

Things that are Shaken.

In the letter to the Hebrews, the author speaks of things that are unshakable in opposition to things that are shaken: "And this word, yet once more, signifieth the removing of the things that can be shaken, as of things that are made, that those things that cannot be shaken may remain."—Heb. 12: 27. The Mosaic system had given place to the church of God. The writer's argument is that "the old is going only that a better order may take its place. The epistle is written evidently at a time of great national anxiety. The writer sees that out of the turmoil a new and better order is being unfolded." In a sense other than that which the author of the epistle had in mind we may note some of the changing things, leaving a future article to deal with matters that cannot be shaken.

Men pass away.

Men change. They pass from earth, with their work apparently unfinished. The voice of the mourner is heard in the streets; for those left behind sadly miss the friend or leader, the filling of whose place seems to be an almost impossible task. In our national life the loss of a leader is mourned as a calamity. In a time of crisis, what a loss the passing of a general of the genius of a Marlborough, or an admiral of the order of Nelson, would be! Yet such men have gone, while the nation endures. So it is with the church of God. The apostles themselves were taken from earth at a time when it seemed the world had special need of them. Were disciples to be left unlearned for, while the persecutions of the heathen and the false doctrines of heretical teachers assailed them? God so ordered it. In all the ages the faith and endurance of the church have been tested in this way. The removing of great men, the calling away of loved leaders, makes us put our trust in God and not in men. The experience of the centuries teaches that while God buries his workmen, he carries on his work.

The religious situation changes.

There is no more fascinating study than that of church history. We see the church assailed from various quarters, with diverse weapons. The attacks of unbelievers have been directed against different aspects of truth with each passing generation. While there may be cycles in heresies, while some of the most modern are really but ancient ones in new dress, still we see how

each era has had to meet its own peculiar assault. In New Testament times, e.g., the situation at Thessalonica was very different from that which gave rise to the Galatian letter; the Colossian heresy was different from the trouble which called forth the epistle to the Hebrews. The science of apologetics has had to be a progressive one. Butler's "Analogy" was an excellent book for use against the Deists; but it would not be of great value in the meeting of modern attacks on the Scriptures. We must know the changing conditions and so meet the need.

The emphasis of doctrine within the church will vary for the reason above mentioned. The revelation of God remains the same; but the human emphasis varies. Truths which in one generation were proclaimed with constant reiteration because of a felt need in the face of a hostile attack, may be in the next comparatively neglected. The truth which all accept needs not to be fought for; that which many ignore is not the more important, but it is strongly affirmed so that the attention of the neglectors may be challenged. The rejected or neglected truth must be proclaimed; the point of attack must be the place of defence. Thus, in the history of the Restoration Movement it has been with doctrines such as the need of Christian union, the basis of Christian union, baptism, the Lord's Supper, the authority of the Bible, etc.

Our knowledge grows.

"Grow in . . . knowledge" is an apostolic command. With the greatest of the apostles, we exchange childish views for manhood's thoughts. Our opinions vary, while our faith remains. The man who never changed his mind is not in an enviable position. Our knowledge of God, Christ, the Holy Spirit, and the Scriptures, should become deeper and broader as the years pass by. We have an experimental or experiential faith which ever becomes stronger. If we are students of the Book, we must ever advance in our knowledge and appreciation of it. Accepting that Word ever as the truth of God, we have opportunity for an ever progressing knowledge of it. Our interpretations may vary, and our understanding of it may progress with almost an infinite progression ere we shall exhaust its meaning.

Our methods change.

In human concerns there is room for illimitable improvement. Principles and truth come from God, and are eternal. Methods are human, and change with the changing years. When God commands, there is an end of controversy; when the method of carrying out that command is not itself prescribed, there must be full liberty granted. We do not eat, or dress, or speak, as did our ancestors. The actions abide, but the manner of doing them is changed. Our fathers' ways are not always to be followed by us. Nor in religious affairs is there virtue in stereotyped methods. A man may be a conservative in doctrine, and a liberal in methods. In their ways of presenting the message, our pioneers were innovators. We must not condemn a good method because it is new, or hinder a preacher's work because, while faithful to the Word, he tries a new method of commending it. Much harm has been done by exalting methods to the level of principles. This is as pernicious as is the not uncommon practice of seeking to depart from principles under guise of reform in method. Not infrequently we hear those who believe in the permanence of truth approached with being fossilised in methods. Just as often do we hear the cry that principles are in danger when new plans of work are adopted. The history of every religious movement abounds in amusing illustrations of this. We have by no means been free from it in the past, but we may expect that our shortcomings in the future will in another direction. In essentials there cannot be too much of unity; in non-essentials there is not likely to be too much liberty, provided charity be present.

Our manners improve.

The Christian mellow. He who is really a disciple of Christ shows more and more of the Master's spirit as the years advance. He will not the less speak "the truth" because he has learnt to do it "in love." As with individuals, so with communities. There is a change in the spirit of the body. We can easily see it in churches of Christ. A sweeter spirit prevails than once was manifested. May this change progress still more. May there ever be found a happy conjunction of a spirit of faithfulness to the message of the Lord with the graciousness of the Master's manner which caused people of old to wonder.

Notes on Current Topics.

Jas. E. Thomas.

District Conferences.

The idea of a Conference concerning the work of our Lord Jesus is a very old one. The first conference was probably held at Jerusalem at the very commencement of the church. At this memorable meeting the discussion was largely doctrinal, and was for the special purpose of conferring about the conduct of Peter in receiving Gentiles into the church. Since that time the church has been brought through the experience of the centuries into a larger vision, and now our conferences are to discuss the best means of getting the Gentiles into the church—in fact the one great purpose of our gatherings is to further the work of our Lord and seek in response to his last request to lead all the nations to him. It is pleasing to see that through many great and important occasions bring us together in these days of stupendous undertakings in the cause of the Empire, the church has not allowed the supreme purpose of its existence to be forgotten. Each State in our Commonwealth has a conference at which we seek to inspire each other to greater things in the service of Christ. It is not possible for all to gather in the central city at these meetings, consequently district conferences have been organised in various country centres in order to discuss the great things of the kingdom of God. These gatherings are the outcome of a great deal of faithful planning and preparation on the part of those who willingly do the work involved. The meetings are the means of stimulating a greater interest in the Lord's work, and of inspiring members to united and more aggressive work in the extension of the Master's kingdom. Many new fields have been entered as the direct result of the enthusiasm of these district conferences. It is a pleasing thing to notice the increasing co-operation between the district conferences and the State Home Mission Committees. This leads to better understanding between all, and mutual interest in the work we all hold dearest to our hearts. We desire to commend the splendid work of the faithful workers who often under great disadvantage are so loyally laboring together in our country districts for the winning of men and women to Jesus Christ.

The Blessings of the War.

There is a comforting compensation, especially to Christian people, in the midst of the world's calamity. There has come to men a new love for God's Word, a rekindled faith in God and a more personal realisation of the reality of the companionship of our only Saviour and Lord. France and Russia have especially shown a religious revival and spiritual awakening that is truly wonderful. The comfort of the Word of God is the real strength of our own nation in spite of the materialism of so many. Not

only is this awakening manifested in the lands feeling the direct result of the presence of war, but it is leading men to turn more to the sending forth of the all-sufficient and only message that can bring peace and hope to men. W. H. Holder, one of my college mates, who has just returned after furlough to the wonderful work at Biolenge, in the Congo, wrote to the Foreign Society that "there were twenty-two Protestant missionaries on board with him, all bound for the Congo. This is more than he had ever known go out before at any one time. It is said that the European societies are experiencing wonderful gains as the result of the war. Even poor Belgium has both Protestant and Catholic missionaries on board bound for the Congo." Surely, if poor, brave Belgium, has through the greed of the misguided Leopold sinned in the past, she is seeking in the truest and best way now to repay these benighted people, and to show true repentance. We can in these dark days see the coming of the brighter morning, when nations awakened unto God will seek instead of warfare to send the message of the Prince of Peace to all the world.

The Bible and the War.

One of the greatest compensations we have in the midst of the awful world conflict is the great influence our distress has on the lives of soldiers the world over. We have come to the day of our distress and helplessness, and we say, "What time I am afraid, I will trust in thee." The Rationalistic press has no new book to offer this war stricken world. Men do not turn in their extremity and in the face of death to Joseph McCabe, Blatchford, Bradlaugh, or Tom Paine. They find no satisfaction in the scholarship and criticism of Germany. Her infidelity is on a par with her national honor. It has been weighed in the balance and found wanting. But the Bible has not failed. It has been sought more than ever. In the last year the British and Foreign Bible Society sent out ten million Testaments. What a stupendous undertaking even as a business transaction, and how much it means to our brave men we cannot comprehend. All nationalities and creeds have forgotten their distinctions, and have come in humility and faith to the Word of the God of Battles and found their comfort in the message of him who came to put away sin by the sacrifice of himself. What a living reality God's Word has become to the soldier facing the battle and coming to suffering or death in the strength of the Father God. A Y.M.C.A. secretary says that after the fateful charge of the famous 10th Battalion up the almost impossible heights of Gallipoli, the Medical Corps returned for the overcoats of the men that had to be thrown aside in order to cover the cold suffering one. In the pocket of every

soldier was found a Testament. His Word was their sufficient stay. A Red Cross sergeant in Flanders when gathering up small items on fallen soldiers to send home to dear ones, found copies of the New Testament on almost every body, and in many cases the decision form at the end of the book was signed by the men. This book was the source of comfort to these brave men, as well as to their loved ones to whom they were sent. Russia needs seven million copies of God's Word for her soldiers, and they are sent out with the imprimatur of the Czar, and the books are carried free. French soldiers, Serbians, British and Belgian find comfort in the Book that opens up the way to heaven. We are sorry for the awful war, but we can at least rejoice that it has brought men nearer to the Book of books. Mr. J. H. Ritson, the secretary of the Bible Society in England, said: "This titanic conflict has given the Book a new and great opportunity. Men who never bothered about it before have willingly accepted the Word of God and read its pages. Three million copies have been disposed of to fighting men, sick or interned persons, prisoners. Mr. Ritson said in his opinion there never was a time in which people had taken such great interest in the Bible. It is a very hopeful sign. How encouraging it is to know that in the midst of the conflict God's Word is a lamp unto every path.

Our Soldiers and the Liquor Business.

The regrettable liquor riots among the soldiers in Sydney has brought up again with added significance the urgent necessity of doing something to protect our brave men from the ravages of this deadly and devastating curse. Russia and France have long ago been wise enough to see that anything that injures the efficiency of their soldiers is a menace to their nation. They feel it is not only essential to prevent enemies from injuring the national interests without, but to deal effectively with whatever is assisting the enemy within the Empire. In these efforts the far-seeing and bold Lloyd George has also sought to do his part. Much has been profitably done, but unfortunately he has been thwarted continually by the entrenched liquor traffic. While we are looking for spies and traitors within the Commonwealth, it is high time we awoke to the necessity of abolishing the liquor traffic that is proving itself to be so detrimental and degrading in its effect on our men who have so loyally enlisted in the service of King and Empire. Figures from Edinburgh and Glasgow as well as testimony from London and other places where some effort has been made to lessen the hours of trading, all show conclusively what a help this has been for the purpose intended. Every true patriot as well as all temperance workers will endorse the request to the N.S.W. Government, "in the interests of the soldiers and community generally to take immediate and drastic steps by a demonstrative action to secure the curtailment, or, if necessary, to summon a special session of Parliament with this end in view."

Reprobate Silver.

Jeremiah 6: 30.

Some years ago, when I was calling at a bank, one of the cashiers with whom I was acquainted threw a coin over the counter to me, and said with a smile: "There's something to preach a sermon from." I picked it up, looked carefully at it, put it in my waistcoat pocket, and carried it away with me.

One day afterwards I was addressing a gathering of young people. Remembering the coin I had received from my friend in the bank, and what he said to me when he gave it, I took the coin out of my pocket, held it up between my thumb and forefinger, and said: "What is that?" Some of the young folks nearest the front immediately cried out: "A shilling." "Are you quite sure?" "Yes." "How many pennies would you give me for it?" "Several voices together shouted out: "Twelve." "Now," I said, "listen," and I brought the shilling down on the table before me with a clink. When they heard the jingle of the coin, there was a great deal of laughter. When the laughter had partly subsided I said: "How many pennies would you give me for it now?" A number of voices at once said: "None." I said, "Why?" "Because it's a bad one," they said. Yes, that was the case; it was a bad one. Though they hadn't handled it, they judged it by the base sound. It was what the text calls "reprobate silver."

But though it was a bad one, I retained it; and I wish to say something to my young friends regarding it. The first thing I would say is, that it calls itself a shilling. The words are clearly and distinctly engraved on it: "One Shilling." It is the same size as a shilling; at a distance it looks like a shilling; and it says to everybody that looks at it: "My value is One Shilling." I don't know how many people it told that tale to, and they all believed it. Some schoolboy may have owned it. Or some little girl may have received it as a birthday gift to buy a doll with. Away it went on its rounds—one day, maybe, in a gentleman's pocket; the next day in a shopkeeper's till; then perchance finding its way into a lady's purse, and always saying to everybody who made its acquaintance: "I am a Shilling." But at last it found its way into the bank, and by it was found out. It was branded as "reprobate silver." It was rejected.

Now that bad shilling is not unlike some men and women, and it is not unlike some boys and girls, too. It resembles those of whom it is said in the Book of Revelation: "They have a name that they live, but are dead." They call themselves by the name "Christian," but when their daily characters are examined, they are "weighed in the balance and found wanting." Their lives do not ring true. There are young folks

A Talk to the Children.

who pass as good boys and sweet little girls, when away from home, who, when there, show ugly tempers and selfish ways. They are like the bad shilling that looked all right until examined at close quarters. And, like that bad shilling, when they are found out they are despised and shunned by others. "Reprobate silver shall men call them, because the Lord hath rejected them."

So much for the bad shilling. I will now tell you something also about a larger coin. A lady whom I know went out one afternoon with her baby. While she was out, a burglar broke into her house. He went carefully from room to room, rummaging everywhere, and pocketed some jewellery and other valuables. In one room there was a chest in which there was some clothing, and something else of value. He threw all the clothing on the floor, and at the bottom of the chest he found a five-shilling piece. At least, it looked like a five-shilling piece, and he carried it away with him. If he had taken time to test it, he would have found out that it was not worth carrying away. It was, like the shilling, a bit of reprobate silver that had tried to pass itself off for a genuine five-shilling piece. The gentleman of the house had put it there that it might be out of circulation. But the bad coin fell into the hands of a bad man. They were well met, weren't they? But the thief didn't know it was a bad coin—and there was something else he didn't know. At the bottom of the chest there were ten golden sovereigns. He didn't see them, but they were there. They were spread out flat in a small envelope. He may have looked at the envelope and thought of it as being just a bit of paper, but he hadn't touched it with his hands. So he carried away the bad five-shilling piece, and left the ten golden coins behind.

When the gentleman of the house came home from his business, and heard that his house had been robbed, he was very much agitated. He invited me to go into the house with him. When we entered he made straight for the room where the chest was, reached down his hand, picked up the envelope with the ten sovereigns in it, and said to me with a smile on his face: "He hasn't got all." Certainly he hadn't. But he had got the bad coin, and the householder made no complaint about him taking that!

Beware of acting like the burglar—clutching at the bad, and overlooking the good. There are things in this world very tempting to look at, but they are like the reprobate silver, and when we possess them we find they are worthless. But there are things within the reach of all who will trust Jesus, that are like the golden coins. There are beautiful characters to be possessed, and loving, helpful deeds to be performed.

Let us be careful not to overlook these treasures.

Reprobate silver has lessons for us of both old and young. Here are some:

1. It exists to deceive.
2. It is of no value.
3. Nobody wants it.
4. Its end is rejection.

—J.C., in "The Christian"

Germany's Ally—Drink.

We do not write as fanatics. We are not extremists on the liquor question. What we do say is that drink is a terrible impediment in the way of winning the war. The brewer's dray blocks the path of the ammunition wagon. We are doubtful whether we shall win the war unless we consent to the wholesale economy in drink which we recommend. Drink is an enervating and numbing drug for a nation that would reach the top of its capacity for waging war.

Let us have prohibition for the war. We shall not save all the £170,000,000, but we shall have a very large part of it in actual money. And we shall save in other ways. Drink is good food gone wrong. Misconduct will generally disappear. Look at the amazing response of the Police Court figures to every new restriction on drinking. Teetotal fanatics are said to be restless people. But we should all be the better for a little more restlessness in applying our energies to the war. A patriotic public man said to the writer recently: "I am absolutely convinced that we must shut down the drink during the war. I never thought I should come to this conclusion, but I have. I should like to see a solemn league and covenant formed among all patriotic men and women on sporting lines to get prohibition. If the condition of membership were that we must all get drunk when peace is signed, I would agree to it." We must apologise for the flippancy, but the meaning behind it is clear and sound. We want prohibition, not because we are fanatical teetotalers, but because we want to win the war.—"The Spectator," London.

Men Culpa.

Susie M. Best.

I dreamed I saw the Saviour climb

Up Calvary! Up Calvary!

I sorrowed, oh, I sorrowed sore,

To see the heavy Cross He bore;

I cried, "Ah, Christ, and must it be!"

He sighed, "This Cross was made by thee!"

I dreamed I saw the Saviour scourged

Up Calvary! Up Calvary!

I wept to see the drops of gore;

Ooze from the cruel thorns He wore;

But lo, His Voice! It called to me:

"The sharpest thorn was set by thee!"

I dreamed I saw the Saviour slain

On Calvary! On Calvary!

When thro' His hands the hard nails bore,

My heart was pierced to the core;

But hark! A whisper from the Tree:

"These spikes are but the sins of thee!"

—American Magazine.

Jesus Christ as Master.

I had been preaching in the open-air in the market-place, a spot that was surrounded with public-houses, and where, therefore, one knew that one's words would be heard by the men in these public-houses. At the close of my address a man came straight down from one of the public-houses into the middle of the crowd, and before the whole audience he began to argue with me. And he started off in this way: "Why," he said, "there is the Archbishop of Canterbury with £15,000 a year!" "And what about the Archbishop of Canterbury?" I asked. But he went on: "And then there is the Pope of Rome, not satisfied with less than a hundred thousand a year." "Never mind them," I said: "what this Book says is not. What think ye of the Archbishop of Canterbury? or of the Pope either; but, What do you think of Christ?" He took off his hat, and, with an extraordinary gesture of respect, and before all the people, he said: "Oh, if that is what you are at, I take off my hat to that Gentleman, sir."

Jesus the ruler.

I have seen men in Hyde Park take off their hats similarly for Jesus Christ. I have heard men, not long ago, either in a great crowd in St. Pancras, shout that Jesus Christ was the only labor leader for the world; they believed that. There is a certain amount of authority that every man in this land is willing to extend to Jesus; and he stands—as he stood, as he will always stand—saying to men in every variety and section of society, "Ye call me Master and Lord; and ye say well, for so I am." Sometimes we sing, in the children's hymns, about

"Gentle Jesus, meek and mild."

Quite true, but there is the other side. And if I dare to use that phrase, the paradox of Christ is that the gentle, humble, meek Son of Man is the One who set out with the determination to master the world, to rule its rebely, to bring it to its knees, to impress his principles upon its mind and his obedience upon its heart. Men can quarrel with Christ to-day; they can criticise him, they can do everything but forget him!

Jesus Christ has proved to be the Master in this world, because he can produce the greatest effects by the simplest means and out of the most unpromising material. That is the proof of the Master. There are many people who, in their particular work, want always to be set up with implements of the highest character, materials of the very best quality; and if you can provide them with everything perfect, then they can produce something passable. But every now and then there comes a man who is so absolutely master of his art and craft that he will take a rude instrument, and apparently a second-rate material, and with these things he will produce to you a first-class work of art. That is your master!

When Jesus Christ came to the world, if I may say so, there was a philosopher who was in possession, the great Greek philosopher—Plato. He said: "Bring me your best minds, your most intellectual souls, all the first-class material in the world, and I will show you what I can do with it." There have always been philosophers who have talked like that. But what is the use of that to the average man—who is not first-rate, intellectually speaking? Jesus Christ was distinct from every other philosopher and teacher, from the fact that he said: "Bring me your worst, and I will show you what I can do with it." What everybody else had given up, and said that he could do nothing with, Jesus said, "Bring it to me, it is what I want"; and in his hand you know what happened.

There is an old Oriental legend of a king who, on his birthday, sat on his throne among his subjects—while his subjects brought their presents to him, to show how much they loved him. The merchant brought his pearls from the sea, and the man who had great possessions brought titles of his possessions and laid them at his feet. The rich came to bring of their wealth, and the scholar came and brought the first-fruits of his learning. And all made their tribute-offering to the king.

But there was one poor woman who had nothing in the world to give. All she had was but a farthing, and she said: "I cannot take him that." Then she thought, "Yes, I will take him that, for he is wise. He will not think I only love him a farthing's worth." So she went to the king, sitting on his throne, and he held out his hand, and she dropped her farthing in, and turned her head away and went on. But she had not gone far before she felt a hand on her shoulder; and she saw it was the king who held out his hand. And there was a gold coin in it, and he said: "You gave me this?" "No," she said, "I did not give you that." "Well, take it in your hands." And she took it in her hand, and it was nothing but a farthing. And she put it in the king's hand, and it was a golden coin again!

"Only a story," you say; "a plaything for a little child." Ah, yes, yes; and yet, it has a meaning. Your life and mine—how poor, how simple, how valueless, when we have it; but when we put it into the King's hand, and see what he does with it, how it is trans-figured and transformed. It becomes to us ourselves an amazement and a wonder. Life in the Master's hand is the most wonderful thing in the world.

You remember the story concerning Michael Angelo, the great sculptor, when he was a lad. All the chips from the sculptor's work lay in a heap of refuse on the ground; and, when the sculptor was gone away a little, young Michael Angelo gathered all the chips on the ground, and out of one he wrought the Cupid, and out of an-

other the Venus, and out of another the Madonna. And when the sculptor came back, and saw what the lad had made from hisavings, "This is the master," he said; "everything that I rejected he has turned into something beautiful—this is the master!"

Jesus Christ stands acknowledged as the Master—because of what he can make out of other people'savings. Why, till Jesus came, no one ever thought of seeking in the gutters to make saints; it is not the sort of place you expect to look for them in. But that is where Jesus found them.

Christ's mastery of man's power.

All power lies in being mastered by Christ. "No," says the young man, "there I part company with you. I am going to be my own master; no one can be master over me. To be mastered means you are weak and give in, and a certain failure of character. No, no; I am going to be independent." Well, you are missing the line of power. You may not think so, but I will prove it—that all power lies in being mastered by Christ.

Some years ago a young girl, who had a very fine voice, was greatly agitated because she was asked to sing an important part in one of the great oratorios in the Albert Hall in London. A friend of hers came to me with this question, "Do you think that, really and truly, she will be able adequately to render that music? She has spent a tremendous amount of pains and time upon her part, and she is determined to master it." "Yes," I said, "I quite understand that, but her success will depend on whether she is mastered by it; whether the music and the theme together have such a hold upon her that she is more than in the grip of it, that she is mastered by the music, mastered by the beauty and sublimity of the theme. If she is that, I undertake to say that she will captivate all hearts."

Do you remember what Paul said? He said, "I was apprehended that I might apprehend." Do you know what the word "apprehend" means? "To lay hold of, to grip." I was gripped, that I might grip my subject. No minister ever grips a congregation who is not first of all gripped by God.

When I was a very young minister, a man that I had got to know was dying. And when I got to his bedside—after his wife had told him the doctor's terrible verdict—he said to me: "Oh, I am so afraid that as my mind grows weak, and as perhaps my faith gets more dimmed, I shall lose hold of Christ. I seem now to be holding by faith in him. But I am afraid that as nature grows weaker, and mind and memory fail, that I shall lose hold of him." I was a very young minister, it is true; but I was not so young but that I had learnt that lesson. And I said to him: "My dear friend, it is not our hold of him, but it is his hold of us. That is enough to be a man in the grip of God."—The late C. Silvester Horne.

The Bible School and First Principles.

Steps are being taken by the Sunday School Executive in South Australia to introduce supplemental lessons to the schools. A booklet has been prepared and put into print, and separate copies may be obtained from the secretary for the use of teachers and scholars.

1. *The need for systematic instruction in first principles.*—The conviction is gaining ground among the leaders and workers in the Bible School that efforts should be made to instil into the minds of the young—the church of to-morrow—in some systematic way, foundation truths of the Christian religion, and some of the chief facts of the New Testament which relate to union with Christ and the experiences of the young disciple. The children are growing up with hazy notions of what Christ and the redemption purchased in his blood mean to them, and in most cases, they are not taught with unmistakable clearness the scriptural way in which these inestimable blessings are to be appropriated. Other churches, such as the Church of England, Presbyterian and Methodist bodies, see to it that all who come within the range of their influence in the plastic period of life are definitely and persistently instructed in their important principles. Under present conditions, it is often necessary for our preachers to postpone the baptism of an adolescent child for weeks in order that essential truths should be planted in the mind, which should have been made familiar before the age of twelve years was reached. The International Uniform Lessons, which have many years' standing in the school, served their purpose admirably, and the new graded series, which are gradually displacing the Uniform System, will doubtless prove their value, even to the small school. But these lessons are designed to impart a general knowledge of the Bible, and teachers receive little help if they desire to give instruction along distinctive lines. Something is needed to meet this weakness, which is found in a series of supplemental lessons. Some of the teachers in our schools are very familiar with the most important New Testament principles, and they take every opportunity to impress them on their scholars' minds, but all would probably welcome the introduction of a method that would make their work easier by increasing the efficiency of younger or less qualified teachers.

2. *Objections.*—The objection might be raised that it is impossible to squeeze additional material into the short period available for teaching. In reply, it may be ascertained that it is always possible to find time for a matter of supreme importance. Ten minutes once a fortnight would be sufficient to enable the teacher to fasten in the minds of scholars the series that is advocated. The fear might be felt that there is a danger of setting up a creed, and diverting the mind from the simplicity that is in Christ. An

examination of the booklet will drive away this fear, for in connection with each point raised, a simple question is asked and, without comment, Scripture is quoted which provides the answer.

3. *Working the System.*—A warning is issued to teachers against the requirement that scholars should memorise and repeat the answers, parrot fashion, without thought on their part. "Fastening words in the mind," says H.C. Trumbull, "is never identical, nor can ever be identical, with setting ideas into the mind." However, children should be encouraged to memorise portions of Scripture, for the mind is thus stored with the rich and eternal messages given by God and his inspired men, and the Holy Spirit has much freedom in touching the heart and reaching the conscience. But encourage them to express the ideas of the Scripture, even though the language be crude, in their own words. Inducement might be offered to lead the scholars to complete the course, either in the form of a framed certificate given to them on an anniversary day, or before the school at an ordinary session, or in some other way which appeals to the child's love for recognition.

4. *Nature of the Series.*—The questions cover the ground as indicated:—The creation of the earth, and man and woman; sin, its entrance to the world, consequences, and extent; the Bible, its inspiration, reason for study, and respective value of the books of the New Testament; Jesus, his coming, blessings that he brought, glorification, and return; the Christian life, becoming a Christian (motive and conditions), living as a Christian (worship aids, and duties); name of the church; mission work.

The Sunday School Executive desires the earnest consideration of the proposals for supplemental work on the part of all who are interested in the welfare of our young people.

Secretary's address: Alwin Fischer, High-st., Kensington. The booklet is issued at cost price, viz., 3d., post paid.

The Infidel.

Midst the abundance of a garden's wealth
Grew one unruly branch, perversely wild,
That heeded not the Gardener's gentle hand,
Resisted all His training's careful art,
And, owning but its mad desire's rule,
Burst when it willed into rebellious bloom.
When, for His garlands gathering blooms
The rarest, fullest, came the Gardener,
Culling the choicest flowers that had grown
To perfect effluence 'neath His care,
Choosing but three from His rich garden's store
He passed the dwarfed and blighted rebel by.
Then, knowing not its imperfection dire,
Resultant of its own rebellion, sin,
The wretched, defective branch lamented loud
Against its Fate's injustice to the wind,
Saying, "I know I'm not: He comes not near,
I bloom in vain: there is no Gardener."

In the Religious World.

According to the final returns, the Presbyterian Church of Canada has divided as follows on the question of union with the Methodist and Congregational churches:—For union, 145,242; against, 93,150; majority for, 52,086. The adverse minority is so strong that the General Assembly, which meets in Winnipeg in June, is not likely to ratify the fusion project.

Nine per cent. gain in membership and 127,000 per cent. in probationers is the record of Central China Conference, of the M.E. Church, U.S.A., for the year just closed. At Conference Bishop Lewis pledged the preachers (a majority of them Chinese) to three things during the coming year:—(1) We covenant to search the Scriptures daily for our own spiritual growth, and to teach our children daily. (2) We pledge ourselves to teach the Word of God to our church members, and to others interested. (3) We agree to examine our members in the Scriptures we have sought to teach.

The disastrous effects of the war on German foreign missions are illustrated in India. The Gossner Mission of Berlin has a staff of 50 Europeans in Chota Nagpur and Behar. It has done splendid work, both religious and philanthropic. Its secretary, the Rev. Paul Wagner, has received the Kaiser-i-Hind gold medal. The situation of the mission is extremely critical. The Schleswig-Holstein Mission, with more than 40 European missionaries in the Vizagapatam District of Madras, and in the Jeypore Agency, has dismissed 275 Indian agents, put 150 more on half pay, and shut down its theological seminary of 78 students. The Leipzig Mission in Tanjore and Trichinopoly, whose native educational staff alone numbers 586, has been obliged to close its schools and send their children home.—"Moravian Missions."

The remarkable success of "Billy" Sunday has caused some searchings of heart amongst certain members of the "Ethical" School. They cannot understand why, in this cultured age, hundreds of thousands of people are eager to attend religious services twice daily, for a period of six to ten weeks, while their teachers, so clever and literary, can attract but a mere handful of people. And it has been suggested, occasionally, that if Ethicists could only command a similar enthusiasm to that of the evangelist, the world might turn to them rather than to him. Pure intellectualism is always cold, and leaves men cold; that is why they do not respond to it. There are things in "Billy" Sunday's work which many Christian people frankly regret; vulgarism and crudities which jar. But, after all, those who are most qualified to judge declare that the ethical and spiritual results are amazing, and that is the thing that matters.—"The Christian."

Messrs. Chapman and Alexander have declined an invitation to conduct a campaign in London in the spring. The time is not considered to be opportune.

The Holy Spirit in Relation to Conversion

A. G. Saunders.

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and judgment.—John 16: 7, 8.

Beyond doubt the Holy Spirit has a part in the work of conversion. The text above would seem sufficient to justify this assertion. It is backed up by other Scriptures. "When the Comforter is come. . . even the Spirit of truth. . . he shall hear witness of me" (John 15: 26). "The Spirit and the bride say come" (Rev. 22: 17). "Except one be born of water and the Spirit, he can not enter into the kingdom of God" (John 3: 5). With these passages before us we may regard it as settled that the Spirit plays a part in the conversion of sinners to Christ.

The question is: *How* does the Spirit help in the work of conversion? What part does he play? And the way to settle the question is to examine the evidence. There is evidence and evidence. The evidence must be that of Bible witnesses. For if the facts are not displayed in the Bible, where may we seek them? Something serious would be wrong with the Word. Men in the Bible must be given greater credit than men out of the Bible in setting forth the divine will. Men out of the Bible may be sincere. But human sincerity may be mistaken sincerity. A brother once told the present writer how one time in his youth he attended a revival service. Upon the preacher giving an invitation he made his way to the front. He was told to kneel and pray for the Holy Spirit to come. But nothing happened. Those with him poured into his ears assurances that he was now saved and had the Spirit. Finally, rising to his feet and waving his arms, he did some shouting. He had seen others do so, and he thought it was the way the Spirit made you act. Later, hearing the *gospel* preached and not perverted, he became convinced that it was not the Spirit after all, but excitement erroneously and deliberately generated by those in charge of the meeting. Yet those good people were sincere. And he himself was as sincere in error as in truth. So, also, was the persecutor who later became the apostle to the Gentiles. We dare not rest the affairs of the kingdom of God upon the unreliable human element. Only by speaking where the Bible speaks may we be certain of our grounds.

Our plan, therefore, shall be to use four New Testament conversions to guide us. They are typical and sufficiently comprehensive in detail. Others we might use give no more light than we may get from these.

The first case is that of the conversion of the three thousand on the first day of Pentecost after the resurrection of the Lord.

In this narrative are the following references to the Holy Spirit:—

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4).

"This Jesus did God raise up. . . Being therefore by the right hand of God exalted, and having received the promise of the Holy Spirit, he hath poured forth this which ye see and hear" (Acts 2: 32, 33).

"Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

It is therefore evident that the Holy Spirit was present. But Acts 2: 4 shows that *he came not to the listeners, but to the preachers*. In Acts 2: 17, 18, the Spirit is twice mentioned, although the passages are not quoted above. Here Peter simply says this outpouring of the Spirit was the fulfilment of a certain prophecy by Joel. Cf. Joel 2: 28 ff. Peter, still preaching, in Acts 2: 33, links up Jesus with the phenomena revealing the Spirit's presence. And in Acts 2: 38 the Spirit is promised to the hearers if they did the things commanded.

Our second example is that of the conversion of the Ethiopian. This record contains two references to the Holy Spirit. "The Spirit said unto Philip, Go near, and join thyself to this chariot" (Acts 8: 29). "And when they came up out of the water, the Spirit of the Lord caught away Philip" (Acts 8: 39). Again, it will be seen that the Spirit set to work on the preacher, not on the hearer. The Holy Spirit is not even mentioned in relation to this convert.

The next case is the conversion of Saul of Tarsus. In which connection, although there are three detailed accounts given us, in Acts 9, Acts 22, Acts 26, we have but a single reference to the Holy Spirit. "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit" (Acts 9: 17). The convert was simply assured of the Holy Spirit's indwelling.

Our last instance is one of importance—the conversion of Cornelius. Here the Holy Spirit is mentioned often:—

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee" (Acts 10: 19).

"Jesus of Nazareth, how God anointed him with the Holy Spirit" (Acts 10: 38).

"While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. . . Then answered Peter, Can any man forbid the water, that these should not be baptised, who have received the Holy Spirit as well as we?" (Acts 10: 44-47). Yet again

is it made plain that the Holy Spirit began not with the hearers, but with the preacher. But a new element is introduced in this case, since without obedience having been rendered, the Spirit fell upon those who heard the word. It is right to note, however, that nowhere in the Scriptures is there any account of the bestowal of the Spirit upon any one who has not received the word.

Now! How does the Holy Spirit help in the work of conversion? Are these model conversions? Yes. Are they miraculous? Yes. Then, in our conversion, are we to expect the same things? Yes, and no. Conversion always is miraculous. The miracle of conversion through grace is still present. It is for us. And it is a miracle of grace (but not of signs and wonders. The Holy Spirit will not fall on us as on Cornelius. It cannot be. For one thing, it was a miraculous gift, for they "spoke with tongues." This extraordinary gift was confined to the apostolic age, being given to confirm the word spoken by the apostles. The need for it passed when the work the apostles were called to do was done. This fact seems to be missed by many Christians. Consequently their experience must largely falsify their faith. Moreover, Cornelius was in a class by himself. It is a case necessarily without parallel or duplicate. It is impossible for these circumstances to happen more than once in the history of the church—or the world. And Cornelius was that one possible case. To accomplish God's purpose the Holy Spirit thus came. And that purpose—was it to save one man, Cornelius? No. It was to save all men not Jews who would be saved. See what the conversion of Cornelius meant. Prior to his conversion not one Gentile had been received into the Church of Christ. The Ethiopian was by religion a Jew. The Hebrew Christians failed to realise that Jesus died for the salvation of Gentiles as much as for Jews. So none were admitted into the church. Even Peter had to be driven by the Spirit, through a striking and irresistible combination of circumstances, before he entered a Gentile household and grasped the truth that "God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10: 34, 35). Wherefore, further to confirm the matter, "on the Gentiles also was poured out the gift of the Holy Spirit" (Acts 10: 45). Of the utmost importance in grasping the truth in connection with this particular incident is Acts 11: 12-18. Except that it is therein stated that this particular manifestation of the Holy Spirit was one of the two occasions, the other being Pentecost, of the baptism of the Holy Spirit, it simply repeats statements made in the passages already quoted.

Now what is necessary that you be saved? Answer it yourself. You know the way—what to do to be saved. John 3: 16; Acts 2: 38; 3: 19; 16: 31; Rom. 10: 9-13, etc. Is not that plain enough? Do you need a miracle in addition to that? All you have to do is to believe these great gospel facts.

this all-powerful gospel (Rom. 1: 16), and through God's grace obey it. Given the same necessity as in the case of Cornelius, the same phenomena may be expected. That necessity cannot exist again. Therefore the phenomena need not be looked for.

Consider this question. Note that Cornelius and the others "heard the word" (Acts 10: 44). Did you ever know a Christian who had never heard of Christ? Did you ever know a man who turned—i.e., was converted—who had never heard the gospel? Such a thing has never been. It was not the case with the three thousand at Pentecost, nor with the Ethiopian, nor with Saul of Tarsus, nor with Cornelius. Nothing in all God's Word is clearer than the simple fact that the Holy Spirit works through the Word in accord with Rom. 10: 13, 14: "*Faith cometh by hearing, and hearing by the word of God.*" Cf. Eph. 6: 17. Before conversion the Holy Spirit witnesses through the Word. Cf. John 15: 26. The function of the Holy Spirit is to witness rather than to convert. There is not one case in the New Testament of the Spirit's converting anybody. Therefore, such happenings outside of the word need not be looked for. The Holy Spirit, through the word, "convicts of sin, and of righteousness, and of judgment," and the convicted man wills to be saved or wills not to be saved—he turns or refuses to turn.

The reason there is error and perplexity at this point is that we overlook the fact that the gift of the Holy Spirit is a reward for obedience, and not an intervention prior to the fact of conversion in order to cause conversion. Consider carefully these Scriptures. They justify the foregoing assertion. They indicate who do, and who do not, receive the Holy Spirit.

"And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive" (John 14: 16, 17).

"Jesus stood and cried, saying, If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified" (John 7: 37-39).

"Repent ye, and be baptised, every one of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

"The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt with his right hand to be a Prince and Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5: 30-32). Then, as the Spirit is a gift, given on plainly stated conditions, it is a mistake to pray God to send his Holy Spirit upon any one not obe-

dient to the gospel, or to send the Spirit to convert such an one. The gift depends not on our prayers, but on our obedience. Disobedience paralyses prayer. Obedience to the gospel opens wide the way for the coming of the Holy Spirit. Then he is sure to come. Then we have the right, which without obedience we cannot have, to pray to our heavenly Father to give us his Holy Spirit (Luke 11: 13).

But what more do you want God to do? What more can he do than for you he has done? Can his grace grow greater than it is? The question now is: What will you do?

John Ruskin's Bibles.

Perhaps no one outside of the Christian ministry read his Bible more constantly, and made better use of its truths than John Ruskin. His works bear traces on nearly every page that the phraseology, incidents, parables, and imagery, of the sacred Scriptures were wrought in the very tissue of his mental being. The last paragraph in "Queen's Gardens," the second lecture of the most popular of his books, "Sesame and Lilies," is a perfect mosaic of Bible passages. The account given by himself in "Præterita" and "Fors Clavigera" of the way in which he gained this knowledge has been so often quoted that it is familiar to all. Among the cherished treasures of this great writer, kept at Brantwood, his last home near Coniston Lake, is a collection of the Bibles he used at different times in his life.

One day in August, 1873, Ruskin, busy writing one of his letters to working men, opened his oldest Bible to verify the wording of a passage he had just quoted. "It is," he says, "a small, closely but very neatly printed volume, yellow row with age; and flexible, but not unclean, with much use, except that the lower corners of the pages at eighth of First Kings and thirty-second of Deuteronomy, are worn somewhat thin and dark, the learning of these two chapters having cost me much pain. My mother's list of the chapters with which she established my soul in life has just fallen out of it."

He then gives the list and thus comments upon the knowledge thus acquired: "I though I have picked up the elements of a little further knowledge and owe much to the teaching of other people, this property of chapters from the Bible placed in my mind by my mother, I count very confidently the most precious, and on the whole the one essential part of my education."

The other pages in this book, which still bear the marks of his little fingers, are those containing the 110th Psalm, of which he thus writes in "Fors Clavigera" in 1875: "It is strange that of all the pieces of the Bible which my mother thus taught me that which cost me most to learn and which to my childish mind was most repulsive, has now become of all the most precious to me in its overflowing and glorious passion of

love for the law of God. 'O, how I love Thy law! it is my meditation all the day.'"

It was Ruskin's habit to write thoughts suggested by the passage on the margin of the Bible he was reading, and his father's Bible, used by John in later days, is thus annotated. The most valuable ancient manuscripts in his possession were not so sacred for these notes, and the margins of many precious ones are pencilled with the overflowings of his active mind as he read the sacred text.

When travelling he carried with him various little testaments. In his bedroom for reading on wakeful nights he had a Bible in six volumes, one, the Apocrypha, bearing marks of frequent notes and pencillings. At the close of his life he read a large-typed Bible, or had it read to him constantly up to his death. Very few helps to Bible reading were in his library. The plain Bible text was the book he read and studied through his long life, and he knew it as few of his generation know it.

"Once in his rooms at Oxford," says Collingwood, "I remember getting into a difficulty about some passage. 'Haven't you a concordance?' I asked. 'I'm ashamed to say I have,' Ruskin replied. I did not quite understand him. 'Well,' he explained, 'you and I oughtn't to need a concordance.'"—Sue W. Hetherington in the "Christian Advocate."

Where are You Sleeping To-night My Lad?

Where are you sleeping to-night, my Lad?
Above ground—or below?

The last we heard you were up at the Front,
Holding a trench and bearing the brunt;

But—that was a week ago.

Ay!—that was a week ago, Dear Lad,

And a week is a long, long time,
When a second's enough, in the thick of the strife,
To cover the thread of the bravest life,
And end it in its prime.

Oh, a week is long when so little's enough
To send a man below.

It may be that while we named your name—
The bullet sped and the quick end came—
And the rest we shall never know.

But this we know, Dear Lad, all's well
With the man who has done his best,
And whether he live, or whether he die,
He is sacred high in our memory;
And to God we can leave the rest.

So, wherever you're sleeping to-night, Dear Lad,
This one thing we do know,
When "Last Post" sounds, and He makes His rounds,
Not one of you all will be out of bounds,
Above ground or below.

—John Oxenham.

When I Awake.

O Lord, keep me this day
From sin and terror free,
And draw me by Thy love and grace
Still ever nearer Thee!

—R.C.N.

Foreign Missions.

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

Beginning at Jerusalem.

The Federal Foreign Mission Committee according to Article 11. of its constitution has as its objective the making disciples of all nations, and the teaching them to observe all things that Christ commanded—a work worthy the best effort of every member of the church. In seeking to carry this work out, it has entered India, China, Japan, and the New Hebrides, while it is also endeavoring to win the Chinese population in the various States. Some objection has been offered to this latter class of work, on the ground that it is not "foreign missions"; but such objection can scarcely be said to be worthy the consideration of men who desire to help evangelise the world. We fail to appreciate the distinction some would make between the winning of a Chinaman who happens to be living in Shanghai, and one who happens to be living in Sydney or Adelaide. Yet there are some good brethren who consider this as Home Mission and not Foreign Mission work—a distinction under such conditions we do well to waive.

There is another very important work some organisation of the church should seriously consider—the evangelisation of our own native population.

It is no charity which sees the need in India and makes no effort to face the equally appalling need in the Northern Territory. According to reports before us, the work among our Aborigines is not receiving the support it should. Certainly we as a church have a very small part in it. With the exception of a little money spent at Dunoon, in N.S.W., we have done nothing. It is evident that this work, if undertaken, must be done by some Federal Committee of the brotherhood. It is no matter for a single State to do. It would seem as though this might become a suitable work for the Federal Conference Committee to undertake, except for the fact that that Committee changes with each Federal Conference. It would be wise for some committee not being changed too often to take the work in hand. Frequently the matter has come before the Foreign Mission Committee, and recently a suggestion has been made to one of the State Foreign Mission Committees, and through it to the Federal Committee for consideration.

The position is just this: At present we are doing nothing to help these people. There are many of them who could be reached if we had the means to do it. These people are possible of evangelising, and respond to the gospel message.

Some work is being done in the different States by churches or by the Government, but there are many yet who have never heard the story of the Cross. It is estim-

ated that there are 25,000 aborigines in the Northern Territory, while we are informed by one who should know that there is a splendid opening for a mission station on the East Coast of the Gulf of Carpentaria.

That we owe a debt to the people none will doubt. It would be interesting to hear from brethren all over Australia whether they consider we should seek to pay off some of this debt.

If the brotherhood were to respond in a manner sufficiently strong, the Federal Foreign Mission Committee would doubtless be glad to undertake the planting of a work among the people of our own land. The response will have to be backed by hard cash, however, as this work could not be undertaken without the necessary money to make it a success.

We shall be glad to hear what the brethren think on this matter; and after considering the replies, will state in this column the opinions expressed.

We will also be glad to receive copies of reports of work being done in the various States, and also suggestions as to possible fields we might enter.

For Jesus Christ's Sake.

Under the above heading A. McLean has an article in the January "Intelligencer" which is very much in order. Constantly we are asked by Endeavor Societies and Christians generally to give them the address of some missionary to whom they can write, asking for a letter in reply. This letter they expect to receive, and great is their disappointment if it is overdue. Bro. McLean seeks to point out that such letters should not be necessary to stimulate the interest of those at home.

"It would seem that their interest in the spread of the gospel should have a higher and more compelling source. This is the Lord's work, and not the work of the missionary; it is the work for which he became incarnate and died on the tree; it is the one work he gave his followers to do for him. If this is a fact, there should be no need of letters from the field, containing anecdotes and incidents, humorous or pathetic, to create or to increase interest. There is no more reason why Christian people should expect the missionaries to feed their interest in missions than they should feed their interest in speaking the truth, or in paying their honest debts, or in forgiving their enemies, even as they expect to be forgiven. They should be interested in the work for Christ's sake, if they never received a letter from the field, and always ready to pray for it and to give for its maintenance and enlargement. Christ charged them to do this work; that should be a sufficient reason

with all who wish to be his obedient and loyal followers.

"The friends of the cause should bear in mind that missionaries are very busy people, and cannot give their time to the writing of letters such as are demanded without serious injury to the work they were sent out to the fields to do. The missionaries should be left free to devote their time and energy to the furtherance of the gospel in the lands in which they live and labor. It is not just to them or to the missionary enterprise to ask them to stop their proper work while they write long and gossipy letters, to interest the people at home who, simply because they are Christians, should have the missionary passion in their own souls.

"One who reflects on the subject will see that it is physically impossible for the missionaries to write to all who are supporting the work, or even to as many as would be pleased to hear from them. They could not do this if they had nothing else to do. As it is, they are overworked, and should be spared unreasonable demands upon their time and strength. If they should have a few hours from their duties in the course of a month, they should be permitted to use them in recreation or in self-improvement.

"In place of asking missionaries to write letters to the people at home, to keep their interest alive, they should write the missionaries and cheer their hearts by giving them assurances that they pray for them every day and are prepared to assist them in every way in their power. That will do them more good than any number of letters from the field. If they will do that they will understand the meaning of the words, 'It is more blessed to give than to receive.'

"The men in the trenches and in the forts and submarines and aeroplanes are not expected to neglect their legitimate work and write to the people at home, to feed their patriotism. The people at home are writing them and sending them messages of courage and hope and assurances that they are with them unto the end. The men at the front are their representatives, and deserve and receive their sympathy and support.

"Commercial travellers are not expected to write home to the firm to keep alive their interest in the business. The members of the firm do not need to have their interest kept alive. They have made large investments and are putting their lives and their all into it. They are the ones to write to the travelling men and to suggest to them that they do their best work and tell them how. A firm that expected to be stimulated to do their duty by letters from their agents would not do business very long or very successfully.

"Why not engage in this work for Christ's sake? It is his work and his disciples are his agents, and whether they live and work at home or abroad, they owe it to him to do their utmost to promote the interests of his kingdom. How else shall we be able to stand before him in peace at his coming?"

The Family Altar.

Conducted by A. E. Illingworth.

BIRTHDAYS.

These are recurring events in every family circle. They present a fine opportunity for us to speak the word in season, and by a gift of love express our feelings for one and the other. Far too often in life's busy round we neglect to manifest our affection or speak the word of cheer. Love dictates to us the wisdom of making use of these occasions to inspire our loved ones to renewed activity in the pursuit of that which is good. I am led to write these words because two of our most active young Christians (a brother and sister, twins) are coming of age to-day. This evening, Feb. 10, their friends have been invited to a big birthday party, and there is much excitement. It is a great pleasure to see their smiling happy faces. Thank God, for the joys of youth.

May heaven augment your blisses
On every new birthday ye see. —Burns.

SUNDAY, MARCH 5.

Seed Thought.—*Timothy's Faith.* "I recall the sincere faith which is in your heart.—2 Tim. 1: 5 (Weymouth).

Selected Gems—

"Timothy is everywhere spoken of in terms of highest praise, and it is a noble instance of eminent gifts and grace in one young in years and feeble in health.—Angus's "Bible Handbook."

In the great matter of human salvation we are called, in the first place, to believe in Jesus Christ. That is the beginning.—Dr. J. Parker.

Scripture Reading.—2 Tim. 1: 1-7.

MONDAY, MARCH 6.

Seed Thought.—*Timothy's Testimony.* Do not be ashamed to bear witness for our Lord and for me, his prisoner.—2 Tim. 1: 8.

Selected Gems—

What is Timothy to do? He is in the first place not to be ashamed. Appearances are against him, and against Paul. Virtue is in gaol, Nero is on the throne, Rome is alive with the devil. Paul says, this is a time, my son, when we must look up in confidence and love and hope.—Dr. J. Parker.

Ashamed of Christ! My soul, disdain

The mean, ungenerous thought;

Shall I disdain that Friend whose blood

To man salvation brought? —Nedham.

Scripture Reading.—2 Tim. 1: 8-12.

TUESDAY, MARCH 7.

Seed Thought.—*Timothy's Trust.* That precious treasure which is in your charge, guard through the Holy Spirit who has his home in our hearts.—2 Tim. 1: 14.

Selected Gems—

No one is conquered till he yields.—James Buckham.

The Lord's words made clear beyond doubt that the blessing of power is the blessing of great cares, that the sign of authority is the readiness to serve.—Bishop Westcott.

Scripture Reading.—2 Tim. 1: 13-18.

WEDNESDAY, MARCH 8.

Seed Thought.—*Timothy's Strength.* You then, my child, must be strong in the grace that is in Christ Jesus.—2 Tim. 2: 1.

Selected Gems—

A wonderful, double expression: "Strong in the grace—mighty in the beauty—valiant in the gentleness; grow flower—in the rock. And not only these; Timothy, but keep up a good succession of men—a very delicate business; quite a refined profession. Not! What then? This—Accept, as a good soldier of Jesus Christ, your share of suffering.—Dr. J. Parker.

O strengthen me, that while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea. —Hartgerp.

Scripture Reading.—2 Tim. 2: 1-7.

THURSDAY, MARCH 9.

Seed Thought.—*Timothy's Responsibility.* Bring all this to men's remembrances, solemnly charging them in the presence of God not to waste time.—2 Tim. 2: 14.

Selected Gems—

A recent military writer says: "In a battle the cry was heard, 'The enemy are forming for another assault; we have no more ammunition; what are we to do?' 'Fix bayonets and go for them,' was the reply. Along the whole line ran the order, 'Fix bayonets!' On came the enemy; our men were lying down. 'Forward!' was sounded. In an instant they were on their feet. Forward they went to meet the charge. When bayonet meets bayonet, one side gives way.—The enemy fled."—H. O. Mackey.

Scripture Reading.—2 Tim. 2: 8-14.

FRIDAY, MARCH 10.

Seed Thought.—*Timothy's Service.* Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame.—2 Tim. 2: 15.

Selected Gems—

Charles Stanford, one of the most honored of Baptist ministers, was a student at the Bristol College when John Foster passed away, and was allowed to see the teacher in death. The words came to him, "A workman that needeth not to be ashamed."—W. Robertson Nicoll.

Let a man contend to the uttermost for his life's set prize.—Browning.

Scripture Reading.—2 Tim. 2: 15-21.

SATURDAY, MARCH 11.

Seed Thought.—*Timothy's Conduct.* Keep a strong curb on your youthful cravings, and strive for integrity, good faith, love, peace, in company with all who pray to the Lord with pure hearts.—2 Tim. 2: 22.

Selected Gems—

Living as those who have a charge from Christ will be to us a constant safeguard. Sorrow, instead of embittering our hearts, will open in them deeper and sweeter fountains; success will make them watchful; failure, humble; nay, the commonest things will be ministers of good; in them there will be a discipline for our tempers; and from their use we shall obtain the power of applying high principles to little things.—Bishop Wilberforce.

Scripture Reading.—2 Tim. 2: 22-26.

FOR THE WEEK END.

"GOD BLESS YOU!"

Give me Affection's mood when tender truth
Prompts us to greet the dear one at our side
With love that makes no note of Age or Youth;
Too pure for Passion, and too warm for Pride.
When soft Emotion with its holy light
Shows the Great Sculptor's name upon our clay;
When the full heart is bound by its own might,
And lips that kiss their shrine can only say
"God bless you!"

Few, simple words! amid the bare and blots
Of erring language, ye have gently birth:
Ye form the consecration of the spools.
Which Memory kneels upon as hallowed earth.
Feeling—too deep to sport on gossip air;
Pity—too eloquent to blame or teach;
The Joy we tremble at, the Grief we share,
The Angel tones that live in Human speech
Breathe in "God bless you!"

—Eliza Cook

Aged and Infirm Evangelists' Trust of the Churches of Christ in Australia.

Evangelists contributing to the Endowment Fund controlled by the above Committee will be interested to know that interest at the rate of 3½ per cent. has been credited on the amounts standing to the credit of all accounts on the 31st December, 1915, for the year 1915. The amounts standing to the credit of these accounts on that date would be represented by contributions by evangelists up to the 31st December, 1915, and subsidy granted by the Committee on the 31st December, 1914.

They will also be pleased to know that at a Committee meeting held on the 11th inst. a subsidy of 10% in the £1 was declared on contributions made during the year 1915, and added to the various accounts. Contributions received since the 31st December, 1915, will be subsidised at the end of the year 1916. The subsidy for the year ended 31st December, 1914, was at the same rate—10% in the £1.

The Committee again urges those evangelists who do not contribute to do so. Any sum from 10% to £10 can be contributed each year. An evangelist who contributed £10 say on the 30th June, 1915, is credited with compund interest at the rate of 3½ per cent. per annum on the £10 from that date until the endowment matures. The Committee subsidised that contribution as at 31st December, 1915, at the rate of 10% in the £1, viz. 25, and the evangelist will also be credited with compund interest on the subsidy at the rate of 3½ per cent. from the 31st December, 1915, to date of maturity. The rate of interest is fixed at 3½ per cent. per annum, the subsidy is declared annually, and is governed by the condition of the funds of the Trust. The receipts for the year 1915 were sufficient to allow the Committee to meet all applications for assistance, to provide interest and subsidies on contributions to the Endowment Fund as stated above, and carry over £50 to Capital Account. At time of writing the amount standing to the credit of contributors to the Endowment Fund is £183/15/8, and that sum represents the total indebtedness of the Trust. To meet that indebtedness the Trust has in cash and liquid assets £684/2/8, showing a surplus of £500/7/7.

Six pounds per annum paid into this fund for 35 years would amount to, plus compund interest at the rate of 3½ per cent. per annum, £200. To this must be added the subsidies granted by the Committee from year to year, plus compund interest on the subsidies, also at the rate of 3½ per cent. per annum. Of course the Committee cannot make any guarantee as to the amount of the subsidy. A contributor is not bound to contribute every year, although that is desired by the Committee if possible. Non-payment of a contribution during any year does not render previous contributions liable to forfeiture. If a contributor omits to contribute during any one year he would not participate in the subsidy declared for that year. The above is made possible by the donations of churches and individuals. No Life Assurance Society in the world can offer a policy so valuable.

Any further information will be gladly supplied by the Hon. Secretary.

W. H. Hall,
Messiter-st., Canterbury, N.S.W.

Feb. 14, 1916.

Charity.

"Oh, for that charity
That in humanity
Sees God in every face
Though bare of any grace.
Oh, for that gentleness
Which still in tenderness
Knows that though sometimes wrong,
All souls to God belong
Give me a humble mind,
Help me, O Lord, to find
Thy work in all mankind!"

Reports from the Field.

New Zealand.

OAMARU.—We received into fellowship last Lord's day, Bro. Hamilton's eldest daughter, who came forward last year. On Jan. 27, the Bible School picnic was held at Ellerslie, about 10 miles from town, the journey being made by train. A most delightful day was spent.—K.

WANGANUI.—Meetings have been fairly well attended lately. Last Sunday morning and evening we had the pleasure of hearing Bro. Grinstead, from Petone. Sister Mrs. Grinstead, who for some time has been in Wanganui on holiday, took suddenly ill, so Bro. Grinstead's errand was not a very happy one. However, our sister is now on the way to recovery.—L. A. Thetford, Feb. 11.

AUCKLAND (Ponsonby-road).—Bro. Hibbard leaves to-day for Glen Iris. Our brother spent his vacation by working strenuously while in Auckland, rendering good service, every Wednesday evening giving a good address; every Sunday afternoon delivering edifying addresses to the C.U.B.C., numbering 100 members; preaching every Sunday evening with great power to increasing audiences, and giving addresses to the church once in Ponsonby-road, and once in Richmond. He carries back the increase of goodwill and wishes of his brethren. By the same vessel Bro. Smith, a new student for Glen Iris, will arrive. He comes from the country, and his address to the church on Sunday morning manifested some ability.—E.C., Feb. 8.

CHRISTCHURCH.—The annual meeting last Wednesday was a very brotherly and cordial one, adding spiritual and social to business matters. With about 80 present, the meeting opened with several songs and prayers. Some points about the secretary's report were read. Roll, 250; admissions, by faith, 41; net receipts, 38; average attendance at breakfast of bread, 95. Bible School: Moorhouse Avenue, roll, 102; teachers, 11; 5 scholars converted; St. Albans, roll, 67; teachers, 6; 2 scholars. Sewing Class—over 420 members in the Church. 127 in Band of Hope, 25 members in the C.W.I.M. St. Albans section bought in good locality, £8 in hand. £300 paid off the building fund. Total building liabilities, £150. Over 450 collected for mission, £28 to patriotic cause. After a happy discussion of the report, Bro. Gebbie spoke on the aims of the church for 1916: 1. Every member an efficient member. 2. Every member a contributor to missions. 3. Increase the membership to 300. 4. Reduce the building debt by £200. 5. A new mission hall at St. Albans. After discussion of some Bible School and Conference matters, the meeting closed with a social cup of tea.—P.S.N., Feb. 12.

ASHBURTON.—The annual meeting of the church was held on February 11. There was a good attendance of members. The treasurer's report showed a credit balance. Last month Bro. Redhead, who for a number of years has been choir master, and church treasurer, left to serve with the ambulance at the seat of war, and a motion of appreciation of his services was carried; and also to Sister Giddell, for her services as organist. At the conclusion of the business, a bright programme of songs and recitations was gone through, and farewell was said to Bro. Jones, who has gone to labor at Timaru.—W.S.S., Feb. 11.

Tasmania.

CAWESIDE.—We have just had a visit from Bro. Embley, who gave a very interesting talk about the College of the Bible, at the close giving a very fine gospel address, which we very much enjoyed. Sunday, the 13th, was rather a sad one to us, in that it has been Bro. Hartly Crowden's farewell service. Our little chapel was taxed to the utmost to seat all the people. Bro. Crowden has gone to care for the wounded, and engage in Red Cross work. Our prayers will go with him.—C. Peano, Feb. 15.

DOVER.—On Feb. 8, a good number of members and friends met in honor of our esteemed young brother, Thomas Glas, on the eve of his departure for the Bible College. Bro. Purvis, our secretary, read 2 Timothy 2, and expressed his own and the church's regret at losing the services of our brother, who had filled the position of superintendent of the Sunday School. The writer spoke a few words, and after a few indoor games and supper, Miss Ada Glass, sister of our departing brother, and organist of the church, rendered the hymn "God be with you till we meet again."—J.P.S.

HOBART.—We are still on the up-grade. The meetings continue to increase in power. Attendances were most encouraging last Lord's day, and offerings were the largest for over twelve months. Sisters Mrs. and Miss Hindle, of N.S.W., were with us. Our Home Mission offering exceeded that of last year by several pounds. It is strongly desired to increase the effectiveness of the Bible School by the adoption of the graded lessons scheme, and also the School of Methods; and in this direction Bro. Ennis gave much valuable assistance while he was here. Bro. Woolnough has been unanimously invited to labor with the church for the next twelve months.

Queensland.

BRISBANE.—Mid-week services are well attended. Two candidates baptised last week. A C. Rankine spoke yesterday morning, and also preached the gospel. A man and woman came forward and publicly confessed their faith.—H.C.S.

RUSSELL ISLAND.—I migrated to this place five months ago, joining my two sons. On a visit several years ago I conducted the first religious meetings held here. Since then our Methodist friends from the mainland established fortnightly meetings. After we got settled I started 8-10 meetings on alternate Sunday afternoons, and we break the loaf in the evening. On the last Sunday in January I commenced Bible School with 14 scholars, and last Sunday we had 18, as many as are enrolled in the newly-opened State School.—Carl M. F. Fischer.

ALBION.—This month four have made the good confession to date, two from the Lord's day School and two young women (sisters) who have decided to follow the Lord more closely. W. Davis, who has associated himself with the church at Albion, during his stay in Queensland, has now returned to New South Wales. The church will miss him. The members met in the building to evening to bid Bro. Davis farewell, and a very pleasant evening was spent.—H.W.H.

HOONAH.—The drought and war have evidently caused a spiritual depression which is having an influence on the meetings. But now the drought has broken the officers have decided to ask the members for a thank-offering towards liquidating the present overdraft. At the annual meeting in January, the following were elected:—Elders, Bro. Davis and Green; Deacons, Bro. T. E. Stubbin, G. Alcorn, A. Alcorn, A. Pratt, C. Cockroft, G. Martin, and Wendorf. Bro. Stubbin, at the officers' meeting held this week, was again elected secretary, and Bro. Cockroft treasurer. Several of our members have been ill. We are looking forward to our State Conference, and should welcome most heartily visitors from the other States. The hospitality secretary is Bro. W. Shelting, High-st., Red Hill, Brisbane. Our Bible School and Kindergarten are still running strong, our Deacons Class is working admirably. Next Saturday is our Bible School picnic day.—W.A.C.W.

TOOWOOMBA.—Bro. Little presided last Lord's day morning. All the meetings were well attended. Six new scholars were enrolled at the Bible School. We have just commenced a new programme in our Thursday evening prayer meeting, by dividing the subject. The subject for Feb.

10 was "The Christian Soldier." The following brethren spoke for ten minutes on "Well Armed," Bro. Chapman; "Able to endure hardness," Bro. Skerman; "Faithful," Bro. Davis. Increased interest and attendance.—Reg. Chapman, Feb. 18.

West Australia.

NORTH PERTH.—A very enjoyable Sunday School picnic was held at Guildford on Jan. 31. The church will hold a tent mission, commencing Feb. 13. Bro. Warren, of Fremantle, and Bro. Banks, are the missionaries, and R. Berry will lead the singing. We trust this special effort will strengthen the brethren and sisters, and stimulate them for greater work in North Perth, for gathering in of souls for his kingdom.—H.D.

FREMANTLE.—Good meetings on Feb. 6. At the morning service Bro. and Sister Inverity were received by letter from Maylands. We had a good gathering at the school. Bro. Reg. Pallot is now Bible School secretary. There was a fine attendance at the Chinese Mission in the afternoon. All the scholars were present at the gospel service. Mrs. Evelyngh and Master Sidney Hurlenshaw were baptised, and another made the good confession. The church gave a Home Missions address to the local work. On Monday evening, at the Senior C.E. Society, Bro. Verego gave a nice talk on "Jesus and Prayer." Two more of our young men are leaving for the front. Our Senior Endeavor Society always presents the young men who go to the war with a copy of the New Testament.—F. G. Warren, Feb. 6.

South Australia.

TUMBY BAY.—In last report we omitted to mention the able and willing help which was rendered by our esteemed Bro. Wilford Nankivell during his holidays from the College. Bro. Hunt preached two powerful gospel sermons, the last two Sunday nights at Tumby, and at the close of last Sunday's address two young ladies took their stand for Christ.—G.E.H., Feb. 14.

MAYLANDS.—Meetings have maintained the average since last report. Five persons were received into our local membership to-day, three by transfer, one from the English Baptists, and one by obedience of faith. We are looking forward to a splendid anniversary on March 5 and 9, when we wish to strike the note of thankfulness to God for his guidance during our short history. The Home Mission Committee is expected to visit us at the week-night gathering. Bro. Hayward and Hudd very kindly spoke at the services on Feb. 13 in the absence of the preacher.—H.R.T., Feb. 20.

PERTH.—All meetings are well attended. We had a good attendance of members this morning. At the Bible School several new scholars were present. Steps are being taken to organize a kindergarten. To-night the subject for the address was "The Lordship of Jesus." The Y.P.S.C.F. meetings are well attended, also the mid-week prayer service.—R.R., Feb. 13.

STRATHALBYN.—The anniversary proceedings were continued in the Institute Hall on Tuesday, Feb. 15, at the close of the Southern Conference. A well-attended public meeting was held in the evening, when the Hon. W. Morrow, M.L.C., occupied the chair. The speakers for the evening were Chaplain Captain E. W. Birman, H. R. Taylor, and J. E. Thomas. A collection in aid of the Chaplain's Fund amounted to £12/6. That taken for Children's Hospital on Sunday night realised £11/0. Meetings as usual to-day. Bro. Garratt faithfully preached the word.—H.B., Feb. 20.

MILANG.—We had a nice service this morning at our anniversary meeting, when J. E. Thomas gave a helpful address. Splendid meeting in the evening in the Institute Hall, when Bro. Thomas ably presented the claims of the gospel. We were also pleased to have Bro. Gore present. Our Home Mission offering amounted to £15 18/1.—S.H.G., Feb. 20.

WALLAROO.—The work is being continued with fair success. We are indebted to all who have assisted us in preaching, and for other services rendered. The church is loyally standing

by us, and we are much encouraged. All departments are being maintained, and there is a fairly good interest manifest. The services to-day have been good. Most of the work is being done by the local brethren.—F.J.K., Feb. 20.

HINDMARSH—On Feb. 10, the annual social of the Y.W.I. was held. A display was given by the members, and refreshments were provided. Musical items were rendered by Duncan's orchestra. One confession on Feb. 13. On Thursday evening the C.E. Society paid a visit to the Semaphore Society. Papers were given by members on the "Life of Paul" followed by a fruit social on the tennis court. Large and interested attendances at all meetings to-day. Principal Lockhart Morton addressed the church, and spoke to the Brotherhood in the afternoon. The work amongst the men is very gratifying, the average attendance since the beginning of the year being about thirty. Regular attendance at the Bible School, 108 children brought their Bibles, 56 new scholars. At the evening service Bro. Cullis spoke on "Christian Baptism," and two young men were immersed. The kinder's room is being thoroughly renovated and decorated. The Y.M.I. is planned to give a gymnastic display at Micham Camp next Wednesday evening. It is expected that about 4000 men will be present.—J.L.R.

BORDERTOWN—On Feb. 17, at our mid-week service we had the pleasure of witnessing the confession and baptism of Mr. Fred. Milne. On Sunday last Bro. Milne received the right hand of Christian fellowship; also his wife, who, although being an immersed believer, has not been in fellowship with the church for many years past.—E.E.

QUEENSTOWN—Q.Y.P.M., splendid attendance. Mr. L. Ridge, from Alberton Baptist Church, addressed the young people. Worship, by Bro. Fiferoff presiding. We were pleased to welcome Bro. Ben. Pamment by letter from Semaphore. J. Burks gave a splendid address. Bible School, Promotion Day: 62 scholars promoted. Bro. Brooker gave a special talk to the scholars. Evening, large attendance. Bro. Brooker delivered a helpful address on the subject, "Shall we Give Up?" A young man made the good confession.—D.L.W., Feb. 20.

SEMAPHORE—To-day, harvest thanksgiving services were held. Bro. Saunders spoke this morning from the subject of "Thanksgiving" to a large attendance, and in the evening to a full house from the subject, "The Unpeakable Gift." A soldier and a lady came forward in response to the gospel invitation. The array of fruit, vegetables and produce was very good, and these will be distributed to the needy poor of the district by the sisters. The Bible School showed an increased attendance, and our offering was also a record since the opening of the church.—E.E.M., Feb. 20.

MOONTA—Good meetings all day, when we celebrated our harvest of thanksgiving. There was a fine display of the products of the land. Splendid attentions around the Lord's table. Two new scholars at our Bible School. Chapel comfortably filled this evening, who appreciated Bro. Allan's appropriate address. Home Mission collection to date, 49/5.—H. Nancarrow, Feb. 20.

KADINA—On Thursday last one of the scholars from the Bible Class was baptised, and was received into the church this morning. Bro. Stee gave the exhortation. Total for Home Missions up to date is 46/15/4. Owing to sickness, our numbers were somewhat thin, but we had a splendid meeting. Sister Beal Stevens sang a solo. Bro. Weild gave the address, and a married woman made the confession. Tomorrow evening the church choir are going to take the leading part in the Salvation Army harvest festival service.—J. H. Thomas, Feb. 20.

BALAKLAVA—Meetings to-day were fairly well attended. Bro. Terry's talk on John 17: 21 at our meeting for worship was much appreciated. E. Roberts sang at the gospel service. Bro. Taylor conducted the anniversary services at Lochiel. The Girls' Club are busy making sand bags for the

soldiers. The Senior K.S.P. has been disbanded, and a young men's club formed. Our Home Mission offering is over £10, about £25 being contributed through duplex envelopes.—P.H.R., Feb. 20.

COTTONVILLE—The Bible School is making rapid progress in practice of anniversary hymns. Bro. Morphet has kindly given us his expert assistance for the occasion. This event is to take place on the second Sunday in March. The red and blue rally has given the excellent result of forty-nine new scholars.—J. McNeil, Feb. 20.

GOOLWA—Wednesday, Feb. 16, J. E. Thomas favored us with a visit, and gave a very helpful and interesting address at our mid-week prayer meeting. Over 50 odd members and friends were present. Yesterday Bro. Cameron conducted successful thanksgiving services. Afternoon and evening services were held in the Institute. Large gathering at the latter service. Fine display of fruit and vegetables, most of which was grown in Bro. Neighbour's garden. Sister Bice, who made a special trip to Goolwa to be present on this occasion, sang gospel messages at both services. Bro. Cameron preaches farewell sermons next Lord's day, and goes into camp the following morning.—H., Feb. 21.

New South Wales.

LIDCOMBE—Our pastor is giving a series of gospel addresses on "The Second Coming of our Lord and Saviour." On Lord's day we had the largest congregation for some time past. We are doing our utmost this month, so that we may be able to start next month free of debt.—W.B.

INVERELL—Meetings last Lord's day were very good. At the meeting for worship Bro. Waters gave a good word of teaching, and in the evening preached to a good audience. In the afternoon Bro. Lee, from Hornsby, gave a word to the Bible School, which was much appreciated by the scholars, teachers and superintendents. Good interest is still maintained in the Bible School as a result of the awards for attendance. Fourteen scholars have not missed one Lord's day for about eight months.—G.B., Feb. 15.

PETERSHAM—Feb. 6, we had a nice meeting. Bro. Gale presiding. Bro. Holts gave a spirited and practical address on "The Things That Count." Feb. 13, a good meeting, the writer presiding. Bro. Day, from Marrickville, gave an interesting address. Our Home Mission collection now amounts to £14/4/4. In the evening Bro. Gale gave a gospel address from Malachi 3. One young lady came forward. Feb. 20, fair meeting in the morning. Bro. Gale presiding, and speaking from Acts 1: 8, which gave the assembly a spiritual uplifting. At our previous mid-week meeting Bro. Arnot was appointed evangelist for Petersham. It has been decided by the deacons to install the chapel with electricity, and this is now in progress.—A.G.T., Feb. 20.

SYDNEY (Chinese Mission)—The work is still progressing. Increased attendance at the Lord's table. At the gospel service there is also a marked interest. On Jan. 30, we started in connection with the Chinese Church a Bible School for the young. The first Sunday there were ten enrolled, and on Feb. 13 the number had increased to 20. Bro. and Sister John Sing and myself go to the homes and bring the younger children to school. On Feb. 12 the brethren elected Bro. Quan Man as the Bible School superintendent. He is a very genuine Christian, and very active in the Masters' cause. We have also the assistance of Bro. Roy Walker, as secretary, and Sister Mrs. Go Say as treasurer. The week-night school has increased in both teachers and scholars.—E. J. Priddeth.

CITY TEMPLE—Good meetings to-day. At the conclusion of a splendid gospel address by Bro. Harward, at evening service, on "The Tragedy of Disloyalty," four came forward. Fine open air services each Lord's day evening at 6.30 o'clock. Bro. McCallum, who was passing through on his way to America from Victoria, gave the address at the mid-week service. Sisters' Sewing

Class has commenced work for 1916.—J.C., Feb. 20.

NORTH SYDNEY—To-day the attendance at our meetings has been good. Bro. Payne presided this morning, and Bro. James gave a splendid exhortation. We were pleased to have Gannor Freck, Roberts, who has enlisted in the Australian Field Artillery, with us. Our K.S.P. Boys' Club is in a flourishing condition, and good work is being done by our Bible School. Bro. Payne gave an address at the gospel service on "Parables of Judgment."—Cyril T. Garrett, Feb. 20.

NORTH AUBURN—Meetings are growing very interesting. Sunday School is well attended. Bro. Wooster, from Canley Vale, gave a very helpful exhortation this morning. Next Sunday evening two of our young men are to be immersed. Bro. Morton gave us the gospel address, which was very much appreciated.—A. S. Horsfall, Feb. 20.

HORNSBY—L. J. Thompson presided, while Bro. W. Fox, of Chatswood, exhorted on "God's All-seeing Eye." At night his gospel address was "God in the still small voice." We enjoyed Bro. Fox's remarks.—T. E. Rofe.

ENMORE—Meetings were very interesting and helpful again to-day. Bro. Blingworth, referring to the recent gift, gave a discourse upon "Subjection to Authority" at the morning service. Sister Lottie Davies, from Paddington, was received into fellowship. The superintendent and teachers of the Bible School are all greatly cheered at the prospect for the coming year. The practice for the forthcoming anniversary gives promise of a splendid programme. Fine audience at the gospel service. Miss D. Bains sang beautifully a solo "Bearing His Cross." A series of resolutions in support of the action of the Minister for Defence and in favor of early closing of the liquor bars, were carried unanimously by a standing vote. The message of our evangelist—"The Remission of Sins."—Feb. 21.

ERSKINVILLE—Chap. Capt. Forbes gave a highly interesting address to the school and friends yesterday afternoon. Seven new scholars. One young man was welcomed to fellowship at the morning meeting, a young lady put on Christ in baptism at the evening service, and another made the good confession.—P. J. Pond, Feb. 21.

HURSTVILLE—Good attendance at all services to-day. Bro. Garden exhorted. Bro. Saunders took as his subject "As many seeds as insects." One young lady was received into fellowship. The Junior Endeavor held a picnic at Cronulla yesterday; a very pleasant time was spent. Another of our young men, Bro. G. Hadfield, has enlisted.—B. E. Heasman, Feb. 20.

MARRICKVILLE—Fine exhortation from Bro. Rush this morning on "Christ washing the disciples' feet." Fair attendance. To-night he gave a splendid address on "Sell your garment and buy a sword." Another of our young men, A. Thompson, has enlisted, and gave up camp shortly. Home Mission offering has now reached £10.—J.J.T., Feb. 20.

Victoria.

SHEPPARTON—Our meetings have been well attended. Bro. Hinrichsen goes back to College, after spending his vacation in our midst. On Thursday evening a business meeting was held, and steps are now being taken to renovate the chapel. The collection for Home Missions to date amounts to £24. A church picnic was held on Wednesday afternoon in the Victoria Park. Good interest has been shown in the Senior Endeavor; visits have been paid from Mr. Stewart (Presbyterian), Mr. Thomas (Baptist), and Mr. O'Donnell has also spoken. To-day Bro. O'Donnell exhorted, as Bro. Hinrichsen spoke at Cosgrove, and Bro. Hinrichsen gave a short address to-night on "Conversions of the New Testament," which was preceded last Sunday evening by a short address, entitled "What must I do to be saved?"—I.V. McC., Feb. 14.

GELONG—We are sorry to report that Bro. Chandler's daughter, Virginia, is very ill in a Pri-

Southern Conference, S.A.

The Southern Conference in connection with the Churches of Christ in South Australia was held in the Institute at Strathalbyn on Tuesday, February 15. Despite the high temperature a good number of delegates, visitors and interested friends met at 10 a.m. at the opening devotional service conducted by A. Cameron, the preacher at Gostewa. The President, A. G. Rudd, then occupied the chair, and the business of the day was commenced.

The balance sheet presented by the secretary, W. Yelland, showed a balance in hand of 287. After the roll-call of delegates, the President gave a short address emphasising the need and power of unity in the work. Great attention was given to the important work of the Bible Schools. The various reports were given, and were both satisfactory and encouraging. H. J. Horsell, the State President, and H. R. Taylor, of Maylands, led a very interesting and profitable discussion on the subject. Special reference was made to the School of Methods to be conducted throughout the State wherever possible; the good friends of the S. M. seemed a little shy of the new venture, and suggested that "city experts" give the matter a trial, and recommend if successful. Mention was made of the great loss sustained in the death of James Whitfield, who was a Bible School enthusiast in the work at Milang; a special motion of sympathy was passed by the Conference.

A welcome was then extended to the visitors, amongst whom were E. W. Pittman, State President; A. J. Gard, Vice-President; T. J. Gore, J. E. Thomas, H. J. Horsell, H. R. Taylor, I. A. Paterson, R. W. Manning, Hon. W. Morrow, M.L.C., and W. J. Manning, State Secretary. Several of the visitors suitably responded, and Miss Minnie Lredham rendered a song which was greatly appreciated.

Greetings were read from the Western Australian and Northern Conferences; also one from J. E. Shipway, of Victoria.

The church reports showed progress, though not as much as desired. The additions for the year were 64, with a net increase of 42, the roll now numbering 538. Money raised for all purposes during the year amounted to £39. The Conference decided to make an annual appeal to the churches throughout the South for aggressive work in the district. It was also decided to recommend to the Southern Conference Executive that the circuit system be introduced wherever possible, the matter to be brought before the churches as soon as possible. The purchase of a good and central block of land at the new settlement, Myponga, was also decided upon.

The ordinary notice was given by A. Pearce, in which special mention was made of the passing of the two grand pioneers of the movement, H. D. Smith and D. A. Ewers.

T. Edwards referred to the young men who had enlisted, and T. J. Gore led in special prayer on their behalf.

A splendid meeting at night brought the Conference to a close, which was enjoyed by all, and voted a thorough success. Three excellent addresses were delivered in the Institute at night by E. W. Pittman, H. R. Taylor, and Jas. E. Thomas. J. Train, the new President, vacated the chair for the Hon. W. Morrow, M.L.C.

The following were elected to office for the ensuing year—President, J. T. Train, Murray Bridge; Vice-President, P. R. Baker, Milang; Secretary and Treasurer, W. Yelland, Milang; Committee: C. E. Verrill, A. Verrill, T. Bartlett, T. Edwards, A. G. Rudd, A. E. Overall, H. Overall, S. H. Goldsworthy, J. Burger, W. Shipway, J. E. Pearce, A. W. Pearce.

SOUTHERN CONFERENCE NOTES.

The day was one of the hottest, but there was a gratifying attendance of delegates and visitors. The President, E. W. Pittman; Vice-President, A. J. Gard; Acting Secretary, W. J. Manning; and J. E. Thomas, represented the Home Mission Committee; I. A. Paterson, Foreign Missions; H. J. Horsell and H. R. Taylor, Sunday School

Union; Hon. W. Morrow, M.L.C., T. J. Gore, R. W. Manning, E. W. Pret (Northern Conference), and Miss Minnie Lredham (a sweet singer of Gostewa), and Mrs. A. J. Gard, made a fine delegation to the Conference, and each did their best to add to the interest of the meetings.

A. G. Rudd suggested at the outset, in a very practical way, in his chairman's remarks, that they did not want to take up too much time with inappropriate speeches from visitors. The visitors wisely took the hint, and abbreviated.

The Conference missed the kindly voices and presence of D. A. Ewers and Jas. Whitfield. Motions of sympathy with relatives, and appreciation of their work were carried.

The Sunday School reports showed that there had been a scholars confess Christ during the past year. This was a half of the increase for the year.

The church reports showed good and faithful work had been done. The reports of the Strathalbyn and Murray Bridge churches were especially encouraging.

M. Jacobs, of Mt. Compass, said he had not received a very encouraging reception when he came to Strathalbyn. He asked the hotelkeeper if he could leave his horse and trap in his yard. The publican said, "You people tried to shut my house up at 6 o'clock, so you take your horse and trap off."

Bro. Jacobs said when they got their money guaranteed for their new building he thought their troubles were ended, but he found that, like in married life, they had just begun. They hoped soon to have the building.

Bro. Jacobs explained that Bro. N. Jagers was now superintending the building of the chapel at Mt. Compass, and while he had heard that there was nothing that required so much energy to a square inch as doing nothing, he was quite prepared to stand aside and let Bro. Jagers do it.

Instead of making the usual appeal to help weaker churches, it was decided to suggest an offering from the Southern Churches in April.

Good discussion on future work took place.

College of the Bible.

The opening session of 1916 was held on the morning of Wednesday, Feb. 16. An auspicious beginning was made for this the tenth year of the College. A goodly proportion of students of previous years reassembled, and some fourteen came for the first time. The latter represented all the States of the Commonwealth and New Zealand. Members of the Board of Management, the Faculty, and a number of visitors were also present.

As is fitting, this opening session takes the form of a devotional and fraternal meeting, where the blessing of God upon the year's work is invoked, and words of greeting and welcome are expressed. After singing and prayer, and reading from God's Word, Principal MacCallum extended a hearty welcome to old and new students, and expressed his gratification at the large enrolment and the evidences of increasing strength in the College. Greetings from former teachers, students and others were read.

Several helpful speeches were given. R. Lyall, Chairman of the Board of Management, in his official capacity extended words of welcome, and declared the confidence of the Board in the work of the College. Other members of the Board, W. C. Craigie and A. Mills, supported his testimony. H. E. Knott represented the Faculty. T. Hagger the Home Missionary Committee, and A. Chippell the work of Foreign Missions and former students. G. H. Oldfield, on behalf of the students, welcomed the new comers. Especial emphasis was laid by various speakers upon the fact that loyalty to the Bible is the motive which prompts, and the spirit which energises, all the activities of the College.

On Monday evening last a very pleasant function was held at Lygonist. The ladies of the Dorcas Society tendered a dinner in honor of the College. Included amongst the guests were the

Board of Management, Faculty, and students of the College, and the officers of Lygonist church, W. C. Craigie presided, and J. W. Webb extended a hearty welcome on behalf of the Dorcas Society. Speeches were given by R. Lyall, A. F. Mann, H. Clark, J. Hindle (N.S.W.), and E. M. Ludbrook. The last-named proposed a hearty vote of thanks to the ladies. Sister Mrs. Grindrod, President of the Dorcas Society, responded. J. Howlett Ross contributed excellent elocutionary items, and musical selections were rendered by several of the students.

The happy function was brought to a close by the singing of the Doxology, and prayer by R. Fennis.—R.T.P.

Obituary.

MARSH.—The home of our esteemed secretary and his wife, Bro. and Sister Marsh, has been saddened by the home-going of their youngest son, George, who after a long and severe illness passed away on Friday, Feb. 11. Little Georgie was a bright, intelligent lad of three years and ten months. His innocent childish prattle was the constant source of joy in the parents' life. The call of the little one was an added blow to the mother, Sister Marsh, whose father, Mr. Vowells, passed away very suddenly just one week prior to the death of the little one. The sad double bereavement has been a severe blow to our Bro. and Sister Marsh. We lovingly commended them to the care and consolation of God and his Son Jesus. The deepest sympathy of the whole church is extended to the sorrowing, including Sisters Mrs. and Miss Vowells, of the church at Pt. Pirie.—J.E.A., Moomta, S.A.

MOORE.—On the evening of Friday, Feb. 11, at the Austin Hospital, Heidelberg, Bro. Amos W. Moore was called to his rest. Our brother has been a long and patient sufferer during an illness of 20 years. About 18 years ago, when his mother and wife had obeyed the gospel and united with the church in Chetwynst., Bro. Moore was immersed by the writer in his own home. Throughout his long and trying illness, Christ was his strength and hope, enabling him to patiently endure to the end. The heartfelt Christian love and sympathy of the church are with Sister Moore and her family, praying that the God of the widow and fatherless may be with them to comfort and help them according to their need. Our brother's remains were laid to rest in the Melbourne Cemetery on Feb. 14, the writer conducting the service at the grave.—D. M. McCrackett, North Melbourne, Vic.

FRASER.—With deepest sorrow I have to record the death of our aged Bro. Fraser, who passed peacefully away at his residence at Abbotford on Feb. 5, in his 90th year. Our brother was one of the pioneers of the brotherhood, having joined when the brethren met in St. George's Hall, under Bro. Earl. He was one of the brethren chosen at Lygonist as deacons for the formation of the Chetwynst. church, that office he held for over 40 years, until failing health compelled him to resign. He did a great work, and was a staunch supporter of our plea, and will be missed by all who knew him. For the last two years he was with us in fellowship at Fitzroy Tabernacle, where he was much esteemed and loved, and we can truly say it was a long life well spent in the service of our Master. His body was laid to rest in Cullurg Cemetery, W. C. McCullum officiating. Our sympathy is with the aged widow and the family in their sore trial.—G.E., Fitzroy, Vic.

SARCHETT.—Again the silent messenger of death has visited our centre, calling home our Sister Mrs. Sarchett, after but a brief illness. While we sorrow most for the departure of one, our sympathies are extended to the widowed and young family with her mother and others left to mourn her loss. While our departed sister would gladly have remained to discharge her duties as mother and wife, which she so faithfully sought to perform, still she was ready to say, "Thy will, O God, be done," knowing that God knoweth best, and doeth all things well.—H.L., Christchurch, N.Z.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSIONS.

From Churches, per Collectors: Seven Hills, £1 13/5; Paddington, £3 1/2; Hornsby, £3 1/4; Marrickville, 19/-; North Sydney, £1 10/6.

From Individuals:
 Bro. Joseph Stimson, £10.
 Annual Offering: Bro. W. Macindoe, £1; Marrickville Church, first instalment, 20/9/16; Sister E. Winter, senr., Englewood Forest, £30; Seven Hills, £10/11; Sister Mrs. Atkinson, 1/-; Isolated Brother, £1; Bro. F. Marchant, £1.
 Miscellaneous: Speaking Plans, £2 10/6.
 Receipts since last list, 107/18/2; expenditure, £100/9/7. Debit balance at date, £457/7/6.
 W. H. Hall,
 Hon. Treas., Messiter-st., Canterbury, N.S.W.
 Feb. 12, 1916.

Correspondence.

An inquirer writes:—
 "Would a church be justified in insisting that all presiding brethren repeat the formula, 'All baptised believers walking orderly are invited to the Lord's table'? Should brethren be dubbed 'open communionists' because they refuse to repeat the above formula?"

Reply:—We have no wish for a prolonged correspondence on this matter, yet feel bound to answer the question presented. No church could possibly be justified in insisting on the use of a formula which is not explicitly required of us in Scripture. We all agree, I trust, that the Supper is for the people of God. A Christian when he partakes of the Supper does so as a right granted by Christ and not by an invitation from any one on earth. Nor would the invitation give a right to one not scripturally qualified. Brethren should certainly not be dubbed "open communionists" who decline to have a formula forced on them; some of the firmest "close communionists" we know (if we may be pardoned for using a common title which is somewhat objectionable) are yet unwilling to use such a formula as described. They preach in God's Word, and leave the matter at that, believing that their responsibility goes no further.

Reflections.

A. W. Jinks.

Christians need to read and study more the literature which strengthens faith and clarifies vision.

Churches that are expecting, and do not go beyond expecting, will accomplish little or nothing for God.

One generally finds that the persons who are always ready to complain and criticize are in the least position to do so.

A church mission proceeding an evangelistic work in many cases result in greater good being done.

Money, if rightly used, gives power. If every disciple of Christ gave one penny per week, missions could be held, new churches formed, and joy increased.

Every church should strive to give a preacher a wage which would enable him to pay his way and keep up a respectable appearance.

It is true that God gives the increase, but not in the sense of forcing people to devote in answer to prayer. God has given the Word, which, if faithfully preached and honestly received and obeyed, brings forth eternal life.

A preacher might get many confessions, but might take all the credit to himself. He might induce eloquence, church membership, or delight in his ability, and so have very little, if any, of God in the work of preaching.

True intensity is magnetic.

Conversion is not to be weighed, and not counted. We need to go in for more concentrated and faithful preaching, and less sensationalism in order to swell the statistical table.

Statistical tables are often unreliable, specially in this so in connection with church work.

Preachers cannot be too cultured, because they have the responsible work of expounding the

Word, and proclaiming the gospel to all conditions of men and women.

Not done in a Hurry.

"I'd like to be just like her when Tim old," said an enthusiastic admirer of a woman who had made her own face beautiful, through years of warm loving, high doing, and profound praying. "Then, you'd better begin now," was the answer, "for she doesn't look like a piece of work that was done in a hurry."

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

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From the Field—Continued.

vate hospital. On Lord's day, good meetings. Bro. Kemp, of Melbourne, preached morning and evening, and gave a splendid talk to the Adult Bible Class. The Ladies' Aid Society held their second meeting of the year on Feb. 9, at which there was a good attendance. A visit from Bro. Eaton (the preacher at the church at Dandenong), and Sister Eaton, was enjoyed. The society numbers thirty members, who sew and help the church funds in various ways. It is also giving £50 a year toward the building fund. The members have made 100 pair of pyjamas for the Red Cross, with donations of pillow cases, socks, and hospital bags.—W.H.L., Feb. 14.

SOUTH MELBOURNE.—The annual business meeting was held on Feb. 3. The various reports were well received. The following compose the diocese for the current year: W. Paterson, senior; J. Paterson, S. Northeast, T. Bennetts, J. Gillies, G. Newman, H. Armstrong, and P. Copeland, Bro. Northeast, treasurer; J. Copeland, secretary; pianist, Sister Clay; organist, Sister Mrs. Newman. A unanimous vote of confidence was accorded to Bro. and Sister Clay for their faithful work, also for a continuance of their labors with us. Bro. Clay suitably responded. Feb. 6, Bro. Chappell exhorted at the morning meeting, spoke to the Bible School, and preached to a large audience, assisted by Bro. Clay. One young lady and a lad from the Bible School confessed Christ, and were baptised forthwith. On the 13th inst. the writer presided, and Bro. Wilshire, evangelist of the Mile End church, S.A., exhorted in an able manner. We were glad to welcome home Bro. Jim Mill. He was the first of our members who went to the front, and was one of the famous landing party at Gallipoli. The gospel meeting had a fair attendance, when D. E. Pittman gave the address. Bro. Chippieroff conducted the singing. We are thankful to these various brethren for their valuable assistance. Bro. Clay is enjoying a well-earned holiday.—F. C., Feb. 14.

NORTHCOTE.—Good meetings on Sunday. In the evening T. J. Cook preached, and there was one confession.

FITZROY.—Splendid meeting on the 20th. L. C. McCullum commencing his ministry with us. Our brother gave a good exhortation at the breaking of bread. At the gospel service his subject was "The Great Purpose." This was appreciated by a good audience. With regret we report the death of our aged Bro. Fraser, on Feb. 5, in his 90th year.—G.E.

NORTH MELBOURNE.—Since our last report we have had the pleasure of visits from A. G. Bennett and J. W. Webb, who gave us inspiring addresses. Our evangelist has been resting for the last two Lord's days, his place being filled by J. G. Sham, who presented at the gospel message in his usual masterful manner.—W.B., Feb. 21.

MELBOURNE (Swanston-st.).—Both services as well as the Adult Bible Class were conducted by Bro. R. Emms on Feb. 9. We are pleased to record two confessions at the close of the evening address, "Ready for the Days Ahead." Some few weeks ago Bro. Frankly entered hospital in order to prepare for an operation. We are pleased now to be able to report that he has successfully passed through the ordeal, and is now well on the road to recovery. In two or three weeks he is expected to be again occupying his usual place.

KYNETON.—We are pleased to report an increased interest in our meetings. Sunday, 13th, we had a good attendance at the Bible School and Class; also a splendid attendance at the gospel service; the best meeting we have had for some months. Bro. Shipway gave us a splendid address on "The Ascension of Christ," thus finishing the series on "The Last Days of Christ." These addresses have been followed with interest. We are pleased to note a record collection for Home Missions in this circuit, consisting of Kyneton, Drummond, and Taradale; we hope to have over £20. Bro. Shipway leaves this week for the Rochester Mission, where he is to conduct the singing. We are pleased to say Sister Shipway is on the way

to recovery, after her illness; we trust she will now enjoy good health.—R.M.B.

WINDSOR.—Meetings continue to improve. The 13th inst. was "Bible Sunday." At night Mr. Reiler spoke on "The Wonderful Book," and a good collection was taken for the British and Foreign Bible Society. The kindergarten is now under the supervision of Miss Wheat, B.A., and several new features have been introduced. This morning we had an interesting talk from A. Clappell. At night, after a masterly address, a lady who has been attending some weeks made the good confession. A male choir, assisted by some Bible College students, gave special items, it being "Favoring" men's day. Next Sunday will be "Favoring Hymns Night," and commencing the "Favorite Sunday" in March, we will (D.V.) have a fortnight's special services.

MALVERN.—Everything is going well. We regret that we have lost the services of Bro. L. C. McCullum, who has done good work during the past few years, but rejoice to know that in his new field (Fitzroy) he will have greater scope for his talents. We have secured Bro. Oldfield to labor with us as evangelist, beginning next Lord's day. To-day Bro. Young, from the College, exhorted, and preached the gospel. Yesterday a very successful "American tea" was held, as a result of which a considerable sum will be handed over to the officers. We are indebted to Bro. R. C. Clark for financially opening same, and for words of encouragement.—J.H., Feb. 20.

MARYBOROUGH.—Feb. 20, good meetings all day. Bro. Southgate, from Ascot Vale, who, we believe, is to stay in Maryborough for some time, was with us. Bro. Burden is still ill in hospital. On Feb. 13, two made the good confession; they were baptised last Thursday evening. Last night there was another confession, and one restoration. Our Home Mission offering reached £31/1/—L.L.

CARLTON (Lygon-st.).—It is gratifying to see an increased interest and attendance at all the meetings of the church. J. W. Webb is working hard with this object in view. On Lord's day morning we had another splendid meeting. Deep earnestness and devotion was manifest. A number of visitors met with us, amongst whom were Bro. John Hindle, from Emms, N.S.W., and Bro. Burchall, Perth. The Century Bible Club was addressed by J. W. Webb, who also discoursed upon "Good News" at night. Our young Bro. Vernon Dickens goes into camp at Broadmeadows this week.—J.M.C.

ROCHESTER.—We began our mission on Saturday night. Seventy people came, although it was the business night of the town. Twelve broke bread on Sunday morning. We started an Adult Bible Class in the afternoon, though few came; still we hope to have good use for it later on. At night a fine crowd gathered, somewhere about 120 were present. Bro. Shipway and Sister Nivan, from Echuca, sang a duet on "Let us sing our way, Lord." The writer spoke on "The Proclamation of Peace." Pray, and keep on praying.

BOORT.—The meetings to-day were well attended, and two were received into fellowship, one by letter and one who last Lord's day had obeyed his Lord in baptism. We were glad to welcome Bro. Whately, who has come to labor here with us as evangelist. We look forward to a happy and successful time of service together.—A.L., Feb. 21.

HAWTHORN.—Meetings are still growing in size. To-day we had the best attendance at the morning service for a long time. A fine gospel service to-night, too. Our Home Mission offering has reached the total of £52, the highest yet attained. On Thursday, the 10th, Miss F. Pritchard was united in marriage with Leut. F. J. Smedley.—P.R., Feb. 20.

NORTH RICHMOND.—Good meetings last Lord's day. J. Salisbury presided in the morning, and H. A. Procter addressed the church very forcibly. The Bible School is busy preparing for the coming anniversary in April. Bro. Procter took for his subject at the gospel service "How Christ

Saves Us"; at the close one young man made the good confession. Our C.E. Society visited Middle Park church on Tuesday, Feb. 15, on the occasion of their C.E. Society's anniversary. After the usual business, enjoyable addresses were given by J. W. Webb and H. A. Procter, H. E. Knott presiding over the gathering. A pleasant and profitable time was spent.—A.H.T., Feb. 21.

CASTLEMARINE.—The work is going along smoothly, and a good spirit exists. Bro. Clipstone is giving of his best. The chapel is being renovated, and next Lord's day, Feb. 27, and Wednesday following, we hold special services to celebrate the church anniversary, as well as the reopening of the building. Bro. Clipstone presided this morning, and proclaimed the gospel to a good audience at night. Our Home Mission offering of £5 exceeded our appointment.—D.S.

ST. ARNAUD.—A well attended social, presided over by Bro. Johnston, was given to Bro. Hurren, Hall, and Randall, prior to their leaving for the College of the Bible. They were each presented with a book which would be of use to them in their studies. Addresses, recitations, and songs brought a very enjoyable meeting to a close. We miss these brethren very much, as they were all active and useful workers in church and Bible School. The Bible School is in a very flourishing condition. Sister Johnston's class is a large one, and the sand table is a great attraction.—H.B., Feb. 21.

STAWELL.—We had an inspiring exhortation from Bro. Thos. Peters this morning. We received into membership by letter Sister Miss Wood, from Horsham. The evening service was conducted by Bro. Robbins, who took as his subject "Eternal Life," which was attentively listened to by a good congregation. Mrs. J. E. Shipway, of Kyneton, wife of our former evangelist, was present at the service, and received a hearty welcome from members. Our annual Home Mission offering this year amounts to over £3, which is much more than that of last year.—Arnold D. G. Sheppard, Feb. 20.

WARRNAMBOOL.—Thursday, Feb. 17, Bro. Fischer delivered an instructive and interesting lantern lecture entitled "From Cape to Cairo with the Bible Society." A collection was taken, and sent to the British and Foreign Bible Society. On Lord's day, Feb. 20, Mrs. Macafee was received in by letter from Colac. Sergeant Manning, of Carnegie, and Pte. W. Hovsack, of North Fitzroy, were present from the local camp. Two who formerly confessed their faith were baptised at the gospel service.—E.M.

BRUNSWICK.—On Saturday, Feb. 12, the Wednesday night (P.G.) Bible Class held a picnic at Sandringham. On Lord's day, 13th, one young soldier was received into membership. The gospel was preached by W. More to a good audience. One girl confessed her Saviour, and a married lady was immersed. On Saturday, 19th, the C.Y.P. Bible Class held a drag picnic at Greensborough. To-day, fair attendance at worship. One married lady received into membership on immersion. W. More spoke morning and evening. Pending appointment of new leader, for the choir, Bro. E. Butler, of North Carlton church, kindly assists choir in practice.—W.T., Feb. 20.

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A lady, young, member of church of Christ, wishing to study at College, desires board in return for service; Malvern district preferred. Apply "Sister," c/o Austral Publishing Co.

Here and There

Two confessions last Sunday week at Maryborough, Vic., Lars Larsen preaching.

We hear of two baptisms at Junnuk, Vic., Bro. E. Fisher, of North Richmond, administering the ordinance.

Two missions started at Rochester, Vic., on Sunday last, with Bro. Burns and Shipway as evangelists.

Since A. C. Rankine commenced his labors with the Brisbane church, eighteen persons have made a confession of Christ as Lord, all of whom have submitted to Christian baptism.

During the four years of Bro. Burns' work in the Manning River District, there have been 80 additions to the church, of which 70 are members in good standing to-day.

Will church treasurers and others forward all money in hand for Victorian Home Missions to either the Treasurer or Secretary without delay? The books close on 29th inst. for the Conference balance.

Will those who know of members living in Camperdown, Terang, or Cobden, Vic., please send their names and addresses to A. J. Fischer, Jamieson-st., Warrnambool? It is expected that shortly Bro. Fischer will be visiting those places, and he desires to call on all the members found therein.

The Austral Publishing Company expect the first shipment of Graded Lesson literature to land this week. It is feared that the supply will not be nearly equal to the demand. Schools which ordered early will be supplied first. After the first quarter no difficulty is anticipated in meeting the needs of every school.

J. W. Webb writes: "The Australian Christian" is certainly a good advertising medium. I recently asked for information on behalf of American friends who have relatives in several of the Australian States. Already nearly all the news desired has been kindly sent by readers of the brotherhood paper, to all of whom, and the editor, many thanks."

Invitations have been sent to all Victorian Bible School teachers in Melbourne and suburbs to attend the teachers' tea, to be held at Lygon-st. chapel on Monday, March 6. All who intend being present are asked to notify the local Bible School secretary, or send word to Bro. Ennis. To defray cost, the sum of 1/- will be collected from each person at the table.

Bro. J. F. Franklin, preacher of Swanston-st. church, Melbourne, has been laid aside for a few weeks. He is now in the Homeopathic Hospital, where he is rapidly approaching convalescence, after an operation. We are sure that Bro. Franklin's many friends will be glad to hear of his progress, and will pray that soon he will be able to resume his work for the Master whom he loves.

Bro. Frank Morton, late of the College of the Bible, and of Bankstown, N.S.W., who was severely wounded on the left shoulder, as the result of a bomb explosion, is returning from the front by the hospital ship "Kawowina," expected to arrive in Melbourne about March 5th. Will his Melbourne friends greet him on his arrival? Enquire for Lance-Corporal F. C. Morton, B. Company, 17th Battalion, 5th Brigade.

The Dominion Conference of the Churches of Christ, New Zealand, will be held at Wellington South this year, on April 25th and 26th. As this is only held triennially, and important business is to be transacted, the various churches of our Dominion are requested to give it prompt, earnest, and prayerful consideration. Owing to the indisposition of Bro. C. Fleming McDonald, President, the arrangements are in the hands of Vice-President, Bro. Ralph Gebbie, 104 Barbours-st., Christchurch, and Secretary, Bro. Herbert Langford, P.O. Box 523, Christchurch.

Correspondents are requested to address letters for Bro. S. G. Griffith to the Tabernacle, Church of Christ, King-st., Dunedin, N.Z.

We are glad to hear of a good year's work at Kadina, S.A., according to reports presented at the half-yearly business meeting recently held. For the year there were 26 additions, 32 having made the good confession. We wish the preacher, Bro. A. J. Weld, and the church, another year of blessing.

In view of the possibility of other chaplains being required for service with the over-sea forces, the Acting Federal Executive invites applications from brethren who may desire the position. Applicants should state any special qualifications which they may possess, and forward communication to the Secretary, H. G. Harward, City Temple, Campbell-st., Sydney. At the proper time the name of the most suitable brother will be presented to the military authorities for endorsement.

Every Christian man and true patriot who read the reported utterances of the Premier of N.S.W. on the drink question, last week, must have been saddened, if not humiliated. Mr. S. J. Hoban, Methodist preacher, at the Lyceum Hall, on Sunday, used some strong language. He said: "There has been no greater menace to the safety of the Empire within this State than the present Government of New South Wales. It has been recreant to a great national trust. It has either failed to interpret the moral sense of the community or, if it has been able to interpret it, it deliberately flouted it."

The S.A. "Advertiser" of Saturday last contained a photo of Bro. B. W. Manning, and an appreciation of his fine work at Cottleville. It said: "In a little over two years the membership of the church at Cottleville has increased from 45 to 120, and the Bible School from 54 to 174. Mr. Manning is a great believer in personal work; his special work is amongst young people, and is particularly successful amongst men and boys. The church and school have both overgrown the present accommodation, and it is expected that in a few weeks will require the erection of a substantial brick building will be begun."

The inaugural meeting of the Victorian Church Efficiency Training Class was held in Swanston-st. lecture hall on Tuesday evening last, and was most gratifying. Altogether 28 students have been enrolled, and these came from 21 different churches. The class will get to work in real earnest next Tuesday, when J. W. Webb will commence a course of lectures on the Acts of the Apostles, and T. H. Scambler another on the preparation and delivery of addresses, while H. E. Knott will start the practical work. It is not too late for other young men to enrol for the first term, but they should be present next Tuesday. R. Mitchell, 524 Elizabeth-st., Melbourne, has been appointed secretary to the class.

The Northern District Conference in S.A. will be held on Tuesday and Wednesday, March 14 and 15, at Moonta. The members of the Northern churches are urged to make an effort to attend. Bro. Capt.-Chap. E. W. Pittman, State President; J. E. Thomas, H. J. Horsell, Bible School President; and W. J. Manning, Acting Secretary of Home Mission Committee, and other leading speakers, will be present. Visitors to Conference will have an opportunity to inspect the famous Moonta Mines Sunday School, which is most up-to-date and efficient school in the Commonwealth. Intending visitors must apply for accommodation and concession forms before March 6th, to the secretary, J. E. Allan, Moonta. See Coming Events.

After the lamentable riot in Sydney last week, the authorities exercised their powers, and made early closing of some hotels compulsory. The Sydney "Morning Herald" of Monday last says: "When Colonel Ramadge, District Commandant, was asked what his opinion of the effect of early closing had on the soldiers, the Commandant remarked: "I can put the whole thing in two words—working excellently." The same paper in recording church resolutions on the subject remarks: "Resolutions were passed at the Enmore Tabernacle last night, at the church service con-

ducted by A. E. Hingsworth, expressing gratitude to the Minister for Defence for his proclamation restricting the sale of liquor in the interests of the soldiers, and appealing to the State Government to take immediate steps to secure the permanent reduction of the hours for the sale of liquor. Six weeks closing, as advocated by the New South Wales Alliance, was favored."

Chaplain-Captain Walden.

The Editor of the "Australian Christian."

In your valuable paper of the 10th inst. you have enabled the brethren to read a very interesting letter from our esteemed brother, Captain-Chaplain G. T. Walden, which gave us an insight into what our Bro. Walden has had to go through, and what the work he has had to do. One part of his letter impressed me greatly where he writes: "I am afraid from what I hear, all my effects are now being enjoyed by the Turks. My sleeping bag, my full kit of clothing, rubber boots, mackintosh, camera, field glasses, communion service, everything I possessed (except two suits of clothes, a helmet, two pairs of socks, and a pair of boots)." Personally, as a member of the church of Christ, and knowing the esteem and respect held by our brotherhood for Bro. Walden, I think the brotherhood are in honor bound to see that Bro. Walden is re-equipped, and that, seeing he represents us on the battlefield, he should be able to do so. In replacing what he has lost. Our brother to his lasting regret was not present when Gallipoli was evacuated, being invalided away; otherwise I feel sure none of his possessions would have been lost, and this claim upon the brethren would never have been thought of. I have no authority from the Federal Committee to write this letter, but I feel sure they would have no objection to me as Federal Treasurer, also acting as treasurer for the fund, to replace Captain-Chaplain Walden's kit property. I have this in the hands of our brethren, feeling sure this appeal will not be in vain.

Thus, E. Rife.

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MARRIAGE.

NEWELL—HOGGREN.—On the 29th of December, 1915, at the residence of the bride's parents, Lilloo, Victoria, by Mr. Hugh Grass, church of Christ evangelist, Allan Cyril, eldest son of the late R. S. Newell, of Hindmarsh Island, S. Australia, to Ivy M., only daughter of Mr. and Mrs. M. Hoggren, "Rathfayle," Lilloo, Victoria.

IN MEMORIAM.

SPENCE.—In fond memory of our dear one, Jessie, who died on the 23rd February, 1915, and will, on the 20th September, 1916.
Asleep in Jesus, O how sweet
To be for such a slumber meet.
—J. and M.S.

COMING EVENTS.

MARCH 14 & 15.—The Northern Conference of South Australian Churches of Christ will be held at Moonta. Tuesday, March 14, 8 p.m., Bible Schools Demonstration. Speakers: H. J. Horsell, President; Bible School Union, and Olive Taylor. Wednesday, March 15, General Conference. Visit to celebrated Moonta Mines Sunday School. Also Bible School and Church West and Session, 8 p.m., Public meeting. Speakers, Capt. Chap. E. W. Pittman, State President, and J. E. Thomas—J. E. Allan, Secretary.

Healeville.

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The Society of Christian Endeavor.

March 5 to 11.

CONSECRATION.

Can God Rely on Me?

He did on Abraham and Jacob, and they did not fail Him.

The Promise Repeated.

1. The confidence of faith. Gen. 21: 1-9.
2. Rebekah chosen. Gen. 24: 10-27.
3. Esau and Jacob. Gen. 25: 27-34.
4. Repeated to Isaac. Gen. 26: 1-5, 24-39.
5. Handed on to Jacob. Gen. 27: 26-35.
6. Contrived of God. Gen. 28: 1-5, 10-15.
7. Response of recipient. Gen. 28: 16-22.

Idolatry.

"Little children, keep yourselves from idols." 1 John 5: 2.

The essence of idolatry is the worship of appearances. The realm of idolatry is the world of the apparent. The modern idolator dwells in the show of things, and lives for the glitter of mere parade. He is concerned about the skin, and he busies himself with the ministry of cosmetics. He is more impressed by quantity than by quality, and he is taken up with the sign more than with the significance. His soul is a sagger; he shelters in passing whims; he does not make his home in abiding principles. He is the victim of the hour, not the child of the eternal. He is more particular about good manners than solid virtues. He is guided by conventionalities. He worships means. He follows the earthquake and the fire instead of the still, small voice. He may even revere the Bible and yet reject the Lord. "Ye search the Scriptures and ye will not come unto me."

Now the only way to conquer idolatry is to pass from the outer streets, the external courts and passages of life, into its secret central rooms. We must enter the Kingdom of the Spirit, and have communion with the Lord. In His presence the veiling becomes transparent, and we are able to see through it. We can distinguish between the shadow and the substance, between the thing which is lighter than vanity and the thing which is more durable than the hills. "In Thy light shall we see light." In that light the idol melts away like a wisp of mist in the sun. It is not only "our secret sin" which are seen in "the light

of His countenance"; every idol stands exposed, and we can discriminate between the things which are fading and the things which remain. Idols shrink into vanity when they are set in the secret place of the Lord.

If, therefore, we would keep ourselves from idols we must dwell in His holy hill. If we would see things as they are, our eyes must be continually corrected by the light and truth of the Lord. —J. H. Jowett.

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- The King of Kings.
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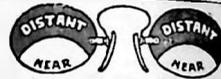
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