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The Australian CHRISTIAN

Thursday, January 23, 1920.

Vol. XXIII., No. 3.

Faith and Its Proof.

Some of our readers will be familiar with the following incident in the life of King Edward VII. The evidence for the truth of the narrative is unimpeachable, as it is recorded in the Memoirs of Lord Playfair.

The King was just eighteen when he entered as an undergraduate of Edinburgh University. Although his Majesty was more or less subject to the ordinary discipline and regulations of the University, it was considered inadvisable that he should go through the routine of study which, however, necessary for young men with their way to make in the law, medicine, or one or other of the professions, requires more specialisation than was desirable for the heir to the throne. So it was decided that the regulation of the King's studies should be left entirely in the hands of Dr. (afterwards Lord) Playfair, one of the Professors of the University. Lord Playfair in addition to being a great scientist, was a prominently practical man, and he decided that during his residence at Edinburgh, the future King should be initiated into the mysteries of the various manufactures. The precise lines on which this practical instruction was to run are explained in a letter written by Lord Playfair to a friend about this time. "After much consideration I thought it best that I should give the young Prince a special course of lectures in my own laboratory on the chief manufactures of the kingdom, and that after studying the scientific process involved we should visit some mill or factory to see it in practical operation." This happy method of combining theory and practice answered excellently. Once every month the young Prince used to journey to Glasgow with Lord Playfair, where he had an opportunity of learning the importance of the application of science to industry. During one of these visits the King and Lord Playfair were standing near a cauldron of lead, which was boiling at white heat. "Has your Royal Highness a sufficient faith in science to try a most dangerous-looking experiment, if I guarantee it is safe?" asked Lord Playfair. "Certainly," the Prince replied. Playfair then carefully washed his pupil's hand with ammonia to get rid of any grease that might be on it. "Will you now," he said, "put the hand I just washed into the white lead and ladle out some of it?" It

was a trying moment, but the Prince never flinched. Without a moment's hesitation he plunged his hand into the seething cauldron with the confidence of an experienced veteran. It is a well-known scientific fact that the human hand, if perfectly clean, may be placed uninjured in lead boiling at a white heat, the moisture of the skin protecting it under these conditions. Should, however, the lead be at a perceptibly lower temperature, or should any grease adhere to the hand, the effect would be disastrous. Under these conditions it must be confessed that it required almost as much courage for Lord Playfair to suggest the experiment, as for his pupil to carry it out.

This has frequently been cited as proof of the nerve of the Prince. May it not with equal appropriateness be used as an illustration of faith and what it involves? Few simple things have been more confused, few obvious facts have been more camouflaged, than has been the faith required by our Lord in order to our salvation. The interesting experience of Prince Edward reveals to us the elements of faith. We should remember that the difference between such a faith as his and that which saves a soul is not a difference in the quality of faith subjectively considered, but a difference in the object of faith. The saving power of my faith depends wholly on the fact that its object is Christ Jesus the Saviour, and that it leads me to accept and obey Him as my Saviour. Faith in Him is more efficacious than in any other because of His incomparable person and work.

The following reflections naturally arise in connection with Prince Edward's experience, and have a bearing upon the faith which saves.

Faith has something to lean upon. It is not credulity. Suppose an unknown man, or one of no reputation, were to endeavor to persuade a person to try a similarly dangerous-looking experiment. Should we praise the faith of the experimenter in that case? No, we should rebuke his folly. But the Prince had the word of Professor Playfair, with his knowledge and world-wide reputation. All science, we may say, was the basis of his faith. So we may distinguish between faith and credulity in the religious sphere. Faith is not as the apocry-

phal boy is alleged to have stated—believing what we know is not true. Christian faith has evidence, testimony well tried, behind it. The Gospels were written that men might believe. The matchless character and the incomparable teaching are there now, as ever, to induce faith in Christ. "Faith cometh by hearing, and hearing by the Word of God." It is not credulity to believe in Christ as Saviour and trust our lives to His care. Sixty generations have found him true. He is the Great Physician who never lost a case.

When did the Prince believe? At once, of course; as soon as the professor gave his assurance, before ever he plunged his hand into the cauldron. Yet there would have been a great difference between the faith as he in fact exercised it, and what would have been the case had he been content to stand back, with hand in pocket, and say, "Yes, Professor, I believe you; it is a curious scientific fact, as you say." What is the difference between these two "faiths"? Answer, and you have the difference between a dead and a saving faith.

The Prince proved his faith by his works. His trust in his professor's word was demonstrated by his action. He might have said what the apostle tells us the man of true faith can rightly say: "Show me thy faith without thy works, and I will show thee my faith by my works." That faith saves which is manifested in unhesitating obedience to Jesus Christ. When Christ in the Gospel asked that believers in Him should manifest their faith first in a confession of Him in word, and then also in a confession in act by being "buried with Him in baptism," He asked for something which would demonstrate to the world the presence of a faith which itself is not open to the world's inspection. We have referred to the physician and his patient. What would be the result if one after calling in a doctor and professing to believe in his skill and power, the correctness of his diagnosis, and the value of his prescription, were to refuse to take the medicine? No one is so foolish in the natural world; yet many laud the Great Physician and praise His power, who will not commit themselves to Him for treatment or act according to His prescription. How can we escape if we neglect so great a Saviour?

Bible Study.

Chas. Watt.

In a short article written last July, I finished with the words: "Scripture reading is fast becoming a lost practice with our people," and I did so after a fairly long acquaintance with our churches in both Australia and the Dominion. But I did not mean to imply that our churches are peculiar in this, far from it. Thank God for our College, which has turned out many young men who are diligent students of the Living Oracles. And many of the members of our churches love the grand old Book, and read it often. But very few of the latter read it to find the sense of its teaching; if they did it would open their eyes to the beauty of its language, and its real meaning. To read a chapter here and there can never do this. Impressions formed by such reading will, if true, be deepened, while many impressions would be swept away by a careful and consecutive study of the precious living Word. There are many contributing causes to the neglect of, or mere perfunctory reading of the Word. Here, in New Zealand, the death-blow was given to all popular reverence for the Bible, when, in 1877, our legislators threw it out of the National Schools, lest it offended the Romanists! And this was the beginning of the pernicious popish influence that has grown to such alarming proportions that, to-day, all branches of the Civil Service are filled with Papists, and such concessions are made to them by weak-kneed Protestants in the Cabinet, that the Roman schools have privileges which even the National Schools are denied.

Another pernicious influence is the German Higher Criticism. This, while claiming to give "a loftier conception of Scripture teaching," has tended only to emasculate the Word, and leave it "a thing of shreds and patches" of purely human origin. But let not the humble Bible student attach too much importance to the so-called "results of modern scientific criticism." There is but little agreement upon results amongst the men who are in the front rank of modern critics. They claim that criticism can dissect the Bible, and by showing the false, strengthen the people's faith in the true! But there is no unanimity amongst them as to which things are true, and which are false. Their claims, too, are utterly unreasonable. They tell us, for instance, that "The story of the fall is not true; it is a parable." And when Christ's endorsement of the story (John 8:44) is pointed out, they retort, "Oh, but the knowledge of Jesus was very limited." And when attention is drawn to Paul's endorsement (1 Tim. 2:14) they reply that "criticism has revealed the truth"! And this is the kind of thing that is supposed to strengthen our faith! To prove much of the Bible false, they tell us, will strengthen our faith in what science has proved true!

Daniel they have thrown out entirely, and "there are several Isaiahs." And this not-

withstanding the frequent and clear endorsement by our Lord of both these books! Let not the lover of the precious volume be in any way disturbed by this infidel criticism. There is one simple and effective way of testing the value of the critics' claims. There are two English writers who have written many books, both singly and jointly—Sir Walter Besant and Mr. Rice. One of the jointly-written books, "The Golden Butterfly," may be used for the test. (1) It is written in English, a language with which the critics are quite familiar. (2) It expressly states that the two wrote it. (3) The style of each writer is well known from the books written separately. Now the critics take Isaiah: (1) written in a dead language, with which they are anything but familiar; (2) which purports to be written by one man; (3) and which is endorsed as such by the highest authority in the Universe—the Son of God. And those critics can tell us that it was written by several writers, and with a red pencil can mark off which was written by No. 1 Isaiah, and with a blue pencil can mark off the verses written by No. 2 Isaiah, etc.! Now, to prove them, let them take "The Golden Butterfly," and mark off the parts written by Sir Walter Besant, and those written by Mr. Rice. And this they could not do if their salvation rested on their success. How utterly ludicrous then, are the claims of these men. It was a shrewd, sensible fellow who criticised the critics by remarking:—"The Iliad was not written by Homer, but by another man of the same name, who lived in the same place, at the same time." But as I wish to include an excellent poetic effusion, I refrain. It is by Amos R. Wells, and while I do not appreciate novel writers on religious subjects, this expresses true sentiments on the important theme of Bible study.

"I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the 23rd!)
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word!
But I found that thorough reading
Was a difficult thing to do,
And the way was unfamiliar
When I read the Bible through.

"Oh, the massive, mighty volume!
Oh, the treasures manifold!
Oh, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power
When I read the Bible through.

"Ah, imperial Jeremiah,
With his keen corsucant mind!
And the blunt old Nehemiah,
And Ezekiel refined!

Newly came the Minor Prophets,
Each with his distinctive robe;
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy, the regal,
To a towering mountain grew,
With its comrade peaks around it—
When I read the Bible through.

"What a radiant procession,
As the pages rise and fall;
James the sturdy, John the tender—
Oh, the myriad-minded Paul!
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the Church Triumphant raises
One incomparable Name.
Ah, the story of the Saviour,
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through.

"You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, awestruck,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through."

How to Study the Bible.

There are a great many suggestions to-day of the best way to study the Bible, and most of them are helpful if we think only of mental culture.

We are told that the Bible is literature, and able and poetic souls have made the book very pleasant and attractive by analyzing and writing upon it from that standpoint. It has also been studied as "A Ruled Book," and there is a volume called "The Curiosities of the Bible." Recently a man of national reputation in the political world published "The Bible as Good Reading," and we are being told that there is a vast amount of dramatic material which could be staged with strong effect.

These angles are real, but we might master the Bible according to them all and yet not understand it. The true approach to the Bible is by the view that it is the Word of God. John Watson called it "The Message of God to the Human Soul."

The Bible is the revelation of God's will to man; it is a lamp unto his feet, a light upon his pathway, and that pathway leads into the presence of God.

New light will break out from the Scriptures when we study them as the word of God, intended to teach us how to live and to educate us for the inheritance of the saints in light. If it is studied from any other standpoint, certain good, to be sure, will be derived, but the real Bible, which is the divine revelation is in that way likely to be missed entirely.—"Christian Evangelist."

The day of our visitation makes us neither heroes nor cowards. It simply reveals what we are.

To do the most successful work in the world, three faiths are needed—faith in God, faith in our fellow men, and faith in one's self.

A Present Day Temptation.

Thos. Hagger.

In many homes to-day there are vacant chairs. The sons have gone forth from them, and the grim, ghastly tragedy of war has prevented their return. They are dead. And the hearts of loved ones yearn for "a touch of the vanished hand, and the sound of the voice that is still." While in this state of mind their attention is called to the idea of seeking communications from the boys in the spirit world, and they are induced to go to some professed medium for the purpose of getting such. Thus they give heed to "seducing spirits" (1 Tim. 4: 1). Even some men of intellect like Sir Oliver Lodge and Sir Conan Doyle have yielded to the temptation, and in doing so they seem to have lost their mental balance, for they write nonsense about the spirits living in brick houses and wearing clothes, and say that in the spirit world there are laboratories that turn out all sorts of things from essences, and ether, and gases, even to something resembling cigars, and whisky and soda for those spirits which crave for such things. All of which information is supposed to have been communicated by spirits. The war has given a mighty impetus to Spiritualism (as it is wrongly called), and has immensely increased the trade of mediums, and many a soul is being deceived.

Spiritualism professes belief in the possibility of holding intercourse with those who have died—with disembodied spirits. But it should be borne in mind that the possibility of deception is admitted by its adherents. Sir Conan Doyle in his book, "The New Revelation," admits the trickery of some mediums, and the deception indulged in by some spirits. Surely such admissions greatly weaken the claims of Spiritualism.

When we turn to the Christians' infallible guide—the Word of God—we learn that it is possible to communicate with spirit beings (1 Samuel 28: 3-20), but they are not the spirits of our loved ones who have passed from this sphere, but evil spirits (demons) who impersonate our dead friends. This is seen from a careful study of the passage which speaks of Saul's dealings with the witch of Endor. There were angels who rebelled in heaven, and were cast down to hell (2 Peter 2: 4; Jude 6). These are the enemies of man, and seek to effect his ruin (Eph. 6: 12). They are "wicked spirits in heavenly places." They are deceptive (1 Tim. 4: 1).

In the Old Testament God warned Israel concerning this very thing, and forbade people having anything to do with it (Lev. 19: 31; Deut. 18: 9-14). He declared witchcraft to be a sin (1 Sam. 15: 23), and says, "When they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?" (Isa. 8: 19, R.V.).

In the New Testament it is classed as a

"work of the flesh" (Gal. 5: 19, 20), and fellowship with it is forbidden (1 Cor. 10: 20-22). It is clear, therefore, that we can not be Christians and Spiritualists at one and the same time. No matter how much the Christian may crave to hear from those who have gone, he must not give heed to "seducing spirits," nor pay attention to the "doctrines of devils" (i.e., demons). He must patiently wait the good time of the Lord for reunion with the loved ones who are His, and who have passed on.

To go to the "seducing spirits" as so many are doing to-day is to turn our backs upon Christ, to seek comfort in lies, to assert that God is revealing things to us to-day through spirits. Surely we will not turn from Christ, the Rock of Ages, from the final revelation of God to man in the Word (Heb. 1: 1-2; 4: Jude 3), from the blessed comfort of the everlasting gospel, to table-rapping, chair-dancing, automatic writing, and silly messages from "seducing spirits"; surely we will not turn from the teaching of Christ and his apostles to the "doctrines of demons"; surely we will not turn from the revelation made by the Spirit of Truth to the so-called revelations made by lying spirits. Men to-day must choose between Christ and demons. The temptation of to-day is to allow ourselves to be turned aside by spirits which seduce. But we will not yield; we will hold fast to the One who has stood the test of passing time, and all the rich and precious truth which through Him and the apostles and prophets has been made known to us. We will stand fast till He come.

Faith in the Father.

W. H. Book.

When we worry and fret we reveal our infidelity. A little child came into the presence of its father with shoes all torn and worn. The father saw them as the little fellow put them before his eyes and heard him when he made his request for a new pair. He said to the child: "How am I to get the shoes when I have no money?" The boy, as quick as a flash, said: "You just go down to the bank and get the money." He believed that his father was rich—he had never questioned his power to get anything he wanted, and he gave himself no uneasiness about the matter. He lost no sleep over it. Why should we worry about our food and our clothing? "No good thing"—mark the word "good"—"will the Father withhold from them that walk uprightly." He has not promised to give us everything. There are things we should not have, and His withholding them is an evidence of a father's love.

The birds are not idle. They are not anxious. They accept things as they are. They hustle. God will not feed the bird that sits on the branch of the tree and refuses to go in search of the worm. He provides the food, but the bird must get out and hustle

to get it. Man makes a mistake when he takes the time that should have been given to work and devotes it to sitting still and fretting over conditions. Faith without works is dead, and the one who believes that God will rain down biscuits for breakfast, and lies in bed awaiting their coming, will hunger. He gives the daily bread in the natural way—and we come into possession of it when we believe and work. One ounce of "hustle" is worth a ton of "worry." We must take thought for the material things, but not anxious thought. We must not be over-anxious. The man who gives no concern to business will soon be a consumer rather than a producer, and he will be a burden on society. The man who rests all summer must go hungry when the winter comes. We have too many leaners in society—people who live off the earnings of others. The apostle tells us that the man who will not work shall not eat.

God must have the first place in our thoughts. We are commanded to seek the kingdom of God and its righteousness first, with the promise that all necessary things shall be given to us. There are those who seek the kingdom—they get into it and believe in its laws, but they do not seek the righteousness of the kingdom. It is not enough to seek the kingdom. The one who stops with this has no right to lay claim to the promise made by the Master—he must go further—he must seek the life that emanates from the King.

The happiest person on earth is the one who has the fullest confidence in a Father's love and who is conscious of having done his full duty as best he can. He has committed his way unto the Lord, feeling that He will give him the desires of his heart, and that all things shall work together to his good in the end. His life is one of trust and action. He does his best and leaves it all with his Father. His joy is full. He has in him the joy of his Master, and he believes that whatsoever he asks in faith, if it be for his good, he shall have. He lives and moves in a living God. He is brought near to this God through his elder Brother, Jesus Christ. He banks on His promises. The cheques are already signed, and all he has to do is to fill in his wants and present them at the proper place. He knows that his Father hears and answers his prayers. His best work on "Christian Evidences" is his own heart's experiences.

My Saviour.

My Saviour, my Saviour,
My Brother, my Friend,
Unto Thee shall my praise
And thanksgiving ascend.
At morn I will praise Thee,
At morn and at night,
To praise Thee, my Saviour,
Shall be my delight.
Thou didst redeem us
That we might go free,
When Thou said "It is finished"
On Calvary's tree,
The door was then opened
To all who will come
And enter the portal
Of that heavenly home.

—I. Tingate.

Great Events in the Life of Christ.

The Lone Voice and the Voiceless Years.

Luke 2: 39-52. Matt. 2: 19-23.

A. W. Connor.

"And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene."—Matt. 2: 23.

Thus commenced that wonderful association which has for ever glorified the name of Nazareth. There Jesus made his home through long years of preparation, and now with equal fitness is called the "Man of Nazareth" and "Lord of glory." Nor did he leave it to seek a home elsewhere until he responded to the call of John, and went forth to the Jordan to be baptised of him. Out of those twenty-eight years only one clear authentic voice reaches us. They are the hidden years, the voiceless years; yet their mystery and silence holds messages the most precious to mankind. Jesus died on the tree at about thirty-three years of age, but it is only of the last three that we know much, and nearly one-half of the record deals with the last six months. The stories of the nativity leave the heart hungry for more. Yet Divine wisdom has left the veil unlifted save for one solitary incident. Why this is so must remain unanswered. We must be content. We certainly know enough if we are but willing to learn. Let us look on three pictures.

1. Childhood in the Nazareth home.

This period Luke has bridged in one graphic verse: "And the child grew, and became strong, and full of wisdom, and the favor of God rested upon him." The reality of that human childhood seems to be the point that is emphasised. "He was a real child, and grew as other children grew: He was not a man, or what the ancients called a god in the guise of a child. He knows how a child feels and thinks, because he himself felt and thought as a child. He had all that was childlike, but nothing of what we call childish. He had the nature but not the faults of early years." He grew in strength of body and in wisdom as our children grow.

Nazareth, if we may judge by the contempt of their fellow Galileans, or by its record in the Gospels, was not the easiest place in which to bring up a child. Environment, which plays such a part in child development, was certainly not of the best, yet that abounding evil would test and try and thus train for the conflict ahead. It must mean much to us to remember that, "the perfection of his purity and patience was achieved, not easily, as behind a wide fence that shut out the world, but amid rumors, and scandal, with every provocation to unlawful curiosity and premature ambition. The chief lesson Nazareth teaches us is the possibility of a pure home and a spotless youth in the very face of the evil world." Such experiences were a necessary preparation for Saviourhood. Then, the home itself was the home of a working man, and, as is the rule in such, one of frugality. Relaxing luxury would be absent, and work would be honored as a pure and noble thing. Here is the basis of a true democracy.

"This is the gospel of labour;

Ring it, ye bells of the kirk;

For the Lord of Love came down from above
To live with the men who work."

This must for ever remain a precious truth to be cherished. But that toiler's home in such a city was one of intense spirituality. Religion was real and all-permeating. The Synagogue and its services; the school and its discipline did but reinforce the lessons learned in the home. In all three the text book was the Scriptures of God, and in these the mind of Jesus was saturated. How happy our Austral land, if to-day we only had the same happy combination—the home, the church, the school—all impressing on the youthful mind the message of God. The life of the Great Teacher also reveals to us how close Jesus lived to Nature's heart. God's "other Bible" was to him a well read book. In such a home Jesus "grew

and became strong," living the full life of a normal boy, pulsating with energy but without the weakening habits that sap vitality and sow seeds of future trouble. He was "filled with wisdom." His mind as well as body was subject to the laws of growth. At each stage he was perfect; the perfection of a boy, a youth, a man, and finally Messiah and Saviour. And so he grew, and "the grace of God was upon him." He would be a participant in the highest joys of youth, but also the mark for its fiercest temptations. Yet he passed through it all unswayed and victorious. May all the young who read this learn that they, too, may be strong and winsome, and preserve their purity as the Word of God dwells in their heart, as in his, and as they exercise their souls in worship. The Bible, prayer, and the services of the church must not be neglected. What Christ taught when he said, "Seek ye first the kingdom of God and his righteousness," he exemplified in his life. This passion for God's will appears in the second picture.

2. The crisis of his first passover.

This incident, preserved for us by Luke, has been described as "the solitary floweret out of the enclosed garden of the thirty years, plucked precisely there, where the swollen bud at a distinctive crisis burst into flower." It is as a crisis, and not as a mere interesting episode, that Luke relates it. It is the first of the great crises in which we see the evidences of the growing consciousness of his mission on earth. Jesus had now reached the age when a Jewish lad became a "son of the law" and began to assume personal responsibility for religious duties. We see him going up to the national festival. We are left to imagine the pilgrims, the journey, the Holy City, the Temple, and finally the great religious feast so full of sacred memories, so rich in prophetic meaning. It was sure to be a wonderful experience to the boy Jesus—to him who afterwards became "Christ, our passover, sacrificed for us." But its excitement and novelty would not, for him, cloud its deep religious significance.

There is surely a lesson here for the boys and girls, trained, guided, nurtured by the church. If our training means anything, we ought to look forward to and pray for the day when they shall—not join the church because they are old enough—but choose and confess Christ as Saviour. This will lead inevitably to the fellowship of the church. Let the boys and girls hear Christ's "Follow me," and let us be ready to interpret that call for them. Here, as everywhere, Christ is our example and guide.

It were idle to speculate as to how the consciousness of his nature and mission came to Jesus. But accepting Luke's record, we need not hesitate to say that it came by degrees as his capacity increased. Like his physical and mental development, it was a gradual process, as the faint streak of dawn grows into the great sun, or as youth merges into full conscious manhood. In the holy service of the passover to which he had for the first time come, God had spoken anew to the boy, and he lingered in the holy place engrossed in the new experience. It speaks of the trust of the parents of Jesus, and of the self-reliance in which he had been trained, that Jesus was not missed till the close of the day.

The anxious Joseph and Mary searched everywhere, and at last found him in the Temple, "hearing the doctors of the law, and asking questions." He was not assuming the office of teacher, but his questions and answers delighted and amazed the teachers. Amazed and yet overjoyed, Mary said: "My child, why have you behaved thus to us? Your father and I have sought you sorrowing." They knew the secret of his birth, but the question in their hearts must often have been how far God had revealed it unto Jesus himself. The reply of Jesus gave them a partial answer. The

words of Jesus—his first recorded words—the only recorded words in thirty years—are precious, and worthy of a setting of gold. "Why is it that ye sought me; wist ye not that I must be about my Father's business?"

"Thy father and I," said Mary. "My Father," said Jesus, pressing into a single word the gradient of rebukes, and revealing the subordinate value of all earthly relationships, and the secondary nature of all merely earthly duties. "My Father's business!" Our very first duty is to find out what the Father's business for us is. Like Jesus, we will find the Father's business in the Father's house. "I must be!" *Must!* The first great "must" of which so many fell from his lips. "The Son of man must be lifted up." "We must work the works of him that sent me." Would that we could feel the compulsion of responsibility as he did, and under it move forward to unwearied service.

He realised that he had one only business among the children of men, the mighty work of redemption, and he kept it ever before him, never resting, never faltering, never turning back. And what that business involved for him we now know. Yet he "must" be about it. Can we fail to be rebuked in our easy-going ways of work?

As Dr. White says: "Either he is beside himself in being so devoted to this business even unto death, or we are beside ourselves in neglecting it or making it a secondary or optional matter." It is neither. It is imperative and primary. We should all be conscripts of conscience. These words that reveal the awakening consciousness of Jesus are not more wonderful than the sequel. "Then he went down with them to Nazareth, and was always obedient to them." This obedience, this subjection was for him now, and for long years, the Father's business. "Obedience!" That is the single word that covers all his life. "He learned obedience!" "He became obedient unto death!" "By the obedience of one!" It is to be the one word for us also, for he by his obedience "has become the Author of eternal salvation unto all them that obey him." Obey him. The curtain drops, and Luke again bridges the period of eighteen years in one verse. "Jesus advanced in wisdom and stature, and in favor with God and men." These are the hidden years, and as far as the record goes.

3. The voiceless years.

What was Jesus doing during those years? The indications would point to the fact that he was working as a carpenter. What was he doing? He was practising obedience. Those years spent in the "common task and trivial round" revealed to the world the dignity of labor, and have enriched the world beyond measure. "The only etiquette he learned was respect for others. His only statecraft was service. His only decoration was character. His only armoury was Scripture. Not even goodness was made easier for him than for us. And we who chafe at our days of routine will find that routine was his appointed lot. He understands its every detail." Thus his friendship is so helpful because so genuinely sympathetic. Those years are not really voiceless to those who have ears to hear. What do they say to us? One thing is evident. Those years were spent in deep pondering on the Holy Scriptures. His whole being was saturated in them. They spoke of him, and in them he read his duty. To fulfil them was his chief delight. When at last he emerged from the years of preparation he came as one who knew humanity's heart in its deepest needs. And when he spoke, his words were of universal application. So profound are they that the highest feel that they reach out beyond them. So simple, that their charm was felt by little children, and "the common people heard him gladly." It is not without significance that at the close of those thirty years of testing the "heavens were opened unto him," and the voice of God said: "Thou art my beloved Son in whom I am well pleased." Without losing sight of their application to his act of obedience in being baptised, their deeper application may be to the victory of the silent years that followed his words. "I must be about my Father's business."

Of this period of the life of our Lord, our late friend, Leslie W. Baker, wrote some beautiful

words. He says that Jesus was learning to think, going straight to the heart of life. This power of sound thinking has given the world the last word on the great questions of life. He was learning to speak, so that he not only charms, but convinces. "Never man spake as this man."

Finally, he says, Jesus was learning to live. Jesus was the master of the fine art of living. His thoughts were a revelation. His words were pictures such as no artist can paint. But his life was divine. This after all is the most important. It matters not so much about the quality of your thoughts, the grace of your speech; but it matters everything about the quality of your life. Life is the supreme thing. The "manhood of the Master" is a phrase that grips and holds. That manhood was forged during those silent years on the anvil of the circumstances of his daily toil. Those

silent years attentively considered help us to realize the true humanity of our Lord and his glorious manhood. Here we are helped to behold "the man Christ Jesus"; consider him. So far above us is he; all that we ought to be, and are not. Yet does not his presence shame us, or fill us with despair; so rich his sympathy, we are inspired to fight on for mankind's crown. "He has left us an example that we should follow in his steps."

"Is this not the carpenter's son?" Yes. Perhaps Divine wisdom has left this period of our Lord's life unwritten that all ages might have a realm in which "Christian fancy might enter and enrich itself without trespass or irreverence." May our contemplation of the hidden years inspire us to follow his example and be about the Father's business, and in so doing in some degree measure up to the Manhood of the Master.

The King of Kings.

A. J. Ingham.

"He hath on His garment, and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19: 16).

The reader of the Book of Revelation will meet with many passages that are exceedingly difficult to understand. On the other hand, there are many that have a message so clear that it is not possible to miss it. In the passage read (Rev. 19: 11-21) there is an unmistakable prediction of the final and complete triumph of the Word of God, who came forth from the Father, was made flesh, and went back to the Father. To Christ has been given the most majestic title of "King of Kings." He is not called merely a ruler, but a ruler of rulers, and lord over lords. The title here given to Christ is most deeply significant.

It is significant of supreme authority. At the close of his earthly life Jesus made the tremendous claim that all authority had been granted to him. "All authority hath been given unto me in heaven and on earth" was the astonishing claim made by the Lord. In the face of such a sweeping and superhuman statement, we are almost made to gasp at the very magnitude of the claim. It hardly seems possible that this "man of Galilee" has the right to make such an assertion. We find our mind beginning to doubt. "All authority"—that is sweeping; "in heaven and on earth"—that is tremendous. Can it be possible? Then we turn to the Revelation of John, and there it is once again, only in a different form this time. He said that all authority was his, and John says that he had a name written, King of Kings, and Lord of Lords. The name given to him can only fit One who has been given all authority. His is not an authority that is divided with other monarchs, but his is an authority above that of all the monarchs of earth, and supreme above that of all powers and principalities. Whether they be kings of the earth, or kings of the air, there is One whose power is greater than theirs, and he has been given the title King of Kings.

Yet, further, the name is significant of pre-eminence. Whatever other voices may speak in our ears, his must ever be the foremost. Christ is our King of Kings when his voice is obeyed implicitly and fully. In as far as we may fail to give him full allegiance of absolute obedience we are to that extent denying to him the title that has been given to him by the Father. It is useless to speak of him as the "King of Kings" and then refuse to yield our own allegiance to him. Yet this is what so many are doing. We need to get a new viewpoint of his pre-eminence, and to realize that if he is worthy to be the ruler of potentates, he is worthy to be the ruler of every part of our own lives. In our daily life Christ must have the place of pre-eminence. Self must be dethroned, and the Lord of Lords exalted to his rightful place. In our religion faith and belief, all personal opinion and theory must go if it does not agree with the divine revelation. No longer must we dare to hold theories that are calculated to detract from the pre-eminence of the Lord. From various quarters we are faced with a danger that the pre-eminence of

Christ and his sacrificial work will be lost sight of. From Rationalistic quarters there have been propounded theories that are likely to destroy the faith of many in the divinity of the Lord Jesus. To all who may be holding to anything less than the eternal divinity of Christ the title of King of Kings and Lord of Lords is but a hollow echo. They have taken away our Lord, and we know not where they have laid him; he is no longer, for them, at least, the pre-eminent Divine Christ. Others would have us believe that it is, under certain conditions, possible to obtain salvation apart from a definite faith in the sacrifice of Christ as the Lamb of God which taketh away the sin of the world. They have destroyed Christ's pre-eminence as the Saviour of the world, and have at the same time spoiled his title. To him every knee shall bow sooner or later. He is the Pre-eminent One, and no power on earth or in heaven can hold him from his position ultimately.

We cannot avoid the fact of the authority of Christ, nor can we effectually obscure his pre-eminence. He has received at the hand of the Father the inheritance of authority and power. But his position is not one of inheritance merely. The title King of Kings is also significant of conquest. Other powers and dominions have from time to time contested the right of Christ to the authoritative pre-eminence to which God raised him, but always has Christ triumphed, thus demonstrating his fitness to hold the office bestowed upon him by God. Against the Christ have been arrayed all the powers of earth and hell, and still he is triumphant. He has proved his right to his inheritance by his conquests. In the beginning there were arrayed against him all the power of the religious organization of the Jews. By plots and lies they at last secured the death of the fellow who had so long pestered them, and for a time they were able to go on their way rejoicing over the passing of the one whom they had come so to hate. But how shortlived was their triumph! It was but the third day after the death of Jesus of Nazareth, that there were rumors circulated that he had risen again. The rumors soon turned to established fact. Christ was triumphant over death, over the grave, and over the opposition of the Jews. Within some forty years of his death the nation that had put him to death had come under the doom that he had said awaited them, and their beloved city, Jerusalem, lay a mass of ruins and desolation. Out of the conflict the claims of Christ were vindicated, and the unbelieving nation perished. Soon a new conflict began. The forces of paganism organized themselves in opposition to the followers of Christ. The intellectual assaults of pagan philosophy were ineffectual in the battle against the Christian faith. The Roman Imperial power then turned its thoughts to the possible success of more drastic measures, but even these failed. The young church was mercilessly persecuted, but it has most fittingly been said that "the blood of the martyrs became the seed of the church." Thrown to the lions, burned at the stake, beaten, starved and flogged, the little group of believers grew rapidly

in numbers until they began to see their victory in sight. At last they were able to put up upon the Imperial throne itself a Christian emperor, and in Constantine the Church of God found a friend who aided them. And though the persecutions were again renewed after the death of Constantine, the power of the State had been broken. At last the Emperor Julian, as he was dying, admitted the supremacy of Christ, saying, "Oh, Galilean, thou hast conquered." Even more truly than he knew had Julian spoken, for never again did a pagan emperor rule over the Roman empire. Once again Christ had shown his right to the title King of Kings, and had retained his pre-eminence. But the church was later faced with a new menace. From the north there came the barbarian hordes that soon overran the Roman empire. For a time it seemed that the church would perish with the empire, but the conquerors of the empire were in turn conquered by the Christian religion, which they found in the Roman empire. The movement that seemed to be a great menace to the existence of the church came to be, in the wise providence of God, a means of spreading the gospel into lands to which it had not hitherto gone. Above the danger of extinction by the great barbarian invasion, the cause of Christ rose triumphant, and thus one more great victory had to be recorded to the credit of the King of Kings. But the fight was by no means over. In the middle ages a new menace confronted the Christian Church. The fanaticism of the followers of Mahomet presented a very real danger, and a long and bitter conflict ensued. The conflict between Christianity and Mohammedanism is still being fought out, but Christianity has always proven itself superior to Mohammedanism. While those countries that have been under the sway of the crescent of Mahomet have steadily declined, the Christian countries have as steadily risen. No longer do we doubt the downfall of that part of Mohammedanism represented by the Turkish empire. But we must not forget that in Northern Africa the battle between these two religious forces is still being fought. The great work of the Sudan United Mission cannot be thought too highly of in the conflict with Mohammedanism in Northern Africa. Christ has in all these cases demonstrated his right to the title, and no power that has come against him has stood the stress of battle for long. All have failed and come to nought. But there is a sphere in which Christianity has not waited to be attacked, but has taken the initiative. Since the time of Carey there has been an aggressive prosecution of the missionary propaganda, and into every land has gone the missionary with his message of hope and life. It was not without strenuous opposition that they made their way into land after land, but the opposition was futile against the triumphant onward march of the gospel of Christ. India, China, Japan, Korea and at last even the sealed land of Tibet, were triumphantly entered by the missionaries of Christ. Africa, South America, and the Islands of the Seas were in turn fields of battle between the powers of heathenism and Christianity, and on every side Christianity triumphed and is still triumphing. He is the King of Kings and Lord of Lords by right of inheritance, but even more so by right of conquest.

It would seem a most remarkable thing that while the triumph of Christ has been so complete over the organized opposition that he has had to meet from time to time, there is still one sphere wherein he is still striving to become King of Kings—the individual human heart. One thing is sure—we shall all acknowledge his sovereignty. To him every knee shall bow, but will it be in the attitude of a humble servant or a rebel subject? Christ has the inherited right to rule in each heart; he has demonstrated his fitness to occupy the throne in each heart, but will we grant to him that position? King of Kings, and yet perhaps not King of your individual heart? Strange and paradoxical as it may seem it is true none the less. Men refuse to put that faith in him which he asks—be it not their King. Others will not submit to his plan for their salvation—be it not their king. Yet others give no consideration to his commands for the direction of their life—he is not their King. The great need of the present day is for a restoration of the Christ to his rightful place of authority

and pre-eminence. We need more of Christ in the individual heart and life. There is more of the spirit of Christ needed in the great industrial organisations of our land. The social circles sadly need the influence of the Man of Galilee upon them. Many of our reform movements would be far more powerful if the director of the movement was more definitely the King of Kings. And even many of the churches could put Christ in a more prominent place than they usually do. But in very

few individual lives does Christ hold full and absolute sway. He who has been given all authority by the Father seeks to be allowed to exercise that authority in the individual life. The Lord who has been exalted to the highest in the heavens desires to be exalted to the chief place in every human heart. The King who has marched victoriously down all the centuries gently asked for the right to rule in every heart of man.

Reports from the Field.

New Zealand.

PALMERSTON NORTH.—Since last report a few weeks ago, there have been four additions—two received into fellowship, and two baptised. All meetings were good until the holidays. We have had visitors from other parts with us. All our thoughts are centred on the mission which commences on the 18th. We feel this will be a grand time for all Palmerstonians.—V.S., Jan. 6.

Queensland.

ROSEWOOD.—Attendance at meetings fairly good. On Lord's day evening Bro. Rodger delivered a most important address, a goodly number being present. At a members' meeting held recently the report of the secretary of our Bible School for the year 1919 was very encouraging indeed.—W.D.

WEST MORETON CIRCUIT.—The work is being splendidly maintained. Rosevale is a much favored district at present. Bro. W. Hinrichsen, Bro. L. Clay, Bro. E. Hinrichsen, from Victoria, have been spending holidays there, and have been helping in the church; their messages have been greatly appreciated. The annual picnic was held at Rosevale on New Year's Day. A very enjoyable time was spent. Mount Walker.—Bro. C. Hinrichsen and Bro. E. Hinrichsen, who are on holiday, have been helping the church. In connection with her forthcoming marriage, a very enjoyable evening was spent at the home of Miss Hinrichsen on January 10. Rosewood.—The church is working unitedly and happily together. Business meeting held Jan. 12. Year's work showed credit balance; additions to the church; Bible School steadily increasing in efficiency and attendance. Officers appointed for the year—Secretary, Bro. W. Dornrod; treasurer, Bro. W. Mundt; Bro. Harry Mundt, Tribbick, McIvor, Busche, deacons. Townshend.—Watch-night service New Year's Eve. Bro. W. Hinrichsen conducted the meeting in connection with Home Mission Committee's appeal. The four who had formerly been baptised received the right hand of fellowship. The usual Christmas tree function was held on Boxing Day night, the picnic being held during the day. This year's function was one of the most largely attended ever held.—H. U. Rodger.

ALBION.—The Children's Day exercise was very successful. A large gathering witnessed the exercise, and £3/17/2 was raised by the school. Four members have been received in, three by letter and one by obedience. On Christmas morning a very inspiring service was held in the chapel, commencing at 8.30. There was a good gathering. In the evening a Christmas tree was given to the children and friends, and a full house assembled. On the close of the year Bro. Davis conducted a united watch-night service in the Baptist chapel. Good meetings on 4th. Bro. Hinrichsen preached at night. His message was greatly appreciated. The annual business meeting of the church was held on the 7th, and the following officers were elected for the year—Deacons: Bro. Adermann, Bowles, Chapman, Enchelmaier, Davidson, Heldon, and Hall; deaconesses: Sisters Davis, Hall, and Hermann. The financial secretary was re-elected. On Sunday last Bro. Davis in a most effective manner spoke on the scriptural duties and attributes of deacons.—H.W.H.

BRISBANE.—Meetings are improving again after the holidays. At the morning meeting yester-

terday we were pleased to have as visitors Bro. Ley, of Footscray, and Bro. and Sister Renton, of Mosman. Bro. Rankine was again at his best on "The man with the inkhorn." It was a masterly address. We are deeply thankful for the glorious rain our heavenly Father has graciously sent for the relief of man and beast. Our sympathy goes out to Bro. Cromwell, who met with a serious accident, breaking his leg, and to his sorrowing mother.—W. A. C. Wendorf, Jan. 12.

TOOWOOMBA.—Our morning meeting on Jan. 11 was presided over by Elder Coleman. The writer exhorted on 2 Peter 1: 5, "Giving all diligence." Previous to the gospel service one sister obeyed the Lord in baptism. A song service was also held. Bro. Burns gave a splendid discourse on the temptations of our Lord. A fine congregation was present. Owing to the impassable state of the roads at Meringandan, Bro. Burns could not hold a meeting there to-day. The Meringandan brethren are contemplating the building of a place of worship. Bro. Wecker has kindly donated the structure. The attendance at the Bible School has averaged 60 for the year, 14 teachers present to-day. Bro. Hinrichsen is to be with us for the Lord's day (29th inst.). Church annual meeting takes place on the 28th inst.—W. Ray Smith, Jan. 12.

West Australia.

WEST GUILDFORD.—On Thursday, Jan. 8, we held a final welcome home social to our returned soldiers. Bro. C. A. G. Payne presided, and a good programme of musical items was given. Words of welcome were given by Bro. G. T. Fitzgerald, D. R. Stirling, and the chairman; Bro. H. Berry, junior, and Bro. Clay responded on behalf of the returned soldiers. Refreshments were served by the young people, and a very enjoyable evening was spent. A large number were present, including about twenty returned soldiers. On Sunday, Jan. 11, Bro. Alcorn, from North Perth, gave a good message at the C.E. Society, and a very inspiring exhortation at worship. One young man was received into fellowship. At night Bro. Stirling preached a fine gospel address on "The Words of Eternal Life." Our evangelist is going to give special addresses during February.—R.G.

South Australia.

BERRI.—Jan. 4, we received into fellowship Bro. and Sister T. Inglis and their daughter Dorothy, by letter from the Congregational Church at Renmark. Jan. 11, Bro. Geo. Hunt, of Grote-st., had fellowship with us. The writer exhorted on "Our Aims for 1920," which include the following items: £100 for Home Missions; £25 for Foreign Missions; £50 off Berri chapel; £50 off manse; £25 Winkie property. A 50 per cent. increase of members; 100 per cent. Sunday School scholars; an organised church at Lake Bonney; a young people's meeting; a sisters' fraternal, etc. Splendid meeting at Winkie and one new scholar at Berri school.—Chas. H. Hunt.

MURRAY BRIDGE.—The Church here is in good heart. The attendances are growing, and the results are encouraging. To-day we had fine meetings. Over 50 broke bread for the day. At the close of to-night's service a man confessed Christ. The work at Wood's Point is receiving every attention possible. Next Sunday we celebrate our anniversary.—R.R., Jan. 18.

HINDMARSH.—For some time past the officers of the church have been considering several important propositions, and at the morning meeting Messrs. J. J. Lee and T. H. Brooker presented to the members of the church these proposals, which carry with them the warmest approval of the officers. A scheme has been formulated whereby it is hoped that a half of the debt upon the church property, amounting to £500, will be wiped out during the year 1920; also that during March a large mission be held in connection with the church. These are large undertakings, but with the wholehearted support of the members it is hoped that they will be carried to a successful issue. The evening meeting was addressed by Bro. Carriss, who spoke upon "The Superiority of Jesus Christ."—R. L. Tonkin, Jan. 12.

FORRESTVILLE.—Fourteen members and four visitors gathered to break bread. Bro. F. Hollams delivered a helpful address. We have a move on foot for the securing of a block of land.—A.B.W., Jan. 18.

GROTE STREET.—Good meetings to-day; several visitors present. This morning we were pleased to have Bro. J. E. Smith, who gave the church a fine address. To-night Bro. J. W. Cosh's splendid sermon was much appreciated. We thank these and all the good brethren who have helped while our preacher, Bro. Hagger, has been away on a well-earned holiday with his wife and family. We are looking forward to his safe return.—F.W.H., Jan. 18.

QUEENSTOWN.—Q.Y.P.M., Bro. Will Graham, of Hindmarsh, gave a splendid talk to the young people. Worship, Bro. Bennett, of York, was with us. His exhortation on the morning lesson was uplifting and helpful. Afternoon, a splendid discussion, led by Bro. J. Burlis, took place on "Visions." Evening, Bro. Jenner, of Norwood, delivered a good address.—Doris L. Watkins, Jan. 18.

KADINA.—Last Wednesday we had a visit from Bro. Horsell and Harkness. They delivered very interesting addresses on Home Mission Work. We are looking forward to a record collection. This morning Bro. Nightingale delivered an interesting address. Amongst our visitors was Sister Mrs. Grose. Elder Wright is able to attend church again, and Bro. Garner, from Broken Hill, who has been in the Wallaroo Hospital, is improving. At the Gospel service, Bro. Nightingale preached a fine sermon.—C. E. Lacombe.

MILE END.—Last Sunday morning three were received by letter, and one by faith and baptism. Bro. E. N. Rodda has been elected a Deacon to fill the vacancy caused by the resignation of Bro. Hart. Miss Rodman was with us to say farewell prior to leaving for the mission field in India. She gave a short message at the close of the meeting. In our Bible School, the teachers made a presentation to Miss J. Robertson on the eve of her marriage to Bro. W. H. Smith. At to-night's Gospel meeting two Bible School scholars made the good confession, and one who had previously confessed Christ was baptised.—M., Jan. 18.

PORT PIRIE.—Excellent attendances, to broke bread. Bro. Shipway delivered a fine address on "Our Plea." Bro. Percy Harrison, from the war, was present. To attend Bible School. About 80 or 90 assembled at night, when Bro. Shipway's theme was "Come with Us." On Tuesday night a church social was held at Bro. and Sister Wright's home, Pirie South. Their daughter, Sister Daisy, has just returned. She is a Red Cross nurse, and the brethren accorded a very warm welcome to her and to Bro. Harrison. The social was much enjoyed.—A.M., Jan. 11.

CHINESE MISSION, ADELAIDE.—Our meetings for breaking of bread and preaching the Gospel are held regularly every Lord's Day evening. Our numbers are small. We had one restored to fellowship last month. We are looking forward to a visit from Bro. James, when we hope others will

be brought back. We hope to be able to resume the week-night classes shortly. Miss Baker, Sec. of the Chinese Mission, Carlton, Victoria, has been here for several weeks. We were pleased to have her with us in our meetings, and thank her for her many useful suggestions.—E.M.P., Jan. 19.

NORWOOD.—Meetings to-day were good, in the morning Bro. Ludbrook presided, and Bro. Beiler gave a fine exhortation to the church. The meeting of the Sunday School was quite up to the usual standard, particularly the fine class of young men, whose interest and attendances are very gratifying. The evening service was an exceptionally good one. Bro. Beiler spoke on the Jews, the Gentiles, and the Church of God. The address was exceptionally good, and was much enjoyed by the large congregation present. During the service the speaker spoke in loving terms of our late beloved Bro. Baker, it being the anniversary of his call to higher service.—G.E.C., Jan. 18.

BALAKLAVA.—During the past week we have been visited by Brethren R. Harkness and H. J. Horsell, as a deputation from the Home Mission Committee. The needs of the home fields were strikingly presented. This morning Bro. H. M. Tuck delivered the exhortation. A splendid congregation assembled at this evening's service as a tribute to the memory of our late Bro. L. Lawrie. Bro. Saunders gave an excellent address upon "The Man with the Secret Care."—S.C.C., Jan. 18.

MURRAY BRIDGE.—This morning there was a large attendance at the Lord's Supper; several visiting brethren and sisters from city churches. At to-night's meeting there was a large attendance. Bro. Raymond delivered a very powerful address on "What is Your Answer?" One young man made the good confession.—Murray D. Grundy,

MALLALA.—The quarterly church meeting was held last week, and the business dealt with in the usual harmonious manner. Two scholars have come from our school into the church, and a fine spiritual tone is manifest. "Children's Day" exercises given recently, under the leadership of Bro. Graham, our preacher, were very successful, and the collection was £2 17s. 3d. The Girls' Guild, under Miss Wright's superintendence, did good work last year. At a sale of work in December £19 was realised for renovation work. The members very much appreciate Bro. Graham's work. We are sorry that he has been indisposed, and was unable to fulfil his appointments last Lord's Day. The churches have granted him a month's holiday, with the hope that he may be strengthened for the further term of labour amongst us, which he has accepted.—T. H. Worden, Jan. 17.

New South Wales.

MEREWETHER.—Services on Jan. 11 were well attended. Bro. B. W. Collins exhorted in the morning and at night Bro. Martin delivered a very forceful address on "Is the world getting better, or worse?" The Saturday open-air meeting in Newcastle attracted a large gathering. This was the second of its kind that has been held in the city. Arrangements are well in hand for the Sunday School picnic to be held on Jan. 26, which promises to be very successful.—W.D.G., Jan. 11.

LISMORE.—Good attendance of strangers on Sunday night at our meeting in the Masonic Hall. Bro. P. J. Pond spoke on "Did God Predestinate Some to be Damned?" On Jan. 14 Bro. C. L. Savill and Sister Winifred Rugendyke were united in the bonds of matrimony. A suitable presentation was made by the C.E. and others. Bro. Geo. Davis is now much better. Elder F. R. Furlonger, who met with an accident some time ago, was able to be present last Lord's day, and preside.—Jan. 15.

ERSKINEVILLE.—Sunday, January 18, although wet weather interfered with meetings, we had a good time all day. 22 present in the morning; 26 at night. 32 members broke bread altogether. At the morning service two were received into fellow-

ship. Bro. Nixon, our treasurer, has resigned, and Bro. E. Button has been appointed in his place. Brethren are asked to pray for our work.—Geo. Morton, Jan. 19.

PETERSHAM.—Jan. 18, good rains did not prevent a fine attendance at 11 a.m. Bro. Arnott received into fellowship one young lady, immersed last Sunday. Bro. Arnott took for his subject the lesson set for the Bible School, Mark 2:3-22. 7.15, good attendances. "Laughter of the Bible" was the subject of the gospel address. On Tuesday last the Australian Aborigines Mission Board held their farewell meeting to Miss Malcolm in the chapel. Miss Malcolm left for Western Australia to take up Aborigine Mission work in that district.—G.M., Jan. 19.

HURSTVILLE.—Jan. 18, Bro. Crossman delivered splendid addresses at both services. Missionary prayer meeting was held. Miss Belshaw, a missionary to the Aborigines, and Bro. E. Buckley, were the speakers. The latter is about to enter into college prior to proceeding to China. A letter from Miss Winks was read at the prayer meeting.—W.P.

SYDNEY (City Temple).—Good meetings to-day. Fine address from Bro. Eaton on "Giving to the Lord's Work." Amongst visitors were Bro. and Sister Wakely and Bro. Clark, College of Bible; Sister Bell, Iverell; Bro. Ley, Footscray, Vic. At night, to a large audience, Bro. Eaton gave an address on "There is a Difference." One came forward. Wednesday night Bro. Plummer, from England, gave an address, on "Knowing the Will of God."—J.C.

Victoria.

HORSHAM.—The local brethren are carrying on the work for a few weeks. Bro. Gallop and Bro. Butler conducted services here on 11th inst. Bro. Spicer exhorted this morning, and Bro. Woodgate delivered the gospel message at night, on "The Slavery of Sin." The usual open-air service was held afterwards.—G.M., Jan. 18.

GEE LONG.—Moderate attendance at worship yesterday. Sis. Mrs. Olney, Preston; Bro. Murray, Malvern; and Bro. Hatley, Polkemmet, were visitors. The young lady who was baptised on Thursday was received into fellowship. Good attention given to the able exhortation by Bro. Schwab. Special service for young people at 7 p.m. well attended. One young lady made the great decision at the conclusion of an earnest address by our evangelist. Increased attendances continue at the sessions for prayer.—G.M.B., Jan. 19.

STAWELL.—On Sunday, 11th inst., Brethren A. L. and A. D. Perry conducted the morning and evening services respectively, in the absence of the evangelist, who visited Ararat. Their efforts were greatly appreciated. Bro. Johnston gave two splendid messages yesterday. Increased attendance at evening service.

MARYBOROUGH.—Bro. Young is getting into touch with the work here, and meetings are well attended. We were pleased to extend a hearty welcome to Sis. Young at the meeting on Sunday morning. The work in the Bible School is particularly encouraging since our anniversary. The attendance on Sunday was 103, which constitutes a record for some time past. We are planning for a special effort for the Home Mission offering on February 1.—W. G. Combridge, Jan. 18.

WEDDERBURN.—Good attendances morning and evening. Splendid messages from Bro. Killmier, who has endeared himself to all. Regret to announce the passing away of Sis. Burge, a member for very many years. Our hearts go out in loving Christian sympathy to her husband and family. Bro. Killmier conducted a very impressive in-memoriam service, which was well attended. Good all-round interest. Sunday school doing well.—F.J.P.

TARADALE.—Jan. 4.—Bro. Andrews commenced his labours with us. His messages were very helpful. We are sorry to report the loss by death of Sis. Nelly Sargent, Bro. and Sis. Potts continue to be unwell. Jan. 18.—Good meeting in the morning. At night

there was a record gathering at the service, which was a memorial to Sis. Sargent. Bro. Saunders preached on "The Death of the Righteous."—H.A.S., Jan. 4.

EMERALD EAST.—On January 11 Bro. Butler, from the College, spoke morning and evening. The Church extends sympathy to Bro. and Sis. P. Thompson in the loss of their youngest son, Bobbie. He was buried in the Nangama Cemetery on Sunday, 11th, Bro. Toogood conducting the service. Yesterday we had good meetings, Bro. Eaton speaking morning and evening.—E.E.L., Jan. 19.

CHELTHENHAM.—The hand of fellowship was extended to three young sisters who were baptised last Lord's day. Our young Bro. and Sis. Hatch, who also were baptised at that time, were unable to be present with us, as they had suffered the loss of their baby, which died last evening. Our heart's sympathy goes out to them at this time. This evening we were gladdened by the confession made by the mother of our soldier-brother referred to last week. At the same hour of the night she was baptised in company with her daughter-in-law. The Church has been much encouraged by the success of the gospel recently manifested.—F.W.M., Jan. 18.

MONTROSE.—Our meetings during the past month have been well attended, quite a number of visiting brethren and sisters being present. At the close of a fine address by our preacher (Bro. Sparks) on Sunday, 11th, we were pleased to see two promising lads decide for Christ. Good meetings yesterday, and at the evening service the two who decided last Sunday were baptised. Our Sunday school commences work in earnest again next Lord's day. Austral graded lessons are being used this year. The K.S.P. boys had a most enjoyable time last Saturday week, when they had a mock wedding and social evening.—R.L., Jan. 19.

PRAHRAN.—Good meetings to-day. In the morning Bro. Parslow exhorted on "Sacrifice," and in the evening gave a fine address on "Religious Tramps." Our Bible school received a visit from Mr. Drummond. It was decision day and 20 of the scholars decided for Christ. These will be formed into a special training class, and be taught the way of Christ more fully. At to-night's meeting Bro. Parslow was ably assisted by Bro. Davie, from the College. Several of our members have been seriously ill, but they are on the mend.—C.H., Jan. 18.

CARNEGIE.—On January 14th Bro. Bagley gave an interesting and instructive address, pressing the claims of Home Mission work, which was appreciated. At morning meeting on Sunday last attendance was very good. Bro. McArthur gave a splendid address on "Don't Worry." At Bible School an official welcome was given to Brethren C. Gould, J. Stewart and L. Ward, former school workers, who have returned from active service. Musical items were rendered by scholars, who also made a pretty display when waving small flags. Bro. Brown, from Moreland, conducted the gospel service in the absence of Bro. Eaton, who is on a well-deserved holiday. This assistance is greatly appreciated.—W.J.M.

NTH. RICHMOND.—Sunday, 18th.—The meetings were well attended and very helpful. At the morning service Bro. and Sis. Thos. Hagger, of Grote Street, Adelaide, were with us. The former presided. Bro. Allen helped us by his address on "Home Missions." At the evening meeting Bro. Allen's topic was "The Old-time Religion," which was listened to by an attentive audience. Since last report we have received into fellowship Bro. Hall, of Lygon Street.—J.H.K.

CARLTON (Lygon Street).—Despite the fact that a great number are away on vacation, we have had good meetings during the

Continued on page 42.

Foreign Missions.

Conducted by Thos. Hagger.

Federal Foreign Missionary Committee.
 President: Hon. W. Morrow, M.L.C., Victoria Avenue, Dulwich, S.A.
 Treasurer: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Secretary (*pro tem*): J. Wiltshire, 21 Shipster-st., Torrensville, S.A.

TEACHERS NEEDED.

H. R. Coventry writes: "It will be necessary to have an University graduate trained school teacher for our boys' school work if we are to have it recognised by the Government. They will not recognise an Anglo-Vernacular school that has for its principal a man without a degree, therefore we bring this need before you now, with the hope that you will try to get a man as well as a trained lady teacher for the girls' school. The lady teacher need not be an University graduate. We need other missionaries as well, but these two needs are due to our orphanage schools coming into existence."



BATHING IN THE GANGES.

This is a religious act, and is supposed to be of value in removing sin. Such darkness makes a strong appeal to those who have the knowledge of sins forgiven through the atoning blood of Christ. Christians! "Send the light, the blessed gospel light," to these men in darkness.

Thus the Lord opens door after door before us in India. Who, with the necessary training, will enter this in the name of the Lord and on behalf of our brotherhood? This is an opportunity for a brother and a sister who have decided to give their lives to the teaching profession to do something really worth while.

REPAIRS NEEDED.

In a recent letter, H. R. Coventry calls attention once more to the need of repairs to the mission bungalow and the dwellings of the native Christians. He says: "A long time ago I appealed for money to repair the bungalow, but, so far, have not received any reply. One night recently during a downpour of rain, the brick chimney began to fall, and Mrs. Coventry and I were kept awake the whole night by the sound of falling bricks and mud. Of course, this had to be attended to immediately, or else the water would have penetrated the mud walls, and have caused much damage. This is just an illustration of the need of special repairs. Won't you make an effort to get some money to repair our house and the dwellings of the Christians?" Surely the money will be forthcoming from our great-hearted brotherhood? Keep the secretaries busy receiving special contributions for these needed repairs.

OUR INDAPUR DISPENSER.

Dinker Gardé is working away as dispenser at

Indapur, and is doing well. He has a good number of treatments every month, and is gaining the affections of the people. This brother is supported by a brother in the Lygon-st. church, who responded to an appeal made some years ago by Bro. I. A. Paternoster. What a splendid ministry this Victorian brother is engaged in in far-away India.

SCHOLARSHIPS.

"The primary object of these scholarships is to help the children whose parents are poor. We feel that the orphan supporters who are supporting all the children who are homeless and now in our orphanages will want to support them through their schooling also. These scholarships will be of four years' duration. We hope to get many preachers from among these children, but they are too young yet for us to be at all certain. Later on we may ask for High School scholarships. We will do our best to recruit mission workers, and not give scholarships to unpromising boys." Thus writes Bro. Coventry of this phase of our Indian work.

RAINS AND ONE RESULT.

"We have had splendid rains during the past week, but this has brought to us a problem that we must face. Almost every house on the compound leaked fearfully, and there was hardly a Christian who had a dry rag. All the houses are roofed with rough country tiles. Most of our Christians live in houses of a single room, about 10 by 10, with, in some cases, a little place in front about 5 by 5 in which to cook, this latter usually built of sun-dried mud-bricks, and now the rain has come they present a sorry spectacle, many having fallen down. Imagine, if you can, a family with four children all cooped up in a little room to by 10, with a leaky roof, and rain pouring down." When the brotherhood reads the foregoing from Bro. Coventry, surely there will be such a response for the repairs that are necessary that the £200 needed will be more than subscribed. Who will have the honor of making the first contribution?

THAT COMMUNION SET.

A sister in South Australia, with a very limited income, has handed to Bro. F. Collins, the State F.M. Secretary, the first contribution towards the individual communion set for Shanghai. Who will be the next?

REINFORCEMENTS FOR INDIA.

Miss E. Jones and Miss Redman will shortly leave for India; these good sisters are competent young women, and their going out will greatly hearten our workers already in that land. Miss E. Jones has recently visited and spoken at several of our Adelaide churches, and has made a splendid impression. At the time of the writing of these notes Miss Redman is in Adelaide.

Offerings for Foreign Missions may be sent to the following:

- Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
 West Australia: W. L. Ewers, 215 Lake-st., Perth.
 Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
 South Australia: J. Wiltshire, 21 Shipster-st., Torrensville.

In the Religious World.

Scientist and Zionist.

Out of the recent eclipse of the sun, described last week at a joint meeting of the Royal Society and the Royal Astronomical Society, there has emerged a discovery which is held to require a new philosophy of the Universe. Behind all lie the theories of Dr. Albert Einstein, a Swiss Jew, who for some years past has been accorded a leading position in the world of science. It is interesting to learn that this distinguished man is an ardent Zionist, watching with great keenness the development of the Hebrew University at Jerusalem, where, in fact, he has offered his personal co-operation. Dr. Einstein is forty-five years of age, and during the War has more than once cast his influence against the oppressive acts of the Central Powers.

Prohibition in U.S.A.

On November 3, 1914, Arizona approved prohibition by a majority of 3144. In November, 1913, at a second election, the law was approved by more than 12,000 majority. In 1914 Colorado enacted prohibition by 11,572. In 1915 it voted again on the issue and approved prohibition by 83,792 votes. In the '80s Kansas approved prohibition by 7998. In 1916 there was an effort to repeal prohibition, and the attempt was beaten by 424,000. Michigan adopted prohibition November 7, 1916, by a majority of 68,624. On April, 1919, it defeated an effort to legalise the sale of beer by 206,991. Oregon adopted prohibition in 1914 by 36,480. In 1916 a wet measure was defeated by 54,601. In 1914 Washington State gave a majority of 186,191 for prohibition. In 1916 it defeated a wet movement by 215,000 votes.

American Bible Society.

The American Bible Society's programme for world-wide distribution of the Bible will call for a budget of 982,000 dollars for 1920. The officers of the Society with representatives from the leading denominations who contribute to the Society's funds have laid out this extensive programme. Urgent appeals have come from all parts of the world. The Society's plan contemplates work in France, Russia, Belgium, Czechoslovakia, Poland and other European countries which have been devastated by the war. Reports from the Society's agents throughout the world indicate that there never was a time when so great an interest was manifested in the reading of the Christian Scriptures. A nation-wide appeal will be made for funds to carry out the extensive programme of the Society.

Changing Science.

The momentous pronouncement made at the joint-session of the Royal and Astronomical Societies a week ago, with regard to the Newtonian principles which have hitherto been accepted as final for science, may well be called staggering. It means, as the President said, that our conceptions of the fabric of the universe must now be fundamentally altered, or as the "Times" puts it:—"Enough has been done to overthrow the certainty of ages and to require a new philosophy of the universe, a philosophy that will sweep away nearly all that has hitherto been accepted as the axiomatic basis of physical thought."

For Christian faith, of course, this means nothing at all. It does not touch it in the remotest degree. Faith in, and experience of, the living God does not in any way depend upon philosophic conceptions of the Universe. All it means is that man's idea of the mode of things is always open to revision. Not once nor twice, but many times, have the "certainties" of science and philosophy been dissolved at the touch of new discoveries. And it will happen again many times before finality is reached. The true scientific man is always modest; he knows that a bolt from the blue may fall at any moment. And the greatest of scientists, from Newton downward, have been Godly men. What happened on Thursday last at the Royal Society might well impose modesty upon some of our popular Rationalistic lecturers, who in the name of science seek to destroy faith. It would be better for them to talk less and to learn more.—"Christian."

Uncertain on Essentials.

A short time ago the "British Weekly" published an important article on "The Preaching of the Cross." There was a good sound note in it as usual, and numerous congratulations were received. Later on the Rev. G. A. Johnston Ross wrote from Union Theological Seminary, of New York, a letter, in which some startling things occur. We call attention to them because the world of thought is one, and we in Australia are affected by ruling minds elsewhere. A few years ago it used to be said that what Germany thinks to-day, Britain will think to-morrow, and America the day after. Continental rationalism, encouraged, as there is good reason to believe, if not directly inspired, by the Jesuits in the unholy business of discrediting the sacred Scriptures, has wrought a deadly work on Protestant Christianity, practically destroying it in Germany and weakening it everywhere else. In the light of all the facts we should, perhaps, not be surprised at Mr. Ross's remarks, however severe may be the shock they give us.

He says, "I wonder whether many of our laity appreciate the intellectual difficulty which some of our younger ministers have, in giving to our Lord, however much they may revere Him, the status and value of God." Mr. Ross does not profess to share this difficulty. He writes as one who had experienced it at some time, and then mastered it. But his letter is in the nature of an apology for his younger brethren who have not "as yet recovered from the shock" administered to their faith in the course of their studies for the ministry—a shock due to the various waves of New Testament criticism by which they were struck. We have heard so much about the "assured results" of this criticism that one would suppose the

Rock of truth

had been propped up by another rock more solid than the first if possible. What, then, are these results? Mr. Ross mentions some of them, namely, the "true historic residuum" concerning the Person of Jesus, gathered from an analysis of the "synoptic tradition," the rejection of the fourth Gospel, and the slighting of St. Paul. To these three he might have added many others quite as comforting, but these are fair samples.

Reference is then made to the war, and the prominence given by it to the idea of sacrifice, suggesting to many minds that "the central truth of truths is a vicariously suffering God," the Cross of Christ being a "touching symbol" of that truth. But, says the writer, "there remained, and remains, the difficulty of relating 'Jesus' to this God." All this kind of thing makes very painful reading for the devout Christian mind, but there is no doubt that influences have long been at work which are destructive of confidence in the written Word, and this fact, we believe, largely accounts for the barrenness of results in respect to conversions, and for the decline in membership that various denominations in the old land and elsewhere report from year to year.

Mr. Ross says:—"We older men can easily, though wistfully, recall a time when we read our New Testament, preached our sermons, and prayed our prayers without a shadow of hesitancy about the God-head of Jesus. Unitarianism for us was unthinkable, condemned by its chill sterility."

It is not only that our Divine Lord and Saviour has, in particular places, been dethroned in favor of a human teacher, sometimes called, with not too much reverence, the "Divine Carpenter," the "first Socialist," the "Great Reformer," etc., but that this spirit of depreciation has gone abroad, extending like a fatal breath through the Christian atmosphere, making it harder for the faithful witnesses to set forth the Redeemer in His real majesty. The preacher may be loyal to his Lord, there may have been no loss of sympathy with the great fundamental truths of revelation, but he is conscious that in some subtle way the feeling of responsiveness has suffered, so that his message does not reach its mark. An incipient paralysis may be taking hold of him, in spite of himself, for

the "modernism" that is as old as the Antichrist of apostolic days will not spare him, unless he sets a double guard upon himself. Mr. Ross tells in his letter how he has been helped, and expresses the wish for some

Good sound literature

that would "make for the heartening of preachers who are weary of the aridity of a message mainly declaratory and verbal, and who hunger to rest their gospel on a world-redeeming deed." The fashion of the age, as he shows, is to look at our Lord from the humanistic and naturalistic point of view, due to the prominence of our "sociological interests." Quite so, emphasis is laid on the human Christ, though that Messianic title is seldom given Him, and this is done to conciliate a certain class. It has not succeeded, and never will. Any suppression of the revealed Word, any concession to rationalistic error, any pandering to the illiterate majority must dishonor God, and in the end fall of its own unworthy aim. Within living memory the Methodist hymn book contained the couplet:—

"The Unitarian fend expel,
And chase his doctrine back to hell."

Out of regard for a small denomination, which in England was respected as a moral force, though lacking the evangelical note (as in the nature of things it was bound to do) the lines were dropped in the year 1876. But the chill atmosphere of Unitarianism pervades the theological world to an extent perhaps greater than many people realise. It has crept into unlikely quarters, it haunts the pulpit, and carries with it the old discredited doctrine of universalism, which is always a prolific parent of religious indifference. It is characteristic of most of the strange cults that are so fashionable in the semi-religious world at the present time, though it is not always easy to say whether their principal feature is bald Theism or a form of Oriental Pantheism. In one thing they usually agree, and that is in their denial of Divine honors to our Lord Jesus Christ. In a day when

Christian conviction

requires to be exceptionally strong and assured; there are many influences that tend to weaken it. The strict, clear lines are being broken away and the landmarks removed, so that the way is laid open for a broad comprehensive system of religious philosophy, that almost anyone except the very heathen could subscribe to. The world is not going to be saved by negatives. Character is not strong in proportion to the number of things a man disbelieves. The Romanist, with his burdensome extras, may have the advantage over the Rationalist with his narrow and limited creed. But neither of these is fit to lead and guide the intelligence of mankind. It is amazing that preachers, young or old, should have any difficulty about the place of the Cross in their ministry, and yet that is the point according to the writer we have quoted, on which they are uncertain. If they are uncertain about the great truth which is the keystone in the arch of Christian doctrine, they should not presume to set up as teachers of others. Better that they learned a trade, and did some useful work, than spend their precious time as blind leaders of the blind. Writing from a great theological seminary, Mr. Johnston Ross should have some ground for the alarming statements he makes. It would be interesting to know how far the cloistered pundits of the seminary are responsible for the uncertainty that is undermining the evangelical faith of Christendom, and driving multitudes into the snares of Theosophy, "New Thought," and kindred devices of the enemy of souls in these unwatchful days.

R.K., in "The Spectator."

God's commands are not burdens, but benefits; not weights, but wings.

There is a distinctive way of doing things which marks the Christian and manifests God.

Distinctiveness.

By a Demobilised Brother.

Our churches, in common with most of the denominations, are not sufficiently alive to the perils of the moment. Our demobilised men are returning to their civilian occupations affected mentally and spiritually as they never could have been if they had not worn khaki on active service. They share the prevailing feeling of dissatisfaction and unrest. Men everywhere are conscious that a new era must come quickly if the nation is not to sink into a state of unparalleled impotence and bankruptcy. But at present it all seems confused and nebulous. The agitated architects of the new era are exuberantly condemning the pinnacles of the old civilisation somewhat indiscriminately before they attempt to measure and prepare the foundations of the new.

The very uncertainty and prevalent discontent which are characterising the aftermath of the war afford, I verily believe, an opportunity which is unique for the proclamation of apostolic Christianity. The world is surfeited with a riot of materialism, from which no amount of indefinite piety can adequately release her. The much-vaunted generalities of religious broad-mindedness will not avail to lead the new age to the practice of righteousness. Neither will the traditions of men win or keep an age which proclaims itself as new-born. But the eternal Spirit, through the word of truth, can inspire and instruct this age with a beneficent vitality which will justify it in the eyes of its posterity as no other can. What the churches need to-day is an interchange of confidences. Reservations of the spirit are only for the proud of heart. If only we would speak together of the intimacies of life, life's intricacies might more easily unravel. If only we would speak one with another, the Lord would hearken and hear!

What we need, within the church as well as without, is more of the word of God; and from all our platforms in these days it should be increasingly evident that that is our sufficiency. But in pleading for a return to primitive Christianity we should be conscious of more than a phraseology. Narrow-mindedness can never be the product of devotion to scriptural truth; and I do most vehemently protest against the assumption that faithful adherence to New Testament principles implies narrowness of outlook or spiritual stinginess. There is no virtue in a breadth of vision which obscures the purposes of God; and we are supinely presumptuous if we infer that we have exhausted the amplitude of divine wisdom which is expressed in the Bible. For what was the aim of the first churches of Christ? It was for every disciple to become like Christ. The New Testament, with all its history, and doctrine, and counsel, has enshrined for us the one Gospel which is able to make wise unto salvation. And what a glorious evangel it is! How beneficent and wise are all its provisions!

If we are narrow, then we have strayed from the truth; or have never apprehended the spiritual boundaries we have ventured to declare. The world can bear a gospel which is not merely appealing but instructive; and she needs a church which cannot only promise protection from evil, but can exhibit the proofs of divine origin and guidance. The more the New Testament is understood and applied, the more the glory of God will become apparent.

Let us, then, be definite in all our preaching, seeking to imbibe the sweetness and strength of the gospel message, and assured that, in the new era, no new religion can provide an ideal in any way comparable to the Man Christ Jesus.—Bible Advocate.

Costliest Education in Great Britain.

It is interesting to learn that in the remote isles of Orkney the cost of education is probably heavier than in any part of the kingdom. The gross rental of the islands is £93,724/14/4; and the cost of education for 1919-20 placed at £46,000, being half the rental of the islands. In the sparsely populated district of Raewick there are only three children at the school, and it costs about £200 each to teach them!

REPORTS FROM THE FIELD.

Continued from page 39.

holiday season. We were glad to have Thos. Hagger, of Grote Street, with us on January 4. T. H. Scambler, B.A., gave a most helpful address on the morning of January 11. Jas. E. Thomas has been the speaker at all other services during the month. Our choir went for two weeks' holiday to Silvan, while our young men went into camp at Cowes. All have returned safely. Many welcome visitors have been with us. We have been grieved to lose one of our brightest young Christians, Miss Isabel Buchanan, who died at Heather-ton Sanatorium on January 18. She was a teacher in our Bible school, greatly beloved. We sympathise with the widowed mother. It is men's service next Sunday evening.

BOORT.—A very pleasant day was spent on January 14, when the Church and Bible School held a picnic near the residence of Bro. Stanyer, at Yando. Bro. Stanyer went to a deal of trouble to meet all the needs of the picnickers. Bro. Gibbins entertained the children with races, etc., and all enjoyed the outing. During the holidays meetings have suffered through the absence of some from the district, but resumed normal to-day. To-day, both morning and evening, Bro. Gibbins spoke on the personality and work of the Holy Spirit.—S.G.L., Jan. 18.

BURNLEY.—On January 14th we held our annual business meeting, Bro. Northeast in the chair. All officers were filled, from elders to helps, and several committees. Finances for year showed a reduction in our debts from £180 to £11. All reports were most satisfactory. During the last quarter there had been four baptisms. At the close the Church presented Bro. Northeast with a handsome Bible in gratitude for his faithful services. On Sunday, January 18th, morning, Bro. Dickens exhorted on "Faith." Bible School attendance going up. Junior Endeavor going strong. Evening meeting, Bro. Knight speaking, two sisters made the good confession.—J.W.N., Jan. 19.

MALVERN-CAULFIELD.—Delightful meetings to-day, Bro. Chandler leading. Crowded house to-night. Two young women, previously immersed, were added to the Church. Bro. Illingworth resumes the work next Sunday.—J.H., Jan. 18.

What Keeps Us Back?

Jas. E. Thomas.

With such a gospel as has been given her to preach, and with such facilities as have been given with the advancement of the world in so many directions it is a regrettable fact that the church has made so little progress with its task. There never was a time when we knew more about Australia, nor have we ever had greater facilities for equipment in the great work that is ours to do, yet there is not such encouraging progress as we would hope for in our beloved land. We are suffering from the influence of relaxation after the war. People have given themselves up to the seeking pleasure, to the pursuit of selfish interests and to the materialism of the day. Some explain that these things are in accordance with prophecy and it is hopeless for us to expect anything better till our Lord comes in person to reign. This may be true, but it does not relieve us of our obligation as disciples of Jesus Christ. We were saved to help save others. Our supreme business is not simply to live for Christ, but to preach Him. We cannot be satisfied to sit still and wait for the coming King. We must tell others that He once came to save men and that He expects us to live for Him and help in the great work of saving others. We have been busy about social work or work that is destined to help the church in some commendable way, but our supreme business is to preach the gospel. When a church grows satisfied with itself and

ceases to be concerned about the danger of those who are without Christ, it is likely to become indifferent. We must preach to save ourselves, as well as others. Those who neglect love's task soon forget to love. Christ is depending on us. He sends us to every city and village, to every home and every man with the message of His love. Our task is not over till the last man has been gathered in. In face of all difficulties from without we must go on preaching the only gospel that can transform the hearts and lives of men. Our greatest hindrance is often from within. When the demon-possessed man was brought by the disciples to Jesus, He told them that their faith had failed. They had too little faith in Him, and had not sought power enough for their task. This kind come not out but by prayer, Jesus said, and the disciple had failed in this. We are apt to err in the same way. We look too often to numbers and for human aid, but we have a God-given task, and He calls us into it. He has never failed. It is our own lack of vision and faith and our failure to pray that has left us too often to the weakness of indifference. The task of Home Missions is not a work humanly given and directed. It is the work of our crucified and exalted Lord. He is depending on us to make known His message of redeeming love to everyone in Australia. He has set before us open doors. Have we faith enough to enter in. Let us never be in the way of what Christ wants to do through us. Let us believe, pray, work, give. The thing that will make us glad throughout eternity is the knowledge that we shared the task of world redemption with our victorious Lord. On February 1 we are to have the greatest opportunity that men and money can have. We may invest our money in the great work of preaching Christ to our fellow-men. If we enter into this privilege as Jesus did, there is no power on earth can keep us back. May we help in a great advance in the coming year.

Victorian Home Missions.

Our Victorian churches are asked for £1250 on Sunday, Feb. 1. Every member should share in this great and glorious enterprise.

To fail to meet our aim will greatly handicap our plans for future work. Many new fields are looking to our committee to aid them, and we are hopeful of giving assistance.

Out of 110 churches in Victoria only three small churches failed to contribute toward the great annual Home Mission offering last year. The church without the missionary spirit can never expect to develop.

Last year most of the churches made a great effort to reach their apportionment, and the aim for £1200 was almost realised. This year with increase of membership and a deepened interest in our State work we expect to raise not less than £1250.

The work is organised. It is the business of the brotherhood. It is the chief business of our annual Conference. We exist to serve. We urge every member to make the most liberal offering to the greatest work of the churches—the saving of our country for Christ.

Isolated members are asked to forward their offerings direct to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, or to the Secretary, Thos. Bagley, 230 Amess-st., North Carlton. Brethren everywhere are urged to make the most liberal offering ever presented.

Some Bible School Notes for Church Members.

Cecll Snow.

In the day schools we, the public, employ none but trained teachers, paid teachers; the school rooms are well equipped on a twentieth century educational scale, and there for twenty-five hours a week our children receive instruction to fit them for a life. In the Bible schools we employ no one; we leave the work,

our work, to a few consecrated volunteers who, through lack of opportunity, have never received the training they know they need; the schoolroom equipment is poor, and then for one solitary hour each week our children receive instruction to fit them for an eternity. Just so much as an eternity is greater than a life, so should our Bible schools receive more attention than our day schools without lowering our present day standard of day schools.

In one brief hour, or less, our Bible school teachers are expected to teach enough to keep the devil busy for a week because we neglect scriptural instruction in the homes; they do it with God's help, and very often neither God nor the teachers receive thanks.

We may believe that the Bible school work is the most important Christian work, and then fall short in our estimation of it. A school-boy sat for an examination; a fine prize was offered, but the stipulation was that the winner must get at least 80 per cent. in marks. When the results were made known, the lad hastened home to tell his mother. His cheery look prompted her to exclaim, "Did you get the highest marks?" "Yes," he replied, "I was first; but I didn't get the prize because I wasn't first enough—I only got 76 marks." Is the work "first enough" in our minds?

Most of our schools fall short because the adults, the parents, are uninterested, and are seldom seen inside the schoolroom. Very few parents know what last Sunday's lesson was. Do you?

Our schools will never be a real success while the church members cling to the idea that the Bible school is merely a juvenile institution. The school should include the whole church, and then more, because it is the only Bible teaching service of the church.

The most obvious test of earnestness and interest in any department of a church's work is the proportion of its income devoted to that department. How does the school stand?

The twentieth century church's disinterestedness is doing more to kill the Bible school than the eighteenth century antagonism. In those days a Methodist minister was thrown into a pond for "desecrating" a church building by using it as a Sunday school meeting place.

Put the Bible school first in your hearts, minds, and lives, and the strength of tomorrow's church is assured.

COMING EVENTS.

FEB. 9-13.—Camp Conference, Bayswater.—For particulars, communicate with W. B. Blake-more, secretary Victorian Preachers' Association, 97 Wilson-st., North Carlton.

JANUARY 31.—The monthly prayer meeting of the Victorian Women's Mission Band will be held on Saturday, January 31, at 1.30 p.m., in the Lygon-st. lecture hall.

WANTED.

Young married man would like constant position as Composer, good hand; 104 years at place of employment; church member. Apply Austral Publishing Co.

MARRIAGE.

MCCLEAN-ATKINSON.—On October 24, 1919, at Fairmont, Burnie, Tasmania, Gilbert Gordon, fourth son of Mr. and Mrs. F. McClean, Warra-rd., Toorak, to Muriel Evelyn, sixth daughter of Mrs. and the late W. H. Atkinson, Burnie. Present address, "Wyalong," Orchard-st., Brighton.

IN MEMORIAM.

COSH.—In loving memory of our dear daughter and sister, Rose Alma, who fell asleep in Christ January 23, 1915.

We shall sleep, but not for ever.

There will be a glorious dawn;

We shall meet to part—no, never.

On the Resurrection morn.

—Semaphore, S.A.

Here and There

Mr. and Mrs. Thos. Hagger and family have returned to Adelaide after a few weeks' holiday in Melbourne.

Bro. R. Collins, Ravenshaw-st., Junction, via Newcastle, has been appointed secretary for the Merewether church, N.S.W.

After several years' very successful work at South Melbourne, H. B. Robbins has resigned. He will shortly begin work with the church at South Kensington, N.S.W.

To maintain the present fields and to render a little assistance to many of our weak churches asking for help will depend upon the Home Mission offering on Feb. 1.

The missionary spirit was the life of the apostolic church. It is the life of the church to-day. Surely there never was a time when the message of the pure gospel was more needed than to-day. Sunday, Feb. 1 will be our expression of our interest in this work.

"I remember," says Quartus in the "Australian Christian World," a retort made by the late Bishop Phillips Brooks. Robert Ingersoll, the atheist, had been talking to the Bishop of the materialistic conception of the world. As he turned to go downstairs, he admired a lovely vase. "Who made that?" asked Ingersoll. "It made itself," replied the Bishop. Ingersoll blushed under the fair but searching answer. Nothing is self-made—men and women are "debtors" to God, who fashioned and moulded their lives.

P. J. Pond, B.A., of Lismore, N.S.W., writes: "We are grateful for the following amounts for rebuilding fund: G.W. (Moree), £3; C.S. (Mullumbimby), £2/2/-; L.R. (Bungawalbyn), £5; W.D. (Adelaide), £10; Prahlan, 10/-; T.H., £2. One boy of our school had been saving up for a good time at Christmas. He felt so keenly over the kindergartners losing all their little chairs that he decided to forego the good time he had promised himself, and dedicated the proceeds as a nucleus of a fund to purchase little chairs."

A new work has been commenced in connection with the South Australian Sisters' Conference. Magazines, periodicals and books are being collected from the various churches. These are sorted and tied into parcels. The parcels are then put in a bag and forwarded to the lonely folk living in the camps along the East-West Railway line. The first consignment was sent in October, 1919; and although the railway strike interfered somewhat with the work, four consignments have now been forwarded. Mr. Wilkinson, the Welfare Officer at Pt. Augusta, takes charge of the parcels and distributes them to the various camps. The committee greatly appreciate his assistance and courtesy. Thanks are also due to the Railway authorities for free carriage of the parcels. Letters have been received from some of the camps expressing appreciation of the books. We pray that God will abundantly bless this work.

Bro. J. Anderson, secretary of the Church of Christ, Pahiatua, N.Z., recently received the following letter from Mr. John Dawson, secretary of the National Prohibition Campaign, Wellington: "Dear Mr. Anderson,—I understand that you are the secretary of the church of Christ in your town, and in such capacity I wish to convey to you and the members of your church, the very great appreciation of the New Zealand Alliance for the sacrifice which your church has made in allowing Mr. Grinstead to devote so much of his time to the temperance campaign. From our point of view he has been doing the real work of the church, and furthering the cause of the kingdom of Christ, and has done it efficiently and well. I hope that your church will find a benefit and not experience any loss through the sacrifice it has just made. May God's richest blessing rest upon you in all your efforts to extend the Master's kingdom. With all good wishes and much appreciation, I am, yours sincerely, John Dawson."

The address of Bro. H. E. Knott, M.A., now is Guildford-road, Surrey Hills, Vic.

J. W. Nichols, "St. Leonards," 8 Edgar-street, East Malvern, is now secretary for the church at Burnley, Vic.

The address of Bro. Chas. Young for the present will be c/o C. Harling, Wellington-street, Maryborough. Phone 90.

The Victorian Women's Prayer Committee has arranged a meeting at North Richmond on Wednesday, January 28, at 3 p.m. Past members of committee welcome.

Sunday, Feb. 1, the annual offering for Home Missions will be received in all the States. An appeal in the interest of the home land should meet with the happy and liberal response of all our members. Our country for Christ.

The Victorian Women's Executive will meet in the hall, Swanston-street, on February 6, at 2.30. "Prayer and Praise." Superintendents of Women's Mission Bands and Girls' Mission Circles to take part. All sisters cordially invited.

Cheltenham church, Vic., has been having a time of blessing lately. During the last five weeks nine have confessed Christ as Saviour, and others have decided to follow their example. Meetings are good. Bro. S. H. Mudge, the preacher, is much loved by the church and community.

Mrs. G. T. Walden has received official notification that her husband, Chaplain-Col. G. T. Walden, is aboard the "Konigen Luise," which is expected to reach the Outer Harbour on Monday next, January 26. A host of friends will be glad to welcome Bro. Walden after his long and faithful service for the troops abroad, and to wish him abundant success as he takes up his work as Federal Foreign Mission Secretary.

The following interesting story is told of Professor Baird, of Aberdeen:—On one occasion Mr. Baird's home was entered by burglars, and a sum of about £200—a serious loss for a young minister—was stolen. The central questions of Christian ethics had been at that time making a new and revolutionary appeal to him, and he came to the conclusion that he must here apply those principles so generally derided when they demand more than lip service. He accordingly endeavoured to insert in several great newspapers a brief advertisement notice to the thief that the theft was forgiven for Christ's sake by the loser. None of them would publish it, each maintaining that to do so would contravene the law—"which brought it home to me how hard it is to do the simplest and most obvious Christian act in the present state of our society." Soon after this, the missing notes were returned to Mr. Baird by post, anonymously; and he was then able to publish an acknowledgment to the unknown one, with an expression of Christian feeling and a repudiation of any vindictive or retributive intention from the first.

The following interesting paragraph dealing with the effect of liquor restriction on health is from the public press:—An interesting official report regarding the effect of liquor restrictions on the people's health has been forwarded to the Commonwealth Government by the British Ministry of Health. It shows increased good health as a result of restriction, and a lowered death rate from all forms of alcoholism. In 1913 and 1914 (the years immediately preceding the liquor restrictions) the deaths in England and Wales from alcoholism (including cirrhosis of the liver) were 1831 and 1816, respectively. In 1916 these fell to 963; in 1917 to 580; and in 1918 to 296. This reduced death rate affected both men and women. Cirrhosis of the liver declined by 60 per cent. from 1913 to 1918. Yet more remarkable was the decline in deaths from delirium tremens, in certain poor law institutions by 65 per cent. in males and 76 per cent. in females in the second complete year following the imposition of the restrictions. In the Registrar-General's report for 1917 Dr. Stevenson states that the remarkable decline in deaths from alcoholism in that year affected women (a

decline of 63 per cent.), men over 45 years of age, and beyond military service (58 per cent.), and included deaths due to violence certified to by coroners.

It is not often that a man frankly tells us why he refused to be a bishop (says the London "Christian World"). But Canon Peter Green, the well-known Manchester cleric, is not an ordinary man, and he has explained. Apart from the fact that the Lincoln diocese which was offered to him is largely rural, while his experience is urban, he has a very definite idea of what a bishop's life should be, and is eager to fight out the question of bishops' palaces and incomes. To have waged that battle at Lincoln would have been to fight on a losing field, and would, he thinks, have put back the cause he has at heart. He fully recognises that many bishops become poorer through taking office, but that does not alter the fact that bishops' palaces and motor-cars and incomes are "a real stumbling-block to the working-man in accepting Christianity." If he were a bishop, Canon Green would wish to live, as he does now, in the midst of his people, in a house of ordinary size which everybody could feel was accessible. He evidently does not believe in the comfortable tradition that a bishop must live in state and be able to "entertain" in order to keep in touch with dukes and the "upper classes" generally. His ideal is that the conditions of a bishop's life should be such that he can be in close personal touch with everybody who comes within the scope of his ministry. We sincerely trust that it will not be long before Canon Green gets the chance to carry out his ideal.

Churches in South Africa.

To the Editor.

Dear Brother,—

In addition to the churches at Johannesburg and Observatory, Capetown, of which we have heard for years, it may be of interest to the brethren in Australasia to know that there is a church in Capetown (Short-market-street), with about 70 members, and another at Wynberg, a suburb about ten miles from the city, of 22 members. These churches have in their membership both white and coloured people. The brethren seem to be very zealous for the Master and for New Testament Christianity. There are possibly one or two other small assemblies in other places on the Cape Peninsula.

The Johannesburg church, or, more correctly, the Conference of South African churches has a fund, which is steadily growing, for the purpose of more aggressive work among the white population of South Africa; but assistance from brethren in other parts of the world will be necessary if one or more evangelists are to be sustained and the plea we urge be spread among the whites of that part of the British Empire.

Yours, etc.

THOS. HAGGER.

DEATHS.

SARGENT.—On the 30th December, at Castlemaine Hospital (after operation), Nelly, dearly-loved daughter of John and late Elizabeth, of Tardale. Loving sister of Letty, aged 17 years and 7 months.

No grief at parting, no sore amazement,
No worldly clinging, no lingering gaze,
But sweetly, gently she passed away,
From life's dim twilight evening to endless day.

REEVES.—On 1st January, 1920, at "Bunbury," Boronia Rd., Bayswater, Victoria, Clara Burdett, relict of the late Thomas Henry Reeves, of North Fremantle, and mother of Ella A. Roberts and L. Emily Reeves, after 3½ years illness, at the age of 70 years.

"To be with Christ, which is far better."

THANKS.

AMESS.—Mr. and Mrs. Burrows desire to thank their many friends for letters and floral tributes on the death of their loved mother, Glen Alan, North Melbourne.

The Family Altar.

J. Wiltshire.

"LET YOUR LIGHT SO SHINE."

The Lord Jesus made a great deal to depend upon the witness of his people. He always enjoined upon his disciples to testify of himself wherever they went. In fact, we may say Christ taught that the sole purpose of life to the Christian was to bear evidence. Occasionally we find people of very honorable lives contending that they are not called upon to make any public announcement of the side they are on, whether Christ or sin. They take a kind of a middle course which will, they hope, safeguard the reward, and at the same time secure them against any difficulties now and here.

There are also many Christian people who do not regard it a part of their calling to speak for Christ; they will live the life. But it appears to me that speaking in the behalf of Christ when opportunity comes is a necessary part in living the life.

A good brother while addressing a meeting on the subject of personal work, made the remark that personal work was not his forte. He was a writer. The chairman interjected, "Don't hide behind your forte." A great many of us are very apt to hide behind our forte when that word of witness which often occasions much criticism and yet often does so much good has to be spoken.

MONDAY, JANUARY 26.

Gems of Thought.—Sufficient unto the day is the evil thereof.—Matt. 6: 34.

"God metes not out our life in one long length; But in a tenderer way.

Have faith; and take thy bread, thy cross, thy strength,

Just day by day."

Bible Reading.—Luke 12: 22-31. Don't worry.

TUESDAY, JANUARY 27.

Gems of Thought.—Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee.—Isa. 26: 3.

GIVE US THY PEACE.

"O Christ, our Saviour, by whose will
The raging waves grew calm and still,
In us Thy gracious words fulfil,
Give us Thy peace.

"Each evening, when the hours complete
Our tale of weakness and defeat,
And we lie weeping at Thy feet,
Give us Thy peace."

Bible Reading.—Mark 4: 35-41.

WEDNESDAY, JANUARY 28.

Gems of Thought.—Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.—Psalm 42: 8.

And in the silence of the night
Keep us from anguish and from fright,
And be to us our life and light—
Give us Thy peace.

Until we reach the tranquil shore,
When all the storms of earth are o'er,
And we are with Thee evermore—
Give us Thy peace.

—Marianne Farmingham.

Bible Reading.—Psalm 73. His guiding counsel here, glory there.

THURSDAY, JANUARY 29.

Gems of Thought.—But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.—1 Tim. 6: 9.

"Prosperity really tests men more than misfortune. Men of common energy rise superior to the frowns of fortune; but her smiles have a witchcraft in them which often convert wise men into fools."

Bible Reading.—Psalm 112. The model householder—His heart is fixed on God, not on riches.

FRIDAY, JANUARY 30.

Gems of Thought.—Whether there be knowledge, it shall vanish away.—1 Cor. 13: 8.

"It is not knowledge that we chiefly need,
Though knowledge sanctified by Thee is dear,
It is the will and power to love indeed;
It is the constant thought that God is near."

Bible Reading.—Acts 12: 5-17. A very present help in time of trouble.

SATURDAY, JANUARY 31.

Gems of Thought.—Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE GLORY OF SERVICE.

"Helpfulness is the highest quality of the human life. Service is the crowning glory of man. The serving type is the noblest type of all the manifold varieties of human development."

Bible Reading.—John 13: 2-20. The model servant.

LORD'S DAY, FEBRUARY 1.

Gems of Thought.—And they shall see his face; and his name shall be in their foreheads.—Rev. 22: 4.

"We would see Jesus, the great Rock-Foundation,
Whereon our feet were set with sovereign grace;

Not life, nor death, with all their agitation,
Can thence remove us, if we see His face.

"We would see Jesus—this is all we're needing,
Strength, joy and willingness come with the sight;

We would see Jesus, dying, risen, pleading,
Then welcome day, and farewell mortal night!
Bible Reading.—1 Thess. 1.—Waiting for His Son from heaven.

PRAYER.

Help us, Lord, to draw men to Thee. The world is so very near and its attractions so bewildering. May we overcome evil with good; be so busy doing our Lord's work that we shall be beyond taking notice of evil suggestion. Help us never to be ashamed of Thee, but rather to own Thee as our greatest Treasure and Friend. Bless all who are striving to enter in at the straight gate; give grace to all who serve for the glory of Thy name. Hasten the day of our Lord Jesus, when He shall come to His own. Until then may Thy people be up and doing, rejoicing that every deed done in His name brings Him nearer. Send peace to our land; give relief to the oppressed, and be merciful to all who err. In the name of Jesus we pray. Amen.

OBITUARY.

FERGUSON.—It is with sorrow that we record the passing away of our Bro. John A. Ferguson. Born at Glasgow, 1865, he came to Victoria, 1888, uniting with the church at Fitzroy Tabernacle, in 1894, of which he remained a member for ten years, at the end of which period he united with the church at North Fitzroy. After eleven years of association with the church there, he removed to Essendon in 1915, just as a start was being made with the cause in that district, and he immediately entered the life of the church. In all three churches he occupied the position of deacon with capability. An operation which he underwent proved too much for him, as he succumbed in a few hours after it. Bro. Ferguson was a true husband and a kind father, true to his principles, faithful, conscientious in his public, home, and church life, always willing to help in any way he could. Many testimonies have been received, showing the high esteem in which he was held by his fellow-officers and all who knew him in his department in Government service. Our loving sympathy is extended to the widow and the five children, but we are glad that they sorrow not as those without hope. "O death, where is thy sting? O grave, where is thy victory?"—W.A.K., Essendon, Vic.

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O'BRIEN.—Bro. John O'Brien fell asleep in Jesus on January 13, after a few days' illness. The first half of our brother's life was spent in the neighborhood of his birthplace, in New South Wales. Forty years ago he came to Australia. During the Griffith tent mission at Semaphore he confessed and obeyed the Saviour, since which he has been a faithful member of the church. He loved the house of God, and attended the services whenever it was possible. He was possessed of a sweet disposition, and strong faith in God and the power of His Word. At the ripe age of 81 our brother peacefully passed away "to be with Christ, which is far better." The church's sympathy is extended to the mourners, especially Sister Harriett, who so well tended to our aged brother's needs during the long years of feebleness and his last illness.

AMESS.—At the ripe old age of 83 years, Sister Mrs. Amess has been called home where there is neither time nor age. Our sister was baptised by the late Bro. McGregor in the Temperance Hall somewhere over 50 years ago, and came to North Melbourne during the late Bro. M. Wood Green's first ministry here; her husband, who became one of our honored elders, saw the truth under Bro. Green's preaching, and was received the same day as his wife. Sister Amess was consistent in her attendance at the Lord's table, even when the infirmity of age made it very difficult indeed, until about two years ago, since which time our sister broke bread in her own home. God called her on the 11th December, and two days later she was laid to rest.—H.V.G., North Melbourne, Vic.

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