

A New Translation of the New Testament.

"Ye never the story may tire us,
First graven on symbols of stone,
Re-written on scrolls of papyrus
And parchment, and scattered and hid
By the winds of the tongues of all nations
Like a litter of leaves wildly whirled
Down the rack of a hundred translations
From the earliest bsp of the world."

"To nine hundred and ninety-nine persons out of every thousand the Bible can come only in the shape of a translation." This fact puts us under a debt of gratitude to the scholars who labor to give us in our own speech the message of the inspired men of God. The Bible can be translated with more than usual adequateness into the various languages of the race. "A hundred translations" does not do justice to the position. The British and Foreign Bible Society alone has in its list versions in four hundred and fifty-six forms of speech.

Within a generation we have had in English a large number of translations. What is frequently styled the Authorised Version still holds the premier position. An unbiased Roman Catholic writer has found in it one of the great strongholds of heresy: "It lives on the ear like a music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego." The Revised Version, with its many improvements, lacks the literary charm of the more familiar rendering, and does not seem likely to supersede it. No less a scholar than Prof. Rendel Harris has recently quoted almost approvingly the dictum of one of the revisers that it was "the greatest literary bankruptcy of the nineteenth century." The American Standard Revised Version is in some respects a further improvement; but, outside of America at least, is extremely unlikely to be a serious rival of the common translation. Recently there have been a number of translations into more popular speech. The Twentieth Century New Testament had a considerable vogue, but in its earlier form particularly could not be used with any assurance of accuracy. The work of Dr. Weymouth was of a higher level, and through it many were led to a greater appreciation of the meaning of the Scriptures. Amongst our own brotherhood attempts have been made at translation. A Campbell's edition, "Living Oracles," a compilation of the work of Dr. George Campbell, Macknight and Doddridge, is now as a name. The late J. B. Rotheman, one of

our English brethren, has done our worthwhile work in "The Emphasised New Testament"—a translation not designed to be "popular," but "to set forth the exact meaning, the proper terminology, and the graphic style of the sacred original." Praise by many scholars, including the late Bishop Westcott, and the statement of the "British Weekly" to the effect that "no page will be read without having a clearer light shed upon some passage," show that Bro. Rotheman's work was well done.

Within the last few weeks there have reached Australia copies of the fourth edition of Prof. James Moffatt's New Translation of the New Testament. Former editions were greatly praised by leading scholars. Prof. Denney wrote that "we cannot read a page without being instructed, or, if we refuse to be instructed, without being clearly challenged to defend our refusal." James Hope Moulton, an expert in the literary study of the New Testament, refers to it as "this most excellent book." He says that "in knowledge and scholarship Dr. Moffatt is far ahead of any individual predecessor," and that his version "produces on our minds as nearly as possible the same impressions as the original made on its first readers." This is lofty praise, and naturally the reader's curiosity and expectation are excited. In big tasks there are both advantages and disadvantages in unity of authorship. No one man could hope to write an enduring commentary on the Scriptures or on the New Testament. No one man may give us a translation which will gain the supremacy or make a universal appeal. Yet, when we have a scholarly translator with a fine literary touch, the result is bound to be worthy of the careful attention of all who would rightly understand the Scriptures.

It is impossible to notice the translation in detail. We naturally turn to the great passages. Suppose we take Paul's great "Psalm in Praise of Love"—can Moffatt bear comparison with the familiar version? He might fail here, and yet be a great translator; but of this J. Rendel Harris writes: "People read the 13th chapter of the first epistle to the Corinthians, and noted that almost every word had a new rendering, and almost every new rendering was an improvement." Here are some lines:

Love is very patient, very kind. Love knows

no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always helpful, always patient.

Thus, "faith and hope and love first on, these three," but the greatest of all is love.

If the reader will compare the following renderings with the common readings, he will find that Moffatt at least grips, appeals and arouses attention:

Make no mistake about this: "bad company is the ruin of good character." Get back to your other senses and avoid sin, for some of you—and I say this to your shame—some of you are irresponsible to God (1 Cor. 15: 33, 34).

Why submit to rules and regulations like "Hands off this!" "Taste not that!" "Touch not this!"—referring to things that perish by use? These rules are determined by human precepts and tenets; they set the name of "wisdom" with their self-imposed disciplines, with their facing, with their rigourous discipline of the body, but they are of no value, they simply pamper the flesh (Col. 2: 20-23).

Welcome a man of weak faith, but not for the purpose of passing judgment on his scriptures (Rom. 14: 1).

So let us stop criticising one another; rather make up your mind never to put any stumbling block or hindrance in your brother's way (Rom. 14: 13).

No-w faith means we are confident of what we hope for, convinced of what we do not see (Heb. 11: 1).

Whatever objection may be offered to these renderings, it will be allowed that they give the average reader a better appreciation of the writer's meaning than do the usual translations.

2 Tim. 3: 16, 17 is a familiar Scripture. The Revisers departed from the rendering of the 1611 version, and some incorrectly thought that a lessened claim to inspiration was involved in their version, whereas the apostle meant "that every Scripture" as being inspired is also profitable." It is interesting to see how Moffatt returns to the older statement:

All Scripture is inspired by God and profitable for teaching, for reproof, for amendment, and moral discipline, to make the man of God proficient and equip him for good work of every kind.

In many cases Prof. Moffatt uses an amended text, and so gives a very different reading from that usually adopted. A good instance is found in Matt. 5: 21, 22:

You have heard how the men of old were told, "Murder not;"
whoever murders must come up for sentence.

whoever maligns his brother must come before the Sanhedrin, whoever curses his brother must go to the fire of Gehenna."

But I tell you, whoever is angry with his brother [without a cause] will be sentenced by God. If the omission be legitimate, a difficult passage becomes clear.

Appropriate punctuation and the use of quotation marks in many cases make the meaning clearer. A few instances are included above. Better examples are found in Mark 9: 21-23, and 1 Cor. 8-10. The former passage reads:

Jesus asked his father, "How long has he been like this?" "From childhood," he said; "it has thrown him into fire and water many a time to destroy him. If you can do anything, do help us, do have pity on us." Jesus said to him, "If you can! Anything can be done for one who believes."

Obviously we cannot quote the latter; but here the advantage lies in this, that it is made clear that Paul in his argument quotes from a letter from Corinth and replies to the quoted contention. Sometimes in our church reading the monotony of tone makes it appear that words quoted by Paul only in order to be refuted are inspired apostolic words!

There are some renderings which have been greatly criticised. It is the case that the New Testament is written in the language of the common people; but Moffat uses some unpardonable colloquialisms and vulgarisms. Rendell Harris comments on some as follows:

"It is doubtful if we could persuade people to accept—"

Hebrews 12: 1, "Let us strip off every hindrance; nor would it pass to translate

Matthew 25: 21, "Capital, you excellent and truly strant"; the ambiguity of the term "capital" in a parable already under economic suspicion, would suffice for condemnation!

The translation in Matthew 27: 41, and else where,

"The high priests made fun of him," is wanting in dignity, at a point where dignity was imperative.

Luke 11: 7, "He answers from the inside, Don't bother me," on the other hand, a situation where colloquial forms are in order, and almost tolerable.

John 8: 11 is, however, past forgiveness; for Jesus to say, "Be off, and never sin again," is the speech of a magistrate to a first offender, not the release of the Judge of all the earth."

Prof. Moffatt's fine work would have been improved by a consistent regard for such rules as the British and Foreign Bible Society provides for the guidance of translators, revisers, and editors:

"The Committee with their versions to be faithful translations, in a style easily understood by the people; on the one hand avoiding vulgarisms and colloquial expressions unworthy of the Book, and on the other hand, avoiding forms of speech which are classical rather than intelligible to ordinary readers."

It is easy to err in either extreme.

Bible students and readers might with great profit in their private reading of the Word use any of the translations mentioned in this article. They would frequently find that a familiar passage would appear in a new light, that obscure texts were made plain, and that the Scriptures had a freshness and interest often dulled by our habitual coming of the same translation.

Editorial Notes

Drink and Lunacy.

J. C. Kirby, in the "A. C. Commonwealth," of Adelaide, on the question of drink and insanity, quotes figures by T. E. Varley in a paper on "Drink and Insanity." Mr. Varley compares nine prohibition States in America with nine States where drink is freely used, and points out that in the former there is an average of 122 insane persons per 100,000 of population, while in the latter the average is 314 per 100,000. Mr. Kirby adds: "But we have the evidence here in Australia, under our noses, of the terrible power of drink to create lunatics. Australia has no prohibition States, and is license mad, allowing the sale of liquor from five in the morning till eleven at night, and Australia as a whole has 347 lunatics (vide 'Commonwealth Year Book') per 100,000, whereas the prohibition States of America have only an average of 122." Which ever way we look at the drink traffic, it is a curse to the country, and as Christians we are morally bound to exert every effort to reduce its evil effects until, like many American States, we can legislate it out of the land.

Enemies of Labor.

A plank in the platform of the Labor Party of S.A. is the early closing of liquor bars. The Labor Party can see no reason why other shops should be closed at six, and drink shops run their business till eleven. But the strange thing about the present agitation for early closing is that the Hon. E. Klauer, a prominent Labor politician, and till recently a publican, is working his best with other Labor men to upset the policy of the party. In the interests of labor these gentlemen fought for six o'clock as the latest hour at which men might be engaged in the work of selling the necessities of life, and in the interests of drink and its profits they are now strenuously fighting for a continuance of the present number of hours, 108 a week, for the sale of that which is so detrimental to health. If the liquor bars are closed at six, they will still have 78 hours of drink selling, as against 55 hours for shops selling the necessities of life. Such Labor misrepresentatives are a disgrace to their party, and the deliberate enemies of the working men.

Politics and Prayer.

Says an American paper: "A politician has been defined as the man thinking of the next election, and a statesman as one thinking of the next generation," and the editor proceeds: "Some men who are praying, 'Thy kingdom come, thy will be done on earth,' would be sorely puzzled to explain their positions as either politicians or statesmen, for even those who have asked God's hand to control this nation have let the

devil control their own hands when they went to vote." Australians are much like Americans. We have known cases in which Protestants have voted for Romanists and abstainers for liquor dealers, just because they were the nominees of their political party. Christians have even been known to vote for men of bad reputation in loyalty to their party ticket. But what becomes of moral principle or Christian consistency when a disciple of Christ can thus do violence to his religious convictions? Bad men can never be trusted to make good laws, and the Christians who pray for the triumph of righteousness and the extension of the kingdom of Christ and then vote for brewers, publicans, Roman Catholics, or impure men, certainly have, to put the kindest possible construction on their attitude, either a marvellous faith in the power of God to overrule their own perversity, or are wondrously simple. When Christians vote as they pray they may look for an answer to their prayers.

Our Querist Brethren.

This is how the impatience of querists is dealt with in the "Gospel Advocate" of America:—"Some brethren who write queries to editors seem to think that the editors are just waiting for their query and ready to at once write up the answer and put the query and answer right in the next outgoing number; and if they fail to see it in the very next number, then they fret, and sometimes say things to or about the editor that would not be very nice in a Sunday School. It would be well for such to remember that patience is a Christian grace, and that sometimes the editor is busy with something that is ahead of his query, and that other and more urgent matter may be already waiting for room to go in. So there are many things that may sometimes hinder immediate attention to a query. So have some mercy on the poor, hard-worked editor, and give him time to get his breath, and he will treat you all right and do the best he can with your query. It is truly to his interest to do so." There are other impatient contributors besides the writers of queries, and even an editor is apt to become impatient occasionally. If the writers of articles and church reports would cultivate the grace of condensation as well as that of patience, it would be of mutual advantage to all concerned. This is the age of short things. Sermons, hymns, public prayers, essays, articles, poems and reports, must all be brief. In these days of hurry, the majority of readers will not face a page of solid type, and a long report is simply passed over. If correspondents will kindly send reports of what is actually done, omitting all the padding, and if contributors will hold down their articles to a page at most—better still, to a column—they will have less need of patience, readers will be edified, and the editor delighted. "Boil it down."

"If you cannot do a kind deed, speak a kind word; if you cannot speak a kind word, think a kind thought."

Dead Stock.

There was a beautiful little story in the "Christian World," the week before last, bearing the above title. It told how a Christian worker at "Ebenezer" found herself in financial difficulties to the extent of £73, which demanded the selling up of her home. But it transpired that that home contained old china and furniture of considerable value; so that the former alone, which she had priced out as of little worth, fetched over £300, and the rest of her home was saved. A chief point in the story was that some of the Christian fisher-folk had been earnestly praying that the good lady might be brought out of her bondage; and in the result, when the deliverance came, "all the argument on earth or ocean could not persuade Ebenezer otherwise than that it was the Lord's doing." As an illustration of the value of prayer and faith, the story may serve an excellent purpose.

But it is the title that has impressed us particularly, as suggesting some timely thoughts—even if with the first of them, perhaps, our contemporary may not too cordially agree!

"Dead Stock"—what was it? We quote the lady's own words:—

It won't make much; you see it is all old.... I thought [a grandfather's clock] might fetch a pound; I know it is nearly two hundred years old, but it's a good one for time-keeping.... The ten old chairs like that sold for two or three shillings each, so I put them at that. I know they are stiff and uncomfortable.... There are china tea-trays—nobody buys china tea-trays now—and whole sets of cups without handles; now who wants cups without handles?

And so on. But it happened that those cups had been made so—hence their value.

The old gospel.

1.—There is a good deal in the parlors and attics of Christian theology that is under-rated and even despised on account of its age. "Nobody wants that kind of thing now-a-days," says the Modern Mind. It is old—that settles it! There are doctrines in the Bible which to-day are condemned as "stiff and uncomfortable." Yet in these our fathers and the leaders of Evangelical thought found inspiration and comfort a generation ago. The Old Gospel of Atonement and Reconciliation is consigned to the attic as an antique curiosity, but without being accorded the special value attached to such. Yet it is "the power of God unto salvation to everyone that believeth." There are miracles recorded in the Old and New Testaments which are either entirely disbelieved, or attributed to the operation of "natural causes." Yet they indicate the revivings of that same Divine power at work in the human or material sphere.

So we are told, in effect, that these spiritual treasures are, as it were, "dead stock." The "mysteries of the kingdom" are deemed to be as "cups without handles," too inconvenient to be useful in this practical age, when Social Reform is all the fashion. Only it happens that they were Divinely "made,"

of set purpose, to be what they are. Indeed, the Bible itself is denied its true value as the inspired and authoritative Word of God. Nevertheless, it is "a good time-keeper," to keep the soul of man up to the call of duty, and to warn the transgressor of the error of his ways. But, like the rest, it is old; and needs, forsooth, to be tinkered with and pulled to pieces by the hands of "experts"—who, in the destructive process, rob it of much of its compelling force.

We write in no captious spirit, and with no desire to score trivial points over those who differ from us. The issues at stake are too serious for that. But who can look out upon the state of the Christian Church to-day, in whole or in part, Eastern or Western, "Established" or "Free," without recognising the sad effects of its departures from the revealed truths of the Word of God? There have been in recent years renewed and new activities in certain directions, for many of which we may feel a thankful appreciation. But alongside of these there has been an abandoning of the old convictions which made stalwarts for the Faith; an eliminating of the clear line of demarcation between what Whitefield so crudely called "the Lord's people" and "the devil's people," or in more polite and Scriptural phrase, "the church" and "the world"; a watering down of the Divine authority of the inspired Word; a prevalent disposition to accept the "modern" because it is modern, and to reject the "old" because it is old; and a spiritual dry-rot has resulted all along the line.

But there are some who, like the more far-seeing adviser of "Miss Tryphusia" (in the story quoted), are deeply conscious of the high values that attach to the treasures which are so little realised by many leaders and followers in the Church of God. Taught by the Spirit, they have come to know the things that belong unto their peace; they have seen with their eyes and their hands have handled of the Word of Life; and "all the argument on earth or ocean could not persuade them otherwise than that it was the Lord's doing." They can testify with the blind man of Jerusalem: "Whereas I was blind, now I see"; and neither criticism nor reasoning can deceive those who have been set free from sin's debt and bondage—they are "glad," for they have "seen the Lord."

As in the story, the final testing-time will come. Then Divine truth and human theory will reveal their respective worth. There will be many surprises then.

Unsearchable riches.

2.—Our second thought is one which may come nearer home to some of us who profess allegiance to the "old truths." Do we fully realise the "unsearchable riches" of which God has placed us in possession through our Lord Jesus Christ? (See Eph. 3: 8, 16-19; Col. 2: 2; 3: 10; Rom. 8: 17;

1 Cor. 3: 22, 23). Are they, or any part of them, as "dead stock" in our actual spiritual experience?

We are bidden to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ"; and, in doing so, to cultivate and develop the fruit of the Spirit and the Christian graces, as enumerated in Gal. 5: 22, 23, and 2 Peter 1: 5-7. Thus both the great apostles hold these ideals before us.

It is noteworthy, also, that Peter commences his admonition with the words: "And beside this"—that is, in addition to what has gone before. What was that? The privilege of partaking of the Divine nature, and of having been delivered from the world and its unholy desires. It is clear, therefore, that there is much to acquire besides the acceptance of "the gift of God, which is eternal life." We are not to be content with being sure of heaven; we are to observe "all things that pertain unto life and godliness" here on earth. Are we fulfilling that ideal?

Further, he reminds us that there are "great and precious promises," which cover a much wider area of thought and experience than the initial assurance of salvation. How far are these and their value being experimentally realised by us?

Only the conscious realisation of these big, privileges will raise the level of our Christian life to what it ought to be, and transform our religious experience from a merely self-centred satisfaction that we are "saved, whatever happens," into the joy in the Lord and a glad resolve to "do his will, whatever it may be." Let us see to it that no spiritual privileges lie discarded as "dead stock," so far as our apprehension of them is concerned. In regard to these, also, the testing-time will come.

"There was much rubbish," we are told, when Nehemiah surveyed the forsaken city of Jerusalem which had been designed as an habitation for the pure and holy God. It was not enough to see it—it had to be cleared away.—"The Christian"

What Makes the City Strong?

What makes a city great and strong?
Not architecture's graceful strength,
Not factories' extended length,
But men who see the civic wrong,
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?
Not wealth's display nor titled fame,
Not fashion's loudly boasted claim,
But women, rich in virtue's dower,
Whose homes, though humble, still are great,
Because of service to the State.

What makes a city men can love?
Not things that charm the outward sense,
Not gross display of opulence,
But truth, that wrong cannot remove,
And right, that faces civic fraud,
And smites it in the name of God.

This is a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land!
Its strength not brick, nor stone, nor wood,
But Justice, Love and Brotherhood.

—Charles M. Sheldon.

Present Day Amusements and Their Relation to Morals.

A. C. Rankine.

There are few people to-day who would go so far as to condemn all amusements as evil, and inconsistent with the truest Christian life. We do not necessarily link up holiness with moroseness. Some good meaning people have the idea that to be a Christian is to wear a face of sorrow, and they regard all amusements as out of harmony with sincere piety. These ideas are the outcome of a false conception of the character of our Lord Jesus Christ. There are those who believe the Saviour of men was one who never smiled, but ever appeared clothed with the garments of sorrow and grief. No doubt the true character of Jesus was of a deeply serious nature, intensely earnest, free from everything of a frivolous kind. But did he frown upon the children's plays? Was he not pleasant at the marriage feast? Though he was the man of sorrow and acquainted with grief, yet he was the bringer of joy. He who denies to the followers of Christ gladness and happiness wrongly interprets the Founder of Christianity. The very message of the angels when Christ was born was, "Behold I bring you good tidings of great joy, which shall be to all people." Sorrow is connected with sin, but joy is associated with Christ. It is the fruit of the Spirit. Jesus said to his disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." God made joy, the devil made sorrow. And when the day comes for the final overthrow of the devil, "Sorrow and sighing shall flee away."

We need to get a right conception of Christ, otherwise there is danger of our misinterpreting Christianity. A joyless Christ makes a joyless, sombre religion. And that is the religion some people possess. I have seen in the islands of Fiji a plant, the leaves of which were green and pretty, but on the slightest touch with the finger the leaves immediately turn black and wither. So there are individuals whose conception of Christianity is such that in accepting Christ they become gloomy and sombre in spirit and character.

But a true conception of Christ is that he is the bringer of gladness, and, consequently, humanity influenced by his Spirit will become joyful and sunny. It is not sinful to smile. Our piety must not be of the kind that will cause us to frown upon innocent pleasures. How true are the words, "Recreation never was designed to make our pleasures less."

It is folly for us to condemn all amusements. We believe, in the very nature of man, recreation is necessary. There is a time to laugh, a time to play, a time to sleep, and a time to work. The care and struggles of life would tear down the lovely frame did not a wise Providence ordain a resting time for mankind to recuperate. So sleep is necessary, and the joints of life, stiffened

with work, need lubricating with the oil of pleasure. "All work and no play makes Jack a dull boy." The motto of the Labor Party is "Eight hours' work, eight hours' sleep, eight hours' recreation." That division may not be quite right, but the principle is there, that the laboring man needs recreation. To have seasons of relaxation from the toils of life seems to be a necessity.

The danger is, however, on the part especially of young Christians, of over-indulgence in amusements. Life has its duties and responsibilities, and these must never be neglected. "The heart's neglected duty brings sorrow to its cost." To spend the time in pleasure and amusement that should be occupied in nobler living is to be guilty of sin before God. We should redeem the time.

How necessary it is on our part to consider not only the question of recreation, but its place in our life. You can transform what we may call a good recreation into a bad one by taking it at the wrong time, in a wrong way, or by giving too much time to it.

What place, then, should amusement hold in the life of the Christian to-day? How should we look upon amusement? He who makes it the end of life is guilty of sin. It is simply a means, not an end. George Macdonald said, "You can't live on amusement. It is the froth on water—an inch deep, and then mud."

Some one has remarked, "Amusements are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out." Give recreation its true place in life, and it is as proper as prayer. Pleasure—for good; that is the ideal; not pleasure, for gratification. The peril of the age is that of excessive amusement. Young Christians are in danger of being demoralised by the prevailing love of pleasure. The sacred writer speaks of those who in the last times would be "lovers of pleasure more than lovers of God." We seem to be living in that age, judging by the spirit of the times.

The reason why Christians are endangered is because they naturally love pleasure, and the tendency is to become influenced by the spirit of the age. The pleasures given us by God are good in themselves, but over-indulgence will cause demoralisation, dissipation and distraction. Adams says, "Pleasure must first have the warrant that it is without excess." We may liken it to a cordial, a delectable, but too much

But now-a-days the pleasure lover is catered for in a million ways. Day and night sights and sounds of all sorts which allure people from their homes and family. Chris-

tians by a too frequent nibbling at the bait set before them acquire a vitiated spiritual taste, until they but little relish the duties of the household, the prayer chamber, and the church.

Many a Christian, through over-indulgence in pleasure, becomes leaner in soul, and at last gets out of touch with the church and God.

When any amusement begins to dull our ears to the call of duty, it is time to let it go. Recreation is that which builds up, but that which discreates or desecrates—tears down—is to be avoided. Many to-day are making pleasure paramount in their lives, and duty is subordinated. They become intoxicated by worldly amusements. Just as alcoholic drink creates a maddening and growing appetite for themselves, so Christians are in danger of creating an appetite which refuses to be satisfied save by excessive amusements.

Then the moral fibre of the Christian is weakened and destroyed. The world takes the place of Christ in the heart and life. "Love not the world, neither the things that are in the world." "If any man love this world, the love of the Father is not in him."

The question comes before us also as to the kind of amusements in which we may lawfully engage. And here we must discriminate. The quality, as well as the quantity, has to be considered. There are many questionable amusements. For a Christian to long for the doubtful ones is proof of a bad heart. Dr. Miller said, "No necessity of relaxation can ever give license to anything that contravenes the pure moral of the gospel. Amusements as well as books, speech, business, and conduct must be brought to the bar of the highest Christian morality. You must test pleasure and amusement by the unvarying rule of right, and also by the severest rule of purity."

If a man is disturbed by questions of doubtful amusements, his Christian activity is doubtful. Sir Joshua Reynolds said, "The real character of a man is found out by his amusements." The immodest exhibition, the impropriety of attitude, which would in ordinary associations be condemned, the form of pleasure where lurks even the suggestions of impurity, must not be tolerated by the followers of Christ. There are amusements to-day indulged in by Christians in which we cannot imagine Christ would partake if he were on earth.

As to present day amusements and their relation to morals, much can be written. Among the number I would mention the moving picture shows. What is the influence of the picture show on the morals of the community? Well, it depends upon the character of pictures exhibited. If I had the censoring of all the films, a great many that have appeared would be banned. Without doubt they are injurious to the ordinary individual, especially to young people.

The danger of the modern picture show in our opinion is that the censorship is not sufficiently strict. Hundreds of children frequent picture

shows with suggestive scenes. What do their parents care about what is shown on the screens? Many, very many, take no thought of such things. A great majority of the picture shows, as far as I can find, are made up of love scenes, murders, etc. No objection could be made to scenes which are pleasing and instructive. But the habit grows on people of frequenting these places, and herein lies a danger. Some people get the picture show craze. And many young Christians spend two and three evenings weekly in these places. The church meetings are neglected, and the finances of the church suffer, because the picture show owners get the surplus cash. Worse than all, the spiritual life of the young Christian is dwarfed and starved, and in many cases morals are sadly affected.

What shall we say of the amusement called dancing? Some people try to uphold and justify this pleasure by an appeal to the Scriptures. "David danced before the ark," so they think they may indulge in dancing too. The great majority of dance lovers are not satisfied with the individual dance; they prefer what is called mixed dancing. The dance hall has been the beginning of the downfall of many a young man and woman. In the "Australian Christian" of September 5, 1914, appears the following from an American exchange: "Dr. Richardson, of Boston, and Professor Munsterberg, of Harvard University, unite in condemning the modern dance in the most telling language. 'It is a war on physical health, a menace to men's moral nature, the avenue through which thousands pass into brothels. The dance hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy.'"

This form of pleasure and amusement is largely practised by many so-called Christians to-day, and in many communities it has become a curse. A preacher from a large country centre told me in Melbourne about three weeks ago that upwards of fifty per cent. of the young Christians in the churches of that town were mad on dancing. And the dancing Christians are very little use to the church. Their spiritual sensibilities become blunted. They love not the prayer meetings. Whenever our amusements unfit us for our spiritual duties, chill our spiritual ardour, mar our peace, and interrupt our enjoyment of the divine presence, they should be given up. During my ministry in Adelaide, I had abundant evidence of the evils of dancing in connection with the lives of young men and women, and I know it is the road to ruin for many.

We might make mention of what is known as the "Sunday amusement." This is becoming more common. The Continental Sunday is coming into evidence. The Lord's day is being desecrated. Some Christian people make a great outcry about goods trains running on Sundays. There is just as much argument for the running of trains loaded with food-stuffs and other goods, as of the trains carrying loads of human flesh. It is a common sight to see

so-called Christian people on the Lord's day morning in summer time, hurrying off to catch excursion trains to different resorts. The Lord's day is spent in picnic fashion. The far-reaching effect of amusements on Sundays must not be lost sight of. What an amount of physical labor is involved in this Sunday amusement! Not only is it seen in running trains, or sailing ships, but restaurants and other shops are kept open to meet the requirements of these Sunday sporting crowds. Then there is the Sunday concert, which usurps the place of the worship of God. In a single number of a periodical known as "Club Life," in London, there were 57 notices of concerts on one Sunday. And in our own city there are a number of entertainments held on the Lord's day. They are, we believe, of a kind that is not very elevating. Their promoters do not cater for the spiritual benefit of attendants. On the whole these Sunday amusements tend to pull down, rather than build up.

Some people may say that amusements such as football and cricket are just as in-

jurious to young men as the other amusements we have named. But I do not think so, all things being considered. Granting that the betting element is eliminated, these are healthy sports for young men. I think, perhaps, the crowds of people who congregate at football matches might find something better to do for themselves. They would benefit themselves more physically if they entered into some exercise instead of sitting down and looking at others playing for two or three hours. Over-indulgence in these games, even, should be guarded against.

Amusement of the right kind has its place and we may well plan our pleasures. Life has its struggles and burdens for most people, and innocent, pure pleasure is like good medicine to the body.

As leaders of the people we should endeavor to provide healthful and profitable entertainment for young people. Amusement of some kind people will have. Let us do our best to replace all amusements of a pernicious character with those of a kind that will refine, purify, and enrich life.

Church of Christ, Roslyn, N.Z.

We have had stirring times here in connection with the opening of our new building and the advent of Bro. Watt into our midst. Lord's day, January 31, the meetings were such as will long be remembered by all. That for "breaking bread" was presided over by Bro. McCallum, our new evangelist giving the address on "The Value of Courage in the Christian Life." There were many visitors from sister churches, close on ninety participating in the ordinance. At the gospel meeting at 6.30 every seat was occupied, the subject of a stirring address being "The Church, Its Message and Mission."

On Friday, Feb. 5, the social to welcome Bro. Watt was held, and was another crowded meeting. Bro. Captain Sundstrum presided, addresses being delivered by Bren E. Arnold, N.E. Valley; Powell, Mornington; Hughes, Y.M.C.A. Secretary; H. Driver, and S. Jenkin, Baptist; and P. D. McCallum, Tabernacle. It was an inspiring meeting, not a jarring note being struck; the Baptist brethren being as hearty in their welcome and good wishes for our success as any. They showed the true Christian spirit which we most cordially reciprocate. Bro. Watt had time only to return thanks for the many kind things said, before the sisters handed round the refreshments, which, like the rest of the entertainment, were above the ordinary. The chairman thanked the architects (Messrs. Macdonald and Dunning), and congratulated the builders (Messrs. Ahern and Sons). The workmanship spoke for itself. So far they had spent the contract price, £1113. They had received in addition about £700 in cash, and there were a good many more promises. In all the property would stand at about £2000. This suggests that the few Roslyn members had displayed a robust faith in the Great Head of the church. However, we must mention one item which the chairman evid-

ently overlooked, viz., that the site was bought and presented to the church by the captain himself. The Lord bless him for his generous gift. The singing by the choir was excellent, as were the solos by Mrs. Bert Morton and Sister Miss Billing, as well as the fine recitation by Bro. Bert Morton, and the organ accompaniment by Sister Miss Carrie Sundstrum.

The entire series of meetings has been a pronounced success, and the whole-hearted enthusiasm of all the church members points to a good work in the near future, provided we are prepared not only to work, but to wait. As Bro. Watt pointed out in his Sunday morning's address, "It is easier to maintain our courage and preserve our patience in the excitement and stress of working than in quietly waiting. For the Scripture does not say, 'Work for the Lord, be of good courage,' but 'Wait on the Lord, he of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.' Men may plant and water the good seed of the kingdom, but it is God who giveth the increase." The building itself cost £490, to which the members subscribed very liberally. The organ was the gift of Bro. and Sister Sell, the piano for the Bible School the gift of Sister Mrs. Paterson. A very handsome cushion was presented by Sister Mrs. R. Brown for the platform desk. Bro. L. Kemnitz presented an indiarubber stamp for marking the church books.

Provision is made for teaching the Sunday School children under most favorable conditions. Mrs. Paterson presented a large number of specially made little chairs for the infants. Good kitchen arrangements have been installed for social evenings.—W.A.C.K.

[We had hoped to present with this report a picture of the new building, but the promised photograph did not come to hand.—Ed.]

"In the Vulgar Tongue."

The above is the title of the popular illustrated report of the British and Foreign Bible Society for 1913-1914. It is a very delightful record of the year's operations of the great Society which has sent the Word of God in the speech of the common people throughout the world, and which has made every missionary society its debtor. We have pleasure in publishing some of the interesting facts which the book contains, chiefly in the chapter on "In Plain Print."

To print the versions already issued by the Bible Society, as many as sixty different alphabets or sets of characters have been employed. Some of these characters run from left to right, some are read in columns from top to bottom of the page. Moreover, for the sake of certain classes of readers—such as Moslems in India and North Africa, who have a rooted prejudice against type and in favor of manuscript—editions must often be printed from plates which reproduce page by page the carefully written copy made by a skilled scribe. And in order to make the Scriptures legible and intelligible to men of all races and creeds and of all standards of education, there are nearly sixty languages in which a version has been printed in two or more different characters—so that every tongue may confess that Jesus Christ is Lord, to the glory of God the Father.

In the vulgar script.

In Korea, where Christian missions have been winning such remarkable success, our Society circulated last year no fewer than 380,000 volumes—more than double the total in 1912. And now we learn that during the first half of 1914 as many books have been sold as were circulated during the whole of 1913.

For centuries educated Koreans have been reading works by Chinese authors, and even their own scholars wrote in the Chinese character. Until recently only a few love stories and some rules of life for the use of women existed in the Korean character known as *Eummun*, which means "the vulgar script." The Gospels and other Christian literature were the first books to be printed in that character for general reading. Now, however, the publication of the Scriptures in *Eummun* has popularised its use. The change in the attitude of the people towards this character may be illustrated by the experience of a missionary in Korea: "When I first went north, fifteen years ago, a man would almost apologise for reading the lessons in church out of an *Eummun* New Testament, and now he would apologise for using any other."

The style adopted in the Korean version of the Bible is the language of everyday life, with some literary endings borrowed from Chinese which add dignity to it. At the same time, it is so simple that ignorant women-folk can understand it. And this vernacular Bible is fixing Korean style very

much as our Authorised Version has done in England. Moreover, it is now the accepted standard for spelling.

For our own people.

Out of nearly nine million copies of the Scriptures issued last year by the Bible Society, 1,370,000 volumes—about 16 per cent. of the total—were in English or Welsh. Nearly a million of these, moreover, consisted of Bibles or Testaments. They included 145,000 copies of the Society's Old English Bible; 91,000 copies of the 100. English Bible; 88,000 copies of our "Ionic" 17. English Bible for schools; and 200,000 copies of the Penny English Testament. Every copy of these popular editions is sold at a loss. Of the issues of the Scriptures in English, less than three per cent. were in the Revised Version, the remainder being in the Authorised Version.

For the Society's Penny English Testament the demand increases. Since this little book was published in a new and greatly improved shape, three years ago, 800,000 copies have been printed. It has won a very warm welcome not only in England and in the Overseas Dominions, but also in India, where it is much in request among the Indian pupils of schools where English is taught. Since this penny Testament first appeared, twenty-nine years ago, 9,884,000 copies have gone into circulation.

The growth of business in the Bible Society's London Warehouse may be judged from the fact that during 1909 as many as 2260 cases of Scriptures were sent out, weighing 272 tons; during 1910, these increased to 2845 cases, weighing 333 tons; during 1911, they increased again to 3664 cases, weighing 415 tons; during 1912, they amounted to 3359 cases, weighing 440 tons; and during 1913, 3718 cases went out, weighing 476 tons.

Cosmopolitan printing.

Nevertheless, out of every five books which the Society issues, only two are produced and published in England. We find it much more convenient and also much more economical to print the books, as far as may be, in the countries where they are distributed and read. And of our total circulation 84 per cent. is now in versions other than English. Very large editions in many different languages pass through the press year by year at various centres in Central and Eastern Europe. We may mention a few examples only, from the experience of 1913. The Gospels in Uzbek Turkish have been reprinted at Berlin. The Gospels in Votjak were reprinted at Kazan, on the Volga. At Tiflis, in the Caucasus, with Church, we printed corrected editions of the New Testament with references, and of the Psalter, in Georgian. In Moscow the press of the Holy Synod produced for us a new edition of 10,000 copies of each of the Gospels in Ruthenian. All the Russian and Slavonic books—amounting to 400,000

copies a year—which our Society circulates in Russia are printed in that Empire by the press of the Holy Synod of the Orthodox Church. During the past year our Society has published new and corrected editions of one of them pocket-size—of the revised Icelandic Bible and Testament.

In the East.

The latest edition of the revised Tibetan New Testament has just been excellently printed by a Japanese firm at Yokohama from plates made by the Oxford University Press, and the book appears in a very neat and convenient form... The Society has now issued the Bible, or some part of it, in eighty of the Indian vernaculars, which are current among 225,000,000 people.

The latest catalogue of editions of the Scriptures published by our Society in Chinese, enumerates 422 distinct forms of Bibles, Testaments, and separate books of Scripture, all varying in type, paper, binding, etc., and all in the languages and dialects current in the Republic of China. The books range in price from a farthing to about £1.

Last year's issues.

The Society's total issues during 1913 reached altogether the wonderful number of 8,958,000 copies of the Scriptures. This total is made up of 1,006,000 Bibles, 1,275,000 New Testaments, and 6,677,000 smaller Portions.

In 1911 our issues for the first time exceeded seven million books, and in 1912 they again increased by half a million. In 1913, however, the issues have risen to over a million books more than in 1912, and they are just double those announced fifteen years ago.

Comparing the data more closely, we discover thankfully that the complete Bibles issued last year were 203,000 more, and the New Testaments were 57,000 more, than fifteen years ago; whereas the annual output of Portions has increased during that period by over 4,000,000 copies. The remarkable growth consists in the main of Gospels and Psalters, which are published principally for missions, and are sold at nominal prices in the mission field. Plainly, the Bible Society is becoming year by year more intimately and indispensably bound up with the missionary propaganda of Christendom.

Beyond our own shores, the following figures of circulation last year are significant: 1,800,000 volumes in Continental Europe; 300,000 in Africa; 315,000 in Canada; 212,000 in South America; 117,000 in Australia; 1,170,000 in India and Ceylon; 633,000 in the Japanese Empire (including Korea); and 2,183,000 in China. Korea shows an increase of 205,000 volumes, and China an increase of 315,000 volumes. It is just a century since Morrison's first Chinese New Testament passed through the press at Canton. Last year, nearly a quarter of our Society's output was in the languages of China.

The circulation of the Society for 1913 reached a total of 8,958,000 copies.

The Value of Decision.

Bible School Lesson for March 21, 1 Samuel 14: 1-46.

W. C. McCallum.

The writer of the Epistle to the Hebrews says of Old Testament heroes, "Who through faith subdued kingdoms. . . . out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the alien." He must surely have been thinking of Jonathan and his armor-bearer when he penned the latter of these words. Their assault upon the Philistine garrison at Mich-mash forms one of the most heroic stories that history records. It was not only a gallant action, but one that turned the tide at a critical time in Israel's history.

Saul had achieved a great success against Nahash, the Ammonite, but it was one thing to turn the desert tribes back from an invasion on the borders of Israel, and quite another to attempt to throw off the suzerainty that the Philistines had established over considerable portions of Israelite territory. Saul had a much more powerful and better organised enemy to deal with here. The Philistines were doubtless well pleased that Saul had repulsed Nahash, but were prepared to resist vigorously any attempt to force them to loose their hold on Israel. Hence the smiting of the Philistine garrison at Geba led them to adopt vigorous measures against Saul. Not only did Saul find the enemy much more vigorous, but he also found the spirit in Israel far different. He had a host to lead against Nahash; he had only a handful with which to oppose the army of Philistia. Saul found the same difficulty that other liberators and reformers have found. It is far easier to summon a host to oppose some lesser and more external evil than to find a handful bold enough to resist the enemy that holds the people with the grip of entrenched power and privilege, and over all the threat of speedy and severe reprisals at the show of resistance.

When the Philistine host advanced to take vengeance for this act of resistance, Saul withdrew to Gilgal, a convenient and safe place for Israel to rally to him. The Philistine advance, however, had struck terror to the heart of the people. "Then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." Some of them fled over the Jordan, and those that were with Saul followed him trembling.

Samuel had told Saul to wait for him seven days at Gilgal. Through the weary days of uncertainty Saul waited; they passed, and yet Samuel had not come. The few people who had been so ready to acclaim the victor over Nahash began to desert him. He feared that the Philistines would strike before he had intreated the Lord for help, and so he proceeded with the sacrifice. Now Samuel appears and tells Saul that he had done foolishly, that he had broken the

commandment of the Lord, and therefore his kingdom should not continue.

The result of it all is that Saul finds himself deserted by Samuel, his kingdom condemned by the seer, and he is forsaken by the people save six hundred men, and these are wretchedly armed; only Saul and Jonathan had sword or spear. With this band of men Saul was compelled to stay at Gibeah, inactive, while the Philistines sent out foraging and spoiling parties in various directions from their camp at Mich-mash. Truly the affairs of the king and people were in a very bad way.

It was the smiting of the Philistine garrison at Geba by Jonathan that had precipitated the crisis, and now it is Jonathan who by his decision and heroic action changes the whole face of things. In one day's fighting the kingdom of Saul is saved from threatened destruction, and Israel from the yoke of Philistia.

Jonathan did not tell his father of his intimated action. From the standpoint of military tactics it was a most foolhardy attempt. To have told Saul would have meant the abandoning of the foolish action. Foolish because un military; yet wise because an act of faith. The victories of Israel were often the victories of faith. They had, on a number of occasions to oppose armies of superior military training, but gained successes over them, because religious faith lent power to their arm. The warfare of those days was different from the scientific killing of to-day, when the superior power of an explosive or a larger calibre of gun may make all the difference between success and failure. In Israel's battles the personal factor was the chief one, and a farmer or shepherd of Israel, imbued with a conviction of the righteousness of his cause, and confident in the help of God, could gain the ascendancy over the better armed Philistines. We can draw from Israel's experience abundant examples to enforce the lesson of power through faith in all that has to do with personality.

Jonathan expressed his faith thus— "There is no restraint to the Lord to save by many or by few." Jonathan was of the noble company whose God was superior to all obstacles and opposition. This is the faith that moves mountains. It is the overcoming faith. It is the faith we need now. "No restraint to the Lord." Do we believe it? How often do we find our counsels in the work of preaching the gospel proceeding along the lines of a tacit admission of the superior advantage or strength of the enemy? Do we not sometimes lose our grip upon the faith in a God with whom there is no restraint? Are we conscious of limitation, of restraint? then be sure it is with us and not with God. Can we with Jonathan

rise to the point where numbers do not count? Are we ready to believe that God can save by the few as well as by the many? Do we not again and again discover ourselves in the act of trusting to a host, because it is a host, to accomplish the purposes of God? Gratulation over numbers won to the kingdom of God may so easily be transformed into a confidence in numbers as indicating strength in his service. Let first things be first. Let the God to whom there is no restraint be above all, and let all know that he can save by the few as well as by the many, that the one thing requisite is faith in him, the faith that let him have his way with us.

The faith of Jonathan expressed itself in the determination to attack the garrison at Mich-mash with no other help than his armor-bearer and God above. The statement of faith that he had made to his companion would have received the assent of Saul and the rest of the six hundred. It was what they as Israelites were supposed to believe. But while the six hundred could give a theoretical assent to the statement of faith, Jonathan was the one that possessed the decision to make it a principle of action. As far as the rest were concerned, the faith of Israel might have remained unvindicated, and in that lack of vindication the people remained under a foreign yoke. The decision of Jonathan not only gloriously vindicated Israel's ancient faith in God, but brought immediate relief to distressed Israel. The Philistines were hurled back in confusion and time given in which Saul could organise the defense of his kingdom, and all as a result of Jonathan's decision to trust God completely.

Much has been heard of late about the banishment of vodka from Russia, but as yet not much has been said of the one man chiefly responsible for the reform—Michael Dimitrovitch Telielshiff. He fought, one man against a monopoly that yielded the Government ninety-three million pounds sterling. Collier's Magazine says, "Could any crusade be more hopeless? What was he to do against this devil's league of absolutism and alcohol? But Telielshiff was no quitter. As village councillor, mayor of the city, member of the Duma, in audience with the Czar—in season and out of season he fought the curse of vodka. The necessity of the great war made them listen to his argument, the Czar signed, and the thing was done. No more vodka in Russia. Once again we have the old lesson made plain, that one strong soul outweighs the world; that no task is too great for those who take it up in righteousness and faith."

I know not by what methods rare,
But this I know—God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer with him alone,
Whose will is wiser than my own.

—The Christian Register.

Correspondence.

"SPIRIT BAPTISM" AND "SPIRITUAL GIFTS."

To the Editor.—

Dear Brother,—Would you allow me to express a few thoughts upon the above subject? I read with interest Bro. J. Pittman's message in your issue of Jan. 20th. I quite agree with his position that there has been but one "Spirit baptism," but I do not see that "the promise of the baptism was given to the apostles only." Acts 1:5 is not the only word upon it, and like all Scripture should be compared with other portions to be rightly understood. The promises of John 14, 15, 16, and the prophecy of Joel, are all parts of the one message. Moreover, that "filling" in which Bro. Pittman points in paragraph three as proving a baptism was experienced by all who were believers, which was not twelve, but one hundred and twenty (Acts 1:15). Peter's quotation in Acts 2:17 is something in proof of this, "Your sons and your daughters shall prophesy." The twelve contained no daughters, while the one hundred and twenty did (Acts 1:14).

But the whole thing, it seems to me, turns upon the difference between the "baptism" and the "gift" of the Spirit, and the differing purpose of each.

The "baptism" may be spoken of as the "on-coming and in-coming" of that Holy One to the corporate life of the church.

The "gift" was and is the outflowing of that Holy One according to his own will through the individual life of the saint.

Of necessity, therefore, there can be but one baptism of the Spirit, for it had but one definite purpose, which needs no repetition. Why should there be any confusion of mind as to the purpose of the baptism when we have it explicitly stated, "For in one Spirit are we all baptised into one body" (1 Cor. 12:13)? This is unquestionably the teaching of this passage. The purpose of the baptism was therefore the unification of the members of Christ's church by a divine over-whelming to take those one hundred and twenty separate units and make them one body in Christ, to be known hereafter as "the church." When this divine operation had been performed the church came into being, and not a moment before it. The three thousand were then added by the Spirit to that body, and the millions have been added since—all sharing in the one baptism, which is not a passing phase, but a permanent experience of the body of Christ. Is not the church still baptised—overwhelmed, permeated—by the Spirit? Has the Spirit which overwhelmed the church at Pentecost since been withdrawn? Is not our unity still spiritual, even though not of a physical identity? Do we not "live in the Spirit," and "walk in the Spirit"? Are we not "led by the Spirit," and is not the Spirit the sure seal of our union with Christ, as with our another? How can this overwhelming cease to be and the church remain united? Did Jesus not say that "He, the Spirit, should be in us," not merely with us, and that he would abide with us for ever? Is not the church the temple of the Holy Spirit?

This, brother, is the "baptism" which is one never to be repeated, because never to be withdrawn, and of which our baptism in water is a figurative expression.

But the "gift" is the outflowing of that Holy One through the individual life (John 7:37, 38, 39). According to his will (see Rom. 12:4-8; 1 Cor. 12: note especially verse 11; and Eph. 4:11-13). It is to use Paul's words, "the manifestation of the Spirit." This is the "gift" present in his church, even according to the standard of old. The ancient standard of this manifestation was, "dividing to every man severally as he will of the Spirit"—will, according as God hath dealt to every man the measure of faith." Note the "as" here. These manifestations in Rom. 12:6, 8, 10, 11, are prayer, ministry, teaching, exhortation, giving, ruling, showing mercy.

We have in our blindness spoken of "miraculous manifestations." But who may define the miraculous and non-miraculous in the realm of the Spirit? To me, brother, it is a miracle of grace every time God uses human lips and heart and voice to the salvation of a soul.

Should I one day head a man's body by the power of Jesus' name, men would say, "miraculous"; but should I heal a man's soul by the same divine instrument, even Christians would fail to be stirred. Note further that it required the same exercise of will and faith on the part of the recipient for both body and soul. Has it not been written, "He could there do no mighty works because of their unbelief"? Did Jesus not say, "Will thou be made whole"? May God save his church in these days from the folly of calling the lesser works "miraculous," and regarding the greater as scarce worthy of comment "Greater works than these" are we verily doing to-day. The absence of some manifestations doesn't worry me at all. If God wills them, I don't want them. I am satisfied with his best.—Yours, etc., Geo. Burns.

To the Editor of "The Australian Christian"

Dear Sir,—I was pleased to notice in the issue of the "Christian" just to hand, a paragraph referring to an address delivered by Dr. Green, of Ballarat, on the subject of introducing "business terms" and "other loose sayings" when speaking of church affairs. On the other hand, while perusing the church reports, I also find some churches are allowing most unnecessary and "common" names to, I suppose, polarise their Bible Classes. Only recently, your readers have been introduced to quite a variety of such names, for instance, "The We Mean Business Bible Class," the "Catch Your Pal," and "Drop-In" Bible Class. I would doubt the earnestness of the inventors of these names, were the time has arrived to stop this emulating of names that would be more in keeping with a circus, rather than a Bible Class. It is lowering to the work of the Lord. Might I suggest that an "Editorial" on the subject would have a beneficial effect?—Yours, truly, "Bible Class Only," Feb. 22, 1915.

[We published Bishop Green's statement, partly because of its interest, as coming from such a source, and partly because of a sympathy with it. We could have such sympathy while not caring to use the rather extreme language of our correspondent. We are not sure that his faith in the power of even a "Christian" Editorial is not somewhat extravagant also. Readers will doubtless consider his protest. We hope that no one will ask for space to reply, or bother to suggest that, after all, "Bible Class" Only is no more the real, or a more significantly appropriate, name for a friendly circle than is "We Mean Business Bible Class" for a company gathered to study the Scriptures.—E.L.]

The Editor.

Sir,—It is stated in the Austral Bible School leaflet that Samuel was about twelve years old when the Lord called him. Some exegetes make him to be twenty years at that time, which is more likely, as Jewish youths did not claim, or could not claim their independence until twenty years old.—Thomas Geraghty.

[No one knows Samuel's age at his call, though the majority, following the statement of Josephus, the Jewish historian, believe that twelve is the probable age. Samuel was a "child" (1 Sam. 1:1, R); but the Hebrew word so rendered could be used of any boy between the age of infancy and adolescence. The reason given above for preferring a greater age is not apparent to us, as the text does not hint at any claim so invidious. Hence then made by or on behalf of Samuel. In the absence of the writer of the leaflet, perhaps, this note will suffice.—E.L.]

Ministering at Mena.

THE GREAT CAMP AT THE PYRAMIDS

I see that some very good, but terribly misinformed folks, have been rubbing into print at home concerning the picnic that chaplains with the troops are having and the enormous pay that they are drawing. As the reduction in pay does not affect me, I may be supposed to write without prejudice, and as I have had military experience in and off since 1885, I may be allowed some right to state the truth. I trust that it will serve some good purpose. First, concerning the work: There is at least one parade service for each chaplain every Sunday morning, sometimes two, and I know one chaplain who conducted five services on a recent Sunday. Let any man talk to upwards of two thousand men in the open air, for say, thirty minutes, and he will find that it is not exactly a picnic. Prior to this, he will have conducted and spoken at a communion service at 7 a.m., and will be peck at the Y.M.C.A. service at 7 p.m. or elsewhere. There are also mid-week meetings and C.E. Societies, Bible Classes, and other agencies to be arranged and addressed. There is hospital visiting. An average of something like two men in hospital and the three field ambulances, makes a tremendous tax on one's time. A picnic! I was here for eight days before I walked up to the pyramid, a few hundred yards away. I was too busy from daylight till after "lights out." The day on which I made these notes the troops of my brigade went on a route march at 8 a.m., returning at 4.30; their serjeants, the chaplains, went with them. This morn'g visited the hospital, one mile away, first, and one of his brethren gave a lantern lecture in the Y.M.C.A. afterwards. The men, who, sitting in easy chairs, write about the "picnic" ought to have some of their experiences weight marshing over this sand. The "Melburnian," "Tribune," a Christian weekly, in an article that is very woefully Christian, dares to contrast the R.C. chaplain with a Methodist, to the grave disadvantage of the latter. While this unworthy enagement, this scribble was working as a carpenter, five men from my battalion assisting all, to finish the Y.M.C.A. men but on the Saturday, that the Roman Catholics could use it for mass next morning. Thank God, the R.C. chaplains here are better in spirit than their new-paper. Concerning pay: The truth has been said, but not all the truth, 306 per day of my pay is deferred; 40 of present value to me, or mine. I am 1/2 per day missing. The Government makes no provision for financing religious work. I have to purchase the infernal wine for communion every Sunday morning. A funeral menu in expatriation of several pounds out of the chaplains' pocket; at least, it has done so far, though we hope this may be remedied. Our chaplains who are getting into it are so concerning men in every unit. We do our best to reach those concerned, but it is a sheer impossibility to cover all the ground, however willing we may be. Our column marching out is eleven miles in length. In camp we cover two miles. I ground. And there are three regiments of eight to ten thousand men, to get into it, complaining. We did not come here for picnic purposes. I have had the joy of starting a C.E. Society with fifty foundation members. I have seen a large number of conversions in services and through personal work and individual contact. The blessing and glory of it is worth far more to us than the money we are getting into it. We are abundantly repaid. We would not exchange it for a picnic.—F. J. Miles.

ACKNOWLEDGMENTS.

F. G. DUNN MEMORIAL SCHOLARSHIP FUND.

A few Kaniya Brethren, 1874; Mrs. Thos. W. Smith, 1910; Mr. B. Huntsman, 11; W. C. Craigie, Treas., 205 Lt. Collins-st., Melbourne; W. W. DAVIES, 11; Mr. B. J. Kemp, 45; Mr. A. Clarke, Taralba, 10; G.W.M. L. L. "Eugene," 1914; W. C. Craigie, 205 Lt. Collins-st., Melbourne.

Reports from the Field.

Tasmania.

LAUNCESTON.—On Lord's day, Feb. 21, both meetings were largely attended. We had a visitor from the church at Gostaramundra. Bro. Douge Bro. Swain presided. There was a large attendance at the evening service; Bro. Swain gave a discourse on the scriptural teaching concerning baptism. The Bible School is still increasing, especially in boys. We are grateful to our organist, Miss Maggie Duff, for her splendid assistance, now the children are practising for their anniversary. No preacher has yet been engaged in place of Bro. Swain. We hope that some suitable man will come forward soon.—D. Dawde, Feb. 25.

New Zealand.

DUNEDIN.—There was one confession at the Tabernacle on Feb. 7.—L.C.J.S., Feb. 18.

WELLINGTON.—On the 11th inst. the Optimist Club was pleasantly entertained by the president and vice-president, Mr. and Mrs. G. Day, at their home at Miramar. Our concert takes place on the 11th of March, when we hope to make sufficient to pay the balance due on the piano.—W. Philip, Feb. 16.

CHRIST CHURCH.—On Feb. 16, we held our annual business meeting, under the chairmanship of Bro. Gebbie. Some of the items were: Bible Schools, rolls 131, attendance 91, encouraging; Bible Class, roll 64, 1 conversion; and of Hopefuls. Sewing Bee made 42; Choir, roll 27; average weekly offering for all purposes, £10/3/9. The officers were empowered to raise a mortgage to pay off the building debt. The triplex envelope was adopted, and all urged to take them. Delegates attendance campaign to be carried on during March and April. Misses adopted for 1915 were: (a) Attendance of each member at 75 per cent. of church services; (b) Gain of at least 50 new members; (c) Mission offerings to be doubled; (d) Debt reduced by £300. Last Sunday night Bro. Gebbie preached a great sermon on "The Obedience of Faith." On Wednesday evening the brethren met with other churches in a united intercessory prayer service for peace.—P.S.N., Feb. 20.

INVERCARGILL.—We have not yet secured a suitable evangelist for this field, but the officers are doing their best. Since new year the work has been carried on by local brethren at both Avenel and Rossmore-st. Iren. Fern, Bewley, and Enyle take the evening services at the latter place. The Bible School has resumed its year's work under the superintendency of Bro. Bewley and a loyal staff of teachers. Last Tuesday a well-attended business meeting was held, when an important proposal from the church officers regarding the securing of a more central site for a church building was discussed. It was unanimously decided to leave the whole matter in the hands of the church officers, with power to act.—P., Feb. 22.

WANGANUI.—Since our last report we have had to say goodbye to two of our most prominent workers, Sisters L. and M. Rogers. The former has gone to Dunedin, and the latter to Nelson. Both were good workers and successful teachers in the school. The meetings keep well up to the average. Last Lord's day Bro. G. Moore, of New Plymouth, exhorted. Bro. G. Moore will conduct the gospel services, which are fairly well attended, especially by strangers. Good work is done by the choir. The present conductor is Bro. Horace Groves. The Bible School maintains its position, though it has lost a number of teachers. During the year no unusual sickness has been compelled through regular and sickness to rest. All the vacancies are well filled. The latest addition to the teaching staff is Sister Brown, late of Palmerston North. The envelope system for raising funds to clear the mortgage off our new church property

is the means of a steady income to that fund, and is added to the funds raised by the sewing circle, and is adding a steady growth. The annual business meeting will be held on Wednesday, 24th inst.—H.S., Feb. 17.

KAITIANGATA.—On Jan. 16, the Bible School picnic was held in the recreation ground, and was a success. Over 160 was given by the Bible School towards the Belgian Relief Fund. John Mackie has been elected superintendent of our school, taking the place of A. McMillan, who resigned through ill health, after a long and devoted service. We need a larger chapel for our ever increasing Bible School. One woman confessed Christ on Jan. 31. At the last monthly meeting of our C.W.B.M. Auxiliary, it was decided to try and raise £75 this year towards the building fund. This, with the raising of £50 last building year, indicates the strength of the Sisters' Home Missionary ideals. Six of our members have qualified for the Teacher Training certificate, with an average of 84 per cent. Amongst recent visitors was Bro. W. Slater, from Brunswick church, Victoria.—John H. Hay, Feb. 15.

Queensland.

ANNERLEY.—On Lord's day, Feb. 14, the first anniversary of the church and the second anniversary of the Bible School were celebrated. S. Trudgian gave special addresses, which were much appreciated. The public meeting took place on the following Wednesday night, and was most successful in every way. We had a full house, splendid programme, distribution of prizes, and refreshments. A. Cameron yesterday all exhorted the church, and at night gave a stirring gospel address.—A.R., Feb. 22.

ELLIOTT.—With joy we report another visit from W. J. Way, taking a week, during which he held some splendid gospel services, and presided at the Lord's table. The additions by faith and immersion number five, and two restorations.—J. H. Asmus, Feb. 22.

South Australia.

YPAP WEST.—Meetings continue good. We regret to report the loss of two by removal. Bro. L. S. Davie having been promoted to the management of the Government Farm at Kynholme, and his sister having returned to Melbourne. Sister Davie remains great service at the organ. Bro. Davie has been secretary of the church, and has also assisted at the Lord's table. Last Friday evening a farewell social was tendered our brother, when speeches were delivered by representatives of the tennis, football and cricket clubs; also members of the Literary Society. W. May and Roy Ray, church and residents of the district, and on behalf of the present Bro. Davie with an illuminated address. We had splendid meetings to-day. Bro. Raymond speaking afternoon and evening; the evening subject being "The Curse of Drink." Geo. May has been elected treasurer of the church, and L. J. H. Moor at the Lord's table. We were glad to welcome L. in raising our appointment to Home Missions.—C., Feb. 21.

UNGARRA.—Bro. Ewers arrived. Meeting for worship was splendidly attended. Our Gospel services of the mission show a fine interest, with good numbers present. So far, three convalesced here have been held, and four have confessed their faith in Christ. One of these is who attended College for some time. The prayers of the brethren are bearing fruit.—A.J.F.

MILE END.—The young lady who confessed Christ on last Lord's day was immersed on Wednesday at this morning's meeting. Bro. Wiltshire's Bible Class is growing in numbers and interest.

so were present this afternoon. At the gospel meeting to-night two young men made the good confession at the close. Bro. Wiltshire gave a powerful address on "A Sure Retreat."—Who have fled for refuge to lay hold of the hope set before us.—M., Feb. 21.

REMARK.—We met this morning at the home of Bro. Riches. Bro. Riches presided, and the writer spoke. We would be glad if any brother or sister visiting Remark would call at the home of Sister Riches, 12th street, Remark, when they would be able to learn of our future meetings.—A. J. Hsley, Feb. 21.

NARRACOOETE.—Last Lord's day evening Bro. Warhurst preached to a fair attendance on "Called to Arms," dealing with the present crisis in Europe and our "good fight" for Christ. Two young women confessed Jesus as their Saviour. We are preparing for a fight with the liquor trade, and hope to have a good vote for six o'clock closing. We think that Narracooete will have a majority for early closing.—I.H.H., Christ C.E.

UNLEY.—The Churches of Christ in Unley held a temperance rally here last Monday evening; a large number of young people attended and L. W. Baker, of Norwood, gave a vigorous address. The president of the Union, E. J. Paternoster, was in the chair. On March 14, Mr. T. H. Smeaton, M.P., will give an address on "Six o'clock Closing of Liquor Bars" before the Adult Bible Class, and the same evening a collection will be made to assist the local expenses of the Unley Branch of the Early Closing League. Arrangements are being made for the commencement of the football season, and the annual meeting of the club is to be held on March 12th.—P.S.M., Feb. 28.

MILANG.—On last Sunday we were pleased to welcome back A. J. Moar, after his illness. At night one from the Bible Class made the good confession. G. E. Verco, Strathalbyn, preaching. On Tuesday evening Bro. Wiltshire commenced his special meetings on "The Second Coming of Our Lord." His four addresses were a spiritual treat. There was a splendid attendance and interest. This morning two of our scholars were received into fellowship. Bro. Baker presided, and Bro. Wiltshire spoke. In the afternoon our brother spoke to the scholars, when another made the good confession. The special anniversary address to-night in the Institute was listened to by a crowded house, when Bro. Wiltshire's subject was "What the Lord's return means to himself."—J.C.W., Feb. 28.

GOOLWA.—On Lord's day, Feb. 21, we had a splendid attendance around the Lord's table, with a number of visitors. Bro. Yelland presided, and Bro. Edwards addressed the church. In the evening Bro. Gaines preached the gospel. On Feb. 20 evening, Bro. Gaines being away at Alton Vale, we are practising for our church anniversary, to be held March 26th and 27th.—A.M.L., March 1.

COTTONVILLE.—One was received to-day by transfer, Miss Evans, from the Flinders Hill Baptists. As usual we had good attendances at both meetings. A meeting specially for boys was held this evening. There was a good rally, and Manning is very popular with young men, and they listened attentively. Our Tennis Club has secured first place in the Churches of Christ Tennis Association.—J. McNeill, Feb. 28.

QUEENSTOWN.—On Wednesday, Feb. 24, we had a well attended meeting. Bro. Brooker gave a lantern address in connection with the early closing of liquor bars. A collection was taken up for this purpose. On Sunday, Feb. 23, there was a fair attendance around the table. Bro. R. Harris presided; Bro. Hawkes presided on John 5. In the evening Bro. Brooker preached on "Compulsory Attendance," to a large audience. To-night we were glad to have with us safely again a sailor who has just returned from New Guinea, having been among those who were fighting down there. We are looking forward to a meeting with Bro. Franklin on March 11.—H. Watkins, Feb. 28.

HENLEY BEACH.—Since last report two have confessed Christ. They were received into fellowship on February 7th. Our meetings for the year have been well attended, our little chapel being often well filled. This morning, Feb. 28, Bro. Gore preached, and Bro. Debes, from Owen, was absent in the country on behalf of the early closing of hotel lifts. Sister Vardon, Bros. Cattle, Tonkins and Black are still on the sick list. We are pleased to report that our offering for Home Missions this year is the largest on record, £8—W. Stanford.

HINDMARSH.—On Feb. 28 T. H. Brooker addressed the church. In the evening Bro. Jackson of Newwood took the place of Bro. Cuttriss, who was absent in the country on behalf of the early closing of hotel lifts. Sister Vardon, Bros. Cattle, Tonkins and Black are still on the sick list. We are pleased to report that our offering for Home Missions this year is the largest on record, £1—J. R.

SEMAPHORE.—Hot weather has interfered with meetings lately, but the work has been well maintained. Sister Rogers was recently received into fellowship from Owen. Last Thursday night two young men were baptised, and another made the good confession. Last night a young lady confessed Christ. The Bible School is doing well under the superintendency of E. C. Manger. Early closing of liquor bars is a very live question. Bro. H. H. Were is in charge of the local committee on canvassing work in our locality. Our offering for Home Missions, including the duplex envelope offerings during the year amounts to £16—T.

YORK.—Since last report we received Sister Mrs. Whitney by letter from Hindmarsh. On Feb. 21 Bro. Swan spoke in the morning, and Bro. Missop at night, the writer being unwell. To-day the writer spoke on "Six of One Clocking" to a good meeting. We commenced practice to-day for the Bible School anniversary on April 18th. The writer completed three years of labor with the church to-day. The Dorcas commenced its work for the year last Wednesday. Officers for the year are: President, Sister Mrs. Paternoster; vice-president, Sister Ford; secretary, Sister Harding; treasurer, Sister Watson; president, Sister Brown; Miss Sarah Richardson, one of our Bible School teachers, was united in marriage to Mr. Campbell on Wednesday. They have gone to Melbourne and Sydney sight-seeing. We wish them well. Harvest thanksgiving will be held next Lord's day.—E. J. P., Feb. 28.

MOONTA.—To-day we held our harvest thanksgiving services. The chapel was nicely decorated with produce. In the morning a good number met round the Lord's table. We received into fellowship one young man who previously had not confessed Christ. Bro. Allan presided and exhorted from Micah 6: 6, 7, 8. The Bible School was well attended, and our Drop in Bible Class is increasing. At the gospel service the chapel was well filled, and Bro. Hill gave a splendid address from Psalm 107: 1. A collection was taken up at this service for the aid of local distress, and £10 on £3 was given for this purpose.—B. Marsh, Feb. 28.

CROYDON.—Good meetings to-day. J. Taylor presided. H. J. Horsell exhorted. Bro. and Sister Reed, from Willaroo, had fellowship with us. Bro. Service, from the Bible School, was present. At the gospel service, H. J. Horsell preached on "The Master's Great Question," Feb. 28th, morning. G. Batem presided. H. J. Horsell exhorted. Bible School, no scholars present. At the gospel service H. J. Horsell preached on "The Sin of the man of the day." The C.E. Society is still enquiring about Junior C.E.

KADINA.—At our C.E. meeting on Monday Bro. Page H. signed as secretary, as he will soon be leaving the State. Bro. Chas. Larcomb was elected. On Monday morning Sister Alice Johnson, who has been ill for a long time, passed away. The writer received a grand testimony from a sister before she died. The funeral on the following day was largely attended, Mr.

Moyle, Methodist minister, officiating. On Thursday evening Bro. Stan. Cornelius gave his first address to the church, when we had a record attendance. To-day we have with us Donald Gordon, from Owen, who gave the exhortation from Rev. 13: 7. This evening Bro. Gordon spoke on Heb. 9: 27, "Death and Judgment." We had a splendid attendance. We sang two hymns before the service started in memory of our late Sister Alice Johnson—Jas. H. Thomas, Feb. 28.

New South Wales.

INVERELL.—Bro. Brightly gave a very helpful address on Thursday evening. On Friday evening we held the first of a series of teachers' preparatory meetings, the study of the lesson for the Bible School. The writer occupied the platform here during Lord's day. Bro. Waters conducted meetings at "The Wattle" and Delungra—H. Wilson Cust, Feb. 22.

SOUTH AUVERN.—On Feb. 21 Bro. Poole, of Peterborough, spoke to the church at 11 a.m. At 7 p.m. Bro. Browne spoke; one young lady confessed Christ. The attendance all day was only fair, owing to the weather.—W. Youngusband, Feb. 21.

TAREE.—We had well attended meetings all day on Lord's day last. Jas. Collins addressed the church in the morning, and H. Edwards preached the gospel; whilst G. E. Burns put in the day at Wingham. Some of the brethren went out at night to the Aborigines' Mission Station, and held a very good and profitable meeting with the help of the missionary.—T. M., Feb. 23.

BROKEN HILL (Wolfram-st.).—On Feb. 14, at the close of the evening address by the writer, two daughters of Sister Warn made the good confession. On the 21st they, together with a granddaughter of the preacher, were baptised, and received into fellowship. On Tuesday, the C.E. anniversary service was held, and was successful. The C.E. Societies at Railwayouton and Wolfram-st. went along for the support of a native teacher in the foreign field.—E. J. Tuck, Feb. 26.

CITY TEMPLE.—We had splendid meetings to-day. Three young men were received into fellowship, two by baptism, and one by letter. Amongst the visitors present was Bro. Timmins, of Northcote, Vic. Bro. Harward spoke at both services. At the conclusion of his evening address on "The Lord's Return," one came forward. Collection for Belgian Fund resulted in £5/10.—Bro. J. Fox gave a fine address to members at the mid-week service.—J. C., Feb. 28.

CANLEY VALE.—We are still upholding the cause in Canley Vale. The Bible School is increasing in all departments. Morning worship meetings are a success. Bro. Collins, of Paddington, addressed the church this morning, and was well received.—A. O. W., Feb. 28.

ERSKINEVILLE.—A tea and public meeting was held at the erection of the school hall built in a day, took place last Tuesday. The tea was provided by teachers of the school, each department supplying a table. The public meeting was presided over by Bro. J. Hindle. Others who took part were Bro. A. Price, W. Gale, H. G. Harward, G. T. Walden, G. S. Rush, Dr. H. G. Hindle, E. Taylor, T. E. Rofe, Mrs. and Misses Rofe. With the help of these friends a successful time was spent, and the balance of indebtedness on the school hall was raised. It was a big thing for a church of 86 members, with a church debt of £1250, but it was done. Outside our local membership the following helped: Dr. Barclay, J. G. Rofe, T. E. Rofe, Rofe, Clark, W. Gale, Mrs. Billerwell, Miss Neumann, and Bro. and Sister Jeffries. We thank them heartily. Our Bible School anniversary is to take place on Lord's day, March 14, at 3 and 7, and Tuesday, 16th, at 8 p.m.—P. J. Bond.

NORTH SYDNEY.—To-day's services were fairly well attended. Bro. Stymington presided at the breaking of bread, and Bro. Dyer, our new evangelist, delivered an encouraging address. Our Bible School returns show that we have reached

the ton mark that we endeavored to obtain during February. Bro. Payne preached the gospel. One of our Bible Class, a young man, edited in the service of the King of kings—C. T. Garrett.

HURSTVILLE.—On Wednesday, 24th, we had a good meeting at the Mutual Improvement Class. Great interest was displayed in a debate on "Are the mental capacities of both sexes equal?" On Lord's day morning Bro. Forbes, of Belmore, gave an uplifting address on "Love." Bro. Garden preached at night to a fair audience. We are pleased to have our brother back after a brief absence.—Beatrice Heasman, Feb. 28.

NORTH AUVERN.—Good meetings were held both morning and night yesterday. Three received into fellowship in the morning. The Bible School is still on the upgrade. We have formed an Adult Bible Class. Last Thursday night we commenced to hold week-night meetings. At the meeting on Thursday night three were baptised, and a lad from the senior class of the school made the confession.

BELMORE.—Yesterday, in the absence of the planned speaker, Bro. A. Smith gave a good exhortation. He referred to the fact that the church was now clear of debt, and urged all to face the responsibilities of the future. He took the opportunity of speaking highly of the evangelist's work since his coming to Belmore. Bro. Forbes preached at the evening meeting. The building was filled. One young lady made the good confession. She will be baptised next Lord's day.—J. Rodger, March 1.

HORNSBY.—The church have farewellled H. G. Payne, and welcomed our new evangelist, Linley Gordon. Bro. Payne had presentations from the church, Bible School, Young People's Union, and K.S.P. Lord's day morning the church turned out to welcome Bro. Gordon. His address was an intellectual treat. At night, at the gospel service, a large attendance listened with interest to Bro. Gordon's address on "The Essentials of Life."—T. E. Rofe.

MOSMAN.—Fine meetings were held to-day, while a record in attendance was made by the Bible School, 72 being present. Bro. Hadden spoke at night on "The Good and the Evil." Failed to get a good audience. We had two visitors from Grotast, Adelaide, with us to-day.—A. E. O.

ENMORE.—Bro. Brown gave us a good address in the morning. We were pleased to have fellowship with several visitors. Our Sister Edwards has sustained a great loss in the death of her father. We extend to the bereaved ones our loving sympathy. We received into fellowship two lads from the Bible School, who made the good confession recently. Bro. Illingworth's address in the evening was entitled "The Sinner's Christ," the text being 2 Cor. 5: 21. Our brother's remarks were calculated to do good, and his better realization of their duties as professing Christians. At the close of the meeting, a young man from the Bible School took his stand for the Master—E. L.

Victoria.

ASCOT VALE.—Since last report all meetings have been well attended. On Feb. 14, Bro. Reg. Emiss delivered a fine exhortation to the church, and at the close of the Bible School spoke to the teachers on matters pertaining to the work of the Union. J. C. F. Pittman gave an earnest and impressive discourse on our gospel mission, and at its close three made the good confession. Bible School scholars, "The We Mean Business Bible Class" (Adult) resumed work on Feb. 21st. Attendances there up to the present have been good, and the addresses given by our preacher are very much appreciated. Home Mission Society to date is the largest in the district, and Pittman and his estimable wife are actively engaged in all the auxiliaries of the church, and are doing a good work in our midst.—J. Y. P., Feb. 22.

BRUNSWICK.—Our preacher, W. D. Mason, is getting a fine grip of the work. He exhorted on Lord's day. Randall T. Pittman helped us with an

Needy Belgium.

R. G. Cameron writes:—"In view of the special appeal on behalf of the famishing millions of Belgium, may I suggest that the Churches of Christ throughout the Commonwealth take up rearing collections at their Sunday evening services in aid of this fund, as long as needed? If this were done, and the contributions sent to the proper authorities in the name of the churches, and a list published in the 'Christian' occasionally, showing the amount received in each State, it would tend to keep alive an interest in this matter, and result in a substantial amount being raised."

We recently received from a good brother in West Australia, a long letter protesting against Sunday evening collections for the Patriotic Fund, on the ground that such constituted a departure from our position. Considerations of space and other reasons prevent publication. Before we received Bro. Cameron's suggestion, we were about to express the opinion that it would be well if all our churches were in this practical way to join hands with those who have it in their hearts to help their needy brothers and sisters. It is with cordial approval that we give space to Bro. Cameron's letter.

Christ Has Not Died in Vain.

Mr. Lloyd George, in a time article in the "Methodist Times," gave a Christmas message based on the present war. He brought out three good points. First, he said that Britain's entrance in the war was the assertion of a Christian principle. She showed herself willing to make great sacrifices for a moral issue. No pagan nation would do this. Secondly, the fact that atrocities committed by the enemy have appalled mankind is proof of the Christian spirit. In ancient days they would have been taken as a matter of course. Of this, Mr. Lloyd George gave historic instances. Thirdly, he says, "the treatment of the wounded on both sides is also a symbol of advancement and of hope." After describing an instance of this kind, he said, "I saw a long row of waggon's marked with a great red cross. Then I knew who had taught these brave men the lesson of humanity that will gradually, surely, overthrow the reign of hate. Christ had not died in vain." Those are true words. The world has been more or less imbibing Christian ideals in some form and degree, sometimes quite unconsciously, for many years, and the war comes right up against these ideals. Present conditions clash hard against them, and a great re-orientation will have to take place when we have reached a state of peace.

Obituary.

GARDNER.—Our beloved sister, Miss Hilda Gardner, fell asleep in Jesus on Lord's day afternoon, Feb. 27, at the age of 22 years. She was a young woman of great promise, and her happy, Christ-like disposition was an inspiration to all. Her passing away came as a great blow to the church and auxiliaries. She had of late been declining in health, and it was thought a change would improve her health, but after some weeks she returned to her home little better for her holiday. She gradually became weaker, and was taken by her loved ones to relatives at Brighton, where medical attendance was more easily obtainable. From the first the doctor gave no hope. She bore her sufferings as a Christian. On Lord's day afternoon she fell asleep in the arms of her Saviour. Her last request was that she might lie with Jesus. Bro. Pittman, of Glenelg, laid her body to rest in the Brighton Cemetery on Monday, Feb. 28. Our prayers and sympathies go out to the loved ones, whom we comfort with the comforting Saviour.—P. R. Baker, Milang, SA.

MCKAY.—The church at Meredith has suffered a severe loss in the passing away of Sister Mrs. P. McKay. Our sister, who was 22 years of age, confessed Christ and was baptised five years ago during a mission held by Thos. Bagley and J. E. Shipway, and from that time till she fell asleep

The Churches and the Unemployed.

Mr. Robert Philip, Hon. Secretary of the Council of Churches, Victoria, writes:—"At a meeting of the Council of Churches held on Friday, Feb. 19, the following resolution was passed:—"That this Council desires to express its sympathy with every effort made to cope with the problems of unemployment and distress in our State. We believe that much could be done in churches or local groups of churches to establish funds and organising help for the workers, and we urge, we recommend such action to the urgent consideration of our constituent churches." It is suggested that ministerial associations, where they exist, should take this matter in hand, or that ministers in a given locality should combine for this purpose, as has been done at North-west Melbourne.

The South Australian Sunday School Union.

The Union has decided to throw open its annual examinations, to be held in July, to all Sunday School teachers and scholars in South Australia, whether connected with the Union or not. Schools in the Union will be notified in the usual way, but for the benefit of schools not in the Union, the Editor of this paper is kindly publishing this intimation. The subjects are as under:—

Text Book.—"Training the Teacher," pages 70-122, and 133-136. This book is approved by the Committee on Education, International Sunday School Association, and is obtainable from book-sellers. Entry open to all Sunday School teachers, and to scholars desirous of qualifying for such work.

Scripture.—For teachers and for scholars 13 years old and upward on 1st June, 1915:—"The Parables of Jesus," as told in the following chapters and verses of Matthew's Gospel:—13: 1-52; 18: 21-35; 20: 1-16; 21: 23-46; 22: 1-14; 25: 1-13-26.

For scholars under 13 years on 1st June, 1915:—"The Miracles of Jesus," as told in the following chapters and verses of Matthew's Gospel:—8: 1-17; 8: 23-34; 9: 1-8; 9: 18-34; 12: 9-14; 12: 22-24; 13: 13-35; 15: 21-38; 17: 14-21; 17: 24-27; 20: 29-31; 21: 18-22.

The scholars are divided into three sections, so that they compete only with those of their own age.

First and second class certificates will be issued to those who pass, as well as special certificates in lieu of prizes, as in view of the present financial stress prizes of books will not be given. Each entry from a non-Union school must be accompanied by a fee of 6d. to cover expenses.

Sunday Schools desiring further information should apply to the undersigned for a full prospectus, giving clearly the following particulars:—

1. Name and denomination of school.
2. Name and full address of superintendent or secretary to whom communications should be addressed.
3. Whether he would be willing to supervise the examinations for his own and neighboring schools, if his school were adopted as a centre?
4. What Sunday Schools of all denominations at this school for the examination?

Walter Rutt, Convener Examination Committee, S.A. Sunday School Union, 9 Pembroke-st., St. Peter's, Telephone 2531.

The Work in Queensland.

J. W. McCallum and E. A. Bignall have written from Queensland with reference to a paragraph which lately appeared in the "Christian," regarding the work in the capital of the Northern Territory. Both writers state that the letter quoted by our former correspondent as pleading that "at least one of the strongest preachers of the State should be located in Brisbane" was on protest withdrawn. We were quite ignorant of the letter or its occasion, and if the facts be as now stated, we regret that mention should have appeared in our pages. Bro. Bignall and McCallum rightly point to other conditions of progress, such as unity, hearty co-operation, and spirituality. We are sure that our former correspondent and all of us will be in full accord with this sentiment. The matter must rest here.

Doctors and Drink.

The following motion was passed at the February meeting of the South Australian branch of the British Medical Association on Thursday last:—"That in view of the evidence emphasising the dangers to our troops from excessive alcoholism so constantly coming before us, and hoping to exert our influence towards temperance among their members, as one of the objects of the British Medical Association, are of opinion that in the present national emergency medical men should do well to become and to remain total abstainers during the continuance of the war."

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Mr. William Youll, Produce Merchant, Liverpool St., H.M. Post, Tas., writes:—"Six years ago I was laid up with Rheumatism. After for twelve months, continuing to visit the doctor's treatment without success. I had a lady friend found to try your Rheumatic Cure. After I had used four bottles I was enabled to get up and have since had a permanent cure. I have since used your other medicines and have now 27 years of age, and the doctor's medicine has done for me. I feel like a newly-born creature given to care or return the duty."
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in Jesus her loyalty, to the church never varied. Our sister has departed, but her holy influence remains. She was an ever ready comfort and shelter to any one in distress, and she has left many behind her who have reason to thank God for giving them such a friend. Our sympathy and prayers go out to those who were near and dear to her.—J.C.C.

SPENCE.—On Tuesday evening, Feb. 23, at her parents' home, West Melbourne, Miss Jessie Spence, at the age of 29 years, passed away to be "present with the Lord." For many years she had been a devout follower of Jesus. She was a faithful member of the church at Lygon-st., and was a bright and happy Christian. As far as her strength would allow, she served the Lord in his church, being actively engaged for a long time

among the young people. Naturally retiring in manner, she nevertheless had a large circle of friends. She was a true woman, a good daughter, a loving sister, and a faithful friend. It was the writer's privilege to be with her just before her death, and her calm faith in God was beautiful to see. She would faint have lived for the sake of parents and sisters, but desired the Lord's will to be done. For her death had no terrors; she was not going out into the darkness, but was going home. The esteem in which our late sister was held was shown by the many beautiful floral tributes which came from near and far. Our deepest sympathy is with the bereaved family, and we commend them to the care of the One who has promised to sustain his people in every time of need.—Reg. Emms.

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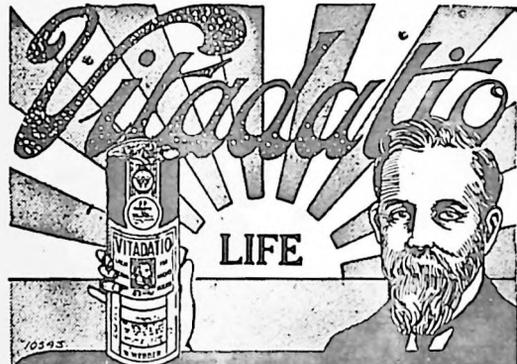
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THE AUSTRALIAN CHRISTIAN.

From the Field—Continued.

celebration this morning. Last Saturday week a social was tendered W. Tardiff, who has enlisted. A wrist watch and New Testament were given to him. A basket picnic was held Saturday week at the Historical Gardens by the sisters, when a good meeting, decided to work for a future sale of work. The chapel has proved too small for the Sunday Bible Class, so the local Town Hall has been secured. Last Lord's day was the initial gathering there. A printed list of subjects has been distributed, and to-day 80 listened to the second subject, "How we got our Bible." A ladies' swimming club has been inaugurated, and has had its first outing in the local baths. Eight new have been three more confessions. Eight new members received into fellowship—four on immersion, and three on letters from North Fitzroy, and one from Carlton. The C.E. Society and choir combined paid a visit to the Old Men's Home in Royal Park, and rendered a fine programme. Our gospel meetings are well attended. We have the assistance of a good orchestra and a big choir. Our Sister Mrs. N. McDonald recently lost her grandmother (Sister Mrs. McKay, of the Meredith church) by death. Our collection (monthly) at night for the poor and needy of the district is very helpful.—W.T., Feb. 21.

HORSHAM.—We are invited to report progress. Our meetings are being well attended, especially the gospel meetings. Bro. Cambridge is doing a good work. The following have been elected deacons: Bro. Abbott, Houston, Morton, Hill, Millar and Gallop; elder, Bro. Spicer. The writer was elected secretary.—A. E. Gallop, Feb. 21.

BLACKBURN.—We are indebted to the following brethren who have ably conducted the services during the absence of Bro. Hinrichsen, who has been away on holidays: Bro. A. Wilson, Kemp, Redman, R. Carter, and H. Edwards. To these brethren the church renders its very best thanks. We have had some very fair meetings lately, but of good interest. A good deal of sickness exists amongst the members. Our aged Bro. Bignall, who has been blind aside for some time, is now patiently awaiting the call of the Master.—H. F. Edwards.

FOOTSCRAY.—On Feb. 22 we welcomed J. Whelan as evangelist. The evening took the form of a social, and an excellent programme was presented, after which an adjournment was made to the School Hall, where refreshments were handed round. J. J. Mulford occupied the chair for the meeting, and addresses were delivered by Bro. Gibbes and T. Hagger. On behalf of the different societies connected with the church welcomes were extended by Bro. Aiken (church and Sunday School); Bro. Gladman (deacons); Bro. A. C. Bishop (choir); Bro. Harold Saunders (Eagle-leader); Sister Jessie Sharp (Junior C.E.). During the evening the choir rendered selections, and other musical items were enjoyed. Bro. Whelan expressed his thanks for the welcome received. We extend our thanks to all who have assisted us while without a resident preacher. On Sunday morning Bro. A. Ley, junr., presided, and Whelan addressed the church. The evening meeting was well attended.—A.J.T., Feb. 28.

CARNEGIE.—Meetings as usual, good, the special feature being the Lord's day morning Bible Class. It is proposed to continue this, as the change has been favorably received.—D.G.

NORTH FITZROY.—Good meetings on Sunday. At the evening service, an address on the "Two Great Ordinances," a fine young man made the good confession.—J.W.B.

STAWELL.—Great improvement in meetings on Sunday. Bro. Larsen being with us all day. At night one of our Bible School scholars responded to the invitation. The work is promising well.—A.P.A.

WARRAGUL.—Interest in the mission is keeping up. The elderly lady (Sister Waine) and the young man (Arthur Eyre) were baptised Saturday evening, and received into fellowship on Sunday morning. A nice meeting for worship was held, and an address given by Bro. Day. A splendid meeting in the tent at night, in the interests

of temperance; above 250 present, including the Senior and Junior Divisions of Rechabab. The Senior and Junior Divisions of Rechabab. The meeting was enthusiastic. We stress ask for the sympathy and prayers of the brotherhood.—R.W.J.

MELBOURNE (Swanston-st.)—Amongst our visitors on Sunday were Bro. C. G. Payne, from West Australia, and Sister Mrs. Nicholls, from Victoria. Owing to the exceedingly oppressive weather our attendances at meetings were hardly as good as usual. We were pleased to have with us the moving Bro. S. H. Munge, from South Yarra, who gave us a splendid talk on "Temptation." In the evening Bro. A. R. Main spoke in a fair gathering on "Paul's Hymn of Love" (1 Cor. 13).

CARLTON (Lygon-st.)—Fine attendance at the breaking of bread. One young man received into fellowship. Amongst the visitors was Percy Bolton, from Nelson, N.Z. A fifth man gave a splendid address to the passing away of the late Sister Jessie Spence, who was faithful in her attendance at the Lord's house. The congregation feelingly sang, "Asleep in Jesus," followed by Bro. Craigie leading the church in prayer. Good meeting at night, when we were pleased to have with us A. G. Saunders, from the Phillipian Islands, who gave an impressive address upon "Prayer." A beautiful anthem was rendered by the choir, under Bro. Clas. Renton, who has ably led the singing during Bro. Nat Haddox's holiday.—J.M.C.

SOUTH MELBOURNE.—In the absence of our evangelist at Warragul Bro. Hagger, Knight and Anderson have rendered us good service. Bro. Cornelius exhorted yesterday. Sister Simons, from Brighton, was received into fellowship, also a brother who had been obedient unto the Lord. A married lady confessed her faith at the gospel service before a splendid congregation. The electric light has been installed in front of the building. Bro. and Sister Webster have been transferred to Exendon, Bro. and Sister Chipperfield and daughter to Gardiner, and Sisters Emmet to Red Hill, during the past month.—March 1.

FITZROY.—Nice meetings all day. Bro. Young, from Collingwood, gave a fine address in the morning. Bro. Beiler gave a good gospel address in the evening. The anthem, "Seek ye the Lord" was nicely rendered by the choir under Bro. F. Bro. Our Home Mission offering was £21/11/5, which exceeded the appointment. We have our harvest festival next Lord's day, March 7, and on March 8—G.O. Everett.

NORTH RICHMOND.—We have had the pleasure of a visit from Bro. Saunders, when on Thursday evening, and again this morning. Some interesting addresses on the work in the Pacific Islands, to large audiences. S. G. Griffin gave an excellent address at night to an appreciative audience. Two ladies were baptised this Thursday, having confessed Christ the previous Sunday. We will hold our 25th anniversary year, and intend to celebrate the occasion by laying the foundation stone of our new school hall, for which we are working to raise funds. Bro. Prester underwent a slight but painful operation during last week, and hopes to resume preaching next Sunday.—A.H.Z., Feb. 28.

SOUTH YARRA.—On Lord's day, Feb. 21, there was a good attendance in the morning. Bro. Lloyd, from Windsor, presiding. On the following Wednesday, 3 p.m., the sisters had a special Sunday Yarra. The Brighton sisters paid a visit to the attendance of the local sisters. In the evening, who gave a fine address. Last Lord's day there was a good meeting, and A. R. Main exhorted. Madge gave a fine discourse at night, when Bro. aid of the local unemployed youth, and returned to proving encouraging.—T.M., March 1.

BURNLEY.—This morning Bro. Wood presided, and Bro. Henderson spoke in the evening, which exceeded and helpful address, appreciated by all. One young man took his stand for Christ.—J.A.C.

MALVERN.—It is twelve months to-day since L. C. McCullum came to work with the church here, and it has been a year of marked progress. There have been ten additions by faith and obedience; the Lord's day School has doubled its attendance; the Christian Endeavor has also greatly improved in membership and enthusiasm, and the church as a whole is in a bright and prosperous condition. Great credit is due to the untiring work done by Bro. McCullum. We had special meetings to-day. At the close of L. C. McCullum's address to-night a young man confessed Christ.—A.V.H., Feb. 28.

CASTLEMAINE.—Lord's day, Feb. 28, well-nested fair meetings; 40 present at breaking of bread in the morning. Bro. Clisphone addressed the church. Our brother's evening message, "Who is on the Lord's side?" was splendid, and we rejoiced to see an elderly lady step out and confess Christ. At the after meeting 20 remained for breaking of bread, making 60 for the day. We are busy preparing for our Bible School anniversary on March 21.—D.S., Feb. 28.

PRAHRAN.—On Feb. 23 a meeting for the purpose of reorganising our school was held, Bro. and Sister Emmiss being present. Everything was satisfactorily arranged, and we are looking forward to brighter times for the school. We have been fortunate in securing the services of Bro. Whately, of the Bible College. He has taken charge of the Boys' Junior Bible Class, and will assist Bro. Gordon in the work generally. Our meetings since last report have been very good. The morning meeting for worship is worthy of special mention. These are fine spiritual meetings. The improvement in our mid-week prayer meeting is also very marked.—A.E.M.

CHELTENHAM.—During February meetings were well maintained. Bro. Wells continues to give sound impressive addresses. On the 21st the evening service was a renewing of the memory of the Scoville mission, the hymns sung being from the mission hymn book. Last night the 25th year of the discourse was "Mary, the mother of Jesus," the point impressed being that kinship with Jesus may be claimed by all who do the will of His Father in heaven. Our Home Mission offering was good, being almost the amount asked for by the Committee.—B.A.V.M., March 1.

BENDIGO.—For the last four weeks we have been holding united Sunday evening services with the Congregational Church in this city. Our preacher, Bro. Mitchell, preached at each of the services, alternately in each building. A good spirit of friendliness and fellowship has been the result, which, we all hope, will in due course bring us along the line of Christian union. The Congregational preacher was away on his vacation, and it is intended that he will conduct similar united meetings, while our preacher goes on his holiday next month. The meetings received very favorable notice in the local press. Our platform has been beautified by the addition of a handsome railing and preacher's pulpit, the work of our own brethren. All avenues of service are being well. There were five baptisms at a Derby last Sunday, and one restoration at the previous meeting. The immersions were conducted at a special service at the Golden River by Dr. Cook. Bro. Pollock, of Derby, is still laid aside with respect to illness. The church there has suffered its loss by death in the person of Sister Mrs. Hancock; an obituary will follow.—C.

West Australia.

NORTH PERTH.—Bro. Banks, after his operation, has so far recovered that he is again at his post. Thanks are due to F. D. Bellard, who on Feb. 28, at a great thanksgiving service was held, the building being suitably decorated. The morning meeting was good, and in the evening we had a record congregation; a young girl made the good confession. On Monday we held a social, at the produce was sold, the money being given to the relief fund, some of it having been distributed amongst the poor.—H.D.

Here and There

One man made the confession at Northeast, Vic. last Sunday night, Bro. Anderson preaching.

Good meetings at Kaniva, Vic., on Sunday—all held in the Mechanics' Institute, the chapel being low small.

The secretary of the church at Canley Vale, N.S.W., is W. H. Wooster, "Mia Mia," Clifford Avenue, Canley Vale.

A C Rankine's article on "Present Day Amusements" was prepared for our Melbourne preachers' meeting. It is published by special request.

William Crossman has been placed by the New South Wales Home Mission Committee at North Auburn until confinement. This little field is showing some promise.

J. R. Cambridge started preaching services at Pompano, a few miles out of Horsham, Vic. on Wednesday night of last week. He was greeted with a nice audience that night.

Will church secretaries kindly send the names of sister-delegates to the Victorian Women's Conference to Miss Rometsch, 59 St. Vincent-st., Albert Park, not later than March 29?

We regret to learn that H. A. Procter, of North Richmond, has had to undergo a slight operation for the eye. We hope for a speedy and full recovery. S. G. Griffith took Bro. Procter's place last Sunday night.

Lionel Johnston, who recently closed his labors at Palmerston North, N.Z., has accepted an engagement with the Victorian Home Missionary Committee to labor at St. Arnaud. He will commence there on March 7.

H. B. Robbins visited Ararat, Vic., on Wednesday night of last week, and had the pleasure of baptizing one believer into Christ. The brethren now meeting in this town are very hopeful of a good church being built up.

The monthly Council meeting of our Victorian Christian Endeavor Union will be held on Monday, 8th inst., in the Swanston-st. lecture hall, at 8 p.m. Delegates are urged to make a special effort to be present, as the business is important.

The church at Dawson-st., Ballarat, will be holding a reunion on Monday, March 15, to celebrate the anniversary of the opening of the new building. The church extends a cordial invitation to past members and to visitors from sister churches to be present.

H. Swain will shortly be leaving Luncheon. A successor is not yet arranged for, but the officers of the church are anxious to secure the services of a suitable preacher soon, in order that the work which has progressed most splendidly hitherto may not be hindered.

Will Victorian church secretaries, who have not yet sent in their statistics, please do so at once? Prompt action in this matter will bring blessings upon their heads, while the opposite will bring curses. Send to Thos. Hagger, 15 Walsh-st., Coburg, and don't forget the Conference fee.

The Victorian Railway Department cannot grant concession fares to Sydney for the Federal Conference, as it is at Easter. Compartments can be reserved for those who are going, should they desire to travel together. Those desiring this should write to the Victorian Transit Agent, Thos. Hagger, Walsh-st., Coburg.

The church at Hindmarsh will extend a home welcome to A. G. Saunders in combination with the Foreign Missions Auxiliary on Wednesday evening, March 10. The church and auxiliary extend an invitation to all city and suburban kindred families and friends to be present. A social will follow the meeting, and an offering will be accepted.

C. A. G. Payne, from Guildford, W.A., is now on a visit to Melbourne. The brethren have been pleased to enjoy fellowship with him.

The Victorian Women's Conference delegates are asked kindly to collect one penny per year per sister-member for Conference and Executive expenses, the same to be sent to the Treasurer, Mrs. Hayward, 74 Cameron-st., Moreland. Country sisters are asked to take notice of this appeal, and forward their pennies towards Conference expenses.

The New South Wales Home Missionary Committee has received £40 from the estate of our late Bro. W. R. Rowles, of Paddington, Bro. Rowles travelled considerably, and was a loyal supporter of Home Missions, not merely from sentiment, but by the compulsion of the great need, everywhere manifest. It was "just like him." Though dead, his life yet speaks!

A. G. Saunders, one of our missionaries laboring in the Philippines under the direction of the American F.C.M.S., is at present in Australia. Last Lord's day he addressed the church at North Richmond in the morning, and in the evening preached at Lygon-st. Bro. Saunders has a great story to tell of the work in the Philippines. We understand that our brother will be remaining in Australia for an indefinite period, so that some wide-awake church will have an opportunity of securing his services.

The London "Christian" reports that the earlier closing of public-houses is proving a great boon to the community generally. At Hull (where the closing hour is 9 p.m.) it is reported that on New Year's Eve, "in a band march, lasting an hour, through the busiest thoroughfares, not one drunken person was to be seen, where a year ago they were to be counted by scores, if not by hundreds." A similar experience has been noted in other places. The reporter writes: "Surely we shall never give back to the old 'bad times!'"

For some years past it has been the kindly practice of some brethren at this season to forward cases of fruit to the students of the College of the Bible. Such gifts have been greatly appreciated. It may be that some would for this year also be in a position to renew the favor. Fruit which is not of high marketable value would yet be wholesome and most acceptable. Brethren able and willing thus to assist are asked kindly to forward to Gardiner Railway Station. Freight prepaid, if notified, will gladly be refunded.

A correspondent of the Methodist "Spectator" recently called attention to recent losses in the questions: "How is it that young men are so ready to take advantage of the generous means provided by the Methodist Church in connection with Queen's College of training for the ministerial office, and then when the term is completed and the church naturally looks to them for some return in ministerial service, they resign for the purpose of entering the ministry elsewhere?" In view of recent happenings in this connection, can it be that there is shepherd stealing as well as sheep-stealing? Mr. Chris. Mudd, a well-known Methodist minister, answered the query in last week's "Spectator" as follows:—"Stealing sheep from the Methodist fold is quite common. Shepherd-stealing is not rare, but will become frequent. Don't blame the people and don't blame the men. The neglect of teaching loyalty to the Methodist Church and the neglect of preaching Methodist doctrines are the causes. The hearts of loyal Methodists are aching. The strain on their endurance is reaching breaking point." While we cannot defend sheep-stealing, yet we would not surely blame sheep or young shepherds. In view of a prospect of better pasturage, shepherds are rarely stolen—they sometimes seek promotion, though occasionally they only perambulate. There are, however, some good things in the correspondence. We sincerely sympathize with those who suffer the loss of men on whom much money has been spent without an adequate return. We should suppose that common honesty would lead to a refund. Again, we remark the insistence on definite, positive instruction. If we have principles, let us not be guilty of the folly of hiding them, or of neglecting them in our preaching and teaching.

D. A. Cockroft, the evangelist in the Swan Hill circuit, Vic., travelled on his motor bicycle last week some 320 miles, visiting scattered members. He was accompanied through the Ultima and Sea Lake districts by Bro. G. Goudie, of the former place. Unfortunately, the bicycle broke down, and on the return journey these brethren had to walk nineteen miles, and on the way they got lost. They reached Ultima in the early hours of the morning. During their tramp the question was frequently asked, "Are we downhearted?" and the two emphatically replied in the negative.

Lloyd George is reported to have spoken as follows in the course of an address on Monday last: "The war is mainly going to be fought in French and British workshops. I regret to hear that the workmen refuse four weeks' work for the nation's need. It is due mostly to the lure of drink, which is doing more damage than all the German submarines together. It is not proposed to follow the Russian and French drastic prohibition, but we are armed with great powers under the Defence of the Realm Act, and the means to use them, and deal wisely and fearlessly to prevent indulgence in drink to interfere with our prospects in this terrible war."

Some of Victoria's Spiritualists waited upon Mr. Murray, Chief Secretary, last week, with a view to gaining recognition as a "church." They were afraid that lack of registration led some people to regard them as cranks, while as a "church" they would be more likely to be respected. So it would appear that there is something in a name after all; and there is implied in the petition a fine compliment to the churches. Yet there are a considerable number of folk who would look on the majority of Spiritualists as cranks, whatever the registration or the nomenclature. Mr. Murray declined to accede to or recommend the granting of the request.

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IN MEMORIAM.

FORBES.—In loving memory of my dear husband, William Thomas Forbes, who was called home to meet his Saviour on March 4, 1914.

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—C. Forbes.

COMING EVENTS.

MARCH 8.—Windsor. The Prahran N. Licensee Council will hold a meeting in the Church of Christ, Albert-st., on Monday, at 8 p.m. Mr. James Lewis, of the Education Department, will explain the 1917 Act, and Mr. McNeil will give an address. Musical and elocutionary items. Come and spend an enjoyable evening.

MARCH 11 & 16.—Church, Blackburn, anniversary services. Sunday, March 14, 3 p.m.; 8 H. Mudge (Gilchrist address). Tuesday, 16th, Blackburn Hall, Tea, 6.30; adults, 1/-; children, 6d. Public meeting, 7.45. Speakers, T. Hagger, G. D. Verec. Programme by Doncaster choir.

MARCH 14 & 16.—Fawknerville Bible School anniversary, Sunday, March 14, at 3 and 7; and Tuesday, March 16, at 8 p.m. Addresses, 2nd-4th items. All invited.

The Society of Christian Endeavor.

March 7 to 13—MISSIONARY MEETING.
The Gospel for Everyone Everywhere. Acts 10: 34-43.

The gospel with preaching. Rom. 1: 8-10.
The heart of the gospel. John 3: 14-21.
God's will to save. 1 Tim. 2: 1-8.
The blinded outlook. Acts 11: 11-18.
The missionary spirit. Acts 13: 19-26.
Preachers needed. Rom. 10: 14-18.

Christ and Mithras.

Excavations beneath the Church of San Clemente at Rome have brought to light remains of the ancient worship of Mithras, the sun-god. While, as appears, little if any addition is hereby made to the accumulation of knowledge on the subject, the discovery nevertheless reminds us very forcibly of the terrible hostility which this cult showed to the gospel of Christ in the early centuries of our era. Strangely enough, the site which has so recently been excavated exhibits traces of two forms of worship—in a home that was obviously Christian there was a chamber that had been converted into a cave for the mystic rites of Mithras. Of course, it does not follow that the two forms of worship proceeded simultaneously. Rather, following the clues of history, we must conclude that the gospel of Christ vanquished and superseded the lingering cult, bringing in a hope that "mankind not ashamed," and a blessing that effectively supplanted the blight of paganism.—"The Christian."

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I. A. Paternoster,
S. G. Griffith, W. C. Brooker,
G. T. Walden.

New South Wales.

T. Bagley, T. E. Role,
L. Rossell, G. Stimson,
J. Stimson.

West Australia.

H. J. Banks, W. B. Blakenore

Queensland.

T. F. Strubbin, L. Gale.

Tasmania.

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