance that in Christ we shall meet again. To his tender consoling care we commend the bereaved family.—C.M.

STOCKBRIDGE.—The Paddington church, N.S.W., has suffered the loss of another member of long standing in the person of Bro. J. Stockbridge, who passed away on Jan. 9 after a very brief illness. Bro. Stockbridge came into the church during the ministry of the late Thomas Bagley. He was of a retiring disposition, but always ready to lend a hand. The large number who attended the service in the chapel and the Randwick Cemetery testified to the esteem in which our brother was held. We lovingly commend the family and bereaved ones to the source of all comfort.—J.C.

LEE.—On Wednesday, Jan. 19, Bro. John Lee fell asleep in Jesus, after a brief illness of pneumonia, lasting only a few days. Bro. Lee, who was 73 years of age, was a member of the church at Doncaster, Vic., for 42 years. He was of a retiring disposition, and while he never took a leading part in the service of the church, was a firm believer in its principles,

(Continued on page 78.)

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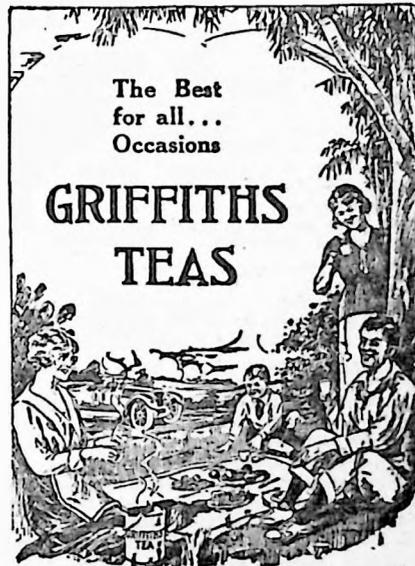
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News of the Churches.

Tasmania.

A deeper interest has been manifested at the Devonport tent mission conducted by Bren. Forbes and Nightingale, during the fourth week. Five people decided for Christ, which brings the total up to six. All were cheered by the presence of a large party, including Bro. A. R. Main, who motored over from Ulverstone one night. The mission continues, and the prayers of the whole brotherhood are requested.

Launceston meetings were smaller, though hearty, during the holidays. Fellowship has been enjoyed with many brethren from the mainland and elsewhere. The Y.P.S.C.E. enjoyed picnics to Rostella and Perth. Bren. Waterman and Cross, from Invermay, have given fine exhortations. The Bible School staff resumed on Jan. 16 after Christmas recess, and a happy outing at Longford on Jan. 15. Preparations are well advanced for the opening of the new chapel at Prospect on Feb. 6. The offering to Home Missions reached £27.

Western Australia.

Claremont prayer meeting on Jan. 20 was the best attended for some months. Sunday evening meetings also are showing improvement. All regret that Sister Miss Butcher is leaving. She is returning to Melbourne to live. Special F.M. overdraft offering to date exceeds apportionment (£8) by more than £3.

At Bassendean the ladies' guild has recommenced activities after recess. On Saturday, Jan. 22, the young people engaged in a tennis match against the members of the Lake-st. club, Bassendean scoring a victory. All services were well attended on Jan. 23, and a fine spirit prevailed. Bro. Berry gave the address in the morning, and Bro. Peacock in the evening. At the latter service a young man was baptised. Preparations are being made for the mission, to commence on March 6.

Victoria.

Last Lord's day at Swanston-st. the meetings were very enjoyable. Dr. Brandt's sermons were very fine, and much appreciated.

Services at Emerald on Jan. 16 were taken by Bro. Cecil Watson, from Moreland church, who preached for the first time very acceptably. Bro. A. E. Knight conducted services on Jan. 23 and 30, and was much appreciated.

At Hampton on Sunday Bro. Shean was the morning speaker. After school the teachers held a business meeting. At night Bro. Buckley's solo was a help to the service, and Bro. L. C. McCallum's address was much appreciated.

Parkdale meetings were very good last Lord's day. At night there were two confessions from Bible School, Bro. Mortimer preaching. Since last report three have been received by letter. Collection for F.M. overdraft reduction fund so far is £2/8/-.

Splendid meetings at Gardiner on Sunday. Bro. Reg. Enniss gave a good exhortation on "God's Unspeaking Gift." At night, after Bro. Gebbie's address, two women made the good confession, and with a man who confessed previously, were baptised and received into fellowship the same hour.

Moreland is having good meetings, and Bro. H. Robbins is giving excellent addresses. Bro. Robbins presided on Sunday morning, making the communion service beautifully impressive. Bro. Rasmussen spoke on "Whom do ye say that I am?" At the evening meeting one young lady was baptised, and another made the good confession, Bro. Robbins' subject being "Christian Baptism."

East Kew had record meetings on Jan. 30. Bro. Youens spoke in the morning, and preached a powerful address in the evening to a full house. The messages are creating a great interest. Bro. and Sister Williamson were received in by letter from Fairfield.

At Mildura on Jan. 16 Bro. H. Cave commenced his ministry, and was tendered a public welcome on the 19th. The church this week has suffered the loss of Mr. and Mrs. Simper and family, who have removed to Geelong. Many strangers have been present at the meetings of late.

The Queensberry-st. church and mission held a picnic at Mooroolbark on Monday. A good number of Chinese, with teachers and friends, including several members of the F.M. Committee, had an enjoyable day's outing. The occasion was taken to say good-bye to Bro. Chin Bik Fung, who will leave Melbourne soon in order to assist the Chinese work in Sydney.

Large meetings were held at Cheltenham on Sunday. Bro. Frank Smith was the speaker in the morning; a man and his wife were received in from Manor Park Baptists, London. A great gathering at school in all departments. The chapel was almost filled at night, when Bro. D. Wakeley preached on "A Convincing Conversion." Many visitors at all meetings.

Meetings at Peel-st., Ballarat East, are on the up-grade after the holidays. During the six weeks' absence of Bro. Ladbroke in New Zealand, the services have been carried on by local effort. Bro. A. P. A. Burdeu did most of the work, conducting the gospel service each Sunday night and giving thoughtful and powerful addresses. The church greatly appreciates all that he has done.

Good meetings are being held at South Richmond. Bro. H. Jackel has been preaching for the last four Sundays, and attendances have been fairly good. A young people's society of about 35 in number meet every Tuesday night, and are a great help to the church. The Bible school held its annual picnic on A.N.A. Day at Hampton. Bro. C. Jackel is expected to start with the church on Sunday, Feb. 6.

At Yarrowonga Bro. Pratt gave a fine exhortation last Lord's day, and at night a gospel address on "The Prodigal Son." Meetings were well attended all day, nearly 50 breaking bread, and the chapel being almost full at the gospel service. Several members were welcomed back after being away on holiday. The sympathy of the church is extended to Bren. Will and Vic. Knuckney in the death of their mother.

At Montrose during the past month good meetings have been held, the morning services being excellent. Visitors have included Bro. Funston, from Shepparton, who gave a very nice exhortation. The Sunday School is keeping up well in attendance and interest. Bro. Jones, of the College, who has been present during College vacation, has rendered faithful service, his morning talks being much appreciated. He concluded his term on Jan. 30. Bro. R. Williams, who is to take up the work for the coming year, will commence his work on February 13.

The fifth year of their service with the Geelong city church will be entered upon by Bro. and Sister Stuart Stevens on February 6. A phenomenal growth in membership has been registered. Additionally, much valuable work has been accomplished by auxiliary services, especially in the reduction of debt on the chapel. Excellent meeting last Lord's day morning; one reception into membership. Bro. Stevens' gospel theme, "Does God Care for Me?" was a fine

message. Under the direction of Bro. Mitchell the choir contributed the anthem, "The Lord is my Shepherd."

The mission at Hartwell, conducted by Bren. Hinrichsen and Brooker, is drawing increasing attendances. Many churches are helping, and visiting brethren are urged to attend as often as possible.

At Surrey Hills Bro. Ralph Gebbie, from Gardiner church, gave the exhortation at the morning service on Jan. 23, and Bro. L. C. McCallum last Lord's day. During the week the choir visited the home of Bro. George Emerson and sang some of his favorite hymns, and greatly cheered this great sufferer in his protracted illness. On Wednesday evening of last week the choir and members of the church to the number of nearly 50 went across to the Hinrichsen-Brooker mission tent at Hartwell, and greatly enjoyed the service. The visit will be repeated this week. Favored by glorious weather the Sunday School held its annual picnic on Monday at Rickard's Point, Beaumaris, and a happy time was spent by scholars, parents and friends at the seaside.

Oakleigh church tendered a welcome home to Bro. and Sister Anderson on Jan. 26. They labored with the church previous to leaving for Western China. Bro. J. Mortimer (also a former preacher) led in prayer. Bro. Mudge presided over a large attendance. Bro. D. Pittman (chairman F.M. Comm.) gave a greeting. Sister Anderson and Pearl briefly responded, and Bro. Anderson held the attention of all with a graphic description of the work of himself and co-helpers in the medical, educational and evangelistic aspects of the mission. A good programme of musical and elocutionary items concluded with refreshments provided by the sisters. On Lord's day a good attendance at worship listened to a fine missionary address by Bro. Anderson. The evening gospel service also had a very encouraging attendance. The Misses Sweetman rendered a duet, and Bro. Mudge gave of his best in the sermon. At the close the father of a family of members put on his Lord in baptism.

Box Hill had splendid attendances on Jan. 30. Sister Mrs. Younger, from Launceston, was a visitor. A word of farewell was spoken to Sisters Mrs. and Miss Grafham, who while on holidays have had fellowship with the church during the past eleven weeks, and are returning to their home at Bassendean, W.A. On Jan. 23, Bro. and Sister Richards and Miss Richards were received into fellowship from the church at Thornbury. The annual business meeting of the church was held on Wednesday, Jan. 26. Reports from all departments showed the work to be in healthy condition, and an optimistic spirit prevails. Officers elected were—Bren. Burchill, Kestle, Williams, Sharp, Ward, Salisbury and Grafham; secretary, Bro. R. Ward; treasurer, Bro. Kestle; deaconesses, Sisters Cameron senr. and Henley; Bible School superintendent, Bro. P. Rees; organist, Sister Ward. An important issue of the meeting was the decision to erect a new church home as soon as a plan for the erection of same can be decided upon. The new building of brick is to be erected in front of and adjoining the present chapel, which, when the new is built, will be given over to school purposes.

South Australia.

At Grote-st. on Sunday, Jan. 30, Bro. J. Wiltshire gave inspiring addresses. Bro. English, from the College of the Bible, presided in the morning; his presence and message were helpful. Bro. Ross J. Manning, who will enter the College of the Bible this year, will be greatly missed from the church. He has entered wholeheartedly into Christian service, and will leave many vacant places to be filled. The church wishes him God's richest blessing in his work.

At Newtown on Sunday, Jan. 23, Bro. B. W. Manning took the services. Meetings well attended. One received into fellowship in the morning, and one confession at evening service. On Monday, Jan. 24, the second business meeting of the church was held. All members, except two unavoidably detained, were present. Bro. R. E. Pittman took the chair. The secretary read a report dealing with the first year of the church's history. Foundation members numbered 22; gains exceeded losses, which were heavy owing to removals from the town, by 9, and the membership of the church now numbers 31. Sunday School enrolment, 36. Treasurer's statement disclosed a credit balance of £18. Largely due to the excellent foundation work done by Bro. Geo. Hughes, and the faithfulness of the members, the church is now in excellent heart and has a definite vision, that of securing a block of land whereon later a church home may be built. The meeting elected officers, deaconesses, pianists, auditor and doorkeeper. The appointment of Bro. Hoffmeyer as S.S. supt. was ratified by the church. The officers for the ensuing year are Bro. Burt, Watson, Wills, Hoffmeyer, Harding and E. S. Hunter, who is secretary and treasurer. Opportunity was taken to make a presentation to Miss Crouch, who is leaving the district, much to the regret of the church and Sunday School, in whose interest she had worked most earnestly. The help and advice of Bro. Manning at the business meeting were much appreciated by the members.

New South Wales.

Good meetings all day at Wagga last Lord's day. On Jan. 23 Bro. Stitt held a memorial service for the late Bro. Mowsar. The service was well attended, many friends coming from the other churches. Open-air services held on Saturday evenings are a great success.

Good meetings at Gilgandra on Sunday, Jan. 23. At night Bro. C. Byrnes preached on "The Gospel: God's Power unto Salvation," and a young man made the good confession. The mid-week prayer meeting is gaining in numbers and interest. On Wednesday, Jan. 26, Sister Winnie Butler was married to Bro. Roy Alderman, Bro. Byrnes officiating.

On Wednesday the C.E. Society at Enmore held a very pleasant picnic at Como with about 25 present. On Sunday morning Bro. Paternoster addressed the church on "Justification by Faith." Miss Elsie Wilkinson, of Adelaide, was a visitor. At night a large audience was present, when the subject of the address was "Redemption." All work is in good heart.

Bro. Illingworth spoke at both services at City Temple, Sydney, on Sunday. In the morning his exposition of Romans 3 was a powerful message, and his evening address entitled "A Review of Christian Science" was greatly appreciated. Fellowship was enjoyed with several interstate visitors, including Sister Mrs. Pearce, of Hobart, Tasmania, and Sister Miss N. Petherd, of Caulfield, Victoria.

At Chatswood morning worship on Jan. 23, Bro. Fretwell exhorted the church on "Your Reasonable Service." At the evening service Bro. Whelan's theme was "The Final Step." On Sunday, 30th, at communion, Bro. Adams, of U.S.A., gave a splendid address from Psa. 69: 9. At the gospel meeting Bro. Whelan gave a powerful and sincere message on "Judas Iscariot." Splendid attendance; extra seating accommodation provided.

Bro. W. J. E. Lewis addressed the Rockdale church last Sunday morning, and in the evening Bro. Clydesdale gave a splendid gospel address on "Bible Baptism." One of the Bible School scholars was baptised. The Bible School is training hard for its anniversary. Bro. Clydesdale has resigned his ministry with the church after 5½ years' faithful service, and the church prays that God's richest blessing will attend his future labors for the Master.

On Jan. 23 heavy rain hindered meetings arranged in various North Coast centres. Bro. P. J. Pond was to have preached at Bangalow, Byron Bay, and Coorabel, but with impassable roads, and low-lying country under water, the services had to be abandoned. However, by crossing swollen creeks, the preacher, at the end of a forty miles' journey, spoke at a meeting of the brethren at Brunswick Heads, in the house of Bro. F. R. Furlonger. At Lismore the meetings were in charge of Bren. G. M. Davis and W. T. Atkin.

At Epping on Jan. 30, in the morning, Bro. Fretwell delivered a splendid address before a large congregation on "What Makes the Church Great." Sister Mrs. Cox received Christian welcome. At night Bro. Fretwell's discourse on "What Does Your Signature Stand For?" was much appreciated. Mrs. Harold Edwards sang a beautiful solo. On Saturday a business and social meeting was held, when the church by a majority vote empowered the officers to proceed with the building scheme. It is intended to lay the foundation-stone at Easter.

OBITUARY.

COCKING.—On Jan. 21, at Farnsworth-st., Castlemaine, Sister Cocking, senr., fell asleep in Jesus at the age of 78 years. For many years she resided in this district, and when quite a young woman gave her heart to Jesus. She united with the church at Castlemaine in 1902 during a tent mission which was conducted by Bren. Harward and Pittman, and has always taken a keen interest in the work of the Lord, being consistent in her attendance at the church services. For the last three months she was confined to her bed, yet she never complained; she had a wonderful trust in her Saviour. To the family of our departed sister the church extends deepest sympathy.—H.M.C.

EVERETT.—Bro. J. R. Everett, of Castlemaine church, passed peacefully away from this life on Friday morning, Jan. 21. He was one of the oldest residents of this town, having arrived here nearly 70 years ago. For many years he did not enter a church building, although brought up in a good Christian home, his father being a local preacher for the Congregationalists. In May, 1921, his wife received the home-call, and the following Sunday our late brother came to the gospel meeting, and was only absent for two Sundays during the five and a half years. On August 9, 1925, he confessed his faith in Jesus Christ, and was baptised. His conversion was a fine testimony to the power of the gospel of our Lord. He was present at both services on Sunday, Jan. 16, and appeared to be in good health, but that night he was taken suddenly ill, and removed to the hospital, and he passed away on the following Friday morning. We commend the bereaved family to the consoling care of our heavenly Father.—H.M.C., Castlemaine, Victoria.

MORRIS.—The sudden death of Sister Mary A. Morris, wife of Bro. E. Morris, of City Temple, Sydney, has caused a wave of sorrow to sweep over the church. She was struck by the shaft of a sulky, in a motor collision, on Friday, Jan. 14, and killed instantly, at the age of 63. This tragic occurrence has taken from our midst a faithful sister. Her ministry and service for the Lord for over 25 years in N.S.W. will be greatly missed. She was baptised and married by Bro. C. T. Forscutt during his ministry in Bendigo, Vic. He paid an eloquent tribute to her work and worth at the funeral on Jan. 17 in the Rookwood Cemetery. There was a very large attendance, especially of the sisters of all of the N.S.W. churches. The City Temple was quite full at the "in memoriam" service on Jan. 23. These services, together with the beautiful floral offer-

ings, and cards of sympathy, must have been a great comfort to Bro. Morris and the two sons and two daughters who are left to mourn her loss. This little reference will be a further addition to our Christian love and sympathy, and will, we trust, make them feel that they are remembered before the throne of grace.—A.E.I.

COMING EVENTS.

FEBRUARY 17.—East Camberwell. Farewell to Mr. J. C. F. Pittman and welcome to Mr. A. Stephenson, in the chapel, Thursday, February 17. Good speakers. All friends welcome.

FEBRUARY 21.—College of the Bible Public Inaugural Meeting, 1927 Session, will be held in Lygon-st. Chapel, at 8 p.m. Good programme. Address by Dr. John L. Brandt. All are invited.

MARCH 6.—Church Extension Annual Offering. Churches are kindly invited to co-operate with our Church Extension Committee in this great work. Further announcement will be made.

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OBITUARY.

(Continued from page 75.)

and was always ready to defend the truths of the New Testament. Bro. Lee leaves three daughters and one son, who are all members of the church at Doncaster. A large attendance of friends at the Templestowe Cemetery bore eloquent testimony to the high esteem in which Bro. Lee was held. The writer conducted the burial service, and the body was laid beside that of his wife who had passed away but eleven weeks before. To all the bereaved we tender our sincere Christian sympathy.—C.L.L.

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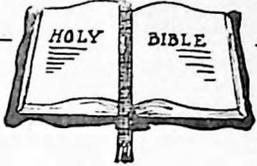
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