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Bohemian Secession from Rome.

Bohemia once led in religious reform. Will another Reformation take place there? Three thousand priests are reported to have seceded from the Church of Rome.

The following brief item of cabled news appearing in the public press of last week would be of more than ordinary interest to a number of readers:—

"The Vatican is receiving alarming reports from Czechoslovakia concerning the attitude of priests towards the Church of Rome. Three thousand Bohemian priests recently seceded from the Church, and the movement is spreading throughout Poland and Jugoslavia. Priests' clubs are being formed in Croatia."

Later and fuller information must be awaited ere we can properly estimate the importance of the movement. But we can easily understand how, filled with the spirit of liberty and roused by the successful revolt against tyranny and despotism in different lands, men who love freedom would be led to turn away from the most despotic of institutions. Whatever else may be said of the war and its issue, we may reasonably believe that its result was somewhat of a disappointment to some of the Romish hierarchy in Italy—and elsewhere. With the downfall of empires and tyrants, people who before dared not to defy him whom Milton described as "the triple tyrant" have been encouraged to make a bid for religious liberty.

The Bohemian secession may serve a good purpose in cheering Protestants who are apt to become discouraged, if not pessimistic and despairing, by the signs of papal aggression which are to be seen in many countries, including our own land. Often a wider survey proves a happy corrective of false impressions received from a narrow outlook. So it is in the religious sphere.

Better than their faith.

It is cheering to us all to find men within the Church of Rome with their faces set towards the light and sincerely desirous of finding and following the guidance of truth. While we must vigorously denounce and oppose the terrible and unscriptural doctrines of the Church of Rome, let us not make the mistake of giving an indiscriminate denunciation of the members of the Roman communion. The Church of Rome, oft disgraced by the evil lives of her highest dignitaries, has yet had within it many true saints of God. To-day there are thousands of pious Roman Catholics whose devotion may

well put us to shame. If they are mistaken on many points, as we are sure they are, they have yet followed the light which they have had. They are better than the faith they profess. Of the priests and hierarchy we have never been so confident; yet even amongst these there must be some who feel keenly the intellectual and religious bondage in which they live, and who long for liberty. Before he can do as these Bohemian priests are reported to have done, there must be a tremendous conflict in the soul of a priest brought up to believe in the Romish communion as the church outside of which there is no salvation, and in the Pope as the Vicegerent of Christ.

Early Bohemian Reformation.

To the student of church history the present secession is extremely interesting. He is reminded of the great days in the Bohemia of five centuries ago.

Long before what we call the Reformation, some choice spirits in Bohemia were seeking for a genuine reform in church doctrine and morals. John Militz, of Prague, was one of the pioneers of these "reformers before the Reformation." This remarkable man, of great ecclesiastical position, standing high in the esteem of both King and Emperor, was moved to renounce splendor, honor and comfort, because he felt this to be the will of God. With passionate earnestness he began to preach. "If I can save but a single soul," said he, "it will satisfy me." He turned many to righteousness. Matthias of Janow, who succeeded Militz, says of his predecessor's work: "O how many vices, conquered by him, had to give up the field! And if Militz had not come, and so much had not been accomplished by his voice thundering to the skies, we should of a truth, have been as Sodom, and perished like Gomorrah. But now, by the grace of Christ, through the energy and pains of Militz, Sodom has been restored to her ancient worth; from being a Babylon, Prague is spiritually transformed, full of the word of Christ, and of the doctrine of salvation; for now that the abominable, the open and the public vices have been conquered, the Christian virtues find room to bud and blossom in many souls, and increase daily, both in number and vigor."

Matthias of Janow is even more noteworthy. He strongly spoke against the corrupt lives of priests, monks and laymen, and denounced the worship of relics and images. He complained of many things in the clergy; that they were carnal-minded, governed by worldly motives, absorbed in worldly heresies, and neglectful of spiritual things. "They are people," he said, "who know nothing about the Bible." One of the things which Janow most insisted upon, in opposition to Rome's doctrine, was the priesthood of all believers. "Every Christian," he wrote, "is already an anointed man, and a priest"; and he appealed in proof to the familiar New Testament texts relating to this point.

In 1401 John Huss, the best known of the Bohemian reformers, succeeded his friend and teacher, Matthias of Janow, as preacher in the Bethlehem chapel in Prague. Huss was also Professor of Philosophy in Prague University. In lecture room and pulpit he greatly influenced large companies of eager students and the thronging audiences in Bethlehem chapel.

England's gift to Bohemia.

It is of interest to note the close connection between Britain and Bohemia. As a result of the marriage of Anne, the sister of King Wenceslaus, of Bohemia, with Richard II. of England, active intercourse had sprung up between the two countries. One important result of this was the bringing to Bohemia of the doctrines and writings of John Wyclif, "the morning star of the Reformation." Jerome of Prague had in 1398 returned to Bohemia from Oxford full of admiration for the English reformer. Huss was a follower of Wyclif, though he adhered to many doctrines and practices of the Romish Church which the latter rejected. Soon Huss was reported to his Archbishop as having preached the heresies of the English reformer. In answer, he used words which at his later trial were quoted against him: "I wish that my soul may come at last where Wyclif is." "From Wyclif he received, above all, the principle that Holy Scripture is the supreme standard in matters of faith, and that the authority of the church must be subordinate thereto. For Huss, Christ was the Head of the church,

and the church was not the hierarchy, but the community of the elect. These principles he proclaimed to the people with glowing eloquence, and so prepared them to put forward resolute demands for the abolition of various ecclesiastical abuses long felt to be tyrannical."

Huss's death, and after.

Everybody knows of Huss's end. The Emperor Sigismund, brother of King Wenceslaus of Bohemia, granted him a safe-conduct to Constance, where an Ecumenical Council was held. With almost incredible baseness the church authorities violated the safe-conduct. Huss was arrested and cast into prison. Soon he was condemned and burnt at the stake. His ashes were collected and cast into the Lake of Constance, "that the earth might not be polluted by receiving his remains." Jerome of Prague was also arrested. Appalled by the fate of Huss, he at first recanted, but later retracted his recantation, and was also burnt, meeting death with heroic fortitude.

After the death of Huss, his followers tried by force of arms to win freedom. In the fifteenth and sixteenth centuries, they

were divided into two parties, one forming a reform section within the Roman Catholic Church; the other, known as the Bohemian Brethren, becoming an independent religious community. This community in Eastern Bohemia, with accessions from other parts of Bohemia and Moravia, adopted the name *Jednota Bratrská* (Czech "Society of Brethren," or "The Church of the Brotherhood"), afterwards latinised as *Unitas Fratrum*. Every student of history knows of this wonderful community, and particularly of the company of Moravian brethren at Henbuit, where that great man of God, Count Zinzendorf, did wondrous things in the eighteenth century. The missionary zeal and devotion of the Moravians are well known. Moravians evangelised in England and America as well as elsewhere. John Wesley owed much spiritual enlightenment to the Moravian Brotherhood. By the work of the Wesleys, every church was influenced. It is a noble lineage—Wycliff, Jerome, Huss, Zinzendorf, Wesley.

We could pray that the present Bohemian movement might become great and abiding in its influence as the original secession from Rome.

The Evils of Sectarianism.

Ethelbert Davis.

Division among Christians is a horrid evil. It is anti-Christian, anti-scriptural, anti-natural.

It has been my lot, of late, to attend a number of meetings where the question of Christian Union was discussed. We have also read much that has been written on the subject. Analyzing what we have read and heard, we get something like this: It was God's will that the church should be divided in order to give expression to different truths; the denominations have done that, and therefore had their day; too many churches are now an inconvenience; therefore reduce the number. To speak truth, it was never God's will that the church should be divided; the denominations never had any purpose to fulfil that a united church could not have fulfilled; and the plea of inconvenience will never prove potent enough to break down denominational barriers. Sectarianism is not an inconvenience, it is a sin; and not till God's people everywhere realise that divisions are a crime against high heaven, will denominationalism be doomed.

Thomas Campbell expressed the whole truth when he said, "Division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ; as if he were divided against himself, excluding and excommunicating a part of himself. It is anti-scriptural, as being strictly prohibited by his sovereign authority; a direct violation of his express command. It is anti-natural, as it excites Christians to contemn, to hate and oppose one another, who are

bound by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them. In a word, it is productive of confusion, and of every evil work." What was true in Campbell's day is true to-day.

Our protest against the evils of division is based on the Word of God. No one can read 1 Corinthians 1:10-17 and believe that divisions among God's people are scriptural. Paul in that chapter condemns the party spirit in the Corinthian church—"Now this I say, that every one of you saith, I am of Paul; I of Apollos; I of Cephas; and I of Christ." And as further reproof, "Is Christ divided? was Paul crucified for you? or were ye baptised into the name of Paul?" "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

If sectarianism is an evil, in what manner does the evil manifest itself? In Jude's Epistle we have an answer to that question. Jude exhorts God's people to contend earnestly for the faith which was once delivered to the saints. Then he calls attention to false teachers, and says, "Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward; and perished in the gainsaying of Core." The sins of these three men are characteristic of the sins of sectarianism.

Sin of Cain: Substitution.

A reference to Genesis 4 shows that the first sin of Cain was disobedience in the act of substitution. It is evident that at that remote period of human history, the institution of sacrifice was in force, and that the offering was to be an animal, the first of the flock. In place of that, Cain brought an offering of fruits and vegetables, thus substituting something else, in place of that which God required. One of the very first sins of sectarianism is that of substitution—substituting the human for the divine.

Human names.

It has substituted human names for the church, in place of the divine. Every denomination has its own name to distinguish it from all others. The New Testament gives the church the name of Christ. The church is the Bride of Christ, and should wear no name save that of the Bridegroom, but sectarianism gives the church human names. A rose called by any other name may smell as sweet, but the church called by any other names dishonours Christ.

Creeds.

In place of the divine creed sectarianism has substituted human creeds. The creed of the church Jesus built was, "Thou art the Christ, the Son of the living God." Sectarianism has taken away that simple, all-comprehensive, divine creed, and put in its place various human creeds. To mention but two, the Episcopal Church has adopted the "Apostles' Creed"; the Presbyterian Church has adopted the "Westminster Confession"; and each other sect its own creed or confession. Sectarianism has dared to cut out the divine creed and substitute man-made creeds.

Book of Authority.

Sectarianism has also substituted human books of authority in place of the divine. The New Testament was given by the Holy Spirit to be the book of authority in the church, to settle all matters of faith and practice in individual and collective Christian life. Sectarianism has substituted books of discipline, articles of faith, and books of government for the church, in place of that book of authority divinely given.

Ordinances.

It goes further, it intrudes upon the ordinances. It has put human ordinances in place of those instituted by Jesus. In place of the ordinance of believer's baptism, instituted by Christ, and observed by the early church, sectarianism has substituted infant sprinkling, which is contrary to the form and design; a parody on the baptism of the New Testament church. Even the Lord's Supper, which in apostolic days was observed on the first day of every week, has been interfered with. For the weekly observance of the feast, sectarianism has substituted once a month, once a quarter, or once a year. Substitution dishonours the authority of Christ.

Sin of Balaam: Compromise.

A reference to Numbers 22 and 23 reveals the fact that Balaam's sin was compromise. Balaam sought to modify Balak's demands, and to qualify God's requirements. Compromise is essentially the sin of sectarianism. It follows as a result of shaken confidence in the authority of God's Word. That which presumes to substitute human things for divine has no scruples about compromising the truth. Compromise is the inevitable outcome of divisions.

Sectarianism has compromised with the world, the result being that there is as much worldliness in the church as there is out of it. That compromise has led to unnumbered abuses and excesses in the churches, so that in some instances there is now no line of demarcation between the church and the world.

Sectarianism has even compromised its own positive belief. This is illustrated best by its position in regard to baptism. All paedobaptist churches unequivocally affirm that in their belief they are committed to the doctrine of infant sprinkling, and that such is essential to the salvation of the child; yet sectarian preachers, not having been baptised themselves, and ridiculing immersion, will immerse rather than lose a member.

Sin of Korah: Infidelity and Rebellion.

The certain outcome of the former evils is a third—the sin of Korah. Adverting to Numbers 16, we learn that the sin of Korah was infidelity and rebellion. Sectarianism produces both.

Infidelity.

The divided state of Christendom is a prolific source of infidelity. Scores of warring sects, each claiming to be the only right one, and denouncing all others wrong, with its attendant bigotry, hatred, and intolerance, is scarcely likely to convince the world that the church is a divine institution, or that Jesus is the Son of God and Saviour of the world. It has made atheists of men outside the church, as well as inside the church. Sectarianism sanctions in its pulpits men who are as atheistic as Bradlaugh, Watts or Ingersoll—men who deny the divinity of our Lord, dispute the fact of the resurrection, question the authenticity, credibility and genuineness of the Bible, and yet draw their salaries for preaching the gospel which they no longer believe. Sectarianism misrepresents both Christ and the church, and turns men from both.

Rebellion.

As an outcome of the substitution of human things in place of the divine, and of the compromise of truth, there is rebellion against the words and will and authority of Christ. It is rebellion against Christ that exalts a man as head of the church; it is rebellion against Christ that gives the church a human name; it is a revolt against Christ that disputes his authority, and refuses to obey his will. On every hand we witness rebellion against the authority of Christ, a rebellion fostered by that unholy thing

which has divided the people of God, and set them at variance with each other.

Doubtless, having in his mind the sins herein mentioned, and knowing the awful hindrance a divided church would be, He whose name is above every name prayed, as he was nearing the sufferings of Gethse-

mane and the agony of the cross, that all his followers might be one, that the world might be one, that the world might believe that he was the Christ of God. That prayer of the Master stands everlastingly as a rebuke to sectarianism.

“Give Early Notice.”

A Tramway Trust gives a lesson for travellers heavenward.

A. R. Benn.

“Give early notice of where you wish to get off.” This was the very commonsense advice which faced me as I sat in an electric tram car some time ago. The admonition is good both for the tram journey and the journey of life.

The authorities naturally presume that the passenger knows where he is going, and where he wishes to get off; the man who had no destination in view would be a bit of a problem to the conductor. The injunction is specially appropriate to the man who is on what to him is new ground; and in the journey of life it is always true that “Ye have not passed this way heretofore.” Perhaps you are from the country, and foolishly try to hide what you should be proud of; you take your seat with the air of one who knows every inch of the road; you want to get off at A. street, and by rights you should tell the conductor so; but you affect a careless can't-get-lost city style. When A. street is getting near, you will give the conductor the cue, and everything will be “quite all right.” You wait, and so does not the car; time flies, and so also the car; and when you bring yourself to give late notice of where you wish to get off, the conductor, usually a very human specimen of the human race, with disgust writ large in his face, and a quality in his voice which is unmistakably ugly, tells you that you have passed it long ago; it is a “mile or more behind.” Now you are convinced (for the proof of the pudding is in the eating) that the notice written up in the car is worth noticing. Take no risk; “give early notice.”

Someone has decided that his destination is to be the street called “Straight,” wherein is a house where one may make a start for heaven, where he may surrender his life to Christ and be born again. Alas! he keeps it a secret. Early notice is not to his liking; it is only a secret intention regarding the future, and the enemy of souls will not mind so long as there is no early notice. Travellers to eternity, where will you spend it? You may be carried too far for lack of early intimation. What if Paul had said to Ananias, “You are quite right, Ananias; I most certainly will take the step you suggest; I won't be baptised to-day; that would hardly be the thing in Damascus, you know; but I positively will, at no distant date, begin to be a Christian.” What, dear reader, would you have given for Paul's chance of usefulness in this world and glory in the next?

What would Ananias have thought? What would God have thought?

Along the St. Kilda line early notice, though the correct and safe thing, will not really bring you nearer your destination; but on the Eternity line early notice will always ensure early arrival; the conductor will put you down within easy reach of the house in which Paul was converted. Give early notice, and the only proper notice is: Repent; believe; be born again. Until you have actually taken Christ, you have not given notice which is worth noticing. A person may be found who recognises the duty of baptism. In his heart he means some day to attend to that duty, but he gives no early notice thereof. The only real notice is actual compliance with Christ's command and the apostles' doctrine in the matter. To them the injunction is in order, “And now why tarriest thou? arise and be baptised,” or, speaking in tram phraseology, “Give early notice.”

Some of us there are who want to be “streets ahead” of what we are. Some of us intend a more frequent and regular attendance at the Lord's table. We are going to give more, pray more, love more, and altogether be better Christians; but we have not really given notice yet. Expressing the desire and voicing the decision is good, but it is not notice. You intend to get off at “Fuller-consecration Street”; that is your resolve. The poet Young writes of men “who resolve, and re-resolve, then die the same.” Will you be among them?

Paul gave the Christians at Rome the right address in Romans 12: 1. What if they had said to him, “Your advice is good; that is a beautiful letter you wrote us, and some day, not far distant, perhaps, we will ask the Great Conductor to let us down at Consecration Street.” That might have sounded nice, but what would Paul have said? What would Christ think? That letter to the Romans has been preserved, and to-day it is the letter to the Australians. What have you done about it?

Changing the figure somewhat: you are now on a car in which early notice will not bring you nearer your desired destination, but it will make it surer. Have you decided that heaven is to be your final home? If so, had you not better give early notice thereof—and notice that will really be noticeable? The Conductor should know it right away, so also should all the passengers. The earlier the notice, the more valuable will it be.

"Buried With Christ"—A Study.

Chalmers McPherson.

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."—Rom. 6: 4.

Is the apostle simply saying that in Christian baptism the bodies of penitent believers are buried beneath the water? What is buried in baptism with the Lord? The physical body? Is there truth in the statement that a physical action can not attain to the significance of being "buried with Christ," if there is nothing more to the burial than an external act, although the person thus buried may be a penitent believer in the Lord Jesus Christ? Is, or is not, the burial with Christ a spiritual one? I shall assume that it is not necessary to offer proof for the readers of this paper that a burial with the Christ includes a submergence of the entire person in Him. What constitutes this "entire person"?

Observe these three teachings of the passage: (1) Baptism is into death; (2) the baptised are raised from the dead; (3) the resurrected one walks in newness of life. These things could not be spoken of the burial of a material body. The death and burial and resurrection must be of the spirit of man.

A new life.

What is the "newness of life"? Can it be attained unless there be first a newness of purpose and of affection and of thought? "Burial with Christ" involves the burial of our thought in His thought, of our affection in that which He loves, and of our will in His will. These are included in "the entire man." The submergence of our thought and affection and purpose must be more than a doctrine—it must be a reality, if we are to walk as He walks, in newness of life.

Is not this the meaning of "faith in Jesus Christ"? Have we attained to even a fair degree of faith in Him, when we have intellectually admitted the truth of the facts of His pure life, His marvellous wisdom, His supreme love, His miraculous power, His resurrection from the grave, His glorification and His divinity? All this "the demons believe" while they "shudder." Faith in the Christ must not exclude, but include, this, and more. It means the moulding of ourselves—our thoughts and ideals and visions and hopes and fears and purposes and prayers—in His ideals, in His will. Nothing less than this can ever be a complete burial with Christ.

Why burial?

But why this burial with Him? Why should man, an intellectual being, bring his thought into subservience to that of another? Why should he sit at the feet of any man? Can not be probe into and discover all that lies within the great realm of thought, and that without help or direction from without himself? Can not man, by searching, find out even God, with all that God can mean? Does he not form his own God from his own ideals, and does not his God grow as his conception grows? Was not Colonel Ingersoll right when he said: "An honest God is the noblest work of man"?

The reply to these questions depends upon that given to others. "What think you of Jesus of Nazareth? Whose Son is he?" If Jesus of Nazareth was Jesus of Nazareth alone, then man should never sit at His feet more than at the feet of Socrates or of Shakespeare or of Woodrow Wilson or of Darwin. If He is only Jesus of Nazareth, no one of us should ever say to him, "Lord, what wilt thou have me to do?" If He is Jesus of Nazareth alone, He has no more power to lead us to the highest realms of the soul than have other men, and there is in Him no power to redeem.

Who is He?

A group of men were approaching Caesarea Philippi, when one asked an unusual question—

"Who do men say that I am?" And men had been trying to solve that very question. "Who is he?" they asked of each other. And some said, "He is John the Baptist"—John, who emptied the cities as men flocked to the wilderness, drawn by his burning messages; John, a blazing star, leading the way to repentance and promising remission of sins; John, whose bold loyalty to truth caused sinful men and women, whether of high or of low degree, to tremble with fear; John, who gave his life, because of his adherence to the right, and went from the executioner's block to glory. This Galilean is John, whom God chose from among His glorified ones because none of earth was equal to the task, for a new and large work needed to be done among men. Others said, "Elijah," or, "Jeremiah," or, "One of the prophets; we can not determine which." On one thing these all agreed—"He is a messenger from above; one who formerly lived on earth, and so faithfully discharged his duties here that the God of heaven chose him for a second and a larger mission."

The Rock Truth.

Viewed from their standpoint of opportunity, these men paid to this Galilean the highest tribute possible from them, but He of whom they spoke offered not one word of comment. Perhaps they had failed to reach the true answer to the question. Speaking more personally, He said: "Who do you say that I am?" And one of the group replied: "Thou art the Christ, the Son of the living God." No longer are the lips of the Galilean closed. If His questions were unusual, what shall we say of His commentary on His friend's reply? Hear it: "Blessed art thou, Simon, son of Jonah, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. And I also say unto thee that thou art Petros, and upon this Petra I will build my church, and the gates of Hades shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And the historician added: "Then charged he his disciples that they should tell no man that he was the Christ."

Modern views of Christ.

May I digress? To-day there are polished gentlemen, scholars, men of wisdom, who are quick to reply to the question of the Man of Galilee; and their words run something like these: "Jesus of Nazareth, you were a man worthy of honor, a teacher of keen insight, a leader of thought who lived in advance of your day. Notwithstanding your early death, you surpassed many of your elders and some of even greater opportunities. Your ideals were noble. You drew inspiration to a remarkable degree, and that from the infinite. You had your frailties, and mistakes were scattered through your life; but in this you were as your brothers—all men err. We greet you into our circle as one of the favored sons of God, and we honor your memory."

These men fall short, in their tribute, of the men of nineteen centuries ago, who pronounced Him to be one of the old prophets returned to earth. If the Master had no word of comment for those, what can He say of these? Their judgment was one of human wisdom—does this fall below that standard? Theirs was false—can this be true? The announcement made by Peter was from the Father in heaven, and upon the truth then uttered rests the church of God and all which it means to men.

And it is for this very reason—because Jesus is the Christ, the Son of the living God; because it is on this rock that His church is to stand; because that which is loosed or bound by this truth is loosed or bound in heaven—that our thoughts and affections and purposes and lives should be

buried in Him; that we may be united with Him in the likeness of His death, that we may walk in newness of life.

Spirit and form.

Shall we say, then, "The spiritual side of Christian baptism is the essential thing, and, therefore, the form is of no consequence, and we are at liberty to alter it or to substitute for it as may please our fancy or suit our convenience"? If you are inclined to reason thus, will you not reread the words "a true likeness" in 1 Peter 3: 21? Open your Bible just now and read carefully verses 18 to 22. Perhaps you have read those words and are ready for meditation. On the wall of your room there may be "a true likeness" of your sainted mother. Certainly, it is nothing but cardboard and shadow, but you would substitute no other picture in all the world for that one; and you would firmly resist its being changed by false shadows, and your blood would boil at the slightest attempt at mutilation. The burial of the body of a penitent believer is "a true likeness" of the burial of his Lord, and also "a true likeness" of the burial of his spirit and thought and will and life in the will of the Christ of God. Shall this "true likeness" be marred?

Baptism: its associations and promises.

Observe how intimately this Christian ordinance is, in the Scriptures, associated with things of the divine: "Baptising them into the name of the Father and of the Son and of the Holy Spirit"; "He that believeth and is baptised shall be saved"; "Repent, and be baptised in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit"; "Was Paul crucified for you, or were you baptised into the name of Paul?" "... eight souls were saved through water, which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Collect them—"name of Father, Son and Holy Spirit," "salvation," "remission of sins," "gift of the Holy Spirit," "crucifixion of our Lord," "interrogation of a good conscience toward God"—think you that men of faith could dare to declare as of small significance anything which either the Christ or the Holy Spirit has used in such relationship?

There are two classes of extremists in their interpretation of Romans 6: 1-11. Both of these are false teachers because of what they omit. Both give limited interpretations. Each teaches truth, but neither the whole truth of the passage. One sees nothing but the form of baptism in water; the other fails to discover the beautiful symbol expressed by an outward action, and fails to appreciate the importance of retaining the symbol just as it was given by our Lord. One follows the Pharisee in external formality; the other follows the Quaker friend in bringing a divinely given symbol into disuse.

In Christian baptism there is an envelopment of the entire being—body, soul, spirit. The "same man" is in spiritual burial with the Lord; the "outward man" gives impressive expression of the spiritual burial by its own immersion in water, as the Lord directs in His Word.

Like faith and repentance, Christian baptism never ceases. The burial is one for all time and for all eternity. "Our life is hid with Christ in God."—"Christian Standard."

Lesson of the Water Mill.

"Oh, the wasted hours of life
That have drifted by!
Oh, the good that might have been—
Lost, without a sigh!
Love that we might once have saved
By a single word,
Thoughts conceived, but never penned,
Perishing unheard;
Take the proverb to thy heart,
Take and hold it fast—
'The mill cannot grind
With the water that is past.'"

The Student Christian Movement.

The World's Student Christian Federation is to-day an organisation which, outside of University circles, is perhaps less known than almost any other religious movement; and yet it is probably quite as influential and as deserving of the support of all Christian folk as is any other society. Working as it does among the Universities and secondary schools, it touches those who will be the leading lawyers, politicians, preachers, teachers, and professional men of to-morrow. It must play some influential part in the building up of a strong Christianity among the leaders of the next generation.

The movement.

The history of the W.S.C.F. need not be traced here. Its inception in 1895 occurred only as the result of years of thought and organisation among the students of Britain and America. Since then its influence has so gripped the educational establishments of the world that to-day it has a firm hold in twenty different countries and has an actual membership of close on 200,000 students and teachers in the Universities, colleges, secondary schools and theological institutes the world over.

The Australian Student Christian Movement is an active branch of the world organisation, and to-day counts among its members about 4000 students. This is a large total when we remember that work among the State and private secondary schools is as yet only in its inaugural stage. The Australian movement includes in its aim the desire to present to all students, in the person of Jesus Christ, the answer to their loftiest aspirations, so that they may be led to a knowledge of and a faith in God as revealed by Jesus Christ; also to show to students that the Christian faith involves the life of devotion to His service. It also essays to promote habits of regular prayer and Bible study as a means to further the work of God's Spirit in their lives.

The conference.

The holding of conferences for the transaction of business and the deepening of spiritual life has, right from the beginning, been a feature of the work of the Student Movement. The plan has been for the delegates from the various unions to hold a conference of about a week's duration, usually either among the mountains or at the seaside. In past years, Mittagong, N.S.W., and Buninyong and Ocean Grove (Victoria), have been selected as sites for these gatherings. This year, 195 delegates from all the States but Western Australia found their way to Mittagong. Mittagong is a township nestled about 2000 feet up among the hills, and is on the main Melbourne-Sydney railway. The district is a beautiful one, and the conference was accommodated in by no means the least beautiful part of it—a large boarding school on a hill overlooking the town. There the 195 delegates—of every shade of scholastic attainment and of religious belief—met for a week to seek guidance and to get a greater vision of needs of the Christian Union work they engage in.

Perhaps the greatest feature of the conference this year was its eminently practical outlook. Its desire was to go on in its work of showing that Christianity at its best meant, not the imposition of any system of theology on mankind, but rather the pointing out that Christianity's path was the path of service and Christianity's aim the ruling of God in men's lives.

The main work of the business session of the conference was also in line with this. Membership of unions had been open to only those who "acknowledge Jesus Christ as their only Saviour, as Lord and as God"—a confession which people often find it hard to make in their student days. The constitution of the movement was altered to make membership open to those who, after considering the aim of the movement (as outlined above), express a desire to enter its fellowship and take an active part in its work.

The day's work.

It might prove interesting to outline each day's proceedings at conference. The day's work opened at 9 a.m. with 15 minutes' combined prayers, followed by half-an-hour for preparation of the work of the Bible study circles. These circles of eight or ten members each occupied the attention of delegates from 9.45 to 10.45. After this period, there came an interval of three-quarters of an hour devoted to what proved to many the most helpful phase of conference activities—a "period for quiet" during which members were expected to seek out some secluded spot, where by meditation and prayer they might try to realise more fully the presence and power of God. The next one and a quarter hours was occupied by talks on missionary work and problems, given to circles of from ten to fifteen members by men and women who had spent periods of service in the foreign fields—India, China, and Korea. The afternoons were occupied by recreation—outings, sports, etc.—enjoyed as they could be enjoyed by only those who knew something of "that deep, mysterious joy, the peace of God within." The evening session was in each case preceded by a devotional service of half-an-hour. This was followed each evening by one of a stirring series of addresses on "The Challenge of Christ."

We might here pass in brief review over the ground covered by the Bible study and by the evening addresses. The book used for Bible study was a small, specially prepared one entitled "Christ and Human Relationships." Its five chapters aimed at discovering the fundamental convictions of Jesus about the social and ethical relations and duties of man. Five very helpful hours were spent in the study of the successive chapters, whose best summary is perhaps given in their titles, i.e.,

1. The Value of Human Life and Personality.
2. The Ideal Social Order.
3. The Law of Leadership in the Kingdom of God.
4. The Place of Wealth in the Kingdom of God.
5. Christ's Ideal as a Challenge to the Individual.

These all dealt with the kingdom of God as it must come—as a spiritual kingdom in the hearts and lives of men—and with the means by which we can help to bring it in.

The evening addresses—to many the most uplifting part of the conference—were on "The Challenge of Christ," and served largely to clarify or crystallise the matter discussed in the study circles. The salient points of the five addresses were as follows:—

1. The God of Christ.

Id., a study of the ideas Christ had concerning God. For his belief in God, it is striking that Christ gave no reasons. To Him, such a belief was the fundamental thing in life. Despite His knowledge of the pessimism and agnosticism of parts of the Old Testament Scriptures, He doubted not. He looked on God as a Father to Himself and to all mankind. A God and a Friend who knew us as closely as our God did simply could not remain away from us but, we might say, had to "become flesh and dwell among us." So, too, if God did not know men's souls by having dwelt among us, how could we have a just and all-knowing Judge for mankind?

2. Man and his possibilities.

Christ's idea of man might be fully expressed in the words "God's child." He could see the good—the image of God—in all and in cases such as that of the woman taken in adultery (John 8) he showed his mission to be the development and not the destruction of personality. He sees good in all, and esteems the whole world as not being of so great a value as the soul of one man (Mark 8: 36).

Christ's idea of a full life is a life of richness toward God; the laying up of treasure in heaven is the one worthy thing in life. Christ's great reverence for man—His love of a man simply because he is a man—teaches us of God's presence in man. That which, through all the ages, has set the seal of greatest value on man's life is the fact that Christ came as a man. Three years of one man's life did more to regenerate the world than any other thing. The God in us comprises all our powers of mind, of body and of spirit. The question comes, "Will ye crucify anew the God in us by wasting our powers in service other than God's?" God's call to us is "Your life is mine, for I gave it to you. Live with me and for me."

3. Human society and the kingdom of God.

(Or, better, the rule or reign of God). One-third of Christ's parables were disclosures of the meaning of the kingdom, showing its importance to Him. His teaching was revolutionary, setting men in the centre of the scheme of things; e.g., "The Sabbath was made for man, and not man for the Sabbath." Things which cannot minister to our needs must go. The things in life that count are the spiritual things. We saw Germany's materialism followed by the horror of war and her own downfall. Ours is the task of building a new world on Christ's principles—love, trust, service. Your business and mine as citizens of the world is to put ourselves in the company of the saints, the martyrs, the strong men of the Cross, and commit our all to the service of God and of our fellow men in bringing in God's rule on earth.

4. The meaning of faith.

Faith and reason seem contrary. Reason asks for a ground of fact on which to walk. But we must walk "by faith and not by sight" in both material and spiritual things. We never know what to-morrow will bring forth, but we always plan as faith directs us. There are two kinds of Christian faith or belief, about Christ and in Christ. We may believe about Him—that He came to earth and died for mankind and so on; but if we don't believe in Him, if we don't believe on His power to guide us, if we don't think it safe to trust ourselves in His care—then of what value is our faith to us? We must believe in Him to realise the full value of the Christian's faith.

5. The impossibility of divided loyalty.

Let us examine Christ's claim on us. He is very masterful. He demands our whole heart and life and will. "Ye cannot serve God and mammon." The last stronghold we have to give up is the will. Dare we utter the Lord's Prayer, "Thy will be done"—by me and in me, if our wills are still uncommitted to God? When Christ's call for full surrender comes to a man's heart, fear says, "Christ will be a hard master." Yes! He will be! God wants in our lives no limited monarchy with self as prime minister, but an absolute monarchy. Fear reminds us that Christ's work has taken men to all parts of the world, and into all dangers. True! but let us look back. Those who have suffered most for Christ were those with the greatest joy in life. Paul said, "I take pleasure in infirmities and in persecutions for Christ's sake." "I will glory of the things which concern my infirmities." (2 Cor. 12: 10; 11: 30). The martyrs praised God with their dying breath. With records such as these to aspire to, can we not bid fear begone and, listening to Christ's "Behold, I stand at the door and knock," can we not go and open the door wide to Him? May our answer be the answer of a consecrated life, "Take my life and let it be consecrated, Lord, to Thee."

These messages are typical of the call to service which came to the students who attended the Mittagong conference of 1920. They claim the help and prayers of all Christian people, that their great work of trying to Christianise the colleges and the Universities of the world and of providing Christian leaders for the years to come may go on with renewed vigor.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.

Reports from the Field.

New Zealand.

WANGANUI.—On December 29 a farewell social was tendered to Sister Grace Metzenthin. A cheque and a silver inkpot were presented to our sister by Bro. Noble on behalf of the church members. Our sister enters the College of the Bible this year. On January 10, Sister May Chorlton was married to Bro. James Allan. Bro. James Bell had to undergo another operation for his leg, but is progressing well. Sister Mrs. Rice is also ill in hospital. We are pleased to welcome Sisters Mrs. and Miss Morrison and Miss Gledhill, from Nelson, also Sister Mrs. Aburn, from Christchurch, who have come to reside here.—V.J.

Tasmania.

CAVESIDE.—Our Bible School anniversary was commemorated on Jan. 11. There was a very good attendance. The services were conducted by Bro. Tucker, from Launceston. His addresses were listened to with great attention, and his help was greatly appreciated. The children received prizes for faithful attention to lessons, in the afternoon; and the special hymns, under the management of Miss Crowden, organist, were much enjoyed. A picnic, held on the following Monday, was much enjoyed by the young folk; and also a sacred concert in the evening. During the ensuing year there will be a substantial increase in the number of scholars.—Clement Byard.

West Australia.

WEST GUILDFORD.—On Jan. 21 we had a splendid prayer meeting; 40 present. One sister was baptised. On Jan. 25, Bro. Berry presided and extended the hand of fellowship to Bro. and Sister Organ, our sister having been baptised at our mid-week meeting, and our brother being for some time an isolated member. Bro. D. M. Wilson, from Lake-st., gave us a helpful message. Good meeting at night, and a good address from Bro. Stirling on "Why the Church of Christ came to West Australia." At Bro. and Sister Butcher's home at Maida Vale, five members met for the breaking of bread. On Monday (Foundation Day) we held our Bible School picnic at Greenmount, and a very enjoyable day was spent. In the evening the young people finished the day's enjoyment with games on Bro. and Sister Stirling's lawn.—R.G.

Queensland.

TOOWOOMBA.—Owing to heavy rain our men's meeting had to be postponed until the following week. Bro. Burns, who has been laid aside with influenza for the past few days, was able to be with us this morning. We had a very encouraging song and prayer preparatory to the gospel meeting. Bro. Hinrichsen, our State Organiser for Home Missions, preached. His talk was full of fire and energy. From the Toowoomba church over £50 was promised for Home Missions. Our financial position is causing anxiety. The limit of the church overdraft (£50) has almost been reached. If any brethren are disposed to help, their assistance will be greatly appreciated. Write to W. E. Reeve, Geoffrey-st., Toowoomba.

WEST MORETON.—Have again to report everything satisfactory. Bro. E. C. Hinrichsen and L. Clay have been assisting greatly in our work, various parts of the district being visited. All our people appreciate their messages. Mount Walker.—Jan. 25, the writer the speaker. Evening meeting largely attended. Subject, "The Reckoning." At the conclusion Mr. and Mrs. Dobles came out. A fine victory for God. We are all rejoicing. Rosewood.—Jan. 26, Bro. E. C. Hinrichsen, assisted by L. Clay, conducted a gospel service. The speaker delivered a fine address. The writer extended the right hand of fellowship to Bro. Harold Mullar, who lately married Sister Miss O. E. Hinrichsen, from Mount Walker. Sisters Mrs. Mullar and Mrs. Bailis, senr., were welcomed to Rosewood. Sister Miss Ivy Schilling also received the right hand of fellowship. Rosevale.—Jan. 25, the writer conducted worship service. Sister Miss Cummings, from Ipswich, pres-

ent. Townshend.—Good meetings reported by Bro. Hinrichsen and Clay.—H. U. Rodger.

Victoria.

EMERALD EAST.—Splendid meetings all day yesterday, when we were cheered by seeing three young girls from the Bible School make the good confession. Bro. Toogood preaching.—E. E. Legg, Feb. 2.

WARRAGUL.—On Wednesday evening a young man from Wonthaggi who had been associated with the Methodists, but who had been taught the way of the Lord more perfectly, was baptised.—R.W.J.

CHELTENHAM.—Meetings have been helpful and full of spirit. Bro. Mudge speaking morning and evening. To-night he rejoiced in receiving the confession of the grandmother of one of our recent converts. We rejoice with him, and praise God that the story of the Cross proves yet to be all powerful for the salvation of the world.—F.W.M., Feb. 1.

MORELAND AND COBURG.—Attendances are being well maintained at Moreland. Special features are being introduced into the mid-week services, and improved attendances are hoped for. At last week's meeting of the Kappas a presentation of a handsome kit-bag was made to Bro. A. Bray, who has resigned as chaplain to take up more extensive duties in the order. He has proved a great friend and leader of the lads. We are pleased at the success attending the work at Coburg. Good meetings are being recorded there; and two have been added by faith and baptism. The Sunday School is rapidly growing, 50 being now enrolled.—L.D., Feb. 1.

EAST CAMBERWELL.—Bro. G. B. Moysey is still with us, and preaching with much force and vigor. Audiences are good and appreciative. Bro. A. L. Gibson addressed the church in the morning. Members very pleased to hear his message. Last Tuesday night the Mimosa Club were favored with a lecture on the war by Bro. Captain Edwards, of the Surrey Regiment, who is shortly going on to Sydney. Our brother has a fine grip of the whole European situation, and is a good lecturer. Our Sunday School has suffered recently by removals as well as by the holiday season. The Bible Class is keeping up a fair attendance and good interest. Open-air meetings are still being held Friday nights, and Bible study and prayer meetings Thursday evenings. The Sisters' Mission Band has again commenced. A social evening was held Wednesday week, which Sister Miss Jones, missionary-elect for India, was honored.

ST. ARNAUD.—Since last report we had one confession and baptism, a young sister who has been attending our meetings regularly for some time. Bro. Randall continues to preach faithfully and well. We are making strong efforts to reach our proportion in the Home Mission offering.—R.C.B., Feb. 1.

CARLTON (Chinese Church).—On the first two Sundays of the year we had visiting us Bro. W. D. Platman and Bro. E. J. Sivyler, the church being much edified through their exhortations. Our evangelist, Bro. James, has been ill for several weeks, and the brethren have to take his place in preaching. We have good attendances. Bro. H. Meyer, accompanied by Bro. R. Kemp, visited us this morning. Bro. Meyer gave the church a fine address on "Prayer." Home Mission offering amounts to £6/15/- (incomplete).—D.C.G., Feb. 1.

GARDINER.—Good meetings on Feb. 1. Bro. Durdin, from S.A., addressed the church. H.M. collection (incomplete), £8/2/6. Work healthy.—G.F.N., Feb. 1.

MALVERN - CAULFIELD.—Bro. Illingworth spoke morning and evening to fair congregations. His discourses were powerful and convincing. The Sunday School very healthy. Record kindergarten attendance. Last Monday the school and Bible Class held their annual picnic at Mount Waverley, and a very enjoyable day was spent.—J.H., Feb. 1.

NORTH MELBOURNE.—Fine services last Lord's day. Bro. Harren commenced his ministry

here, and spoke in the morning on Prov. 29: 18; John 4: 35, and in the evening gave a fine gospel address. God has blessed us during the past few weeks, and we believe the church here is ripe for great things.—H.V.G.

HORSHAM.—Bro. Gray gave an instructive address this morning on "Self-mastery." Bro. Spiers delivered the gospel message to-night, and Bro. Sherwill was the speaker at the open-air meeting. The mid-week meeting for Scripture study is growing in interest. We expect our new evangelist to be with us soon.—G.M., Feb. 1.

GEE LONG.—Jan. 25 and yesterday a number of visitors were welcomed. Fair attendances listened to earnestly delivered addresses by our evangelist. The following auxiliaries resume activities during the coming week: Ladies' Aid, Girls' Club, J.C.E. and Band of Hope. A special record day will be held on Feb. 15, being an endeavor to eclipse all previous efforts.

KYNETON.—Excellent attendances on the whole at all meetings since last report. Our annual school picnic was held at Hanging Rock on Foundation Day. A large number were present and a happy time was spent. We have been pleased to welcome into fellowship several visiting brethren.—J.G.

CARNEGIE.—On Sunday last attendances were good and encouraging. Bro. and Sister Eaton were welcomed on return from holidays, our brother giving very good addresses. At the close of the gospel service a scholar from the school made a decision for Christ. On Jan. 26 our Octagon Club enjoyed an outing to Fern Tree Gully.—W.J.M.

HAWTHORN.—Good meetings continue. Bro. Scambler preached at both services yesterday, speaking in the morning on "God's Need of Man," and at night on "Man's Need of God." A young woman, who confessed Christ at the morning meeting, was immersed after the evening service. Edna Scambler is making rapid recovery from her recent operation, but Mrs. Williams has another one to undergo. We pray God's blessing upon her.—F.C.W., Feb. 2.

PORT FAIRY.—A very pleasant social evening was spent in the chapel here to bid farewell to Bro. and Sister G. H. Watts. They have spent the past eight years in our midst, and their many kind actions and help will be kindly remembered by the church here. We wish them success and happiness wherever their lot may be cast.—J.G., Jan. 31.

SHEPPARTON.—To-day's meetings were very well attended, and most of the people are back from holidays. All departments of the work are in a very good condition. The members have responded very well to the H.M. offering. This afternoon the writer visited Cosgrove. Bro. Lang conducted the two services. Bro. Skinner, of Oakleigh, was there, and was given a hearty welcome by the brethren.—L.R., Feb. 1.

MARYBOROUGH.—Our home-coming day was crowned with success. Over 80 broke bread, and there were nearly 120 at the gospel service. Several of the K.S.P. boys assisted Bro. Young. Our young lad confessed Christ. Our aim for Home Missions was £20. Over £20 was raised for all purposes during the day, and as our special appeal does not close till Feb. 29, we hope to reach our aim. On Thursday the Y.P.S. entertained the Bible School at a social, which passed off most successfully. The work in the Bible School is most encouraging. Great credit is due to our superintendent, Bro. Green, for the work he has done during the year, as the present condition of the school is largely due to his efforts.—W. G. Cambridge, Feb. 2.

BURNLEY.—Sunday, Feb. 1 was "every member present" Sunday. Bro. R. C. Edwards officiated in the morning. Both local and H.M. offerings a record; also attendance. £4 contributed for H.M. Three sisters were received into fellowship who were baptised the previous Sunday. J.Y.P.S.C.E. and Bible School healthy. Bible School donating £1 to help Glenhumbly school. Teachers prayer meeting and tea enjoyed by all. 6.30 prayer meeting, record attendance. Gospel service, a very fine spirit manifested. Bro. Knight's subject was "A Shut Door." A sister and brother, both baptised believers, who have been meeting with us at

cently, indicated their desire to join with us here.—J.W.N.

SOUTH YARRA.—Bro. W. Hinrichsen has returned after his six weeks' preacher's holiday in Queensland. Bro. J. Pittman filled the platform during his absence, and we appreciated his addresses on the "Fundamental Truths." They were very helpful, particularly to new converts. We received into fellowship by letter from Newbury Park, London, Sister Mrs. Whinam and her sister, Miss Baker. The latter was in membership with us some twelve years ago. We were pleased to have a visit from Bro. and Sister S. Eaton, from Wellington, N.Z. We appreciate Bro. J. Webb's help at the mid-week services. All the auxiliaries of the church have resumed activities. Last Lord's day there were fairly good attendances. Bro. W. Hinrichsen spoke morning and evening.—T.M., Feb. 2.

CARLTON (Lygon-st.)—The meeting on Sunday morning last was the finest we have had for some time. There were a number of visitors present, including Mr. and Mrs. T. C. A. Magarey, Blackwood, S.A.; Grace Metzenthin, Wanganui, N.Z.; Miss Walker, Auckland, N.Z.; Mrs. and Miss Dulworth, Barker's Creek; Mr. and Mrs. Lang and daughter, Bendigo. Jas. E. Thomas spoke at the morning service, and also at night, taking for his subject "The Privilege of Baptism." The address was one of the old time discourses, and was made very impressive. On the invitation being given, three stepped out—a returned soldier, a young lady, and also a Home Missionary of the Presbyterian Church, who made a short statement previous to his baptism. The male choir by request again sang some beautiful gospel pieces. Several of our young people who are in educational work are leaving us for the country. Jas. D. Haddow, B.A., who recently returned from the front, has gone to Echuca; Alma Cameron, B.A., to Leon-gatha; William Tippett, Traralgon; Harry Dabb, Maryborough.—J.M.C.

ARARAT.—All services were well attended on Feb. 1. Each Lord's day sees new scholars for our Bible School. The Red and Blue Campaign is a live concern. Bro. Scurr, of Stawell, presided at the morning meeting, and assisted during the day. Bro. Payne spoke morning and evening. His evening subject, "Following Afar Off," was listened to attentively. A feature of the evening was the special singing.—W. C. Jackson, Feb. 2.

COLLINGWOOD.—There was a large attendance at the annual business meeting of the church held on Jan. 29. All the auxiliaries were reported to be in a flourishing condition. Practically all the officers were re-elected. The secretary's report told of many great achievements. During the year the church has raised for all purposes over £700. There has been a net increase of 78 members. The church demonstrated its confidence in Bro. Webb as preacher by unanimously re-engaging him for an indefinite period at an increased salary. On Feb. 1, all meetings were well attended, Bro. Webb being the speaker all day.—A.T.C.

BOX HILL.—Bro. Clark has returned to us after his holiday, and on Feb. 1 gave good messages. Bro. C. Brough, of Brighton, helped the service at night with his message of song. On the two previous Sundays Bro. Campbell, of Middle Park, and Bro. W. A. Kemp, respectively preached here, and, with Bro. Harold Gaggin's assistance in song on Jan. 18, were much appreciated. Bro. Clark continues his ministry till the end of February, when Bro. Leslie McCallum will then take up the work as full-time preacher. On Jan. 26 our Bible School held its annual picnic at Elwood, when a happy day was spent.—R.L.

ASCOT VALE.—At the half-yearly meeting of the church the treasurer's report showed finances good. We are trying to liquidate the debt on the building by August 1 by direct giving. Bro. H. J. Patterson is doing a good work here, and he has been re-engaged for another twelve months, beginning May 1. We congratulate him on his success at the recent University examinations; he passed in all his subjects.—D. R. Moncur.

NORTH FITZROY.—Splendid attendances at all services to-day. 200 broke bread, among whom were several visitors. J. I. Mudford was the speaker, and his address was much appreciated. A warm welcome was extended to Dr. James Groom,

one of our North Fitzroy boys, who is on a visit from America, and who was formerly an active worker in the church and Bible School. The gospel service attracted a large audience, at which J. W. Baker was the speaker. A girl from the Bible School made the good confession. Our Home Mission offering realised £40, with some more amounts to come, which we hope will enable us to reach our quota.—A.E.S., Feb. 1.

BENDIGO.—Meetings and interest are good, and Bro. Watson's messages are helpful and inspiring. Yesterday a scholar from the school made the good confession. At school another scholar stated to his teacher that he desired to become a Christian. The teachers have decided on the coming Lord's day to make a definite aim to bring others to decision, and on the following Lord's day opportunity will be given them to take a public stand for Christ. We regret to report the death of our aged Sister Pollock, of Derby, which took place suddenly last Wednesday afternoon. We laid her to rest in the Bridgewater Cemetery on Friday. Mr. Dorman, of the Baptist Church, conducted the services. Our sister will be greatly missed in the work at Derby.—A.E.S.

MELBOURNE (Swanston-st.)—Last Lord's day morning we had a visit from Bro. Warren, of Footscray, who addressed the church very acceptably. Last Lord's day we had several visitors. Bro. Bagley, our Home Mission Organising Secretary, gave an excellent address, summarising the work of the Home Mission Committee. The offering amounts so far to £198. Bro. Blakemore spoke in the evening to a good audience on the topic, "Choosing a Selection," based upon the incident in the life of Lot. Good meeting of young men in the afternoon, and a splendid talk from Mr. Sydney Herbert Cox on "The Young Man of To-day, and His Opportunities."

NORTH RICHMOND.—On Thursday, Jan. 22, we held our monthly Mission Band meeting. Mr. Lewis, a converted Jew, addressed a large and interested audience. Sunday, Feb. 1, meetings well attended. Bro. Allan exhorted in the morning; three were received into fellowship—a lad from the Bible School, and Mrs. Falls, of Lygon-st., and Mrs. Rowe, of Subiaco, W.A. The evening meeting took the form of a church parade of the cricket teams connected with the church. A fine body of young men present. The junior choir, under the baton of Bro. Hall, gave us some very beautiful music. Bro. Allan's subject was "Playing the Game"; he was listened to by a large and attentive audience.—J.H.K., Feb. 1.

South Australia.

BERRI.—Jan. 18, three new scholars to school, and one more to-day. Sister Nita Harding added to teaching staff. Bro. Jarvis presided and extended a formal welcome to Bro. and Sister Hunt, whose membership is now transferred by letter from the church at Tumbly. One of our scholars, Eileen Day, has collected £4/5/- for Broken Hill distress relief. Winkie.—Four new scholars; attendances good at all meetings. Lake Bonney.—Two new scholars. Parents and scholars are looking forward to the erection of our new building at an early date. Prospects are bright for a record Home Mission offering. We regret to report that Sister Burrell has not been able to attend regularly of late owing to ill-health; we extend our sympathy and prayer.—Chas. H. Hunt, Jan. 25.

HENLEY BEACH.—Last Tuesday Bro. Horsell gave a fine address on Home Missions. Special singing by the choir. Jan. 25, at breaking of bread Bro. W. C. Brooker presided, and Bro. McKie gave an address on "Self-effacement." This evening he gave the first of a series of addresses on "The Second Coming of Christ." This Tuesday we are to have Bro. A. Cameron, recently returned from the front, to give a lecture on Palestine and Assyria, displaying some clever work done by Armenian girls. The collection is to go towards our Home Mission offering. Latterly we have been pleased to note many visitors.—R. H. Caldwell.

PORT PIRIE.—Jan. 25, Bro. Eliot Arnold had charge of the morning and evening meetings. About 66 broke bread for the day. Three were welcomed to communion again—Sister Mrs. Shipway, after her long holiday; Sister Miss Erle, and

young Bro. Bert MacAulay, after serious operations. Bro. Arnold took "What Delights God" as a basis for a very acceptable address. In the evening Bro. Arnold's theme was "Behold the Man!" A solo was nicely rendered by Bro. Shipway, whose words were very appropriate for the occasion. Bro. Daws has returned from holiday.—A.M.

GLENELG.—We regret to record the death of Sister Mrs. Clarke, one of our oldest and most respected members. Her remains were laid to rest in the West Terrace Cemetery on the 21st ult., and feeling reference was made by Bro. Taylor to her faithful Christian character on Sunday evening, 26th, when, instead of the usual sermon, a service was given to soldiers. Favorite hymns were sung, and at the close one returned soldier made the good confession. The building was full. Our Home Mission offering yesterday amounted to £35, being in advance of this church's apportionment.—Chas. Ferris.

COTTONVILLE.—Bro. and Sister Gloyne, from Moonta, were received into fellowship on Jan. 10. Our brother is already of great assistance to us, acting as pianist when required. This morning Bro. Huntsman gave a splendid address. At the close of the meeting Bro. Manning spoke a few words of farewell to our brother, who has been associated with the work here, and has always taken an interest in the welfare of this church. Good meeting to-night. Fine sermon by Bro. Manning. Glad to have Bro. W. Nankivell with us, and to listen to his singing. Home Mission offering not yet complete.—H., Feb. 1.

HINDMARSH.—At a recent largely attended meeting of the church it was unanimously decided to endorse the recommendations of the officers to make a special effort during the year to raise £500, also to have a special mission during March. Bro. Cuttriss was requested to conduct the mission and already £100 of the £500 has been received in cash and promises. A comprehensive scheme has been launched in regard to the financial objective, and the church is confident of success. The various auxiliaries of the church will co-operate, and an augmented choir under the direction of Bro. R. Hindley, will render special singing at all services. The attendances during the past year have gradually increased, and the membership of the church has been added to, but even greater things are contemplated during the present year. Sunday, Feb. 1, the splendid address preached by Bro. Cuttriss at the morning's meeting was a great incentive to those present, who contributed nearly £90 for Home Missions. This amount is in excess of our quota of £45, and constitutes a record for Home Mission offering. A good attendance was recorded at the evening service, when Bro. Cuttriss based his appeal upon the story of "The Leper."—R. L. Tonkin.

UNLEY.—The half-yearly business meeting of the church was held on Wednesday evening, and it was decided to invite Bro. Robert Harkness to take up the work from March to September. Bro. Baird will do the preaching during this month. Good attendance at the services to-day. Bro. W. L. Johnston addressed the church in the morning, and Bro. E. W. Pittman the evening service. A meeting of church members will be held on Feb. 18 to organise an effort to pay off the remaining debt upon the buildings (about £300). The following have been elected to the respective offices for the year: Secretary, O. V. Mann; assistant and envelope secretary, P. S. Messent; treasurer, A. Verco; correspondent to "Christian," R. E. Pittman. Bro. Warren Cosh has been elected elder and Bro. R. K. Spotswood as deacon of the church. The C.E. annual social will be held on Tuesday, the 3rd. The Ladies' Guild is being organised to render assistance in various departments of the church.—O.V.M.

NORWOOD.—On Jan. 28, at a special meeting of the church, Bro. Beiler was invited to continue his work with the church for a further period of two years. Our brother has done excellent work during the last year. The church have expressed their confidence in him by this further call. We pray that God will bless the work in the years to come. On Saturday evening the K.S.P. Boys' Club and the Chapel-st. orchestra gave a very successful concert at the Minda Home, Brighton.

Continued on page 70.

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.

SUCCESS.

Four and a half years ago there were 14 Christians at the mission stations of the British Churches of Christ at Daltonganj and Latehar, India. To-day there are 45 Indian Christians. Then there were four native preachers; to-day there are six native preachers, seven teachers, two Bible women and two other women in charge of the mission orphanage. The British churches are to be congratulated on the good work they are doing in India.

£5000.

The British Foreign Missionary Committee is appealing to the Churches of Christ in Great Britain for £5000 for Foreign Missions during the present year. If the British Churches of Christ with 18,000 members, give £5000 this year for the work in the regions beyond, how much should the Australian churches with 25,000 members, give? That £5000 for which our Committee has asked should surely be forthcoming.

OUR WORK.

The Australian Churches of Christ are at work on three islands in the New Hebrides, in the Bombay Presidency in India, and in China. In these three fields there is much for us to do. All need more workers—preachers, teachers, doctors. All the workers need the backing of the united prayers of our great and growing brotherhood. And the Foreign Mission fund needs a constant supply of money to keep the work going.

Our New Zealand churches are at work in Rhodesia, Africa, and what we have said of the fields occupied by the Australian churches is true of this field also.

Let the brethren in all the churches in the Commonwealth and Dominion consecrate themselves to the great task which confronts them, and God will be glorified. Full consecration to the task will mean a big forward move in foreign missionary work.

THE CHALLENGE.

Present world conditions constitute a mighty challenge to the church of God. If the new age which has come because of the great world war is to be worth while, the old spirit of selfishness must be removed, and there is no power to remove this except the gospel of the Christ.

Again, the Western nations are giving to the East all the dreadful engines of modern warfare; they are giving big guns, tanks, liquid fire, and a host of other means of destruction. And the East is awakening. What, then, of the future? Unless we give the gospel to the East and make Christians of the people there, there will yet come a much more dreadful war than that now over, in which the East will be massed against the West. Evangelise or perish seems to be the alternative.

These things challenge the church to take up the missionary task as never before. Shall we respond?

PILGRIMS.

Man is by nature religious. There is implanted in the human heart a longing for something outside of, and greater than, self to which one can go for peace and rest. Where the one true God is not known this longing finds expression in many different ways and forms. I saw an expression of this longing recently which may be of interest.

There are many sacred mountains in Japan, among which Mt. Ontake is considered the most sacred. It towers to a height of 10,046 feet above sea level, and 22½ miles from the nearest railroad. The path by which most of the pilgrims go is 25 miles.

A friend and I recently climbed this mountain. The inn at the nearest railroad station were crowded. We climbed up by the 25 mile route. There was hardly any time when we were not in sight of pilgrims. We met hundreds of them. We saw one party of 76 and one of 100. I talked with a man as we walked along. He said, "You must not fail to take some of that living water which comes from a spring near the top." He said that this water was good for all kinds of ailments and diseases. He also assured me that it would keep for three years without spoiling. Those we met carried bottles of this water, and those going carried bottles to be filled.

We left the inn at 5.25 a.m., and reached a hut near the top at 6.05 p.m. Seldom were we outside the sound of the tinkle, tinkle of the bells, or the chant of the pilgrims as they toiled upward. At the hut near the top we slept with 180 pilgrims. There are five other huts near the top for the accommodation of pilgrims. In the morning they arose in time to see and worship the sun as it rose. As the king of the day peeped over the horizon they bowed, clapped their hands, and bowed again. Thus, over, they went to the top to worship before the shrine there.

The scene at the top was one long to be remembered. The top was crowded with pilgrims who were chanting their prayers and clapping their hands. Along the two paths and below us were other white-clad pilgrims coming toward us. Here a party of five or six, there one of fifteen or twenty and still farther down the side a larger party. As they wended their way upward they looked like a great white snake crawling along the mountain side. Then away below you were the lower mountains and hills spread out like a map on the table.

Along the paths were monuments hewn out of the natural granite and erected in honor of those who had made many pilgrimages to this mountain. The number of times was carved on the monument. We saw hundreds and hundreds of these monuments and scores of them were marked "33 times," showing that these had made the pilgrimage 33 times. One was marked 40 times; one 70 times, and one 100 times. Those who made so many pilgrimages had much merit to their credit. Several times we saw parties stop before certain of these monuments and worship. The leader of the party would say the prayer, and the others would bow their heads and clap their hands at the proper time. All parties do not worship before all of these monuments, but only those which have been erected in honor of the ancestors of the present party leader. That is, the leading of parties seems to be handed down from father to son. Thus when a son leads a party and they come to the monument erected in honor of the father, the party stops and worships.

Thus it goes. This procession keeps up from the middle of July to the end of August. Thousands upon thousands visit this place yearly. Children of seven to old people of seventy were seen.

They need the sincere Milk of the Word. We should give them the Bread of Life to satisfy their heart hunger. Only the true Living Water will quench their soul thirst. They should be told of the Meat to eat of which the world knows nothing. It is our duty and privilege to give them the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest."—J. F. Messenger in "Tokyo Christian."

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.

The beneficial effect of war-time prohibition in Canada is demonstrated. In 1914 there were 60,067 convictions for drunkenness. In 1915, 41,164; in 1916, 32,730; in 1917, 27,882; in 1918, 21,026.—"The Advance."

Chinese Opium Revival.

The "North China Daily News" states that the Provincial Government of Kweichow has publicly authorised the cultivation of opium for this year. It is believed that this action is partly in deliberate defiance of the British inquiries regarding the renewed cultivation of opium throughout China, in which the province of Kweichow was specially mentioned. The correspondent gives a vivid account of the demoralising effects of the revival. "The Foreign Field" remarks with force: "All true friends of China need to pray constantly that that great country may be delivered from a revival of the opium traffic."

World's Sunday School Convention in Japan.

There have been various communications to the executive committee of the World's Sunday School Association recently on the subject of holding the next convention in Japan. Representatives of Korea entered a strong protest on account of the persecution of Christians in Korea. Certain representatives of China entered a similar protest on account of conditions in Shantung. After considering the various protests, the committee decided to continue with the plans for holding the convention in Japan since the invitation did not come from the Japanese Government, but from the Christian forces of Japan, which need reinforcement at the present time.

Prohibition in U.S.A.

Dr. Ira Landreth, after a lengthy tour through the United States, has declared that "prohibition at its worst is better than license at its best." He points out that one tribute to the effectiveness of the new law is furnished by the Association Opposed to Prohibition. This organization complains that freight rates on railways will have to be increased to make up for the losses caused by the fact that 20,000,000 tons of alcoholic liquors and their raw materials are now no longer being carried on American railways. Though prohibition does not absolutely prohibit, Dr. Landreth says, it comes closer to doing it than any anti-prohibitionist ever dreamed it could.

Millennarians.

"The Australian Baptist" asks why not all become millennarians, in a numerical if not a prophetic sense, by thinking in thousands, and have almost millennial blessings by gaining, say, this year—

- 1000 decisions for Christ at church services;
- 1000 decisions from the ranks of Sunday School scholars;
- 1000 baptisms;
- 1000 new church members;
- 1000 additional church workers;
- 1000 pounds extra for Home Missions;
- 1000 open-air services;
- 1000 new scholars in Sunday Schools;
- 1000 recruits for Christian Endeavor;
- 1000 additional members of the congregation.

Developments in Palestine.

As we recently stated, Professor Patrick Geddes of St. Andrews and Edinburgh, the well-known expert in botany and town-planning, has undertaken work in connection with the resettlement of Palestine. Now it is reported that the Professor has reached the Holy Land, on a visit which, it is expected, will extend over some months. He proposes to inspect the towns and most of the agricultural colonies, and to prepare plans, not only for houses, but also for public parks, charitable institutions and synagogues. The extension of Jerusalem and the development of the University buildings will have his immediate attention. As a sign of national progress, it has been announced that the British Military Authorities have issued an order that the Hebrew language, as well as English, French, and Arabic, shall be treated as one of the official languages of the country.

The Church and the Masses.

P. R. Baker.

(Continued.)

In the next place, the man of the masses believes that the church has become somewhat effeminate; it has lost its punch, and is to a certain extent a female institution. The great majority of the audiences of to-day are women. There is the difficulty, I know, of getting into touch with the average working man. If we would win his attention, we must visit him as well as his wife and children. This calls for sacrifice on our part. It means that some of the meetings of the week-nights must be led by others, so that the preacher might spend some evenings in visiting the man in his home. Meeting him on his own level, getting to understand and know him from the inside, getting into touch with his problems, becoming all things to him that he might win him for Christ—this gives the man confidence in the preacher, and helps to remove from his mind the thought that the church is a female institution. I firmly believe the preacher must uphold the dignity of his position, but he makes the biggest mistake of his life if he imagines himself a cut above the average working man. Our Lord became the servant of all men, and the disciple is not above his Lord. It is ministry, not mastery, that is needed in these days, a ministry that stoops to the need of the great masses who heard our Saviour gladly. They look for and expect the human touch. The human touch of Jesus played a tremendous part in his popularity, but if there is one thing above another that the masses do not like, it is professionalism in the church. They know only too well what ministry means, and they know what it means to be a servant. To them the average preacher is more or less a professional, and running the business for profit. They want to feel that he is one of them. I do not mean that he need sacrifice his dignity, nor compromise with them. He intensely hates distinctions, and for that reason he abhors the clerical garb of the minister. It first creates a distinction, and it savors of professionalism. "All things are lawful, but all things are not expedient." They know that Jesus was a man, distinguished only by his life and conduct. This is an important factor in reaching the masses. It is a well known fact that the average man of the street passes "the cleric" with a shrug of the shoulders, or with a cynical smile, and oftentimes with a look of contempt. In the tram or train the ordinary conversation drops, or is generally carried on only in subdued whispers, or stops altogether at the entrance of the man in clerical garb. Why is this? It certainly ought not to be. There is evidently something about him that makes him not one of them. I don't mean in their habits of life, but as men. The salvation of mankind is essentially a man's job. Into men's hands the work has been committed, and we must meet it as men, with the object of being "fishers of men." That is another reason why the church has not the ear nor the presence of the masses whom Jesus came to save.

Our Lord was no respecter of persons, nor must his ministers be. I verily believe this to be one of the greatest hindrances to the work of Jesus Christ. We must not be respecters of persons. James says, "If ye have respect to persons, ye commit sin; for if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man with vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those that love him? But ye have despised the poor. Do not rich men oppress you? and draw you before the judgment seat? do not they blaspheme that holy name by which ye are called?" And Jesus said, It would be easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God.

"Whosoever hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" It can scarcely be denied that the church has shown special interest in the man of means. I am not inferring that he ought to be neglected; but I do say that the poor, unfortunate wretch on the street has just as much claim upon our attention, and probably more, than the man of means with his advantages. (Personally, I do not believe there will be many rich men in heaven.) We must face the fact that the very backbone of our churches of to-day are from the masses of working men. It was absolutely so in the days of Jesus Christ. It will always be so. The church has largely spurned the common people who heard Jesus gladly, because he was one of them, with a message for them. He called them his friends; he went into their homes; he made his dwelling place with them, and they heard him gladly. And they will hear us gladly, too, when we are like our Master, and with a message like his. "Go ye out into the highways and hedges, and compel them to come in," said Jesus. Whilst there is one lost, hungry sheep, upon the mountain, we are to go out and search till we find it. We have not taken sufficient interest in the great outside world of men.

The last cause of the indifference of the masses toward the church which I will mention is its divided state. Men hate division in their own ranks. It weakens them. It spoils their solidarity. They believe that union is strength, and is therefore necessary. And so it is. And no less in the church. It is a shame and a disgrace in this great day of national crisis, when everything is in the crucible, and when the great army of democracy stands at the cross roads, uncertain as to which way to move. Recently they have been seeking a way out through the realm of the political machine, but this has failed them, and more recently still, they have tried to move for themselves. Who can blame them? It is a scandalous shame that at this period of great developments the church of Jesus Christ could not approach that great army and sing from our hearts the words of that great hymn, and do so truthfully. "We are not divided, all one body we; one in faith and doctrine, one in charity." We might do something then, something to lead the masses into the right avenues. There is no excuse for a reasonable basis of union upon the Word of God. It is no wonder the masses ignore the church. Read the religious announcements in Saturday's papers. It makes one cease to wonder at the indifference of the men on the street. The tide of war was turned when the forces were united, and the tide will turn in favor of the church when her forces are united under their one and only Captain, Jesus Christ, bearing no name but his, so that the world may see and know that we are Christ's, and Christ is God's.

I will close now with a brief reference to what I believe to be the best means of reaching the masses.

The cure.

First, unite our forces. This can be done, and it must be done. Nothing will appeal to the masses more than a united church, united in spirit as well as in body. Then the church must preach the gospel of Christ. Nothing else will do. Less of theology, and more of Christ. She must repossess herself of the evangelical message and ministry. She must not be afraid to tell the people the truth. The church must bear witness unto the truth. She must stand forth as the great beacon to guide the world into a haven of safety. She must warn the world of its danger, and of the penalty of sin. She must substitute the great doctrines of the kingdom of God, justification by faith, the atonement, of sin and judgment to come, of heaven, of hell. She must preach these in the place of literature and art and poetry and ancient history, and theology. She must preach Christ

and him crucified. Nothing else will attract and save the world. She must remember that we preach to a world lost in sin, talk to souls about to face the judgment bar, not to a class of theological students. She must make her appeal to sinners, not an incessant doctoring of the righteous. Christ said, "I came not to call the righteous, but sinners to repentance." She must repossess herself of the power to save the soul. She must make soul-winning her chief aim and object; give the great masses a church which is a visible evidence of the moving of the hand of God, give them something or somebody worthy of faith, and they will respond. And to do this the church must recover the zeal and enthusiasm of the early apostles, and make the actual saving of men's souls the central passion of her existence. She must sound a definite and distinctive note. Whilst I do not believe in the idea of forcing men into the kingdom through fear, yet I do verily believe that religion, with hell left out, seeking to be attractive, has ceased to be serious. At least that is the way it appeals to the man on the street. You may say what you like about the ancient and modern views of hell, but the modern ideas have not improved the church, nor the attitude of the masses toward the church. The church must preach with one voice the doctrine which Christ preached, without hesitation and without fear. The last place in the world for fear is in the pulpit, and the man who fears to speak the truth had better resign or get a new stock of courage. I personally would not care to stand in the place of the man at the judgment bar who refused to tell the people the truth about themselves, about heaven, and hell. Him that knoweth to do right and doeth it not, to him it is sin, and God will surely call him to account. Inasmuch as ye did it unto them, ye did it to me. The church stands supreme and alone in her work and mission. Nothing else can take her place, and when she fails to fulfil her part, and when she stoops and compromises with the world she becomes a habitation of devils, and she loses the confidence of thinking men, and men who are seeking to be genuine. She must be no respecter of persons. She dare not play to the rich man and spurn the beggar on the street. She must be impartial. In the church all are on an equality. There is neither rich nor poor, bond nor free; we are all one in Christ Jesus. Never mind the man and his money. The church does not need his money, although it may want it. It needs his soul. Thy money perish with thee; but go and preach the gospel. It is men and souls that the church was born to seek and save, not to ally herself on the side of mammon. She will never bridge the gulf between herself and the masses until she realises that fact. Those men simply demand, and rightly so, too, that the church be true to the principles and teaching of its founder, Jesus Christ, irrespective of the consequences.

The church was never stronger spiritually than when she believed in and preached the personal, visible, second coming of our Lord and Saviour Jesus Christ. That is a fact, whether we admit it or not, and I believe that that subject played an important part in the establishment of the early apostolic church. It bound the church together in one common hope, and I believe it would do the same to-day. As the church has let go her hold upon these things, one after another, so together with them went her grip upon men. It has ever been so, and ever will. A great gulf exists between the church and the masses. How may we bridge it? I have mentioned some of the things necessary in my opinion. If they were put into practice, I am sure much good would result. But the church must go out. We have kind of confined the Lord to temples made with hands again, as existed under the law. But the Most High dwelleth not in temples made with hands. We have set up our shrines in our chapel buildings, and called it the church, instead of the people. We have located ourselves there, and have said to the people, This is where the gospel is preached. If you want to hear it, come here on Sunday nights. I want to say that that conception of the whole thing is wrong, but the fact remains that we have done it. We have kind of monopolised God. Of course they don't come. They stay away, and leave the church severely alone. Now, who is to blame?

I say emphatically, the church. Let her go out with the message. The people won't come to us. We must go to the people. "Go out into the highways and hedges, and compel them to come in." That is our work. It is hard, but it is a fact. Remember that we are his servants, and just as he went out and bridged the gulf in his day, so we can, too.

To be concluded.

REPORTS FROM THE FIELD.

Continued from page 67.

The willing service of our young people is greatly appreciated. Services on Sunday were good. Bro. Beiler spoke at both services, which were very helpful. Our Home Mission offering so far has been satisfactory.—G.E.C.

BALAKLAVA.—Recently the local Y.P.S.C.E. farewell Miss Freda Jackel, who has been a most consistent member. She is leaving to take up her residence at Angaston, and the best wishes of the Endeavourers follow her. The Society is in a splendid condition, and we have had the pleasure of receiving several new members. Good meetings to-day, and the Home Mission offering amounted to £16/2/6, which, with the amount that the members contribute through the duplex envelopes, will total over £41. Our apportionment was £40.—S.C.C., Feb. 1.

SEMAPHORE.—Jan. 18, good meetings, especially evening service, when we had Bro. and Sister Clay with us. They sang a duet which was much appreciated. Wednesday, annual church business meeting; good number present. Reports of auxiliaries were all gratifying. To-day, about usual number present. This evening Bro. Pittman delivered a forcible address on "Means of Salvation." The choir singing was especially good.—S.

MOONTA.—Last Sunday Bro. Chandler and Clay commenced the tent mission. The tent was crowded, and has been crowded every night since. To-night all the people could not get in. Fifty have already confessed Christ. We all regret that Bro. Clay has been laid aside with sickness for a few days, but we were glad to learn to-day that he is bravely carrying on the good work. This evening's message was "Should Protestants Unite?"—J.M.B., Feb. 1.

FORRESTVILLE.—Fifteen members met to break bread. Bro. Hollans gave us a helpful address. The church has received a splendid offer from Bro. Hollans to preach for us free, until such time as we can afford to pay a man. This offer was gratefully accepted by the church; and with Bro. Hollans to help us, we now hope to go forward and extend the work in Forrestville.—A.B.W., Feb. 1.

MILE END.—Last Sunday one was received into fellowship who had been immersed during the week. We had with us all day Mr. and Mrs. A. Trudinger, of the China Inland Mission, who are on furlough, but who are returning to their labors very shortly. Mr. Trudinger spoke to the church in the morning, and to the Bible School in the afternoon, and Mrs. Trudinger spoke at night to a crowded audience. Two from the Bible School were immersed. In the Bible School it was promotion day, when scholars were moved into higher classes; also the distribution of prizes to the best scholars in the various classes, and for the best home-work books. Two received into fellowship to-day, and our Home Mission offering exceeded our apportionment of £30.—M., Feb. 1.

CROYDON.—Bro. A. H. Wilson spoke both morning and evening. Our sympathy goes to Sister Philips and family. Mr. Philips took very ill this morning, and had to go through an operation. We pray that God may restore him; also Sister Simmonds; Sister Mitchell, and Mrs. McLeish, daughter of Sister Henwood. Sister Gately, who has been ill in bed for over two years, is still lingering. Home Mission collection, £14/13/6. £15 was our allotment; we hope to reach that amount. Bible School attendance, 174. The kindergarten is progressing under the superintendency of Miss Trackle.—F. Plant.

QUEENSTOWN.—Jan. 25, Q.Y.P.M. Bro. Harold Watkins gave an interesting talk on "Roses and Young Life." Worship, Bro. A. G. Hinde exhorted. Evening, Bro. W. Harris preach-

ed a splendid sermon on "The Good Confession." Jan. 28, Bro. H. J. Horsell was with us for a Home Mission Rally. His talk was stirring. The choir rendered special items. To-day, Young People's Society's fifth annual meeting. To a.m., Mr. A. Keeling gave a helpful talk. Worship, Bro. Philip Lewis, converted Jew and bush missionary, gave an interesting account of his experiences. Evening, a choir consisting of the Q.Y.P.M. members rendered special singing. Bro. Bennett, of York, was the speaker, and his address was splendid and fitting to the occasion. The monthly combined Quiet Hour Prayer Meeting was held in the Yatala Methodist chapel at 7 a.m., when Adjutant Seaman delivered an earnest and thoughtful message. The doctor forbids Bro. Brooker resuming his duties for three months.—Doris L. Watkins.

NARACORTE.—We were pleased to have had Bro. H. Raymond, from the Institution for the Blind, with us for the past two Sundays—Jan. 25 and Feb. 1. He spoke at all the meetings, and his addresses were much enjoyed by all; he also helped along the singing with his violin. The attendance was very good at each meeting.—C.H.G.

MURRAY BRIDGE.—Church anniversary services were held Sunday, Jan. 25, and Monday, 26th. In the morning there was a fine attendance. Bro. Raymond delivered an interesting address. In the afternoon the evangelist gave a short talk to the Sunday School. At the gospel meeting Bro. Raymond delivered an excellent address to a large audience on "Soul Sorrows of Jesus." On Monday afternoon a very nice tea was provided by the ladies. At the public meeting at 8 o'clock there was a good gathering. Bro. Overall occupied the chair. Secretary's report showed good progress made during the year. The prospects are bright. Speeches were made by Bro. Raymond and the representative of the Salvation Army. Special singing was rendered at all meetings by the choir. To-day's meetings are fair. Home Mission offering up to date, £10/1/3.—Murray D. Grundy, Feb. 1.

New South Wales.

LISMORE.—Encouraging meetings in the Masonic Hall last Lord's day. Home Mission address in the morning. Bro. E. C. Savill, in presiding, expressed a welcome to Sisters Miss Helsdon and Miss Seba Hermann (Albion, Queensland), and Bro. C. R. Furlonger (Bangalow); also to Bro. E. Rugendyke, returned after three years' active service. At night Bro. P. J. Pond had a good audience, including Roman Catholics, to hear his discourse on "Is Lloyd George Campbellite Baptist?" Church picnic was held at Boatharbor on Jan. 26. A goodly number travelled thither by motor.—Jan. 29.

SOUTH KENSINGTON.—Splendid attendance at morning meeting on Jan. 25, 38 partaking of the Lord's Supper. Several visitors present. Bro. G. H. Brown, Lidcombe, addressed the church on Matt. 25: 28. Bro. Whately preached at night on "The Sin of Believing a Lie." Mid-week meeting well attended. Bro. Whately talking "Daniel" as his subject.—G. Eley.

SYDNEY (Chinese Church).—Splendid meeting on Jan. 25. Bro. Shee Ping exhorted. In the evening Bro. E. Linn preached. A special business meeting was held in the morning. Officers were elected as follows: President, Bro. J. Choy; secretary, Bro. Quan Mane; assistant secretary, Bro. J. See Ho; treasurer, Bro. J. Choy; Sunday School superintendent, Bro. Quan Mane; E. Linn, W. Lem, E. Kway Wing, G. Lock Lee. Bro. J. Choy has been our secretary for a number of years, and has done a great deal for the church, which is much appreciated.—J. See Ho, Jan. 26.

NORTH SYDNEY.—Good service in the morning of Jan. 25, when Bro. Chaple delivered a very helpful address. Bro. Garnett Wardale very nicely presided at the Lord's table for the first time. In the absence of Bro. Welber, who with his wife is away on five weeks' holiday, Bro. Boyall powerfully presented the gospel to a full meeting. This morning Bro. Hibberd delivered a fine address. The gospel service to-night was conducted by Bro. Rush, who beautifully presented the gospel. Fine attendance. The children had a very enjoyable time yesterday at school picnic held at Longueville.—F.A.H., Feb. 1.

MEREWETHER.—There were large attendances at the services on Jan. 25. In the morning we enjoyed fellowship with Bro. Carter and Mr. Allister, of Sydney, the former exhorted. Bro. Martin's subject at night was "Fulfilled Prophecies," and was much enjoyed. Bro. Gillespie and Sister Agnes Fraser were recently married, also Bro. Norman Williams and Sister Wiles. We pray that their future may always be bright and prosperous. The Sunday School picnic, held at the Council Grounds at Stockton, passed off very successfully on Monday last. The Sunday School will feel keenly the loss of the superintendent, Bro. A. Fraser, who is departing to Sydney this week. He has been a faithful and earnest worker, and it was largely due to his efforts that this school raised the largest amount throughout the Commonwealth for Children's Day, viz. £40. Sister Fraser, also an active worker, has been laid aside for some time. We pray for a speedy recovery. We are pleased to have added to the church Bro. and Sister Elfverson and their two sons, from Toowoomba, Q. Bro. Davidson has been restored to health. Bro. Walters was united in the bonds of holy matrimony to Miss Edwards yesterday. Bro. J. Fraser, junior, addressed the church this morning, and to-night Evangelist Martin continued his addresses on "Fulfilled Prophecy," the subject being "The Great Apostasy."—W.D.C., Feb. 2.

ENMORE.—Bro. Bert Whately at our morning service on Jan. 25 delivered a very helpful address on "Peace." Pleased to welcome home Bro. Ralph Robson, who has just returned from the front. Bro. Harward spoke morning and evening on Feb. 1; special Home Missionary address in the morning. We were delighted to have with us Sister Edwards and Capt. W. Edwards, who have just returned from England. Capt. Edwards has been with the Imperial army for some years. At the close of the school session the annual teachers' meeting was held. The general report was not so good as previous years, but the interruption of the influenza epidemic accounts for this. Preparations are being made for the anniversary services on March.—H.V.R.

AUBURN.—Since last report things have been going on very well. Meetings keep up in attendances. Bro. Forbes speaking morning and evening. We have received one into fellowship, and another has made the good confession. Things are progressing fairly well in connection with our new chapel; foundations are being put in.—G. Sack.

LIDCOMBE.—Attendances at all meetings have been well sustained. At morning meeting to-day Bro. G. H. Browne exhorted. We held an in memoriam service to-night to the memory of Bro. W. R. Roe, whose remains were laid to rest just recently. Bro. Roe was in the early part of this century not only a member, but a deacon, rendering loving, faithful, and earnest service in the Master's cause, in the church and Bible School for many years. He was beloved and esteemed by his fellow deacons. The chapel was crowded. Bro. Browne was the preacher.—M.A., Feb. 1.

SYDNEY.—Morning service well attended to-day. Fine word of exhortation from Bro. Eaton on "Sacrifice for Salvation." Glad to have Bro. Braddock back again after illness; also to have fellowship with visiting brethren and sisters. Sister Edgar, Subiaco, W.A.; Sister Cook, Inverell, Bro. and Sister Kingshott, Moreland, Vic.; Bro. Haddon, College of the Bible; Sister Gregson, Woddenburn, Vic.; Sister Miller, Broken Hill. At the evening service Bro. Eaton spoke on "The Faithful Saying."—J.C.

WAHROONGA.—After six weeks at Port Hacking, where we have held our Lord's Day School and gospel meetings, we are all back at Wahroonga. Bro. Blok, of Moosman, gave us a forceful address on John 3, which all enjoyed. Bro. Johnson was in good form at the gospel meeting, his topic being "Jehovah Tsidkenu."—T. E. Holt.

PARRAMATTA.—The work is going steadily on. Good services were held to-day. Bro. D. Saunders spoke this morning. Among the visitors was Sister Withers, from Lismore, now living in our district. Bro. Crawford gave the gospel address at night. The Bible School is still progressing; starting four months ago with seven scholars, to-day we total twenty-five. The work is encouraging to all.—F. E. Case, Feb. 1.

Here and There

Keep Saturday, February 28, clear for the building of the Glenhantly Bible School and chapel.

Bro. Oram telegraphs from Broken Hill: "Three young men responded to invitation last night's meeting."

Bro. G. T. Walden is visiting the Indian Mission stations on his homeward journey; so his home-coming will be delayed for a month.

The Victorian C.E. Union will meet next Monday at 8 p.m., at Lygon-st. chapel. Delegates will please note the change of meeting place from Clyde House.

Bro. Jas. W. Nichols, of "St. Leonards," 8 Edgar-st., East Malvern, writes to say that the funds of the Victorian Benevolent Work are getting low. He would be glad to receive donations for same.

The following telegram reached us from Moonta, S.A., on Tuesday afternoon:—"Tent too small. Fifty-five confessions. Chandler's Union sermons much discussed. Good times ahead.—Vawser."

The address of A. J. Ingham, who has begun his labors with the church at Wallaroo, is Bagot-st., Wallaroo, S.A. The church is preparing for the Chandler-Clay mission, which is expected to begin early in April.

The Organiser of the College of the Bible has now taken up residence at Glen Iris. Letters for Bro. Ennis should be addressed: College of the Bible, Glen Iris. Telephone number remains as before, viz., U 2095.

The ordinary monthly meeting of the Victorian Officers' Association will be held in Lygon-st. next Monday, Feb. 9, at 8 o'clock. The president, Bro. T. R. Morris, will speak on "Present-day Problems and Future Work."

Good progress is being made in the Lake school near Mildura. Until a few months ago there was no opportunity for children in this district to attend Sunday School. Bro. Fretwell reports an enrolment of 50 scholars and 5 teachers.

Visitors to the Victorian State Conference desiring accommodation should communicate with T. Bagley, 537 Lygon-st., North Carlton; and interstate visitors are requested to send their names to H. E. Knott, College of the Bible, Glen Iris.

The annual Conference of the Southern Churches, S.A., is to take place on Tuesday, March 2. A good programme is in the course of preparation and everything points to a most successful conference. A large attendance is requested and expected.

Queensland, New South Wales and Tasmanian delegates to Federal Conference will be able to attend their own State Conference gatherings, and then attend Federal Conference, which is planned for the Wednesday and Thursday after Easter Monday.

W. H. Nightingale, after three years' successful work with the church at Kadina, S.A., will relinquish his duties there on April 21. We understand he is open to engagement. W. J. Taylor, of Launceston, Tasmania, has accepted an invitation to succeed Bro. Nightingale at Kadina.

All men willing to help in the erection of the Glenhantly building are specially invited and urged to attend a meeting in Lygon-st. lecture hall at 8 p.m. on Monday, February 16. At this meeting foremen will be chosen, and detailed arrangements made. Supper will be served by the Lygon-st. sisters.

The 1920 session of the College of the Bible is due to begin on Wednesday morning, Feb. 18, at 9.30. The Board of Management, Faculty and Students would appreciate the presence of brethren who may care to attend. All visitors would be welcome. If preachers or church officers could make it convenient to attend, it would be specially helpful.

The address of A. Anderson is now c/o E. W. Walters, Webster-st., Oakleigh.

The address of L. W. McCallum is now "Hawthorne," 6 Kangernong-road, Box Hill, Vic.

It has been decided to begin the erection of the Glenhantly Sunday School building on Feb. 28. Commencing at about six o'clock that morning, a great army of men will do their utmost to erect the building in the day. As the building is a large one, it is likely that some of the work will have to be completed a week later.

Many stories are told of C. H. Spurgeon's humor. The following is one instance of his caustic wit. A young minister of great promise had preached, and afterwards Spurgeon congratulated him on his performance. Much elated, the young man observed: "And I composed my discourse in two hours, Mr. Spurgeon." "Did you?" quietly replied the great man. "It took me two days to compose."

Through the kindness of Bro. Laurie Grinstead, of Edinburgh, Scotland, we have received a copy of the programme of the Graduation Ceremonial of the University of Edinburgh, held in McEwan Hall on December 19, 1919. In the list of candidates recommended to receive degrees appears a name familiar to our readers—"Procter, Henry Adam, M.A. (Melbourne)." We congratulate Chaplain Procter on his success.

At the Federal Conference to be held in Melbourne on April 7 and 8, our great Federal interests will be discussed. These now include Foreign Missions, The College of the Bible, and the Preachers' Provident Fund. It is easily possible for us to add Federal Home Missions, Social Reforms, and Interstate Bible School work. In a few years' time, too, the Prohibition Campaign will assume a Federal character. It is hoped we shall have a good representation from all the States.

It is with sincere regret that we have to report the death of Sister Mrs. King, of Bairnsdale, Vic. She passed away on Wednesday evening, Jan. 28. Bro. and Sister King were baptised in 1874 in the Gippsland Lakes by the late Bro. Hilliar. They were faithful members of the Bairnsdale church. It is years since regular services were held in that town. Since the loss of the chapel, our brother and sister have been isolated members. With Mrs. King's home call a partnership of forty-nine years has been severed for a time. We are sure that the deep sympathy of many readers will be with Bro. King in his sorrow. He has the memory of a beautiful life and the hope of the Christian to sustain him. In a private letter our brother writes: "Isolation is scarcely understood by those in close connection who meet regularly to observe the breaking of bread." He asks to be remembered in prayer.

Under the heading of "Choosing a Selection," the "Argus" of Monday contained the following outline of Bro. Blakemore's address at Swanston-st. last Sunday:—"In speaking of Lot, who came as an immigrant into the land of Canaan, with his uncle Abraham, the first of the Pilgrim Fathers, Pastor W. B. Blakemore, at Swanston-st. Church of Christ yesterday, said that Lot's choice of a selection in the new land was determined almost entirely by a desire for material advantage. The magnanimity of his uncle gave him the privilege of first choice, which he greedily grasped. And, lifting up his eyes, Lot beheld all the plain of the Jordan, that it was well watered everywhere... like the land of Egypt." So Lot's selection, to all appearances, was the best in the country of Canaan. From the worldly standpoint he was right. But there were other things that should have been considered, and, possibly, Lot was not altogether unjudicial of these. There were the low moral and spiritual standards of the cities of the plain. On the other hand were the vigor and inspiration of the hills, and the life there, uncontaminated by the corruption and luxury of the cities. And it was not long before Lot moved into Sodom, and took up his abode there. It was a fatal choice. He lost his wife, shame overtook his daughters, and he himself was never happy and free after that fateful day when he lifted up his eyes and beheld the well-watered plain of the Jordan, and pitched his tent towards Sodom. If, in making our choice,

we placed material advantage uppermost, we must not be surprised to find, as did Lot, that the golden apples have turned to ashes of Sodom."

WANTED.

By February 17—Lady to assist housework at College. Apply to Miss Jermyn, College of the Bible, Glen Iris.

COMING EVENTS.

FEBRUARY 10 (Tuesday)—8 p.m., Social Evening, Brunswick (Glenlyon-rd.). Chairman, Bro. Ennis. Welcome to Bro. B. G. Corlett, and farewell to Bro. R. W. Payne. Ladies, a basket; gents, 6d. All invited.—E. Clarke, Hon. Sec.

APRIL 7 & 8—Tenth Australian Federal Conference of the Churches of Christ, in Melbourne. Secretary, B. W. Manning, Carlisle-road, Westbourne Park, South Australia. Melbourne Organiser, H. E. Knott, Guildford-road, Surrey Hills, Victoria.

MARRIAGE.

CASPERSON—WILSON.—At Wentworth Falls, on the 28th of January, Walter Lewis Casperson, eldest son of Mr. and Mrs. Casperson, late of Junee, to Margaret Steele Wilson, youngest daughter of Mr. and Mrs. Wilson, late of Junee.

BIRTH.

COLLINS.—On January 26, at "Iluka" private hospital, Newcastle, N.S.W., to Mr. and Mrs. Fred. W. Collins, late of Crow's Nest, Queensland—a daughter (Bethel Littleton).

DEATHS.

KING.—On Jan. 27, at Bairnsdale, Vic., Sister King passed peacefully to rest in her 72nd year. Patient in suffering; a constant, devoted wife, mother and friend; fully trusting in her Saviour. Weep not for me, my children dear; I am not dead, but sleeping here.

LAWRIE.—On January 3, 1920, in Adelaide, Frank Lindsay Lawrie, second son of C. Lawrie and the late R. D. Lawrie, Long Plains, and beloved husband of Ethel M. Lawrie, aged 33 years.

LAWRIE.—On January 5, 1920, Caroline Lawrie, wife of the late R. D. Lawrie, Long Plains, aged 68 years, leaving one son and five daughters, 15 grandchildren to mourn their sad loss.

IN MEMORIAM.

GOODE.—In loving memory of Hezekiah Goode, of Naracoorte, S.A., who passed away on January 31, 1914, aged 77 years. "Gone, but not forgotten."

—Inserted by his loving wife, Mary Goode.

HALDSWORTH.—In loving memory of our dear mother and grandma, who passed away on February 28, 1919, at 46 Upton-road, Windsor.

Oh! for a touch of the vanished hand,
And a sound of the voice that is still.
—Inserted by her daughter and son-in-law, C. and W. Whittington, and grandsons, Frank and Wallace, of Hawthorn, Vic.

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Altar.

J. Wiltshire.

PAYING THE PRICE.

"I do not mind if I do lose the skill of my hand a little, so long as my heart gains." These words were spoken by a brother quite recently in my hearing. They signify the price he was paying for a deeper realisation of the great truths of God's Word. Time which before was conserved for practice to keep his hand in form for the demands of his calling is now being given to storing his heart with real treasure—"things new and old." We cannot think, however, that the Lord will see him at a loss when skill is demanded. "Them that honor me I will honor." The tendency these days is to bestow all of one's time on the skill of the hand or the training of the brain to the almost entire exclusion of the heart's truer education. To understand all knowledge and all mysteries is a deceptive asset if unaccompanied by love. Generally speaking both the world at large and the church do not suffer from want of either brain or hand skill, but neither is replete with love and genuine sympathy emanating from a heart moved by an intimate acquaintance with the mind of the Master.

MONDAY, FEBRUARY 9.

Gem Verse.—What I do thou knowest not now; but thou shalt know hereafter.—John 13: 7.

Gems of Thought.—

COMPENSATION.

"I know as my life grows older,
And mine eyes have clearer sight—
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unguessed,
But as sure as the sun brings morning,
Whatever is—is best.

"I know that each sinful action,
As sure as the night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed;
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best.

"I know there are no errors
In the great Eternal plan,
And all things work together
For the final good of man;
And I know when my soul speeds onward
In its grand, eternal quest,
I shall say as I look back earthward,
Whatever is—is best."

Scripture Portion.—Psalm 62.

TUESDAY, FEBRUARY 10.

Gem Verse.—Fear ye not, therefore, ye are of more value than many sparrows.—Matt. 10: 31.

Gems of Thought.—

GOD'S CARE FOR MANKIND.

God bestows a pitying regard on the very humblest of his children, and sends his reviving Spirit into every heart, and cheers by his presence every home, and provides for the wants of every family, and watches every sick-bed, and listens to the complaints of every sufferer. He feels for every sorrow, and has an ear open to every prayer.—T. Chalmers.

Scripture Portion.—Matthew 10: 1-22.

WEDNESDAY, FEBRUARY 11.

Gem Verse.—Let us do good unto all men, especially unto them who are of the household of faith.—Gal. 6: 10.

Gems of Thought.—

DAYS OF OLD.

Not in the sunshine, not in the rain,
Not in the night of the stars untold,
Shall we ever all meet again
Or be as we were in the days of old.
But as ships cross, and more cheerily go,
Having changed tidings on the sea,

So I am richer by them I know,
And they are not poorer, I trust, by me.
—W. Smith.

Scripture Portion.—Acts 8: 26-40. A memorable meeting.

THURSDAY, FEBRUARY 12.

Gem Verse.—Rejoice in the Lord alway; and again I say, Rejoice.—Phil. 4: 4.

Gems of Thought.—

HAPPY PEOPLE.

R. L. Stevenson, in "Thoughts Rich and Rare," is reported as saying, "A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the liveableness of life."

Scripture Portion.—Psalm 144. The last verse is a prescription for happiness.

FRIDAY, FEBRUARY 13.

Gem Verse.—Owe no man anything, but to love one another.—Romans 13: 8.

Gems of Thought.—

TRUE WORSHIP.

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—Whittier.

Scripture Portion.—Romans 12: 9-21.

SATURDAY, FEBRUARY 14.

Gem Verse.—For none of us liveth to himself, and no man dieth to himself.—Rom. 14: 7.

Gems of Thought.—

NOT YOUR OWN.

Never say "It is nobody's business but my own what I do with my life." It is not true. Your life is put into your hands as a trust for many others besides yourself. If you use it well it will make many others happy; if you abuse it, you will harm many others besides yourself.—J. M. Pullman.

Scripture Portion.—Romans 14. Central verse, 10. We can neither judge nor set at naught under the light of Christ's judgment seat.

LORD'S DAY, FEBRUARY 15.

SELF-CONTROL.

Gem Verse.—He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.—Prov. 16: 32.

Gems of Thought.—

WORDS.

"Words are mighty. Words are living
Serpents, with their venomous stings;
Or bright angels crowding round us,
With heaven's light upon their wings.
Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies."

Scripture Portion.—New Testament Lesson in the church.—James 3.

PRAYER.

Dear Lord, we come again to Thee, praying that with the inner sight we may gain a clearer view of Jesus. It is so hard to see His beauty through the mists of doubt. May He, the Sun of Righteousness, arise to His noonday glory in our hearts, so that all mists will be dispelled.

Help us to set a right value upon Him. He is surely more to our hearts than skill to our hand. He will be with us when the trembling hand must forget its cunning and bear us on when the hand is laid to rest in the dust. So with all earth's glories, so also with Christ forever.

Bless Thy cause in the earth. Over all Thine own let Thy banner of love float. Through Jesus our Lord we pray. Amen.

OBITUARY.

MAYNE.—Bro. Mayne departed this life at Broken Hill in December, 1919. When the writer was at Norwood our late brother was a constant attendant there for some time. He was baptised by our late Bro. D. McCracken at Stirling East about twenty-eight years ago. He, with his wife and family, removed to Norwood. After a few years the family removed to Broken Hill. Bro. Mayne was blind for six years before his death. This proved a great trial to him. For three weeks prior to his decease he was an inmate of the Broken Hill Hospital. I am glad to be informed that he died trusting in the Lord. Many of the Norwood members will remember Bro. Mayne, and the happy seasons of fellowship we had together. He has now, with many others, passed within the veil. But the old familiar faces will make heaven seem to us by-and-by so much like home when we see them all again. To Sister Mayne and the family we extend our loving Christian sympathy.

"O blessed hope, with this clate,
Let not our hearts grow desolate,
But, strong in faith and patience, wait
Until He come."

—A. C. Rankine, Brisbane, Queensland.

SARGENT.—On Tuesday morning, Dec. 30, at the Castlemaine Hospital, after a serious operation, Nelly, dearly loved daughter of Councillor J. Sargent, and sister of Letty, fell asleep in Jesus, aged 17 years and 7 months. She was a faithful member of the church at Taradale for five years. During her illness, which lasted about a week, she was very patient, and was much loved by the hospital officials, and although her pain was terrible, she endured it all as a true follower of Jesus. We laid her mortal remains to rest in the Taradale Cemetery, Bro. Cockroft officiating. We are glad to know that she is freed from all her pain, and is safe within the veil.

Ours is the loss, but hers the eternal gain,
Ours is the grief, but hers the joy and peace,
Ours is the time to labor here below,
Till Christ and Nelly we meet on Canaan's shore.
—H.A.S., Castlemaine, Vic.

LAWRIE.—It is with double sorrow that we record the passing away after a painful illness of our beloved Sister Mrs. Lawrie, who died on Jan. 5, at the age of 68 years; and that of her son, Lindsay, who died after a brief sickness on Jan. 4 at the age of 33 years. The day we laid our brother to rest his dear mother received the home-call and on the Wednesday we laid her to rest beside her son. Our beloved sister was formerly a member of the church at Alma, but removed with her husband, the late R. D. Lawrie, to Long Plains, where they became foundation members of the cause there. The whole family eventually became members of the church. Lindsay was baptised 25 years ago, and in 1915 was commended by letter.

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to the church at Balaklava, where he faithfully served as deacon. We lovingly commend the sorrowing ones to our heavenly Father's care, and pray that their eyes may be ever toward the rising of the Sun, and the dawning of the day of days wherein is life and light and understanding.—Ross Graham, Long Plains, S.A.

TOSELAND.—On Dec. 30, at the Adelaide Hospital, there passed from the earth life Sister Margaret Jane Toseland, wife of Bro. Bert Toseland, of Grote-st. church. Our departed sister was received into fellowship by faith and baptism on July 14, 1907, and after a season at Grote-st., was transferred to Norwood. A few months ago she returned to the membership of the old church, but it was not for long. The church extends to the bereaved husband, and the two motherless children, her deep sympathy. May the Lord comfort and sustain, and help those left behind to look forward to a glad reunion when the Master comes.—T.H., Adelaide, S.A.

PALMER.—Bro. and Sister W. Palmer, of Grote-st. church, have been called upon to part with their infant boy of 16 months under sad and tragic circumstances. Two days before Christmas while on a visit to Mrs. Palmer's old home he was accidentally scalded, and after eight days of suffering passed away. We are glad that the parents are able to manifest such a beautiful Christian spirit in their trial, and pray for God's richest blessing to be theirs.—T.H., Adelaide, S.A.

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