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## "The Night in which He was Betrayed."

"'Twas on that night when doomed to know  
 The eager rage of every foe,  
 That night in which He was betrayed,  
 The Saviour of the world took bread."

Because the thoughts of us all during this week are perforce directed to the sufferings of our Lord, we have slightly altered the order of the articles on the Lord's Supper to permit of a notice of the significant time mark which Paul gives. In the Corinthian letter the apostle prefaces his account of the institution of the Supper with the emphatic words, "I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread." The day on which this issue of the "Christian" is published is by almost general consent of Christendom the anniversary of the occasion of which Paul speaks. It is by most believed to have been Thursday of passion week on which the Supper was instituted, and on which, too, Judas betrayed his Master with a kiss. It is appropriate, then, that we turn our attention now to the familiar words in which Paul dates the original celebration of the feast.

The question must have been in the minds of all, Why did the Apostle Paul so emphatically remark on the night of betrayal? Even if we could not presume to give a dogmatic answer to this, we should still regard Paul's words as having a special significance. We do not think of his using superfluous words or unmeaning phrases. The apostle brings before us the tragedy of Calvary and the most shameful thing connected with it. The forces of hell; the opposition of men on earth; the hate of the religious leaders; and the treachery of a professed friend—these all are presented to our minds.

The chief reason for the use of the words is surely to be found in the wrong manner in which the Corinthians celebrated the Supper. For them the real purpose of the gathering was obscured. They had a preliminary meal which degenerated into an occasion of gluttony and drunkenness. Paul mentions the sad solemnity of the original institution in contrast with their irreverent revelry. No one who had truly in mind the time and setting of the first Supper would behave in the unworthy manner of the Corinthians.

There is another thought for us wrapped up in the phrase, "the night in which He was betrayed." We think of the Master's

self-forgetfulness. On that night of agony, when He was to drink the cup to its dregs, He might well have thought of Himself. But no! even then He thought of His disciples and of their welfare when He should not be with them in bodily presence. The Supper was instituted for their spiritual well-being in the days of His absence. Thus we see that He who has asked us in the Supper to remember Him first remembered us. Surely this thought gives an added incentive to us for meeting regularly at His table.

### *Contrasts of the betrayal night.*

In his book on "The Cross in Christian Experience," W. M. Clow deals beautifully with "the contrasts of the night of betrayal." There are, he says, three contrasts. The first is "the contrast of grace with sin." The betrayal of the Master by Judas was not a single act; it was "a series of thoughts, resolves, decisions," which came to its climax in the kiss given in the garden of Gethsemane. All the process was known to Jesus. He saw the hideous nature of the sin of the betrayer. To quote Mr. Clow: "All that is hideous and repulsive and pitiless in sin sat down with Him at the feast. We know that it is not the most abandoned profligate who so fully incarnates sin as the man whose face and words are fair, and his cloaked malice inspired by hell. Jesus might have turned aside in loathing, and broken forth in exposing and withering rebuke. Yet with the hand of the betrayer dipping in the same dish with Him He sets up this sacrament for sinful men. That is the contrast of grace with sin."

Next, we have the "contrast of faithfulness with treachery." "There is no wrong baser than treachery. There is no pain so personal. It is the most execrated of crimes and the hardest to forgive." "The traitor is set with his face to the wall, and the levelled muskets rain death upon him, and his body is cast into an unmarked grave." "The Gospels reflect this instinctive resentment at the traitor's deed. The Evangelists never mention the name of Judas with compassion. The kindest word is that sombre sentence in Peter's prayer, 'that he might go to his own place.' To the Gospel writers he is always 'Judas Iscariot, which also betrayed him.' But the contrast Paul saw was not simply between a persistent treachery and the absence of resentment, but be-

tween that treachery and a persistent faithfulness. The night in which He was betrayed was not only the night of His patience but of His noblest loyalty. Without a murmur, without a bitter word, in faithfulness He goes forward to His cross, to be betrayed."

The third contrast is "the contrast of love with hate." "This is the deepest contrast in Paul's mind. To Paul the most marvellous thing about Jesus was not His wisdom, nor His holiness, nor His meek endurance. It was His love; that love which to Paul passed knowledge, and constrained him with its resistless force; that love which had not been quenched by his own years of sin."

It is pre-eminently this love which we and all Christian people will wish to keep in mind at this Easter-tide. It is of this transcendent and redeeming love that the Supper reminds us on every occasion on which the Lord grants us the privilege to sit at His board.

As we gather together to partake of the feast, the appropriate thought of our heart may be expressed in these further words of W. M. Clow: "When we read that it was on the night in which He was betrayed that His grace triumphed over sin, His faithfulness over treachery, and His love, though baffled by one whose hate He could not expel, never failed, we can take fresh heart and find comfort. With whatever disloyalty of heart, in whatever mood of alienation, with whatever lurking purpose of evil, we have come here to this table, we can now, in this moment, yield ourselves to Him whose love not even betrayal could quench."

### He is Risen.

He is gone—but we once more  
 Shall behold Him as before,  
 In the heaven of heavens the same  
 As on earth he wept and came  
 In the many mansions there  
 Place for us he will prepare;  
 In the world, unseen, unknown,  
 He and we may yet be one.

He is gone—but not in vain;  
 Wait until he comes again!  
 "He is risen, he is not here."  
 Far above this earthly sphere,  
 Evermore in heart and mind,  
 Where our peace is him we find—  
 To our own eternal Friend  
 steadfastly may we ascend.

—Dean Scinley.

## The Book and the Sword.

This is the appropriate title of the popular illustrated report of the British and Foreign Bible Society for 1914-1915. The Society was born in time of war, and it has for its sole purpose the dissemination of the Scriptures without note or comment. It recognises that the Word of God is the Sword of the Spirit. It would be well if every Christian could peruse the popular reports of the Society. The present volume has chapters with the following attractive titles: "Forged on the Anvil," "Arms from the Arsenal," "Army Service," "Our Foreign Legion," "A Sword Bathed in Heaven," "The Sword and the Book." We give some extracts from the chapter on

### ARMY SERVICE.

"Let a man have one of these blades, with a Hand to wield it, and skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edges will never blunt. It will cut Flesh, and Bones, and Soul, and Spirit, and all."—The Pilgrim's Progress."

Beyond any other missionary institution the Bible Society is involved and entangled in the great war. For generations past it has been supporting agents and distributing the Word of God in every one of the countries to-day engaged in conflict; indeed, when war broke out, it was maintaining about sixty depots and sub-depots for the sale of the Scriptures in the Continental lands which are now at strife. Before hostilities began, the Society was employing in those countries about two hundred colporteurs. But an institution so international, which includes on its staff Christians of many different races as well as different communions, is naturally exposed at such a crisis to sorrowful cleavage. Many of these Bible-sellers have been called up to serve with the colors of their own nation, and in some cases they are fighting in opposing armies.

### War as an opportunity.

Happily, we can point to another side of the picture. The Bible Society was born under the shadow of the sword. The red planet Mars ruled in the horoscope of its nativity. And it has always found in times of war a special opportunity for service. When it was founded in 1804—the year before Trafalgar—England was in the agony of her long struggle with Napoleon. The earliest editions which the Society ever issued of the New Testament in French, in Danish, and in Dutch, were provided, in the first instance, for foreign prisoners of war then interned in England. It has never failed to respond to the call of the battlefield with prompt and practical sympathy, making no distinction between friend and foe. It distributed millions of copies of the Scriptures among combatants on both sides during the Crimean war, the Franco-German war, the Boer war, the Russo-Japanese war, and the recent conflicts in the Balkans.

### "The Soldiers' Pocket Bible."

When a Christian soldier sets out to meet the perils of a campaign, he will naturally want to place in his kit that Book which is above every book. Under the King's regulations each man in the British army has the right to be supplied with a Bible at the public expense. Nevertheless for carrying on route marches, when each extra ounce counts, the Bible is a somewhat bulky and heavy volume. Three centuries ago we hear of Gustavus Adolphus, the great Protestant Captain, ordering special editions of the Swedish New Testament to be printed for his troops in the Thirty Years War. And at the outbreak of our English civil war, a slender volume appeared with this quaint title:—

### THE SOLDIERS' POCKET BIBLE.

*Containing the most (if not all) those places contained in holy Scripture, who doe shew the qualifications of his inner man, that is a fit Soldier to fight the Lord's battles, both before he fight, in the fight, and after the fight;*

*Which Scriptures are reduced to several heads, and fitly applied to the Soldiers several occasions, and so may supply the want of the whole Bible, which a Soldier cannot conveniently carry about him.*

*And may be also usefull for any Christian to meditate upon, now in this miserable time of Warre.*

This was a booklet of only sixteen pages, and consisted of selected verses from Scripture grouped under suitable headings; all except six of the passages were taken from the Old Testament, the text used being the Geneva version, which for nearly a century after its first publication in 1560 remained the popular Bible of the English people.

The headings are striking and appropriate:—

A Soldier must not die wickedly... must be valiant for Gods Cause... must deny his owne wisdom, his own strength, and all provision of war... must put his confidence in Gods Wisdom and strength... must pray before he goe to fight... must consider and believe Gods gracious promises... must not feare his enemies... must love his enemies as they are his enemies, and hate them as they are Gods enemies... must erie unto God in his heart in the very instant of the battell... must consider that sometimes Gods people have the worst in battell as well as Gods enemies... it cometh of the Lord... for the iniquities of Gods people... Therefore both Soldiers and all Gods people upon such occasions must search out their sinnes... whether we have not put too little confidence in the Arme of the Lord, and too much in the arme of flesh... the Lord hath ever been accustomed to give the victory to a few... the very nick of time that God hath promised us helpe is when we see no helpe in man... if we obtaine any victory over our enemies, it is our dutie to give all the glory to the Lord.

### The most necessary weapon.

During the stormy years of the Commonwealth a Puritan divine composed a treatise, which had no small vogue, entitled "The Christian in Complete Armour." Cromwell's troopers wore steel caps and breastplates over their leather coats, and rode to

battle armed with match-lock muskets. To-day we are sending our sailors and soldiers to fight equipped in far different fashion. But, now, as then, they need one weapon to complete their panoply.

As soon as the present war broke out, the Bible Society took immediate steps to meet the needs and to utilise the opportunities of the situation. Immense editions of pocket Testaments, Gospels, and Psalters were at once prepared, specially bound in khaki, with a red cross on the cover.

For sick and wounded soldiers and sailors the Society has undertaken to present as many Testaments and Gospels as are needed—in the different languages required—to all Red Cross organisations, field hospitals, etc., in this country and abroad. These books are in English, Welsh, French, Flemish, Dutch, German, Italian, Bohemian, Hungarian, Russian, Slavonic, Rumanian, Estonian, Lettish, Lithuanian, Polish, Serbian, Turkish, Arabic (for French Algerian soldiers), Urdu, Panjabi (for the Sikhs), Nepali (for the Gurkhas), Pasito (for the Pathans), Japanese, and other languages.

Similar books, small and light and easy to read, bound in khaki, are also supplied in any numbers, free of charge, for prisoners of war in different countries, for aliens interned in camps, and for civilian refugees.

To those friends at home who desire to give away books among our own soldiers, pocket khaki editions of the penny English Testament and the halfpenny Gospels, are granted for the purpose at a war discount—which means that the books are supplied for less than half of what they cost to print.

Arrangements were made through our Auxiliaries in Canada, Australia, New Zealand, and South Africa, to present a New Testament to each member of the contingents from the Overseas Dominions and Colonies. In Canada alone 60,000 Testaments have been thus distributed. At Johannesburg, over 5000 Testaments and Gospels were given away to the forces within five weeks of the declaration of war. A special fund was promptly raised to enable the Society to present a New Testament in Welsh to each Welsh recruit enlisted in the Principality.

A popular maxim for war-time exhorts us to carry on "business as usual." But the world-wide conflict is thrusting upon us new claims for unusual service and sacrifice. The urgent appeals which the war has brought to the Bible house are steadily multiplying. In response to these appeals the Society has sent out, during the first nine months of the fighting, two million Testaments, Psalters, and Gospels. These books have been circulated in more than a dozen different countries, and the total rises every day.

Not for the eyes of men

May this day's work be done,

But unto Thee, O God,

Thet, with the setting sun,

My heart may know the matchless price

Of sure approval in Thine eyes.

—T. C. Clark

# Notes on Current Topics.

Jas. E. Thomas.

## Eastertide.

The allotting of the times for the observance of the great events in the life of our Lord is a very interesting study in ancient church history, but of course has no guidance from the Scriptures. It was probably an arrangement by which folklore feasts and the observances of the church were mutually appointed to the seasons now upon the calendar. The fact, however, and not the exact date, is the matter upon which we find profit in dwelling, for of this there is no possible uncertainty. As a people we are not ritualistic, nor do we make a practice of any formal observance of Passion Week. It is well, however, for us to dwell upon the memorable scenes in the last week in the life of Christ before his cruel death, and to gain spiritual strength as we contemplate the reality of it all. In a world in which there is so much of suffering and sorrow, we have often been reminded that we, too, must pass through our Gethsemane and by Calvary on the way to peace and final triumph. Christ himself went that way to bring to us the highest peace and the final glory. He has left us the matchless example of sacrifice. He who was rich for our sakes became poor, that we through his poverty might become rich. He loved us so dearly that he poured out his soul into death. We can never comprehend all this means—it is so amazing that he should freely give himself up in love as a sacrifice for us all. We need to come often to the Cross to be reminded of our debt to our Lord. Our lives will be measured largely by our measure of his Cross. If we in our hearts realise that Calvary was Jesus' sacrifice for us, and that we have been personally bought with the precious blood of Christ, we will not count our lives as ours to waste or spend on self, but as opportunities given to us to live in grateful service to our risen Lord. The Cross and the resurrection are the two sides of God's character—his wondrous love and mighty power—and both have been manifest that we might at last be more than conquerors through him who loved us.

## Our Bible Schools.

The Bible School Unions committees appointed by our annual conferences faithfully and earnestly give their willing service throughout the year to help advance the work among the young. They do this most economically as well as effectively, and deserve our united thanks. The unions in Victoria and South Australia are arranging for Bible School Sunday on the first Sunday in May, which they ask to be set aside for the placing of special emphasis upon our Bible School work. In the morning it would be a good thing if all our churches had what might be called a recognition service at which special prominence could be given to the work of the school. The teachers should be asked to all be present, and they

with the officers of the school should be made the subjects of special recognition by the presiding brother, and of the earnest prayers of the church assembled. It could be a fitting time to not only have an address on Bible School work, but to make a definite offering to help further the work of the school. This, we trust, will be a most helpful service. The afternoon could be made "visitors' day," when every parent and all members of the church should visit the school and see the work being carried on. Nothing encourages the teachers and scholars more than to feel that all are interested in them, even if they cannot regularly attend. The evening service is a suitable time for a special appeal to the scholars to give their hearts to Christ. If this occasion is made a matter of definite prayer by the teachers, then it would be a most helpful service. We bespeak for the faithful workers in our Bible Schools—the heartiest support of all the churches, and practical co-operation in all they seek to do on May 7 in the interests of the young for whom they so lovingly labor.

## The Doctrine of Reprisals.

We are as a nation faced with a most pitiable spectacle in the history of so-called civilised nations. Germany seems to have become blood-mad. The stress of things, and the realisation of the growing hopelessness of their position, seems to have turned those who are leading a professing Christian nation, into pirates and murderers of innocents. Upon the sea, on land, or in the air, they are seeking any way possible, however inhuman, and unjust, to kill some one. The latest zeppelin air raids have been especially fiendish and vindictive. To think of men using scientific means to murder helpless women and babes and attack unprotected towns is a most revolting spectacle. Still, we trust that as a nation we will not be led away by any desire for vengeance or reprisal that is unfair or inhuman. G. W. Hadson Shaw, M.A., of Bishopsgate, preached a remarkable sermon recently, warning England of this new and possible danger of being led into a desire for reprisal. The preacher said, "We came into this war with clean hands, let us go out with a clear conscience." This sermon was preached by an Anglican minister in a non-conformist pulpit, and strikes a needed note. Colonels Hon. S. Jackson (the famous Yorkshire cricketer) also struck the same note in his maiden speech in the House of Commons. He said "The world not like to see this country adopt the methods of reprisal and barbarism resorted to by our enemies. He did not believe this country was capable of playing a dirty game successfully. He hoped the old traditions of the game would not be departed from." This speech was received with cheers. We are just afraid that here in Australia we may be almost led away with such a desire to

avenge Belgium and Serbia, and overcome German tyranny, that we will call for reprisal even on innocent citizens in our midst just because their grandmothers were German. This does not add to our glory. We would be sorry to see England follow the advice of a newly-elected member of Parliament, and conduct a series of raids on towns unprotected or innocent citizens of Germany. Let our splendid air-fleet attack armed camps, munition factories, or any other places which we are justified under the circumstances in seeking to menace, but let us win the war with the same high ideals as we started. We have taken up the cause of honor, justice, and righteousness, and God will surely honor and give us victory, but let us keep our hands clean and consciences clear.

## A Prayer of Thanksgiving at Eastertide.

Almighty God, we bless thee for all that the gospel of the resurrection brings to us. Even now we rejoice that we who once were dead in trespasses and sins have been quickened and are now walking in the glorified life with him who has the keys of hell and of death. We are glad for the promise that death hath no more dominion over him, and as we are joined to him in ways best known to thy Father's heart, we know that death shall soon not have dominion over us. If fear has been our portion until now, may that fear be dispelled; if we have forgotten thee in days when the sun of prosperity beamed upon us, chide us that we may return to the Shepherd and Bishop of our souls. If we have lived unworthily, as those whose homes were in the dust, help us to stand upon our feet and behold the land that lieth afar, where dwelleth the King in his beauty. May we know that we are blood-kin with him who shall reign until all enemies are put under his feet, and, therefore, may we not cast a reproach upon him, or put any hindrance in his way.

Grant that all over the earth on this Easter Day men may behold the risen Son of God. We have tarried by the Cross; we have journeyed to the sepulchre; we have stood on the hill and seen the Master ascend until a cloud received him out of our sight. Now help us to see him enthroned amid the radiant spheres, crowned with glory, dwelling in light unapproachable, the centre of adoring hosts; yet may we never forget that he is near us all this day, near the little child just learning to lip its first prayer, near to the man hearing the burden and the heat of the day, near the saint who is tottering toward the valley of shadows. We believe that wheresoever God's people are, there the risen Lord appears. Thus he follows all places where praise and prayer ascend. May the sense of his presence fill all our hearts while we worship thee this day.

Give us thy peace and thy power, and establish every soul in the faith and hope of the Gospel, until we shall look on him whom we have pierced. And to thy name we will give the praise. Amen.

# Christianity and War.

James A. Wilkie.

## Concluded.

Turning to the New Testament, we know that some Christians find an absolute prohibition of war in the Lord's words—"Resist not evil—but whosoever shall smite thee on the one cheek, turn to him the other also." The context indicates that this was a rule of conduct for Christ's Disciples when suffering persecution for his sake. This rule was carried out by Christ himself, and by his apostles and martyrs. It was thus a rule for the individual Christian in special circumstances, and to apply it to all occasions would lead to disaster; crime and robbery as well as war would meet with no resistance, and anarchy would be let loose. We dare not explain away Christ's requirements, but we should reverently consider the context and the occasion before claiming for an isolated text a universal application.

Another passage, "Love your enemies," requires consideration. At first sight this seems incompatible with a Christian's engaging in any war, until we remember that this is again a rule for the individual Christian suffering religious persecution, and further that even extending it to national enemies, love can rebuke and punish as well as show kindness and consideration. The example of Christ is remarkable. He was indeed the "King of Love," and when suffering for the sake of truth he was silent and unresisting, praying for his murderers while on the Cross. Yet when others are down-trodden by wicked men, widows and orphans defrauded by religious hypocrites, the words of the meek Christ bite like corrosive acid. His denunciation is scathing in its condemnation. *A perfect love has to consider the wronged as well as the culprit; has to consider the effect of unrebuked and unpunished wrongdoing upon the onlookers as well as the case of the wrongdoer.* Christ emphatically taught the great doctrine of retribution.

We are unable to discover any direct prohibition of war, and must also look at some teaching which seems to look the other way. When Christ found that for greed of gain men have made the Temple of God a den of thieves, he saw fit to use a mild form of violence in clearing out the conscience-stricken merchandisers. Then we have such apostolic writings as—"The powers that be are ordained of God"; "that rulers bear not the sword in vain"; and that it is God's will that his people "should render to all their dues, tribute to whom tribute, honor to whom honor, custom to whom custom." Again, we are taught to render submission to every ordinance of rulers and governments.

When a law of man runs contrary to a declared law of God, then Christians "must obey God rather than man." This is the only exception to the above-quoted rule, and is thus not applicable to war. The consid-

eration of such Scriptures permits many Christians to respond to the call of their country and engage in a war in which some great and worthy end appears to them to justify the great evils recognised as inevitably associated with all wars. *It is such considerations that have caused the Christian conscience to, so far, deal differently with the war evil from the way in which it has dealt with other national evils.*

For war, in certain circumstances, a moral justification and a seeming necessity can be found, whereas the Christian conscience has now come to see that there is no real justification for slavery and polygamy, and therefore no necessity for their toleration. *We believe and hope that the Christian conscience will be further developed in its attitude to all war, and we think that we are now in the stage of transition, slow, it may be, but sure.*

Let us now consider the second condition—that of the faithfulness of Christians to the known will of God as a determining factor in the influence exerted by Christianity among nations. Dealing first with these express prohibitions of certain "individual sins," we think that most genuine Christians have been faithful, in so much that the law codes of civilised nations show the extent of their influence on these subjects. It is when we turn to the faithfulness of Christians when dealing with national sins that we find their influence weakened and retarded. The mass of Christians have been so blind and so deaf to the meaning of Christianity when applied to national problems that the centuries have rolled past and the progress recorded is far too slow. *It seems incredible that not one hundred years ago there were sincere Christians in Britain and America who stoutly defended slavery as a divinely appointed institution, and who seemed quite blind to the great principles in the New Testament of brotherhood and compassion and love.* We cannot understand how it was possible for good men to be so dense, and yet we find that in all ages there have been Christians who were culpably irresponsible to the leading of God's Word when applied to the problem at issue. These unfaithful Christians have greatly retarded the influence of Christianity in enlightening the nations. This immense change in the common Christian conscience dealing with slavery is a striking example of what is happening in every age, and with reference to all evils. *What to us is taught in the New Testament as clear as daylight was seemingly to past generations of Christians quite dim and obscure.* The fiercely-contested "new idea" of one age becomes the accepted axiom of the next.

The New Testament contains the last known revelation of the Divine will. Christians expect no later or revised editions, but their pride or selfishness has often blinded their eyes and they have failed to apply and

work out the great guiding principles revealed in the New Testament. *We deny that Christianity has failed; we admit that many Christians have been slow to apply Christianity and thus to take their rightful place in the van of moral progress.*

The faithfulness of Christians to perceive and to practise the Divine will is of greater importance in the present age than ever before; this age of freedom, political and religious; this age of invention and progress; this age of the power of the Press; this age of democracy. Every Christian owes it to his own nation to be ready to hear and ready to obey, so that in his own circle of influence he may be known as the man of vision, and the man who leads onwards and upwards.

There are many who, though they reject Christianity as a divinely-revealed religion, yet recognise the supreme ethical worth of the New Testament and eagerly listen to its teaching. *It would be indeed a tragedy if their quicker ear caught the first murmur of the realised divine will and, quick to respond, the leadership of a world movement against war fell to the lot of men outside the Christian church.*

Our enquiry has now brought us to the following conclusions regarding Christianity and war—

1. The New Testament (the original voice of Christianity) does not deal directly with war, thus adopting towards it the same attitude as towards other national evils.

2. Such a national evil as slavery has been abolished in Christianised countries, there being no moral justification for its perpetuation, and the developed Christian conscience (responsive to Christ's great principle of love) has emphatically denounced it.

3. At the present time the common Christian conscience, while recognising the great evils associated with war, yet perceives a moral justification for some wars as being necessary and salutary. Many Christians also see in Scriptures a permission to serve their country in such wars.

4. It is thus both right and allowable for a Christian to engage in war when his conscience approves of his so doing, especially in such a war as the present—on behalf of the weak and helpless, for freedom against the madness and arrogance of a pagan militarism. On the other hand, a Christian whose conscience forbids his so doing should not be a soldier, but should refrain from judging his brother, who has also walked up to his light in all good conscience.

5. War in itself is a giant evil. It breeds hate; Christianity grows love. The two are opposing principles; the one is ultimately doomed to be killed by the other.

6. It must be conceded it may be possible that if Christians had been more eager to learn there would ere this have been a clearer conception of the application of Christian principles to the war problem, so that it is a solemn duty for the sake of humanity, a duty incumbent on individuals and on churches, to be constantly seeking

## "It is Finished."

John 19: 30.

In the Greek it is one word (*telestai*). Perhaps it is the greatest word that was ever spoken. And it was probably spoken triumphantly. It is the sixth of the seven "sayings on the Cross." Of the fifth and seventh it is said that they were spoken "with a loud voice." We may think of this also as spoken in a loud triumphant voice.

What does it mean? That something was ended? His life, for example, or his sufferings? No, the word means more than "ended." Five times in the course of his ministry the word is used by our Lord of himself (Luke 12: 50; 18: 31; 22: 37; John 19: 28). In every other place but this it is translated "accomplished" in the Authorized Version. It was probably merely for the sake of variety that it was not translated "accomplished" here. It means more than ended. The year 1903 and the 19th century are ended, but his promise been fulfilled? Have we accomplished the work that we were given to do?

### But what was accomplished?

1. *His earthly life.* Two things had been especially given him to do in his earthly life, and he had accomplished both. The one was *never to sin*. He had accomplished that. He had been tempted keenly, but he had never yielded; and at the close of his life he could say that he had never sinned, no, not once. Was he alone sent into the world to commit no sin? We make a mistake if we think so. What do the commandments mean?—*Thou shalt not*. One day we shall have ended our earthly life, shall we also have accomplished it? Shall it be said of us, as it ought to be said, "He did no sin, neither was guile found in his mouth"?

He was to love and *never cease from loving*. He accomplished that. He loved the publicans and sinners; he loved even the Pharisees, his denunciation of their hypocrisy was due to his love of them. He loved Jerusalem when he said, "How often would I have gathered thy children together!"—and Jerusalem had rejected him then. Was he alone sent into the world to love? No, but it was easier for him. Was it easier? He knew what was *in man*, not merely what came out of him. He marvelled at the hardness of men's hearts; we scarcely see it. They brought before him the woman taken in adultery—did they feel the enormity of the transgression as he did? Yet he loved and loved until in many cases he was loved back again. And even when he was not, he never ceased loving. He had accomplished his life. He had never sinned, he had never ceased to love.

2. *His suffering.* "It is finished"—it was a loud cry. Should we be wrong to say it was a cry of relief as well as of triumph? The deepest experience of all his suffering was just past. The cry, "My God, my God," had just been uttered. Should we be wrong

in saying that it was partly the gladness of relief?

But we should certainly be wrong if we took it to mean that he was glad his suffering was ended. Do you think that the only way to look at suffering is to hear it and get rid of it as soon as possible? You do not know what it can do through you for those around. There is no more gentle angel of mercy than suffering. There is none that descends more immediately from the Father. Jesus had not only ended his suffering, he had accomplished it. It had done its work in him. He had been made by it a perfect Captain of our salvation. And it had wrought its work through him on us. Henceforth men shall always look on him whom they pierced, and the look will bring both sorrow for sin and endurance under suffering.

3. *His work.* This was what was accomplished chiefly. He had started with a sense of having a work to do. Even in boyhood he had said, "Wist ye not that I must be about my Father's business?" He had felt the pressure of it all through his life. "I have a baptism to be baptised with, and how am I straitened till it be accomplished." He had ended his life in the calm confidence that he had accomplished it. "I have glorified thee on earth, I have accomplished the work which thou gavest me to do."

There is no good done without a purpose in life. Of every one of us it stands true: "There was a man sent from God, whose name was" so and so. Have we seen that life is a few hours' sunlight in which to work the works of him that sent us? When the night cometh shall we able to say, "I have finished the work which thou gavest me to do"? We fear, perhaps, that this would make life too serious or too sombre? He enjoyed his work. "My meat," he said, "is to do the will of him that sent me, and to finish his work." The workman may sing at his work all the day long.

### But what was his work?

(1) It was glorifying God. He said, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." And what is glorifying God? It is letting men see him just as he is. Jesus had done that. Jesus had never once sinned, and never once ceased to love; and then when they were impressed with that and loved him, he said, "I and the Father are one." He loves as I do, "God so loved the world." Men take their idea of God from those who name the name of God. Do we glorify him? Do we show him as he is? We speak of him as a Father, do we trust him? Do we draw others to him?

(2) It was also fulfilling Scripture. Again and again, when he did this or that, we are told it was "that the Scripture might be fulfilled." The prophets had prophesied

certain things of him. He fulfilled their prophecies. Among the rest they had prophesied, "Surely he hath borne our griefs and carried our sorrows." He healed the sick, and cleansed the leper, and preached the gospel to the poor. They had prophesied, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." And he read it, he read it and said, "Of whom speaketh the prophet this?" and answered, "Of me, of me." This was his work—to suffer, the just for the unjust, and bring many sons to glory,—and he knew it.

(3) So his work can be summed up in one great word Redemption. He came to give his life a ransom, and he had done it. This was the work that the Father gave him to do, and he had accomplished it.

He had accomplished it for all his church. His cry, "It is finished," did not merely look back on the work of the earthly life. He took his stand, as he uttered it, at the end of the world's history. He saw many of all nations gathered in. He saw them around the throne. "It is finished" he said, with prophetic voice.

And yet more, he looked on every one. It was not merely that he saw congregation after congregation gathered for true worship, then laid beneath the sod, the redeemed being received into glory; he saw one after another, one beside another, he saw them singly; he knew them one by one, he called them all by name.

So even we also, at the end of our life, can say, not only "It is ended," but "It is accomplished." For we can say, "I lay my sins on Jesus," and in him we have the benefit of his accomplishment. "I in them and thou in me, that they also may be made perfect in us."—*Expository Times.*

### Christianity and War.

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the Divine guidance, and to be willing to follow every indication, no matter though it leads to sacrifice and unpopularity.

7. We believe that God has yet more light to break forth from his Word, and the prayer of every Christian is that by that means, and the educative powers of the present stern circumstances, the Christian conscience may receive further enlightenment; that the day is not far distant when the living voice of the Church shall passionately plead for international arbitration, and that the civilised world, weary from the terrible exhaustion of conflict, will gladly follow where Christ has led. *The great heart of humanity will sooner or later respond to a united and unselfish Christian church.*

Impartial historians tell us that slavery, polygamy, cruelty to children, and other giant wrongs were abolished through the presence of the religion of Christ, and in that day when war shall be banished as an outworn relic of barbarism, then it will be recognised that a further development of the power of Christianity has brought this priceless boon to the blood-stained earth.

*The Galilean will then have empered.*

# Reports from the Field.

## Queensland.

**CHARITERS TOWERS.**—During March two men and one young woman acknowledged Jesus as their Saviour. Roll-call, 65. Our meetings at Ann-st. are very satisfactory; a number of strangers are attending, and increased interest can be seen. Bro. O'Brien still preaches faithfully and powerfully. Our Sunday Schools are doing well. York-st., 50 scholars; Ann-st., 40. Sunday School excursion will be held on Good Friday at Macrossan, Bourdein River.—R. Coward, April 3.

**BOONAH.**—The church suffered very heavily through the great drought which swept over Queensland. However, prospects have brightened considerably since the beautiful rains fell. We secured Bro. Way to hold a mission in order to plant a church at Angleburn, seven miles away, but denude fever frustrated our plans. The same source also hindered the progress of our mission in Blomah. Bro. Way declared the gospel with great power nightly for three weeks. Although we cannot record details, the church has been strengthened.—W.H.N.

## West Australia.

**FREMANTLE.**—Lord's day morning, April 2, we had a good meeting. Mrs. Anderson was received by letter from Maylands church, and Gin Lum, one of the Chinese scholars, was received by faith and obedience. In the evening we had a fair congregation. Monday evening, Bro. H. Vercoe gave a helpful address on "Jesus and the Scriptures." We were pleased to welcome Miss Cuttill, of the Fremantle C.E. Union. Lord's day morning Bro. H. Bert Cole gave the exhortation. There was a good attendance. At the close of the writer's address in the evening, one of our Sunday School girls was buried with Christ in the waters of baptism. We always have a splendid attendance around the Lord's table at the close of the gospel service.—E. G. Warren, April 10.

**FREMANTLE CHINESE MISSION.**—We had a record attendance at the mission last Sunday afternoon, including a visitor from Singapore. For many months past the Chinese have attended the gospel service in the chapel, every Sunday evening; but now they have decided to hold a Chinese Bible Class, and Bro. James Owen is to be the teacher. The class met every Sunday evening in the home of James Moon, from 7.30 to 9 o'clock. Monday evening we held a farewell social to Bro. Peter, who is going back to China for a holiday. The teachers and scholars present, including a travelling boy. We had a very happy time together.—E. G. Warren.

**BROOKTON.**—The mission which commenced on March 27, with Bro. Banks as missionary, ended April 5. The gospel was preached faithfully and powerfully, and as a result seven persons were added to the church, and others have been led to enquire the way of the Lord more perfectly. The church has asked the Home Mission Committee for the services of Bro. Moore for a further 12 months.—V. Matt.

## Tasmanic.

**LAUNCESTON.**—The annual meeting of the Sisters' Sewing Class for the election of officers was held on April 5, when all retiring officers were unanimously re-elected. A short report of the work done by the class was given, showing that the past year had been a very prosperous one. £110 had been paid over to the church building fund, £60 being raised from a sale of gifts held in December of last year, and £50 was generously donated by Sister Weldon (a member of the class) for the same purpose. From the penny-per-week collection, £120/6 had been given to Home Missions, and the same amount to Foreign Missions, and £12/6 towards the support of a Bible woman in India. Sister Liddy, noted that a vote of thanks be recorded to the sisters for the splendid work they had accomplished.—L. Orr, April 12.

## New Zealand.

### New Zealand Annual Bible School Opening First Sunday in May.

**AUCKLAND (Pansolby-road).**—We are holding our own here, and in the two mission halls, but we desire progress in increase, and by the large attendance at a special meeting and the interest manifested, we have some reason for our hope. We have had good help by Bro. Oram; he preached with ability and power the three Sundays while awaiting the departure of the Niagara. We have lost Sister Page, wife of our esteemed Bro. Page, who died on March 6, after a long and severe sickness, borne with great patience. While we regret her death, and sympathise with our bereaved brother and family, we are not sorry that she was released from suffering that was incurable.—E.C.

**CHRISTCHURCH.**—"Efficiency and Mission Offerings" was dealt with last Sunday by Bro. Gebble in making a plea for increased giving to missions. At night he preached on "The Bible." On Wednesday we engaged with the other churches in a united intercessory service, when Dr. Ellis, late of Adelaide, spoke on "The Lord's Prayer."—P.S.N., April 8.

## South Australia.

**MAYLANDS.**—Mrs. Powell, of the C.I.M., visited the Girls' Mission Band on April 3, and gave a very fine talk about the work among the aboriginal tribes of South-Western China. For the past two Sundays the church attendances have been very good, especially at to-night's service. The writer spoke on the subject, "In the midst of the year." (Hab. 3:1-2). We are preparing for Sunday School Day on May 7th.—H.K.T., April 10.

**WALLAROO.**—The work is in a satisfactory condition, considering all things. Bro. Sless, Trenwith, and Neill, of Kadina, and the local brethren have been carrying on the work. On the 2nd inst. we had a visit from Bro. Taylor, of Balaklava. He commences laboring in Wallaroo as preacher on 21st May. A blessed time appears to be ahead.—E.J.K., April 16.

**GROTE SF.**—We had with us at our morning meeting L. W. Baker, of Norwood, whose address was highly appropriate to the season of the year, and Bro. Thomas' subject was "The New Sign of the Cross." Miss Robertson sang very beautifully "Nailed to the Cross." It was an inspiring meeting. One young lady confessed Christ at the close. Our Sunday School is preparing for Young People's Day, May 7, and anniversary on May 28.—April 16.

**BUTLER.**—We have been encouraged by the return for a time of Bro. B. Barr, junior, one of this district for the front, including Bro. D. M. Dowie. Bro. G. Young will soon follow. Norman Butler, son of our esteemed Bro. and Sister Butler, is also in camp. We deeply sympathise with Bro. and Sister Whiting, who have been called upon to part with their daughter, Lucy, who died after a very short and painful illness. The writer conducted a memorial service on April 6, when the building was filled with sympathising friends. We are glad to report that Sister Andrew Aird is much better. The Pt. Nid brethren, who come a long way to help us, have been a great encouragement. Meetings generally are well attended.—Chas. H. Hunt.

**TUMBY BAY.**—Splendid meetings on April 9. Bro. J. Naulville exhorted helpfully. We were pleased to have Bro. Batchelor, of Cottonville, with us. The writer preached to a large audience, at which a young man was baptised.—Chas. H. Hunt.

**LONG PLAIN.**—Semaphore church kindly loaned us for a ten days' gospel mission. The Samaritans have been good. Except for some friends came over 18 miles. Except for two nights, when Miss M. Lawrie filled the breach, Miss Mylee presided at the organ, and ably led the singing. Miss J. Parker's solos were moving in song. On Sunday night, 9th, there was a packed house, and a fine sermon on the subject, "Who we are, and what we are." The addresses throughout were of a very high order. The mission closed on Friday night with a good attendance, a deepened interest, and a powerful sermon on the subject, "Behold the Man." There have been no additions, but some are not far from the kingdom, and the church has been edified and enthused.—F. J. Goodwin.

**COTTONVILLE.**—At the close of the C.E. meeting on 10th inst., a farewell social was tendered to four soldiers (three of whom are church members) who had enlisted, and have since left for the front. On Tuesday evening the Junior Endeavorers held their annual social. Meeting to-day most inspiring; good address by W. L. Johnston in the morning. Bro. Pappin presiding. Record attendance at Bible School; three new scholars. This evening's attendance was the largest ever present at the gospel service since the building was erected. The available space, including the speaker's platform, was literally packed. Splendid gospel sermon by Bro. Manning.—H.L., April 16.

**MOONTA.**—Last Lord's day we had with us Bro. Wedd, of Kadina. Bro. Marsh presided at the Lord's table, and Bro. Wedd gave a very helpful exhortation. At the gospel meeting Bro. Wedd continued the series of addresses on "The Old, Old Story," and was listened to with marked attention. Sunday meetings to-day. Fine address this morning from Bro. Allan. Our Bible School is steadily increasing; there new scholars today. The gospel meeting was well attended. Bro. Allan continued the series of addresses on "The Old, Old Story," taking the third part of the topic, "The Tragedy of Calvary."—H.L., April 16.

**KADINA.**—The Bible School anniversary services were continued on Monday last. The superintendent of the Bible School, Bro. Neill, was the chairman. The speakers were Bro. Allan, from Moonita, and Bro. Wedd, of Kadina. The secretary of the school, gave the report, which shows that the average attendance for the year has been 112. During the anniversary service, Bro. Allan asked the children to bring a penny each, and after explaining what is on both sides of the penny, and their meaning, had the penny collected. The money is to be sent to the Church of Christ Cot in the children's Hospital, Adelaide. This morning Bro. W. Sless gave the exhortation. A young lady from the Baptists was received into Fellowship. This evening the children repeated their anniversary hymns. Bro. Wedd spoke on "Child Life."—Jas. H. Thomas, April 16.

**QUEENSTOWN.**—Sunday School anniversary services, Q.P.M. well attended. Worship a splendid attendance. Bro. Pilkington, from Semaphore, conducted the singing. Bro. Brooker delivered a special talk to the children; subject, "Fear God." Afternoon crowded. Special singing by the scholars. Bro. Brooker gave an object lesson to the boys and girls. Evening we had to turn many away, 450 were present. The scholars again rendered special singing under Bro. Pilkington's able conductorship. Bro. Brooker's address was magnificent; it was mainly for the children, the subject being, "The Little Things in Life."—D.L.W., April 16.

**NORWOOD.**—Our anniversary social was a splendid gathering. The chairman of Conference, President Captain-Chaplain Pittman, gave a very nice address. The church report read by the secretary, Bro. J. Touchell, had a good one. Musical items were rendered by the choir and Lyric Club. L. W. Baker was very happy in a lecture on "Reminiscences of Kentucky Mountainers," causing much laughter and enjoyment. The young people were in evidence, and special announcements were provided for them. The social was

preceded by a meeting arranged by the pastor and church officers for the converts for the year. 45 attended, and received a distinctive badge, and were heartily welcomed to the larger gathering. This morning J. E. Thomas gave a splendid address on "Waiting for the night cometh." At the Brotherhood Class, the Hon. W. Morrow gave a capital address, and his visit was very much appreciated. At night L. W. Baker preached a fine sermon on "Ingratitude." There was a large attendance, and one young lady made the good confession.—G.H.J. April 16.

**New South Wales.**

**NARRABRI**—On April 13, the quarterly business meeting of the church was held. Good reports were presented. The S.S. report showed great activity. We have challenged Wagga school to a competition rally, have held two socials in connection with same to create interest. The last, held April 11, took the form of a competition. We are leading Wagga school up to the present. We regret to report that five of our scholars are now laid aside with fever. We find the class rooms a great help. Bro. Warburton deserves great praise for doing the work of building, and the church is grateful to him. He leaves to-day to attend Conference. The services will be carried on by local brethren—G.A.C. April 14.

**TAREE**—Good services on Lord's day. In the morning Bro. Marler addressed the church from Philippians 1: 6. He delivered a very helpful and uplifting address. At night Bro. Burns preached the gospel, taking for his subject "How the penitent thief was saved" and having his remarks on Luke 23: 43.—T.M. April 12.

**PETERSHAM**—April 2, we had a splendid meeting. Bro. Arnott presided, and also spoke on "The Lord's Supper." Our evening meeting was a record. Bro. Arnott preached on the Bible as our guide. On Monday evening the prizes were distributed to Sunday School scholars. Bro. Arnott, with the assistance of Bro. Gordon, superintendent, and Mrs. Cousin, secretary, distributed the prizes. Miss Millie Tindall, the superintendent of the kindergarten, was presented with an electro-plate egg stand, with serviette rings, from the teachers and scholars of the kindergarten class, in appreciation of her long and valuable services to the Sunday School. April 9, the writer presided, and Bro. Arnott spoke. Visitors included Miss Balfour from Melbourne. At the evening meeting we had one confession—Miss McKenzie. On Monday evening, April 10, a farewell social was given by the teachers, scholars and friends of the Sunday School, to Miss Millie Tindall, on the eve of her marriage. A presentation of an electro-plate tea-pot and jug was made.—G.H.J.

**LISMORE**—On Thursday, April 6, the church farewell Bro. and Sister E. B. Furlinger, who for thirty years have faithfully and lovingly worked for the Master and his church here. Bro. Furlinger was for many years an elder, church treasurer, and evangelist secretary, and Sister Furlinger was a dressmaker and cutter for our Dorcas class, and both will be greatly missed from the office. Hearty congratulations were presented as a token of the esteem in which they are held, and we wish them restored health and God's blessing wherever they may be. Our loving sympathy is extended to Bro. and Sister Russell in the loss of their mother, also to Sister Ruszczyk-Walsherson, who this week has lost her father.—F.A.S.

**HORNSEBY**—Elder Crosswhite presided. Bro. A. B. Chappell, missionary, gave us an interesting address on "The work of the New Hebrides," and also addressed the Sunday School. Bro. Gordon at the gospel service delivered a splendid address on "A Miracle of Healing."—Thos. E. Rofe.

**MARRAR**—The sixtieth anniversary of the Bible School was celebrated by a picnic and prize giving on Saturday last. About 100, including both scholars and friends, were present, and an enjoyable day was spent. The gospel meeting, addressed by the writer, was particularly well attended, nearly fifty being present. That the district is a scattered one may be gathered from the

fact that twelve vehicles were waiting outside during the service. I shall be pleased to hear of or from any isolated members in this district.—Allan Phipps, April 16.

**LILYVILLE**—A good time was enjoyed by all present to-day, when Bro. Gordon addressed the church from Rev. 13. Gospel address from Jer. 8. We are endeavoring to organize a six-mile truck rally in this district, requesting all to cooperate.—A.A.S.

**CHINESE MISSION, SYDNEY**—The Lord has wonderfully blessed this work. Five have made the good confession. These were baptised by Bro. John Sing at the City Temple on Wednesday, 12th inst.—We pray they may be kept faithful to the end.—E. J. Freidell, April 15.

**NEWCASTLE**—Throughout the Newcastle district, Bro. A. W. Jinks is conducting this month to deliver lectures on the lines of Christian evidence.

**ERSKINEVILLE**—Yesterday morning we were pleased to have with us Bro. Warburton, from Narrabri, who helped us with an uplifting address. Two more new scholars to the school. Good meeting at night, and a married lady came forward to the good confession. We hold our Bible School anniversary on Sunday, April 30.—P. J. Pond, April 17.

**CITY TEMPLE**—Bright and well attended meetings to-day. Glad to have fellowship with a number of visiting brethren and sisters. Splendid address at night by Bro. Harward on "Was Jesus the Messiah?"—J.C.

**ENMORE**—Our usual meetings were held throughout the week. On Lord's day, April 16, Bro. Hillier presided at our morning meeting. Bro. Stevens, from Mossman, addressed the church on "Be of good cheer." We had as visitors Sister Mrs. Smith and her daughter, Mrs. Ewers, from Hobart. The good attendances at our Bible School continue. Bro. Hingsworth conducted the evening meeting, and had the joy of receiving the confession of the wife of one of our members. At the close of the meeting, the ordinance of Christian baptism was observed.

**BELMORE**—The meetings have not been quite so well attended lately. Despite that fact, progress has been steady and finance good. Bro. Forbes puts in good work with the soldiers. We are glad to release him for this. Yesterday Bro. Avenell gave a good address. Bro. T. Morton presiding.—John Rollner, April 17.

**CLAYWOOD**—Fine meetings on Lord's day, April 16. Bro. E. J. Thompson delivered a very thoughtful and helpful address in the morning, and Bro. A. Chappell told the story of the work in the New Hebrides at the evening service. His address was much enjoyed by all. Among our visitors were Bro. and Sister Orchard, of Shepparton, Vic., and a sister from Newmarket, Vic.—T. Bagley.

**MARRICKVILLE**—Bro. Rush spoke at both services to-day, morning, on "Christ's Second Coming," and tonight on "Lonely Lives." Annual church business meeting last Wednesday. Good reports from all departments. Bro. Chappell gave us a very interesting lantern lecture on Thursday night, and told us of the work in the New Hebrides. Another of our young men, Bro. J. Morris (grandson of Bro. J. Creel), has enlisted, and went into camp on Wednesday.—J.J.T., April 16.

**PADDINGTON**—A splendidly arranged social was tendered to Sister E. Lewis recently, and a beautiful fourteen-day table clock presented on behalf of the church, in great appreciation of the whole church for her, and the good work she has done in our midst for so many years. Sister Lewis was one of the first collectors appointed in the State on behalf of Home Missions; and in every other way has been most energetic in every good word and work. Sister Hiseock, on behalf of the boys, and Bro. Shearston and Collins, on behalf of the church, spoke of the good qualities of our sister; and Sister Lewis and her husband replied. On April 9, an elderly lady made the good confession at the gospel service.—F.C.

**NORTH MURBURN**—Meetings are progressing slowly. The Sunday School is well attended, and

has a good staff of teachers, with Bro. Snow as superintendent. Bro. Breach, of Lidcombe, gave us a beautiful exhortation on "What we see in the Lord's table." Bro. Morton gave us the gospel address. The Young Men's Training Class is growing very much. The members of the class gave a splendid social to the church members on Wednesday last. It was the unfolding of the honor roll of our boys that have gone to the front. The young men thank Sisters Gwynne and Norton and the other young sisters for their services. Bro. Morton, of Belmore, presided. Bro. P. Grey spoke on behalf of the boys at great applause. The church deeply sympathizes with Sister Gwynne in her mother's illness, who has been laid aside in the hospital. We pray that God will restore her to health.—A. S. Horsfall.

**Victoria.**

**BAYSWATER**—Harvest thanksgiving services were held on March 26. Good audiences attended afternoon and evening, and there was an excellent display of fruit and produce. Some 43 cases of fruit and vegetables, etc. were afterwards conveyed by Bro. T. Clements, junior, to the Children's Hospital. Mrs. Roy Thompson sang solo, and Bro. Crisp conducted the services. 41/15 was taken as an offering in the afternoon for the British and Foreign Bible Society.

**WEDDERBURN**—Fine services by Lord's day. Splendid attendance morning and evening. Bro. Hutson was the preacher. Two confessions at the gospel service. We regret to report the death of Sister Mrs. Duckett, on 13th inst. She passed through a time of very severe suffering, and it was a relief when the call higher came. Much sympathy is felt for the bereaved family. The annual meeting of the church has been held. Good reports were received from all departments. The financial balance sheet showed a credit balance of over 412 on the year's working.—A.H., April 8.

**BRIM CIRCUIT**—Harvest thanksgiving services were held at Sleep Hills and Danmounds on April 9. At the latter place the attendance was all that could be desired. The subject for the morning meeting was "Withholding God's Portion," and at night "A Solitary Foot." We were delighted to see several of the old pioneer members, among whom were Bro. and Sister Long, of Leen, and Sister Flett, of Queensland, and also Sisters Mrs. and Miss Gaudie, of Bredip, and Sister Mrs. Miligan. The chapel had been tastefully decorated by the young people. On Monday evening a social was held to bring the young folk together. Musical items and recitations were rendered by members and friends. Games were heartily enjoyed by the young folk, while the pioneers chatted over the past. At the conclusion a splendid feast of good things was heartily partaken of, and an enjoyable rest brought to a close—W. G. Cambridge, April 10.

**NORTH CARLTON**—On the 16th inst. J. W. Webb addressed the Junior Endeavorers, and also exhorted the church, his addresses being much appreciated. J. E. Gibbins preached in the evening to a fine congregation. Three young friends from the Bible School followed their Lord in baptism. The school recorded the largest attendance for some years past.

**SHEPPARTON**—At the close of the period meeting on April 9, a baptismal service was conducted, when in the presence of a good number, the two boys who confessed Christ two Sunday evenings ago were immersed. To-day our meetings have been fair, when Bro. Hinrichsen exchanged platforms with Bro. Thomas, from the Baptists. At the gospel service Bro. Hinrichsen spoke on Luke 24: 28.

**MORELAND**—On April 9, Bro. Ewers exhorted at the morning service. The gospel meeting at the morning service, Bro. Ewers' subject being, "The Price of Life." A soldier made the good confession. To-day Bro. Ewers spoke morning and evening. It is now twelve months since Bro. and Sister Ewers commenced to labor with us. Our Junior Endeavor Society have again won the

## Foreign Missions.

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

### Attempt the Impossible.

Some of the records of this present great war, when they are carefully written, will show that some leaders attempted the impossible—and won. This was because they believed in their mission, had the confidence of their men, struck at the right moment, and had already proved their weapons. It does seem to-day that the church lacks in just these particulars.

Our mission is the evangelisation of the whole world. Nothing short of that is enough. "To attempt less than God commands is to insult him. We must refuse to insult our Saviour." He said, "The heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Tis a right good inheritance, of which we will abate not a jot; yet every true lover of Jesus is right welcome to share it with us." Confidence on our part is necessary to see the working out of this mission.

Surely no time is more fitting in which to strike for Christ than the present. God has blessed the efforts of his church in heathen lands by opening doors and removing barriers. He has put it into the hearts of men and women to offer for service until we are actually in the position of having more than we can send out. We have been asking and praying for workers, and they have come forth at the call of God to offer their all in his service.

The fields need their help, but they cannot go without our aid. God calls us to face this crisis as men and women of faith, remembering that according to our faith it will be unto us.

This is the moment to strike! Sufficient funds to reinforce at Shanghai will save the situation there. Miss Tonkin has held on, and our opportunity is now. Success may be spelled with three letters—N-O-W.

We, too, have proved our weapons. This is the voice of the Lord: "My word shall not return void." "Thy word is a lamp unto my feet." "The sword of the Spirit, which is the Word of God."

If it is true, as Henry Van Dyke has said, that "after all, the Bible must be its own argument; and defence. The power of it can never be proved unless it is felt. The authority of it can never be supported unless it is manifested. The light of it can never be demonstrated unless it shines," we should feel increasingly the obligation laid upon us to use this weapon of offence—for our Christian warfare is always taking us into the territory of our enemy; we are ever on the offensive.

"Our principle should be to see that we have no king but Christ, and we mean to fight the battle out in his power with no help of any other kind." The earth is the Lord's. Let us go and take possession. It belongs to us already. It can be done; it must be done; it shall be done. There is no more stark naked policy in the world than the wisdom of men. The moment I got hold of "There is all power in Christ," all calculation is done with. "I can do as much as I can," says one. Any God can do that. He that believes in Christ does what he cannot do—attempts the impossible, and yet forms it. Until we get back the heroic spirit which believes in the Godward and infinite power of Christ, what shall we do? Why, we shall stick in the mud, where we are now!—keep in the old ruts and do nothing! Let us in the name of God break loose; it is time we did. We cannot let the world die for fear we should violate the properties. Let us believe up to the hilt in Christ, and go ahead.

The above words of C. H. Spurgeon, characteristic of those words of that great man of faith, have a present-day bearing. We can do all things through Christ; and included in these all things is the task to which we are committed.

Our opportunity is to prepare for this. The first Lord's day in July should see every disciple of Christ making the effort to square off some of the debt we owe.

It is a testing time for the church, and if from the fire we come as the pure gold great will be our rejoicing. Let us prepare to increase our offering sufficient to send two workers in the coming months.

### Special Appeal.

At the last meeting of the Committee it was decided to send a letter to every church in Australia, drawing attention to the condition of the treasury.

This letter has been sent out, and it is hoped churches holding mission money in their banks will send it at once to the Mission Treasurer of your State. Full credit will be given the church for this money, when the year's figures are made up.

The Committee is not asking for a special offering unless the church desires to make one, but has sent the letter forth in the hope that some who are able will in a way convenient to themselves, and at the same time honoring to God, help us at this time. Send any money to your State Treasurer, whose addresses will be found on this page.

### M. J. Shah.

Miss Mary Thompson writes of their joy over the return of Dr. Drummond, but conveys the sad news of the illness of Bro. M. J. Shah. "Bro. Shah was bitten by a mad dog last week, and he and three others from here have gone to Kasuali, a hill station in the North, where there is an incubator. We do trust we will get on all right, as he is such a valuable worker. His case seemed lighter than the others who were bitten. They were not Christians.

"We had rather a sudden death in our hospital last week, of a Christian from the Friends' Mission who was employed by one of the missionaries. There are quite a number of outside Christians here at present, as work is plentiful just now."

### Behind the Scenes.

Rosa Tilley.

This month I have spent quite a bit of my time in the homes of Brahmins. I wish some of you could have a peep behind the scenes, for their home life is most interesting. One little widow has developed palsy. Fortunately her mother is living, though a widow also; so she is tending her. They like me to visit often, and say they are cheered. I feel they are beginners on the narrow way.

Another widow lives with her relatives in one of the houses in the courtyard of a large temple. She suffered from dropsy and other complications, and was in such pain that she told me she asked her brother to smother her.

"Well," he said, "though we have tried all our people's remedies we will first see what the Sahib can do."

Mr. Watson treated the boy, and she is now almost well. Each time I visit her she says, "It is your Jesus Christ who has healed me. He is the God above all gods. I take his name and say what the Sahib told me."

Many of the Brahmin people are delighted over the cure, and we praise God, trusting it will mean more and more that his Word will find a bearing and hope in some hearts. In one of the wadis a Brahmin family have had much sorrow the night death, and there are just the father and a wee boy of four months to cry on the name. The father does not him, for who will fight his forehead if he is taken, his wife being dead, and the other women and widows do not count? The little lad lies in bed and sheltered so that his evil eye should fall on him, and being thus protected he has become very weak. I advised letting him play with other children, but he is too precious to

be out of his guardian's sight. Dear, wee chan; he liked our hymn singing, and we trust he will grow up to find and trust the true Redeemer. Some of the Brahmin children are very friendly. On Tuesday one of the girls walked under the shade of my umbrella. The people stared, and asked was I taking her away to the langhans. The girl, who was about ten years of age, seemed to think it fun, till she saw some one who knew her coming. There was then soon a space between us. We are longing for the day when caste will be put aside, and the people own our Lord as God.

## FEDERAL FOREIGN MISSION COMMITTEE.

President, J. F. 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. Colclath, c/o Mr. A. H. Dobbie, Hayward Avenue, Torrensville.  
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Western Australia.—Treas., C. A. G. Payne, Guildford.

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

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

### Ballarat and District Churches Conference.

On Saturday, April 8, brethren and sisters from the four churches assembled for the first time in Conference at Ballarat. A number of welcome visitors from Melbourne churches were also present. The afternoon session was presided over by Bro. H. P. Leng, and after devotional exercises, reports were given by Bro. Gullock (Buinuyng), Bro. Chapman (Gordon), Bro. Combridge (Mercedith), and Bro. Bailey (Ballarat).

Thereafter a discussion on greater co-operation between these churches was opened by Bro. Leng and Bro. Benson, and freely taken part in by representatives of all the churches. The outcome was the unanimous agreement to have the Conference as an annual event, and the arrangement for each church to appoint representatives to a district committee who are to commence right away to inaugurate greater activity in evangelistic co-operation.

At 5.30 the Conference adjourned for tea, which was served in the schoolroom, the tastefully decorated tables being quite a feature of the social gathering.

The evening session attracted a larger attendance, and Bro. Charles Morris presided. After his introductory remarks, the subject for consideration was brought forward in three addresses: Bro. F. M. Ludbrook on "Jesus the Christ as Prophet," Bro. H. P. Leng on "Jesus the Christ as Priest," and Bro. J. A. Wilkie on "Jesus the Christ as King." Several solos were enjoyed by the hearers, and the Conference parted feeling that "it was good for all to be there."

The Ballarat church celebrated the anniversary of the opening of the chapel on the following day, and were greatly delighted by the addresses given by Bro. F. M. Ludbrook. The gospel service was splendidly attended, and the soloist was Sister Mrs. Payne.—J.A.W.

"Teach me Thy love to know,  
That this new light, which now I see,  
May bath the work and workman show;  
Then by a sunbeam I will climb to Thee."

—George Herbert.

In the Religious World.

Church Colleges.

By an examination of "Who's Who in America" for 1916, the information is found that of the 229 graduates who have become prominent in American life 5336 were educated at church colleges. This is about the most effective argument in favor of church colleges that has come to our attention.

Billy Sunday's Remuneration.

The "Christian Evangelist" says that "Billy Sunday received 32,358 dollars (\$6740) for his seven weeks' service in Trenton, New Jersey. This editor knows of some ministers who do not receive that amount for a full year's service."

A Baptist Preacher and Author.

It is announced that Mr. F. W. Boreham, of Hobart, has accepted an invitation to minister to the Armadale Baptist Church, Victoria, in succession to Mr. Alex. Gordon, M.A., now Principal of the N.S.W. Baptist College, Mr. Boreham is President of the Baptist Union of Tasmania. He is a writer of distinction, whose books are widely read in Australia and Great Britain.

The War Tax on Knowledge.

"It has come to this," writes Mr. Arthur Mee, in the "Chronicle," "that the vital interests of the nation, the education of our children, and all that is involved in that, are now to be sacrificed on the altar of this great Prussian Alcohol that holds up its shameless head in every street to mock our misery."

"The price we pay for our whisky is to be the loss of paper for printing the papers and the Bible and all the holy things that move the hearts of men and women and stir our children's minds; it is the closing of museums, those priceless storehouses of knowledge; it is the cutting down of expenditure on the only thing that really matters in the long run to us all—Education."

"Well, it is not a low price to pay for the glory of a trade which we are now giving up our defeat and name of our victory in the Great War. It is not a low price to pay for the existence of a trade which wastes in this country every week the cost of a 'Queen Elizabeth.' Whom the gods would destroy they first drive mad, and the war tax on knowledge is surely the signpost to a madhouse. Not that way lies the vision that makes all this worth while."

The Triumph of the Postlude.

One of the striking corollaries which flow from Dr. Carroll's church statistics for 1915 is the fact that the communions which have been most straggled, in the ordinary acceptance of the terms, have grown the most rapidly. The Southern Presbyterians appear to have made the largest proportionate growth, and of all American communions they are perhaps the most conservative.

So, also, Southern Baptists, Southern Methodists and Lutherans have made large gains. These are all exceedingly conservative churches. The ultra-liberal denominations, such as the Unitarians and Universalists, report small progress.

"The lesson is an easy one. It simply means that, in religion, people care more for positive convictions than they do for excessive liberality. In all really serious matters, what is desired is not uncertainty, but straightforward definitions. In a letter from one of the most notable recent accessions to our ranks, the writer says that he has accepted work with a church which was reported as one of our rather conservative congregations. He says that he is glad to do this because he wants to work with people who really believe in the position for which we stand. He thinks that we will never make converts by acquiescing in our religious position, or by 'letting down the bars' religiously."

"Our frontier is right in his views. A cause which is not sure of itself never wins many adherents. We need to stand a positive note always, and the moment we cease to stand it, labeled will be written over the portals of our churches."—"Christian Evangelist."

Queensland Notes.

A. C. Rankine.

The summer is ended. We came right into it. My own verdict is that if all summers in Queensland are like this one has been, then they are hot, and decidedly trying, especially on new chums. It is remarkable how people differ in their opinions even upon the weather. Many people have assured us that the summer just experienced has been exceptionally hot and trying; others have said it has been a cool summer. We found it terribly hot. But Queenslanders are jealous of their own. To cheer and encourage one, they say, "Our winters are lovely," so now we await with eagerness the coming day.

Brisbane city is greatly handicapped from a sanitary standpoint. They have not the deep drainage installed thus far. A start has been made in one or two districts, but the country around is hilly, and it will take a long time before the system is completed.

Trade is fairly good, but latterly the cry of unemployment is in the air. The Government has promised to open up reproductive works.

This week was the annual meeting of the Brisbane General Hospital. I had a copy of the report sent to me. In perusing it, I found that only about eight churches in the city had subscribed to the Hospital during the year—our own was one of the eight. Not a solitary Roman Catholic Church contributed anything, although a number of its members are inmates of the institution. All that I can see is a personal donation from the Roman Catholic Archbishop. Mr. Huxham, a member of the Cabinet here, stated at the annual meeting of the Hospital that the hospitals would have to be nationalised. It seems a pity that the finest institution of the city cannot be better supported by the people. It appears to me that if the Government takes over the institution the springs of public charity will be dried up. Some time ago the Romanists built a large private hospital. Afterwards they added another building to be used as a public hospital. Romanism is much in evidence in this place.

The drink traffic has a powerful hold on Queensland. The present Government is unsympathetic with Temperance Reform. The Ryan Ministry are bent on spending £4000 in creating state breweries. Fancy that, in this time of great financial stress! They will not favor this for a referendum on early closing. We are now beginning a campaign to force them to submit the question to the people. "A Citizens' Six O'clock Closing League" has been formed. I am one of the 25 of an executive. The Hon. Mr. Fowles, a fine wire, is our president. We mean business. It is shocking to see the drunkenness of both sexes, and the large number of soldiers reeling through the streets. A commercial traveller who recently returned from a trip through Northern Queensland, stated that the large towns are veritable hell-lands. Drink, profligacy, and immorality are rampant.

"The spiritual outlook is not too bright. Many of the churches find it difficult to carry on aggressive work, and many of the churches are weak and feebly manned. I am speaking of the deaminations as a whole. Some of the churches find it difficult to get preachers, especially for country parishes. In some instances the churches are unable to provide a living wage."

Our cause is suffering through lack of preachers. Abion church is vacant. Bro. Timon, who came to us from the Baptists, supplied there for a time. He has gone back into business now. Bro. Graham is leaving Hawthorne and Amnerley churches, suburban causes, to go to Wagga, N.S.W. Bro. Eagle has taken up the work at Zillmere. He has just come to us from the Baptist Church at Enfield.

Our Conference will commence on Wednesday, April 19, with a temperance demonstration, and continue until Easter Saturday.

Dogme fever and influenza have both been prevalent in the State. Our preachers have by far prevailed with others. Bro. Davis, Nightingale,

Pratt, and self have all had our turn, with many others of the church.

The rain has come in many parts—the glad rain—and the parched ground is now yielding abundant verdure. May the spiritual showers soon fall on this needy field.

Obituary.

MORPHETT—On Friday, March 17, Bro. Henry Morphett was called home. He had not been well for some months, but he had recently been improving, so that the end came somewhat suddenly and unexpectedly. Bro. Morphett was the oldest of the esteemed family of our aged Bro. Richard Morphett. He had been a member of the church at Grote-st. for about 20 years, having been immersed by T. J. Gore at the age of 13. He had once been away for a few years from the district, but for some years now has been an honored and faithful deacon of the church. He was a most unassuming Christian, and did not take much part publicly in the services; but by his consistent and consecrated life he was a constant witness for his Master among those with whom he was associated. He was a man of 53 years, and has been spared with his beloved wife to see all of his six children give themselves to Christ and unite with the church. These have left to them the memory of a faithful, loving, and devoted husband and father. He sought bravely to do the tasks of life, and often in physical weakness he went cheerfully about his work. His life was a help to those who knew him. A great number of officers and members of the church gathered with relatives and friends to pay their last tribute at the funeral in the West Terrace Cemetery on the 18th. T. J. Gore and A. C. Hill (of Goodwood Baptist) assisted the writer at the grave. He had one son, Norman, who was wounded in the war and invalided home. There are five other sons and daughters. Our sympathy is with the beloved widow and her dear ones in their sorrow. May God richly bless and comfort them in their hour of need. We know we shall meet our brother in the glorious morning when we shall gather with him on the other shore—Jas. E. Thomas.

DAY—On Tuesday, March 14, we laid to rest in Karori Cemetery our beloved Sister Alice Day, wife of Bro. Joseph Day, of Killinrie (Wellington) church, who passed peacefully away after a long illness on the evening of Lord's day, March 14th. Our sister was baptised at Wellington South chapel on October 10th, 1900, by Bro. D. M. McCracken. Sister Day was then a young girl in the Bible School, and from the time she united herself to Christ she never wavered in her faithful devotion to his cause. She was an enthusiastic worker in the Bible School and Endeavor Society, and later, when she removed to Almerston North, she rendered valuable help in keeping the church together there. Surely her activity to our esteemed Bro. Day, our sister's activities have been centred in Killinrie, where she was President of the local auxiliary of the C.W.I.M. Sister Day will ever be held in loving remembrance for her faithfulness as well as for her bright and lovable disposition, and her loss is sorely felt. Bro. Pitting, of the Berea, officiated at the graveside, where there was a large assembly of sorrowing relatives and church members. Our hearts go out in deepest sympathy to the bereaved ones. We pray that Bro. Day and the two little daughters may be sustained and comforted in their hour of trial, and that all the bereaved ones may be blessed as particularly are the "glorious dawn," and pending the great reunion, may faithfully follow in the footsteps of him who will come again and receive us unto himself—G.P., April 6.

"Ah, well for him who knows, when each new god flutes his steps, 'tis only that the soul To farther goals may speed, and that the eyes May thus be lifted toward a fairer prize; Who, called at eve by his long-looked away, Knows higher hopes shall come with breaking day."

### From the Field.

Continued from page 253.

banner; this is the third time in succession, and entitles them to hold it. Another young man, Bro. N. Anderson, has enlisted for active service. Our brother was secretary to the choir and Adult Bible Class—V.C.K., April 16.

**NORTH MELBOURNE**—At the close of Bro. McCracken's address on Sunday evening a young soldier (lately returned from the front) sang.

**BURNLEY**—C. Lang and R. C. Edwards delivered helpful messages for the last two Sunday mornings. We are indebted to Miss K. Clarence and Miss Collins for solos at our gospel meetings. The Bible School is growing under the leadership of Bro. Young; new scholars every Sunday during the last month. The week-night prayer meeting is largely attended. The gospel meetings have more than doubled since Bro. Young came to labor with us—J.C.

**BRAIRAN**—Another success-ful day yesterday. Splendid attendance at the gospel meeting. Three confessions at the close of Bro. Gordon's address on "The Lost Christ." We are fortunate in securing the services of Bro. Wilfred Diamond, who will conduct the singing in the Town Hall meetings during the month of May.—A.E.M.

**LANCFFIELD**—The church has been cheered by a visit from Bro. T. McCullum. At the close of his address last Lord's day one made the good confession who was baptised on the following Tuesday and received into the church to-day. Although there are only a few members here, we are striving to hold the fort.—J. Meyer.

**FITZROY**—On April 9, we had good meetings. L. C. McCullum spoke at both services. On April 11, we held our quarterly school, which took the form of a welcome to Bro. McCullum, and was enjoyed by all. On April 12, the Bible School gave the piece for Children's Day, and the scholars did well. April 13, fine meetings, Bro. McCullum preaching. Bro. Albrecht gave a fine talk on "Care," when we had the joy of receiving our sister into fellowship who was immersed last Lord's day. The gospel address was on "God and State," and was nicely delivered to a fair audience.—G.E.

**HORSHAM CIRCUIT**—About fifty people attended a baptismal service at Haven last Lord's day. At night we had a fair meeting, when a married man confessed. Last Wednesday a elderly lady (mother of Bro. Bolwell, of Port Lennett) was immersed. These make us who have come forward since March 1. We hope to hold a brief tent mission at Haven during May.—J. R. Conbridge.

**MELBOURNE (Swanston-st.)**—Good attendances on April 16. Bro. Alex. Wilson spoke in the morning to the subject "Armageddon," and in the evening Bro. Franklyn's subject was "A Letter from Heaven on the Side of the Righteous Dead." Next Sunday we expect the choir are to render the cantata "Obeth to Calvary."

**HAWTHORN**—We had a great time today, the occasion being the Bible School anniversary. This morning Bro. Scambler exhorted, and delivered a short address to the scholars. At the service in the afternoon Bro. Ludbrook interested everyone with his "Scraps from the Porridge Pot." Tonight the building was crowded out. Bro. Scambler preached a splendid sermon, taking as his subject "The Scoundrel." We are grateful to Bro. Scambler for conducting the singing for us—P.R., April 16.

**STAWELL**—Bro. Robbins officiated on April 16, at the wedding of A. L. Perry and Sister P. D. Payne. Bro. Perry has at all times endeavored to do his very utmost for the furtherance and welfare of the work. Mrs. Perry, too, has faithfully carried out her duties as violinist at our gospel meetings. Mr. and Mrs. Perry, before their marriage, tendered a surprise party by their friends, which was a most enjoyable and numerous and useful hidden treat. We wish them long life, health, and prosperity. Fairly good congregations were present yesterday. Bro. Robbins conducting both services. In the evening our brother preached an inspiring sermon, illustrated by

a chart, on "Model Conversations—What Must I do to be Saved?" One young lady took her stand for Jesus. A collection taken up for philanthropic purposes amounted to 10/10.—A. Sheppard, April 17.

**CARLTON (Lygon-st.)**—On Sunday week we were privileged to listen to an interesting address by F. G. Harley, secretary of the British and Foreign Bible Society, which was followed by an appeal by J. W. Webb, to accept Christ. Two ladies from the Bible School responded; these have been indeed, and were raised into fellowship on Sunday morning. On Lord's day, April 16, we had a splendid address from Geo. E. Moore, Sister Laurie, from South Australia, was present at the breaking of bread. R. T. Pittman spoke to the Century Bible Class upon the Gospels, and at night J. W. Webb took for his subject "Sympathy." At the close, three more boys from the Bible School decided to follow into fellowship on Conference Sunday we expect Jas. E. Thomas, our preacher-elect, will speak in the morning, and the Hon. W. Morrow in the evening. Bro. Procter and a number of members of North Richmond were at the Adelphi Class on Monday, giving a much appreciated programme.—J.M.C.

**RED HILL**—Splendid meetings and good attendances on Lord's day. April 9, several visitors being present. Bro. Tyler, of North Richmond, presided at the Lord's day in the morning. Bro. Thurton spoke both morning and evening. Sunday, 16th, we celebrated our Sunday School anniversary, Bro. Clark speaking morning and evening, and on Monday we were favored with a discourse on the work of the British and Foreign Bible Society. The Sunday School scholars received their prizes at this meeting. We are glad to report a very favorable condition of church, good attendances and warm spiritual meetings being their great characteristics.—A.T.

**NORTH RICHMOND**—Mrs. Niven was baptised last Thursday, and welcomed to fellowship on April 16. Good attendances at both services. In the morning H. A. Procter exhorted on "The Soul of Man." At the gospel service he spoke from John 3: 17, "The Aim of Christianity: Salvation." Next Lord's day Bro. Procter commences his fourth year of ministry with us.—A.H.T.

**FOOTSCRAY**—On Tuesday, April 11, about 120 members and friends met at the chapel in a social evening in honor of Mrs. Streater, who, after 20 years' membership, has removed to Glenferrie; also Sister Jessie Sharp (on the eve of her marriage), who for over ten years has been a teacher in the school, and three years superintendent of the Junior Endeavor. H. Gladwin, church secretary, spoke of Mrs. Streater's work. Bro. Aikken, on behalf of the church, presented Sister Streater with a neat handbag, wishing her all the good wishes of the church members. Mrs. Streater responded. A. Tomkins, Bible School secretary, spoke re Miss Sharp. Bro. Whelan, chairman, on behalf of teachers and church members, presented her with a dinner set. Miss Joy Corry, on behalf of the Junior Endeavor, presented Miss Sharp with a handsome fruit set. Sister Sharp thanked both for their gifts. Refreshments were provided by the teachers. On Saturday afternoon Miss Jessie Sharp was united in matrimony to Mr. Robt. Gaining, of Northcote. The chapel was decorated for the occasion. A. R. Mann officiated, assisted by Bro. Whelan. We are pleased to report two confessions, since our last report. Morning meetings are increasing. Bible Class and School going ahead. To-day we had 52 scholars in our kindergarten class, which are handicapped in their work for want of a room for themselves.—A.J.T.

**BRUNSWICK**—Last Lord's day morning, 9th, Miss Green, from Lumscombe, was with us. Bro. More exhorted and preached. On Monday, 10th, the C.Y.F. Bible Class held a successful picnic close to the Middle Back hill. On Thursday, 14th, Sister Mrs. I. B. North Dicksen, aged 80, departed this life. Bro. More officiated at the burial in the Caring Cemetery. To-day, 16th, Bro. More made feeling reference to the death, and alluded to the deceased as a loving, kind, and sweetly-dispositioned Christian woman. Bro.

More exhorted. The C.Y.F. Bible Class in the afternoon, besides having an attendance of 50, was favored with a visit from J. W. Webb, who gave a very interesting address on "No-License Campaign in U.S.A.—Experiences Grave and Gay." Bro. More preached to a good audience to-night—W.T., April 16.

**CASTLEMAINE**—The services of the past two Lord's days have been very encouraging, the attendances at the gospel services being splendid, many young men from the local camp being in the congregation. We are pleased to have, as one of them, Bro. T. Harty, of Het Bet, and enjoy his presence and help in the services. Bro. Clippstone's messages have, the real gospel rings in them, and must result in softening the hearts of many, who have listened often, yet have not responded.—D.S., April 17.

**MILDURA**—The work here is full of life. The Endeavor Society is doing useful work. Our Sunday School is sadly in need of more space, and we have new scholars almost every Sunday. We are beginning to work for our anniversary on June 21, next week, we raised, at a young men's meeting the sum of £100, to be used in the purchase of ambulances for the troops. We have very good congregations at our gospel services. One of our members, Miss May Mahelin, is leaving us shortly to enter upon Foreign Mission work. Bro. and Sister Thomas recently left us for Swan Hill, and were presented by the churches with a roll of notes (£40) as a token of esteem. The church is now working under an improved financial system, and in general it might be said that all aspects of the work are very pleasing.—A.H.W., April 16.

**ST. ARNAUD**—Bro. Johnston spoke last night on "A WIDOW'S SON Rejected"; at the close of the service a lad from the Bible Class made the good confession. Bro. Johnston is leaving shortly to take up the work at Stawell. Bro. Marrows is coming to St. Arnaud from Colac. Bible Class has been re-organised. Commenced study of First Principles. Each member was provided with a copy of Martin's book. A literary exchange is in operation to encourage reading on fundamental matters. A quantity of pamphlets was purchased to circulate among the class. The prizes were distributed yesterday. For some time past Bro. Johnston has been giving talks to the children at the morning service on Bunyan's "Holy War." A prize was offered for the best essay on the subject; this was won by Willie Gonsal.—H.B., April 17.

### COMING EVENTS.

**APRIL 30**—Moreland Chapel, Davies-st., A special musical service at 7 p.m. The choir will sing "Maudie's Cantata," "Penitence, Pardon and Peace," Soloists, Mrs. Roy Thompson and Mr. E. Watson. Appropriate address by W. L. Evers.

### WANTED.

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

### WANTED TO BUY.

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

### Healesville.

Come to "Denholm Farm" for a nice holiday. Splendid scenery, fern gullies, mountain air, good table. Bath and piano—Mrs. Chaffer. Tariff: Adults, 2/6 per week, 5/- per day. Children: 1/6- 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.

## Here and There

I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.—Paul.

Two young men have confessed Christ at Colliwong, Vic., recently.

One confession at Cheltenham, Vic., on Sunday night, E. T. Penny preaching.

The address of Bro. John Rolger, secretary of the Belmonte church, is now "Linton," Myerst., Lukemba, N.S.W.

Gifford Gordon has just had a telephone connected with his study at the Church of Christ, High-st., Prahran. The number is Windsor 2056.

It is hoped that Victorian churches will all reach the suggested appointment on Bible School Day. The sum indicated should be regarded as a minimum.

Number of additions reported at S.A. Preachers' Fraternal for two weeks—Stirling East, 2; Prospect, 1; Norwood, 1; Grote-st., 2; Cottonville, 2.

The Fremantle church received the resignation of their preacher, E. G. Warren, with regret recently. Bro. Warren is President of the W.A. Conference.

The Tasmanian Conference statistical table shows a membership of 726, with 15 churches. There are 624 scholars and 64 teachers in the Bible Schools.

We have just learned that our Sister Miss Florence Cameron, of India, has passed satisfactorily her first year's examination in the difficult Marathi language.

H. R. Taylor, preacher of Maylands church, S.A., called en route to Sydney. He hopes to be present at N.S.W. Conference, and at the concluding sessions of the Victorian Conference.

Interstate and country visitors to the Victorian Conference are specially invited to visit the College of the Bible on Tuesday afternoon, April 25. A convenient train leaves Princes Bridge Station 2.45.

Our readers will regret to learn that Miss Rosa E. Tilley, of Shrigonda, India, has been urgently summoned home on account of the serious illness of her mother. She will arrive home as soon as possible.

What about Captain Chaplain Cuttriss' Equipment Fund? The Federal Treasurer wants £25 to properly equip our Brother Chaplain Captain. The treasurer's address is T. E. Rofe, 60 Castle-road-st., Sydney, N.S.W.

The children of to-day are the church of to-morrow. How much do we invest to hold and train them for the church? Sunday, May 7, is the day for Victorian brethren to show their interest in Bible School work.

Leslie E. Verey, of the College of the Bible, has been asked to take up the work at Geelong till Conference, and will commence on April 29. Bro. Verey hoped to return to College this year with a view to completing his course, but because of a scarcity of laborers has consented to take this work.

For the past twelve months our readers have enjoyed the reading of "The Family Altar," the department so ably conducted by A. E. Hling-worth. We regret that our brother has, through pressure of duties, felt it necessary to seek to be relieved from this work. We greatly appreciate his valuable assistance. Soon we hope to secure the services of another brother.

We are sorry to learn that G. P. Fitzgerald, preacher at West Guildford, W.A., who has been unwell for some time, is now in hospital. He was operated on for appendicitis. We are glad, however, that he is now reported to be progressing satisfactorily.

Bro. Manning gave a very practical paper on "The Problem of the Prayer Meeting," at the Adelaide Preachers' Fraternal on Monday, 12th. It was felt that the conflict of the kings of the world and the consequent influence on the life of the church make it very necessary to do our utmost to improve the spiritual life of the church. Bro. Manning has a fine prayer meeting at Cottonville.

The South Australian Conference will (D.V.) commence on September 8. Conference Sunday is September 10. The Federal Conference will follow, and will (D.V.) be held September 13 and 14. Will all who possibly can make an effort to visit Adelaide for this week? There are a great many matters of extreme importance to discuss. Further information will be supplied as arrangements proceed.

### CHRIST IS RISEN.

*Christ has risen—clad in raim,  
All the sunning, all the rain,  
All the warmth and quickening,  
And renewal of the spring.*

*Vain they were to charm our eyes,  
Greening earth and spacious skies,  
Growth and beauty, bud or bloom,  
If within their fast-sealed tomb  
All our dearer dead must dwell,  
Sharing not the miracle.*

*Since the Lord on Easter Day  
Burst the bonds of prisoning clay,  
All the springtime has a voice,  
Every heart may dare rejoice,  
Every grace no more a prison;  
Join the chorus, "Christ is risen!"*

—Susan Coolidge.

Do it now. You are almost certain to be too late if you delay it, for orders for "Clips" are coming in rapidly from all parts of Australia. The writings of the late D. A. Ewers are evidently much appreciated, and the 1000 copies printed will soon be all gone. That's why we say "Do it now." O.K. posted. If you have not ordered through your church secretary, send order with cash to W. L. Ewers, 41 Moreland-road, East Brunswick, Vic.

The secretary of "The Churches of Christ Football Association" of S.A. sends a copy of the annual report of 1915. We give the following extracts:—"The season has again been marked by the splendid spirit shown by the teams, gentlemanly play and the absence of bad language. Keen rivalry combined with sportsmanlike and gentlemanly play has made the games enjoyable both for the players themselves and onlookers. It is the aim of the Association to maintain this spirit of Christian good fellowship, and it is our desire to keep the game clean and manly. The Association has been the means of bringing the young men of our churches together, and has been a great factor in bringing other young men into the churches, and in many cases to become members. Our rules provide that each player must attend at least once in every calendar month, although in almost every case the players become regular attenders. Not only does this apply to the players themselves, but also to the club supporters, who must observe the habit of attending church. Unimpaired this season carried off the premiership honors, with Prospect a little way behind. Grote-st. was third, with Climp-st. fourth in the list." We are pleased to note the following attendance: "At the annual meeting it was decided not to arrange any matches this season or until the conclusion of the war. There will therefore be no football this year."

Bro. J. Russell, of Sydney, in forwarding an appreciation by Dr. Macklin of the late Dr. Hulbert, one of our heroic missionaries in China, writes: "Enclosed is a report from Dr. May, in which he describes in detail the remarkable philanthropy. It is sad to see such fine men as Dr. Hulbert and Dr. Meigs taken. Still, the work they have done is wonderful, to say nothing of Dr. Macklin, who in his modest way, tells of others' good work. Mrs. Macklin writes a very cheerful letter and says they are all well, and very busy in their work, and wish to be remembered to all the friends in Australia, where they spent such happy days never to be forgotten."

Gifford Gordon writes: "Intense interest pervaded our forthright Town Hall meetings. My small band of consecrated members are working most enthusiastically. It is a big undertaking for a mere handful of people, but with big faith, such as has already been demonstrated, success is certain. I wish to solicit the earnest prayer of all disciples interested in the Church of Christ, and all those who would see the Father's richest blessing upon our efforts. If any would care to help with the expense, which will be heavy, donations, large or small, would be thankfully received. Address to me at Church of Christ, High-st., Prahran."

N.S.W. Conference statistical register shows 41 churches, with a combined membership of 3947. The additions were: By faith and baptism, 292; baptized believers, 23; by re-restoration, 202; by letter, 153. There are 29 buildings owned by the churches, an increase of one. Forty Bible Schools are on the register. These schools report a total of 149 scholars and 468 teachers. The churches helped by the Committee have made good progress. They report 121 baptisms, 16 baptized believers added, and 16 restorations. The number of brethren living in district separate from our churches is approximately 350, of whom about 108 are not on the church rolls.

Two very warm friends of our Brotherhood have recently passed away in South Australia. Pastor R. K. Finlayson, who has been for many years the preacher of Zion Chapel in Adelaide, in connection with the Christian Church, was called away from this life on March 26, at the age of 70 years. He was the father of Mrs. T. C. A. Mackay, of Blackwood. His life was filled with loving and helpful service for his Master. Pastor A. J. Clarke, who was also identified with the Brotherhood of the Christian Church, and who was minister of the George-st. church at Stoney when he died, passed to higher service on April 14, at the age of 63 years. He was a student of C. H. Spurgeon, and a very devoted and spiritual man of God. He helped our church often, by his fellowship with us in our conference and public gatherings. South Australia is poorer for the loss of these honored and consecrated ministers. We desire to express the sympathy of our Brotherhood for the loss to the bereaved and our esteem of two such fellow workers.

According to "The Argus," the "Liquor Trades' Defence Union" argues "that if a referendum were taken at the present time it would probably do a great injustice to a large number of people, and that if six o'clock were made the limit of closing a large number of men would be out of employment. Why, therefore, it is asked, should, at what is termed an unpropitious and unfair time, the referendum be resorted to? We are glad to have this testimony to the view that the people of Victoria are in favor of six o'clock closing. Such an opinion is valuable. It is amusing to find the Temperance Union seeking first means to "promote temperance" by proposing to reduce the strength of alcoholic liquors and in other ways. When a union formed of the Brewers' Association of Victoria, the Licensed Victuallers' Association, the wine and spirit merchants, the licensed grocers, the cordial manufacturers, the viticultural societies, maltsters, and owners of freehold hotels seeks to "promote temperance" to what lengths will the ordinary variety of temperance worker be tempted to go? "Said among the prophets" finds a startlingly new application.

# The Family Altar.

## CHRIST'S TRANSFORMING POWER.

The touch of the Christ always makes things better. However low and delayed we may be, we will be lifted higher and made better by surrendering ourselves to his magic power. The muddy line in the street, a striking picture of the hopeless outcast, illustrates this. That slime, when analysed, is found to contain mud, silt, sand and water, and these, when separated, may become four of the most beautiful objects in the world. The mud or clay may become clear and hard, and it will refuse all colors except blue, but this it will absorb until we have the sapphire. The sand, mysteriously manipulated, is not partial to any particular color, but absorbs the blue, the green, the purple and the red, and then we have the opal. The root becomes hard like adamant, and its raven blackness gathers every ray of the sun and combines them into a dazzling blaze of beauty like the like of which human eyes never beheld, and then we have the diamond. And the filthy water, leaving its polluted and polluting home, perches on the blade of grass, like a jewel from the skies, and we have the dewdrop. If these coarse and common things beneath our feet can be so wonderfully transformed, let man not despair. Though in the swine-pen, hungry and in rags, in richest robes and with jewelled fingers he may sit down to a feast in the Father's house.

### SUNDAY, APRIL 30.

Gems of Thought—"He ye transformed" (Rom. 12: 2).

"Out of self,  
Unto Christ,  
Into glory."

The whole nature is renewed. The heart of stone is replaced with a heart of flesh; the conscience, warped and scared, is made responsive to the divine call; the mind, filled with vain imaginations, is open to truth; the will, running like a crooked path, is straightened and made parallel with the purposes of God. The man is a new creature in Christ Jesus.—*Barrill*.

Bible Reading—Rom. 12: 1-8: Transformation.

### MONDAY, MAY 1.

Gems of Thought—"Before destruction the heart is haughty, and before honor is humility" (Prov. 16: 18).

Oh, why should the spirit of mortal be proud? Like a swift-darting meteor, a fast-flying cloud, A flash of the lightning, a break of the wave, He passes from life to his rest in the grave.  
—William Knox.

This Valley of Humiliation is of itself as fruitful a place as any of the crow flies ever. It is the best and most fruitful piece of ground in all these parts. Behold how green this valley is! also how beautiful with flowers.—*Bunyan*.

Bible Reading—Prov. 16: 1-12: Humility.

### TUESDAY, MAY 2.

Gems of Thought—"The fear of man bringeth a snare" (Prov. 29: 25).

For let a man once show the world that he feels afraid of its bark, and 'twill fly at his heels; Let him fearlessly face it—'twill leave him alone; But 'twill dance at his feet if he flings it a bone.  
—Lytton.

Fear is far more painful to cowardice than death to true courage.—*Sir P. Sydney*.

Bible Reading—Matt. 10: 28: Fear not man.

### WEDNESDAY, MAY 3.

Gems of Thought—"My days are swifter than a weaver's shuttle" (Job 7: 6).

The years of man are the looms of God, Let down from the place of the sun, Whom we are weaving away Till the magic web is done.

Weaving blindly, but weaving surely.

Each for himself his fate;  
We may not see how the right side looks,  
We can only weave and wait.

But looking above for the pattern,

No weaver hath need to fear;

Only let him look into heaven.

The perfect pattern is there.

If he keeps the face of the Saviour

Forever and always in sight,

His loom shall be sweeter than honey,

His weaving is sure to be right.

And when his task is ended,

When the web is turned and shown,

He shall hear the voice of the Master:

It shall say to him, "Well done!"

And the white-winged angels of heaven

To hear him hence shall come down,

And God shall give him gold for his hire,  
Not coin—but a crown!

—Anon.

Bible Reading—2 Cor. 5: 1-6: The weaver's reward.

### THURSDAY, MAY 4.

Gems of Thought—"Faith without works is dead" (Jas. 2: 20).

"We are not here to play, to dream, to drift;  
We have hard work to do and leads to life—  
Shun not the rugged, steep, it is God's gift—  
And when the Master comes to view our work  
And by it in his balance to be tried,  
If others have been enriched thereby  
We shall be satisfied."

Whoever could make two blades of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together.—*Dean Swift*.

Bible Reading—Jas. 2: 14-18: Faith illustrated.

### FRIDAY, MAY 5.

Gems of Thought—"The Lord hath been with my lord the king; even so be he with Solomon, and make his throne greater than the throne of David" (1 King. 1: 37).

The son is expected to be an improvement on his father. And he is. Don't all talk at once. Your grandfather could not reap a harvest, make a deal, raise a barn without the jug. Your grandmother no more thought of serving a fine dinner without the wine than without the meat. She would have wondered what was wrong if all her men guests had gone home sober. Solomon imposed on David in great fashion and got along fine until he let go of God (Prov. 23: 15, 16, 21-23; Md. 1: 6)—*Ridgway*.

Bible Reading—1 Kings 1: 34-37: The world growing better.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth. It seems as if they could almost do what in reality God alone can do to soften the hard and angry hearts of men.—*Faber*.

How wise one must be to be always kind.—*Anon*.

Bible Reading—Col. 3: 5-15: True character.  
—From the "Christian Standard."

## Y.M.C.A. in Egypt.

By the last English mail the following letter from Mr. H. Crouch, Alexandria, was received by the Y.M.C.A. National Committee, Melbourne:—  
"I was speaking to a few chaps the other evening, and from the way they spoke I thought that they had only just arrived in Egypt, so I said to one, 'You haven't been here long, have you?' 'Yes,' he replied, 'about three weeks.' 'Have you been here before?' 'Every night except when I was on duty.' Then he explained how that our Association here was his 'home' while in Alexandria.  
I was serving at the counter a few weeks ago

when a chap a little worse for drink came up to me and said, 'For Christ's sake give me something to eat.' I politely asked him to refrain from using such language, especially as we had ladies helping to serve. The man continued his blaspheming, and I then threatened to put him out, but thank God he went out about two hours later a different man. My brother got hold of him, and after speaking to him for some time, got him on his knees. He then wrote to his mother, telling her of his conversion, and his decision 'to stand' against the evil one who had had him in his power. It is great to know that the power of Christ is the greater of the two.

A few Sunday evenings ago a soldier chap was influenced at one of our services, and apparently 'touched.' Two evenings later he came back to see one of us and have a chat. He happened to speak to me of our helpers who had just conducted the usual prayers in our reading and writing room. This was his story. He was an evangelist in England, but had given way to the temptation to drink, and had gone down and down and down. Three times since that man has been here for help and gone away each time expressing his intention of giving up his evil ways, but has fallen each time. Now he has gone on don't know where. We only pray he will 'come to himself' and trust his Saviour. These are the men we want to help.

One doesn't realise always what one's influence is doing. I mean whether it is working good or evil. Just because my life is as pure as I can make it, by God's grace, a chap (who is now a friend) gave over his sexual desires and gratifications, learns the value of prayer, and immediately influences his companions to do the same thing.

## Comforts for Our Soldiers.

The Editor, "Australian Christian."

Dear Sir and Brother,—

Enclosed herewith a copy of letter received from Bro. Geo. T. Walden, Army Chaplain in Egypt, in reference to case of comforts sent for our soldiers from Victorian Sisters, per General Doreax, and forwarded through Red Cross Society. They have evidently gone astray, and much regret.—*L. C. Martin, Supr. General Doreax, Y.M.C.A., Cairo, Egypt, 4/3/16.*

Dear Sister Martin,—

On receipt of your letter card, and again on receipt of your letter re box, I interviewed the Red Cross people both here and at Alexandria many times. I visited their stores in town here, and on

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the wharf in Alexandria, but no results. I interviewed Mr. Knox and finally wrote a note, and I enclose this reply. They say they have never received it here, so you had better enquire at the Melbourne end. I am very sorry, as I have great need for the things, as at the Training Battalion where I am now working they have been greatly neglected.—Yours faithfully,

Geo. T. Wahlen.

**Bible School and First Principles.**

To the Editor, "Australian Christian"

Dear Bro. Main,—

In the recent correspondence re Bible School Union and Examination on First Principles, it has seemed strange to me that no mention has been made of the Austral Company's most splendid little booklet, "The Elements of Divine Truth: A Compendium for Use... in Schools, with Scriptural Proofs" (prepared by M. Wood Green). If (as Bro. Steer suggests) a suitable "catechism" is desired, this seems to me the very best thing of the kind. That well-known Bible School enthusiast, Bro. Geo. J. Wright, of Norwood, S.A., kindly recommended this book to me, and it would have been brought into use in the school where it is my privilege to labor, had it not been for the proposed adoption of the Graded Lessons, to which we are so anxiously looking forward with great hopes.—Sincerely yours,

Thos. W. Smith.

**The Society of Christian Endeavor.**

April 30 to May 6.

CONSECRATION.

As Active Members Have We Progressed? Progress Onward.

1. Balaam and Israel. Num. 23: 5-23.
2. Moses' death. Deut. 34: 1-12.
3. Joshua appointed to succeed. Josh. 1: 1-9.
4. Two fresh spies sent. Josh. 2: 1-11.
5. Wilderness left, Jordan crossed. Josh. 3: 9-4: 3.
6. Jericho taken. Josh. 5: 13; 6: 16.
7. Sin causes failure. Josh. 7: 1-12.

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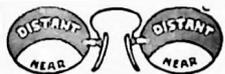
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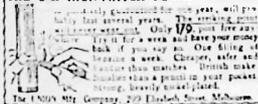
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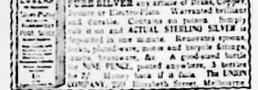
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