

## The Table and the Desk.

Remnant of Rome it may be, but, ever and anon, floating to our ears across the quiet air of the Lord's day morning, its soothing voice has become precious as a memory, and an inspiration—the church bell. Instinctive with heavenly suggestion the sweetly solemn sound persuades us to the house of prayer. We join with friends and neighbors to worship the Father of all. Not in any vacancy, but with keen expectancy, we go. We look for a definite result. For worship is not without reason, not minus purpose, not bereft of meaning. It was designed by God for his glory and bestowed on man for his edification. In accomplishing man's edification we show forth the glory of the Lord. Most earnestly spoken were the words, "Let all things be done unto edifying." Where there is no edification, neither is there worship. No matter what the accompaniment of circumstance—bare, simple, complex, elaborate—edification accomplished means worship has been in spirit and in truth.

Behold, then, in the table, the supreme element in worship, the prime factor for edification. Men would make it mysterious. God made it simply spiritual. It is God reaching down and man reaching up. It challenges the soul to sanctity and sacrifice. It knows no other message than "Christ and him crucified"—message enough, indeed. Our communion is not with ourselves, nor with any man. No man may interfere with our communion, nor we with his. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Week by week we meet to remember him who gave the feast and whom the feast memorialises. We lack express command for this weekly observance, but we possess a strong implication that it was customary in at least one New Testament church. Still, we do not exist to observe the Lord's Supper each Lord's day. This is not the purpose of our plea. But our spiritual needs call for it. Acts 20: 7, plus its prior context, sanctions our endeavor to satisfy this need. We also need every other spiritual guard and help available. So how can we refrain ourselves from the table? We must be there, proving ourselves, eating and drinking, not unworthily, unto condemnation, but worthily, unto edification. For

we discern the body. The sins that stain our daily lives stain not the cup, corrupt not the bread. The cup says they are forgiven. Our shortcomings do not justify our absence. Our need requires us to be there. We discern Christ, Christ in all and above all, Christ confessed and Christ glorified. The message of the table is Christ, Christ, Christ!

By the side of the table stands the desk. The table minus Christ is nothing. The desk minus a personality is nothing. The personality at the desk lacking Christ is a spiritual intrusion and affront. Here, at the desk, may be confused, may be elucidated, the message of the table. Here edification may be furthered or interrupted. This is where, in short, there lurks a danger that the human may eclipse the spiritual; where the head may exult and the heart scarcely beat an impulse of love; where man may be seen in all his glory, and the Lord Christ be obscured by the wondrous throng; where humility may be ousted by the pompous spudger of some trilling ego with a mountainous pride. Abased, the desk is an imposition, and a blasphemy. Used, it is an inspiration and a holy place. Solemn its responsibility; grave its task; great its opportunities; limitless its possibilities. It is where man may be supremely God's co-laborer—God's called co-laborer, his co-laborer chosen for soul-qualities and spiritual experiences of victory over the base, the selfish and the worldly. Its ideal attained—how exalted an achievement! How restless it becomes when it is a very sanctuary, adorned with the beauty of holiness upon a grace-kept human element—a Christlike, Christmade, Christ-sustained personality, when it is such a sanctuary graced with the pulsating wisdom of heaven, the passionate eloquence of divine love. The message of the desk is the message of the table—Christ, Christ, Christ!

"Woe is me if I preach not the gospel." Aye, and woe is me if I preach anything but the gospel. "He that prophesieth speaketh unto men edification, and exhortation, and consolation." "Unless ye utter . . . speech easy to be understood, . . . ye will be speaking into the air." "Since ye are zealous of spiritual gifts, seek that ye may abound unto the edification of the church." Let the desk be subdued in spirit, meek in demeanor, seeking not its own, and

thoughtful enough to regard with sympathy the heartaches, with charity the shortcomings, of the sorely tried souls who wait so hungrily upon its ministrations. "Who can hear gently with the ignorant and erring, for that he himself also is compassed with infirmity."

God give us the desk at its best! Thus may we find it linked lovingly to the table with its solemn communion. For then our spiritual portion shall be, not stones of human theory, human speculation, but instead the Bread of Life. We shall have not the rhetor's jewels, but the Saviour's love. Our souls will be refreshed with illumination, inspiration, consecration, edification, consolation, salvation, like a constant, sunlit shower of gentle rain, on dried up lands.

"Here, moreover, it is required in stewards, that a man be found faithful."

Eirenikos

### "One Step Enough for Me."

Thus we sing, in the language of Newman's beautiful hymn. But if, like a certain Sunday School lad, we should sing only "as loud as we feel," we may not sing this hymn very justly. One step is not enough for many of us. We are prone to take whole journeys, especially of apprehension. We insist upon seeing "the distant scene," and in the resulting pain or glory of the vision, we spurn single steps. To-morrow's life we try to live to-day. We are tempted to move "out of turn." We are not content with our legitimate troubles; hence tomorrow some Emerson said that the worst misfortunes of his life never happened. And even Emerson did not buy up "futures" on as small margin of fact as we use. "One step at a time, and that well placed," is the sure method. If there is trouble ahead, we ought not to be in a hurry to meet it. If there is joy in prospect, we shall, by haste, unfit ourselves for the highest enjoyment of it. "One step enough for me."—George Clarke Peck.

### "Win One."

"Win one" for Christ, who died for thee,  
 One precious soul from sin set free,  
 Convey the message of His love,  
 And add one soul to heaven above.

"Win one" for Christ, if only one;  
 I will prove that you your best have done.  
 One soul may now be needing thee,  
 "Go find this soul," He saith, "for Me."

## An Important Conference on Union.

South Australian newspapers recently contained a lengthy report of a remarkable conference between "Anglican and Non-Episcopal ministers" at Peters-burg. The daily press of South Australia seems ever to be more generous in its treatment of religious bodies than that of the other States. It evidently appreciates the fact that Christian people are sufficiently numerous to be considered, and that church news is at least as important to an influential portion of the community as is racing to another section. On the present occasion, the leading Adelaide dailies gave over two columns of space to the report of a gathering attended by nineteen ministers. Numbers, then, did not constitute the title to space. Wherein, then, did the importance of the Conference consist? Chiefly, in the transcendent importance of its theme. The subject of Christian Union is big enough to justify many columns of space and repeated mention. Again, the representative character of the gathering was noteworthy. The nineteen ministers comprised six Anglicans, nine Methodists, three Baptists, and one Presbyterian. Sixteen others who were invited were unable to attend, but all welcomed the idea of the Conference. A third thing which made the gathering one of unusual interest was the fact that it arose from an invitation sent by the Anglican Bishop of Willochra. It is not often that Anglican leaders invite those called—or, in Australia, mis-called—Nonconformists to such a conference, though Bishop White, of Willochra, declared that

he was not only following his own inclinations, but the express direction of the Lambeth Conference of Bishops in 1908, which recommended that "the constituted authorities of the various churches of the Anglican communion should, as opportunity offers, arrange conferences with representatives of other Christian churches for common acknowledgment of the sins of division, and for intercession for the growth of unity."

The reader of the full report in the newspapers could not fail to be impressed with the splendid spirit which prevailed, the candor and liberty of utterance, the desire to face problems rather than to glose over differences. We should think that the avowed object of the gathering would undoubtedly be realised, viz., "to enable us to understand each other better, and to enter more fully into each other's point of view." No resolutions were carried; so we cannot discuss any decisions. A people such as we must rejoice at a conference such as this. It is one of the many evidences now existing of a sincere desire to regard the Saviour's expressed wish and to remove from the church the reproach of the sin of division.

### Ritual and doctrine.

The Bishop read one of the most interesting papers. Its subject was: "To what extent can differences of ritual and doctrine be allowed without destroying the unity of a church?" The writer showed that various types were comprehended in the An-

glican Church now; indeed, he ventured the assertion that "it was probable that the differences between the extremes of the Church of England were greater than those between the central position of the Church and Non-conformity."

As to doctrine, the four conditions laid down by the Lambeth Conference in 1908 were accepted:

"1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith. 2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith. 3. The two sacraments ordained by Christ himself—baptism and the Supper of the Lord, ministered with an unfeeling use of Christ's words and of the elements ordained by him. 4. The historic episcopate adapted in the methods of its administration to the varying needs of the nations and peoples called of God, into the unity of His Church."

Bishop White said of the fourth of these:

There was no reason to doubt the statement of the Prayerbook, that from the Apostles' times there have been three orders of ministers, bishops, priests, and deacons. The question was whether there had not been also some churches where for a time there had been only two orders.

In a later paper on "The Doctrine of Apostolic Succession: Is it a Bar to Reunion?" Canon Wragge spoke thus:

"The central position of the English Church had become a good deal modified by modern research. 1. It no longer claimed to be able to trace three distinct orders of bishops, priests, and deacons right back to the times of the Apostles in all parts of the Christian world. 2. The theory of tactical transmission for grace had never been made much of by the Church of England, and there was very little ancient precedent for it, though the opponents of the Church had worked it hard. 3. The word 'invalid' was not now used by certain minds if the sacraments mediated by non-episcopal ministers, but they were not prepared to abandon the use of the word 'irregular.'"

Undoubtedly, the claim to apostolic succession is one of the chief obstacles in the way of union between the Anglican and the non-episcopal churches. The gentlemen referred to above were moderate in their views. But there is a certain amount of pretence connected with the claim which gives offence to Protestants. See Dr. Forsyth's words regarding R. J. Campbell's reordination by the Bishop of Birmingham, quoted in last week's "Christian."

Bishop White allows that in apostolic days the "three orders" of ministers were not always found. We agree. The New Testament makes it clear that there were churches recognised as churches of Christ who had no bishops or elders, for a time. The bishop's suggestion that it can be proved that in any place in apostolic days there were the "three orders" of bishops, priests and deacons, need not be accepted. His position simply could not be proved. The New Testament implies the identity of bishop with elder or presbyter. More, some of the leading Church of England scholars are altogether opposed to the Bishop's doctrine. For instance, no less an authority than Bishop Lightfoot wrote:

"It is a fact now generally recognised by theologians of all shades of opinion, that in the language of the New Testament the same officer in the church is called Bishop (Episcopus) and Elder or Presbyter (Presbuteros)."

Prof. H. M. Gwatkin, a leading scholar and divine of to-day, writes:

"We find 'bishops' in the New Testament, but we find rather too many of them. The single fact that there were several 'bishops' in one church, as at Philippi, proves that they were not officers of the same of the word; and the description of the 'bishop' to Timothy agrees with that of the elders to Titus, in showing that their work was ministerial, not episcopal." "There is therefore no trace of Episcopacy in the New Testament."

### A Presbyterian succession.

Mr. Pawson, Presbyterian minister, is reported as having informed the Conference that

The Church of Scotland held the doctrine of apostolic succession, just as strongly as the Church of England, the only difference being that it traced it through presbyters, not bishops. In the reunited church Greeks, Baptists, and Presbyterians ought to find a place. The doctrine of the Romans, Anglicans, and Nonconformists held much in common. He thought doctrine ought to come first. Ritual was quite a secondary matter. Let there be in essentials, unity, in things doubtful liberty, in all things clarity.

The last sentence is excellent. Some of the previous sentences are dubious. It is not the case that Presbyterians are agreed on the question of succession, Prof. Adam, of Melbourne, in his little book on Presbyterianism, writes:

"Ordination 'is a function and responsibility which belongs properly to the Presbyterians who are called to exercise rule in the church, and not to any imaginary historic Episcopate supposed to be in direct succession to the Apostles and to derive this power by transmission from them.'"

That the "only difference" between the ordinary Presbyterians and probably a majority of Anglicans is not the substitution of "elders" for "bishops" is clear from the following words of Prof. Adam:

Presbyterians "do not, however, rest the validity of orders and the continuity of the church on the transmission of grace from the Apostles by an unbroken series of ordinations, whether through Presbyterians or Episcopal Churches, but on broader and more spiritual grounds."

We may add that, if any man's Christian standing or right to "administer the sacraments" depends on a succession, whether of bishops or presbyters, then no mortal man can be sure of his right or standing; for it is impossible to trace the succession.

### A Baptist critic.

Mr. Bryant, a Baptist minister, appeared to be in a decided minority. He is reported as follows:

"He thought that all the long list of varieties of ritual mentioned by the bishop should be accepted, but as to doctrine, it was different. Personally, he could not accept the Apostles' Creed, at least as it stood, though he agreed with the substance. He accepted the Sacraments, but not the word. He accepted Holy Scripture, and would reserve what he had to say about episcopacy. He did not think that any form of creed should be required."

Later, "in an able and earnest speech, he argued against the probability of Christ's having appointed any special order of ministry, or of bestowing them any special commission, or of His opinion, the right to minister depended on the

Concluded on page 160.

## Notes on Current Topics.

Jaas. E. Thomas.

### Chaplain-Captain Walden.

The unfortunate loss of the fine equipment so thoughtfully provided by the brethren of our Australian churches has brought to us a most unique appeal. Probably no one is to blame for the mishap, and we can only hope that the Turks and their German taskmasters will be able to put to good use the communion service, and other useful and helpful things that have come into their hands. The possibility is that many of these things will still remain unused on Gallipoli. It has been very encouraging to hear of the splendid work of our chaplains from the men themselves, and this work has been made so much more profitable by the kindness of those at home who provide what is helpful so willingly. We are certain that the brotherhood will not be found wanting in spontaneous generosity, now the call has come, but will send either the goods required or a donation for their purchase to our Federal Treasurer, T. E. Rofe. This will cheer the heart of Bro. Walden, and help him considerably in his noble work. We are learning in these days to be generous in our emergencies, and in this case we will be glad to give.

### Lord Kitchener's Appeal for Economy.

Earl Kitchener has told us more than once that he is not a statesman, but a soldier. He has given some very wise advice, and used very fine phrases in his most recent utterance, and therein further shown his ability as a leader not only of armies, but in our national life. He appealed in felicitous and telling words "on behalf of the army in the field to the civilian army at home to play its part strenuously." Whether the army continues to get the vital things in sufficient quantities depends entirely upon whether every man and woman at home shows the utmost energy in production and the utmost economy in consumption. If civilians are going to consume as much food, clothing and luxuries as before, then our problem is insoluble. He says that civilians at home must go short of many things to which they have been accustomed in peace times, or the armies will have to go short of indispensable things. The absolute self-sacrificing economy of all is essential to the winning of the war. This will appeal to every Australian, we trust, and lead to some real evidence of self-denial. At the present time there does not seem to be any very great evidence of economy in our prosperous land to-day, except where poverty has made it compulsory. There seem to be just as many theatres, picture shows, and horse races as ever. In fact, we observe that stakes have increased, and totalisator investments advanced in some parts of our land. The drink bill is not reduced, nor is there any appreciable effort at self-denial. Let us remember that money is being spent at a terrific rate. Food is essential as well

as money to our cause, and we must husband our resources. It would be a most commendable thing if our response to this same appeal of our sane and able War Lord is as ready and general as our answer to his appeal for men. If we save money to-day, we will owe less to-morrow, and will be the more able to pay the price that surely must be paid for many years to come. In national life as in the church of God, great conquests and final victory are the results of heroic sacrifice.

### The Y.M.C.A. and Our Soldiers.

The splendid efforts of the Y.M.C.A. throughout Australia and indeed in the Empire to meet the social as well as the spiritual needs of our brave soldiers is worthy of the commendation and sincere gratitude of all. The question of caring for our men would be a very difficult one if it had not been undertaken in such a whole-hearted manner by this fine institution. The canteens to be found in every camp are admirably conducted, and the provisions are supplied at exceedingly reasonable rates to men at all hours. Our own personal observation is that the work of the military chaplains has been made much easier and considerably more effective by the co-operation of the Y.M.C.A. and their camp secretaries. The large tents erected are centres for the men that have been a comfort and help to them, while the meetings organised therein have been deeply appreciated. We have seen some remarkable examples of the spiritual awakening that has come into the lives of the men through the influence of the Y.M.C.A. secretaries and workers, and the services they have arranged. They seek to lead the men to sign what is called "The Straight Life Pledge," in which the men definitely pledge themselves to Jesus Christ. These workers have organised Bible Classes in as many companies as possible, and the way in which our soldiers have responded to help in this fine work shows how much this effort is appreciated. Mr. George Shapley, one of the secretaries who went from Adelaide, himself a most earnest and spiritual young man, tells of a remarkable movement that is working quietly but with increasing spiritual power among our men in Egypt and in the Dardanelles. Many men who have for years not entered church have been awakened and God's Word has been distributed among eager readers who testify as to their renewed faith in the Son of God. We have received personal testimony and letters from men in camp and at the front who have gratefully received help from these self-denying workers. The work of the Y.M.C.A. is an interdenominational, yet interdenominational one, and a work in which all Christians can co-operate. We can earnestly commend it to all who love our men, and are willing to assist in the Christ-like labors of this worthy institution.

### The King and the Lord's Day.

Our gracious King has been in many ways a conspicuous example of a ruler who seeks to live as a Christian should. All are familiar with his noble declaration concerning his faith in the Word of God, and his promise made to his beloved mother that he would read the Bible every day. He has not failed in all the years of his life to fulfil this promise. Years ago, when he was in the Navy as Captain of H.M.S. Thrush, he had to read the morning prayers daily and conduct service on Sunday. We are told that in order that the Sunday services might be perfect, the sailor prince studied his lessons well the night before, and carried out his part with earnest devotion. Queen Alexandra taught her children such hymns as "O God, our help in ages past," "I heard the voice of Jesus say," and "Nearer, my God, to Thee," and accompanied them on the piano as they sang with her. When at the front on a visit the King faithfully observed the Lord's day, and never does he allow unnecessary labor to be done on that day. The most recent evidence of his love of the Lord's day was the holding of a service in his room on Sundays during his recent illness. Surely we would do well in our nation not only to follow the King in abstinence from strong drink, but in the observance of the Lord's day in our national life. This would be a step nearer to that righteousness which exalteth a nation.

### Financial Crisis in Foreign Missions.

Our Federal Foreign Mission Committee are perplexed to know what is the wish of the brotherhood concerning our future work in the foreign fields. Funds are decreasing, yet the work is just as urgent. India waits our honorable response to her appeal. Open doors are waiting if we would enter in. We have prayed for laborers, and God has sent them to us. There are four young ladies, consecrated, well equipped, and anxious to serve, who wish to go out next year at the latest, but we have no money. One has gone through a nursing course, and is a most suitable worker. Three more have gone through our College, and are now asking what they are to do. Two of these will take further nursing training for one year, while the brotherhood is asked to provide the means to send them forth at that time. If we can send forth men to war, we surely will not fail to send out as well the messengers of peace. There are at least eight young men also preparing, who will in a few years be ready to go as ambassadors for the King. We do not ask that we cease to give to all the deserving causes to which we so loyally contribute in these days of strenuous giving. We only appeal to our brethren to do their very utmost in the spirit of self-sacrifice, so that if possible we may send out workers who are ready to go and who are so badly needed in the great harvest field of our Lord. We leave it to our brethren to say whether the work is to advance or go back. It cannot go forward unless the money is found. God will bless us if we fail him not in the day of the world's need.

# Must we accept a "New" Old Testament?

An Answer to the Critics.

Canon R. B. Girdlestone.

May we not criticise the Bible? many are asking. By all means; but at the same time let it criticise you. It calls itself a "critic" in Hebrews 4: 12, where my Greek Testament calls the Word of God "a critic of the thoughts and intents of the heart." After all, God is judging us, and it is of the utmost importance that we should inquire, as we read his book, what he thinks of us.

Do you say, How shall I know that the Bible is true? Let us deal squarely with this question.

Take your Bible into your hand. Turn over its pages from beginning to end. Imagine yourself coming to it for the first time. You will soon arrive at certain conclusions about its structure; thus:

1. It is not one book, but many, sixty-six in all.

2. It is not the work of one author, but of many.

3. It was not produced in one age, but in many. I could hazard a guess as to the date of the latest writer, but how can I venture to say who wrote the first page; on what material did he write? with what sort of pen? why did he do it? in what language and in what character did he write? This leads to another conclusion:

4. It was not originally written in English, but the Old Testament in Hebrew and the New in Greek. Our Bible tells me on its title-page that it is "translated out of the original tongues."

Once more: 5. I soon discover that it is not a mere miscellaneous collection of old documents which have come down through the ages, no one knows how or why. There is a golden thread of truth and of hope running through it. The writers speak with authority. They are not feeling after truth, but expressing it. Their message is ever fresh and forcible, full of every-day life, but sublime.

## What is our oldest New Testament?

Now let us make sure of the New Testament, which is confessedly later than the Old, and which non-Christian Jews do not accept. When was it first printed? I am the fortunate possessor of one of the first published copies of the Greek Testament, printed at Basel in 1516, so that it will keep its four hundredth birthday this year. It came out under the editorship of Erasmus, the most learned man in Europe. Before that date all New Testaments were written by hand. The earliest known are the Alexandrian (British Museum), the Vatican (Rome), and the Sinaitic (Petrograd). Experts, judging by their condition, the coloring of the ink, the character of the writing, etc., trace them back to about A.D. 350.

But where are the earlier manuscripts from which these are copied? And where are the autographs of the original writers?

It is just possible that some may be found, but it is not likely, because the Roman emperors ordered that every copy should be destroyed, as they were determined to stamp out Christianity. But if they had succeeded in destroying every copy, including the three just mentioned, it would have been possible to reproduce the whole New Testament; because the early Christians, many of whom laid down their lives for their Master, committed large portions of it to heart, quoted it in their books, commented on it, and discussed it; and so it comes to pass that the whole of the precious heritage lay hidden away in these pages, and is stained by the blood of the martyrs.

Although we have the barest outline of our Lord's ministry, and not a thousandth part of his sayings and doings, yet we can form a vivid idea of his teaching and of his mission. He stood at the cross-roads. Christianity was about to diverge from Judaism. He was not the product of his time, but quite opposed to it, and the men of his time were not content till they got him crucified. But there was one thing in which he and they agreed. They all held the same "Scriptures," which we now call the Old Testament. The New Testament contains no fewer than 600 quotations from the Old; and it is to these Old Scriptures that we must now turn.

This collection of books, manifestly held sacred and authoritative by all parties, had been in existence for centuries before our Lord's time. They had been translated out of Hebrew into Greek some two hundred years earlier, and had been revered as the work of prophetic men earlier still. They are partly historical, partly poetical, and partly prophetic. The historical writings begin with the dawn of human existence, and take us down to the call of Abraham, and Bondage, and Exodus, the Kingly period, the Captivity, and the Return—that is, the age of Nehemiah (some 480 B.C.). The writers only give a selection of events; we have no annals; though the annals or chronicles of the kings of Israel and Judah are frequently referred to. Probably those all perished during the numerous captivities to which Jerusalem and Samaria were subjected. Our "Books of Chronicles" are of a very different character, being a selection of narratives concerning God's dealings with Judah written after the great captivity. The poetical books are of various dates from the time of King David (1000 B.C.) onward; and the prophetic books were mainly written between the days of Hezekiah (700 B.C.) and Nehemiah (440 B.C.). The three classes of books are really blended into one: prophecy is combined with history, and poetry with prophecy.

## A special work.

The books stand alone both as to age and

character. There are no contemporary writings, Jewish or non-Jewish, with which we can compare them. Their intent is manifest. They record the divine dealings with a special people; they record that people's constant failures; they record God's long forbearance with them and the heavy national chastisements he brought on them; and finally they promise that his purposes shall come to pass in spite of all human infirmities and obstructions. In this way they prepare the way for One who should be the Redeemer not of Israel only, but of all nations.

## The Bibles that Nehemiah and Moses used.

In books which cover such long periods we may be guided as to their relative ages by two tests. The first is the use which the later writers make of the earlier; and the second is the marks of antiquity or comparative lateness which can be detected in the language of the books.

Turn to the last verses of the last book of the Old Testament (Mal. 4: 4-6): "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord." Moses and Elias, the law and the prophets; Elias to reappear either in person or by a representative who should turn the hearts of the fathers to the children (see Luke 1: 17). Thus the prophet Malachi calls upon the people of his day to remember the past and prepare for the future, lest God should "come and smite the earth with a curse." There is a solemn reality about these words.

Now turn to Malachi's contemporary, Nehemiah. He was not a prophet, but a high official in the court of Artaxerxes, the Persian king, and appointed governor over the returned Israel, working in harmony with Ezra the learned priest and scribe. Examine carefully the eighth and ninth chapters of his book. See for yourselves how the book of the law of Moses is brought out and read in public. Note the references to the law, to the ritual concerning the feast of tabernacles (Lev. 23), and then to the days of Joshua; then see how the Levites in their prayers trace the history of the divine dealings from the days of Abraham to Moses, giving extracts from Exodus and Deuteronomy, then to the books of Judges and Kings and to the Prophets. Search also in other chapters—for example, the first and the thirteenth—for references to the book of Deuteronomy. You will thus see for yourselves what sort of Bible Nehemiah possessed. Of course, it did not look like ours; it was partly if not wholly in large rolls; but it must have been substantially the same as ours, for we find quotations in it from the older Scriptures which agree verbally in the Hebrew.

## Had Moses a Bible?

This method of investigation may be applied to the other books till we find ourselves in the days of Moses. We ask, Had

he any Bible? If so, it must have been a very small one, and could only have contained what we call Genesis. It is clear that he had this wonderful book, for it is presupposed all through his own writings. Can we push back any farther? Had Abraham a Bible? Did he bring any tablets with him out of Ur of the Chaldees? In all human probability he did. The art of writing was already an old one; genealogies were religiously preserved; the record of the Flood was well known, and the Babylonian creation story was a perverted one. There is no reason why Abraham should not have been the depository of true accounts of the beginning of all things. His record is taken as true all the way through the Bible by historians and prophets and by the Lord Jesus himself. With that we are content.

It is curious, talking of words, to see how rashly critics jump to a conclusion that words could not be used by a writer of a certain date "because they were not known." Was every writer to bring his dictionary with him, or to state that if he had not used a certain word it could not have existed? Surely this is an Irish habit of a dangerous character! Strange musical words in Daniel were thought to prove the comparative modernness of the book; but even German critics know better now; so with regard to technical words in Jeremiah which were supposed to be not yet born, but which are now known to be in the writings later discovered in Elephantine. The truth is that it is hard to tell the date of a word; and provincialisms which used to be thought marks of lateness are much more likely to be marks of earliness.

The farther down we get in biblical history, the more we find ourselves in touch with the surrounding nations. How casual, for example, is the reference to Sargon in Isaiah 20. Until half a century ago no one had heard of him, and his name was supposed to have been a creature of Jewish imagination. Then, while Layard was poking about among the ruins of Khorsabad, "out jumped King Sargon." Others have "jumped out" of oblivion since, such as Belshazzar. Meanwhile discovery and patient study have introduced us to nearly, if not quite, all the foreign kings mentioned in our books, whether hailing from Egypt, Syria, Assyria, Babylon, or Medo-Persia; and they lived in or about the time implied in the Bible. Shishak, So, Zerab, Tirhakah, Necho, Hophra have come to light; so have Jabin, king of Hazor, Tiglath-pileser, Salmanser, Sennacherib, Esarhaddon, Merodach Baladan, and the rest.

The records of these ancient empires are being dug out of the dust of ages. And the great men who lived as far back as the age of Abraham and are named in Genesis 14 are no longer phantom kings. Their documents are, indeed, very different from the Hebrew records; they have been described as "boastful bulletins," while the biblical writers honestly record the sufferings of God's people and the forgetfulness and unbelief which brought them about.

Sir Charles Warren issued an address some years ago called "The Holy Land, How a Knowledge of It Helps to Confirm Our Faith," in which he says that "out of the 600 cities mentioned in Joshua, the sites of no less than 400 have been recovered, agreeable to the positions mentioned in the Bible."

Take the records of early Christians and ask, "Why did you come out from bigoted Judaism or vigorous Gentilism, and believe in the crucified Nazarene as Saviour?" In answer, you are led back to the Gospels, and you begin to draw water from the wells of salvation as you contemplate the words and deeds of Jesus. Then, when established in the faith of Christ, you go back, taking him as your guide, to the Scriptures which he claimed as from God; and you decide to hold the Old Testament *because* he held it and as he held it. Study it, but be slow to suspect it. In recognition of Oriental ways of putting things, and the mistakes of copyists, take it with reverence to be true, and written for our learning by holy men of God who were well acquainted with the facts which they narrated, and who were commissioned to write by the Holy Spirit, God himself.—"S.S. Times."

### In the Religious World.

Last Friday the Full Court of South Australia, in the case of McKenzie v. the Officers of the Salvation Army at Mt. Gambier, gave an interesting decision:—"An order was made restraining the defendants from doing any of the following things at the premises of the army in such a manner as to cause any nuisance or injury to plaintiff or his family:—1, band playing, either with or without the accompaniment of singing; 2, band practice; 3, clapping of hands; 4, shouting and ejaculations. The Court held that plaintiff was not entitled to recover anything for the depreciation in value of his property, but was entitled to some damages. The sum of 40/- was awarded for nominal damages."

Professor W. M. Clow, of the Glasgow United Free College, at a recent gathering, said some notable things of the modern child. He was a much more alert and sensitised being, he said, than the child of fifty years ago, but his education was different, more developed, and, as a consequence, the child was not so well-informed in, or so amply impressed by, religion. That brought the Sunday School teachers of our time many difficult problems. The whole adaptation of Sunday School work had been directed towards the modern, very different child. Not much more, perhaps, could be done by method and organisation, but the elemental child remained, and the function of the Sunday School and of the teacher was to impress him with the sense of God, and to win him to faith in Christ.

Recently M. Henri Lavedan, the French sceptic, renounced his atheism. A similar declaration by Horatio W. Bottomley, of

London, freethinker and editor of "John Bull," is now reported: "Now, to-day, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived, I believe in God; and in the immortality of the soul of man! I am not sure that if poor Foote [G. W. Foote, the leader of English atheists who recently died] had died a few years ago, I might not have been a candidate for his successorship. But now it is too late. The great world-war has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of faith. If war does not endanger faith it must of necessity breed despair. In these soul-searching days no man can be content with a mere negative philosophy. The doubter must go to the wall. Pure rationalism, however 'scientific,' has no word of comfort for weary watchers, or of solace for broken hearts. . . . And now I have come to believe that every noble aspiration, every worthy act and thought—every high resolve—is conserved immortally. I believe that God has a divine purpose for not only the blood of heroes, but equally for the tears of women, the quivering anguish of the human heart, and the sacrificing effort of unselfish aim."

We do not wonder that the Synod of the Lutheran Church in Paris recently passed a resolution indignantly condemning the "monstrous doctrine" of three German religious teachers as the very negation of Christianity. Perhaps the most hypocritical (unconsciously) is Dr. Seeberg, Professor of Theology at Berlin. Germans, he says, "obey the Divine command to love their enemies," and when they inflict on them "indecipherable suffering," they are "accomplishing a work of love," making them suffer "for their redemption." Pastor Fritz Philippi, also of Berlin, puts it with a significant difference. "The Divine mission of Germany is to crucify humanity"; therefore the German soldier "without mercy" must kill, burn, and destroy wholesale. "All half-measures would be impious." Pastor Loebel, of Leipzig, is the most straightforward. He claims that the Germans are the "chosen people" of heaven, and in carrying on the war they are convinced they are doing the Divine will in destroying their enemies and building up their own strength. "Germany means Christianity, and her enemies are the enemies of true religion." Therefore they rejoice when their "wonderful submarines, instruments of Divine vengeance, send to the bottom of the sea thousands of sinners"—"rejoice in their sufferings." "There can be no compromise with the forces of hell"; no mercy for the British, French, Russians, "nor for all those others who are given over to the devil, and who have consequently been condemned by Divine judgment to damnation." We wonder if this pastor includes the Turks fanatically killing thousands of Armenians, under the aegis of Germany, as also the chosen instruments of God!—"Christian World."

# Prophecies concerning the Last Days.

## II.

J. Pittman.

In a previous article we considered some of the prophecies which have been or are being fulfilled, indicating the near approach of the last days. We stated that there were numerous predictions that, like many long roads, converge to a point; and that we seem to be fast approaching that climax of the world's history. Another prophecy of this nature is that found in Daniel 2. In the article on "The Value of the Study of Prophecy," it was pointed out that the great image of Nebuchadnezzar's dream represented the governmental powers of this world, and that the ten toes of the image showed forth the ten kingdoms into which the Roman Empire was divided about the end of the fifth century of the Christian era. The time of the smiting of the image on the feet by the stone cut out of the mountain without hands was left an open question in the article referred to above. We shall now try to set forth what we conceive to be the correct view.

Many expositors hold that the smiting of the image took place when the gospel began to be preached to the Gentile world, and that the world powers slowly yielded and are still yielding to the influence of that gospel. This moulding and reforming work of the gospel shall continue till the kingdoms of this world shall become the kingdom of our God and of his Christ. But there are several serious objections to this view. In the first place it places the smiting several hundred years too soon. For the history of nations outlined by the image was not completed; or to speak of them as parts of the image, the feet were not fully formed till the end of the fifth century. But the stone smote the image "upon the feet." It could not do this earlier than the beginning of the sixth century, A.D. This in itself is sufficient to show the fallacy of the view under consideration. Then the work of the gospel among the nations, glorious as it has been and is, does not at all correspond with the figure presented. It is not represented as a gradual moulding and shaping and reforming of the nations, but a sudden, overwhelming and crushing destruction of the world powers. For on the stone smiting the image on the feet, "then was the iron, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them." This is clearly not a process of moulding and reforming the nations, but their sudden and utter destruction. Then, again, the smiting and dissolution of the image takes place *before* the growth of the little stone into a great mountain that filled the whole earth. This is also fatal to the theory in view.

The most easy and natural interpretation is, I think, as follows: The stone cut out of the mountain without hands is of course

intended to represent Christ in his kingdom. This is evident from the words, "in the days of those kings (the ten toes) shall the God of heaven set up a kingdom which shall never be destroyed." The words "without hands" point to the miraculous character of Christ and his kingdom, and probably take in the history of the kingdom from the birth of Christ onward. But the act of smiting the image on the feet and bringing about its total destruction is the immediate effect of the second coming of Christ. There are quite a number of Scriptures that support and harmonise with this view. In the second Psalm we have a portrayal of events that exactly accord with this prediction. "The nations rage, the kings of the earth set themselves, and the rulers take counsel together, against Jehovah and against his anointed, saying, let us break their bonds asunder, and cast away their cords from us." The "bonds" of God and his Christ are bonds of peace, and their "cords" are cords of love. But the nations in their anger will not be ruled by these. They spurn them and break away from them, and rush into warfare. Well, Jehovah says in effect, "Fools, if you will not have peace, you shall have the sword, yea, the sword of heaven's vengeance." But the Lord's kingdom is not thus to be set aside by the contempt of kings and rulers. "Yet have I set my King (Messiah) upon my holy hill of Zion," and to the reigning one he says, "Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the nations;" (whose rulers now despise thy peaceful reign) for thine inheritance, and the uttermost parts of the earth for thy possession." How? Listen! "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Here we have the effect of the smiting of the stone in similar words. The powers of this world shattered and scattered. But God is desirous of showing mercy, hence he gives a final appeal (Psalm 2) to the kings and rulers of the nations, "Be wise... be instructed... serve Jehovah with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish in the way, for his wrath will soon be kindled." Then shall follow his blessed reign, and "happy are all those that take refuge in him"; for "the saints shall possess the kingdom" and "reign with him for ever and ever."

Psalm 110 speaks in a similar strain. Jehovah places his Son on his right hand, and says, "Sit thou on my right hand until I make thine enemies thy foot-stool." Then follows the gospel dispensation. Christ rules in the midst of his enemies; many people willingly come under his peaceful sway, but the great and mighty of the earth "will not have this man to reign over them," and so it shall be that "the Lord, at God's right hand, will strike through kings in the

day of his wrath, and judge among the nations," and shall establish his everlasting kingdom in place of the misruled and misruling nations which he will destroy.

In Rev. 19, a sublime picture is presented to the imagination. There can be little doubt that the last few chapters of Revelation refer to the mighty events that will close up the present dispensation. In the 18th chapter is depicted the destruction of Babylon—the Roman Hierarchy. According to Paul this is to be by the "brightness of his (Christ's) coming." Then in the 19th chapter we see the Lord, "Faithful and True," coming out of heaven on a white horse, in awful majesty. His garments are sprinkled with blood; the armies of heaven follow him; out of his mouth proceedeth a sharp sword—the word of judgment—"that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness of the wrath of God, the Almighty."

There is perfect harmony in all these prophecies, and in many others that might be adduced. And that which deeply concerns the true followers of Christ is their agreement in leading us to think that the present dispensation is fast closing up.

There is one point that may be noted before closing. We all know now that Germany's great aim in starting the present war is to bring all nations to her feet that she may be mistress of the world. But the voice of prophecy says this shall not be. Clearly, when Christ comes, the world shall be composed of many kings, rulers and nations; and they are to be brought under his judgment. In Daniel's prophecy the nations are not to cleave one to another, though they "mingle with the seed of men," that is, intermarry. There have been four great world-wide empires. Napoleon, and others before him, tried to make a fifth, and failed. The German Emperor to-day is trying to do the same, but he will fail. The Word is against him. One writer says, "One verse of Scripture is mightier than all the powers of this world. The next universal kingdom is to be the kingdom of God and of his Christ, who shall be crowned 'King of kings and Lord of lords.'"

## An Important Conference on Union.

Continued from page 162.

of the Holy Spirit. That was in itself sufficient to make a man a minister. The test, however, of the call of the Holy Spirit, was the call of a church or organised body in any form. No ordination was necessary. The theory of apostolic succession was a narrowing or materialising of the true apostolic succession."

Much of this is good and familiar. We note that another Baptist minister dissented from Mr. Bryant's remarks.

We are glad to note this important gathering. It was a pity that none of our preachers was present. A plea such as ours has nothing to lose by publicity. Full advantage should be taken of every fitting opportunity to proclaim it.

# The Cemetery.

G. P. Cuttriss.

"Cemetery" is the designation of that domain which is exclusively used as a burying ground. The expression is derived from the Greek word "Koimēterion," which gives the meaning, but not with literal exactness. Literally translated, it means, "sleeping place." Man in his earliest semi-barbarous state had practically no conception of death. Evidences of natural death among humans were as few and equally as unrecognisable as natural death amongst birds and beasts of the present day. There was little or nothing to teach man that he inevitably died. When death resulted from war or from the rapacity of wild beasts, the bodies were either devoured by vultures or flesh-eating beasts or burned. When natural death did occur, it seemed that man had fallen into a long last sleep, from which he might suddenly be awakened, to sleep no more. The bodies of such as died the natural death were generally preserved in anticipation of this general awakening. Even to-day in New Guinea there are isolated tribes who continue in this practice. Not infrequently bodies were kept in the huts in which death overtook them. The offensiveness of the atmosphere pervading these places can better be imagined than described. Consequent upon this disagreeableness from putrefaction, there evolved the idea of placing the bodies of the dead in forked trees, and sometimes on scaffolds specially constructed. Disappearance of the body followed closely in the wake of its decomposition, and the idea of embalming was conceived. The process of embalming is exceedingly interesting. On one occasion the writer was privileged to witness the preparations for the preserving of the remains of a high chief of one of the South African tribes. The natives of Africa have attained to a high degree of perfection in this art. It will be remembered that the body of that intrepid missionary of the Cross, Dr. Livingstone, was embalmed by his faithful and devoted attendants, and conveyed to England for interment. Eventually the people in different countries commenced placing the dead in caves and huts, then followed the practice of burying in the ground, the present custom, the origin of which is difficult to trace. The early Christian churches, following the pagan practice of burying their great men, used their temples and places of worship for burial purposes. When a member died he was interred in the chapel. These buildings finally could accommodate no more corpses, and as the danger of infection from decaying bodies was great, they began to bury their dead near to the place of worship up till quite recently. "Church yard" was a synonym for "grave yard." In this land even to-day chapels (some appropriately so) may be seen as the most conspicuous erection among the tombstones. All of these burial places in the chapel and surrounding the

building were "consecrated" ground. Infidels and so-called criminals were never buried there. Very often there were bitter arguments as to the undesirability of allowing certain bodies to be buried in the house of worship, and occasionally the bodies of so-called infidels or heretics were exhumed and removed. For instance, the body of Shakespeare was buried in the church building at Stratford, and a threat as to what would happen to anyone who tampered with the dead was placed over the grave, and remains until this day; although there is some doubt in the minds of not a few whether the body of Shakespeare, "the strolling play actor," was not removed by the zealous church men. Bodies of criminals executed by law were never buried in consecrated land. Usually they were buried in the prison house yard. At Reading Gaol, in England, the custom still continues of burying the body of the criminal in the roadway, over which men and horses tramp—this as a kind of penalty, or final insult. The fear of being buried in unhallowed ground has darkened many a life. Cemeteries controlled by certain sectarian bodies have divisions, which fact speaks eloquently that in the twentieth century pagan practices are in operation. In the Philippine "Christian," Dec. 10, 1915, edited by Bro. D. C. McCallum, there is a statement respecting Romish intolerance in regard to the matter under discussion. The Church of Rome claims the cemeteries and the right to say who should be buried in them. The refusal of the priests to allow those of other faiths to bury in the one cemetery in the town has in many instances worked great hardships on them. Many of the towns in Rome-ridden countries have not yet established public cemeteries. To-day there is little of the unattractive and the disagreeable associated with cemeteries. They have become elaborate and extensive. The enclosure is artistically and ornamentally planned. The arrangements for interment are carried out with scrupulous regard to sanitation, and the finer feelings of the mourners. In fact, burying has become an art. It is a science. A more appropriate designation for the twentieth century cemetery is "necropolis," the city of the departed. Many are the improvements that have been effected since the official opening of the first English cemetery at Kensal Green, London, in 1832. The innovations effected have been in keeping with the onward and upward march of civilisation. The cities of the Commonwealth are not behind the European cities in their provision for the dead. As one passes within the precincts of the areas set apart, the orderly arrangement of the graves meets the eye. The well kept paths testify to the competency and character of the caretakers. The eye travels from the stately and costly triumphs of the sculptor's skill to the simple

slabs of stone cut and polished, on whose faces is written our memory of the dead. We read the inscriptions on these monuments conscious that round the stone runs an invisible inscription telling in letters of many ages the story of the human mind. There is a growing sentiment in favor of cremation, but the superstitiously disposed do not view the crematory with any favor, and the chances of cremation becoming a popular practice are very remote, though the process has much to commend it. It is more in keeping with the present view of affairs that the remains of the departed be interred as is the practice now, that the burial places be regarded as sacred, and preserved accordingly until that time when the graves shall be opened, and the countless company of sleepers rise up like mist from off the face of the earth to heaven. Then shall they that are in the graves hear the voice of the Son of God, and they that have done good shall come forth into the resurrection of life, and they that have done evil unto the resurrection of condemnation.

## When Buddha went to Heaven: a fable.

An Indian fable tells how Buddha visited heaven, and, being led about, came to a place in which there was a huge mound. "For what purpose are these countless snail shells here?" he inquired. "These are not snail shells, but the ears of the people who heard what was right, but did not do it. The ears, therefore, were saved, but the bodies are in hell," he was informed. He came to another strange sight in heaven. "Are these eels or fish?" he asked. "They are neither," was the answer. "These are the tongues of those who told others the way to heaven, but did not go the way themselves. Therefore the tongues are saved, but their bodies are in torment." We should not only see the good point in this illustration, but should discover the fallacy as well. The fallacy lies in the fact that the ears and tongues were saved, whereas the Bible teaches that no part of a man who neglects his duty either in preaching the word or in hearing shall be saved.—Exchange.

## The Larger Prayer.

"At first I prayed for Light;  
Could I but see my way,  
How gladly, swiftly, would I walk  
To everlasting day!

"And next I prayed for Strength,  
That I might tread the road,  
With firm, unflinching feet and win  
The Heavens' serene abode!"

"And then I asked for Faith,  
Could I but trust my God,  
I'd live enfolded in His peace  
Though foes were all abroad!"

"But now I pray for Love;  
Deep love to God and man—  
A living love that will not fear  
How ever dark His plan!"

"And Light and Strength and Faith  
Are opening everywhere!  
God only waited for me till  
I prayed the Larger prayer!"

## Billy Sunday's Three Rules.

An editorial in the American "Christian Standard" deals with "Billy" Sunday and three rules of his life:—

A life with nothing but rules is mechanical and cold, and a life without rules is unsteady, unreliable, and not the most profitable. When Billy Sunday, the world's most famous evangelist, was converted, a sensible Christian friend, noting the possibilities of the young man, and anxious for their fullest development, threw his arms about him and said: "William, there are three simple rules I can give you, and if you will hold to them you will never write 'backslider' after your name. Take fifteen minutes each day to listen to God talking to you, take fifteen minutes each day to talk to God, and take fifteen minutes each day to talk to others about God."

The young convert was deeply impressed, and he determined there and then to adopt these as the rules of his life. And during the twenty-eight years since then he has faithfully kept them. For example, when first rising in the morning he opens his Bible and listens to the voice of God as it speaks through its sacred pages. Everything else for the time gives place to this waiting on God. Letters, telegrams, and friends may be waiting on him, but they have to continue to wait till the fifteen minutes have gone. Even a telegram from his wife has to wait. He would hear his Father's voice before he dares let men hear his own. And he is equally careful in the observance of the other two rules. Is it strange, therefore, that such a man, with his life thus regulated, like Paul and his co-laborers, is turning the world upside down? And would not many of us be famous if we would set apart fifteen minutes of each day, however busy, to Bible reading, to prayer, and to talking to others about God?

After all, these things are not peculiar to Billy Sunday's life. They are found in every strong life. When the Lord was battling with Satan in the wilderness he met each of his four attacks with the Bible, saying: "It is written." He knew the best way to foil a foe, and so he used "the sword of the Spirit." When speaking to the great throngs who came to hear him, "He preached the word unto them." He might have spoken on a thousand other themes, interesting and important, but he knew what they most needed, and gave it to them. And when sending his apostles forth to save a lost world, he told them to "preach the gospel." The thing they needed was not law or science or philosophy, but the glad tidings of salvation.

The model life not only made much of the Word, but it was a life of prayer. When beginning his ministry he was baptised of John in the Jordan, and while conversating this ordinance intended for all who would follow him, he was "praying." On the

night before he selected the twelve he spent the entire time in prayer. In the garden of Gethsemane, when the struggle was greatest, he prayed. And on the Cross, when enduring agony too great to imagine, much less describe, he prayed.

But more than this, he talked to others about God. Although the prince of all preachers, speaking as no man ever spoke, he found time to talk to individuals about their salvation. On the well-curb of Samaria, though tired and hungry, he led the polluted woman to God. When Nicodemus sought him in his seclusion at night, when he was probably seeking rest, he taught

him the way of the Lord. When blind Bartimæus, in the midst of a great throng, cried to him, he seemed to forget all others, while he opened the eyes of the poor old beggar—eyes of both the head and heart—and made the world new and glorious to him. And when nearing Jerusalem, a rich man, whose money was not altogether clean, was told to come down from his perch in the tree, and that day salvation came to Zaccheus and his house. And even in death, when the penitent robber was about to be hanged, unprepared, into the presence of Jehovah, he heard his cry and saved his soul.

May we not expect, as a chief product of the "doctrinal campaign," a return to systematic, personal, spiritual exercise—Bible-reading, prayer, personal evangelism?

## Storing and Obtaining.

Store for God. Comparatively few persons do this. The great majority of people, even of those who are truly Christians, only give for God's cause, but never store for it. Now, there is a great difference between the two practices. Storing shows forethought, effort, and plan; but simply giving may be the result of excitement, strong appeals, or the spur of the moment.

By "storing for God" is meant the laying aside of money for the purposes of religion or benevolence, thus providing a store from which amounts can be taken as claims present themselves.

The plan to be adopted is to have a purse, a box, or other receptacle in which to deposit the dedicated sums.

The particular portion to be set aside must be left to your own decision, being such as conscience dictates, whether it be a tenth or any other part. Whatever you decide to give let it be taken conscientiously from every amount received, and let it be deposited at once as a first claim.

Such a plan tends to check selfishness, effectually destroys avarice, begets a proper sense of stewardship, makes the act of giving a real pleasure, prevents all hesitation as to whether or not we can afford to give when cases are urged. It allows no qualms of conscience when applications for help are refused, and it almost for a certainty secures temporal prosperity.

This last-named advantage must not be our motive, but we may thankfully receive it as a fulfilment of the promise to those who honor the Lord with their substance, and with the first fruit of all their increase.

This plan has been steadily acted upon by great numbers of God's true servants, and it is being more and more adopted as the system gets better understood, and prejudices removed.

An English Bishop says: "I have been accustomed to proportionate giving from boyhood upward." A clergyman speaks thus of himself: "Since my income was £13 per annum I have set aside a fixed pro-

portion, and from the experience of the happiness and blessedness of systematic giving, I would gladly induce others to pursue the same plan." Another case of a gentleman who writes: "I have been a proportionate giver since as a boy I had pocket money, and my father was one also, and taught me the Scriptural rule." Again, a lady now passed the age of 76, says: "I cannot remember the time when I did not give a fixed portion of my income to the Lord." Another lady, though much younger, states: "For some years I have put aside one-tenth, and latterly one-eighth of any money I receive for my personal use. I am not in receipt of a fixed salary, as I am living with my father and mother, but I have only pocket money given me from time to time; but I have always thought that we should each one, as God has prospered us, set apart a certain amount for his cause."

It would be well if Christians would pause and consider this subject of proportionate and systematic giving. How many of the Lord's children, who years ago gave their hearts into his keeping, and have self-denyingly given a portion of their time to his service—how many of these have consecrated their money regularly and systematically to him?

It would be impossible to estimate the blessing that would accrue if every member of the Churches of Christ were to carry out this principle in their lives. If each of the members adopted the plan of setting aside the Lord's portion, there would then be no need to trouble about finances, and each member would feel it a pleasure and delight to do his or her little part. What a welcome sight for him who "seeth in secret," and how many of them would he reward openly. May I then urge you, both for your own advantage, and for God's glory, to decide upon adopting this Scriptural and excellent plan.—Adapted from "Woman's Work."

"We are not here to play, to dream, to drift. We have work, hard to do, and loads to lift. Sins not the struggle, face it; It is God's gift."

## Foreign Missions.

All correspondence regarding this page should be addressed to Ira A. Paternoster, Organising Secretary, Prospect, S.A.

### According to your Faith.

What a mighty challenge is this to every follower of the Christ of God! Pray ye therefore the Lord of the harvest that he will thrust forth laborers." "According to your faith be it unto thee." These two passages stand together in the New Testament. The one is introduced by those magnificent words of Matthew in 9: 36: "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers unto his harvest." The other quotation appears in the same chapter, but earlier. It has reference to the opening of the eyes of two blind men. Jesus met the blind men face to face, having heard their cry, and, being moved with compassion, offers them help. "Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

Such is Jesus' answer to faith. For years the Church of Christ has prayed for open doors—doors that have for centuries been closed and barred. To-day the whole world practically is thrown open, and doors have opened and doubtless will close if the church forgets longer its prayer. Not only has the prayer for open doors gone up, but with it the prayer for the laborers. God has heard and answered, and in this has directly challenged our faith. What are we going to do? A situation has been created, and unless we meet it, the day of opportunity for us shall have passed, and the cycle may be long in its return! We have asked for workers. Several have volunteered, and have made adequate preparation in the College of the Bible, led on to make this preparation by the hope that places would be found for them on the Foreign field. The Committee is placed in the unenviable position of having to say to these young women, "We cannot send you forth. We appreciate your zeal and loyalty; we rejoice in the vision of service which is yours, but you cannot be appointed to the work to which you have devoted your lives because there is no money with which to support you. Even so, perforce, we step from the realm of faith to the cold composite realm of clinking cash!" Well may we ask the question, "Why is this?" Is it due to a lack of leadership on the part of those who administer the money entrusted to their care? Ought they to go on sending workers who are fully qualified, trusting that the money will come along in time? Some good brethren would assure us this should be our course. Others would urge workers to go forth asking nought of their

brethren but their prayers, and what would keep them alive. Some eagerly point out that just here our faith fails, for, George Muller like, we should take no thought of the morrow, leaving everything entirely with him.

We reverently bow before his holy presence, and gladly acknowledge before the throne of his mercy our utter unworthiness to receive his favors, at the same time acknowledging the gifts he has so graciously bestowed, but just as reverently do we feel are our firm convictions that we might receive still greater gifts and larger blessing in our work if we would only manifest in a practical way our trust and confidence in his power and ability to supply our every need. The confidence Paul had which enabled him to say, "My God shall supply every need of yours according to his riches in glory, in Christ Jesus," did not preclude his longing to be of service to his Philippian brethren, that he might help his God to supply their need.

The Federal Foreign Mission Committee are faced with this situation; more workers are applying than we are able to employ. We are forced to tell applicants for service that we see no reasonable hope of being able to employ them in the Master's service abroad. Already most of our workers on the fields are making sacrifices for the cause they love. They are putting their money into the work. Only last mail one of our married workers sent the Treasurer a donation to help forward the work of the Committee. He sends it with these words: "I suspect many more shillings were put into cart-ridges than into Christmas offerings. We surely have much to learn along the line of self denial. We are slow in learning heaven's arithmetic, that what we give we have, what we keep we lose. In other words, there is that scattereth and yet increaseth, there is that withholdeth more than it meet, and it tendeth to impoverishment." These people realise the need of reinforcements—that unless they come soon we shall have to retire defeated. Not that our Captain is unwilling to lead, nor our weapons defective, but simply because we have failed to send reinforcements! Is our faith so weak that we will not help? Have we become so completely impervious to the call of faith that its messages fail to reach our hearts? Does not the situation of a Christless world, with bread at hand, yet none willing to hand it out, strike some chord of response?

Even as Jesus handed the bread to his disciples, and they to the people until they were filled, so to-day he has given us this Bread of Life to pass out in his name that the nations might eat and be filled. Oh! Church of Christ! will you not bear the call of your unfortunate brethren, and the heart piercing cry of the women, as they

to-day call for the bread they need? Will you longer turn a deaf ear, realising as you do the time must soon come when the Chief Shepherd must say, "I was hungered, and ye gave me no bread... Inasmuch as ye did it not to one of the least of these my children, ye did it not to me."

Too long have we in self-satisfaction sung:—

Bread of heaven, 'tis thee we feed,  
For thy flesh is meat indeed;  
Ever let our souls be fed  
With this true and living bread.

The time has surely come for us rather to sing:—

Bread of heaven, on thee we feed,  
In thy mercy now descend.  
Teach, oh! teach thy church to know  
Something of the debt they owe.

### Dudhi.

G. P. Pittman.

The work at both our stations seems to be in a healthy condition. We have several enquirers here and at Daltonganj, and have had baptisms at each place recently. Mr. Watters has just secured a first-class pass in his first year's language exam. My wife and I pay frequent visits to Daltonganj at present, our Committee having asked us to give an eye to the work there till the new missionaries have gained a little experience. When they have passed their second exam. they will be able to go quite on their own, and we shall be able possibly to open up new work, especially if another couple should come out soon.

I have started a Preachers' Training Class, to prepare young men for evangelistic work among the villages. It is very difficult to get good preachers, and the only way seems to be to train your own.

My wife and I spent a very happy day last Tuesday with Mr. and Mrs. Strutton, who were on their way from a short visit to Mrs. Strutton's relations at Bankipore. They could not spare the time to come to Dudhi, so we met them at the railway station, where there is a little rest-house. Their train arrived at 2 o'clock in the night, and they caught the train that left at 12.30 the following night, so we had a full day of happy fellowship with them. I was glad to have the opportunity of asking them a number of questions as to various departments of our work at Dudhi, industrial, agricultural, etc., in which Mr. Strutton has had a wide experience, and is able to give expert advice.

### The Prayer of Faith.

I have a staff to prop my way  
As I plod onward through the day;  
And if by stony paths I fare  
I lean on it—the staff of prayer.

If so be I must toil and scale  
The heights that frown above the vale,  
It aids my lagging footsteps there;  
It buoy's my heart—the staff of prayer.

It is my comrade and my friend,  
And so shall be until the end  
Of every mortal coil and care,  
Staff of my soul—the staff of prayer.

—Clinton Sewall.

## Reports from the Field.

### Tasmania.

**KELLEVIE**.—We had a short visit from Bro. Emiss, in connection with the Bible College. He gave a very nice address. We have also had a visit from Bro. Woodhouse, who gave a gospel address, and a temperance lecture, both of which were much enjoyed. On February 13th, we held our first meeting for the breaking of bread at Nugent, when seven met to remember the Lord. Brethren, pray for the work.—A.S.C., Feb. 28.

### Queensland.

**BRISBANE**.—Splendid rain has fallen, but interfered with attendance at meetings yesterday. At the breaking of bread Sister Mrs. Butler, who was recently baptised, was welcomed into fellowship. The ballot for church officers resulted as follows:—Elders: J. Swan and W. Sutting; deacons: H. C. Stitt, J. Coward, L. Gale, W. Mills, J. B. Ash, J. Banner, and A. Moore. Bible School anniversary services are in course of preparation. Under the organisation of the W.C.T.U. a day of special prayer was held in the chapel. Bro. A. C. Rankine and the preachers of other religious bodies gave addresses.—H. C. Stitt.

**ROSEWOOD**.—Good meetings throughout the district during the month. Our young people rally at Marlborough commenced on Jan. 3, with 12 members, and now numbers 67. We are hoping that much good will result from the special effort. Feb. 10, we held a social evening at Rosewood, and presented to successful scholars awards won in the Q.B.S.U. examinations. Three first certificates, two silver medals, and the banner were handed to the scholars. One addition, formerly immersed, to the Marlborough church.—C.H.P., Feb. 29.

**BUNDAMBA**.—On Sunday, Feb. 20, we had a visit from Bro. J. Swan, who exhorted and also preached the gospel. A young woman intimated her desire to follow her Lord more fully, and was baptised at the mid-week meeting. On Feb. 27 the Home Mission Committee sent along Bro. W. J. Way, who gave us a fine exhortation, and preached the gospel to a fair audience. On Monday night he gave us an address on the prophecies and the war, and was listened to with rapt attention. The young woman who was baptised was received into fellowship. We hope the time is not far distant when the Home Mission Committee will see their way clear to assist by sending a man to labor here for three or four months.—G.Green, Mar. 3.

### West Australia.

**WEST SUBIACO**.—Up till a year ago the morning service for worship was all that was or could be held here. A small chapel, built in a way by willing workers, gave men opportunities of service for Christ. On Feb. 20, we celebrated the first anniversary of the school. About 20 broke bread in the morning. In the afternoon and evening over 50 scholars were present on the platform, and rendered special music under Bro. Uplam. The evening service was thronged, over 130 being packed inside our little chapel. Tuesday night witnessed a successful demonstration when a happy address was given by Bro. Blakmore. All were happy in the success of the year's work. The superintendent, Bro. Athorp, has now recovered from sickness, and all look forward to a year of progress. One was received into fellowship at the morning service, and Bro. Connor gave addresses at all these meetings. All worked hard to make things a success.

**NORTH PERTH**.—Warren Berry mission, first week. Good witness, two confessions, interest growing. We expect many decisions this week for Christ. Bro. Warren preaches the simple gospel truth. Bro. Berry is a tower of strength by his message of song, and in the leading of the congregational singing. We pray that God's blessing will attend their efforts.—H.F.D., Feb. 20.

**SUBIACO**.—On Sunday, Feb. 20, Bro. Beck spoke in the morning, and at night Bro. Payne, who did such good service in the early days of the church, was present to preach the gospel. It was good to have him among us again. A week of meetings, devotional and evangelistic, is arranged for.

### South Australia.

**PORT PIRIE**.—Bro. Steward closed his labors here on Jan. 24; expects to proceed to the East-West Line on H.M. work. We are expecting D. S. Harvey here on March 5th, who we expect will remain in Bro. Steward's place. In the meantime the services are being well sustained, Bren. Hamp, Garrett, and Botterill taking them alternately with Bro. Johnston. Harvest festival was celebrated on Feb. 27 and 28. Bro. Garrett exhorted very acceptably to a nice congregation at 11, and at night to a packed congregation Bro. Johnston preached a powerful sermon on "The Revolution of Secs. (Mark 4: 27). A public meeting was held on Monday night, this also proved to be a great success. Mr. A. H. Edwards of the High School presided, and J. Johnston delivered an oration on "Our Seed Basket." A special feature was the singing of the combined choirs of Pirie and Pirie South, under the leadership of Bro. Garrett. Since last report another of our young men, Bro. Bert Westley, who was assistant secretary and treasurer of the Sunday School, and an active C.E. member, has gone into camp, preparatory to going to the front.—Elliott Arnold, Feb. 27.

**GODIWA**.—Good meetings all day to-day. Fine gathering round the Lord's table. Bro. Cameron's exhortation on 2 Kings 4: 1-6 was inspiring. At the conclusion of the address one young man came forward. He was baptised the same evening. Bro. Cameron preached his farewell message to a large and attentive audience in the evening in the Institute. During his five months' ministry here five have been added to the church. Our brother has now gone into camp to continue his good work amongst the soldiers there. The prayers of the church go with him. Our Home Mission offering amounted to £53/3, and 8/6 from Hindmarsh Island.—H. Feb. 28.

**BUTLER**.—We had a good meeting and large congregation last Lord's day, when we held our harvest thanksgiving services, which passed off very successfully with the presence of our preacher, Bro. C. Hunt. We are pleased that Bro. Hunt has come to labor with us, and we pray that God's blessing will rest upon him.—J.C.H., Feb. 29.

**ALMA**.—The church was favored recently by a visit from Bro. T. J. Gore, who spoke two Lord's day mornings. His stay among the brethren during the week did much to cheer us all up. Bro. A. M. Ludbrook also paid us a visit, and exhorted on Lord's day morning, Feb. 27, to a fair audience.—A.H.

**HINDMARSH**.—Monday evening the members of the Endeavor Society paid a visit to Cottonville. Tuesday evening, a teachers' tea and conference was held in the lecture hall to consider the subject, "School of Methods." Teachers from Croydon and York were present. It was decided to form the above, beginning the first Tuesday in May, meetings to be held at Croydon. Instructors: Bren. Horsell and Bennett. Bro. Chappel will be present at the present time. Sunday services good. Morning: Bro. S. R. Glastonbury was welcomed back again from the front. Bro. Cuttriss took for his subject, "Wounds." Afternoon Bible School, splendid attendance. Recited display of Bibles, 17. Evening, Bro. Cuttriss spoke on the subject "Excesses: Why Men are Not Christians"—the first of a series, which he intends taking for the next week of March. At the close three young men made the good confession. On Wednesday, Feb. 23, the Y.M.I. paid a visit to the Mitcham Camp, and gave a gymnastic dis-

play. The Senior Dorcas Society intend starting their meetings again on March 8. On Feb. 23, the sisters held a picnic in the Botanical Gardens, in honor of two of their aged active members—Sisters Everett and Conliss, two splendid workers.

**KADINA**.—On Monday last Bro. Saunders, of Semaphore, gave his lecture on "Foreign Missions." The chapel was full. A collection was taken up. On Thursday, a lady who had previously confessed Christ was baptised. She was received into the church. This morning Bro. Wedd exhorted. Pleased to have Sister Mrs. Stevens with us, who has been in the private hospital; also Mrs. Anker. This evening Bro. Wedd gave an address on "A Catholic Church that became a Church of Christ."—J. H. Thomas, Mar. 5.

**MOONTA**.—Feb. 27, splendid meetings all day. Two were received into fellowship, one by faith and obedience, and one by letter. Our Bible School is steadily increasing; three new scholars were enrolled. At the gospel service Bro. Killnier, of Wallaroo, preached a splendid address on "Peter's Sermon on the Day of Pentecost." Good attendance around the Lord's table to-day. Bro. Allen exhorted. At eight o'clock gathered to hear Bro. Allen deliver an address on "England's National Treasure." Yesterday, our Bible School held their picnic at Port Hughes, which was an unqualified success.—H. Nancarrow, Mar. 5.

**MILE END**.—Quite a gloom is over the church at Mile End, owing to the serious illness of our highly esteemed brother, Elder J. Manning, and the death of our Sister Mrs. Mase. Our sister was with us at the mid-week meeting on Wednesday, was taken to the hospital on Saturday, and operated on for appendicitis. On the following Friday she was called home. Our dear Bro. Manning has had to undergo a serious operation, and is still in a precarious condition. Our sympathy goes out to the bereaved and suffering ones. Since last report a brother has been restored.—M. Mareh 5.

**WALLAROO**.—Everything is going along well. It was the pleasure of the church to have Bro. J. E. Alban, of Moonta, here all day last Lord's day, when there was an increased number present to hear him preach the gospel. The morning address was good to-day. Bro. Neill was with us this morning, and gave a profitable exhortation. Tonight Bro. S. Trenwith preached most acceptably from the text, "Thou art weighed in the balance and found wanting." The attendance at all our meetings is keeping up well.—E.J.K., Mar. 5.

**LOCHIEL**.—The work is going along steadily. Our Bible School anniversary services were held on Feb. 20 and 21, and proved a splendid success. Bro. Olive Taylor, of Balaklava, was the speaker at the Lord's day services, and his splendid addresses were enjoyed by all. We desire to thank our Balaklava brethren for freeing him. At the public meeting held on Monday, 21st, the Children's Day Exercise was given by the combined schools of Mt. Templeton and Lochiel, when a little over £5 was raised through mite boxes and collections. This collection is to be devoted for foreign mission work.—F. Hollans, Feb. 28.

**QUEENSTOWN**.—Q.Y.P.M., 62 present; Mr. Blake spoke on "Watchmen." Worship, splendid attendance. Bro. A. Coie presided. Bro. Hawkes delivered an inspiring exhortation. Evening, crowded meeting. Bro. Brooker gave a splendid address on "Light after Darkness," making special reference to the death of our Bro. Thompson's father; also the tragic death of two young men in the Port Adelaide district during the past week, one of whom was formerly in Bro. Brooker's Sunday School Class.—D.L.W., Mar. 5.

**COTTONVILLE**.—A special business meeting Thursday evening last. The plans of the new chapel were submitted, and the proposals of the officers were adopted. The contractor is expected to commence work this week. Good meetings to-day; crowded building at gospel service; eloquent and powerful sermon by Bro. Manning. Preparations for school anniversary next Sunday and Monday completed. Expecting splendid gatherings.—H. Mar. 5.

**STIRLING EAST & ALDGA TE VALLEY**—Last night we commenced a series of gospel services, which will continue for two weeks at Stirling and one week at Aldgate Valley. Though another attraction had been found for the people, we had a very fine gathering of brethren and friends. Sister Miss Doherty, of Hindmarsh, has kindly consented to assist in the singing on Sunday evenings. At the close of the C.E. meeting last Tuesday, the members gave a kitchen tea to Bro. H. Aekland and Sister G. Halliday, who will shortly be united in matrimony. Both have been active workers in the church, Bible School, and Endeavor Society. In a few words several brethren testified to their faithful work and wished them much happiness in their married life.—T.E.

**BALAKLAWA**—The Dorcas Society held their annual social on March 1st, the president, Mrs. Marrett, presiding. Good work has been done during the year. The sisters have assisted the various patriotic funds, and sent a parcel of clothing for the soldiers; also helped needy cases in the town. Treasurer's statement showed a credit balance of £19/9. A good programme was followed by a basket supper. March 6, good attendance at worship meeting. Bro. W. Harris was received by the Methodist church. Bro. Taylor exhorted on "The Spirit of Reverence." To-night we had a fair attendance; Bro. Taylor's subject was "Thou art not far from the kingdom."—P.H.R., Mar. 6.

**New Zealand.**

**NELSON**—Meetings continue much the same. Lord's day, 13th, a young man confessed Christ. To-night he is to be baptised. Mid-week prayer services still good. Bible School attendance, fair. We find the new infant room a splendid improvement. The C.E. Society is doing good work; several cottage meetings have been held since the beginning of the year. The Flower Band still continue their good work amongst the sick and aged. The Band of Hope is at present in recess.—Z., Feb. 23.

**CHRISTCHURCH**—Bro. Gebbie spoke on Sunday morning, 13th, exhorting that "every member be an efficient minister," and in the evening on "Moral and Positive Law." One sister received by letter. On Wednesday night Bro. Rhind gave a talk on "The Last Days." The Bible Class and the Mission Band, which have just started again for the year, are having fairly good meetings. "The Destruction of Jerusalem" and "The End of the Age" was expounded last Sunday morning from Mark 13. At night Bro. Gebbie preached to a large meeting on "Life and Death." On Wednesday we united with the evangelical churches of the city in an intercession meeting at the Salvation Army Citadel.—P.S.N., Feb. 25.

**DUNEDIN**—S. G. Griffith arrived in Dunedin in the first week of February, and was welcomed at a largely attended representative social on Feb. 10th. During the three Lord's days since, we are pleased to report, the morning and evening meetings have considerably improved. On Feb. 22, services were held at the largest attendance at the evening services, four confessions were received. Three confessions on February 27. There were ninety-eight scholars at the Bible School in the afternoon. We lost one of our members on Feb. 21, Bro. R. D. Tronice, who died after a long illness. For many years he was choirmaster.—E.C.S., March 1.

**KAITIANGATA**—Our Sunday School picnic on January 29 was a great success. Splendid addresses and messages have been had. Late, during which Sister Violet Hill and Sister Dorothy McMillan were immersed, and received into fellowship. Bren N. G. Noble and Thos. Cairns are our delegates to the Oamaru and Wellington Conferences. Sisters Mrs. J. Mackie and Miss V. Ramsay are delegates to the C.W.M.B. Conference. Bro. Sydenham Jarvis has gone to Auckland. Bro. Noble has commenced a "Young Workers' League," commenced with the morning meeting. There are 18 members, and one has since become a member of the church. A "Mission Circle" has taken the place of our Y.P.C.E. Society, and prospects are good. On Feb. 13th,

the Mission Band was begun for this year, with a largely attended and much enjoyed social. The Sewing Guild has resumed, and we gratefully acknowledge a splendid gift from Sister Buchanan, of Gore. Our aged Sister Bell is much better from her severe illness.—John Hay, Feb. 18.

**New South Wales.**

**BROKEN HILL (Railway Town)**—On Feb. 16 a social was held to inaugurate a kindergarten. Bro. Chapman presided. Bro. James, superintendent of the school, stated that the object of holding the kindergarten at 215 and Bible School at 315 was to relieve the congested state of the school and make room for more scholars in each department. Musical items were rendered, and refreshments (the gift of Sister Dyer and Bro. James) were partaken of. At the first Lord's day after, 32 Juniors attended, and the advantage of dividing the school was manifest.

**BROKEN HILL (Woolfram-st.)**—On Feb. 25 a married lady was baptised on the confession of her faith in Christ Jesus, and received into fellowship on Lord's day, 27th. The choir is a great help to our evening service. We are hopeful of better times in the near future.—E. J. Tuck.

**PETERSHAM**—We had a good meeting on Feb. 27, the writer presiding. Bro. Gale gave a thoughtful and practical exhortation from Acts 17. Sister Miss Williams, who was immersed on the previous Lord's day, was received into fellowship. Evening service, we had a good congregation. Bro. Gale gave the gospel address. One young man came forward and was baptised. He is going shortly to the front. Our chapel is now fully installed with electricity, which gives us a splendid light.—A.G.T., Mar. 2.

**AUBURN**—Meetings are growing very interesting. Bro. Stimson, from Canley Vale, gave a helpful and much appreciated exhortation. Bro. Morton gave a beautiful gospel address. Two of our young men from the Young Men's Training Class were baptised.—A. Horsfall.

**MARRICKVILLE**—Two fine addresses from Bro. Rush to-day; this morning on "Divine Use of Imperfect Service," and to-night on "Can We Still be Optimistic?"—firstly in relation to the war; secondly, about the church; thirdly, about our lives. We rejoice to hear that our young men at College in America are doing well, having passed their recent examinations with high marks. During the week the Willing Workers' Class held a social at Bro. Rush's home, and had a most enjoyable time, 36 being present.—J.J.T., Mar. 5.

**ERSKINEVILLE**—One more welcomed to fellowship yesterday, and another confession at night. Five new scholars in the school. Not a week has passed this year, but some one has confessed Christ, or has been welcomed to the fellowship of the church. The school has also gained, each week.—P. J. Bond, Mar. 6.

**HORSNSHY**—Elder Croxson presided. Bro. Cecil R. Hall, formerly of the Bible College, exhorted on Revelation 19: 6, and at night gave the gospel address on "The Cross," which was much appreciated.—M.R.

**HURSTVILLE**—Thursday night was the inaugural meeting of the Junior Boys' and Girls' Clubs. Sisters Fraser and Jones, of Paddington, rendered much appreciated items. Bro. W. Avenall helped with a solo and other items. Yesterday the church and school held their annual picnic at Pondsford. A pleasant day was spent. Good attendance at meetings to-day. Bro. W. Green gave a short, helpful message this morning. Bro. Avenall conducted the gospel service, taking as his theme "The Four Symbols."—B. E. Heasman, Mar. 5.

**AUBURN NORTH**—The meetings are growing very interesting. Bro. Elliot gave us a very helpful exhortation on "The Great Commandment," which was much appreciated. Bro. G. Guy gave us the gospel address, being his farewell address on his departure for the front. His subject was "The Second Coming of Christ," which was very much appreciated by all. We pray that God's richest blessing may go with our brother.—A. S. Horsfall, Mar. 5.

**CITY TEMPLE**—Bro. Harward entered on his third year of ministry to-day. Weather conditions interfered somewhat with the attendance at our rally service during the morning. Three received into fellowship; two by baptism, and Sister Miss Barrett, from Moreland, Vic. by letter. Glad to have fellowship with Bro. Riddell, after his sojourn for four months in the prisons at Gallipoli. Two special addresses from Bro. Harward at the services to-day; many visitors present at the evening meeting. £3/12/- collected for Y.M.C.A. work. Owing to removal to Orange we have lost the services of Bro. and Sister E. Parker. He was for some time one of the deacons, and superintendent of the Lord's day School. Sister Mrs. Morrison, one of our oldest members, has also gone to reside at Orange, New South Wales.—J. Crawford, Mar. 5.

**ENMORE**—E. J. Hillier presided at our morning service on March 5. He referred feelingly to the great loss we had sustained by the death of Bro. J. G. Lovell, one of our presiding brethren, and a deacon for many years. Our Bible School was full of interest. We had 47 scholars present. Good meeting at night. Mrs. McDougall sang a solo well. The choir rendered an anthem nicely, entitled "Vital Spark," out of respect to Bro. Lovell. Bro. Illingworth preached upon the subject, "The Justice of God."—Mar. 6.

**CHATSWOOD**—Good meetings last Sunday. Among our visitors were Bro. and Sister A. Webber, of Orange, and Sister Mrs. Hall, of South Australia. A spirit of sadness prevailed in all the meetings over the loss of Sister Hilda Arnott, who passed away on Feb. 20, at the age of 22 years. Both morning and evening discourses had special reference to her life, and to service she had rendered. The deepest sympathy and the earnest prayers of the church are for the sorrowing ones of the family circle. Bro. Geo. Bancourt, our Bible School secretary, leaves this week by troopship. He is choir organist on board. We shall miss him in our church work, and pray for his safe return.—T. Bagley.

**Victoria.**

**DONCASTER**—Splendid meetings to-day, when we held our annual harvest thanksgiving. In the morning Bro. Richard Verco, of Moznam, Sydney, gave a splendid address from John 17: 27. In the evening, for our thanksgiving service, we had special hymns, and special singing by the choir. Bro. Verco took as his subject, "Praising Jehovah" (Psalm 107: 8). The chapel was tastefully decorated with maize and oats; and the platform was loaded with the thank-offerings of fruit and vegetables, etc. On Monday a visit was paid to the Austin Hospital for Incurables at Heidelberg, where the fruit was thankfully received by the matron.—G.D.V., Feb. 27.

**BRIGHTON**—During the absence of the writer in America, Brighton has been having some very good meetings. The gospel meetings have been splendidly attended, and several have responded and been united with the church. On Saturday last a successful Sunday School picnic was held in Lindoux Park. Our Sunday School teachers now have a special teachers' class on Thursday evenings, and much interest is displayed in the school work.—R.P.C., Mar. 5.

**EMERALD (East)**—We have secured the services of Bro. J. Warren, from the Bible College. We trust that we shall have a season of great refreshing. Increased attendance at the prayer meetings; splendid meetings for worship. Bro. Gillespie has been elected as superintendent of the Bible School. The school is now highly engaged in practising for our forthcoming anniversary.—R.E.S., Mar. 6.

**WILLIAMSTOWN**—Next Sunday, March 12, will be the second anniversary of Bro. A. G. Bennett's ministry here. He has decided to accept the church's invitation to remain for an indefinite period. Last Wednesday night we held an anniversary service, presided over by the writer. Bro. Bennett was ordained as evangelist and pastor of the church. The meeting was very impressive. On Saturday, 4th inst., Bro. Jim. Tomblid and Sister E. Miller were married in the chapel; Bro.

*Continued on page 174.*

# The Family Altar.

Conducted by A. E. Illingworth.

## THE UNIFORM.

Soldiers should consider it to be an honor to wear the uniform of the Imperial Forces of Great Britain. This thought is being justly stressed at the present time. Writers in our daily newspapers are urging the lads in khaki not to disgrace their regiments. The deeds of Australian soldiers at Gallipoli are being quoted with pardonable pride. "Institute the Anzac," is a common expression. In fancy I hear another voice from the far-distant past, saying, "Be ye followers (R.V. imitators) of me, even as I also am of Christ." The Apostle Paul took much pride in his spiritual attire as a soldier of the cross, serving under Jesus Christ, the Captain of his salvation. In his letter to his Ephesian comrades written from the prison at Rome, he said, "I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called" (Eph. 4: 1). "Be ye imitators of God as beloved children; and walk in love" (Eph. 5: 1). James pleaded for similar loyalty to Jesus Christ, using a pointed question concerning the godless oppressors of the day, "Do not they blaspheme the honorable name by which ye are called?" Peter, too, with equal anxiety for the honor of the Lord's army, said, "Who is he that will harm you if ye be zealous of that which is good?" The words of Florence Nightingale furnish the key we need: "To live your life, you must discipline it."

## SUNDAY, MARCH 19

Seed Thought.—*From Egypt to Canaan.* Wherefore my dearly beloved, flee from idolatry.—1 Cor. 10: 14.

Selected Gems.—

The Jew, stiff in hand, turned his back upon Egypt, and his face toward the promised land, as he started from the Passover Supper, and so to-day every one coming to the Lord's Supper, is to turn his back upon the world, and his face to the heavenly Canaan, and press forward through opposition and trial, if he would at last see the "King in his beauty," and be "forever with the Lord."—A. Bowers.

Scripture Reading.—1 Cor. 10: 1-14.

## MONDAY, MARCH 20

Seed Thought.—*Does the End Justify the Means?* Now, therefore, my son, they may voice according to that which I command thee.—Gen. 27: 8.

Selected Gems.—

The wrong-doing of the actors in this story was soon followed by the suffering which assuredly waits on sin.—Dammiclow.

Frederic Godet wrote during his tutorship of the future Emperor Frederick III, and his companion Rudolf von Zastrow at the Prussian court: "I tell them the story of the Old Testament. . . . We have got to Jacob's history. That's the right food for children; I am surer of it than ever."

Scripture Reading.—Gen. 27: 1-10.

## TUESDAY, MARCH 21

Seed Thought.—*The Pathway to Blessing.* Lord, what wilt thou have me to do?—Acts 9: 6. Selected Gems.—

Protestantism is protestant with respect to all but the Acts of the Apostles. It has not been true to that book. When it shall take the models of conversion therein presented as its own, it will be far on its way to Christian unity.—N. J. Aylworth.

Scripture Reading.—Acts 9: 10-22.

## WEDNESDAY, MARCH 22

Seed Thought.—*The Fear of the Lord.* In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear

of the Lord is a fountain of life, to depart from the snares of death.—Prov. 14: 26, 27.

Selected Gems.—Such is the testimony of the ages. The Bible is full of illustrations of the action of this doctrine.—Dr. J. Parker.

Lowest thou God as thou oughtest?—Longfellow.

Scripture Reading.—Prov. 14: 25-35.

## THURSDAY, MARCH 23

Seed Thought.—*The Search for Souls.* Until he find it.—Luke 15: 4.

Selected Gems.—

"Those parables of lost things, the lost money, the lost sheep, the lost man, were told, I think, principally for pastors—to hear. Hunting the money, hunting the sheep, hunting the boy—and finding the sheep, the money, and the boy. If this Searcher for souls had left the money lost, the sheep lost, the boy lost, we must have died of heart-break. "Lost, lost, lost!" I hear the dreary dirge bell ring like a bell upon a windy, and wintry ocean shore—"Lost, lost, lost!" and "Found, found, found!" the bells from all the starry steeps sing. "Found! oh! Found!" Jesus is here. He searches and finds.—Quayle, "The Pastor Preacher."

Scripture Reading.—Luke 15: 1-10.

## FRIDAY, MARCH 24

Seed Thought.—*The Race of Saints.* So run, that ye may obtain.—1 Cor. 9: 24.

Selected Gems.—

Bunyan left behind him in MS. an expanded sermon on the text, "So run that ye may obtain." Charles Doe, after his death, bought this MS. from Bunyan's son, and published it under the title of "The Heavenly Footman."

Perserverance in the way to heaven is thus spoken of:—"It is easy to hold out for a mile or two, but the man that holdeth out for a thousand, for ten thousand miles, he must look to meet with cross, pain, and weariness; he must be especially, if, as he goeth, he meeteth with briars and quagmires, and other encumbrances. Were it not for the cross, where we have one professor we should have twenty; but this cross—that is it which spoileth all. These are the final words of this little book: "Get into the Way; run apace, and hold out to the end; and the Lord give thee a prosperous journey. Farewell."

Scripture Reading.—1 Cor. 10: 24-27.

## SATURDAY, MARCH 25

Seed Thought.—*The Victor of the Grace.* Now is Christ risen from the dead.—1 Cor. 15: 20.

Selected Gems.—

Conqueror for us of the Unconquerable.—Sir Edwin Arnold.

Unhallowed Death's gate by Love's high sacrifice.—Arnold.

Scripture Reading.—1 Cor. 15: 21-28.

## FOR THE WEEK END.

He graciously pleased, Jehovah our God, with thy people Israel, and with their prayer.

"Appoint peace, goodness, and blessing; grace, mercy, and compassion for us, and for all Israel, thy people. Bless us, O our Father, all of us as one, with the light of thy countenance. For in the light of thy countenance hast thou, Jehovah, our God, given us the law of life, and loving mercy, and righteousness, and blessing, and compassion, and life, and peace. And may it please thee, to bless thy people Israel at all times, and at every hour with thy peace. May we and all thy people Israel be remembered and written herefore thee in the book of life, with blessing and peace and support. Blessed be thou, Jehovah, who bleesest thy people Israel with peace.—Dr. Ederheim, "The Temple, Morning and Evening Sacrifice."

## A MATTER FOR PRAYER.

It is not too soon to begin to pray privately and publicly for blessings upon our annual Conference at Easter.

## Soldiers and Drink.

A deputation representing the Trades and Labor Council of Sydney, and especially the liquor employees' section, waited upon the Acting Prime Minister (Senator Pearce) a few days ago and asked that the order closing hotels in Sydney at 8 o'clock each evening should be withdrawn. The deputation comprised Messrs. E. G. Kavanagh, M.L.C. (secretary of the Political Labor Council), D. Gehan (president of the Trades and Labor Council), W. Mawby (member of the Council), J. Owens (secretary of the New South Wales branch of the Liquor Trades' Employees' Trades' Federation), and R. H. Gill (secretary of the Liquor Trades' Federation).

Senator Pearce, in reply, said that he was not concerned with liquor reform. He was only concerned with the need of obtaining military efficiency and discipline. Anything that militated against that was his business. He had his own opinion on the liquor question, but did not allow that opinion to weigh with him in considering his duty as Minister. While the deputation was perfectly right in watching the interests of industrial workers, he reminded them that the State Political Labor League, at its annual conference, had advocated 6 o'clock closing. He assumed that the conference had taken into account then that there would be a disturbance of industrial conditions if hotels were closed at 6 o'clock. If, therefore, he had disturbed conditions by the order, he was sinning in good company, because he had put into practice for military purposes what the Political Labor League had thought should be put into effect for industrial purposes. He had acted for military reasons and on military advice. It had been said that liquor played no part in the recent riot, but if his advice was correct, he must differ from the deputation in that respect. The riot had been the culmination of a series of pin-pricks in the camps due to intoxicated soldiers returning late and disturbing the rest of others who had been training hard all day. He did not think it would be beneficial if the hotels of Sydney had been kept open on the night of the riot, the disturbance would have been much worse. Since that time he was advised that the camps had never been so orderly and discipline had never been better. As to the proposal to close the hotels against soldiers, he had no doubt that hotelkeepers themselves would say that it was impossible. Such a regulation had been drawn up, but it had been considered impossible to enforce it, and the police had advised that it could not be enforced. Also, it had to be remembered that soldiers when off duty had citizen rights, and he did not see why they should be singled out for special treatment. If the military necessities were such as would justify an extension of the closing hour, necessary action would be taken. He promised to give the representations made every consideration.—"The Argus."

## Victorian Home Mission Notes.

Thos. Hagger, Organising Secretary.

The annual offering has reached £861/10/3, and possibly a little more yet to come in. This is good! Had the offering been £1000 we would have closed our books about level; as it is we have a debit balance, but a smaller one than that of last year. The annual offering is £887/5/6 in excess of that of last year, and £101/6/3 more than the amount set before us as our goal. This is exceedingly encouraging.

The additions reported for the past three months have been as follows:—Dec., 20; Jan., 20; Feb., 18. Total, 58.

The Rochester mission is now in full swing, and Bren, Thrus and Shipway are putting in some good words. There have been several conversions so far, and prospects are bright. Both evangelists write of the splendid type of brethren we have in that district, and predict that a strong church will be built up.

Open-air work is being carried on in Stawell, and large crowds listen to the message on the street. There is all too little of this apostolic method of reaching the people with the gospel, and we are glad that Bro. Robbins is not ashamed to

preach Christ outside, and that he is strong enough to do such heroic work.

Three young men from the St. Arnaud church have entered the College of the Bible; these men are the converts of Home Mission work, and thus we have another evidence that this work pays.

A number of our men are now teaching in the State Schools; Bro. J. Lawson, of St. Arnaud, being the last to seek and obtain the opportunity of giving religious instruction in this way. Bro. Johnston, like several others, has had to get there in spite of the opposition of the preachers of other churches. When will such bigotry and prejudice cease?

The Christian Endeavor Society has been re-organised at Warrnambool with an enrollment of 20. The church there has been preparing for the soldiers in camp parcels, each containing a stationery wallet and reading matter. The wallet is a creditable thing, and will advertise the church. A. J. Fischer is doing good work in this fine western town.

A Bible School has been organised at Dunningly; this is one of the places in the circuit worked by W. G. Combridge.

## Sisters' Department.

### SOUTH AUSTRALIA.

Meeting held on March 2, 1916.

Mrs. Manger led the devotional meeting, and the business session was presided over by Mrs. Dumbrell. Minutes of last meeting were read and confirmed.

Sunday School Additions—Maylands, 1; Hindmarsh, 3; Unley, 2. Total, 6.

Obituary Report (Mrs. Caldicott).—The following sisters have received the home call: Sister Underwood, North Adelaide church, and Sister Cox, Grote-st. church.

Roll Call of Delegates.—23 responded. Collection, 15/2.

Treasurer's Report (Mrs. Bond).—Receipts for month, February 3; Received for Home Missions, £7/18/8; in hand, £18/12/10½. Total, £25/1/10½. Received for Foreign Missions, £3/1/10; in hand, £10/17/6½. Total, £13/19/4½. Collection, 12/1; in hand, 8/3½; £1/0/4½.

Hospital Report (Miss E. West).—We thank the sisters for their gift of £3 in December last for Christmas. The usual gifts, sweets, pickles, cakes, etc. were given to the various institutions. Visits for three months as follows:—Adelaide Hospital, 14; Private Hospital, 9; Keswick Hospital, 9; Children's Hospital, 14; Consumptive Home, 11; Convalescent Home, 4; Home for Incurables, 14; Destitute, 32; Sick and Aged, 80. Magazines, 683.

Foreign Missions (Mrs. Harkness).—Amounts received: Prospect, £1/10/3; Norwood, 4/1; Total, £1/14/4. Very interesting letters from Mr. Watson, India; Mr. Waters, Ohio, New Hebrides; and Mrs. Pittman, India, were read to the sisters.

Home Missions (Mrs. Cherry).—Amounts received: Mile End, 1/4; Prospect, £1/10/4; Hindmarsh, 13/4; Norwood, 7/1; Queenstown, £1 10/11; Grote-st., 10/1; Total, £5/0/10.

Prayer Meeting Report (Mrs. Harding).—This Committee held a meeting at York on Feb. 23, and a very pleasant time was spent with the sisters there. Mrs. Harkness wished to retire from this committee, and the following ladies were elected on the committee: Mrs. E. J. Paternoster, and Mrs. Ford.

A resolution was passed that the various committees should in turn have charge of the devotional meetings.

We were very pleased to have at the meeting Sister Mrs. Goldsworthy, from Milang, who also gave a greeting and spoke a few words expressing her pleasure at being present at the Conference.

Leader for next meeting, Prayer Meeting Committee.

## Obituary.

FORD.—When within a few weeks of her 99th birthday, Sister Mrs. Ford, of North Fitzroy, quietly entered into the presence of her Lord on February 23. Early in life our sister made the great decision, and was immersed by Mr. James Taylor, in the Collins-st. Baptist chapel. Soon afterwards, the George-st. Baptist Church being opened, she took membership there, being one of the first twelve charter members. Removing to our district, she took membership with us, and for nearly twenty-five years was in fellowship with us. She was a bright old saint, and it was a benediction to visit her. She belonged to the old school, and faith in Christ and heaven was a very real and near thing to her. Right up to the last, her mind was bright and strong, and with the exception of her sight, she was well preserved. Her life was a poem, full of music of heaven, and the power of the presence of the living Christ made her old age lovely. Full of confidence she heard the call, and crowned a long life of faith with a triumphant going home.—J.W.H., North Fitzroy, Vic.

JOHNSTON.—On February 17, at the residence of his parents, Waigin, West Australia, Bro. Clement Johnston was called to rest after a very brief illness. The deceased is a son of Geo. Johnston, evangelist for some time in West Australia, and a brother of Lionel Johnston, evangelist, of St. Arnaud, Vic. He was baptised by Mr. W. Kennedy, a Baptist preacher, in Albany Harbor, about thirteen years ago. The sight, which at that time was a novelty to the town, was witnessed by hundreds of people who lined the shore.

Having removed to Northam in 1879, he became enamoured with the movement for the restoration of Primitive Christianity, and removing to Bunbury, he gave the church freely of his labors, taking his turn in exhorting, and enthusiastically assisting in other departments of the work. His addresses to the church were thoughtful and earnest. He centered himself to all his bloodless life and energy in this work. Eventually he took up residence in Waigin, where he co-operated with the Baptist Church in the absence of a congregation known only as a Church of Christ. Though restricted in his activities through not possessing a robust constitution, yet of him it could be truly said, "In quietness, and in confidence, shall he wait." When asked by his mother if all was well, he replied, "Oh, yes, mother; I am trusting in Jesus," and thus was laid down a beautiful life to be taken up again under more glorious conditions.

## OXFORD BIBLES

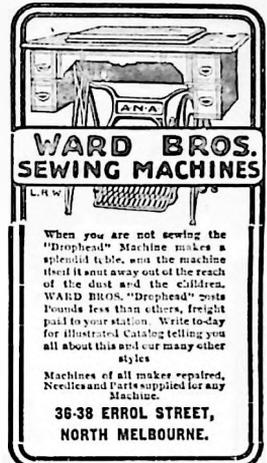
WE have on hand a fresh supply of these splendid Books. The name 'Oxford' is a guarantee of workmanship

- Teachers' Bibles
- Bold Type Editions
- Bibles with "Cyclopedic" Concordance
- Bibles Indexed or Plain
- Illustrated Bibles

A FINE RANGE TO CHOOSE FROM

State what kind of Bible or Testament you require, and the price you are prepared to pay. We will then send by post, and are sure of pleasing you.

**AUSTRAL PUBLISHING CO.,**  
528, 530 Elizabeth St., Melbourne



**WARD BROS. SEWING MACHINES**

When you are not sewing the "Drophead" Machine makes a splendid table, uses the machine itself to sweep away out of the reach of the dust and the children.

WARD BROS. "Drophead" costs Pounds less than others, freight paid to your station. Write to-day for illustrated Catalog telling you all about this and our many other styles.

Machines of all makes repaired, Needles and Parts supplied for any Machine.

**36-38 ERROL STREET, NORTH MELBOURNE.**

224 Chapel-st., Prahran (opp. Coliseum).  
252 Smith Street, Colingwood.  
And Ballarat, Geelong, Bendigo, and all Provincial Towns. Also at Lyndee, N.S.W.; Perth, W.A.; Adelaide, S.A.; Lancaster and Hobart, Tas.

**WHY SUFFER WITH CORNS AND BUNIONS**  
The Magic Antiseptic Corn Rubber Adopts Instant Relief

Cure when all else fails. Easy to use, no danger, no pain. No blisters, no redness, no swelling. It is a magic antiseptic rubber floor mat. Will last a whole lifetime. Guaranteed to cure. Write for full particulars. Try it once and you will be cured.

**THE UNION CO.,**  
259 Elizabeth St., Melbourne.

**LEATHER AND STEEL, THAT'S THE HEEL**  
**TIP-TOE HEELS**  
As comfortable as rubber, some heels like this. Can be used by anyone. Will outlast the strongest heels and wear level all the time. The finest hand-made leather, nearly square heel shape, with steel tip right through. Only Nine Pence Pair, or Three Pairs for 27/-.

**The Union Co., 259 Elizabeth Street, Melbourne.**

**WEST-POCKET DICTIONARY**  
Contains 10,000 words, with their correct meanings, rules for spelling, pronunciation, and use of words, and other valuable material. Will be found in every school, college, and office. Bound in leather, cloth, or paper. Price, 2/6. Sent by post, 3/0. Includes a handy list of abbreviations, and Marginal Index, so you can find any word in five seconds. Write for full particulars. Price, 2/6. Sent by post, 3/0.

**The Union Co., 259 Elizabeth Street, Melbourne.**

**PELOUBET'S**  
SELECT NOTES ON THE INTERNATIONAL LESSONS FOR 1916  
Posted to Any Address, 5/-.  
Austral Publishing Co.,

**THE BIBLE INFALLIBLE.**  
By John Urquhart,  
Author of "The New Biblical Guide," "The Bible and How to Read It," "Roger's Reasons," etc.  
104 pages and cover.  
Price, Posted, 10/-.  
**AUSTRAL PUBLISHING CO.**  
528, 530 Elizabeth Street,

**From the Field—Continued.**

Bennett officiated. To-day meetings were fair. Bro. Giles gave a splendid address in the morning, and in the evening Bro. Bennett commenced a series of sermons on "The Three Appearings of Christ"—D. Chandler.

**FITZROY.**—Feb. 27, splendid meetings, L. C. McCallum speaking morning and evening to good audiences. March 4, the kindergarten had their picnic, which was greatly enjoyed by the little ones, under the care of Sister L. Fullbrook. March 5, fine meetings. Bro. McCallum spoke at the breaking of bread, and again at the gospel service, his topic being "Jesus as Saviour." We had a good attendance, with increasing interest. Our brother's preaching is being very much appreciated, and the work is on the upgrade in all departments.—G.E.

**CARLTON** (Lygon-st.).—Helpful meetings on Lord's day. Two received into fellowship. We had two splendid addresses. J. W. Baker was the exhorter in the morning, and J. W. Webb preached at night, taking for his subject "The Prodigal Woman." This week two of our young men are leaving us for a time. Archie Haddow goes into camp, and Goulson McColl leaves for the front.—J.M.C.

**BET BET.**—The church has sustained a serious loss by the death of two members—Sister Mrs. John Stevens, and Bro. Alfred Freeman. Our sympathy goes out to the sorrowing families. A memorial service is to be held on next Sunday evening. Bro. Killey, from the College of the Bible, is now assisting Bro. Larsen with the work in this circuit. The meetings both morning and evening are well attended. There has been one confession since last report.—G. A. Sewell, Mar. 5.

**GIFLONG.**—Bro. Muncey had charge of the mid-week prayer service on Thursday night, and gave a fine address. Lord's day, we were pleased to have Bro. Chandler again with us. He preached morning and evening to large congregations. The Junior Endeavor is still growing; glad to report 35 members present at the morning meeting.—W.L.L., Mar. 6.

**MELBOURNE** (Swanston-st.).—Bright, well-attended services on March 5. Bro. Hagger addressed both meetings, and his presence was helpful and much appreciated. His subject at night was "The Question of Questions." It is expected that Bro. Franklin will resume his regular duties on March 19.

**ROCHESTER.**—Increasing attendances and growing interest have been manifested at the tent mission throughout the past week, whilst last Sunday evening many found standing room only during the week three put on their Lord in baptism. On Sunday the church met for worship in the tent. Bro. Burns presided, and extended the bond of fellowship to Bro. Bird, and Sister G. Waters. Fifteen members broke bread, and Bro. J. E. Shipway spoke ably and encouragingly on "The Call of the Field, and the Restoration of Peter." After a masterly address by Bro. Burns to a crowded audience on Sunday night, two husband and wife—made the good confession. Up to date, there have been nine confessions in the mission. Many are vitally interested, some are near to the kingdom. Pray for us that God's name may be glorified.—A.J.W.

**RAHMAN.**—We had another successful day yesterday. Fine attendance at the morning meeting, and a full house at night. One young man also has been assisting in the Bible School, and a young married man made the good confession at the close of Bro. Gordon's address. The Young Ladies' Victoria Club is growing in numbers, and is doing good work. They have lately taken over the work of keeping the chapel clean; thus saving the treasury the expense of a caretaker.—A.E.M., Mar. 6.

**NORTH RICHMOND.**—Good meetings last Lord's day at both services. At the morning meeting Elder J. S. Shabry led, and into our fellowship Sisters Mrs. and Miss Harris, transferred from the church at Bendigo, also two young men, T. Hughes and G. Hughes, who were immersed into Christ last Thursday evening by H. A. Proc-

ter. Bro. Procter addressed the church on "Wonderful Love," and at the evening gospel service he took for his subject "The Immenseurable Dimensions of our God." The heavenly luminous membership of the church is fixed for Thursday, March 16, commencing at 8 p.m.—A.H.T.

**BOX HILL.**—Meetings continue to improve. Morning and evening services well attended. The Home Mission offering of £12 exceeded previous efforts. All departments in a healthy and flourishing condition. Bro. Verec, of Doncaster, exhorted on Sunday, 5th inst.—H.H.

**SOUTH RICHMOND.**—Good meetings, this morning. Bro. Whelan, from Footscray, addressed the church on 2 Cor. 4: 18. Bro. Jones spoke at the gospel meeting, when there was a good number present. We are sorry to report that Sister Jones and Sister McKenzie are still very ill. We trust that God will soon restore them to health.—A.S.B., Mar. 5.

**MILDURA.**—The work is very encouraging. The general opinion is that things have improved, all round. The number for worship and for the gospel service to-day was very good; evening meetings are improving. The Endeavor Society has been reorganised, and has undertaken to support a native evangelist in the foreign field. We are in the midst of a campaign to increase the attendance at Bible School; had 102 to-day, which is almost a record. We are beginning a School of Methods next week. We sadly need more Bible School accommodation.—A.H.W., Mar. 4.

**KANIVA.**—We held our annual church meeting on the 2nd. The attendance was good. The treasurer's statement showed the finances to be satisfactory. All the officers were re-elected, with the addition of Bren. C. M. Wheaton and J. Smith, as deacons. The meeting was almost unanimous in its decision to introduce the use of the individual communion cups in the morning meetings. Our Conference is to be held on the 19th and 22nd, when we are looking forward to a good time.—R.W., Mar. 5.

**CHELTENHAM.**—Meetings and interest have been well maintained. With the exception of one Sunday, when we enjoyed a visit from T. Hagger, the proclamation of the gospel has been done by E. T. Penny, who has given some very fine addresses. Wm. Judd has assisted in exhortation. To-day we enjoyed a talk from F. E. Thomas at the meeting for worship; he also visited the Bible School, and gave a fine talk relative to the British and Foreign Bible Society and its work, as a result of which a contribution of £1/18/6 will be forwarded to the Society. We had the pleasure of welcoming home one of our soldier boys on sick furlough—Bro. Reg. Foreman; he is looking well, and anticipates returning to the front. Arrangements are in hand for grading the Bible School shortly. Bro. Penny will continue the gospel preaching; he is also doing a good work in other ways.—E.W.M., Mar. 5.

**CASTLEMAINE.**—On Feb. 27, special services were conducted to commemorate the anniversary of the church, and the completion of the renovation of the building. Some fifty members met in the morning. Bro. Clipstone reviewed the past work, and encouraged all to greater work in the future. Our brother's message at night was "Why I belong to the Church of Christ," and was listened to by a good audience. The choir rendered "Break Forth," and "Bless the Lord, O my Soul." On Wednesday evening the service was continued with a public meeting and social. C. R. Mitchell, of Bendigo, gave the address on "The church not made by man." Games and refreshments were also enjoyed.—D.S., Mar. 5.

**STAWELL.**—We are sorry to report that Sister Miss Bates is again an inmate of the Stawell Hospital, as also is Sister Miss Shaw, of Maryborough. This morning's service was well attended, 31 members breaking bread. Bro. Robbins exhorted on "Thou hast loved me from the birth," and also extended the hand of fellowship to Sister Mrs. Chapman, who was baptised recently, and Miss H. Stokes. The evening service was of a different order to the usual gospel services. Bro. Robbins conducting a special "hymn night." There

was a good congregation and an enjoyable and profitable hour was spent.—Arnold Sheppard, Mar. 5.

**ST. ARNAUD.**—A large crowd assembled at the chapel on February 22 to witness the marriage of Sister E. Mills to Bro. T. Hoyle, who for some months past has been on our list of isolated members. Bro. Hoyle has since gone into camp. Our wishes and prayers are that he may safely return from the war. Sister Hoyle has gone to live at Maryborough. We shall miss her much, as she has been a very active worker. On March 1, Sister E. A. Melsane was united in marriage with Bro. E. H. Green. Bro. Green is our oldest member, having attained to his 80th year; but he is blessed with a robust constitution. He is among our most regular attenders at Lord's day services, and rarely misses the mid-week prayer meeting, though living over four miles from the chapel, and cycling or walking the distance. The amount of our Home Mission offering was £3/7/6. The work has been much hampered by removals from the town. Last night there was a fair attendance, when the writer gave the first of a series of addresses on "The Temptations of Jesus."—L. Johnston, Mar. 6.

**BURNLEY.**—We have been very fortunate in securing Bro. Young, from the College, to labor with us. The services on Sunday were well attended, there being over 100 at the evening service. Bro. Young spoke morning and evening, and was greatly appreciated. Beryl Griffiths sang solos during the service to a very appreciative audience. Bro. Smith favored us with a solo. Bren. Leese and Randall, from the College, were with us, and are going to help Bro. Young during his stay here.—Jas. Conry, Mar. 5.

**BRUNSWICK.**—On Tuesday, Feb. 22, a number of the Chinese brethren held a Home Mission rally here. We had a crowded house. On Wednesday, 23rd, the Temperance Committee of the Sisters' Conference held a temperance meeting, when a fair audience heard a stirring address on temperance work by T. Hagger. On Lord's day, Feb. 27, one young sister was received in faith and obedience. On Monday, 28th, Bro. Josiah Jenkin was married to Sister Mrs. Elizabeth Nankervis. To-day, March 5, W. More exhorted, and preached at night to a good audience; one young lad was immersed. Three confessions were taken. The C.Y.P. Bible Class is competing with the Footscray Bible Class to see which will gain the most new members in three months. To-day was the second week, and an increase of 12 was recorded. Our response to the recent annual Home Mission appeal was £1/12/10, added to which was the amount gained weekly by our special duplicate envelopes, which totally £27/1/2; grand total, £3. This being the anniversary of the British and Foreign Bible Society, our Bible School gave all its offerings of to-day to that splendid institution.—W.T., Mar. 5.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. E. Thomas, Wayville, S.A.  
Treasurer, J. W. Cosh, Henley Beach, S.A.  
Secretary, I. A. Paternoster, Buller-st., Prospect, S.A.

OFFERINGS FOR FOREIGN MISSION WORK IN EACH STATE MAY BE SENT TO  
South Australia.—Treas., T. Colebatch, c/o Mr. A. H. Dobbie, Hayward Avenue, 10rrenville.

Victoria.—Treas., Robert Lyall, 29 Leveston-av., North Melbourne.

New South Wales.—Treas., J. O. Holtz, Starkey-st., Dulwich Hill.

Queensland.—Treas., H. W. Herrman, Railway Parade, Nundah.

Western Australia.—Treas., C. A. G. Payne, Guildford.

Tasmania.—Treas., H. C. Rodd, Murray-st., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, Ira A. Paternoster, Buller-st., Prospect, S.A.

# Here and There

Bro. Reg. P. Clark, secretary of the church at Brighton, and his wife, have returned from America, and are now residing at 3 Male-st., Middle Brighton.

The men of the Melbourne churches are asked to book Monday evening, March 20, for the quarterly meeting, when Bro. J. W. Webb will speak on "Quit you like men."

The monthly Council meeting of the Victorian Christian Endeavor Union will be held in the Swanston-st. lecture hall on Monday, March 13, at 8 p.m. Will every society please send two delegates?

The Austral Co. have for sale a set of J. Urquhart's "New Biblical Guide" in eight volumes. The published price of this well-bound work is 7/6 per vol. Intending purchaser can have the set for £2/2/- post free.

It is evident that the Melbourne Church Efficiency Training Class is meeting a long-felt want. The enrolment is now well past 20, and the interest in the class work is keen. All young men are invited to join, and visitors to the class, which meets each Tuesday evening at 8 o'clock in the Swanston-st. lecture hall, will be welcome.

Bren. Cockroft and Aurisch are working away with the local brethren in the Swan Hill Vic. circuit, and good is being done. The Home Missionary Committee is anxious to secure a young man to go up to take the Waboolah place who has recently returned to the College of the Bible. A young brother who desires to devote his life to "the work of an evangelist," and who would like to have a year's experience in the field before entering College, would be just the thing. If anyone can put the Committee in touch with such a man he will be doing a good work.

The church at Launceston, Tasmania, deserves special thanks for its practical interest in the business side of the "Christian." Accounts are sent to members in arrears, and an amount has been remitted to the Austral Co. with the following statement:—This "is in payment of the accounts without reference to what has actually been collected—that is to say, we are sending what has been collected, and are advancing the remainder until collected. We have notified the members that from 1st April it is expected that all subscriptions will be paid at least one quarter in advance." The officers undertake the collection of subscriptions, and have an agent to distribute the paper weekly. Their action is respectfully commended to the thoughtful consideration of other official bodies.

A striking testimony to the Bible, uttered some time ago by a Brahmin, is reproduced in "The Bible in the World." The man had been struck by the devotion of medical missionaries, who not only gave time and skill, but also supplied medicine without charge to their patients. Hence he inquired, "What is it that makes him do all this for us?" Proceeding to reply, he said: "It is his Bible. I have looked into it a good deal, at one time or another, in the different languages. I cannot know. The Bible! there is nothing to compare with it, in all our sacred books, for goodness and purity, and holiness, and love, and for motives of action. Where did the English people get all their intelligence and energy, and cleverness and power? It is their Bible that gives it to them. And now they bring it to us, and say: 'That is what raised us; take it, and raise your-elves.' They do not force it upon us, as did the Mohammedans with their Koran; but they bring it in love, and translate it into our languages, and lay it before us, and say: 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of our land."

THIS

## "Australian Christian"

### SPECIAL ANNOUNCEMENT.

Of late there has been an extraordinary increase in the cost of printing paper and material. Many publishers have been obliged to raise the subscription prices of their periodicals. "The Australian Christian" is seriously affected by the present circumstances, and it is felt to be necessary to make an urgent request that readers who are in arrears with their payments will make an immediate effort to clear up their indebtedness.

Our agents are asked to examine their lists with care, to be sure that they are not receiving more copies than are required. Regular reports of their work should be made to the publishers, all money collected remitted at once, and reminders given to those who are in arrears. Thanks are due to those agents who have evidently gone to much trouble to collect subscriptions; there are others, however, who do not appear to attach much importance to their office, for they allow large amounts to accumulate without explanation, and express surprise on receiving a statement for the total amount due. By keeping in touch with the "Austral" much confusion would be avoided.

Evangelists, and all church workers, are requested to co-operate in the effort to secure new subscribers. The "Australian Christian" is the advocate of all the varied activities of the brotherhood, and it is believed that a wider circulation would be the means of advancing the plea we present. New converts should be given an opportunity of perusing the paper, and frequent announcements might be made in its interests. Sample copies, accompanied by a personal letter, will be sent gladly to prospective subscribers.

Will all our friends rally to the support of the "Christian" in these trying times? We are confident that, with their assistance, the paper will surmount the difficulties of the present position, and enter upon an era of even greater usefulness.

On behalf of the Austral Publishing Co.,

W. C. Craigie,  
Chairman of Directors.  
D. E. Pittman,  
Manager

The Tasmanian Conference of Churches of Christ will be held in the chapel, Margaret-st., Launceston, from April 20 to 24. Visitors will be heartily welcomed.

The Sydney Bible Training Institute, conducted by H. G. Howard and P. J. Pond, has had a successful career during the 18 months since its inception. Plans are now being made to launch a new and popular course, commencing May 1, with a public meeting at the City Temple.

The Victorian General Deacons will hold their usual monthly meeting on Wednesday, March 15, in Swanston-st. lecture hall, from 10.30 till 4 p.m., when a good attendance is requested, as this is the last meeting before Conference. All sisters welcome.—L. R. Martin, Superintendent.

Sunday School teachers throughout the Commonwealth and in New Zealand are again reminded of the Australasian School of Methods. Classes will commence work early in May, and continue for three months. Orders for text books should be forwarded at once. Full information can be obtained upon application to Bro. Emms, Scott Grove, East Malvern, Victoria.

Speaking at the World's Bible Conference at San Francisco, Dr. Scudder, of the Aroost Mission, declared that the Bible has been translated, in whole or in part, into more than a hundred Indian dialects, and it is estimated that 250,000,000 of the people of India have some portion of the Scriptures in their own language. The Bible is regarded, not only by British, but by many Hindu officials, as one of the most important aids to the English Nation in the government, education, and betterment of the people; it is studied as a text-book in a great number of schools and colleges; and is bringing together the conglomerate races into a human fellowship.

At the invitation of the Victorian Bible School Committee, about two hundred teachers, representing thirty-seven city and suburban schools, gathered for tea at Lygon-st. on Monday evening last. Owing to the unfortunate absence through sickness of the Acting President of the Bible School Committee, Bro. Craigie presided over the gathering. After tea, addresses on Bible School work were given by Bren. Main, Hagger, and Emms, and some discussion followed. The addresses were inter-perced by a number of well rendered vocal and elocutionary items. A good deal of enthusiasm was shown, and it is believed that lasting good will result from the Conference. The sisters of the Lygon-st. Deacons Class prepared in a most excellent manner for the physical needs of those present.

### COMING EVENTS.

MARCH 12—Windsor, Sunday, March 12th, Home Sunday. Prayer meeting, 7 a.m. Worship and roll call, 11 a.m. Subject, "An Absentee's Loss." 3 o'clock, address, Mr. Short. 7 p.m., Special Intercession Service. Sermon by Col. Chaplain Mackay. Special addresses, Monday, Tuesday (Mr. Ewart), Wednesday, Thursday (Mr. Webb), Saturday, Mr. Fred Long. Week night, 8 o'clock. A cordial invitation to all.

MARCH 19 & 22—West Wimmera Conference will be held at Kaniva, on the above date. The speaker on Sunday will be Bro. H. P. Leng. On Wednesday the principal speakers will be Bren. Leng, Cambridge and Edwards. An offering will be taken up on Wednesday night's meeting for the Y.M.C.A. military work.

### Healesville.

Come to "Denholme Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table, bath and piano.—Mrs. Chaffier.  
Tariff: Adults, 2/6 per week, 5/- per day.  
Children: 15/- per week, 3/- per day.  
Trains met when advised.

### EMERALD.

Visitors to "Cardiff Grange" speak in highest terms of the excellence of view, accommodations, existing, etc., obtained. 30/- week; 2/6 day.—Mrs. Mees.

**The Society of Christian Endeavor.**

March 19 to 25.

Lessons from Modern Warfare.  
Am I a Real Christian Warrior?

1. Making Missions. Matt. 6: 5-7.
2. The power of the enemy. 18. 5: 11-25.
3. Fatal entanglements. 2 Tim. 2: 1-7.
4. In the firing line. 1 Cor. 9: 21-27.
5. The lonely watch. Matt. 24: 42-51.
6. With the wounded. Matt. 25: 31-46.
7. Advancing to victory. Rev. 22: 1-5.

**Hard-Headed.**

"In understanding be men."—1 Cor. 14: 20.  
In some things we are able to remain as children. We are not to grow away from their simplicity. Here the struggle is not to win new fields but to keep hold of land originally possessed. In these things retention is our noblest conquest. "In malice be children." We are not to grow into the personal knowledge of the evil thing, and become experts in its deadly ministry. We are to seek our greatness in our ignorance. Or, if we have "advanced" into the dark experience, we are to renew our royal mastery by a wise retreat. In relation to some holy attainments it is the simple truth to say that going backwards is the only progress. "Except ye turn again, and become as little children, ye shall not enter into the kingdom of heaven."

But in understanding we are to be men. Indeed, one of our surest defences against heinously feelings is the cultivation of a more spacious mind, which moves reverently but freely in the realm of truth revealed to us in Jesus Christ our Lord. Bitterness is always the product of narrowness. A man may be proud of his largeness of mind, he may boast of the reasonableness of his creed, but if he be bitter and malicious it is a sure sign that his vital thought is contracted and that he has not found the glorious liberty of the children of God. If the atmosphere in the berth is pestilential it is because the port-hole is closed.

Mr. Roosevelt said some time ago that he did not know which quality is most productive of evil to mankind in the long run, hardness of heart or softness of head. That is a very suggestive word; but may we not add that softness of head produces hardness of heart? No man can be so cruel as the man of loose and undecisive thought. Soft thinking is allied to hard feeling. It is not the

water which springs from soft limestone which is the sweetest and healthiest to drink; it is the water that comes from the hidden fortresses and strongholds of granite hills. If in understanding we are truly men, our emotional streams shall be like unto the river "which maketh glad the city of God."—J. H. Jewett.

**"Calvary's Praises"**

(CHARLES REIGN SCOVILLE'S  
Popular Hymnbook).

Cloth Covers: Posted 1/9  
Limp Covers: Posted, 1/3

AUSTRAL PUBLISHING CO.  
528, 530 Elizabeth Street, Melbourne.

**BOOKS** by E. V. ZOLLARS.

- The Abrahamic Promises Fulfilled.
- The King of Kings.
- The Word of Truth.
- The Great Salvation.

POSTED. 4/3.

AUSTRAL PUBLISHING COMPANY,  
528, 530 Elizabeth Street, Melbourne.

Bifocal Glasses  
are invaluable to  
Public Speakers  
and Preachers



**W. J. Aird, Optician.**

Equitable Building, 4th Floor,  
Corner Collins and Elizabeth St.,  
Melbourne.  
Phone 6917.

**JOSIAH HOLDSWORTH,**

Undertaker and Embalmer,

Best Work.

Best Equipages.

No Distance if you Phone—Central 1192; Brunswick, 416—Day or Night.

380 LYGON STREET, CARLTON.

Branch—859 Nicholson St., Nth. Carlton,  
MELBOURNE.

ARTHUR J. HOLDSWORTH,  
Funeral Director.



**A GAS COOKER IN THE KITCHEN**

makes your kitchen work easier, saves your health and makes more leisure for yourself. No hot kitchen, no dust, ashes, soot or smoke. On Hire Purchase—5/- Deposit, from 2/- Monthly.

Metropolitan Gas Company, 196 Flinders Street



**Teaching Staff**

Principal—A. R. MAIN, M.A.,  
H. E. KNOTT, M.A.,  
and Assistant Teachers.

**Federal Conference Officers:**

President—A. E. Illingworth.  
Vice-Pres.—D. A. Ewers.  
Secretary—H. G. Harward.  
Asst. Secretary—W. H. Hall.  
Treasurer—T. E. Rote.

Acting Executive—A. E. Illingworth, H. G. Harward, W. H. Hall, T. E. Rote, Dr. Bardley, A. Price, I. Rossell, F. T. Saunders, J. Simson.

**Board of Management of the College:**

R. Lyall (Chairman),  
W. C. Craigie,  
C. Hardie, A. Millis,  
F. M. Ludbrook,  
R. C. Edwards, C. Lawson.

**College of the Bible**

GLEN IRIS

MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

Treasurer—W. C. CRAIGIE, 265 Little Collins Street, Melbourne.  
Secretary—CHAS. HARDIE, Henrietta Street, Hawthorn, Victoria.  
Organising Secretary—REG. ENNIS,  
Scott Grove, East Malvern, Victoria.

**State Executive Committees**

Victoria.  
J. Paterson, A. Millis, R. Lyall,  
W. C. Craigie, C. Hardie,  
R. C. Edwards.

South Australia.  
J. E. Thomas, I. A. Paternoster,  
W. C. Brooker, B. W. Huntman,  
G. D. Wright, D. A. Ewers.

West Australia.  
H. J. Banks, W. B. Balesmore.

Queensland.  
W. Suchting, L. Gole.

Tasmania.  
W. R. C. Jarvis.

New Zealand Advisory Board.  
R. Gobbie, J. L. Scott,  
C. F. McDonald, J. Routledge,  
and J. Inglis Wright.