

Things which Cannot be Shaken.

Just as the Hebrew Christians were encouraged in a time of transition, when much that was loved was slipping away from them, to fasten their minds on the greater glory of the abiding realities, so may we, having noted in a former article the matters which change, now turn our attention to the things which are unshakable.

Truth does not change.

Sometimes we speak of the "eternal verities" of our faith. Are there such things? Some to-day doubt whether truth has been or may be attained by man. Sundry philosophers speak of truth as in the making. Certain speak of it as changing, so that what was true yesterday may not be true to-day, or be true for another. We have not now time to consider such trifling. The speculative worldling may be troubled by such questions; the Christian must perforce believe that there is abiding truth, for it is the truth which makes him free.

But what a change is seen in the expression of religious thought in recent years! Old forms pass; formulas previously counted as sacred are discarded; methods are continually changing. We hear much of "new thought," "new theology," the new scientific method of studying religion and the Scriptures. Does aught remain? or may we make an extension of the rule of the old pagan philosopher, Heraclitus, and say that "all fleets"; it is of the nature of things that they should be in infinite flux? It would seem that some reputed leaders of Christian thought have, under the influence of a thorough-going evolutionary theory, applied this principle to the Christian religion. As opposed to such, it is our business to make a re-affirmation of the changeless nature of the fundamentals of our faith, the real "first principles" of Christianity. These abide; not only are they not shaken, but they cannot be shaken.

In a volume of essays by Methodist scholars who think that there is need for a re-statement of the truth in such a way as to show that the Christian faith can commend itself to men to-day, is the following striking statement of the conviction of the band of scholars who co-operated in the production of the volumes: "They hold that no discoveries have been made or principles established, in the course of the nineteenth century and the opening of the twentieth, which make it necessary to modify the car-

dinal doctrines of Christianity as they are recorded in the New Testament." We cite this testimony of leading divines, some of a fairly "advanced" school, as it cannot be open to the charge of bias which some readers might think could successfully be laid against an editorial pronouncement in this paper.

We content ourselves with the enumeration of some of the eternal verities.

The Godhead abides.

Some of us learnt at school that "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." Jehovah says to us: "I am the Lord; I change not." He, the unchanging One, is our Heavenly Father. Nothing that touches us is outside the circuit of his power or his love. The conflict of a world in arms, the bitterest sorrow that can sadden a human heart, the machinations of the devil with all his hosts, cannot work out other than for the good of those who love God. Whatever the conflict, the Father knows, and the Father cares. God, who sat as King at the flood, sits as King for ever.

Jesus, the Son of God, is introduced to us in the matchless declaration: "Jesus Christ is the same yesterday and to-day, yea and for ever." That word remains true. No twentieth century distinction between Jesus and Christ, between the Christ of theology and the Jesus of history, worries us. When his brethren of old refused to believe on him, that did not detract from his glory; when the religious leaders hounded him on to his death, on a charge of blasphemy, he none the less was Christ and the Son of God. So now, were all those he is not ashamed to own as brethren to prove unfaithful, were the leaders of religion to-day to scout his claims as they did nearly two thousand years, He would still be true, and they would be false. The Christ abides: His heart of love is still the same, His sympathies are as broad as ever, He still is willing and able to save and to help. Sixty generations of Christians have found him true. It is faith, and not credulity, for us to trust him also.

The Holy Spirit remains eternal. His work of convicting the world and sanctifying the Christian abides. It is true to-day as it was in apostolic times that a man's Christianity

may be tested by his possession of the Spirit: "If any man have not the spirit of Christ, he is none of his." Jesus went away from his disciples; he is no longer with them in bodily presence, but He who is called "the Spirit of God" and "the Spirit of Christ" abides with us for ever.

The church stands.

There is but one divine organisation on earth to-day. Despite its many faults,—all of them due to the human frailties of its members,—it remains the grandest institution in the world. The continuity of the church is guaranteed by Christ, its Builder and Head. The gates of Hades, he says, cannot prevail against it. That it will never be depopulated by death or by the total abandonment of its members to heresy or worldliness. The church of the twentieth century is the church of the first—either that, or not the church of God. The Lord, who added souls to his church in apostolic days, adds them still. The church is not some body out of many which we can decide to "join," or to which a preacher "adds" by the granting of a "right hand of fellowship." It is the body of Christ, the church to which the Lord adds those who are being saved. "Christ loved the church, and gave himself up for it." We cannot more truly follow Christ than by loving it too, working for its welfare, and giving it our best service. Let us ever think well of it, speak well of it, and work well for it.

The Bible endures.

There is no other book which tells us of God and the way to do his will. No other volume enlightens us as to man's need and man's Saviour. If the Bible passes, we are without a lamp to our path. But the Bible remains. It is still true that "the Scripture cannot be broken." We cannot at once have a changeless Christ and a changing Bible; for the Master has vouchsafed for the Word. There is room for an ever-increasing knowledge of the Word; there are doubtless truths in it which we are either ignorant of, or neglect. The Christian scribe may well bring out of his store things both new and old; but the store-house itself is not new.

The Book has withstood the assaults of the ages. It was attacked as vehemently—and perhaps as acutely—in the second century as in the twentieth. Its assaults have passed into oblivion, while its writers are

immortal. The volumes which were to give it its death blow are forgotten. Even the year of war which the sceptic would say proclaims the defeat of Christianity but calls attention to the unimpaired vitality and the increasing circulation of the Scriptures.

A few months ago, Bro. A. G. Saunders quoted in a "Christian" article some striking words which will bear repetition: "In face of a criticism that seeks to deny the authenticity of Christ's parting command, God brings in a missionary century and translates that command into deed. A more powerful irony upon negative criticism there could not be. We are face to face with the fact of Christian missions and the command to which we owe their existence is declared never to have been given at all. The words of Jesus may be declared dead, they cannot be made dead." A greater writer declared:

"The grass withereth, and the flower fadeth: but the word of the Lord abideth for ever."

Until sceptics and critics can produce a literature in some degree comparable with the excellency of the Bible, until they can give us something more helpful than the volume they decry, there is no need for us to assume an attitude of cringing humility and apology when we proclaim our faith in the abiding Word which came by revelation of the Spirit.

The gospel changes not.

How can it change? Its Author abides the same; the men to whom it comes to-day are sinners as were they of old, and need the message of pardon and hope which proved effective in their cases. That it does not change is clear from the statements of its inspired proclaimers. "The faith" is given "once for all." The preachers of a different message, if alleging it as a "gospel," are said by Paul to be misusing the word; for there cannot be "another gospel." A solemn anathema is pronounced by him on the man or angel who would make a substitute for the gospel. This gospel is declared to be, and in the history of the centuries has been demonstrated to be, "the power of God unto salvation." It is thoroughly up-to-date; and,—alas that it can truly be said,—its faithful proclamation would not be open to a charge of a lack of novelty.

The terms on which man has the promise of pardon through the redeeming work of Christ have not altered. God has not abrogated them, and man cannot. We can with as little right modify the gospel commands as we can change its facts or nullify its promises. Peter's message on Pentecost, efficacious in the case of three thousand souls at least, is the message needed to-day. If every preacher of the Restoration movement were to decide that the apostolic terms were out-of-date, and therefore should be modified, that lamentable fact would neither add to nor take from the requirements of the gospel. The commission under which we are authorised to proclaim the gospel to every creature—and it authorises nothing but the preaching of the gospel and the sub-

sequent teaching necessary to the development of Christian character—is evidently designed to endure for all time. In its terms it is intended for the last man on earth, for "every creature," and it reaches forward to the days to come, "to the consummation of the age." If our attitude changes towards that gospel, let it always be a change to a deeper knowledge, a truer appreciation, and a more faithful presentation of it.

In the Religious World.

The annual Conference of the Victorian and Tasmanian Methodist Church is now being held in Melbourne.

Says "The British Weekly": "It is interesting to learn that Dr. Hastings' 'Dictionary of the Bible' has been translated into Chinese, and will be sent to press by the Christian Literature Society for China during the present year."

Major Robert R. Moton has been appointed principal of Tuskegee Institute, succeeding the late Booker Washington. Major Moton is a graduate of Hampton Institute. Unlike Dr. Washington, he is a full-blooded negro. He was born in Virginia in 1867.

Dr. Elliott, formerly of Chicago, who has recently retired from the position of Principal of the Chapman-Alexander Bible Institute, South Australia, is in Melbourne during this month. He purposes going to Sydney for the month of March, and will then proceed to the United States.

To imagine that in this struggle the forces that hold the Son of God in contempt and boldly affirm his ideals to be those of weakness, are to triumph, would be to deny him basely. It is not that we ought not to do this; it is that we cannot, if in our lives we have really known his power.—G. Campbell Morgan.

"An interim report has been prepared by a sub-committee of Anglican archbishops and representatives of Nonconformist churches, in connection with the proposed 'World Conference on Faith and Order.' The report shows that there is a surprising number of fundamental doctrines upon which both the Anglican and Nonconformist churches are agreed. Nevertheless, the report gives a warning not to expect too much in the immediate future, owing to the differences which exist concerning the ministry and the sacraments."

Mr. Thomas Adamson, a veteran minister of the Methodist Church, died at his residence, Malvern, last Friday morning. Mr. Adamson, who was 68 years of age, entered the Methodist ministry in 1870, and after 43 years of faithful service he became a supernumerary minister in 1913. For many years he took a keen interest in the connexional funds and properties of the church, and was managing treasurer of several important funds. He was a member of the royal commission which some years ago inquired into the question of religious instruction in State Schools.

One of our Australian secretaries writes: "In conversation with chaplains and officers who have returned from Egypt and the Dardanelles, we are pleased to learn that the New Testaments received by the Australian contingents are being read by the men in the trenches. An officer at Melbourne told me last week that it was quite a common sight to see the men quietly reading the Scriptures when resting after a battle."—"Bible in the World."

Dr. Alexander Whyte, who will be eighty next Thursday, has intimated to the Kirk Session of Free St. George's Church, Edinburgh, that the time has now come when he must retire. The resignation has not been definitely accepted yet, as an adjournment was made so that a fuller opportunity may be given to the members of the Kirk Session to express their feelings. Dr. Whyte's association with Free St. George's has covered an unbroken period of 46 years. He has become an Edinburgh institution, and men of all churches in England and Scotland will have a sense of loss when Dr. Whyte drops out of the active ministerial line. Dr. Whyte is a native of Kierriemuir, the "Thrums" of Sir J. M. Barrie's stories. His only pastorate before joining Dr. Candlish at Free St. George's was in Glasgow, but seven years ago he added the Principality of New College to his pastorate (with Dr. Kelman) in Edinburgh. Recently Dr. Whyte had to mourn the death of his first son, who was killed in France while serving as an officer in the Black Watch.—"Christian World."

Across the great darkness of the war, God grants us, so I confidently say, many a line of light to remind us that "the Sun is greater than the cloud." Think of our condition, as a people, before the War. We were moving fast down the slope of material ideals, enslaved by the lust of gain and pleasure. We were very near civil war, as a consequence of the frank preference of party to the whole good of the State. We were living in a large forgetfulness—to speak plainly—alike of God and of the devil. As a French officer lately said: "Germany has saved Europe, for she has forced us to believe in the reality of evil." And that belief, I am sure, is driving innumerable souls now to seek light and safety, precisely in the Christian's God and Saviour, even in him who so saw evil that he gave himself, for our ultimate deliverance from it, to the agony and the Cross. We are going to learn deeper lessons than ever, as sinners and as mourners, of the power and peace that lives in a now reigning but once broken-hearted God.—Bishop Moule's New Year Message in "The Christian."

As the hymns that one best knows are the prime favorites, the soldiers at the front are singing to-day the same pieces that they loved in the quiet life of home in past days. A postal worker in France writes: "They seem to be particularly fond of 'Eternal Father, strong to save,' 'Abide with Me,' 'Fight the good fight,' 'Rock of Ages,' etc."

Notes on Current Topics.

Jas. E. Thomas.

Catholic Converts in America.

The "Christian Standard" gives a most remarkable account of the splendid work of Evariste Hebert, a Canadian Frenchman who for three years had prepared for the priesthood. He studied diligently his French Bible, and soon discovered that it did not agree with some things taught in the Catechism. Last July he heard one of our preachers present the simple gospel. He accepted it, and was immersed. He immediately began to preach to his fellow countrymen, and in less than five months immersed 315 Catholics and many other residents. At one place he immersed the entire membership of a Catholic congregation. He has ten young men, Frenchmen, among his converts who want to preach. They speak both French and English. They are to be trained as preachers of the Word, and then they will preach to thousands that know nothing but Catholicism. There is no doubt that if we can only present the simple plea of the Churches of Christ to our Catholic brethren, it will appeal to their enquiring spirit. We love the reverence and devotion of those who belong to this great historic church. It would be well if in many of these things we copied them. We feel, however, that the great need of our Catholic fellow citizens as well as the Christian world-to-day is the simple plea presented in the New Testament, and upon this apostolic basis we devoutly hope that some day under the providence of God Catholic and Protestant may be one in Christ and united in His church.

The Governor-General and Races.

Doubtless the announcement of our esteemed Governor-General, Sir Ronald Munro Ferguson, that he has decided to withdraw his Vice-Regal patronage from "races and other meetings which it may be held would tend to dissipate the energies and divert funds from the service of the war" will meet with unqualified approval from all right thinking citizens of our Commonwealth. His Excellency has shown an example worthy of the highest representative of His Majesty in our land. He has done well in setting an example worthy of imitation by our State Governors. It is a deplorable thing that while brave men have gone by thousands to fight for king and country, risking their all in this great and terrible conflict, thousands gather week after week in the various arenas of racing to display their finery as well as indulge lavishly in the idle sport of kings. The totalisator is none the less patronised, and the gambling spirit is no less rife in our midst than before the war. There is little sign of unselfish humiliation in our land, and men are still lovers of pleasure rather than lovers of God. It is well, therefore, that one whose worthy example is likely to be so far-reaching, has the religious conviction as well as

the true patriotism that leads to such a humane resolve. There are a great many channels for dissipating money that might receive just as careful consideration by citizens of this Commonwealth. The time is opportune to emphasise that not only horse-racing and gambling, but everything that dissipates manhood as well as wantonly wastes money and energy, is not only a menace to our Empire and lessening our possibility of victory, but is morally wrong and is displeasing to a righteous God. When those in authority as well as the populace of our Commonwealth and nation turn from their evil ways, and loving righteousness, walk humbly before God, then we shall be even worthier sons of the Empire, and will see the days of victory and peace. We would like to say to His Excellency that at least 25,000 members of the Churches of Christ and loyal citizens say to him, Well done.

Religious Liberty in South America.

We have learned from recent messages that the wonderful progress of the effort to secure religious liberty for the people of South America has reached Peru. On November 12th last, the Congress of Representatives in that country in joint session carried an amendment to the constitution granting religious liberty throughout the Republic. A priest who was present as a deputy seized the Bill from the Speaker's hand, and tore it up. This did not intimidate the House, for the Bill was carried by a large majority. It is a matter of rejoicing that religious liberty now exists in Peru, Ecuador, and Bolivia. This will, we trust, be followed by the rest of the countries now under the domination of Rome, and thus the way will be opened for the free distribution of the Word of God, and the progress of the work of the brave missionaries in this great and neglected field.

Praying for the Dead.

In a recent sermon, Archbishop Clark, of Melbourne, has given his opinion on this much discussed subject. His utterance is one that gives a most charitable answer to the question as to whether we are justified in praying for the departed, and his conclusion is that as it is not forbidden in the Scripture, the custom may be allowed for the comfort of the relatives of the departed. We wish we could feel that this is a wise as well as Scriptural position, but we fear that such broadmindedness is fraught with difficulties, and liable to lead to carelessness and indifference among those who if they accepted Christ and served him in life would not need prayers for their souls after death. There has already arisen a tendency among ministers of the Gospel here and in the mother country, to so extol the virtues of patriotism and duty as to make the dying for country a sacrificial office that will merit an entrance into heaven. This is what we

would like to believe ourselves, but as this is so contrary to the teaching of Scripture and the atoning work of Christ, we feel we must strongly resent such false teaching. Nor do we think there is any justification in Scripture for presuming that prayer after death can in any way bring pardon to one who in life has refused God's offer of salvation in Jesus Christ. The archbishop dismisses such a line of thought by saying in respect to prayers for the dead that the New Testament is largely silent except through inference in which men infer what they wish to find. Dr. Clark then seeks by reference to tradition and church practices unwarranted by Scripture, to infer what he wishes to find, and thus make a basis for his generous interpretation of Scripture and church history, and his commendation of a prayer for the dead. We feel that the New Testament is quite clear upon the fact that God's offers in life are to all who will accept his Son, and his salvation through him. There are a great many passages that teach that: "He that soweth to the flesh will of the flesh reap corruption, and he that soweth to the Spirit will of the Spirit reap life everlasting." The parable of the foolish virgins or the foolish householder who did not watch seems to add to the teaching found in other passages. The result of life is fixed by our attitude to the Lord of the harvest. The parable of the rich man and Lazarus quoted by the archbishop declares that between the rich negligent and the poor but faithful Lazarus there was after death a gulf fixed. The fact of Scripture is that God says most distinctly that whosoever believeth on the Son hath life, and whosoever believeth not shall not see life. This is the generous provision of God's redeeming grace. We can only hope, and in our hearts long that it may be possible that in some way after this age God may come again to the lost of earth, and that even then they may bow before him, but we cannot find any Scripture to warrant the practice of praying for the lost, nor do we think anything is to be gained by following unauthorised teachers in this matter. Let us rather strive that our brave men and all men everywhere may accept Christ in life and come at last to the end of the journey as victors through Jesus Christ our Lord.

Why Wait?

If I die to-morrow night should die,
You would endeavor I forget
My faults, my weaknesses, and try,
Perhaps, to even mention
The virtues that were mine, and let
Your judgment of me rest, at last,
Upon my worthy deeds alone:
You would forget, when all was past,
The weaker traits that I had shown.

Why will you not ere I depart
Overlook my faults sometimes and see
And judge with kindness in your heart?
Why will you not before I start
Upon the long, last journey be
Content to judge me by the best
And fairest things I've done and said,
And kindly overlook the rest—
Why will you wait till I am dead?

—S. E. Kiser

Prophecies Concerning the Last Days.

J. Pittman.

Some months ago there appeared in the "Christian" an article entitled "The Value of the Study of Prophecy." Several times since then the writer has been asked to write more on similar lines. The present attempt, therefore, is intended to meet the wishes of those who have so kindly appreciated that article, and also to help in some measure those who are troubled in mind and wondering what all the present convulsions and upheavals mean.

Whenever the world has been plunged into great wars and other calamities, during the Christian dispensation, many Christians have come to the conclusion that the end of all things was at hand. But the dread seasons passed, and the world still went on in its old way. The reason of this is the fact that some of the predictions concerning the last days are of a general character, as, for example, "There shall be wars and rumors of wars," "earthquakes in divers places," "famines, pestilences," etc. Such things have, in measure, occurred many times since Christ uttered these prophetic words; and probably every time quite a large number of God's people have come to the conclusion that Christ would immediately appear. This is true of the present time; and while it must be admitted that appearances are very many and strong in support of the view that the end is near, yet the trouble may pass, and a time of comparative peace again supervene.

There is, however, one thing that must never be lost sight of; that is, that whenever the Lord comes the world will be in some such a state of trouble—it may be greatly intensified—as at present exists. Immediately preceding the Lord's coming the world will be as it was before the flood. People "were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away: so shall also the coming of the Son of man be." The world was then given up to material pursuits, regardless of the warnings of coming judgment. Is it not so today? The parable of the ten virgins seems to indicate that the spirit of slumber will be upon the whole church. If this refers to the looking for the return of Christ, it is strikingly true of the church at the present time. There shall be "distress of nations... men fainting for fear, and for expectation of the things which are coming upon the world... and then shall they see the Son of man coming in a cloud with power and great glory." Paul's prophecy of the "last days" in 2 Tim. 3: 1-4 seems to be very applicable to these times, especially the words "lovers of pleasure rather than lovers of God," and "holding a form of godliness but having denied the power thereof." Peter also utters a prediction that

is being fulfilled before our eyes. "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? For from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." This is one of the signs of the near approach of the coming of Christ, as he says: "In an hour that ye think not, the Son of man cometh." Daniel predicts "a time of trouble such as never was since there was a nation," and that immediately before the world, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." He also indicates that towards the... (chap. 12) there would be a remarkable development of locomotion and knowledge; and we are safe in asserting that at the present time these are the most wonderful features before our eyes.

The above passages and many more that might be adduced, show plainly that the world is fast ripening for the great day of God. Indeed, it seems plain that the great predictions of the Christian dispensation are working to a focus, the culminating point of which may be in sight. In illustration of this let us consider a few of the most striking examples.

1st. 2 Thess. 2: 1-12. It seems that the Christians of Thessalonica had become seized with the idea that "the day of the Lord" was just at hand; and the apostle is inspired to write them to correct this notion, and also to forewarn them of the development of a great anti-Christian power in the religious world which should continue until the Lord should come and destroy it. I am aware of the various interpretations of this prophecy which have been advanced, and after carefully weighing them, and comparing them with the Word, I am fully satisfied that the Holy Spirit has in view that greatest of all heresies—the Church of Rome. Note the features. First, there was to be a gradual "falling away" from the truth. No words could more tersely express the facts of history. From the apostolic age slowly and subtly the original simplicity of the church gave place to slow and display, unscriptural officialism, and false doctrines and practices. These things strengthened until the church was prepared to welcome "the man of sin," the Pope in his official capacity. But there was some one that restrained and prevented this "son of perdition" from being "revealed" in all his blasphemous boldness. That hindering one was the pagan Emperor of Rome. Until he was taken out of the way it was impossible for the Roman hierarchy to develop to its full maturity. We now know that its grand ambition was to rule the world by spiritual and material forces. Ere

this could be, the Emperor of Rome must become a convert to and upholder of the church. This transpired when Constantine declared for the Christian religion. Then, supported and abetted by the Emperor, the Bishop of Rome speedily developed into all that is implied in Paul's prediction, "Sitting in the temple (or sanctuary) of God, showing himself as God" ["Lord God the Pope"] he works the work of Satan "with all signs and lying wonders, and with all deceit of unrighteousness for them that perish, because they receive not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." For upwards of a thousand years the willing dupes of this apostate church gave implicit credit to all the "signs and lying wonders" and the unrighteous deceits which she imposed upon them. But her lying and cheating were not to go on for ever unchecked. The apostle's prediction is that "the Lord Jesus shall slay" (or consume) this great anti-Christian power "with the breath of his mouth, and bring it to nought by the manifestation of his coming." History is true to the prophecy. The great Roman apostasy developed to a climax such as the Word foretold. But from the days of Wyclif and Huss and Luther, blow after blow having been struck, the great system of error began to totter and crumble away. "With the breath of his mouth," that is, the Word of God, Christ Jesus has for the past four or five hundred years been slowly but surely demolishing that huge system of error. This is proved by the growth of Protestantism and the statistics of religions which show conclusively that the Church of Rome is fast falling behind in numerical strength, compared with the increase of population. The light of God's Word, too, is being disseminated so extensively that error is being exposed and overcome.

But this great anti-Christian power will not be utterly destroyed by the Word. The Lord will effect that at his coming again.

If this interpretation is correct, it is certain we are in the last days of this wonderful prophetic vision. A striking picture of Romanism is presented in Rev. 17: a woman (the Bible symbol of a church) is seated upon a scarlet-colored beast, full of names of blasphemy, having seven heads, and ten horns. This is the Roman Empire after being divided into ten kingdoms. The woman is supported by the beast, the temporal powers. And it is to be remembered that it was just then, when the Empire of Rome became split up into various states, that Papal Rome gained her greatest strength and glory, both temporal and spiritual. She is said to be drunk: "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Some have computed them at two millions. "She is called Babylon the Great," and her awful doom and downfall is depicted in the next two chapters of this book.

When Good Men Stop Trying.

A sympathetic and ceaseless observer of Christian life and work was asked some years ago to speak before an important religious gathering, and in his address he asked what was the chief peril which beset the Christian worker. His judgment was that it was the peril of fainting. Men and women give out in the very midst of the Christian life, and often there are no assignable causes for their defection. But somehow their interest has died, and they no longer seem capable of effort or to attach any value to it. And when we have tried to estimate what does the most harm in the world, we are apt to find that it is not direct and intended wickedness, but apathy. Against downright wickedness we can take a stand, and our very strokes against it seem to react in strength to ourselves. But apathy and unresponsiveness seem to deaden and paralyse the very efforts that are directed against them. The most heroic measures of the soul are those in which it fights off and conquers the dead weight of listlessness.

Fainting comes on for the most part in the form of thinking that it is no longer of any use to contend or to make an effort. So many things have failed, so many fine endeavors have brought no result, that one is tempted not to try again. We do not realise the extent to which the finest natures and the finest talents are again and again brought to a standstill and made to wonder whether any further effort is worth while. In a private interview which recently took place between two religious leaders whose very names stir our sluggish faith whenever we hear them, both were feeling that everything had failed to take hold. The years of past effort could not be utilised again. And then as humbly as if they had never met with a success, after years of international fame, they agreed together to try again all over on a certain experiment in Christ's service.

Dean Church once said that "when good men stop trying, the world sinks back like lead." And the word is one to sink into our memories and call us back from many a despair. He knew the experience of much labor and little result, but as long as life lasted he always planned some advance. The trouble with us often is that we think God demands success of us, when in reality no one can answer for success. All we can answer for is the effort. Failure may be forgiven, but not trying puts us in a class for whom there can be little hope. Without knowing the result of the interview between the two leaders, their very attempt enlightens and emboldens. The spirit they showed is one that nerves and braces us and has in it all the best qualities of faith. It recalls the swift and cheery response of Mr. Moody, which he made at a conference at Yale when asked whether he would favor trying such and such a method, and he answered, "Yes, by all means, try anything."

We soon find out that our work in life is not to be all or mainly with strong souls who go through from start to finish on their original impulse, but with men and women who need to be rallied to their task again and again. The New Testament graciously and graciously takes for its province to re-inspire those who are tempted to give over trying. It asks no perfect specimens, but makes men perfect through prolonged patience. It plies them with motives in every form. "Ye were running well; who hindered you?" "God is not mocked: for whatsoever a man soweth, that shall he also reap." "Consider him that endured such contradiction of sinners against himself, that ye wax not weary, fainting in your souls." "Let us not be weary in well doing, for in due season we shall reap if we faint not." Everywhere the apostles are exalting endeavor, and, in a world which had far more reason to faint than we have in our day, are showing to men the worth of effort in Christ's name and service.

The very efforts of a Christian man are an inspiration in themselves. We get almost as much good from his trying to do it, and from his belief in it, and his attitude toward them, as we do from his success. When he stops trying a score of others lay down their arms and sink back like lead. As by an instinct men who seem to have no spiritual appreciation know in a moment when a Christian man has lost his faith in the worth of his service. And again they are cheered and made believing once more when he turns to some work or duty and takes it up with the desire to serve his fellow men. The scorner may sit in his seat and prophesy the failure of it, but when a good man undertakes a good work the knowledge of it runs out in all directions, and many who may never give a sign are cheered and encouraged.

It may be that many who are feeling that no reward has been given them, and that no success has attended their efforts, have not made as many efforts as they suppose. It may be longer than they have any idea of since they resolutely attempted to carry anything through. A single week of renewed attention to duties about which they got discouraged a few times might utterly change their situation. People often think they have prayed a great deal and have found prayer wanting, when in fact they have thought and thought about praying, and have made only a few spasmodic prayers. If, when we have fallen into some habit of sighing over frustrated endeavors, we could really face the feebleness and the irresoluteness of these endeavors, we should find that we have little to complain of.

Our attempts may not bring their full measure of result; they seldom do in this world. But there is a joy in making them, and there is nothing but confusion of face when we stop. The men who have stopped trying have put a leaden weight of discour-

agement and despair upon lives which they may not imagine they have ever influenced at all. We do not need to dwell so much upon whether we succeed as upon the question whether we are always at it, always renewing the effort with all that is in us. Few can say that they have done the best they could when they compare themselves with more earnest lives. The phrase, "I have done the best I could," comes to our lips with fatal facility, but when we consider Jesus Christ with intense attention and keep him ever before our eyes, and feel his care and inspiration, and his ambition for us, we are reluctant to say it. It is a part of his grace to make men always feel that they can do better.—Sunday School Times.

Rules for a Long Life.

Edward Everett Hale.

1. Rule both mind and body with an iron hold. You are master.
2. For the body, enough good sleep, enough good food, enough good exercise.
3. For the mind, regular work; work in the line of your genius and stop when you are tired.
4. After you are forty, if you are not a fool, choose your own rules, your own medicine, and your own food. But you will find that the more you are in the open air and the more you are with other people, the better you will succeed. You will also find that there is nothing gained by brooding over failure.
- 1, 2, 3, 4, 5 (and always). The great central statement of life and history in this matter is: "He made himself of no reputation and took upon himself the form of a servant, wherefore God has highly exalted him."

Roof-Tops, What Do You Cover?

Roof-tops, roof-tops, what do you cover?
Sad folk, bad folk, and many a glowing lover;
Wise people, simple people, children of despair—
Roof-tops, roof-tops, hiding pain and care.

Roof-tops, roof-tops, O what sin you're knowing,
While above you in the sky the white clouds are
blowing;
While beneath you, agony and dolor and grief
strife.

Fight the older battle, the older war of Life.
Roof-tops, roof-tops, cover up their shame—
Wretched souls, prisoned souls too pitious to
name;
Man himself hath built you all to hide away the
stars—
Roof-tops, roof-tops, you hide ten billion tears.

Roof-tops, roof-tops, well I know you cover,
Many solemn tragedies, and many a lonely lover;
But ah! you hide the good that lives in the throbb-
ing city—
Patient wives, and tenderness, forgiveness, faith,
and pity.

Roof-tops, roof-tops, this is what I wonder:
You are so thick as poisonous plants, think the peo-
ple under;
Yet rootless, and homeless, and shelterless they
remain.

The driftwood of the town who have no roof-top
and no home!

—Charles Hanson Towne, in "Collier's Weekly."

The Unrecognised Christ.

John 1: 10.

H. A. G. Clark.

My interest in this text was aroused a few weeks ago whilst reading an old translation of the New Testament which we have in the library. The verse was rendered as in the Authorised Version, except that the word "recognised" was used in place of "knew." Weymouth renders the verse: "He was in the world, and the world came into existence through him, and the world did not recognise him." Hitherto I had not thought of Christ as the Unrecognised One. John wrote his gospel story later than the others. He could view the ministry of Christ in a more general way. As he looks back on that life that to him meant so much, he considers that Christ has been unrecognised. Of all who followed Jesus, it is generally considered that John knew him best. His Gospel is a revelation of that fact. His own superior knowledge would tend to reveal how fragmentary and superficial was the knowledge of others. Of course there were many who did recognise Christ. We think of the triumphant declaration of Peter, "Thou art the Christ, the Son of the living God." John records the story of many who did follow Jesus, and to whom was given the power to become the sons of God. Doubting Thomas at last exclaims concerning him, "My Lord and my God." Despite the many noble exceptions, we can well understand why John thus summarises the life of Christ.

From the beginning of his life to its tragic close, he was misunderstood. The Pharisees and scribes rejected him because he was so unlike the Messiah they expected. Many stumbled at the humble circumstances of his birth and early life. The frailty of babyhood seemed altogether inconsistent with the majesty of Messiahship. The paradoxes of Christ's life are as great as the paradoxes of his teaching. Who would have imagined that the Babe of Bethlehem was the Creator of the world? What in that manger scene would suggest that this was the Word made flesh? Who would have surmised that those tiny lips were destined to speak as never man spake before? or that those delicate hands would be the medium by which many mighty works would be done? Had the angels remained silent, would the shepherds have ever been attracted to the manger?

When Christ labored as a carpenter, little did men imagine the dignity of his person and the grandeur of his mission. At the conclusion of his sermon at Nazareth, when he declared that he was the fulfiller of Isaiah's words, the people did not exclaim, "Is not this the Christ?" but, "Is not this the carpenter?" and they even sought to thrust him out.

During his public ministry repeatedly we are told of instances in which he was misjudged. He upbraided certain cities because they believed not in him, though he performed many miracles in their midst.

What is Calvary but the culmination of this failure to recognise Jesus as the Christ? A vivid commentary on John's statement, "He came unto his own, and his own received him not." The rulers scoffed him, saying, "He saved others, let him save himself, if this is the Christ of God, his chosen." The soldiers mocked him, saying, "If thou art the king of the Jews, save thyself." Though they put the super-scription over him, "This is the King of the Jews," does this not indicate on the surface that they regarded his claims as false? Jesus exclaimed, "Father, forgive them, they know not what they do." Could we not write on the cross the word "Unrecognised"? Even the disciples thought their hopes to be shattered. The burden of Peter's message on the day of Pentecost was to prove that Jesus whom they crucified was the Lord and Christ.

Fellow students, this is the task that God has committed into our hands. Christ is still to a large extent the "Unrecognised." The principles of his life and teaching are openly rejected. Men are walking in darkness to-day—darkness that he alone can illumine. He is not yet crowned Lord of lords and King of kings. It is this great fact I take it that has led so many to leave the various callings which we have hitherto pursued and equip ourselves to preach the good tidings.

Two great desires should reign supreme in our hearts. Firstly, that we may know him; secondly, that we may make him known.

Perhaps some will think that we have already realised the first of these. "Have we not left all and followed him?" you ask.

Remember Paul, who, with all his experience in the Christian life, nevertheless expresses in his letter to the church at Philippi his passionate desire to know Christ. Though he could say, "For me to live is Christ," and again, "I bear branded on my body the marks of Jesus," he did not consider that he fully knew his Redeemer. We shall find in our studies here that the more we study, the more we shall discover there is that we do not know. The higher we ascend the mount of knowledge, the further we can see. The same is true in the school of Christ. Though we may know him better than we did a year ago, surely we have all realised how truly we but know in part. To one of his most intimate followers, Jesus said, "Have I been so long time with you, and dost thou not know me, Philip?" There are heights that we have not scaled, depths that we have not fathomed, breadths that we have not spanned. One of the richest treasures College can give us is a greater knowledge of him. Repeatedly of late I have noticed in religious journals the phrase "experimental knowledge." Carnegie Simpson goes so far as to say, "Our final creed is what we have not merely thought through

but lived through." It is essential that our faith be grounded not only in the historical Christ of whom we read, but in the living Lord whose presence is a daily experience.

Gentlemen, I believe that we should strive after a fuller knowledge of Christ, not merely that our own souls may be enriched, but that we may thereby be enabled to enrich others. In writing to the Corinthians, Paul at the outset of his second letter declares that God had comforted him and Timothy in all their afflictions, that they might be able to comfort those who were in any affliction. They had been comforted not merely that they might be made comfortable, but that they might become comforters. Having caught the glimpse of Christ in his transfiguration glory, let us not forget the needy multitude.

When we realise that

"In Christ is love abounding
In him redeeming grace,
In him my daily man,
In him my hiding place;
In him there is atonement,
In him eternal life,
In him a full salvation,
In him an end of strife,"

this second desire will find its expression in a life of service. It is the man who has trusted Christ as his Saviour that can most powerfully proclaim his ability to save to the uttermost. It is the man who has been delivered from the tyranny of sin that understands best that Christ came to liberate those who are taken as slaves by sin. It is the man who has followed Christ as Guide who is best fitted to tell of his willingness to lead. He who daily communes with Christ will demand attention when he tells of the comfort of the Master's friendship. The world is in dire need of Christ; and, gentlemen, you and I have been given this glorious privilege of seeking to meet that need. Spurgeon said, "If God calls a man to be a missionary, I wouldn't have him dwindle down to become a king."

Let us seek to make full proof of our ministry. Let us never allow the quiet hour to be crowded out by the class-room work. Let us labor as those who must give account, that at night our work is even with our time. Let us seek to rid our lives of all that blurs our vision of Christ. Let us rejoice that the promise is given that in heaven we shall see him face to face, whom on earth we have known in part, and whom to know is life eternal.

"The light of heaven is the face of Jesus,
The joy of heaven is the presence of Jesus,
The melody of heaven is the name of Jesus,
The harmony of heaven is the praise of Jesus,
The theme of heaven is the work of Jesus,
The employment of heaven is the service of Jesus,
The fulness of heaven is Jesus himself."

Contentment.

"The world is wide,
In time and tide,
And God is guide;—
Then do not hurry,
That man is blessed
Who does his best,
And leaves the rest;—
Then do not worry."

What Became of the Apostles?

Did the apostles obey the Great Commission? How many ministers or Sunday School teachers and Bible students could give an accurate answer to this question, and the question that heads this article? President Thompson treats of the subject in the following article which appeared in the "Sunday School Times." The traditions are interesting, but are not always trustworthy. For instance, it is certain that Peter and Paul were not the founders of the church at Rome; nor is there any reliable testimony as to Peter's holding the office of bishop in that church.

Naturally the Christian Church has wished to know more of the subsequent labor and history of the Twelve Apostles than the New Testament tells us. The books and parts of books which undertake to do this would make a considerable library; but they contain many self-contradictions, and contradictions with each other, along with many incredible and useless wonders.

It is doubtful if any of the twelve, except Peter, ever trod the soil of Europe.

1.—Past the middle of the second century we first hear of Peter as, together with Paul, the founder of the church in Rome. Then we begin to hear of his being bishop of that church for twenty-five years, and being put to death along with Paul in the year A.D. 67. So he must have set out for Rome by A.D. 42, a fact to which Luke makes no reference in his account of what went on in the church of Jerusalem in the years A.D. 46-53; nor does Paul in his Epistle to the Romans, written about A.D. 56-58. Sir William M. Ramsay insists that his first Epistle must have been written under the Flavian Emperors, after the fall of Jerusalem in A.D. 70, as they first made the Name a capital offence. If so, he survived Paul by a considerable period. The countries Peter names in his own Epistle are probably those in which he labored. That he writes to these from Babylon (1 Peter 5: 13) has been construed as a reference to the "mystical Babylon" of the Revelation, namely, Rome. But the Apostle is not writing an apocalypse, but an epistle; and such a veiled allusion is alien to his straightforward character and his purpose.

2.—Andrew is said by early tradition to have gone to the land of the Cannibals (Anthrophagi) and to have been martyred at the city of Myrmecon. This enables us to locate him on the southern coast of the Black Sea, inhabited by piratical peoples, some of Greek stock, and others natives. Other accounts represent him as extending his labors as far east on that coast as Colchis. The church at Byzantium, now Constantinople, claims him as its founder, but on no good grounds. As Peter puts Pontus first in his own field, we see the two brothers associated in later as well as earlier labors.

3.—James, the son of Zebedee, we know from the Acts (12: 2) to have died under

the sword of Herod about A.D. 42. This confirms the early tradition that the Apostles stayed about twelve years in Jerusalem before dispersing.

4.—John, the son of Zebedee, we know to have received from our Lord the trust of his mother Mary. We also know that he outlived all the other Apostles, dying in the reign of Trajan, which began A.D. 98, that he was banished to Patmos, probably in the previous reign, and that he spent his last years in Ephesus, laboring to promote love among its Christians. The Muratorian Fragment (A.D. 75) tells us that he wrote the last Gospel at the persuasion of his brethren in the ministry. The story of his miraculous deliverance from death, on being plunged into a cauldron of boiling oil, is apocryphal.

5.—Philip is identified by some with the evangelist of that name, who was the instrument of the conversion of the treasurer of Queen Candace, and who had four daughters possessing the gift of prophecy. But this seems to have been a different Philip, as he never is mentioned as an Apostle. Four very early Fathers of the Church mention the Apostle Philip as laboring in Phrygia, of which Colosse was a city, and as dying and being buried at Hierapolis. It is not said that he was a martyr.

6.—Nathanael bar-Tolmai found his field of labor in Paphlagonia, and the adjacent parts of Armenia. Two historic kings come into his legend, Artax of Armenia and Polemon of Pontus, brothers, and also Polemon's wife, Queen Tryphæna, a granddaughter of Mark Antony and Cleopatra, and a prominent figure in the curious story of Paul and Thecla.

7.—Of the Apostle Thomas we have a fuller account than of most of the apostles. He labored in the Parthian Empire, and probably on the frontiers between Parthia and India, at a time when the Buddhists of India were making inroads on the Zoroastrians of eastern Parthia, and the Parthians were retaliating by conquests of the Indian province called White India or Arachosia. The name of King Gondophares, the Parthian ruler who effected this, is found on ancient coins, and his capital near Herat is mentioned both in the Thomas-legends and in ancient sources. It is said that Thomas converted the "three kings of the East," who came to bring gifts and adoration to the infant Saviour. Professor Gutschmid is able to trace the three traditional names—Balthasar, Melchior, and Gaspar—to Parthian names of this time. One tradition fixes the scene of Thomas's martyrdom at a point on the Indian coast near Bombay. The Syrian Christians, settled on that coast centuries at least before European navigators reached India, claim Thomas as their founder, but with small reason.

8.—Matthew is described by one tradition as preaching the gospel among the Ethiopians of Abyssinia; but this we know

to be impossible, as the Christianization of that country was begun in the fourth century. It is more probable that he labored first in the Syrian colony established at Palmyra (Tadmor), in the wilderness between Damascus and the Euphrates, and that he passed eastward to the Median people of Caracenia. Another tradition takes him to labor with Andrew among the man-eaters on the coast of the Black Sea.

9.—James, the son of Alphaeus, is generally regarded as having remained in charge of the church in Jerusalem when the rest of the apostles dispersed to their several fields of labor. His story is much obscured by Ebionite fables, which exact him to a sort of popedom over the whole Christian Church, with even Peter as his humble subordinate.

10.—Julias, not Iseariot, found his field of labor in the Syrian kingdom of Osroene, with its capital at Edessa, the first definitely Christian country, as its king, Abgar V. (B.C. 15; A.D. 50), became a convert. The Apostle is said to have died at Berytus (Beirut).

11.—Simon the Zealot found his field of activity in the Parthian Empire. At this time it was governed by two kings, brothers, Vardana reigning at Babylon, and Nerser (corrupted into Nerses) in Persia. The Apostle seems to have begun his labors in the south, at Babylon, and moved northward through the empire, as he met his death at Colchis in the far north.

12.—Of the sad ending of Judas Iseariot I need not speak, except to note that the phrase used by Peter (Acts 1: 18) as to the manner of his death, is the Hebrew equivalent of our modern phrase, "broke his heart." Of the Matthias appointed to take his place the history tells us nothing we can accept as authentic.

The field of labor of the Apostles of the Circumcision is thus seen to have been Western Asia, from the Black Sea to the Persian Gulf, and from the Levantine coast to the frontiers of Bactria and India. This we know to have been the home of that part of the Jewish people which did not return from the Captivity, or did so but temporarily. This embraced what the Apostle James calls "the Twelve Tribes in the Diaspora" (or "the Dispersion"), and not two tribes only, as has been fancied in later times. The New Testament knows nothing of any "lost tribes" of the Jewish people.—Pres. Robert Ellis Thompson.

The Little Things.

My dear, the little things I did for you
To-day have brought me comfort, one by one.
As through the purple dark a shaft of sun
Strikes far at dawn, and changes dusk to blue,
The little things it cost me naught to do.
Remembering how slow life's sands may run,
To-day a web of purest gold have spun
Across the gulf that lies between us two.
O dead and dear, the many little things!
The loving words, I did not fail to say,
The kisses at parting, the caressing touch—
What driven peace to me the memory brings!
And weeping at your open grave to-day,
No single pang because I did too much!
—Myrtle Reed, in "Hesper's Bazaar."

Foreign Missions.

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

Farewell.

H. R. Coventry.

In bidding farewell to the land of the Southern Cross, which contains home and friends, I feel I should express the debt of gratitude I owe to the land of my birth. God has led me into his service through channels which do not offer, apparently, the opportunities which ultimately came. The moulding process which is so continuous through early life has an almost unconscious working until finally its development manifests itself in a definite line of action. The influence of my home was of that godly nature which started my thoughts in the path of righteousness, and the help of other Christian relatives and friends led me finally to offer myself to God. I cannot express the debt of gratitude I owe to such men as Bren. J. A. Paternoster, T. J. Gore and A. R. Main, for their help mentally and spiritually. Dear old Glen Iris College of the Bible has an influence upon one's life which will never be erased by the hand of time, and I shall always love and honor in the words of Newbolt, "the best school of all."

I have got to know and love a great number of the brethren in the Commonwealth, and from their own lips I know that our work in India will not lack in petitions to God on its behalf. I want to take this opportunity of thanking the brethren wherever I have visited, for their kindly reception of me, and their many loving gifts and wishes for the future. A "God's speed" from many of the older brethren has helped me on my way wonderfully, and I think that perhaps more help could be given by a little word spoken.

I feel it to be an honor to be the herald of the Cross on behalf of the brotherhood of Australia, and especially at this time, when the young men of our country are displaying such a spirit of self-sacrifice. I believe that England's great fight will not be decided upon the battlefields of Europe, but will be first decided by the prayers of the nation. Admiral Beatty has recently made a statement which shows that England has not yet realised her responsibility in this direction. Just as the nation needs the prayers of her people to be presented to God, in order to establish peace, so does the Empire and the whole world require the church to get upon her knees in order that the gospel of the Prince of Peace may be established. A cartoon recently issued represented a large audience shouting to the preacher to speak louder because the nearby munition factory was creating such a din. It was a true picture, and we must be careful lest our hearing become defective, and the voice of God be not heard in the din of war. Are we fulfilling our duty either to God or to our Empire when we allow the

years to roll on without making a sacrifice on behalf of the unsaved, and especially of those in heathen lands? India's millions form an integral and loyal part of our Empire; have we done our duty to them? Many of their best men are making the supreme sacrifice, yet without a knowledge of Christ, and I feel that they should be given the same opportunity as our own people. I am only one, but by the help of God, who strengthens feeble hands, I hope to be able to take a stand at the forefront of the battle for King Jesus. As I write, I am in the Golden West, enjoying the fellowship of the brethren here, and I realise that when I leave here on Feb. 14, it will be the final



H. R. Coventry.

separation for a time from dear old Australia and all old friends.

I ask the brethren to remember me and the other workers before the throne of grace, in order that we may receive power with which to continue faithfully so long as God desires us in the land of our adoption. Let us continue to obey Christ's command, "Go ye" in order that his prayer "That they all may be one" may speedily be fulfilled in a broader sense than we sometimes use it. May the Lord watch between us while we are absent one from the other.

Pentecost Notes.

F. G. Filmer.

While posting mail last month, our Christmas goods, etc., were put in launch. The biscuits and other goods were very fine, and much appreciated. This is the finest "Christmas cheer" box we have had.

Our new launch refused to start when leaving the steamer for home, so we had to pull. Fortunately the new captain aboard had courage enough to come within a couple of hundred yards of our reef, so that we had no distance to row. I located the trouble in the reverse gear—three cog wheels too worn to work.

On the 3rd inst. the barometer began to fall. On the 7th the sea began to roll in until by next morning there was the most terrific sea and wind that I have yet witnessed. Our launch houses are well above high water mark; never before have we had the sea come up to them, but on the 8th it simply tore right through them. The roof of one was blown to shreds, and I feared the launches would be dashed to pieces, so when the tide fell I got a crowd of people and pulled the "Endeavour" right through the house, and up the hill some distance. As the "Sunbeam" could not be moved on account of her great weight, I tied her from the sides to the huge posts which support the launch house roof with all the chains and ropes available. How glad I then felt that I had put in posts about 3ft. in diameter and 6ft. in the ground. The hurricane subsided after throwing sand around the launch to a depth of about 15 inches.

On Christmas Day we opened the new chapel at Ranwood. Tahymancon and people now have an iron-roofed and stone-walled house. We had a good gathering—somewhere about 300 present. The feast consisted of 28 pigs and about a ton of yam and taro for the natives, and two fowls and two watermelons for me.

On New Year's Day we killed a bullock here, and with the aid of about 300 of the Southern people, ate it. We baptised 18 men and women in the morning, and then later had a meeting at which several of the teachers spoke.

There has been a great deal of sickness about lately.

January 24th.—Last Saturday, Sunday and Monday morning I spent visiting Lomom, Bunglip, Panewa, and Lonlibli. We had good meetings, and felt rather encouraged. On Saturday, yesterday, and this morning (Monday) a number of the boys and I were away up North. We went to Narua yesterday, where we had a good meeting. It was very unpleasant to hear that one of our baptised brethren (Silas Eulabus) had had a row with his wife, and in the midst of the quarrel had hit her twice on the knee with a knife, which had made two ugly gashes. Silas kept well out of my way, but the woman wanted me to come and assess damages which should be paid to her mother, as she was very sorry. I sympathised a little with the woman, but went no further, as, here as elsewhere, it is very risky to interfere in matrimonial squabbles, and I thought that if a few shillings would end ma-in-law's sorrow, then it was hardly deep enough to worry about.

Our Prayer.

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

—New England Primer.

Now I rise to greet the day,
Lord and Shepherd, lead the way.
Keep me safe from every ill,
Give me grace to do Thy will.

—Edward Hamill, M.D.

The Family Altar.

Conducted by A. E. Illingworth.

REBELLION.

A wild, unruly power is abroad in the earth just now, namely, "the spirit of lawlessness." Riotous behaviour of a most pronounced type is prevalent in our midst. We need to be on our guard, for something of this self same spirit lurks in every breast. Loyalists we may be to king and country. Obedient we may be to all the laws of the State, but are we always submissive to the will of God? King Saul was informed by Samuel the prophet that "obedience is better than sacrifice," whilst rebellion was as the sin of witchcraft, and stubbornness was as iniquity and idolatry. The spirit of "Anti-Christ" is doing deadly work alike in home, and church, and State. Children are disobedient to their parents, civilians resist lawful authority, soldiers break camp, Christians manifest hostility to their risen Lord the Great Head of the church. The outcome is riot. This is not the offspring of a day, it is the child of degenerating discontent. Its birth is sin, or the transgression of the law. "Let every individual be obedient to those that rule over them; for no one is a ruler except by God's permission, and our present rulers have had their rank and power assigned to them by him."—Rom. 13: 1. Weymouth.

"N.B.—My extracts this week are all taken from "The Light of the World," by Sir Edwin Arnold, K.C.I.E.

SUNDAY, MARCH 12.

Seed Thought.—*Christ Born.* With the angel a multitude of the heavenly host, praising God.—Luke 2: 13.

Selected Gems—
All—for our Planet's sake—
Praising Eloï.

'Tis the Name, He spake
In the Aramaic, in His mother's knee,
In white-walled Nazareth of Galilee,
Lips first speech; and after, on His Cross;
But we have sore mis-used, to all men's loss,
The great word "God," speaking th' Unspeakable
With daily lips,.....

'Twere well—
If name must be—with Mary's Son to spell
This unspoil'd Word, mystical, free of dread,
Ancient and hallow'd; and by these lips said
Which knew its meaning most, and called "God!"

"Eloï" in the Highest.
Scripture Reading.—Luke 2: 8-20.

MONDAY, MARCH 13.

Seed Thought.—*Christ Washed.* They fell down and worshipped him.—Matt. 2: 11.

Selected Gems—
Three princely wanderers of the Asian land
Perchance, by Indus dwellers;.....

Spake truth; our feet were guided faithfully,
'Tis the Star-Child, who was to rise and wear
A crown than Sulteman's more royal and rare,
'King of the Jew.' Grant an approach to us
Who crave to worship him.

Scripture Reading.—Matt. 2: 1-11.

TUESDAY, MARCH 14.

Seed Thought.—*Christ's Resorts.* Let us go over unto the other side of the Lake.—Luke 8: 22.

Selected Gems—
Clear silver water in a cup of gold
Under the sunlit steps of Gadara,
It shines—His lake—the Sea of Chinnereth—
The waves He loved, the waves that kissed His feet.

So many blessed days. Oh, happy waves!
Oh, life, silver, happy Sea, far-famed,
Under the sunlit steps of Gadara!

Scripture Reading.—Luke 8: 22-26; also v. 37.

WEDNESDAY, MARCH 15.

Seed Thought.—*Christ Installed.* Pilate, willing to content the people, released Barabbas, and delivered Jesus to be scourged.—Mark 15: 15.

Selected Gems—
See, yet anew, thinking to stay their list
With some ignoble goblet, I came forth
And from my flimsy spake: "Ye have the right now,
at your Passover, that I release
Some one condemned. See! I set this Man free;
And give for your good sport another prey
Also called Jesus—Jesus Bar-Abban!"
The vile herd shouted, "Set us free the thief!"
Scripture Reading.—Mark 15: 6-15.

THURSDAY, MARCH 16.

Seed Thought.—*Christ's Reserve.* But Jesus gave him no answer.—John 19: 9.

Selected Gems—
I did set these Jewish swine at naught, But then, oh, then!
I flattered, pilfered, yielded, Claudia! see,
I played worse a traitor to my Roman yea,
Than aught ever done to Caesar.

Oh, thou great, grave face!
That journey'd with me all this mindful day,
Amid the watching hills of Galilee;
Why didst thou not reply? I might have saved!
Why wouldst thou not reply? I would have saved!

Scripture Reading.—John 19: 8-18.

FRIDAY, MARCH 17.

Seed Thought.—*Christ Crucified.* He delivered him to be crucified.—Matt. 27: 26.

Selected Gems—
While they picked
A life to grace their festival, Thou knewest
They chose Bar-Rabban, Thereupon I asked,
"What will ye that I do with this your king?"
They howled, "The Cross! The Cross!" and I
let go
Their lead, and he was scourged, and mocked,
and decked
With that sharp Crown thou sawest—
Something I risked to save myself and him.
'Twas while they clamoured: "Give the Man for death!"

'Tis true! He made himself a Son of God."
Scripture Reading.—Matt. 27: 19-25.

SATURDAY, MARCH 18.

Seed Thought.—*Christ Glorified.* While he blessed them, he was parted from them, and carried up into heaven.—Luke 24: 51.

Selected Gems—
And Claudia groaned:
"He passed 'mid many portents—it was told."
Those whom he left
A band of honest ones, give stoutly forth
He was caught up in clouds to the Blue.

And, day by day, my slave-girls say, this grows—
Making a set, which hath no dread of Death;
But will spend life and breath, and gold, and pains
To succor any wretch; because they hold
This Christ did die for him—grows, good my Lord!

Not only here, but in the coasts and Isles;
And toucheth Athens, and hath crept to Rome."
This is Pontius, Partime's slave
For Caesar's fear—"South!" Why should I have
played lute to Caiaphas?

Scripture Reading.—Luke 24: 48-53.

FOR THE WEEK END.

Some there are that keep themselves in peace,
and are in peace also with others. And there are some that neither are in peace themselves, nor leave others to be in peace. They are troublesome to others, but always more troublesome to themselves. And there are that keep themselves in peace, and study to bring others unto peace. Nevertheless, our whole peace in this miserable life, consisteth rather in humble sufferance than in not feeling adversities. Who-so knoweth best how to suffer, will keep the greatest peace. That

man is conqueror of himself, and lord of the world, the friend of Christ, and heir of heaven.—Thomas a Kempis.

Victoria's Opportunity—1917.

Our Victorian Temperance and Social Question Department is sending out the following letter to each of the Churches of Christ in the State—

"As you are doubtless aware, the year 1917 is likely to be a very memorable year in our history, owing to the taking of the Local Option Poll on the day of the General Election for the State Parliament. Although the law is not the best conceivable, still it is the only weapon in the Legislature's hands given to the people to stamp the killing of the wealthy, monopolistic, death-dealing, liquor traffic.

With the view of enabling our churches (and all whom they can influence) to share in the great struggle between the forces of righteousness and the hellish forces of liquorism, the above Commission is being issued, in the hope that during the current year, to defray the expenses of one of our own preachers, if possible, to tour the State under the supervision of the Victorian Alliance; or, failing that, to enable the Alliance to engage a suitable lecturer, to be known as the representative of the Churches of Christ in Victoria. This would be a most splendid contribution to the "State Fighting Fund," but will in addition give great publicity to the work of the Churches of Christ.

It is the earnest wish of this Committee that every member of every church throughout the State shall donate an amount quarterly during this year towards this special fund. Also that all Bible Schools, Adult Bible Classes, Clubs, Guilds, Endeavor Societies, and all agencies in our churches, should cooperate in this great effort in the name of our Victorian Brotherhood. Then we would suggest to all the official boards of our churches, that, as this movement is of a social, regenerative, and humanitarian nature, edification might reasonably be taken at our evening services.

If the objective of the Committee is to be attained, it will require the whole-souled enthusiasm and labor of all workers, and the membership generally. This is not a one-eyed scheme. It is the broad sweep of ideal citizenship, to rid the land of one of its most pernicious factors in the work of destruction to our common humanity, physically, economically, morally and spiritually. If the church will get a normal vision of the ruinous character of the liquor trade, with its continuous challenge to the Church of God, coupled with the responsibilities of Christian discipleship, emphasized by the Apostle Paul, "That no man put a stumbling block in his brother's way," this scheme is more than possible.

We would remind every member of the churches that to end the open bar system of liquor-selling, is to bring the Golden Age of sobriety and national righteousness appreciably nearer. Surely it will be a source of great satisfaction to all Christians and well-wishers of our country, whether we win or lose, to know we had a part in this great fight. To have done our best is to be morally free from all complicity with the liquor sellers, should the poll decide in their favor.

We confidently appeal to all our people to rally to the colors during this year of preparation for this great battle of 1917. The opportunity will not recur for three years, the duty is more imperative to strike and strike hard for a clean citizenship, while the power of the ballot box is in our hands.

In your desire to do your duty to your Master and weaker brethren, let us urge you to make an immediate and generous use of the affixed persuasive slip. Hand same to your church secretary (if a special collector is not appointed), together with your quarterly contribution. The secretary is respectfully requested to file all persuasive slips and send some with remittances to the Committee's Treasurer.

JOE J. FRANKLIN, President, Sacramento, Mo.
A. G. BENNETT, Secretary, 45 John St., Wilmington, G. D. VEROE, Treasurer, Doncaster.

Reports from the Field.

New Zealand.

AUCKLAND (Dominion-road).—Last Wednesday an intercessory service was held, the C.W.B.M. taking charge of the meeting, Mrs. McCallum in the chair; an earnest, splendid prayer meeting and a record attendance was the result. A fine young married couple were received into our midst from the Baptists on Lord's day morning last, and at night, after a splendid address by Bro. McCallum, in "The Good Confession" one young man confessed his faith. Promotion exercises on the occasion of the reception of nineteen from the primary department into the main school on Sunday afternoon were much enjoyed. Miss M. Taylor, Mr. Glister, and Mr. McCallum gave brief addresses, and an excellent programme was provided by the primary department and the main school.—J.W., Feb. 16.

West Australia.

SUBIACO.—Bro. Coventry was with us on Sunday morning, Feb. 6, and gave a fine message, Home Mission offering good, bringing our total for the year up to about £20 so far. Bro. Connor was at the camp in the morning, and preached at night, when one had confessed Christ. The secretary and treasurer of the choir, Bro. E. Cranwell and H. Copley, have enlisted, and are in camp. The choir will miss them very much. Meetings at West Subiaco are better, and next Sunday will mark the anniversary of the opening of the chapel. Bro. and Sister Thomas have removed to Beverly, where they will be a long way from any of our churches. Sunday School picnic was a great success. Our lads, of whom we have a large number, worked well, with the teachers.—C, Feb. 14.

Queensland.

BRISBANE.—At the mid-week service a young man and woman who had decided for Christ the previous Sunday evening were baptised. During the service a soldier who stated that he had led a Christian life for several years, having expressed the desire, was also baptised. On Lord's day morning three brethren were welcomed into fellowship. A. C. Rankine presented the gospel to a good audience. A number of interested visitors were present.—H.C.S.

GYMPIE.—During the month two young ladies made the good confession and were immersed by our evangelist, Bro. Reeve. Bro. Barrett, from the Baptist Church, has been received into fellowship with us. Our brother exhorted very acceptably on Lord's day morning, the 13th inst. We feel sure that his coming amongst us will be a means of helping to strengthen the cause at Gympie. Sunday School still on the upgrade. Four new scholars recently.—E. Trudgian, Feb. 22.

TOOWOOMBA.—At the meeting for worship last Lord's day, Bro. Parsons exhorted. Five more new scholars were enrolled at the Bible School. Bro. Little preached in the evening, speaking on the subject, "It is written," which was listened to with marked attention. Our Home Mission offering amounted to £1, quite a number of the brethren are laid aside at present, our evangelist, Bro. Davis, being among the number.—Reg. Chapman, Feb. 23.

South Australia.

HENLEY BEACH.—Arrangements have been made whereby Croydon and Henley Beach churches are to equally share in the services of the writer, by working on the circuit system. For some time we have conducted a week-night service; these meetings are growing nicely. We are hopeful, with the kind assistance of several speaking brethren, for a further increase in the Sunday meetings. On Lord's day morning, Feb. 14, we had a nice attendance, and one sister was welcomed to fellowship by letter from Hindmarsh. Amongst the visitors was Bro. Crawford, of Liv-

erpool, England, who preached at night, Feb. 20. Jas. Manning in the morning, and H. J. Horsell in the evening, were the speakers. A conjoint meeting of the officers of both churches was held here on Tuesday, Feb. 22, to discuss plans for the furtherance of the work in our districts.—H. J. Horsell, Feb. 23.

UNLEY.—Good meetings to-day at both services. Several visitors present at the morning service. Bro. G. P. Cuttriss, of Hindmarsh, gave a thoughtful address on "The Mystery of Suffering." The daughter of Bro. and Sister D. Thorpe was received into fellowship. The Literary Society intend resuming their meetings next week.—O.V.M., Feb. 27.

COTTONVILLE.—Pastor Hill, of the Goodwood Baptist Church, who had exchanged places with Bro. Manning, gave us a very helpful address this morning. Splendid sermon at this evening's service by Bro. G. H. Jenner, of Norwood. Bible School increasing by leaps and bounds; 8 new scholars to-day, making a total gain of 57 as a result of increase rally, and still more to come. Present number on school roll, 186. Looking forward to splendid Bible School anniversary services, March 12 and 13.—H., Feb. 27.

CROYDON.—Morning, N. Parham presided; H. J. Horsell exhorted. Bible School attendance 148 scholars. Mid-week services W. Green preached on "The Sign of the Human Mind." Feb. 27, we celebrated our harvest thanksgiving services. Morning, J. S. H. Ferris presided; G. D. Wright exhorted. Bible School attendance, 166 scholars. At the gospel service H. J. Horsell preached a splendid thanksgiving address on "Our Indebtedness to God." The chapel was crowded.

GLENELG.—Bro. and Sister Blackely and family have removed from Glenelg. We shall feel very much the loss, because as an officer our brother rendered good service to the church, while as a teacher in the Sunday School our sister's place will be hard to fill. We pray that God's blessing may be with them always. Yesterday morning T. J. Gore addressed the church, and his remarks were much appreciated. Interest in the various sections of the work in this place continues to be maintained, although we keenly feel the loss of so many of our young men who have gone to the front, and for whom we pray for a safe and early return.—Chas. Ferris, Feb. 28.

QUEENSTOWN.—Q.Y.P.M., good attendance. R. E. Stanley, minister, P. Methodist Church, addressed the young people on "Duty." Worship, splendid meeting. C. E. Lawton, our pastor, was pleased to welcome Percy Douglas into fellowship with us, having previously been immersed. We were also pleased to see our Sister Brooker and family back again, having been absent for some time through sickness. Bro. Brooker delivered a splendid address on "Giving." Evening, fair attendance. P. Jeffreys addressed on "God's Attitude to Man—What ought to be Man's Attitude to God?"—D.L.W., Feb. 27.

GROTE.—E. McPhee and Hon. W. Morrow kindly took the services on the 20th, while Bro. Thomas was at Milang anniversary. Bro. had fine meetings to-day. Bro. Thomas spoke morning and evening. At the close of the evening service we were rejoiced to see one young man—a soldier—step out for Christ. It is our Sunday School rally day next Sunday. Our Home Mission offering is now about £69.—Feb. 27.

KADINA.—The Bible Class held a knife and fork spread last Saturday evening at Millman's and invited a great number of the Bible Class and invited guests sat down to a splendid dinner. Bro. Dyer, President of the Bible Class, gave the chairman's remarks on the Bible Class. The writer spoke on behalf of the church; Bro. Pater, son on behalf of the deacons; and Bro. Pellar, in the absence of Bro. Neill (through death in the family) for the Bible School. Then came the

guest of the evening, Bro. Saunders, from the Semaphore church, whom the Bible Class had invited. Bro. Saunders was listened to with great interest as he spoke on Bible School work. This morning Bro. Wedd presided, and Bro. Saunders gave the exhortation on "Prayer." Our brothers have made a great impression on the members here. This afternoon the Bible School had an address from Bro. Saunders on "mission work." Pleased to report that Sister Alice Lawrence was with us again after a long illness, but sorry to report that Sister Mrs. Neill's mother died on Friday last. This evening we had a splendid meeting, when Bro. Saunders gave the address from June 3.—J. H. Thomas, Feb. 27.

Victoria.

COLAC.—One confession (a young man, son of Bro. Cother, of North Fitzroy) Sunday evening, Feb. 13. Home Mission offering exceeds £5.

WONGA PARK.—Since our last report all branches of the work are going on smoothly. We raised £40/3 for Home Missions. To show our esteem to Bro. Williams for his labors with us, we held a farewell social, which was a great success. We have had an enjoyable and profitable time since he came, and we wish him success in his new field. Bro. Williams, on behalf of Senior Class, presented the superintendent of the Lord's day School with a volume entitled, "A Book of Golden Deeds" as a token of esteem. Bro. Wakefield is taking up the work here, and we are looking forward to a prosperous time.—E. A. Smith.

NORTH RICHMOND.—The Ladies' Dorcas Class conducted the mid-week prayer service last Thursday, Feb. 24, a Foreign Missionary meeting being led by Sister Allsop. Musical item was rendered by members of the choir, followed by a detailed and interesting address by Sister Miss Ward, from China, concerning the work for the Master in that land. We are glad to note the increased interest in the work of Foreign Missions among our members. H. A. Procter gave a fine exhortation to the church last Lord's day morning on "The Philosophy of Prayer." In the evening a memorial service was held to the late Bro. Fisher and Fox, both of whom have recently gone to their reward. Suitable pieces were rendered by the choir, after which Bro. Procter spoke on "The Promises of Christ," taking as his example the life, faith and optimism of Joseph as recorded in Genesis 50. At the close a young man confessed Christ.—A.H.T., Feb. 27.

BERWICK.—On Monday last a memorable lay trip was made by a number of our church members (16 in all). The party caught the 55 "Hyacinth" to Sorrento, and the day being perfect, the excursion was everything that could be desired, and bids fair to become an annual institution. Our motto for Home Missions this year, £30, has again been reached.—H.H., Feb. 25.

MELBOURNE (Swanston st.).—A splendid series of services on Feb. 27. In the morning Bro. Gifford Gordon presided, and delivered a striking and helpful address on "The True Philosophy of Life." The Bible School was well attended in the afternoon. At the evening meeting, the Chaplain Colonel Mackay, who represents the Churches of Christ in our Camp, spoke specially to young men, having as his topic "Playing the Game." This is the second occasion that we have been privileged to listen to Chaplain Mackay, and the large and attentive audience to which he preached was ample testimony to his popularity. The meeting was further brightened by a solo by Miss Jennings.

MALVERN.—Large meetings, splendid addresses, good offering and keen interest marked the first day of Bro. Oldfield's ministry with the church here. Farewell social to Bro. L. McCallum and welcome to Bro. Oldfield to be held on March 7. Everything going well.—J.H., Feb. 27.

NORTH MELBOURNE.—On Sunday evening, at the close of a stirring address on "The Great Exchange" the wife of Bro. E. B. Frayser, late of Mercetwater, N.S.W., came forward, and confessed Christ. Bro. McCracken preaching.—Feb. 28.

PRAHRAN.—We were very pleased last Lord's day, to welcome Sister Gordon back from her long stay in South Australia, and are hoping that her health will continue to improve. We were also pleased to have Bro. Reg. Eunis with us, who conducted the morning meeting, and gave a helpful exhortation. Our gospel meeting was a splendid one, the seating accommodation being severely taxed, and after a very fine address from Bro. Gordon, six responses, the evening service makes time in session for February. Every Sunday in the new year we have had confessions. A fine spirit prevails.—A.E.M., Feb. 29.

CARLTON (Lyons-st.).—We had a good day on Sunday. H. E. Knott gave a fine exhortation in the morning. A nice gathering met in the afternoon for the annual distribution of prizes in connection with the Bible School. E. Payne occupied the chair, the superintendent, T.W. Smith, being unable to be present. F. M. Ludbrook gave an interesting and instructive address. J. W. Webb, in a happy manner, presented the prizes to the successful scholars. The secretary, Andrew Haddow, read a very encouraging report. Bro. Verco, from Mosman, N.S.W., closed with prayer. At night J. W. Webb delivered a powerful and earnest gospel address upon "The Prodigal Son," and at the close two confessed their Saviour. We had the pleasure of listening to a helpful message from Dr. Thos. Porter at the week-night meeting. Two more of our young men, A. T. Craigie and Bert Day, had been accepted for active service, and will shortly go into camp.—J.M.C.

STAWELL.—This morning's service took the form of an ordination ceremony, when the deacons elected at the annual meeting for the ensuing year, viz., Bren. Robb, Caroy, Jenkinson, Pett, Jinks, and Perry, were ordained. The ceremony, which was a most impressive one, was performed in the presence of a large congregation by Bro. Robbins, who also exhorted on "The Church and Her Officers." "The Sin God can never forgive," was the subject of our preacher's evening address, which was also attentively listened to by a large congregation. Our prayer and gospel meeting held on Thursday evening, was witnessed one lady make the good confession, and follow her Master through the waters of baptism. The annual meeting of the British and Foreign Bible Society is to be held in the Stawell Town Hall on Sunday, March 5, under the presidency of Bro. Robbins. Sister Mabel Payne is participating in a dialogue to be rendered at that meeting. It is intended to hold our harvest festival on Sunday, March 12.—Arnold D. E. Sheppard, Feb. 27.

SOUTH MELBOURNE.—Lord's day, Feb. 20, fair attendance at both meetings. At the meeting for worship S. Northeast presided, and G. T. Black exhorted very acceptably. Bro. Price gave the gospel address. Lord's day, Feb. 27, meetings not up to expectation. The writer presided, and Bro. Young from the College gave a splendid address on "Devotion." He also conducted the Bible Class, and gave a talk to the scholars in the Bible School. Bro. Thos. Hagger's gospel address, "Remember thy Creator," was delivered in his usual masterly style, and was listened to with rapt attention. At the mid-week meetings the following brethren have occupied the platform, giving interesting addresses: F. J. Gibbins, J. Pittman, and T. Hagger. Bro. Clay will continue his work next Lord's day.—E.C., Feb. 28.

FOOTSCRAY.—To-day was the anniversary of J. Whelan's consecration. On our morning meeting we had A. R. Main, who addressed the church. The choir rendered an anthem, "They that worship Him." Bro. Whelan called the members' roll, and 221 answered, while the attendance of members and friends was close on 250. The afternoon had record attendances at both Bible Class and Bible School. The Bible School had 105 scholars present, while the kindergarten had 109 scholars. We were pleased to welcome three new ones. We were pleased to hear of our recent teachers' campaign, while several others have promised to come in next month. The Bible Class had 76 present, and J. H. Goble (Baptist) addressed those present and expressed pleasure at being there. This evening the building was full

before the ordinary starting time, and service commenced earlier. Bro. Whelan spoke from Phil. 3: 14, "I press on," and at the close of his address a hymn came forward. During the evening Mr. Woods sang, "Does Jesus Care?" and the choir rendered an anthem under the leadership of Bro. Gray, the solo being rendered sweetly by Sister Stewart. The usual monthly tea was held during the afternoon, at which 65 attended. The collection for Foreign Missions taken up by the church was £12. The sisters are again taking in hand the work of the Sewing Class, which promises to be a good meeting.—A.J.T.

New South Wales.

LISMORE.—On Feb. 13, Bro. Jones of Bangalow spent the day with us, and his helpful addresses were enjoyed. The newly formed literary society held its first meeting last Thursday. Bro. Taylor presided, and Bro. E. Rundenky, secretary. Sunday, Feb. 20, we were encouraged by Bro. Taylor's talk on "Elijah Discouraged." Amongst the visitors was Sister Chalmers, from Brisbane. Our well loved Sister Cotter, senr., is still seriously ill. Sister Taylor's help as a soloist is greatly appreciated. Last night she gave us the beautiful solo, "Bearing His Cross." Bro. Henderson Hollingworth, Byron Bay, was with us yesterday for the last time before leaving for camp at Ennogerah.—E. A. Savill.

MEREWETHER.—To-day was set apart for the distribution of prizes. A splendid programme was arranged. Bro. J. Wright, supt, was chairman, and gave an interesting address. Sister V. Porter, one of the teachers, rendered a solo, and D. Goughan, who gained a special prize, recited "The Union Jack, the Flag we love." Bro. Jinks, an old associate, gave the children a splendid object-lesson on the magnet. Miss Fraser, late of La Perouse Mission Station, and now at the Mission Station at Taree, gave a short account of her work among the colored people at La Perouse. So Merewether has one of their Bible School teachers teaching the gospel to the colored race. J. Fraser, a very intelligent, gave a short address. The school has been greatly blessed of late. Since last report we have secured two Sunday School mothers, in the persons of Sister Wright, and Sister Banfield, for the kindergarten, making the kindergarten staff 8. The school is on the up-grade; 3 more scholars on Sunday. We have 12 teachers; primary, 30; intermediate, 41; primary, 30; Bible Class, 8; total, 27. We are sorry to report that our treasurer, Bro. Porter, has met with an accident in the mine, and trust he will soon be restored to health. If there are any members of the church living in the district we cordially invite them to come to Railway-st., Merewether. The Bible needs you; the Bible Class needs you; there is plenty of room in the Bible Class, come and assist in this great work in giving a helping hand to the children. Visitors from different States will be given a hearty welcome.—A. J. Fraser.

BELMORÉ.—A day of records yesterday. A record breaking of bread and offering. The Home Mission offering has beaten the best we have had previously by a few shillings, being just over £10. Bro. John Crawford gave a good address at worship meeting. Bro. Forbes excelled himself at the gospel meeting, and at the close begged a lady who some time ago confessed Christ at Enmore Tabernacle.—John Rodgers, Feb. 28.

MARRICKVILLE.—Bro. Collins was with us this morning, and gave a fine uplifting exhortation on "The Beauty of Holiness." To-night Bro. Bush gave a splendid address on "What do ye move men officers?" Glad to report very much improvement in our prayer meetings, good progress being taken in the various points. Last Wednesday was about a record for attendance. We sorry to hear that our Bro. Walter Thomas is ill in the hospital at Helipoint; we pray that he may soon be restored to health again.—J.T., Feb. 27.

ERSKINEVILLE.—Good meeting yesterday morning. Bro. Clyde Dale speaking. One welcomed to fellowship. Three new scholars to the

school in the afternoon. At the evening meeting a resolution to express thanks to Senator Pearce for the early closing of liquor bars, was carried unanimously by a rising vote.—P. J. Pond.

CLAYTONWOOD.—On Wednesday, 23rd, the church held its annual business meeting. The secretary's report showed a good increase for the year of twelve, four of them by faith and baptism. The treasurer's report showed that £50 had been raised for all purposes; £50 had been paid off the chapel debt. The Sunday School had increased to over 100 members. The Sisters' Church Aid Society had done excellent work. All together the church is in a good healthy condition. The following deacons were elected for the coming year: Bro. Billy Clapple, Fox, Graham, Cole, Goldard, Mitchell, Schaefer, Voss, and Webber. We deeply regret to report the very serious illness of Sister Hilda Arnett. Special prayers have been offered for her recovery at all the services.—T. Hagger.

HORNSBY.—L. J. Thompson presided. Bro. Hlingworth, Enmore, exhorted on 2 Cor. 3: 14. At night Bro. J. Crawford gave the gospel address on "Cornelius." His address was worthy of a larger attendance, the rain spoiling some.—Thos. E. Rofe.

ENNMORE.—A pleasant function, gotten up by the "Loyal Daughters," to celebrate the silver wedding of Bro. and Sister Hlingworth, was held in the school room on Friday evening, Feb. 22. Bro. Hilder occupied the chair, and submitted a most enjoyable programme of songs, recitations, violin and musical items, interspersed with bright witty speeches by Bro. Harward, C. R. Hill, Attorney General; J. Kingsbury, and J. Hunter. Bro. and Sister Hlingworth were presented on behalf of the officers of the church with a small bag of "gold coins," while a large bag of "silver coins" was presented from all and sundry. The "Loyal Daughters" also presented Sister Hlingworth with a silver hand mirror. Both Bro. and Sister Hlingworth happily responded, and on going to the platform to "cut the cake," were greeted with the "Well done, O Lord, O Lord, O Lord," every couple of words were applauded, and every conflict on the bride and bridegroom. Bro. Cecil R. Hall, formerly of the Bible College, gave a very fine address this morning (Feb. 27). Fine attendance at the Bible School, and fair meeting at night. Bro. Hlingworth preached on "Words for the Weary," and Bro. T. Jackson sang with feeling, "Sunkiss" by the sea.

SOUTH RICHMOND.—Meetings have been well attended lately, the work here having improved greatly under Bro. Jones. At the business meeting held on February 24, the secretary reported that six had confessed Christ and two had been added by letter. The contributions have increased considerably. Two new officers have been added. We intend holding our Bible School anniversary on March 11th, when W. L. Evers will address the children. The work on the whole is in a healthy state.

GEELONG.—Lord's day, fine meetings. Both services, as well as the Adult Bible Class, were conducted by J. L. Mumford, of Newmarket. We were pleased to have him with us in the absence of Bro. Chandler, who is still on holidays. Monday, 28th, the Band of Hope had a large number of members in attendance. The Ladies' Aid Society gave a splendid programme, also a fruit offering. The president, Mrs. Wally, had charge.—W. H. Lantz, Feb. 28.

The famous Master of Balliol, Dr. Jowett, who probably trained more men for the public service than any other educational authority of his time, drew out a series of rules for conduct which came to be known as the "Balliol Scheme of Life." Some of the rules, it will be noticed, are more applicable to men in the management of large affairs or of diplomacy than to the ordinary citizen; but as a whole they are all shrewd and worth attention.—1. Never quarrel; 2. Never explain; 3. Never hate; 4. Never fret; 5. Never disappoint; 6. Never fail; 7. Never fear; 8. Never grudge; 9. Never spare; 10. Never tell; 11. Never detract.

A Notable Jubilee.

Dr. W. H. Fitchett, President of the Methodist Ladies' College, Melbourne, Editor of "Life" and "The Southern Cross," is about to celebrate his jubilee of service. Dr. Fitchett is well known beyond the limits of Australia and of Methodism. With thousands of others, we would extend our congratulations. A meeting of his friends was recently held. This resolved to celebrate Dr. Fitchett's jubilee by raising some £500 to establish a scholarship at the Methodist Ladies' College in memory of the late Miss Nellie Fitchett; and also to present him with an address suitable for the walls of the College, at the coming Conference, when his fifty years of ministry would be completed. Mr. Henry Berry generously extended an invitation to dinner on Tuesday, March 7, to the members of the forthcoming Conference, when the presentation would take place.

An editorial note in "The Spectator" thus refers to Dr. Fitchett's labors eloquently on behalf of the Methodist Church:

"Our people in general will unite in the congratulations which will be offered to Dr. Fitchett at Conference upon the celebration of his ministerial jubilee. Into these fifty years Dr. Fitchett has crowded a vast amount of work. Few brains in our Commonwealth have been busier than his. As a student he was early distinguished himself in many branches of knowledge. He has always taken a keen interest in matters requiring ecclesiastical statesmanship. The establishment of our Ladies' College was due to his initiative and energy, while its success has to a great extent been due to the tact and ability with which he has directed its affairs during its thirty-five years of existence. He shaped the policy of our Children's Fund. He exercised a great influence upon the consummation of Methodist Union. His literary gifts and influence are widely known, and as a writer he has stood easily first amongst us. 'Deeds that Won the Empire' made a great stir at the time of their publication, and helped to fan the fire of loyalty. The book rendered a great national service. His 'Unrealised Logic of Religion' has strengthened the faith of many, while his 'Wesley and His Century' is a notable book. Now would we overlook his Century Journal, 'What Methodism Stands For,' which should be in every Methodist home."

Correspondence.

THE BIBLE SCHOOL AND FIRST PRINCIPLES.

Dear Bro. Editor,—

I have read with interest the article by a South Australian brother in your issue of Feb. 21 on the above subject. Without having seen the booklet of supplemental lessons about to be adopted by our South Australian brethren, I desire to congratulate them upon making this useful addition to the system of Uniform Lessons.

There is a paragraph in the article which I fear may convey a wrong impression to some. I refer to the following statement:—"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.

May I be permitted to point out that while such definite, distinctive teaching would prove a welcome addition to the Uniform System of Lessons, it would be quite unnecessary for schools using the Graded Courses of Lessons outlined by the International Sunday School Association, which afford abundant opportunity for giving instruction of a fundamental and distinctive character. This will be seen from a glance at the following:—At ten years of age, sixteen lessons are set

from Acts, entitled, "Followers of the Lord Jesus." For children of twelve, the course provides twenty-six lessons from Mark's Gospel, thirteen from Acts of Apostles, eight upon "Winning Others for God," and five on "Our Bible, and How it Came to Us." For those of thirteen to years there are thirty-eight lessons upon "Ideals of Heroic Living," being a study upon "Bible characters, and fourteen lessons on "World-wide Ministry." The studies outlined for scholars aged fourteen are upon the Christian life, as exemplified by Jesus himself, and by others whom he inspired, including stories of their conversion. Lessons planned for those of fifteen years are as follows: "Jesus entering upon his life work," "Jesus in the midst of popularity," "Jesus facing opposition and death," and "Teachings of Jesus." Then for those of sixteen years the studies are upon "What it Means to be a Christian"; "Problems of Christian Living"; and "Christians and the Church." It should be pointed out that this programme is planned not only for the present year, but is the scheme of lessons for these ages for every year.

Now, sir, it does seem to me that lessons such as these, planned for these critical years, afford ample opportunity for the teaching of all the will of God, emphasising our distinctive teachings, and inculcating the missionary spirit, at the period of life when such lessons will be most effective. It must be remembered that all of the lesson helps for teachers and scholars under the Graded System have been prepared by our own people and for our own people.

Does not the fact that Supplemental Lessons are necessary to make the Uniform System effective, point to a serious lack in that system? And would it not be better to adopt the Graded Course, which needs no supplementing?

Yours for the very best in Bible School work,
Reg. Ennis.

Editor, "Australian Christian."

The following excerpt from a California paper, re Sunday Schools, may interest your readers. It was the pleasure of the writer to minister to the Fresno church, before Dr. H. O. Breedon, long of Des Moines, Iowa, U.S.A., took charge. The present building has some forty school rooms, including the auditorium, which is arranged for sub-division. On hot summer nights, like some in Australia, the congregation worships on the open air roof garden of the building.

Yours for the best methods,
J. W. Welh.

The clipping referred to reads as follows:—

"The First Christian church will inaugurate an entirely new plan in its morning period of worship Sunday morning. It is known as the unified service, and is in large use in the far eastern part of the country. The plan was recommended by the team of Bible School experts who held a school of methods here in November. After investigation and discussion by the ministers and heads of the various departments of church activity, it was decided to try it out here in Fresno. Hence all our friends will be interested in learning of the change through the Republican to-day."

Heretofore the Bible School has convened at 9.30 a.m. and dismissed at 10.45 a.m. Then after an intermission of fifteen minutes, the church service began at 11 o'clock. According to the new plan, which will be observed this Sunday and through the following months, the regular church service will convene at 10 a.m. Following the Doxology and responsive reading, the first anthem will be sung by the choir. At 10.20 all will adjourn to the class rooms for instruction in the Bible; at 11 o'clock the whole school will reassemble in the sanctuary for the communion service, followed by a second special music number and the sermon. The benediction will be pronounced promptly at 12 o'clock. Thus the Bible School service is incorporated into the regular church service, the whole service beginning thirty minutes later and closes thirty minutes earlier. Nothing is omitted from the regular programme, but the more compact arrangement conserves the hour's time."

Mr. Campbell's Transition.

[R. J. Campbell's reception into the Anglican Church and his ordination by an Anglican bishop have aroused considerable interest. It was supposed that Mr. Campbell would have explained his own views of ordination or re-ordination in his parting message at the City Temple. He did not do so. The following letter by Dr. Forsyth is of special interest, and explains itself.]
To the Editor of "The Christian World."

Sir,—I wrote you some six weeks ago in connection with Mr. Campbell's passage to Anglicanism, suggesting that his critics should wait till he spoke his farewell at the City Temple in December. There was reason to think he would then express his mind towards those he left.

That occasion has come and gone. Mr. Campbell, as was to be expected, spoke kindly and gracefully of his affection towards the Free Churches and his obligations to them—which, indeed, he could not exaggerate; they have done much more for him than he for them. He also said he hoped to be an interpreter of them to those to whom he was going.

That is all to the good. There are several highly-equipped people much engaged with that task. It is one that requires more than sympathy—understanding, and there is one point so vital to be understood that it casts all the rest into insignificance. It is the claim of the Free Churches to be as really churches as the Anglican, with a ministry equally commissioned, and sacraments equally valid, both for the Gospel and for the soul. On that head Mr. Campbell said nothing. He spoke as if all turned on good feeling. But it is not so, as is shown by the Anglican insistence on re-ordination, and by Mr. Campbell's compliance. In this he enters the only true ministry— he does not pass from one to another, and he unchurches his Christian *alma mater*, and stamp as spurious the ministry which he exercised among us, and which the rest of us still pursue.

I wrote to Mr. Campbell two letters leaving him to either say himself or give me leave to say for him that he did not unchurch his former churches or colleagues, but that he still regarded us as true churches and ministers, in such a way that he was not entering the Church, but simply passing from one Church to another, for personal reasons connected with a more convenient exercise of the gift in him.

The result of the correspondence has been that Mr. Campbell declines to say more than he said at the City Temple meeting, in which he made no allusion to this crux of the whole matter as it is presented by his re-ordination.

As I was publicly associated by the Press with a sympathetic relation to Mr. Campbell at the time of his transition, and as I deprecated criticism of him then till he should say what he thought he ought, I feel it due both to myself and to others to state how the matter stands. Each man may form his own judgment. I may add that our personal relations are not affected, and I will venture to wish him the blessing of the God whom his conscience serves.

One thing I will add. It will be far better and kinder to speak neither too tender on Mr. Campbell's step, that were but too easy. What is not so easy, and is therefore more to edification, is to turn upon ourselves, and hold inquiry there. Our avidity for religious impression at the cost of faith's spiritual realism is humiliating. This is far from the only case which suggests that we ought to regain enough self-respect to be less easily exploited, less ready to effuse in receiving and accrediting people with obvious personal gifts, without inquiry how they stand on the matters for which we exist, and without demanding a period of either training or postulancy sufficient to show that we respect the ministry—if, indeed, we still do so—if we still do more than court the popular or the impressive speaker. We can hardly be surprised if our ministry, as an office, is taken outside at our own invitation of it. We are proud that it is free, but we are ruined if we make it easy, whether at the lower end or the upper.

P. T. Forsyth.
—"Christian World" (London).

Nerbudda and Benares.

Mary Thompson.

Recently we had an opportunity of seeing the famous marbles which are situated a few miles from Jabalpur...

In a very lonely cove, up the river, a Sadhu has built a little hut, and spends his time there in solitude. The boatman takes his food, and wanted us to give him some money...

We also for the first time paid a visit to Henarey, the most sacred city of the Hindus.

I thought of what Mark Twain said when I saw one of the bathing places on the Ganges, that it "reminded one of ants."

It was refreshing after seeing so much that was revolting to return to the home of the missionaries who are entertaining us.

War-Time Reflections.

Only God's empire is eternal. A cheerful heart is a good medicine. The Lord Jesus is everyman's Way to heaven.

The real "yellow peril" is the love of money. Broken purposes are sometimes answered prayers. Divine promises are more dependable than gilt-edged securities.

"Our deeds still travel with us from afar, and what we have been makes us what we are."

To-day Christ is the personification of our hope; to-morrow He may be its consummation.

"Should religion be advertised?" asks a contemporary. Certainly; and the best advertisement for religion is a radiant life.

The issue of the war depends largely on "the silver bullet"; that of the greater war depends on abounding prayer "in the Spirit."

To be "on the side of the angels" is a counsel of perfection; to have the angels on one's side is an earnest of salvation (Heb. 1: 14).

"No man can serve two masters," but he must serve one. Does our shoulder bear a cross for the Master or a musket for the enemy?

Great is the calling and destiny of all believers. They are to be stars for the Redeemer's crown; others will be stocks for his feet.

Serve yourself and do good; serve your neighbor and do better; serve your country and do still better; "serve the Lord Christ" and do best of all.—Selected.

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104 pages and cover. Price, Posted, 10/- AUSTRAL PUBLISHING CO., 528, 530 Elizabeth Street, Melbourne.

A Talk about Lanterns.

An Address to the Children.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. 5: 16.

Here is a lantern—the burner is clogged with soot—the wick is untrimmed—the glass is clouded with soot, and there is no light in it. I take it down from the shelf, I want to use it—the night is dark, and I want the light of this lantern to guide me. I try to light it; it splutters feebly, and at the first puff of wind it goes out. Instead of being a help it is a hindrance to me. It is a useless lantern.

Why is it useless? It is still a lantern, but it is useless. "Well," you say, "the burner is clogged, and it won't burn." Very well, I'll clean the burner and try again. I light the burner again but the flame smokes and blackens the glass, and soon I am in as bad a plight as before. The lantern is burning, but it is still useless. "Well," you say, "the wick is not trimmed, and the glass is all dirty, and the light can't shine through." Well, I'll clean the glass and trim the wick, and try again. Again I light the lantern, and for a minute or two it burns brightly; but gradually the flame grows less and less until it goes out altogether and smells horribly.

What is the matter with the lantern now? "Oh," you say, "there's no oil in it." Quite right, there's no oil in it. So I'll fill it with oil and light it again, and this time it is all right, and the light shines brightly and strongly, and shows me the path.

Now the light of Jesus Christ cannot shine in your lives if your burners are clogged with soot. The soot are all the little black sins that Jesus doesn't like. The little lies, the bad language, the little sins which are constantly being committed. How are you to know the soot? Just say to yourself, "Would I do this if Jesus were with me?" or "Would I say this if Jesus were listening?" Jesus will tell you, through your conscience, whether they are soot or not.

Now you've got your burners clean, there's the untrimmed wick, and the sooty glass to attend to. The wick carries the oil up to the burner, but it's not much good if the flame doesn't burn right. So it's not much good in you boys and girls being Christians if you haven't got a clear, bright understanding of Christ and his teachings, and the courage to stand firm for him. Now, this can only be obtained by the study of God's Word and the teaching of God's people. God's Word is the best of all; and if you read the life of Christ and his teachings, they are so easy to understand that your understanding will be clear and bright like the flame of the lantern after the wick is trimmed.

But all this brightness is no good if your glass is covered with soot. You won't shed any light on the world. A Christian should be a reflection of Christ; in fact, the more light the Christian reflects, the nearer he is to Christ.

There are many Christians who are like the lantern with the sooty glass—the light is all inside, and nobody knows whether it is alight or not. Clean up your glass and let the light shine forth on the dark world and help the stumbling feet of some companion.

It's the greatest mistake in the world to be ashamed of being a Christian, and to think that people despise you. People don't despise you—they envy you. It is they who are ashamed.

A Christian, who enjoys the wonderful peace of God which comes with all understanding, is really envied by people who are not Christians. Never mind what people say. Lots of things that people say are only said to hide the fact that their consciences are worrying them. The man who makes the most noise against Christianity and against Christ is the one whose conscience is pricking him the hardest. He knows Christianity is true, but he won't believe it, or say he believes it, because he is too proud to bow down and acknowledge his sins before God. But he envies the Christian with his whole heart and soul. Never mind what

men say. Clean the soot out of your lamp glass and shine as clearly and brightly as you can. The clearer and brighter the lamp shines, the less the Christian is seen; so the brighter you shine in your Christianity, the less you will be seen, and the more will Christ be seen shining through you.

Your light won't last long without oil. The oil is what keeps the lamp burning. You must supply yourself with oil in order to be able to give

out light. Now you must get your oil direct from God. You can't buy it. And you must get it every day, or you will find that your lamp will grow dull and the wick will smoke and make the glass dull, and your light will suffer accordingly. Yes, you must get the oil every day, and the way to get it is this: You must read your Bible and get the message from God, which is always there for you. Then get down on your knees and talk to your dear Father in heaven. Tell him your ambitions, your desires, temptation, your sins. Don't run away with the idea that God will give you everything you ask for. God is our Father, and he will give us those things which are good for us.—"Traveller."

Selected Verses, Old and New.

Personality.

Three words would tell the mystery
Of life—to do, to choose, to be.

With sense of power from day to day,
The child becoming man,
Whatever the task, makes bold to say—
I can.

Ere yet the outward deed is wrought,
With joy of choice athrill,
The soul in freedom speaks its thought—
I will.

Beneath the stir of deed and choice,
Deep in eternal calm,
Is heard the very selfhood's voice—
I am.

—John A. Kern

A Song of Service.

There's never a rose in all the garden;
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird's wing flatter.

There's never a star but gives to heaven
Some silver radiance tender;
And never a rosy cloud, but helps
To crown the sunset splendor.

No robin but may thrill some heart,
His dawn-like gladness voicing;
God gives us all some small sweet way
To set the world rejoicing.

—Exchange.

The Gifts I Ask.

These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain
Would have Thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Sourness of the body, envy of the great,
And discontent that casts a shadowy grey
On all the brightness of the common day.

These are the things I prize
And hold of dearest worth:
Light of the sapphirine skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And after showers,
The smell of flowers
And best of the good brown earth—
And, head of all, along the way friendship
and mirth.

—Henry van Dyke

The Two Arithmetics.

I know a girl who multiplies
Her sorrows by dividing,
Whatever cause she has for sighs
She always is confiding.

And so she adds to others' woe
And from their joy subtracts,
A strange arithmetic, I know,
But these, my dear, are facts.

I know a girl who multiplies
Her joys by cancellations,
She draws the line through tears and sighs
Of all denominations.

Dividing joys she multiplies
Her friends and sunny hours,
Now, tell me, which arithmetic
Shall we adopt for ours?

What Rabbi Jehosha Said.

Rabbi Jehosha used to say
That God made angels every day
Perfect as Michael, and the rest
First brooded in creation's nest,
Whose only office was to cry
Hosanna! once, and then to die;
Or, rather, with Life's essence blent,
To be led home from banishment.

Rabbi Jehosha had the skill
To know that Heaven is in God's will;
And doing that, though for a space
One heart beat long, may win a grace
As full of grandeur and of glow
As Princes of the Chariot know.

'Twere glorious, no doubt, to be
One of the strong-winged Hierarchy
To burn with Seraphs, or to shine
With Cherubs, deathlessly divine;
Yet I, perhaps, poor earthly clod,
Could I forget myself in God,
Could I but find my nature's dew
Simply as birds and blossoms do,
And but for one rapt moment know
'Tis Heaven must come, not we must go,
Should win my place as near the throne
As the pearl angels of its zone,
And God would listen 'mid the throng
For my one breath of perfect song,
That, in its simple human way,
Said all the Host of Heaven could say.

—James Russell Lowell

The Song of Blessed Hope.

When the Saviour came to earth
Angels sang His wondrous birth,
And we sing it o'er and o'er:
"He has come."

'Twas the angels said to men,
"He will surely come again."
Let us sing it o'er and o'er
"Till He come."

Here and There

Four confessions at Northcote, Vic., last Sunday, T. J. Cook preaching to a good audience.

The secretary of the church at South Richmond, Vic., is now A. S. Body, 151 Berlin-st., Burnley.

All correspondence for the church of Christ, Hawthorne, Qld., should be sent to Ross Graham, William-st., South Brisbane.

The address of the Victorian Women's Conference Treasurer, Mrs. Hayward, is now Nimmo-st., Middle Park, close to beach.

Country sisters attending the Victorian Women's Conference will be given an opportunity to speak during the afternoon session.

On March 25th, a referendum will be taken in Tasmania to determine the time for closing public houses at any hour from 6 to 11.

A. Cameron, of Goolwa, S.A., concluded his work there on Sunday. There was one confession at night. He went into camp on Monday.

A. B. Chappell is visiting churches in Adelaide and suburbs, and interesting them in the work at Maewo and the islands of the New Hebrides.

All notices of motion for the Victorian Women's Conference must reach the Secretary, Miss Rometsch, 59 St. Vincent-st., Albert Park, not later than April 12.

J. R. Combridge has just baptised the first-fruits of the work at Pimpinio West, Vic., the person being a married man. There was also another baptism at Horsham last week. Fine work is being done in this Home Mission circuit.

The next meeting of the Men's Quarterly of the Churches of Christ (formerly quarterly meeting of church officers) will be held in Swanston-st. lecture hall, on Monday, March 20, at 8 p.m., when J. W. Webb will speak on "Quit you like men." A large attendance is expected.

The church at Hindmarsh is well represented in the war of nations. 26 young men have enlisted for active service. As yet none has lost his life. Three have been wounded. Bro. Sifton Gastonbury, grandson of T. H. Brooker, is expected to arrive in South Australia early in March.

Alf. T. Thomas, late of Perth, W.A., has thought it well for health reasons to give up his interest in the printing business he was connected with. He is now in business as a news agent in Beverley, W.A. We have no church meeting in this town, the nearest being Brookton, twenty miles away.

At the College of the Bible, it is the custom for the students in residence to conduct in turn the devotional services, morning and evening. A short address is a feature of the morning service. On another page is an almost verbatim report of the first address delivered in the 1016 session. Bro. H. Clark is the preacher of Box Hill church.

The work at Windsor, Vic., is on the upgrade. During March a series of special meetings will be held. From March 12 to 16 meetings will be held for the deepening of spiritual life, and from 19 to 27, special evangelistic services will be conducted by W. Belter. Several leading brethren will help in these meetings, and the assistance of elders and members of sister churches will be appreciated by the local brethren.

The "Rochester Express" gave a long and favorable report of the opening services of the mission being conducted by Bro. G. E. Burns and J. E. Shipway. It also had a detailed statement of the plea of the Churches of Christ. This publicity should help the cause in this thriving community. By telegram we learn that there have been four confessions to date, and that two hundred attended the meeting on Sunday night.

Bro. Reg. Arnott has accepted an engagement to labor with the church at Petersham, N.S.W.

At a special meeting of the Robert-st. church, Hill-st., S.A., it was unanimously decided to grant Bro. G. P. Cattist, leave of absence to the event of his proceeding to the front as Chaplain to the A.I.F.

We are pleased to receive the following telegram:—"N.S.W. Home Mission offering far exceeds previous records. Aim, five hundred pounds. Five hundred thirty pounds reached. Successful Conference anticipated.—Gale."

The students of the College of the Bible are facing many problems in their new year's work, but the one presenting the greatest difficulty at present is outside the class work. The domestic problem is more acute this year owing to increased prices. As there is a surplus of apples and other fruit in some districts, a number of good brethren may find in this their opportunity to aid students by sending a few cases. Students will gladly pay freight of same. Please address to the College of the Bible, Gardiner Railway Station.

Mr. James Manning, of Torrensview, who is one of the oldest established land agents in Adelaide, and is esteemed among a large circle of friends, has been indisposed for several weeks. He underwent a serious operation at Miss Hill's private hospital on Saturday, and his condition on Sunday was regarded as critical." The above from "S.A. Register" of Monday last will come as a shock to our readers. Bro. Manning is one of the oldest members of the church in South Australia, and has been for many years one of the most useful and faithful workers in the cause of Christ in the State. We are sure he will have the sincere sympathy of all in his own State, and the many brethren throughout the Commonwealth who have known him, and who love him for his work's sake. We pray that God will bless him in his sickness, and if it is his will, graciously spare him to his loved ones and the work that needs him so much in South Australia.

Sunday morning is usually very busy for the officers at the Central Police Station. They have to deal with the cases arising out of arrests in the city during the Saturday night. The police render assistance to those who say they can get bail, and as the average number of prisoners taken to the Central Station on a Saturday night is somewhere between thirty and forty, they are kept busy telephoning and delivering messages to persons called to the relief of the imprisoned ones. Yesterday morning, however, was an exception. The police had a comparatively quiet time. Instead of the thirty or forty prisoners there were only twelve. There are five police stations in the city proper, but by far the largest number of cases are taken to the Central. On last Saturday night only one arrested man was taken to one of the stations. All the other stations showed a similar falling off in the number of arrests for drunkenness and offences arising out of drunkenness, such as riotous behaviour and the use of bad language.—"Sydney Morning Herald," Feb. 21.

Correspondents are asked please to give their names and addresses when sending in matter for this paper. Otherwise we cannot promise to take any notice of the communication. For a reason which may be gathered by the careful reader of Luke 18: 5, we make an exception in the case of a reiterated statement or query from an anonymous writer, whose letter bears the post-mark Nuberna, Tasmania. Our correspondent asks: "Is not this wrong according to God's Word?" and then affirms, "God's Word condemns it." The subject is that of *et-etera*. In answer, we can only say that there are some Christians who give too much time to sport, which is sad. There are other Christians who would be much better in health and much sweeter to live with if they could only be persuaded to agree with the apostle that bodily exercise is profitable even "for a little." A sense of proportion is an excellent thing. The way of commending the gospel to the young men of the world is to assume an entire attitude of abstinence. Of course no Christian

should give time to sport to the neglect of his work for Christ and the church. If our spiritual life be hindered, we must retreat.

Mr. Arthur Black, who is a member of Ince's Park Chapel, delivers the children's address at the morning service, generally once a month. It goes without saying that these addresses are highly appreciated. On Sunday morning he delighted old and young alike by his clever account of the "invasion of Serbia 2000 years ago." There were four Allies, he said, and they went in their little fleet to attack Macedonia. They landed at the very place where the Allies are landing today—Salonica. Their invasion did more good for Serbia and Macedonia than any other invasion ever has or can do. Not until the close of the address were the "Allies" disclosed as Paul, Silas, Timothy, and Luke. The address was a perfect model of talking to children.—"Christian World."

That excellent magazine, "Medical Missions at Home and Abroad," contains, in the Editorial Notes for January, some facts about medical missionaries and the war. The total medical mission list this year stands at 430, a decline of fifteen in the past two years. The Government is laying hold of every qualified man it can reach, and if the war should last through the present year, the list of medical mission workers on the field must be still more diminished. No fewer than seventy-seven medical missionaries are engaged in temporary war service. A number of these have been excluded from their special fields of labor owing to the conflict. Workers in Syria, Palestine, Turkish Arabia, Turkey generally, and part of Persia, are in this position. The medical authorities at the War Office have not hesitated to express their opinion that it is desirable that as many medical missionaries as possible should come home and help.

BOARD AND LODGING.

Wanted, two friends to share nice, front bedroom, electric light, hot bath, close to train. Good, refined home. Address, first instance, "Moderate," c/o Austral.

WANTED.

Accommodation wanted, seaside, Adult and two children. Particulars to 7 D. Raglan-st., Ballarat, Vic.

Capable Choir Conductor, Prahran Church of Christ. Apply, letter or person, to Gifford Gordon. Salary, £25 per annum.

IN MEMORIAM.

FORBES.—In loving memory of my dear husband, William Thomas Forbes, who was called home March 2, 1914.

No space of time or lapse of years
Can dim our loved one's past,
A loving memory holds it dear;
Affection holds it fast.
—Inserted by his loving wife, C. Forbes.

GALLANDER.—In loving memory of my dear husband, and father, who passed away on the 3d March, 1914.

How joyful is the thought that lingers
When I'vee' once cross'd death's sea,
That when our labor here is ended
We with them will ever be.
Some day, when the shadows deepen,
And the call comes over the line,
May your face be there to welcome us
At the gate, dear husband mine.
—Inserted by his loving wife and family, Christina Gallander.

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HOW GOD ACCOMPLISHES HIS PURPOSE.

God's thoughts are not our thoughts, nor our ways his ways.

The Rise of the Nation.

1. What a man soweth that shall he reap. Gen. 28: 37; 30: 35; 31: 37; 38: 37; 37: 34-35.
2. Jacob's increase. Gen. 28: 1-23.
3. The secret of strength. Gen. 32: 24-32; 35: 1-9.
4. Joseph links Canaan to Egypt. Gen. 42: 1-23.
5. The chosen race separated in Egypt. Gen. 46: 20-34.
6. Israel blessed and passes on the promises. Gen. 48: 13-16; 49: 1-2.
7. Burial of Israel. Gen. 50: 1-12.

Flowering Piety.

"The beauty of holiness."—Ps. 96: 9.

Here is a very significant passage from one of Robert Louis Stevens's letters: "John, do you see that bed of Resignation? It's doing bravely, sir." "John, I will not have it in my garden; it flatters not the eye, and comforts not the stomach; root it out." "Sir, I have seen of them that raise as high as nettles!" "What then? Were they as tall as Alps, it still unsavory and bleak, what matters? Out with it, then, and in its place put a bush of Flowering Piety—but see it be the flowering sort!"

Yes, it is the flowers that offer the best witness to our religion. Flowerless virtue is never winsome, and yet how much of our piety never comes to the flower! It may be dutiful, but it stops short of being beautiful. The strength does not culminate in graces, but remains rough and unrefined. Our God asks for the perfected offering. He looks for the finishing touch upon our work in order that we may be perfect and entire, wanting nothing. He calls us to worship Him in the beauty of holiness.

Our righteousness must be of the flowering sort; it must give itself in goodness. Righteousness which does not effloresce in goodness is a very bleak and dingy thing. "Scarcely for a righteous man will one die!" Mr. Casaubon, in "Middlemarch," was a scrupulously righteous man, but no fragrant and exquisite goodnesses were to be found upon his tree. It had all the gloominess of the dark and sullen yew. Little

children would shrink from such a shade. There were no flowers to gather. Strength but not beauty was his sanctuary.

Our truth must be of the flowering sort, and it must bloom in the ministries of love. "Speaking this truth in love." Truth can be exhibited in such a way as to do the work of untruth. That is to say, true matter can be nullified by an untrue manner. Even the truth of the Gospel can be made unattractive by the spirit in which it is proclaimed. Said a friend to me after a certain service, "Did you ever hear the love of Christ preached so bitterly?" The truth was maimed by its witness.

Our patience must be of the flowering sort, and must bloom in cheerfulness. Even patience can be grim and unlovely. But when it flowers there is no more beautiful plant in God's garden. It wins the wondering admiration of everybody, and is a powerful witness of the grace and love of God.—J. H. Jowett.

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