

The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

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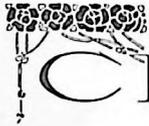
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The Australian

CHRISTIAN



Thursday, April 13, 1916.

Vol. XIX., No. 15.

The Preaching of the Faith.

[The following is a portion of a striking leader on "Will He find faith on the earth?" which recently appeared in the London "Christian."]

Substitutes for the Gospel of Christ are everywhere offered and everywhere accepted. The glory of his atoning sacrifice for sin, of his free welcome to all who come to him, and of the sufficient Grace of the Holy Spirit for all the demands of the new life, are literally unknown by thousands in our cities and villages. For from countless pulpits they are simply not proclaimed. In their place we have schemes of social reform advocated as the solution of all human ills. Mere nostrums of sacramentarianism are offered instead of the unconditioned grace of God. One the one hand a section of the ministry proclaims itself the exclusive channel of heavenly blessing, and thereby (with appalling lack of vision) denies its own relationship to Christ. Another frankly forsakes spiritual aims and espouses political causes, as being most likely to bring about its objectives. Men are urged to come to the church,—which they won't do, instead of to Christ,—which they will. In many theologies the sovereignty of God has been displaced by the deity of man. The authority of his word has been undermined by hostile criticism in the name of liberty, and its profound statements concerning human destiny are invested with an air of interrogation and uncertainty. The cross has been supplanted as the pivot on which the mercy of God turns, by a formless idea of his tolerance. The precious blood is unmentioned. The depth of the unspeakable Sacrifice by which the world was redeemed, is lost in the width of the Divine good-nature. Nothing is definite now, nor certain afterward.

This is no attempt at caricature, for the matter is altogether too serious for light-heartedness. We simply state the facts as we see them, and ask,—can it be wondered at that under such conditions the Faith of Christ declines? What conviction of sin can such travesties of the Gospel produce? How can world-weary and sorrow-stricken hearts come to him of whom they have not heard? We are not surprised that so many are turning to systems which seem to offer more self-comfort than an adulterated and emasculated Gospel, which too often is all that the churches have to offer. This is indeed their hour and the power of darkness.

But is not the professing church largely to blame for this? Does not the ultimate

responsibility rest upon its officers who teach these things, and its members who love to have it so? And do not these present days—which for all we know may be the ushering in of the day of the Lord—call us all to honest self-judgment in this same respect? For implied in Christ's searching query is the solemn truth that such as refuse to believe in him gradually lose all power to believe; and allied to it is the strange saying that the light by which some are content to live is but darkness.

Are we to rest satisfied with things as they are? Can we justify the faith that is in us except by devotion to its high tasks? In the irrefutable formula of Archbishop Whately: "If our faith is false we are bound to renounce it. If it is true we are bound to propagate it." And never was there a time when the need was greater or the conditions more propitious. We repeat that there are literally thousands in our country who are living in what is virtually heathen darkness, and who can only be reached by a determined forward movement on the part of the whole church.

Give us a watchword for the hour,
A thrilling word, a word of power;
A little cry, a flaming breath
That calls to conquest or to death:
A word to rouse the Church from rest
To heed the Master's high behest.
The call is given; ye hosts arise!
Our watchword is *Evangelist*

The glad Evangel now proclaim
Through all the earth in Jesu's Name;
This word is ringing through the skies
Evangelist! Evangelist!
To dying men, a fallen race,
Make known the gift of Gospel Grace;
The world that now in darkness lies
Evangelist! Evangelist!

We are making no plea for any largely-advertised mission efforts, with their costly machinery for securing some semblance of united interest, their frequently undesirable features, and their questionable permanent good in any community. For it is the undisguised misgiving of many that the abiding result of such efforts is frequently altogether out of proportion to the expenditure involved, and the dislocation of ordinary Christian work entailed. Our call is rather to individual Christians to face their own obligation in the light of Christ's coming. If this necessitates personal self-scrutiny as to the Faith, on the part of some who have unconsciously drifted from early assurances and enthusiasms, let there be open return

and renewed allegiance. We believe that such a movement would soon quicken dead churches, and cause ministries which have become sapless to be bright and fruitful again. Men will certainly come to Christ when He is faithfully uplifted; while those by whom He is uplifted will experience a strengthening of faith in the work of soul-winning, which nothing else can ever give. Shall we clear ourselves of complicity in the present state of things?

His Choice.

"Men say that the pulpit has run its career, and that it is but a little time before it will come to an end. Not so long as men continue to be weak and sinful and tearful and expectant, without any help near; not so long as the world lieth in wickedness; not so long as there is an asylum over and above that one which we see by our physical senses; not until men are transformed and the earth empty; not until then will the work of the Christian ministry cease. And there never was an epoch, from the time of the apostles to our day, when the Christian ministry had such a field, and there was such need of them and such hope and cheer in the work, and when it was so certain that a real man in the spirit of God would reap abundantly as to-day; and if I were to choose again, having before me the possibilities of profits and emoluments of merchant life, the honors to be gained through law, and the science and service that come through the medical profession, and the honored ranks of teachers, I still again would choose the Christian ministry.—Henry Ward Beecher.

A Prayer for Forgiveness.

For all we've prayed for, Lord, forgive,
Achievement, without sacrifice,
Thought filters, lightsome days to live,
And love's bestowal without price,
Self conquest without self-denial,
Ease without effort, unearned rest,
The victor's crown without the trial,
And fortune found before the quest.
Forgiveness, not ourselves forgiving,
Re-train, mind and purgatory of wealth,
Without the veil of simple living,
To win the cherished shrine of health.
Teach us to lay our hearts in ashes
When at Thy altar-fires we kneel,
To bare our shoulders to the lashes
Before we ask Thy hand to heal.
Forgive our flagging steps to heaven,
Wish dull feet cheered by earthly cares,
The listening when we should have striven;
But chiefly, Lord, forgive our prayers.

The Passover and the Lord's Supper.

In several ways the Passover, the great Jewish feast which commemorated the deliverance of Israel from the bondage in Egypt, is associated with the Supper. Each is a memorial feast speaking of salvation and freedom. The release from Egyptian bondage is regarded by all as a type of the redemption from the guilt and power of sin which we enjoy. Christ is referred to by the Apostle Paul as "our Passover. . . sacrificed for us." Moreover, the ordinary reader of the New Testament believes that it was while celebrating the paschal supper that Jesus instituted the ordinance known as the Lord's Supper. For these reasons it is a matter both of interest and of importance to consider the Passover feast and the original setting of the Supper.

At the outset a certain difficulty presents itself, into the full discussion of which we cannot now enter. The view above mentioned, that Jesus and his disciples had partaken of the paschal supper prior to the first celebration of the Lord's Supper, has been challenged. For ourselves, we believe the accounts given by the Synoptics to be so definite as to force us to accept this position. Matthew tells us of two disciples who were sent to prepare for Jesus "to eat the Passover." Jesus by them sent a message to a man, "I keep the Passover at thy house with my disciples" (26: 18). The two "did as Jesus appointed them; and they made ready the Passover" (verse 19). The Lord and his company came to the appointed room and the prepared feast; and "as they were eating" (surely Matthew means eating the thing the preparation of which was ordered) "Jesus took bread," and so the Supper was instituted. Mark is rather more definite (see 14: 12-21). Luke is most explicit. He says, "the day of unleavened bread came, on which the Passover must be sacrificed" (22: 7). Peter and John "made ready the Passover. And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer" (verses 13-15). Then follows the story of the institution of the Supper. The intention of the writers of the first three Gospels could hardly have been made known more clearly. Yet there is much to be said on the other side, though we do not think that the *prima facie* case set forth above has yet been successfully confuted. The chief objection to it lies in the fact that John seems to refer to a supper (presumably to be identified with the same supper as that to which the Synoptics refer) "before the feast of the Passover" (13: 1), and that after this supper the Jews would not enter into Pilate's palace, "that they might not be defiled, but might eat the Passover" (18: 28). The statement in 19: 14, that, when Jesus was crucified, "it was the Preparation of the Passover" is also an objection. An attempted solution of the

difficulty has been found in the supposition that Jesus anticipated the usual Passover. Farrar, for instance, says: "It seems probable that the Last Supper was *not* the ordinary Jewish Paschal meal, but was eaten the evening before the ordinary Jewish Passover; and that the language of the Synoptics is perfectly consistent and explicable on the view that our Lord gave to his last Supper a *Paschal character* ('to eat this Passover,' or *this* as a Passover, Luke 22: 15), and spoke of it to his disciples as *their* Passover." We cannot regard this as wholly satisfactory; but for our present purpose it is sufficient to note that "in any case the Last Supper took place amid the associations of the Paschal season." Some of these associations we must notice if we are to appreciate the celebration of the Supper on the night of institution.

The question of the time of the Paschal Supper, and therefore of the Lord's Supper, is interesting. It is evident to the most casual reader of the Gospel narrative that in respect of time the original celebration was very different from the practice of the church to-day. To quote Stanley: "It was not, as with us, in the early morning or at noonday, but in the evening, shortly after sunset—not on the first day of the week, nor the seventh, but on the fifth, or Thursday, that the Master and his disciples met together. The remembrance of the day of the week has now entirely perished except in Passion Week. It was revived in the time of Calvin, who proposed in recollection of it to have the Christian festival and day of rest transferred on this account from Sunday to Thursday. But this was never carried out, and the day now remains unremembered."

The warrant for the day of celebration will be noticed later; but meantime it is interesting to note that practically no believers—or no body of Christians—consider the time of celebration as fixed by virtue of the Paschal hour. Sundry individuals there are who demur. We have before us a literary curiosity in which an attempt is made to so associate the Supper with the Passover that an admission that the Passover was a yearly feast is tortured into an argument that therefore it is sufficient that the Supper be celebrated once a year, and indeed that an annual celebration is the only scriptural one! Again, there are a few advocates of the theory that the Supper necessarily should be attended to at the evening hour. Philip Mauro, in his recent book, is as capable a defender of this position as is anyone we know. There can be no possible objection to an evening celebration—except, perhaps, that thereby many aged saints would be deprived of the privilege of fellowship;—but we feel that to cavil at the hour is to exalt an accidental matter to the level of an essential.

The chief items in the celebration of the Passover in our Lord's day may be noted. There were certain modifications of the original practice. The previous month, Abiar, was a month of preparation; roads and bridges were repaired, sepulchres were whitened, etc. On the evening of 13th Abib, the head of the house searched out all heaven. On the 14th, the lamb was slain. The slaying took place at the temple, the blood being thrown before the altar by the priests. The lambs were then dressed, and the fat offered, while the Levites chanted the Hallel (Psa. 113-118). The roasting of the lambs took place at home. The Passover meal had to close at midnight. Those partaking of it were clothed in their best apparel. The old practice of eating standing had fallen into abeyance; a more social fashion had come in, and the participants reclined (Matt. 26: 20; cf. John 13: 23). "Though not enjoined in the law, wine came to be regarded as an indispensable part of the feast. Each one must be provided with at least four cups of red wine, even if the money had to come from the fund for public charity, or was raised by the pledging of one's garments, or by his labor. Another dish, which later seems to have been usual, but which was not obligatory, was the *haroseth*. It consisted of bruised fruits, such as dates and raisins, mingled with vinegar (a symbol), it was said, of the clay from which the bricks were made in Egypt. The real meal, however, had for its elements (a) the bitter herbs, of which the Mishna specifies five varieties; (b) the unleavened cakes; (c) the *haggiah*, or freewill offering; (d) the Passover lamb. The supper was opened with the blessing, pronounced by the head of the company over the first cup of wine, which was then drunk. Then came a hand-washing and an accompanying prayer. Then the bitter herbs, dipped in the *haroseth*, were handed round. After the pouring of the second cup of wine came the question of the son, or of one speaking for him, as to the significance of the feast (Ex. 12: 26). Following the father's explanation came the first part of the Hallel (Psa. 113 and 114). After the third cup grace after meals was said, and after the fourth followed the completion of the Hallel (Psa. 115-118)."

It will be remembered that, according to the received text, Luke tells us of two cups (22: 17-20); the former of these doubtless was one of the cups of the Passover feast. Attempts have been made to identify the cup of the Lord's Supper with one of these also. It is, of course, quite possible that Jesus took one of the cups prepared for the Passover feast and passed it round; but the attempted identification, as Plummer says, is futile. The hymn which our Lord and his disciples sang is frequently referred to as part of the Hallel; this may be right.

Notes on Current Topics.

Jas. E. Thomas.

State Conferences.

Easter tide is the occasion of the Conferences of all the States except South Australia. It is a fitting season for gathering to tell of the victories of the Cross, and planning for greater things that we may do in the name of him who died to save the world. The work has naturally been handicapped somewhat by the cloud that is upon us in these days of war. So many appeals have come that sometimes our finances have suffered. So many laudable works claim our time that the work of the church has also been less aggressively undertaken than in normal times. Still we can rejoice that good work has been done, and men have been loyal and true to their Lord as well as to their king and country. There is a pleasing optimism prevailing in all our States, and we are unitedly determined to do our utmost that the work may not go back. Especially has there been good progress in the work among the young, and good reports are to be presented to our Conferences of the faithful service given to our Sunday Schools. Then we have pursued a steady, faithful policy of ardent evangelism, and on the whole we must consider the year as most satisfactory in its results. The West Australian President, E. G. Warren, has earnestly labored in the evangelistic field with special missions, and he has been much blessed. In Queensland Bro. A. C. Rankine is leading the faithful church at Brisbane to greater things. We trust that our Northern State will have a year of progress and an united forward move that will be resolved upon in their Conference. Victoria and New South Wales are planning for an uplift at Conference, and Tasmania is heartened by a splendid 6 o'clock victory on the eve of their gathering. We can at least rejoice that in spite of any depression our financial position is encouraging, and we have retained a great measure of interest in the active work of the churches. Let the brethren gather together in the same spirit of consecration to plan even bigger things for God, and we believe he will lead us to greater days than we have dreamed of, and to more glorious victories in the coming days.

The T. J. Gore Fund.

Some weeks ago our churches were appealed to in order to inaugurate a fund that will be a suitable and worthy recognition of the splendid and lifelong service our veteran preacher and beloved Bro. T. J. Gore has rendered to the cause of primitive Christianity in Australia. There have been some commendable responses on the part of some few of our congregations, but on the whole the conflict of appeals for various funds has so far kept a great many from a hearty response. It is to be hoped that as our Home Mission offering has now all been received, there will be a further effort

made to add to the amount already received for the purpose named. It is intended to invest the whole of the amount received with the Aged and Infirm Evangelists' Fund for the sole benefit of Bro. Gore and his beloved wife. For one who has rendered over 50 years of loyal service, and for whom there is such a widespread love and esteem, we are sure that there will be a sum raised that will show in a tangible way that our words of appreciation are not merely from our lips, but that they are accompanied by a practical evidence of the regard we have for such a veteran preacher of the Word. All donations personally or from churches can be sent to W. J. Manning, King-William-st., Adelaide, S.A.

Six O'clock Strikes in South Australia.

This does not mean an ordinary strike, but that six o'clock closing came into operation on Monday, March 27, in South Australia. There as great joy in the hearts of the temperance folk, and they held a crowded meeting in the Exhibition at night to commemorate this great advance in temperance reform. It was a remarkable and historic meeting. The Premier, the Hon. Crawford Vaughan, gave a straight-out manly temperance address in which he left no uncertainty as to his attitude on this great question. The Hon. W. Morrow gave a very fine address, in which he reviewed the splendid provisions of the new Licensing Bill, and showed that Parliament had commendably given to the people even more than they asked for. The Hon. S. Mauger, of Victoria, gave a magnificent address on "The Outlook for Social Reform." His words were wise and educational and were heartily received by the great audience. Mrs. Helen Barton also took part in the meeting, and reviewed the past in an encouraging way. The offering amounted to £120. There was an organised attempt on the part of about 30 or 40 un-couth youths, including a few unworthy representatives of the soldiers, to disturb the meeting. Many of them had evidently visited the hotels before 6 o'clock, and got a supply of that which gives speech but not sense. They grew weary in their evil doing, and left in a body early in the meeting, and peace thereafter reigned. Outside the building there was a crowd of indignant and rather unmanly 11 o'clockers, who farewelled the speakers with rather uncomplimentary and undignified remarks. The streets of Adelaide are not dark nor dreary as it was predicted they would be, but a very wholesome effect is already manifest. Cabs and trains are filled with sober and orderly people; soldiers are not more rowdy because of the unfortunate influence of liquor, but are a credit, all of them, to their king and country. Even those who used to spend their evenings at hotels are glad, many of them, to find new and more profitable

pastures. One well-known journal in Adelaide records that a pie stall owner reports a falling off in sales, and a sandwich shop proprietor said that as men do not get their regular tonic, their appetites are failing, and they are consequently not eating so many sandwiches and pickled onions. This is designated as "the aftermath of 6 o'clock closing," but that excellent paper will doubtless soon record the fact that drapers, grocers, and other tradesmen have received more patronage, and that, though a few may suffer, the community at large is soberer and more prosperous. As the Premier said, "11 o'clock is dead, and there will be no resurrection, glorious or otherwise. The more the people see of its good effect, the greater will be their determination not only to continue as they have begun, but to go on working till this deadly and pernicious traffic is completely banished from the land."

Well Done, Tasmania!

The 6 o'clock wave is moving onward. Public opinion cannot be kept back even by anti-temperance premiers, or weak-kneed governments. The will of the people must be carried out. Tasmania is the second State to strike 6 o'clock, and we heartily congratulate the workers and people of the beautiful Island State. They have had a strenuous fight, and faced the general misrepresentation of liquorism in the campaign just concluded. It is a most gratifying result, and it will hearten workers in the larger States. We are learning the value of the ballot box, and also verifying the fact that despite all the powers against it, the truth at last will prevail. We believe Tasmania will be an even better place to live in when the hour of 6 is realised. May the day soon come when New South Wales, Victoria, Queensland, and West Australia will strike as well for 6. For now we say, Well done, Tasmania!

The South Australian Governor and Race Meetings.

It is very gratifying to know that the whole-hearted and loyal Governor of South Australia (Sir Henry Galway has renounced race meetings till after the war. He has thus followed the example of the Governor-General. We are sure that all will commend the self-denial of His Excellency. He is a man of earnest purpose, and has sought to enter into anything that makes for the people's good. This act of his, therefore, may be instrumental in commendably curtailing racing in South Australia. "Pinch" once depicted Australia as an individual ridden by a horse, and when we hear of so many race meetings throughout our Commonwealth, we almost believe there is something in the satire. The Victorian Premier estimates there are 800 to 1000 race meetings a year in that State alone. There is just as much in proportion elsewhere. If we are to seek God together we must give up the things that keep men from Him. It is ours to help all we can, but to win men for Christ we must be willing to wait continually on Him.

Christianity and War.

James A. Wilkie.

The great conflict now raging has been the occasion of much loose thinking and still looser speaking on the subject of "Christianity and War"—a notable instance being the article by Harold Begbie, entitled "The Rout of Religion," in a recent popular magazine. This looseness of thought and utterance is largely due to vague notions as to what Christianity really is. There is thus an evident necessity for us to define our terms.

The latter word, someone may tell us, requires no definition—we are in the midst of war, its consequences and evidences are seen and felt on every side—and yet we know nothing compared to the stricken inhabitants of the scenes of conflict, and many a returned soldier-lad becomes tongue-tied when asked to describe his experiences; he has looked into Hell, and the remembrance is a horror. The coming centuries will bear the scar of the awful waste of precious material and far more precious lives.

We must, therefore, carefully distinguish between aggressive and defensive wars; between a war of might conquering right—greedy of territorial and commercial gain—and a war on behalf of the weak and oppressed; between a war waged for the lust and madness of supreme power and a war that may be termed a police war—to restrain the madness of the other.

What a difference between the war of Cromwell's Invincible Ironsides, fighting for religious and political freedom, and the war of the Bloody Ava in the Netherlands, whose massacres were truly a "Policy of Frightfulness"; or again, what a gulf of contrast between Abraham Lincoln's War of Emancipation and Napoleon's campaigns waged to gratify his tremendous ambition!

The term "Christianity" has so many differing exponents that its definition calls for care and exactness. The word is not found in the New Testament, but its origin is derived from the word "Christian," applied in the New Testament to the Disciples of the Lord Jesus Christ. Hence the primary meaning of the word "Christianity"—"that system of religion revealed through Jesus Christ, and taught by him and his apostles." The Lord Jesus Christ wrote no book, but he expressly declared that he would give his apostles supernatural wisdom, so that to hear an apostle would be equivalent to hearing Christ himself.

When we enquire as to how we may learn the teachings of Christianity from the apostles, we are offered two ways. The one is by oral tradition handed down from one generation of Christians to the next, and coming to us to-day as the teaching of some churches. Unless we have some guarantee of this long chain of transmission being preserved from flaw and break we cannot put much weight upon it; so we prefer the alternative way—of taking our Christianity direct from the writings of the apos-

tles as found in the New Testament, the authenticity of which is constantly receiving fresh corroboration, the book being recognised as authoritative by all Christians. We certainly place much value on the experience of nineteen centuries of applied Christianity; but as the final court of appeal as to the teachings of Christianity we look to the New Testament Scriptures.

The Christian religion arose in an age when evil in all its shamefulness was almost unrestrained. One of the most remarkable passages in the writings of antiquity is in Plato's "The Laws," where he represents Socrates as discussing whether there is the smallest hope that the unnatural vices (those fearful perversions that disgraced the ancient world) should ever be expelled. Others are in despair; he alone sees hope, and he sees it in the advent of a Divine person as a teacher, and in a possible Divine illumination of the conscience of men that should brand all such actions with a public stigma as "shameful." One little word, he says, "shameful," will do the work. No prediction of Hebrew prophecy is more remarkable in its fulfilment than that wistful longing of Socrates. The Divine Teacher has come, the conscience of men has been divinely illuminated, and as a result men have branded certain actions as shameful, and by the influence of this Divine Teacher's followers these habits are almost unknown among the more enlightened nations.

The Lord Jesus and his apostles gave rules and principles of conduct to their followers; the apostles' mission was to every creature, but their Master had instructed them that it was only those who acknowledged "Jesus as Lord," who were then to be taught all things that he had commanded, and it was only from such definite disciples that obedience to Christ was expected; hence we must be careful in applying the laws of Christianity to men and communities who remain untouched by Christ. We find, however, that humanity is so like shepherdless sheep that when men come in contact with genuine Christians, who clearly ring out the will of God, these Christians, while yet a small minority, can so influence the community that the public conscience is enlightened and the process is in operation for which we have the modern word "Christianise." The natural mind recognises the wisdom of the teaching, and many gross sins are largely abandoned. This process harmonises with the prediction of Christ that his followers would be as salt—preserving from corruption what it touched—and as leaven, permeating the surrounding meal.

We may now enquire what are the conditions determining (1) the extent of the influence of Christians on the outside world? and (2) the rate of progress made by the influence of Christians on the outside world? We shall confine our attention to

the two chief conditions, though other determining factors could be named. The first condition is the manner in which the New Testament deals with a particular wrong or evil. The second condition is the degree of faithfulness with which Christians apply the New Testament teaching to a particular wrong or evil.

Thus, in an instance where the Scriptures definitely pronounce a certain course of conduct as sin, and Christians as individuals and as churches are faithful to their Guide, they exert such an influence that, while quite outnumbered, they raise the whole tone of public opinion. It is in this manner that all civilised nations legislate on Christian lines in regard to murder, theft, adultery, incest, and other sensual sins. In parenthesis we may remark that the term "Christian nation" is only a comparative term, and that even in Britain genuine Christians are very much in a minority when we have such figures in evidence as the following from last year's average expenditure per head in Britain:—

For alcoholic liquors	£3 14 3
For tobacco	0 14 7
For foreign missions	0 1 0

Returning to the first condition, we ask, Do the Christian Scriptures deal with all evils in the same definite manner? Do they prohibit polygamy and slavery as clearly as they prohibit murder and adultery? A careful student of the New Testament must answer in the negative, and will also discover what may be recognised as a "law" governing the attitude of Christianity to particular evils. This law may be stated thus: *Where an evil operates in men as individuals then Christianity issues a definite prohibition; but where an evil operates in men as nations then Christianity acts as an enlightening influence, giving clearer guidance as the common Christian conscience develops.*

Slavery and polygamy are now recognised as evils, even though there have been contented slaves and happy wives in polygamous unions. The first Christians did not recognise these evils as we do. There were slave owners and polygamists in membership in the apostolic churches. It is thus plainly evident that the common Christian conscience has been wonderfully educated on these matters since the first century attitude. These being national evils are not dealt with in the New Testament by way of prohibition; but it is undoubtedly the development of the Christian conscience through continued contact with the great principles of Christianity that has opened our eyes to the hideous aspect of these national evils. No Christian church would receive now into its communion a slave owner or polygamist, and every civilised nation has legislated to prohibit these institutions.

It is evident that until this change took place in the Christian conscience, Christianity was powerless to lead the nations in the path of liberty and purity in these matters, and this applies to all other national evils. The influence of Christianity is limited by the stage of conscience development that has been reached regarding any particular

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Prophecies concerning the Last Days.

T. J. Bell.

I am glad of the interest in this matter indicated by Bro. Pittman's articles. I could have wished that "the blessed hope" which we have in Christ had been brought into clear prominence. This is so little understood that many Christians seem actually afraid of the coming of the Lord. The fact that the apostle calls it "the blessed hope," and that he says, in reference to the revelation he had received in regard to it, "Wherefore comfort one another with these words," clearly shows that, instead of being an object of dread, it ought to be an object of earnest desire and joyful expectation (1 Thess. 4: 13-18).

Paul clearly distinguishes between the hope of the Lord's coming for his people to be their Deliverer out of the coming wrath (1 Thess. 1: 10), and the "day of the Lord" which "so cometh as a thief in the night," involving in "sudden destruction" those who are so doomed "when they are saying, peace and safety" (1 Thess. 5: 2, 3). "The day of the Lord" is a day of wrath, but "God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ." "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (Phil. 3: 20, 21). This is not the pious opinion of an ancient saint who was mistaken; it is the very word of God, not written for us to explain, for it announces what is beyond human power to explain; much less is it written for us to explain away. It is written for us to believe, not on the ground of our ability to explain it, or to understand it, but on the ground of the simple fact that God has said so. All so-called "difficulties" about such precious and exceeding great promises are created by our unbelief. When Paul would meet the question, "How are the dead raised?" and with what manner of body do they come?" he says simply, "Thou fool," for what follows in 1st Corinthians is not an answer to these questions. We can ask questions about the every-day processes of nature that are just as far beyond our power to answer as to answer the questions "How are the dead raised?" "How will the Lord come?" "How will all those wondrous changes be effected which must be effected when all the glorious promises of God are fulfilled?" The "how?" is with God, to believe that they will be our privilege in grace. May we so believe and so live that we shall be "prepared to welcome the happy hope and forth-coming of the glory of the great God and our Saviour Christ Jesus" (Titus 2: 13, Emph. N.T.).

The Antichrist is Still to Come.

[Bro. Bell forwards the following quotation from the writings of Sir Robert Anderson, who, if he does not claim to be a theologian and scholarly exegete, is yet a careful Bible student and a voluminous writer on the teaching of the Book of God.]

My protest (against finding the fulfilment of the prophecies of Antichrist in the Papacy) is made, not in defence of the Papacy, but of the Bible. If any one can point to a single passage of Scripture relating to Antichrist, whether in the Old Testament or in the New, which can, without whittling it down, and frittering away the meaning of the words, find its fulfilment in Popery, I will publicly retract, and confess my error. Take 2 Thessalonians 2: 4 as a sample of the rest. The "man of sin" opposeth and exalteth himself against all that is called God or that is worshipped [Greek, that is an object of worship], so that he sitteth in the temple of God, setting himself forth as God." This means merely, for-sooth, that on certain occasions the Pope's seat in St. Peter's is raised above the level of the altar on which the "consecrated wafer" lies! Such statements—I care not what names may be cited in support of them—are an insult to our intelligence, and an outrage upon the word of God. [The reference to the temple is explained by Dan. 9: 27; 12: 11, and Matt. 24: 15. These teachers ask us to believe that while the Church of Rome is the beast and the harlot, and everything that is corrupt and infamous in apostate Christianity, yet St. Peter's, the great central shrine of this apostasy, is owned by God as being the temple of God.]

Then, again, in the ninth verse, the coming of the "Lawless One" is said to be "according to the working of Satan, with all power and signs and lying wonders." These words are explained by the vision of the Beast in the thirteenth chapter of the Revelation, which declares that "the dragon gave him his power, and his throne, and great authority." And we have from the lips of our blessed Lord himself the warning, that the "great signs and wonders," thus to be wrought by Satanic power, shall be such that, "if it were possible, they shall deceive the very elect" (Matt. 24: 24). In a word, the awful and mysterious power of Satan will be brought to bear upon Christendom with such terrible effect, that human intellect will be utterly confounded. Agnosticism and infidelity will capitulate in the presence of overwhelming proof that supernatural agencies are at work. And if faith itself, divinely given, shall stand the test, it is only because it is impossible for God to allow his own elect to perish.

When we demand the meaning of all this we get "Popery." But where, we ask, are the "great signs and wonders" of the Popish system? And, in reply, we are told of

its millinery, and its mummery, and all the well-known artifices of priestcraft, which constitute its special stock-in-trade. As though there were anything in these to deceive the elect of God! To take the low ground of mere Protestantism, it is notorious that here in England some have become entangled in the toils of Rome save such as have already become enervated and corrupted by sacerdotalism and superstition within the communion they abandon. And it is no less notorious that, in Roman Catholic countries, the majority of men maintain towards it an attitude of either benevolent or contemptuous indifference. Remembering, moreover, that the followers of the Beast are doomed to endless and hopeless destruction, we go on to enquire whether this is to be the fate of every Roman Catholic. By no means, we are assured; for, in spite of the evils and errors of the Romish Church, some within its pale are reckoned among the number of "God's elect."

What conclusion, then, are we to come to? Are we to accept it as a canon of interpretation that Scripture never means what it says? Are we to hold that its language is so loose and unreliable as to be practically false? We repudiate the profane suggestion; and, adopting the only possible alternative, we boldly assert that all these solemn words still await their fulfilment. In a word, we are shut up to the conclusion that *the Antichrist is yet to come.* "The Coming Prince."

Christianity and War

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evil. According to our "Law," war, which (apart from its antecedents, and consequences) is clearly itself a national evil, does not come under the prohibition of the New Testament. This may be questioned by some, and we shall briefly examine such teaching of Scriptures as may seem applicable. The New Testament is our authority, so we will only remark with reference to the Old Testament that in its times we see God dealing with a nation on the basis of their natural descent from Abraham, and thus he cannot legislate for them as a spiritual people; hence we find God allowing war, polygamy, and even slavery, and using them for his own great purposes; especially using war as a punishment for wickedness. It is erroneous to claim the Divine sanction for the dark side of these national customs. He only permitted their use, as his chosen people could not then be led to a higher level of morality.

(To be Continued.)

The True Need.

I do not wish to see my sins more plain,
But this: to know Thy life, without a stain.
I would not see the wiliness of my heart,
But this would know how pure and true Thou art.
I would forget my paltry life, so small,
And know Thy greatness, Thou, my All in All.
O teach me not how deep my spirit's night,
But flood me with Thy beams, Thou Perfect Light!

Reports from the Field.

New Zealand.

CHRISTCHURCH—On the last two Sunday mornings Bro. Gebbie in his exposition of Mark has emphasised some great lessons from Calvary and the Resurrection. Two have been received by letter. Gospel themes have been "Past Feeling" and "What is Man?" both powerfully delivered. Last Wednesday Bro. Gebbie spoke comfortably on "The Chastening of the Lord," from Hebrews 12.—P.S., April 1.

AUCKLAND (D. Minion-road)—Bible School anniversary services on Lord's day, April 2. W. G. Oram's address in the morning on "The Golden Age" was much appreciated. The afternoon gathering of scholars, parents, and friends, was addressed by the local Methodist minister, Mr. Sackling. A crowded house, necessitating chairs being placed down both sides, listened at night to P. D. McCallum's address on "Led by a Child." One young lady responded to the invitation. The choruses sung by the Bible School in the afternoon and evening did great credit to the school and their leader, Bro. A. M. Beylen. An orchestra assisted afternoon and evening. At the annual business meeting held on Wednesday, March 29, reports from the evangelist, treasurer, Mission Band, and Circles of W. M. A. Y. V. B. C. and Y.M.C. showed the various activities of the church to be in a wide-awake, progressive condition. The church learned with regret that Bro. P. D. McCallum had notified the officers that he would be returning to Australia at the close of his engagement. Pleasure was expressed at his willingness to extend his term to the end of June. The net increase in membership for the last Conference year has been 21.—J.W., April 3.

DUNEDIN—273 present at the evening service on March 26th at Lord's day. 109 scholars in the Bible School, including 31 in Bible Class.—L.C.S., April 5.

NELSON—Bro. Marshall still occupies the pulpit, his talks and addresses being thoroughly enjoyed by all. We expect our Bro. and Sister Dickson back with us for next Lord's day. Bro. Russell Knapp, one of our old Sunday School scholars, has been lame on a final leave. Bro. Russell is shortly leaving for active service abroad; the prayer of the church go with him. We are also sorry to lose two of our new members, Bro. Campbell and Kinis, who left for camp at Trentham yesterday. Last evening the C.E. Society held their monthly association meeting. Bro. R. Knapp was to have addressed the meeting, but owing to a severe sore throat, substituted his address for a violin solo. Needless to say, the latter was much appreciated.—Z., April 4.

INVERCARGILL—On Wednesday, March 22, 125 members of the Sisters' Guild gathered for their year's work with a gift social, which was most enjoyable, everyone well spent, and a nice musical programme presented by members and friends. The Guild received a large number of valuable gifts of material and cash that will enable them to get a good start for another sale of work in aid of the church's new building scheme. On Sunday, March 26, we had N. G. Noble, of Kaitiaki, with us, occupying the platform both morning and evening, with acceptance. The evening service was a memorial one, out of respect to our late Bro. Tess Fenn, who had passed away after a short illness a week or so previously. We have not yet secured a preacher, although we are at present negotiating with a well-known Australian brother to take up the work in this promising field.—P., April 4.

PETONE—The meetings for March have been fairly well attended each Lord's day, but the mid-week prayer meeting is very poorly attended. During the month one sister has rejoined us. The annual church meeting was held on the 21st. The reports presented were good. The Bible School is in need of several more teachers. The following

officers were elected for the coming year: Bro. Moore, Margaretroy, Taylor, Whittington; Sisters Ashby and Margaretroy.—P.A., April 1.

WELLINGTON SOUTH—The meetings of the church are being fairly well attended. The attendance at the prayer meeting which precedes the gospel service has been specially encouraging, having grown numerically one hundredfold within this last month or so. An endeavor has been made to get every male member of the church to take charge of this meeting by turn each Sunday evening. Bro. Callan has been appointed organizer of these meetings and great credit is due to him for the able manner in which he has handled the work. A Bible student's class was recently commenced here, having as its objective the equipping of a number of the young men of the church for more efficient service. Bro. Vickery has undertaken the responsible task of teaching it. During the week a farewell social was to have been tendered to Bro. Nimmo, who left with the Expeditionary Force last Saturday, owing to his inability to obtain leave of absence a beautiful pocket Bible was forwarded to him as a token of our esteem and best wishes. We pray that God will take care of him.—A.L., April 3.

Queensland.

TOOWOOMBA—Bro. Coleman presided at the Lord's table yesterday morning; Bro. Rowbotham exhorted. We were pleased to have with us Sister Bagley, from Melbourne. Bro. E. Davis, evangelist, is recovering from his illness. Bro. W. Davis has come up from Lismore to take charge of the meetings until his brother has recovered sufficiently to take his place again. Bro. Davis chose as a subject at the gospel meeting last evening, "The Gift of the Bible," which was much appreciated. We have 20 orders for the D. A. Ewers memorial book.—Reg. Chapman, April 2.

ZILLMERE—On March 31, a most successful welcome social was tendered to Bro. and Sister Eagle, who have come over from the Baptists to labor with the Zillmere church. There were a number of visitors from the different churches, Albion being well represented, about 80 in all being present. The writer as chairman gave words of welcome on behalf of the church and Y.P. Class; Bro. Stabe spoke for the Lord's day School, and Mr. J. J. Walters, Band of Hope. A. C. Rankine, Brisbane; Ross Graham, Hawthorne and Annerley; and H. W. Herman, Albion, also spoke. A letter was read from the secretary of the Home Mission Committee, W. B. Nightingale. Bro. Eagle responded. Vocal and instrumental items were rendered. April 2: good meetings. Bro. Eagle addressed the Lord's day School, and then exhorted the church most acceptably. In the evening he preached a most impressive sermon on "Naaman the Leper." We pray for the success of his labors amongst us.—J. Bruce, April 4.

BRISBANE—The Women's Sewing Guild held a very successful sale of work on April 1st, which resulted in a net profit of £24. Considering the Guild was only working nine weeks, this must be highly satisfactory. It is understood that Mrs. Smith, from S.A., was received by letter. Bro. Wendorf and family, of Broomby, worshipped with us. The interest and attendance at the gospel services are being well maintained. A. C. Rankine spoke morning and evening.—H.C.S.

West Australia.

FREMANTLE—Yesterday morning Bro. E. Eaton, from Claremont, gave us a Bible study on the Old Covenant. We received into fellowship Mrs. Lewis, Mr. Abley, and our first Chinese convert. They met with us yesterday. We had a good meeting in the evening, the writer speaking on "The Saving Name." A scholar from the Bible School confessed Jesus, and the

second Chinese convert was buried with Christ in baptism. Bro. Vanstan, our choir master, is now busy teaching the Bible School scholars hymns for the anniversary.—E. G. Warren, March 27.

New South Wales.

INVERELL—Meetings have been very fair since last report. Last Lord's day morning Bro. Waters gave a very helpful exhortation; in the evening he gave a good gospel address, which was much appreciated. Bro. Gust was conducting meeting at Little Plain. Interest is still maintained in Bible School.—G.B., April 3.

TAREE—After five weeks' absence Bro. Burns spoke on "Who shall inherit the kingdom of God?" having his remarks on John 3: 5. Bro. Marler addressed the church at Wingham in the morning and preached the gospel there at night. An increase attendance campaign is being started, aiming for 100 per cent. at the morning meeting, and doubling the attendance at the evening gathering.—F.T.M., April 3.

WINGHAM—Last Lord's day morning Bro. Walker presided, and Evangelist Marler addressed the church on Matt. 16: 18. He also held a gospel meeting at night, and from Acts 16: 20 delivered a good address, urging further donations to our building fund which will be thankfully received.—G. W. Cross, April 5.

BROKEN HILL (Wolfram-st.)—On March 26, the writer went to Railwaytown, but it was a record dust storm, and no one found his way to the chapel. On April 2, had good services at Wolfram-st. Bro. and Sister Pearce, and Sister Lean, from Moonta and Kadina, had fellowship with us. One bright lad from the Bible School came forward in response to the invitation, and at our week night meeting was baptised, together with two other young men. This is the start of the writer's 28th year as a preacher in Broken Hill. We thank God and take courage. The C.E. and mid-week services are improving in numbers and spiritual tone. Bro. Lindsay Harrison is to sail for Egypt on the 11th.—E. J. Tuck, April 2.

HORNSEBY—Bro. L. Gordon presided. Bro. Alan Price exhorted on Psalm 24. We were all agreeably surprised and pleased to see and hear our Bro. Price, and to see his two daughters. The rain spoilt our usual large gathering at the gospel service; only 52 present to hear Bro. Garden's able address on "The Nature and Place of the Kingdom of God in the Christian Life."—T. E. Rife.

CITY TEMPLE—Weather conditions affected the attendance at all services to-day. Bro. Clyde-ade at the morning service gave a splendid up-building address on "Follow Me." Glad to have among the visitors Sister Elsie Farr, a missionary from China. To a fair audience at night, Bro. Harward delivered an address on "Is God Love?" Bro. S. Peck, one of our members, leaves Thursday to take charge of the Y.M.C.A. work in Auckland, N.Z.—J.C.

HURSTVILLE—Last Lord's day three were received into fellowship—Bro. and Sister Farr and Sister Miss Farr, of Enmore. Thursday night we had a visit from Bro. Chappell, who gave us a lantern lecture and an interesting talk on the New Hebrides. Owing to the wet weather the meetings were small to-day. Bro. Rush addressed the church this morning. Bro. Avenall delivered the gospel address.—H. E. Heasman, April 9.

BANGALOW—Meetings since last report have been good. Bro. Taylor, of Lismore, exchanged with the writer one Lord's day. The C.E. meetings are keeping up well, and splendid work is being done. On April 2nd, Bro. C. Snow gave us a surprise visit. We were delighted to see him. He presided at the Lord's table. He left on Tuesday for camp, and will be leaving for the front in a few days. On April 2, it was raining so hard that it was impossible to hold the gospel service at night. The writer has been appointed secretary of the Six O'clock Campaign Committee, and convener of the Central here for organising and distributing literature, etc. The meetings at Byron Bay are keeping up well, some

of the best attended since re-opening the cause. The meetings at Bungawally have been splendidly attended. The spiritual tone is good. One of our young men from here, Bro. R. Patch, has enlisted—T. J. Jones.

CHATSWOOD—Splendid meeting last Sunday morning. Bro. J. Fox delivered a fine address. Bro. J. Harwick, who was baptised on Wednesday night, was received into fellowship. Sister Owen, who has been on a visit from Warminster, was also baptised on Wednesday night. The gospel service was well attended, considering the inclemency of the weather. The Ladies' Church Aid Society has resumed duties with renewed energy and promises well for the present year.—T. Hagley.

ENMORE—Lord's day, April 9, Dr. Vereen presided over our morning meeting. We had as visitors Bro. and Sister Oram, from N.Z. Bro. Illingworth addressed the church. In the afternoon our scholars attended our Bible School, which resumed its usual routine, after the anniversary. Our monthly soldiers' service was conducted on the evening by Bro. Illingworth. Two young ladies from the Senior Department of our Bible School confessed Christ as their Saviour.—April 10.

MARRICKVILLE—We had a fine address this morning from Bro. Garden, on "The Seven Churches," and had the pleasure of receiving into fellowship Bro. J. Morris and Bro. Victor Day, who were immersed on Wednesday night. To-night we had an able address from Bro. Rush on "Beginning to Sink." The Ladies' Church Aid held a highly successful gift afternoon yesterday on Mrs. Porter's lawn in aid of the stall which they are to have at theazaar in connection with the Marrickville Cottage Hospital shortly. Record attendance at prayer meeting on Wednesday, 53 being present.—J. T. Gray, April 9.

ERSKINEVILLE—A wet Sunday morning, but our members came from ten suburbs, and listened to a thoughtful address by A. Morton. At night 80 came through pouring rain, and enjoyed A. B. Chappell's address on the work of the gospel in the New Hebrides. School is busy preparing for its anniversary.—P. J. Pond, April 10.

South Australia.

TUMBY BAY—We have had good meetings since last report. The two sisters who made the good confession have been baptised and received into fellowship. Our Culture Club meetings are increasing in attendance. The Bible Class, under the leadership of Bro. J. Nankivell, is making good progress. We will soon need a separate room for our kinders. The chapel was very prettily decorated on March 18, when our secretary and organist, Bro. Les. Brook and Sister M. V. Nankivell, were united in matrimony, the writer officiating. We will see the couple every happiness. They have been fine workers in the church for some years. April 2 was a day of rejoicing. A splendid meeting at Lippism in the morning, in Sister Gale's home. Record attendance at school Thursday—three broke bread. One young man from our Bible School, after the writer had preached the gospel, confessed Christ—Chris H. Hunt.

MAYLANDS—The Children's Day exercises were splendidly given on Sunday afternoon, 26th March. Heavy rain interfered with the attendance. The offering amounted to about £2. The teachers' quarterly tea, followed by the annual business meeting, took place on Thursday. Five young people had confessed Christ during the week. The staff of workers were commended for their consistency and enthusiasm in service. Yesterday we opened a minister's class of boys and girls to prepare for Decision Day on May 7th. Sister Mase, who recently took membership with us, has passed away. We sympathise with Bro. Mase in his bereavement. In a debate between Representatives of the Chapel-st. Brotherhood and ourselves, we were defeated.—H. R. T., April 3.

STIRLING EAST & ALDGADE VALLEY—Attendance at all services to-day very good. Attendance at the wedding of the confessor of a married couple. To-day in the Adelaide Hospital,

after two years of suffering, Sister Ollie Buller passed away. Bro. Coventry, father of Bro. Roy Coventry, is lying dangerously ill at the home of his son-in-law, Bro. W. Kelly. Sister Mrs. Marshall is away with relatives, very ill. The church has suffered a very severe loss by the removal of Bro. and Sister Jacobs and daughter and Sister Mrs. A. Jacobs.—T. F.

QUEENSTOWN—Q.V.M. Mr. A. H. Harris gave a blackboard talk on the subject, "The Christian's Fellowship." Bro. Brooker presided over a packed meeting. We were visited by S. Harris into fellowship by letter from Malleba. We were glad to have present with us Bro. Reid, from Semaphore; Bro. Allison, who has been transferred to Roseworthy; also his mother, and his brother, who is leaving for the front on Tuesday. Bro. W. S. Harris delivered a splendid exhortation on "The Preciousness of the Word of God." Evening: crowded attendance. Bro. Brooker delivered a sermon about "Life and Death," making special reference to our late Bro. H. T. J. Matthews, who was called home at the age of 88 years.—D.L.W.

PROSPECT—A young lady who had been baptised before leaving England, was received into fellowship this morning. At night after an address on the "Resurrection" a man confessed his faith in Christ. The J.C.E. is doing good work, and increasing in numbers.—L.A.P.

HENLEY BEACH—We held our anniversary services on March 26th. We were pleased to have Bro. Horsell with us both morning and evening. In the afternoon the Bible School, assisted by the Sandercock orchestra, rendered the service of song, "Reaping Time," which was rendered acceptably under the conductorship of Mr. Roy Norman; organist, Miss Laurie; pianist, Miss Anderson. The collective readings were read by Miss A. Corbett. After the service tea was provided in the kindergarten room. Thursday, March 30, we held our public meeting and social. Bro. J. E. Thomas took the chair, and gave us a fine address. Bro. Saunders also gave us a good address. Bro. Horsell also spoke. Absentees: we had a real fine meeting. To-night, April 6th, we had a good meeting, the best for some time. Bro. Jeffery being the speaker.—W. Stanford.

HINDMARSH—Thursday, April 6, the annual meeting of the District Trained Nursing Society was held in the Hindmarsh Town Hall. The programme consisted of a gymnastic display by the members of the Robert-st. Y.W.C.A. song by Miss Bice, and a recitation by Miss Vera Barrey. Sunday, April 9th, the J.C.E. Society held their usual meeting at 10.15 a.m. An interesting programme was given. A special collection was taken up, the result of a week of self-denial, the amount being 10/4, to be devoted to material which the young people will make up into small gifts for departing soldiers. The ordinary collection was 2/6. The work of the Society is gradually increasing and has a very promising future. The morning service was well attended. Bro. Cuttriss took for his subject "On Guard." After-noon, a special service was held in the Town Hall in aid of Hindmarsh Memorial Fund. Programme was given by the Robert-st. choir, and the address by G. P. Cuttriss. In the evening a citizens' meeting was held in the chapel. Present, the Mayor and Councilors were present. Special singing was given by the choir. Bro. Cuttriss addressed a large audience on "A Memorial."

COTTONVILLE—Splendid meetings last Sunday. John Short, who was immersed on the previous Thursday, was received into fellowship. Splendid attendance at morning meeting. Building crowded at night. To-day attendance even better than previous Sunday. Chapel full in the morning. Bro. W. Manning (the father of our minister) presided, and B. W. Manning spoke. We welcomed into fellowship Mrs. Stephens, who confessed Christ last Sunday week, and Mr. and Mrs. Pappin, and Miss Miller, who brought letters of transfer. The building was packed at the evening service, and after a splendid sermon by Bro. Manning, the young ladies took the record confession. Five new scholars for our Bible

School since last report; number on roll, 210. Fourteen scholars as result of record increase rally. Hoping for 40 more by date rally ends. Contractor is making good progress with the new building.—H. April 9.

KADINA—The Bible School anniversary was celebrated to-day. Bro. Allan, from Moonta, was the preacher. The morning meeting was well attended, when the preacher gave us a very helpful talk on "The Four Men who Did Their Duty." This afternoon a special address was given to the children, subject, "The Order of Success." Illustrated by a chart. This evening the chapel was packed long before the service started, to hear the children sing. Bro. Allan delivered an able address on "The Development of Life." Bro. Neill had charge of the children.—J. H. Thomas, April 9.

GROTE ST.—We had our Sunday School picnic on Saturday, 8th, at Long Gully, Belair. It was an ideal day, and about 300 in all, of scholars, teachers, parents and friends, had a most enjoyable day. A special train was chartered, and the arrangements were highly satisfactory. This is the first picnic we have had for three years on account of drought and war. To-day we had most helpful services. Bro. Thomas spoke in the morning, when four were welcomed into the church, including Mr. and Mrs. W. A. Blackley, who have returned from Glenelg, to be with us again. At the evening service Bro. Thomas gave a sermon setting forth our position as a people, at home being, "Why the Church is not to Exist?" We extend our sympathy to Bro. and Sister J. E. Jones and Bro. and Sister R. Rowlands, who have both lost little Ludy, each aged four years. There is a great deal of sickness prevalent.

Victoria.

KYNETON—Bro. Shipway preached his farewell address on Sunday, April 2, to a large congregation. The opening portion of the message was conducted by Bro. Spring. Bro. Shipway gave a splendid address from 1 Cor. 13: 13. His discourse was stirring and direct. One and all wish Bro. and Sister Shipway every success in their new sphere of work.—R.M.B.

BRIGHTON—To-day Bro. Moore ex-claimed with Bro. H. Knott, who preached morning and evening. Bro. Moore has accepted an overseas move with a church in New Zealand, and will be leaving us shortly. Our Sunday School teachers meeting a splendid interest in their work by meeting together for study every Thursday.—R.P.C.

MELBOURNE (Swanston-st.)—Good meetings on Sunday, April 9, when Bro. Frankly spoke at both services. During the past quarter 465 has been given at the evening services, and the whole amount has been forwarded to the Y.M.C.A. authorities for field work purposes.

WARRACKNABEAL—"I, Christiamus, a Failure" was the interesting address of Bro. Cambridge's exhortation on April 2. Fair attendance this morning, when Bro. Henderson, from Horsham, delivered a splendid address on "The Lord's Supper." Regret to report that our Bro. Reynolds has suffered severely in the death of his father, and the sympathy of all the members goes out to him in his sad bereavement.—Rose Mills, April 9.

SOUTH RICHMOND—On Saturday, April 9, we held a teachers' tea in the schoolroom, and a very pleasant evening was spent. After the tea the election of officers for Bible School work was held, and resulted in all the retiring officers being re-elected. Sunday, 9th, we had a fine meeting in the morning. Bro. R. C. Edwards presided, and Bro. Davis, from St. Kilda, exhorted. Bro. Jones spoke at the gospel meeting, which was also well attended. We have decided to hold the church anniversary and tea meeting on May 31—A.S.B., April 10.

PRIMRAN—A. R. Main spoke at our morning meeting last Lord's day. Bro. Gordon presided. At the evening meeting every available man was recruited. Bro. Gorch gave a fine address. (Continued on page 242.)

Foreign Missions.

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

Conference Message.

In most of the States this month the annual Conferences will be held. The Federal Committee desires to express its deep appreciation of the loyal support of the brethren during the past year. Most satisfactory reports are to be presented in each State, showing a definite interest on the part of God's people in this most important work.

The Committee wishes to congratulate the various Home Mission Committees upon the work accomplished in their States, realising that the work they have done makes possible larger work in foreign lands. We also desire to thank the Bible School officers and teachers of the churches for their help in preparing for Children's Day, and for their instructing the children in the great work of the church.

The various State Foreign Mission Committees have given invaluable help during the past year, and without the co-operation of each State we could not possibly do the work now being done. We wish, however, to take this opportunity of informing the workers of the churches that a proposal has been made by the West Australian Committee to the Federal Committee, suggesting some very necessary alterations to the Constitution under which we are working to allow of the re-organising the Federal Committee. At present there is really no controlling body, but decisions may be reached only after a long process of correspondence with the various States, a decision to be arrived at by a majority vote of the States. This necessitates much waste of time and delay, which has called forth criticism from various quarters. It is felt the best way to obviate this is by withdrawing the control from the various States' Committees and appointing a committee to have control of the F.M. work, this committee to reside in Melbourne so that half-yearly meetings may be held, when representatives of N.S.W., Tasmania, and South Australia may be present, with Queensland and West Australia represented by proxy. A plan of organisation is being considered, and in due time will be presented to the Federal Conference, which meets at Adelaide in September.

It is the desire of the Federal Committee to an organiser for service that the greatest possible efficiency shall be obtained in the matter of home administration at the least possible expense; thus enabling us to accomplish more in the work abroad. At present there is too much or too complicated an organisation at home, and it is hoped this will be simplified at next Federal Conference. The W.A. Committee is to be thanked for placing this matter before us as they have done.

It is the intention of the Federal Committee to print in this page a report and balance sheet in full, and this will possibly be to hand next week or the work following. A comprehensive statement has been prepared and will place the work of the Committee for the past year clearly before the brotherhood. Because of our intention to have this report printed in this paper, we shall not send lengthy reports to the State Conferences.

Our prayer is that God will bless you richly as you meet to consider the extension of His kingdom, and that you may find sweet fellowship with each other at the time when the world turns in loving remembrance to the resurrection scene.

A Stranger in a Strange Land.

H. R. Coventry.

It would be futile for me to tell you much about India at present, because in this strange land first impressions are apt to be misleading. As a stranger I will tell of a few things I noticed particularly as being new to me, and will also speak of the Poona district. It was surely very auspicious that I should land in the great city of Bombay on the 29th day of February.

It was a great joy to meet Bro. and Sister Stratton on the wharf, and to have them as pilots in Bombay. This is a city of contrasts, fine European buildings on the one hand, and squalid native shacks on the other. At this important gateway to India, one realises the vastness of the work before God's people. After a night's journey over the Western Ghats, I arrived in Poona during the early morning, and spent a day in this interesting city. We were now really on the Deccan, India's great plateau, which stretches right across the Peninsula.

After a stay in Poona we started next morning for Haramati, 80 miles away, reaching our headquarters in the afternoon. This, the home of my adoption, was viewed with mixed feelings. The lungalow is very comfortable, and the compound seems well arranged. This is quite a hive of industry, with the weaving house in the centre, and the homes of the native Christians along the farther fence. The villages in these districts are rather uninviting at first sight, and present an almost deserted appearance from the outside, but when once inside the village, one realises something of India's teeming life. The flat roofs of the mud houses are the cause of the squalid appearance of the villages. The villages appear to be for the most part of a thrifty nature.

Nearly every dwelling has its oil grinding mill in front, with room for the oxen to move around. These are rather crude, but I believe do very satisfactory work. The natives generally seem to look upon the Sahib with an indifferent eye. Their faces are imperturbable under ordinary circumstances. The sahabs of the little children who know the missionary are a contrast to the flint-like faces of their parents. I don't want to convey the idea that these people never smile, for they do, but they seem to have the ability to hide their emotions. With the native Christians there is a difference, a bright smile lights up their faces when you meet them. I love these people more than ever now that I realise a little of what they have done in becoming Christians. Outcast? what does it mean to the Australian? I am afraid it is meaningless compared with all it means to the Hindu.

Travelling through in the train, I saw flocks of sheep, but nearly all black, and I at once thought of John 10:16, where Christ spoke of "other sheep" out of the fold. Surely these black sheep are typical of these poor people, not only outwardly, but spiritually also.

At Haramati the compound is rather crowded, and there is need for more native quarters immediately. I received such a hearty welcome that I felt it was almost criminal to leave the station to go into Poona in order to learn the language. But it must be done in order for effective work in the future. It was hard to feel that you did not understand a word that was being said. The children's smiling faces were written with the word "Welcome," and one little chap who knew some English, proudly told me his name and his occupation—carpenter's boy. I would have been glad at that moment of even a limited knowledge of Marathi. I will be staying in Poona in order to learn the language, so will not see very much of Haramati for some time.

By the help of God I hope to master the language, and then be able to relieve our already over-worked Bro. Stratton.

The work in the various villages, which are not close together, needs constant supervision, and this entails much travelling, which is very slow in this district, hence the need for more men in order to shorten the circuits. The native preachers can reach their own people better than the missionary, but they need an overseer. The hot weather is just beginning, which means an extra tax upon the missionary's strength. We therefore commit our lives into God's hands for the necessary strength.

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. Dabbie, Hayward Avenue, 1095-ville.
Victoria.—Treas., Robert Lyall, 39 Leveson-st., 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-n., Hobart.

All correspondence and money for the Federal Committee should be sent to the Organising Secretary, S.A.

N.S.W. Home Mission and Bible School Notes.

Bro. R. Arrott has made a good impression at Petersham, which is now receiving a subsidy from Home Mission funds. During the past month, forty new scholars were added to the school. The prospects are bright.

Seven additions are reported from Belmore for the months of January and February.

Our Honorary Chaplains, Bro. Forbes and Collins, meet returned soldiers on arrival, visit the military hospitals, hold services in the camps when possible, and link together our boys in the various training camps. We are proud of their work.

Bro. Pond reports three additions at Erskineville. His visiting list covers 20 suburbs.

North Sydney reports one restoration. The church has released Bro. Payne from his church duties to enter the Alliance campaign for 6 o'clock closing. Bro. Payne is at present organising on the South Coast. Bro. W. Gale is supplying meanwhile.

The annual Conference promises to be a season of great blessing. It is urged upon members, in making plans for Easter, that they forget not this convention of the Lord's people. Plan to be there.

Now that Bro. L. Gordon has returned from his vacation, and has been appointed superintendent of the Hornsby Bible School, we can look for a forward movement, under his able leadership.

Bro. Haslett has returned to commence a central School of Methods in connection with the Sydney Bible Training Institute. This course will begin shortly after Easter. Intending students should forward names to Bro. Harward.

The Bible Schools' Committee is pleased to report that Petersham school will hold a local School of Methods. Practically all the teachers have enlisted for study.

Our Plea.

The plea of the Churches of Christ has not been put better in a few words to our knowledge than it is in the following:

The Plea.—The union of all God's people—a plea that needs no compromise.

The Name.—"Christian"—a name that needs no explanation.

The Creed.—Jesus is the Christ—a creed that needs no revision.

Baptism.—Immersion—a baptism that needs no apology.

The Lord's Supper.—Weekly observance—the Lord's people in the Lord's house on the Lord's day, meeting around the Lord's table, at the Lord's request.

The Christ is our King.
The Bible our Book.
The Gospel our Message.
Your Salvation our Aim.

In the Religious World.

Bible Society Anniversary.

Yesterday was the 112th anniversary of the establishment of the British and Foreign Bible Society. This great Society has made nearly every church and missionary society its debtor. Since it began its work, it has issued more than 30,000,000 copies of the Scriptures, complete or in part. Of these more than 90,000,000 have been in English. For last year it reported the issue of 10,162,113 copies of the Scriptures. This astonishing result is made up of 855,841 Bibles, 1,803,097 New Testaments, and 7,503,885 smaller volumes, each comprising at least one complete book of Holy Scripture. The large war distribution accounts for the great increase of 2,000,000 copies for the year.

Internment of German Missionaries.

The internment of the German missionaries in India has left 100,000 Lutheran Christians in Bihar without supervision. They are almost all poor hillmen. The schools have been handed over by the Government to the Bishop of Chota Nagpur, and C.M.S., S.P.G., etc., from all parts of India, have lent some eight or nine English missionaries to take charge of them. The bishop told the German missionaries to be sure to make it clear that his clergy would always be ready to give any help or advice they could, whenever the Lutherans wished. This offer the German missionaries most gratefully accepted. "The whole thing," says one of our missionaries, "has been arranged with a happiness and resignation which shows what real Christianity can do."

Pope and Protestantism.

Continental papers give the substance of the allocution recently delivered by Pope Benedict XV. on the Roman Propaganda and its Preservation. In his zeal for Papal order the Pope spoke with rough energy against all things Protestant, denouncing the "pestiferous pulpits" erected against the Catholic faith by "emissaries of Satan" who devote themselves "diabolical eloquence and blasphemous lies and calumnies." In a word, the Pope used the language of his most bigoted predecessors, declaring ministers of the Reformed Faith to be "not merely thieves but highway robbers!" Given a free hand, such a "Vicar of Christ" would make short shrift with humble servants of "the same Lord" who follow not with himself and his Roman hierarchy.

British and German Missionaries.

Rev. W. Y. Fullerton, Secretary of the Baptist Missionary Society, sends us a letter he has addressed to Mr. Delavan Pierson, editor of the "Missionary Review of the World," with regard to the German criticisms of Great Britain in connection with missionaries. Mr. Pierson, as our readers will remember, is a son of the late Dr. A. T. Pierson. Mr. Fullerton has noted with regret that the "Missionary Review of the World" has been circulating statements from the Germans that are adverse to Great Britain, while giving no statement of the British case. We take the following passage from Mr. Fullerton's admirable letter:—"When our German case, set forth by Professor Deissmann, as set forth by Professor Deissmann, is proved by the British Blue Book, and by other incontestable evidence, to be so grossly distorted, and in many things absolutely contrary to fact, a healthy scepticism as to other German statements may be safely indulged. And when it is remembered—and it is not forgotten on our side, nor likely to be forgotten there, without warning, British missionaries were sent to their doom on the "Palaha" and the "P'ersia," anything that can be advanced on the other side must be, in the final verdict, but as the small dust of the balance. Surely friends of the nation guilty of such crimes would be wiser to be silent. So far from desiring to hinder the work of German missionaries in India, the missionaries of other nations there have indeed laid themselves open to charges of German bias in their endeavors to help them, and the British Government itself, even while interning the missionaries, has sought to conserve their work."—"British Weekly."

Sisters' Department.

SOUTH AUSTRALIA.

Meeting held, April 6th, 1916. The devotional meeting was conducted by the Prayer Meeting Committee. Mrs. Harding presided. An interesting paper was read by Mrs. E. J. Paternoster, and a reading on "Prayer" was given by Mrs. Ucle.

Mrs. Dumbrell presided over the business session. Minutes of last meeting were read and confirmed. Sunday School Additions:—Grote-st. 4; Cottonville, 6; Prospect, 3. Total, 13. Roll-call of Delegates—22 responded.

Treasurer's Report (Mrs. Bond):—Receipts for month: March 2. Received for Home Missions, £5/0/10; in hand, £8/11/6½; Total, £13/12/4½. Received for Foreign Missions, £1/14/4; in hand, £13/19/4½; Total, £15/13/8½. General Fund: Collection, 15/2; in hand, £1/0/4½; Total, £1 15/6½. Expenditure: Deacons Committee, 5/-; Balance, £10/6½.

Hospital Report (Miss E. West):—This Committee are still continuing their work of visiting the sick and aged. Besides the usual sick comfits distributed, several New Testaments have been given to the patients at the Adelaide Hospital. Visits as follows:—Children's Hospital, 2; Adelaide Hospital, 15; Private Hospital, 5; Kewwick Hospital, 3; Cottage Homes, 1; Deafmute, 15; Consumptive Home, 1; Home for Incurables, 4; Sick and Aged, 36; magazines, 332.

Foreign Mission Report:—Amounts as follows:—Norwood, 5/2; Croydon, 11/10; Prospect, 13/6; York, 8/6; Glenelg, 5/-; Grote-st. Mothers' Meeting, 3/3; Mile End, 4/-; Private Hospital, 5/-; Kewwick, 13/15; Miss Whiffell read an interesting letter from Miss Tilley, India.

Home Mission Report (Mrs. Cherry):—Amounts as follows:—Melrose, 11/-; Grote-st., 18/0; Mile End, 9/11; Prospect, 13/6; Norwood, 10/6; Hindmarsh, 11/9/3; Glenelg, 5/-; Strirling East, £113/9; Total, £519/10/0.

Temperance Report (Mrs. Manger):—The Temperance Committee have decided to meet in conjunction with the Prayer Meeting Committee, so as not to take up too much time of the churches. This Committee visited Queenstown on March 15, when a Temperance talk was given by Sister Manger.

Deacons Committee (Mrs. Cant):—Some of the members of this Committee visited the Mile End Society, at their annual social, and were pleased to hear of the great work they are doing in helping the poor of the district, and making garments for Minda Home.

Prayer Meeting Report (Mrs. Harding):—This Committee held a meeting with the Queenstown sisters on March 15. A reading was given by Mrs. Harding, on "The Beauty of the Imperfect." A very pleasant afternoon was spent.

It was decided to send greetings to the Sisters' Conference in Queensland, West Australia, Victoria, and New South Wales, on the occasion of their Annual Conference.

Hospital Committee to have charge of next devotional meeting.

The meeting closed with the Benediction. Miss A. M. Evans, Secretary. 11, Balliol-st., College Park.

British Heroes.

- Only a baby, God's perfect gift, Love embodied, on earth adrift. Only a child, Toddlng alone, Parents non-figured—perfect home. Only a boy, With visions bright, Ever unfolding in God's sight. Only a man, At duty's call, Fighting for country—giving all. Only a mound In distant climes, England's heritage, England's shrine.

—W.E., in the "Fall Mail"

Victorian Home Mission Notes.

Thos. Hagger, Secretary.

The additions reported by our workers and from places subsidised, for the month of March, were as follows:—Brins, 1; Bost, 1; Collic, 1; Collingwood, 4; Dandenong, 1; Echuca, 4; Healesville, 3; Highton, 6; Linton, 2; Maryborough, 6; Pimpino West, 1; Rochester, 9; Shepparton, 2; Stawell, 2; Windsor, 2; Warragul, 1. Total, 48. This is a very fine record, and is a good start for the new Conference year, which began on March 1st.

The annual offering has now reached £866/7/6. This is good. The receipts for the month of March are always small, but for that month this year they reached £108/9/2, while the expenditure reached £337/15/6. Given a liberal offering at Conference, all will be well, but falling that, well—!

Burnley is advancing splendidly with Bro. C. Young as preacher. The school and Sunday night audiences are growing fast.

Maryborough morning attendances are increasing, recently as many as 70 have been present.

Warrnambool has practically cleared the debt on the building, all but £10 now being in sight.

Some of the many isolated members in the Western District have recently been visited by A. J. Fischer. The Committee is arranging for such work to be done wherever it is possible.

Brims Circuit has started into the new Conference year in a manner that gives great promise.

At Haven, just out of Horsham, quite an interesting is taking place. There have been in that circuit just 10 conferences for the past month.

South Melbourne is still having large meetings, but through some being out of work, and all feeling the higher cost of living, the finances are proving a problem.

We have been able, through the liberality of a brother, to give a temporary subsidy to Windsor. This is proving to be money well spent, as the cause there is most in need of it.

Taking things altogether, there is much room for encouragement. The new Conference year has opened very brightly, and brethren can send on their contributions, feeling that the money will bring good results for the kingdom of God. Those who desire to help the work, please send in your cash gifts, or goods, as early as possible to the Treasurer, W. C. Craigie, 255 Little Collins-st., or to the Secretary, 15 Walsh-st., Coburg.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches, non Collectors: Manman, 12/9; Sydney, 10/6; Belmore, £10/4; Marrat, 5/2; Lilyville, £1. Annual Offering (Churches and Individuals): Belmore, £11/2/3; Emure, 26/11; total, 10/6; Petersham, 25/1; 2/10; Inverell, £1/2/0; Marrat, £1; Lilyville, £2/10; Mrs. D. Lawie, 8/-; Bro. and Sister Field, 10/-; Conference Fees: Paldington, £1; Canby, 10/6; Peterborough, £1; Seven Hills, 5/-; Wingham, 5/6; Gilgandra, 5/6.

W. H. Hall, Treas., Messiter-st., Canterbury. Feb. 28, 1916.

VICTORIAN F.M. FUND.

Churches: Bendigo, £20/0; Swanston-st. Melbourne, £2/8/9; Fitzroy, £1/10/4; Baywater, 10/4; Brighton, £3; Northcote, £1/9/9; Bet Bet, 7/-; Newmarket, £10/10/-; Castlemaine, £1/3/4; Horsham, 10/8; Bible Schools (for Children's Day): Coleridge, 6/-; Newmarket, £2/10/-; Geelong, 7/6; Footscray, £1; Williamstown, £1/6/-; Essendon, £2/0/0. Other Contributions: Victorian Sisters (for Miss Tilley), £10/2/0; Victoria Club, Swanston-st., (support Note to end of 1915), £1; A. Bolby, £2; Mrs. Conroy, £10; Hyacinth Ladies Club, North Richmond, £1; Miss L. Craze, 10/-; Gratitude (for Harrow), £4; Miss C. G. Okey, 10/-; T. R. Morris, £1; R. C. Conroy, 10/-; G. R. Holloway, 10/-; Victorian C.F. Department (for Miss Tilly), £10/2/0; Geelong Mission Band, Ballarat, £20; Unity Class, Northcote, £1/10/-; R. Lyall, Treas., Leeson-st., North Melbourne; J. L. McElduff, Sec., Moorab, Asset Vale, Vic.

From the Field.

Continued from page 239.

on "A Model Sermon," and keen interest was manifest. Interest in the coming Town Hall meetings, commencing the first Sunday in May, is growing, and we are confidently expecting complete success.—A.E.M., April 10.

HORSHAM CIRCUIT.—Two more confessions at Haven last Lord's day. Bible School is growing; 23 on the roll, and 29 present; opposing forces at work, but truth in love winning.—J.R.C.

ROCHESTER.—On April 2, a fine meeting in the Masonic Hall, for breaking of bread. Dr. and Mrs. Cook, of Hendigo, were with us for the day. Dr. Cook's exhortation to the church was helpful and encouraging. Splendid gospel meeting in the afternoon at Bawnman, and here at the Shire Hall at night. Dr. Cook conducted both services, his addresses were greatly enjoyed, as also was the solo singing of Sister Cook. The church here is grateful for the splendid services of our brother and sister. On April 9, in this portion of the vineyard, 19 members broke bread, and Bro. Shipway exhorted the church. We all regret the serious illness of our Sister T. MacKenzie, but we pray God may speedily restore her to health. Nice attendance at the Bible School in the afternoon; the outlook in this department is most encouraging. At the Shire Hall in the evening Bro. Shipway delivered a telling and forceful address to a nice congregation, his topic being "The Gospel We Preach." The church has planned a public welcome social to Bro. and Sister Shipway for the evening of April 12.—A.J.W., April 10.

EMERALD EAST.—All departments of the work are in a healthy condition. We had about 40 present at the morning service last Lord's day, including visiting brethren. We thank God that Bro. Cantwell has been permitted to worship with us again, also Sister Hams. Bro. Thos. Hagger will be with us for our Bible School anniversary, to be held on 16th and 17th of April.—R.L.S., April 10.

SWAN HILL DISTRICT.—Our district work is still progressing favorably though we would like to do more for the Master. We are anxiously awaiting the arrival of Bro. Combridge, whose coming will make our staff of evangelists complete. At present we are unable to give proper attention to each centre. A fine gospel meeting was held at Ultima yesterday week. It was one of the largest and best held for some time. Interest is being aroused anew in this place, and there are indications of decisions for Christ. This church has decided to adopt the envelope system of contributing, hoping thereby to be able to do more for Christ Jesus. The Lake Baga church held its annual business meeting on Friday last in the home of Bro. and Sister Gillespie. It was decided to have weekly services conducted, if possible, instead of bi-weekly. The treasurer was able to show a small credit balance. The total receipts were £40 for the year, which reflects credit on this little church of twelve members. The farmers up here are beginning to crop again. Our brethren are planting 50 acres for our circuit work.—D.A.C.

CHELTENHAM.—Since last report Iren E. T. Penny and Wm. Judd have continued to edify the church at the meetings for worship, some very fine addresses being given. Bro. Penny has done some good pastoral work. Preaching is being continued for the present by Bro. Penny, and a good interest is being maintained. Three more of our boys have recently entered camp. We pray that God will be with them. To-day we had the pleasure of a visit from Bro. Thos. Hagger; he delivered two stirring addresses. At the close of his evening address one maiden confessed Jesus.—F.W.M., April 9.

WINDSOR.—At the close of our thanksgiving service, a soldier confessed Christ. After thanking Bro. Long for his kindness in taking care of the singing, Bro. Beiler presented a pocket wallet and Testament. On April 2, the Home Missionary Secretary gave an address. A sister was received, and at night a bright girl made the

good confession. To-day, 9th, we had two fine addresses from Bro. Beiler. At the morning service three of our soldier members were present, and at night the mother of one of them made the good confession. Next Lord's day morning we hope to have Mr. Mudford with us, and on Easter Sunday we will have (D.V.) the Hon. W. Morrow in the morning, and J. E. Thomas at night.

SOUTH MELBOURNE.—Lord's day, April 2, fine meetings morning and evening. Bro. Gray presided at the meeting for worship, and Bro. Knight, from Moreland, exhorted very acceptably. Hymn night was such a success that we have decided to hold one the first Lord's day evening of every quarter. The American tea arranged by the Ladies' Aid was also a great success; full house, good programme, and good business. A great number of strangers were present. 112 present at our Band of Hope. The Collingwood friends under the management of Bro. Coward, paid us a visit, and the programme rendered was spoken of in terms of highest praise. Lord's day, 9th, meetings well attended. The writer presided, and Bro. Gray exhorted. At the close of Bro. Clay's gospel address on "Contending Earnestly for the Faith," one of our senior boy scholars took his stand for Christ.—F.C., April 10.

HARCOURT.—The work has been carried on with the aid of local brethren, to whom we feel very grateful, as they helped us through a big difficulty. We have had Bro. Haddon, from the Bible College, with us the last two Sundays. We enjoyed his addresses very much. Good attendance at the Bible Class, which promises to be a good class, with a little more organising. We held our Bible School picnic in the Castlemaine Gardens on April 1. Iren, E. Pritchard and Bert Symes took the children in on their lorries, and we had a real good day, all enjoying themselves. Our school still maintains its position as the largest Bible School in this district, but we find it difficult to get enough teachers.

STAWELL.—The services conducted by Bro. Roblins yesterday were very fine, there being good congregations morning and evening. Our brother's address in the morning were: "Children," "A Rich Poor Man," who became a "Poor Rich Man"; to adults, "A Divinely Appointed Vigil." Sister Reuton, who has been absent for nearly two years, through ill-health, was with us. "The Will of God," was the topic upon which our preacher discoursed in the evening, there being marked attention throughout. Sister Pearl Payne rendered a solo very nicely. At the special service there was a grand assemblage to listen to the message.—A. Sheppard, April 10.

ASCOT VALE.—Several auxiliaries of the church have recently held special functions to show their appreciation of the sterling character and work of Miss (Popsy) Potts, on the eve of her marriage. On April 2, a teachers' tea was held; on April 4, a kitchen tea took place, largely attended by the ladies of the congregation, whilst on April 5, at the choir practice, yet another little function was held. At all these gatherings suitable references were made by representative speakers to the splendid work of the bride-elect as organist and Bible School teacher. For many years, Miss Potts rendered most faithful and efficient service. All speakers referred to her in terms to her splendid work, and expressed best wishes for her future happiness. Presentations were made at each gathering. On April 6th, Miss Potts was married to George White, the ceremony being conducted in the chapel. Bro. H. Knott, M.A., a previous minister, officiating, asisted by the present preacher.—J.C.F.P.

HACKBURN.—The anniversary services on April 2 were a splendid success; good gatherings, interesting addresses morning and afternoon by J.W. Webb, and in the evening a powerful address by R. T. Pittman. On Wednesday evening, April 5, we had a fine gathering, and a convincing address by Bro. Ennis. Solos by Sister Hedgcock and Bro. Nankivill and anthems by Box Hill choir were much appreciated. Our best thanks are due to the friends who so kindly assisted us. Last Lord's day evening, after an earn-

est appeal by Bro. Webb, the father of our esteemed Sister Andrew Sanders made the good confession, and was baptised the same hour. Prospects are much bright for future work.—A. T. Edwards, April 10.

COMING EVENTS.

APRIL 10.—The Victorian Women's Thirtieth Annual Conference will be held in the chapel, Lygon-st. on Wednesday, April 10. Business Session, commencing at 10.30 a.m. Mrs. Hooper will give the essay, "The Call to the Heroic." Mrs. Ludbrook's address on our Women's Mission Bands will be open for discussion. President's address, Mrs. Chown. Mrs. McLeod, President of W.C.T.U., speaks in the evening on "No-Licence." Solos, quartettes. All sisters most cordially invited.—L.R.

WANTED.

By middle-aged married man (no encumbrance) light employment; caretaking, position of trust, gardening, handy man (church member). Address, "Ro-salind," Westgarth-st., Fairfield.

Caretaker for Chapel, Swanston-st., Melbourne. For particulars, apply R. Lyall, 39 Leveson-st., North Melbourne.

WANTED TO BUY.

About Three Acres Land, with or without house, handy Station and Church of Christ, about 8 miles city.—Thorne, Wallahla.

MARRIAGE.

ARNOTT—STIMSON.—March 15, 1916, at the residence of the bride's parents, by Mr. A. E. Illingworth, Registrar, eldest son of Mr. and Mrs. G. Arnott, of Bellevue Hill, Sydney, to Algonette, the second daughter of Mr. and Mrs. G. Stimson, of Canley Vale, Sydney.

DEATH.

HUTCHISON.—On March 10, at "Miriam," Nicholson-st., North Sydney, William, the beloved husband of Mrs. Elizabeth Hutchison, and father of Mrs. Flick, passed peacefully away. "Thou also that sleep in Jesus will God bring with him."

Healeville.

Come to "Denholme Farm" for a nice holiday! Splendid scenery, fern gullies, mountain air, good table. Bath and piano.—Mrs. Chaffer.

Tariff: Adults, 2/76 per week, 5/2 per day.

Children: 1/5/- per week, 3/- per day.

Trains met when advised.

EMERALD.

Visitors to "Cardiff Grange" speak in highest terms of the excellence of views, accommodation, cuisine, etc., obtained. 30/- week; 5/6 day.—Mrs. Mees.

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Truly marvellous and guaranteed safe apparatus for flying and controlling, surprising and interesting toys. Complete apparatus for flying and controlling "electric airships," that can be made to rise to the ceiling, to race around the room, to wall swing, to turn about in a storm. There are a dozen plans that can be played with this outfit, including "jumping torpedoes," that is a really amazing exhibition of electric power. It is in a box complete with illustrated directions. Price 2/6, post free.

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Here and There

Good meetings last Lord's day at Cheltenham, Vic., and one confession at the evening service.

Meetings at the Petersham Tabernacle, N.S.W., are improving. One confession-Sunday night.

Bro. H. E. Tuck has entered upon his twenty-eighth year of service as a preacher in Broken Hill, N.S.W.

Bound volumes of the "Australian Christian" for 1915 may be had from the Austral Co. The price is 12/6, carriage extra.

The monthly Council meeting of the Christian Endeavor Union will be held in the Swanston-st. lecture hall on Monday, April 17, at 8 p.m.

We are delighted to note that the Victorian Cabinet has decided to reduce considerably the number of race meetings held. The efforts of the Council of Churches and others are bearing fruit.

All members of Churches of Christ are requested to remember in their prayers the forthcoming Easter Conferences in Victoria, New South Wales, Queensland, West Australia, Tasmania and New Zealand.

At the Victorian No-Licence rally on Thursday, April 20, in the Lygon-st. chapel, the Hon. Wm. Morrow, M.L.C., will speak on "The Triumphs of Temperance," and Captain-Chaplain Cuttriss will speak on "The Logic of Early Closing of Liquor Bars."

W. G. Oran, who has been doing evangelistic work in New Zealand, under the Executive Committee of the Northern Union, returned to Sydney last week. He will be present at the Sydney Conference. His address is George's River-road, Croydon, N.S.W.

B. J. Kemp, of 60 Holmes-road, Moonee Ponds, has charge of hospital arrangements for the Victorian Conference. Accommodation is yet required for some visitors. Brethren and sisters able and willing to help are requested to write Bro. Kemp as soon as possible.

The sisters are reminded of the Victorian Women's Conference, which will be held in the chapel, Lygon-st., on Wednesday, April 19, commencing at 10.30 a.m. Ladies will bring their own luncheon, and tea will be provided at a small charge at the close of afternoon session. Tea will be provided in school hall. Tickets, 1/3 each. All cordially invited.

The members of the churches of Christ meeting at Taree, N.S.W., have erected a headstone and railing at the grave of the late Bro. W. J. Williams. Bro. Williams was evangelist at Taree for some time, and during his ministry had delightful fellowship with the brethren. Sister Williams wishes to express her heartfelt thanks to the friends for their kindness in this matter.

A young brother in the North Melbourne church who has enlisted and is now in camp, was asked by the Home Missionary Collector recently for his penny for Home Missions. He said, "I might be away twelve months," and handed the collector 12/-." He further promised that if he came back safely he would give her a thankoffering. This is an action worthy of record, and one worthy of imitation.

Signs are not wanting that ere long Victorians will have an opportunity of voting on the question of the hours of closing of liquor bars. The Council of Churches makes the following recommendation to church members: "That the members of each congregation be individually requested to immediately communicate, by letter or post card, with the Member of Parliament for the district in which they live, urging him to use his best efforts to induce Parliament to either bring in a Bill closing all liquor sales at 6 p.m., or to grant the people the right to settle this question by an immediate referendum."

New Zealand Annual Offering for College of the Bible, first Lord's day in May. Let every church take the offering, and every member have a share in it.

We hear that Geo. E. Moore, M.A., will shortly be leaving his present field of labor, Brighton, Vic. We understand that Bro. Moore has accepted an engagement with the church at Invercargill, N.Z.

Within a few days special printed matter will be forwarded to all Victorian churches, calling special attention to Bible School work, and seeking to stimulate interest in the Bible School annual offering to be taken on the first Sunday in May.

All Victorian disciples who desire to see the church work carried on more efficiently should attend the Efficiency Meeting of the Conference, Wednesday, April 26, in Lygon-st. chapel. There will be two addresses, the themes being, "The Duties of Church Officers," and "Order in Church Finance."

In this issue appears the first part of Bro. J. A. Wilkie's essay on "Christianity and War." The first part of the essay secured first prize at the South-st. Ballarat, competitions, combined with the undoubted merit of the production, will cause it to be read with interest even by those who may not agree with all our brother's conclusions.

It is hoped that the New Zealand Dominion Conference, to be held at Easter, will decide that New Zealand shall come into line with churches in Australia in the matter of special offering days. This year the New Zealand brethren make their Church offering on May 7. It is hoped that in subsequent years Education Day will be observed everywhere in October.

The Home Mission session of the Victorian Conference on Friday afternoon, April 21, in the Masonic Hall, Collins-st., promises to be a great time. Nobody should miss it who can possibly be present. That night the big Home Mission rally will be held, when we shall receive a verbal greeting from our Baptist friends, and rally speeches will be delivered by Jas. A. Wilkie, T. H. Scambler, and W. Morrow.

The Federal Treasurer acknowledges with thanks the following sums for the month of March, 1916:—Mrs. T. E. Rofe, G. T. Walden Fund, 5/-; Church of Christ, Bendigo, Annual Offering, 4/-; W. H. Hall, Balance from Arrangements Committee, 12/7; Bro. J. Proctor, Dandenong, Vic., G. T. Walden Fund, 4/1/-; Dr. Verco, Adelaide, G. T. Walden Fund, 4/5/-; A Petersham (Sydney) Sister, 5/-; Total, 48/8/7.

J. W. Webb, after a visit to Prahran recently, sends the following impressions of the Prahran preacher and his work: "Mr. Gifford Gordon, at Prahran, has a commodious and comfortable chapel for his labors. From Junior and Senior (2) Kindergarten, ladies' rest room, preacher's study, to auditorium, it is well and tastily equipped. Bro. G. never tires of showing visitors over the plant, being as justly proud of it as a girl with a new doll. Better than all, he is doing a good work there on go-pel and temperance lines."

Dr. F. L. Patton, ex-President of Princeton University, makes this forcible contrast: "The modern minister of the gospel takes a few tablets of doctrine, dissolves them in a gallon of rose water of sentimentality, puts a little in an atomizer, and sprays the congregation with the sweetness of Christianity and the fragrance of a benevolent life. The New Testament tells a different story—that man is a sinner, that he has been redeemed, that the only way of salvation is through faith in Jesus Christ. For a Christianity the results of which do not transcend the grave, I have no use."

The Victorian Conference statistics just published reveal that there have been 775 baptisms in the State for the past year. Unfortunately, the losses by discipline and revision of roll were very heavy, being no less than 869. Some of the loss will be apparent, not real, but it has reduced the increase for the year. The increases reported are as follows:—Churches, 3; church members, 143;

schools, 4; school teachers, 87; scholars, 37; Home Mission income, £568/10/5. There has been a very small decrease in Foreign Missionary income. On the whole the year has been a good one for the churches in Victoria.

Tickets for the Victorian Bible School Demonstration, to be given on Avenue Night, Tuesday, April 25, have been sent to all city and suburban schools, and are on sale at 1/- for adults, and 6d. for children under 14 years. Seats may be reserved with any ticket upon payment of 6d. extra. Plan of seats is at Bro. Craigie's, 205 Little Collins-st., and will be available at all Conference meetings.

Plough Work

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the Church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the Church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man, and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury, and denied themselves nothing that they felt desirable to have. They were church members, and gave "generously"; but neither of them knew the meaning of the word "sacrifice."

A few months after this conversation, the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a big ploughing a rule ploughable, an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Nvui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plough?

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THE GOSPEL.

Christianity lacks no evidence. Occupying the central position of all truth, it attracts universal notice, challenges the closest scrutiny, and summons its testimony from every object and source. All modern attempts of infidelity to impugn the divinity, to sap and undermine the foundation of our holy faith, have been met, answered, and exploded a thousand times over; and the gospel of Christ has invariably come forth from the battle and the scrutiny, its evidence all the stronger, its glory all the brighter, wearing fresh laurels and girt with new strength. The discoveries of science and the march of intellect have but accumulated around the gospel increased proofs of its divinity, while the foes of our faith, retiring from the conflict discomfited and dismayed, have but foamed forth their shame and revenge as the billow hurled from the rock against which it thundered, but which it could not move. We meet in our Conferences this week to sprout around this gospel. Oh, that our faith may be strong in view of the victories of the past. The voice of the risen Christ speaks still, "Go into all the world and preach the gospel."

SUNDAY, APRIL 23.

Seed Thought.—*The Easter Message.* He is not here, but is risen.—Luke 24: 6.

Selected Gems—

Christ is risen. The place wherein

They laid Him shows but cerements furled,

And bellry answers bellry's din

To ring the tidings round the world.

—Alfred Austin.

Scripture Reading.—Luke 24: 1-12.

MONDAY, APRIL 24.

Seed Thought.—*The Greatest of Questions.* If a man die, shall he live again?—Job 14: 14.

Selected Gems—It matters to the whole of life to know whether the soul is mortal or immortal.—Pascal.

In the presence of this great question all human knowledge is bankrupt.—Dunnetlow.

Secrets more than any other man applied himself to prove the immortality of the soul, but when the death sentence was passed on him he could only say, "The hour of departure has arrived, and we go our ways, I to die, and you to live. Which is better, God only knows."

For me to live is Christ, to die is gain.—Paul.

Scripture Reading.—Job 19: 23-29.

TUESDAY, APRIL 25.

Seed Thought.—*Unexpected Deliverances.* The iron did swim.—2 Kings 6: 6.

Selected Gems—

Contrary to all expectation, the iron was made to swim from the depth of the stream and to swim for things impossible with men are possible with God. The God of the prophet lives and lives to help his saints. He will not suffer thee to lack any good thing. Approach him, pleading the name of the Lord Jesus, and the iron shall swim; thou too shalt see the finger of God working marvels for his people.—Spurgeon.

Scripture Reading.—2 Kings 6: 1-7.

WEDNESDAY, APRIL 26.

Seed Thought.—*A Wonderful Summary.* What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God.—Micah 6: 8.

Selected Gems—

The shortest sermon of which we know on this side of the Atlantic is that preached by Dr. William Augustus Mulliken at the funeral of Robert Downe Minton, philanthropist, and specially remembered as the founder of St. Luke's Hospital in New York, who died January, 1866. The text

was Micah 6: 8. The sermon was comprised in three words, of seven letters in all—"So did he."—"The Guardian."

Scripture Reading.—Micah 6: 1-8.

THURSDAY, APRIL 27.

Seed Thought.—*The Priceless Prerogative.* Whosoever sins ye remit, they are remitted unto them.—John 20: 23.

Selected Gems—

According to this charge of Christ, his disciples are sent with a message, by which there is created for men a crisis of choice; and when men make their choice, as they are compelled to do who hear the Word, the disciples with their Lord's authority, which is the authority of heaven and of final destiny, pronounce the verdict of sins remitted, or of sins retained, according to the choice which men make.—G. Campbell Morgan.

Scripture Reading.—John 20: 19-23.

FRIDAY, APRIL 28.

Seed Thought.—*The Inheritance Inconspicuous.* Begotten unto a lively hope by the resurrection of Jesus Christ.—1 Peter 1: 3.

Selected Gems—

He traineth so

That we may shine for Him in this dark world,

And bear His standard faultlessly unfurled

That we may show

His praise by lives that mirror back His love;

His witnesses on earth as He is ours above.

—F. R. Havergal.

Scripture Reading.—1 Peter 1: 1-9.

SATURDAY, APRIL 29.

Seed Thought.—*Life in Retrospect.* Rejoice, O young man in thy youth.—Ecc. 11: 9.

Selected Gems—

The fluttering of the falling leaves

Dimpls the leaden pool awhile;

So Age impressively receives

Youth's tale of troubles with a smile.

Thus, as the seasons steal away

How much is schemed, how little done,

What splendid plans at break of day,

What vivid regrets at set of sun.

—Alfred Austin.

Scripture Reading.—Ecc. 11: 7-10.

FOR THE WEEK END.

SHALL SO COME.

(A Bible Study.)

1. The attitude of believers. (1 Thess. 1: 10) Waiting for His Son.

2. The hope of believers. (1 Tim. 1: 1; Heb. 10: 23) Hold fast the confession of our hope (R.V.).

3. The great promise of the New Testament. (John 14: 3) I will come again.

4. The expectation of believers. (1 Heb. 9: 28) Shall appear a second time.

5. The upward look of believers. (Phil. 3: 20) Looking for Him.

6. The glorious place of believers. (John 14: 23; Col. 3: 3) With Him in glory.

7. Subjection and obedience to His word whilst He is absent. (John 15: 14) Ye are my friends if ye do.

8. The waiting and working time of believers. A little while. (John 16: 16) Redemning the time. (Eph. 5: 16) The night is far spent. (Rom. 13: 12).

—H. R. Francis.

Obituary.

LAWRANCE.—The home of Bro. and Sister Lawrence, of Lillimar, Victoria, has been saddened by the fact that their beloved and youngest daughter, Alice, has been called away from earth. "All" was of a peculiarly sweet and gentle disposition, and was much beloved. Some years ago it was the writer's privilege to take her confession, and baptise her into the name of the Father, Son, and Holy Spirit. Since then, to the day of her going, she has walked worthily in the Lord. Our sister, who had entered the teaching profession, spent the last two or three years of her life

in various parts of the South-East District of South Australia, coming home for her holidays, and cheering us up by her visits. Wherever she went, a circle of true friends was created by the sweet nature of the one whom now we miss so sadly. A few months ago our sister was invalided home, and though she had all that human love and skill could do, she gradually grew worse, until it became too evident that her race was run. Always bright and hopeful, with her a murmur or a fear, she made us feel that it was "not death to die." The last hymn she was heard to sing was "Peace, perfect peace," and no hymn could better describe her life and death. One day after her twenty-third birthday, on March 13, she passed away to that home where the infirm shall not say, "I am sick" (Isa. 53: 21). Bro. Edwards and the writer, in the presence of a large number of loved ones and friends, officiated at the graveside, and laid away her earthly tabernacle "in sure and certain hope of the resurrection." "Peace, perfect peace, death shadowing us and ours?"

Jesus has vanquished death and all its powers."

—A.R.B.

MARTIN.—Once more the call has been responded to in our midst, this time by our esteemed Sister Mrs. Martin, who passed away on March 9. While in health there were but few more faithful in attendance at the house of God, and during her long illness the enforced absence therefrom was keenly felt by her. Throughout her long, painful illness her faith never wavered, but rather increased, so that in her last moments she bore unshaken testimony to the power and influence of the Christian faith. Like the beloved apostle, she could say, "I know whom I have believed, and am assured that he is able to keep that which I have committed unto him against that day." Our hearts go out in sympathy to her beloved husband and her sons and daughters, who now sorrow for the loss of the one they so dearly loved.—H.L.L. Christchurch, N.Z.

FENN.—It is our painful duty to announce that the young of death has removed one of our promising young men in the person of our Bro. Thomas A. Fenn, who passed away on March 13, after a short, sharp, and severe illness, at the age of 31 years. For more than 13 years our late Bro. Fenn had been an active church worker, of a particularly bright and cheery disposition, and his place will be hard to fill in our church activities. He was reverently laid to rest in the Eastern Cemetery, Invercargill, on Thursday, March 16. Bro. Noble, from Kaunangata, who came down specially to show his respects to our departed brother.

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24 words, 1/-, and 6d. for every additional
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ther), conducted the service at the house, and afterwards at the graveside, in an impressive manner. Our late brother was a member of the Foresters' Lodge, and the members of that order conducted a funeral service in accordance with their rites at the graveside. The sympathy of all the members goes out to the dear wife and child, who are left behind, as well as to our late brother's aged parents and brothers—and sisters in their hour of trial.—P., Invercargill, N.Z.

Bible School and First Principles.

To the Editor, "Australian Christian."

Dear Bro. Main,—

Re Bible School Union and examination on First Principles.

As a worker in Bible School for many years, I consider that at least three months each year should be specially located and scholars examined. It is that will make foundation of church strong. It should be a Federal matter.

I have held positions as Home Mission Secretary and also Bible School Union Secretary, a worker in Emmore school for 22 years, and speak that which I do know.

I have before me "Australian Christian," April 13, 1899, page 128, in N.S.W. Bible School Union report. It mentions in regard that Bro. E. Gule, then Vice-President of the Union, had brought the matter before them. They had resolved to adopt matter, and invited Victoria and South Australia to join in. Victoria agreed; South Australia decided not to do so.

The first quarter in 1900 was located, and small leaflets were issued with subjects and questions for each scholar for each Lord's day. I have a found copy if anyone would care to see it. I will let them do so at Conference, 1916. The subjects were—The Bible, Bro. Colbourne; Jesus Christ, W. C. Morris; The Gospel, G. T. Walden; The Holy Spirit, J. Pittman; Faith, G. B. Moysey; Repentance and Confession, D. A. Ewers; Baptism, W. S. Houchins; The Church; Its Duty, M. W. Green; The Church; Its Worship, C. Watt; The Church; Its Ministry, A. C. Rankine; The Character of a Christian Life, H. D. Smith; The One Hope; A Review, R. G. Cameron.

These were all very interesting and instructive, both to teachers and scholars. In all these leaflets were printed questions which needed teacher to ask subject well up in Bible, and were not merely historical, affording a firm foundation. I have come to a decision from my experience not only in Church of Christ, but several years a worker in Church of England, that we should have first principle questions and answers in a small booklet to give all scholars in school. In fact a written catechism in our first principles.—Yours fraternally,

R. Steer.

The Society of Christian Endeavor.

April 23 to 29

INCIDENTS IN TRAINING THE PEOPLE
C.E.—A Training School.

1. Strange fire offered. Lev. 10: 1-11.
2. Jealousy in the family rebuked. Num. 12: 1-15
3. Spies sent into Canaan. Num. 13: 17-33.
4. Two men, brave, faithful, true. Num. 14: 4-12
5. Moses' greatness brought out. Num. 14: 11-21
6. Jealousy amongst leaders rebuked. Num. 16: 1-33.
7. The brazen serpent. Num. 21: 1-9.

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