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The Australian CHRISTIAN

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The Atoning Death of Christ Our Lord.

"Christ died for us because His death was necessary as our only hope. Christ died for us because God is love."

To consider the place of the cross of Christ in his preaching is the best way of testing any man's loyalty to God's revealed truth. If a man be "sound" on the subject of the atoning death of our Lord, he is likely to be a safe guide in other matters. If not right, he will be teachable, and willing to accept the Lord's guidance. But one who holds low views of the redemptive work of Christ is ever unsafe. He may talk much of social reform, amelioration of human suffering, and the ethical aspects of Christianity—but he has neglected the heart of the Gospel. With those who adopt the extreme positions of modern critical or "advanced" theology, it is natural and common that they minimise the value of the cross. They do not like sermons or hymns or prayers which make much of the blood of Christ. They may praise the character and teaching of our Lord, but they do not emphasise either His Deity or His atoning death.

The only ground of hope.

The fact that God's Son gave His life a ransom for many, that indeed He tasted death for every man, that He is the propitiation for our sin, and not for ours only, but for the sin of the whole world, is the most clearly stated and blessed fact in Holy Writ. We may safely affirm that the sole ground of human hope is to be found in the redemptive work of Jesus, "in whom," as the apostle says, "we have redemption through His blood, even the forgiveness of our sins." "The blood of Jesus Christ," another apostle writes, "cleanses us from all sin." Yet another tells us that there is none other name than His given among men whereby we can be saved, and assures us that we are redeemed by His precious blood. It is one of the supreme needs of the age that preachers everywhere declare this central apostolic theme as the vital and most important thing in their message. Many, alas, neglect to do so. Some are so much given to holding the example of the Christ before men that they seem to forget that man first needs a Saviour and then an Exemplar. It yet remains true that "those who are doomed to perish find the story of the cross 'sheer folly,' but it means the power of God for those whom He saves."

A fact, and not a theory.

We have been speaking of the fact of the

atoning work of Christ Jesus. We may be puzzled to explain how it is that we are saved by His death; yet the fact is clearly revealed, and no one can be a Christian who does not accept the fact. Probably every thinking man has sought from Scripture, or from revelation and reason combined, to get a satisfactory theory of the atonement. All theories yet produced are but "broken arcs." A man may be saved by the atonement of Christ who rejects any human theory of the atonement.

It is significant that the church creeds make no theory of the atonement authoritative or acceptance thereof obligatory. It is not our purpose to review the different theories which have been framed in ancient or modern times. Those who are interested in the theme will find in Denney's great book, "The Christian Doctrine of Reconciliation," a treatment as helpful as brilliant.

For long we have been impressed with a truth which Prof. Robert Mackintosh has recently put most succinctly thus: "Loyalty or disloyalty to the great fact means life or means death to Christian faith. Not a few so-called theories of atonement are evasions or denials of the fact itself." The latter sentence is worth pondering. It is not an uncommon experience to find men ostensibly accepting biblical statements and yet rejecting the truth conveyed. Scripture phrases are quoted, yet emptied of their scriptural content. There are those who believe in our Lord's Divinity and Sonship. So they say; yet a closer inquiry reveals that they believe Him to be divine and son only in the sense in which other men are or may be so. So some talk of His "sacrifice" for us, the "ransom" He provides, the "redemption" we have in Christ Jesus—and yet they hold unworthy views of the value of His death. They explain the passages relating to His death by explaining them away.

False or inadequate theories.

Many men of old erred sadly in their statement. They spoke as if Christ's death were necessary to appease the wrath of an angry God, and as if the Son by dying won the Father over to love a guilty world. This was a monstrous libel on God, and departure from the glorious truth that "God so loved the world that He gave His only begotten Son." This old view had the merit of giving an objective value to the death of

Christ, but it was worse than inadequate as an explanation. We have got past the belief that there was or could be a schism in the God, or a disruption in the divine attributes. Thank God for that! We say now more insistently than the church did during some centuries that "God commendeth His own love for us in that while we were yet sinners Christ died for us"; that "God was in Christ, reconciling the world to Himself."

But there is a modern extreme which is at least as far from truth as was the view criticised above. There are those to-day who see no objective, but only a subjective, value in the death of Christ. They speak as if the sole value of that death were to give us such a manifestation of God's love, such an example of self-sacrifice and faithfulness unto death, as to win our admiration and call forth a response in our hearts leading us to similar love and faithfulness. There are hundreds on hundreds of preachers to-day who hold what is essentially a "moral influence" theory of the atonement and nothing more. It is not too much to say that such have need to learn the rudiments of the doctrine of Scripture in this particular. We have read articles by many a modern writer, and listened to sermons by many preachers (some of said writers and preachers belonging to Churches of Christ) which not only were hopelessly inadequate, but were appalling distortions of the scriptural presentation. All who are tempted to this one-sided view should for a season give their days and nights to a meditation of Paul's great passage in Romans 3, where the apostle says we are justified freely by God's grace "through the redemption that is in Christ Jesus: whom God sent forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforesaid, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus."

Substitution and the papyri.

For some, it is a sure mark of antiquity of aspect, if not of absolute old-fogeyism, that we should abide by the doctrine of substitution. We have been greatly interested in, pleased at and benefited by an article in "The Expositor" for November, 1919,

from the pen of Prof. A. T. Robertson, of Louisville, Kentucky, U.S.A. Sir Wm. Robertson Nicoll, editor of "The Expositor," gives Prof. Robertson's article first place. Some of our readers will know of Prof. Robertson's great "Grammar of the Greek New Testament," and possibly of his "Short Grammar of the Greek New Testament" just issued. He is world-famous, and an acknowledged authority on the subject of the language of the New Testament. The title of his "Expositor" article is "The Use of *ὑπὲρ* in Business Documents in the Papyri." This is, perhaps, a title to appeal to students rather than others, but there is in the article much of interest and importance to every reader of the Bible. We shall quote the chief passages of the article, eliminating matter intended more particularly for students.

"Once quite an argument was made against the substitutionary theory of the atonement," writes Prof. Robertson, "on the ground that Paul in the great passages (cf. 2 Cor. 5 and Rom. 5) employs *ὑπὲρ* rather than *ἀντὶ*. In this criticism it was admitted that in Matthew 20: 28 and Mark 10: 45 [in both of which passages the word *ἀντὶ* occurs] substitution is clearly taught. But it was argued that Paul's careful preference for *ὑπὲρ* proved that he did not conceive of Christ's death as vicarious. This antithesis between *ὑπὲρ* and *ἀντὶ* was imaginary as a matter of fact. . . . The ancient Greek writers employed *ἀντὶ*, *πρὸς*, or *ὑπὲρ* for substitution as they wished."

"The papyri, particularly the business documents, show that Paul is following current usage when he prefers *ὑπὲρ* for the idea of substitution." After quoting a number of the Greek inscriptions our writer continues: "It is needless to say more. They tell the almost monotonous story of the substitutionary use of *ὑπὲρ*."

Pictures in New Testament prepositions.

On New Testament usage we have the following statement: "When we turn to the New Testament from the papyri there can of course, be no grammatical reluctance to allowing the same usage for *ὑπὲρ* if the context calls for it. Theological prejudice must be overruled." Gal. 3: 13 is referred to as one of the passages which are "as plain as the papyri," and of it and its context, Prof. Robertson gives the following fine exposition: "In this passage (Gal. 3: 10-13) Paul draws a picture by means of three prepositions (*ὑπὲρ*, *ὑπὲρ*, *ἐκ*). There are pictures in prepositions, if one has eyes to see them. Here Paul is discussing the death of Jesus on the cross. Let us see his picture. He is arguing that the real children of Abraham are those who believe, whether Jews or Gentiles, for all who try to be saved by the law are under [*ὑπὲρ*] a curse. The curse of the law, like a Damascus blade, hangs over the head of every one who lives not up to every requirement of the law. But Christ became a curse for us or over us, that is the Damascus blade fell on Christ instead of upon us, Christ standing over [*ὑπὲρ*] us and between us and the curse of the law under [*ὑπὲρ*]

which we lived. Thus Christ bought us out from under the curse of the law. The curse had no longer power over us, and we were set free. We walked out (*ἐκ*) from under [*ὑπὲρ*] the curse because Christ became a curse in our stead [*ὑπὲρ*]. Thus Paul tells the story of Christ's atoning death by means of three Greek prepositions."

Prof. Robertson says that "no one of the theories of the atonement states all the truth nor, indeed, do all of them together. The bottom of this ocean of truth has never been sounded by man's plumbline." "However, one must say that substitution is an essential element in any real atonement."

A good time to preach the gospel.

A most interesting article closes in the following very excellent way: "It is a good time to preach again the gospel of grace. There never was any other real gospel to preach, but just now the hearts of men are ready for the real gospel of love. We may leave to God His part of the problem provided we act in accord with His demands upon us. We do not have to explain in full precisely how the death of Christ has value with God for our sin, so that He is willing

to forgive us and let us go free. There are many defects in the human intellect. We see in a glass darkly, but God's love, like His laws, works on in spite of our darkness. It will do us no harm to speculate with our philosophic theories. That is our privilege and our duty so long as we recognise clearly that we are quite beyond our depth. Meanwhile it is good to preach over again the full gospel of the redemptive sacrifice of Jesus for human sin. That is what is meant by the grace of God (2 Cor. 8: 9). The grace of our Lord Jesus Christ appears precisely in this, that, though rich, He became poor that we, through His poverty, might become rich. That is substitution. The one who knew no sin God made to be sin in our stead [*ὑπὲρ*], that we might become the God's righteousness in Him (2 Cor. 5: 21). All this and more Paul poured into the preposition *ὑπὲρ*. The papyri forbid our emptying *ὑπὲρ* of this wealth of meaning in the interest of any theological theory."

We are profoundly thankful for this article from the pen of such an acknowledged expert, and scholar with a mastery of the language in which God's Holy Spirit caused the New Testament Scriptures to be written.

Body, Soul and Spirit.

What is the difference between the "soul" and the "spirit"? Professor David Smith, in the "British Weekly," seeks to answer an oft-repeated question.

The question.

"At present we are without a pastor, and I have been appointed as teacher of the Men's Bible Class. We have very pleasant and, I trust, very profitable meetings for the study of the Word. In the course of our lessons we have been confronted with the problem of the difference between the Spirit and the Soul. 'Soul' seems to have a very wide application in Scripture, and 'spirit' and 'soul' in ordinary speech are very often used as synonymous terms. What exactly is our 'spirit,' and what exactly is our 'soul'?"—W.H.L.

Professor Smith's reply.

It is no wonder that you are puzzled; and perhaps I may be able to elucidate the matter in some measure even to one who is, as evidently you are, unskilled in the original tongues. It is in the Pauline Epistles that the difficulty chiefly presents itself; and it is necessary to understand that the Apostle employed an idea which had in those days been popularised by the Stoic philosophers—the threefold division of man's nature into "spirit, soul, and body" (cf. 1 Thess. 5: 23). And what do these mean?

The body is our physical nature, and it requires no further definition; only, it should be observed that in the Apostle's vocabulary it is not synonymous with "the flesh." The body is our physical nature as God created it, and it is therefore a holy thing, and should be kept holy; while, as St. Paul uses the term, "the flesh" is our physical nature corrupted and degraded by sin.

The distinction appears when we recall his statement (cf. Rom. 8: 8): "they that are in the flesh cannot please God." He could not have said: "they that are in the body cannot please God"; for our Lord wore a body, yet He did always those things that pleased Him (cf. St. John 8: 29).

"The soul" (*psyche*), again, signified "the life," and according to the ancient conception it was twofold: (1) "the irrational soul," the merely animal life which man shares with all animate nature, beasts and vegetables; and (2) "the reasonable soul," that is, the intellectual life. There is an illustration of this distinction in the Apostle's use of the cognate adjective "psychic," translated in our Version "natural." For instance, in his profound discussion of the problem of the Resurrection (1 Cor. 15) he speaks of "the psychic" or "earthly body" (cf. verses 44, 46) as contrasted with "the spiritual" or "heavenly body." And again he speaks of "the natural" or "psychic man," meaning "the merely intellectual man," and pronounces him incapable of "receiving the things of the Spirit of God," which are "spiritually examined" and can be examined only by "the spiritual man" (cf. 1 Cor. 2: 14, 15).

And what is "the spirit"? It is the side of man's nature which is akin to God, who "is spirit" (cf. St. John 4: 24 R.V. marg.). This distinction played an important part in the Christological controversies which engaged the mind of the early church; and its comprehension delivers us from much doctrinal and practical error.

The crux of the Christological problem is the question of the possibility of the Incarnation—how God could become man without ceasing to be God; how the Infinite could become finite and still remain Infinite; how, for example, our Lord could be at once all-knowing as God and limited in knowledge as man. If you would feel the force of it, set yourself to answer this question: "Was our Lord omniscient in the days of His flesh? If He was, then how was He true man? If He was not, then how was He true God?" The Christological controversy was a series of attempts to solve this problem, and each was a manipulation of the three elements in human nature. First came Doketism, the theory which originated with Cerinthus, St. John's antagonist at Ephesus. It denied the reality of our Lord's body, regarding it as a mere semblance or phantasm. And this is significant. The idea of our Lord's Deity was not, as is often alleged, an historical aftergrowth. So sure of it were the primitive believers that, when they found it difficult to hold both, they maintained His Deity and let His humanity go. Doketism was a denial of the Incarnation, and it was promptly rejected by the church. The problem, however, remained, and by-and-bye its solution was attempted by a manipulation of our Lord's "soul." In the latter part of the fourth century Apollinaris, of Laodicea, anxious to safeguard His sinlessness, promulgated the theory that His incarnate nature lacked not indeed the soul, but "the reasonable soul," which is the seat of the will and the understanding, and its place was occupied in Him by the Divine Word (*Logos*). This meant that, while one with us in our physical weakness and mortality, He was not one with us in mind. He was all-knowing, never perplexed, and therefore never tempted. It was these two heresies that the Westminster divines had in view when they affirmed that "Christ the Son of God became man by taking to Himself a true body and a reasonable soul."

Praying in Christ.

"Whatsoever ye shall ask the Father in my name, he will give it you."—John 16: 23.

What are the prayers I dare to pray
As if the Christ prayed in my stead?
What are the things I dare to ask
Beyond my daily bread?

These are the prayers I dare to pray
In Christ's own stead, in Christ's own name:
"Thy kingdom come; Thy will be done
In earth and heaven the same";
"Send forth the reapers, Lord of all,
To where Thy harvest-fields are white";
"Grant Thou that I may shine for Thee
And lead men to Thy light."

The supplication for all men
Wide as the all-inclusive air,
The intercession of the soul
When every breath is prayer;
This is to pray as Christ has prayed,
This is to pray as He would pray,
Were He to take my place on earth
And live my life to-day.

—Annie Johnson Flint, in "C.E. World."

"Carry On."

W. B. Blakemore, B.A.

A Message for the Hour.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."—Luke 19: 13.

This parable of the kingdom clearly refers to our Lord's going away and his coming again. "A certain nobleman went into a far country to receive for himself a kingdom, and to return." This nobleman is the Christ in parable. He has gone to be with the Father and is to come again, not as the meek and lowly one, but as a King. In the meantime he commits the programme of his kingdom into the hands of his servants from whom he will require a reckoning at his coming.

There are other features of the parables, e.g., the rebellious subjects who said, "We will not have this man to reign over us." But for our present study let us confine our attention to the servants to whom the pounds were entrusted.

Occupy till I come.

Here is the King's command. What does it mean? Is it simply to sit and wait? Is it merely to occupy, to hold the fort? The text on its face might easily convey that idea. "Occupy" is not a good translation. It sounds too much like "stand pat." "Just stay here until I come." It smacks of static Christianity. The revised version has "trade ye herewith till I come," which is certainly an improvement on the authorised version, but even this does not satisfy altogether.

Out of the Great War has come a watchword which fits the Master's meaning here as the glove fits the hand. It is the command, "Carry On." In the dark days of 1917, when Russia had collapsed, when the submarine menace was looking large, and when the people were beginning to feel the first depressing symptoms of war weariness, "Carry On," was taken up and sent out to the farthest dominion of the British Empire. It was a message for the hour, it carried with it a wonderful inspiration. The old British bull dog set his teeth for a new grip, and men and women of British birth all over the world screwed up their determination another notch or two.

Carry on till I come.

The story is told of a little Saturday night prayer meeting out there in the trenches. A few of those fighting men had gathered in an impromptu way. In its impromptu and spontaneous character it reminds one of the famous hay-stack meeting. One of the lads was leading in prayer, and amid many halting words there came this cry from his heart, "Lord, help us to obey thy command, Carry on till I come." One, in writing of that incident, says, "Only a touch of spiritual genius could have suggested that almost perfect paraphrase. The servants in the Parable of the Pounds were told by their

Lord, "Occupy till I come." This British soldier saw the inner meaning of that order—a command to exercise a tireless energy in the absence of the Master."

A message for the hour.

Christianity must wage an aggressive warfare. It is not sufficient to simply occupy, to hold the fort, to settle down in the trenches. "Carry on," is the watch-word. In times when we have to meet fierce opposition, or, what is harder, to face deadly, paralyzing indifference—"Carry On." For the faint-hearted who think that the world is going to the bad and only a few of God's people are left, Christ's command is, "Carry on." For Elijah in the dumps with weak knees and limp arms—"Carry On." For those who feel that the time of the Lord's appearing is "at hand" and are tempted to sit and wait—"Carry On." For all Jeremiahs and Jeremiads—"Carry On." The old hymn runs, "We'll work till Jesus comes." Ah! that's it—"Carry on." This is the indomitable spirit exhibited by St. Paul when he was beset by many difficulties. "But I will tarry at Ephesus until Pentecost, for a great and effectual door is open unto me, and there are many adversaries." "There are many adversaries, but I will tarry—I'm carrying on."

Finding and Following.

"But this one thing I do.... I press toward the mark" (Phil. 3: 13, 14).

Are you sure what you are aiming at, as the end of all your Christian profession? What do you intend should be the outcome of all the truth you hear, the worship you engage in, the work you do? Now, concentration is the law of success. Definiteness and purposefulness tell just as much in religion as in business. Therefore, be in earnest in your Christian life. You are called with a high calling, and that calling is an individual thing. There is a will of God for you, and it is different from God's will for every one else. Set yourself to find it out. There are kinds of service you can render most readily and most effectively. Concentrate your energy on these. Be yourself—your very best self—in all to which you put your hand. Take into account your circumstances, your faculties, your opportunities, your associates. Find out what you can do most effectively for God just where He has placed you, and give yourself to that with all your might.—J. Sloan.

"Who little is, doth little seek; him trifles satisfy.
The brave ascend the mountain peak, the highest
need the high.
Who little seeks doth little gain, nor climb above
the clod;
The earthy on the earth remain, the nobler soul
seeks God."

"Stick to the Ship."

Acts 27: 31—"Abide in the ship."

John 15: 4—"Abide in me."

Chas. Hale.

The captain of a sinking ship is supposed to remain on board to the last, and his advice to the passengers would be, "Leave the ship and save yourselves. The advice by the speaker to the passengers on board the ship we now have in view was, "Except these abide in the ship, ye cannot be saved," or in effect, "Stick to the ship." A grizzled passenger might say, "Remain on board." A rough and ready Jack Tar would say, "Stick to the ship," or "Hold fast." A polite person might say, "Turn off the light," when a jolly sailor might say, "Douse the gim." The Apostle Paul to-day would scarcely charge us with distorting his meaning by changing the words from "Abide in the ship" to our common parlance, "Stick to the ship." Paul, who was "made all things to all men that he might win them to Christ," would not find serious fault with our phraseology if we by this means appeal to the attention of reader or hearer in order to teach a lesson on stickability. Let us now take in this great historical scene, and consider the wise advice given, and wonderful interposition of God in man's extremity, and then deduce our lesson, and so we have

A ship in distress.

Yes, in dire distress, and likely to be smashed, having on board sailors, soldiers, and prisoners famishing for want of food, in this terrible condition for fourteen days. Dire distress this, surely; but now, notice, on board of this distressed ship with its occupants of starving people is a notable prisoner who has an angel visitor sent from God with a welcome assurance that all lives on board should be saved. This wonderful prisoner believes the message, and tells his fellow-passengers so, and bids them cheer up, and take heart, and partake of food, himself giving thanks for the food and promised salvation. Previous to this the shipmen would have left the vessel, when our notable prisoner declares that unless they abide in the ship they cannot be saved. What! remain on board a sinking ship? Yes! Yes! And so Paul's advice prevails, and we read that the ship was driven to pieces, and yet no lives were lost. What a blessing that Paul believed God, and the shipmen in turn took his advice!

Now, after stating briefly how Paul came to be in this distressed ship (which was really providential), we will extract our lesson, for a lesson worth learning there is in it. First let us notice that Paul seems to have had a God-given and intense desire to visit the church at Rome, to impart some spiritual gift, to preach the gospel, and be mutually comforted. This is his prayer, so we find

Prayer being answered.

The Apostle Paul was told how great things he must suffer for the gospel's sake, and was quite prepared so to do, and that Christ might be magnified in his body either by life or death. Among his prayers was one to see Rome and the faithful church of Christ there, of whom he asked prayers for his safe arrival and prosperous journey (Rom. 1: 10-12). Now we find Paul on ship, taken as a prisoner to Rome. Prayer is being answered. He is having a prosperous voyage (in a true sense), a great experience with God and man, helpful for God, and a blessing to man. He who bids us pray does not always answer prayer in the way, or in the time, we often expect; suffice to believe that God hears prayer, and knows best when and how to say Yes or No.

As he always does, God kept his promise, and gave Paul all alive that sailed with him; and although the ship got into the meeting of two seas, and broke up, all were safely landed. Can we not be just as sure of another promise being fulfilled, which says, "We know, if the earthly house of this tabernacle be dissolved, we have a building of God, eternal in the heavens." Finally Paul reaches Rome, and has a good time with his brethren in Christ. Prayer had been fully answered, and Paul

no doubt was more than ever determined to abide in Christ, just as he was decided it was wise to stick to the ship. Now let us draw

The lesson.

Let us notice that it had been determined, and Paul had been assured that no lives would be lost; yet this did not in his view prevent the use of proper means to secure it. By this we learn, first, that the certainty of an event does not make it improper to use means to obtain it; second, that although the event may be determined, yet the use of the means may be indispensable, and the event is rendered no more certain than the means requisite to accomplish it. Third, that the doctrine of divine purposes or decrees making certain future events does not make the use of man's agency unnecessary. The means are determined as well as the end, and the one will not be secured without the other. Fourth, the same is true in regard to the decrees respecting salvation. The end is not determined without the means; and as God has resolved that his people shall be saved, so he has also determined the means. He has ordained that they shall believe the gospel, repent, and be baptised, live a righteous life, and thus be saved. Fifth, we have in this case a full answer to the objection that a belief in the decrees of God will make men neglect the means of salvation, and lead to licentiousness and neglect. It has just the opposite tendency. Here is a case in point, in which Paul certainly believed in the purpose of God to save these men, in which he was assured that it was fully determined; and yet the effect was not to produce inattention or unconcern, but to prompt him to use strenuous efforts to accomplish the very effect which God had determined should take place. And so it is always. A belief that God has purposes of mercy, that he designs, and has always designed to save men, should prompt us to use all proper means to secure it. If we had no evidence that God had any such purpose, then effort would be in vain, and we should then have no inducement to action; but where we have such evidence, it operates, as it did in the case of Paul, to produce great and strenuous efforts to secure the object.

With this lesson on our mind, what sort of people should we be? Surely, stickers to the good old

Gospel ship.

which means to continue preaching the whole counsel of God, to preach the great commission with no uncertain sound, to contend earnestly for the faith, and to be steadfast, always abounding in the work of the Lord, which also includes consideration for the poor in a more comprehensive way than is generally accepted. Jesus said "The poor have the gospel preached," and we read that "the common people heard him gladly." Let us heed this.

Our glorious gospel ship is safe and sure for all time, and will land us safely on the shores of eternity. How different to the many unworthy, unreliable ships that go tossed about by every wind of doctrine, of which we can name the ship of Infidelity, upon which a dying man was, and sent for his co-believer, or disbeliever, who pleaded with him to stick to his faith, saying "Hold fast." "Why, man," was the reply, "I have nothing to hold on to." You yourself helped me off the only ship I had worth sticking to, when you got me to disbelieve in Christ."

The good ship "London" was being lost, when a young lady on board was advised among others to make for the lifeboat. She begged them to allow her to go below for her gold and jewels. She had the bitter experience of proving that neither the ship nor the gold was worth sticking to. She was lost; and so will all passengers who trust in such unworthy ships as self-righteousness, outside of the righteousness provided in Christ Jesus.

The eleventh chapter of Hebrews tells of people whose stickability held on to the

Ship of faith.

and later down the ages we have such men as Luther, so strong in the faith that, when being told that the world was against him, he declared that he was against the world; and little wonder, for Luther believed in Romans 8: 31, and could afford to let the floating world go by and hold fast to the everlasting ship of faith and the Captain of his salvation.

Many years ago we left London on the good ship "Orizaba," a vessel which proved seaworthy for very many years, and finally was wrecked. This ship brought us safely to Melbourne. On board was a poor old soul coming to Melbourne with a view of meeting her only son. One very hot day in the Red Sea she felt ill and overcame, and was heard to exclaim, "My poor boy! Shall I see you again? I fear I shall die at sea," adding, "Even so; and should this ship sink, and my body sink, my Jesus will never die, my soul is anchored to him, my faith is in him, him!" The dear old creature died that night, and was buried at sea. No shipwreck of faith in her case.

On our arrival in Hobson's Bay many were the pleasing ejaculations that we were proud of the good ship "Orizaba" for a safe voyage, and some were giving thanks for our good captain of the boat, when a determined Christian was heard to exclaim, "Thanks be unto God, for the great Captain of our salvation, who never lost a ship, nor a soul on board."

The shipmen on Paul's vessel saved themselves and others by abiding in the ship, as they were told. Christians save themselves and help to save others by abiding in Christ, and his words abiding in them. The passengers on Paul's ship were all saved; and although the ship broke up, all were safely landed, some on boards, others on planks—no matter how, so long as they were saved. We may be tempest-tossed, our poor bodies naked and wrecked, our earthly house dissolved; no matter, we shall be saved by sticking to the good ship of faith. The gospel ship is God's power unto salvation. Let us heed the voice of our great Captain who said, "Abide in me, and let my words abide in you."

What vessel are you sailing in?

Declare to us the same.

Our vessel is the ark of God,

And Christ our Captain's name.

Hoist every sail to catch the gale,

Each sailor ply his oar,

Though storms and tempests may arise,

We soon shall reach the shore.

From Doubt to Faith.

At the Lygon-st. (Carlton) Church of Christ last night Pastor James E. Thomas took for his text John 21: 25, "Blessed are they that have not seen and yet have believed." He said that the physical presence of Christ was not essential to the welfare of the world. The hope of men rested upon the great spiritual facts of the love and divinity of Christ, manifested by the Cross and in the resurrection. Thomas had been doubting because he felt that material things had not been as he had hoped and expected. He, like many more, allowed the disappointments of life to lead him almost to despair, and he stayed away when others met together for worship, and he thus missed Christ. But he was an honest doubter. Some men gloried in their doubts. They refused to listen to reason, and grow angry if others sought to convince them. The greatest sin was not doubt, but a refusal to believe when evidence was given. Jesus offered unanswerable proof as to his reality. He invited the doubter to look at him and put him to the test. Christ appealed by what he had done. No one who knew history could deny the great facts of the life, death, and resurrection of Christ. The greatest proof came from those who saw him; but every life that had been quickened by the risen Christ was a testimony as to the reality of his resurrection. He invited men to look and see what he had done. The facts of Christ and the constant proof of his atoning and transforming power were the best arguments for all who doubted him.—"The Argus," Feb. 16.

The Gospel in India.

Henry Procter, M.A., LL.B.

An Interview with Bro. Percy Pittman.

It was my privilege to lunch with Bro. Percy Pittman during his brief stay in Edinburgh, and to hear from his own lips the story of his great work. The time passed all too soon, but I was able to set down a few of the main features of his work in that portion of India, which is carried on by the aid of our British brethren. As I talked with Bro. Pittman I felt that quiet earnestness which has made the Pittman family so highly respected in Australia.

Mr. Pittman, who has been for ten years in India, gave some illuminating facts regarding the progress of Christianity in India. Daltonganj, the first place he went to, was one of the most backward parts of India, where the villages were scattered in hilly country, and the jungles were infested with wild animals and all kinds of snakes. The clearings in the jungles, in which the villages stood, could only be reached by foot-paths made by the natives; but large tracts still remained uncleared and unclaimed. In their State, there were 60,000 Kimiyas in bondage, who were practically slaves. Questioned as to whether these slaves were amenable to Christianity, Mr. Pittman said they were, if they could be liberated. But as things were, they would be very badly handled if they said they wanted to become Christians. They were not all bound for life; some for five years, some for ten years. But many of them had been born in slavery. They were the children of Kimiyas, and they were Kimiyas themselves. Their lot was a very hard one. They received no money.

The bondsmen.

They could be emancipated, but even if the money was paid over—it was estimated that the average debt was only about 25/—the masters would not be willing to liberate them, because their labor was so valuable. Many of them got into debt for a funeral or a wedding, or something of that sort; and they had sold themselves into slavery to raise the money, or their parents had. "Sometimes," said Mr. Pittman, "a man will sell himself into slavery to set his son up in business, to buy bullocks for him, or a plough."

"Before I came away," he continued, "I made a proposition to hand over to me a fairly large tract of land; and I could raise money here to employ these men—at about 4d. a day for a man, 3d. for a woman, and 2d. for a boy. They could be employed in constructing a dam and making rice fields, terracing the land down from the dam and converting it into rice fields. We could lend them some money to buy a couple of bullocks, and give them something for seed, and so tide them over the first season. They could build little mud huts for themselves. That would liberate a few of them, but of course not very many." He went on to say that the work was so large it could only be carried out by the Government; but if the Government saw them doing something, they could help them with a grant.

Some of their people were Hindus and Moham-medans, but the majority were aborigines, or low caste people. They were the most easily influenced by Christianity. They had converts from a number of different castes, both high and low; but although they had one or two Brahmins, the majority were from the lower castes. At Dudhi, they had a Christian community of about 100. Where he was just now, it was absolutely new work; but they had already about 20 Christians. At present there were only Mr. and Mrs. Waiters, Mr. and Mrs. Philpott, and himself and Mrs. Pittman. Their work was divided into three departments—evangelistic, including the zenana work of the ladies, school work, and a little medical work.

A good deal of medical work had been done at Dudhi, where they were in need of doctors. On the educational side, Mr. Waiters was in charge at Daltonganj, where there was a middle English school, composed of the lower forms. When the

boys had passed through the middle English school, they went into the Government High School; after which they matriculated, and went down to Calcutta University. At Dudhi there was no English teaching. It was simply what was called middle vernacular, Hindi and Urdu.

Mass movements growing.

"Mass movements are going on among the lower castes," said Mr. Pittman, in answer to a question. "In one of the lowest castes—Chamar—they have been coming over to Christianity for the past ten years at the rate of 5000 a month. Quite close to us there is a movement among the Oraons, where they have now 250,000 Christians, after about sixty years' work. The people of India have a great gift for religion. You are always able to enter into conversation with people on religious matters. They may be busy with their grain on the threshing field; but they will spare ten minutes for a little talk on religion. The shopkeeper is always pleased to have you sit on his verandah and have a talk about religion."

Christ in the Scriptures.

The Bible is one book in the dark, and another book in the light. Do you not sometimes take up the Scripture, and, as you read it, feel that it is like reading any other book, only that it involves a responsibility which another book does not bring upon you? At such seasons you get no sweetness out of it, but rather bitterness. But when Jesus takes the Book, He looses the seven seals thereof, and with His finger lights up every line, and bids you look, if you will, through the hole in His hand, and read the promises in that fashion. Ah, how they glow and glisten! Then the Book talks with you, and you detect the voice to be that of the Beloved Himself.—C. H. Spurgeon.

"The greatest obstacle to our work is the caste system. There are 2378 major castes, besides many minor castes; and these are not allowed to eat or drink with one another, or inter-marry. They can have commercial dealings—buy or sell—but not social dealings. A man who becomes a Christian is out-casted, and cannot eat or drink with his own people. We are teaching them to give up idolatry and devil worship and witch doctoring, and all that sort of thing. And also we try to break down the caste idea, teaching the brotherhood of man. The church in the ordinance of the Lord's Supper does break down caste. In Punjab, when the first Presbyterian convert was made, he was a high-caste man. He was baptised; but when the celebration of the Lord's Supper came, he jumped up and ran out of the church. He said he could not break caste. However, he got over it."

Immersion, he went on, was spreading very much in India. A church baptised 200 or 300 the other day by immersion. They met scores of missionaries of all denominations; and it was surprising to find how many of them had been immersed. It seemed to commend itself to people. Their greatest needs at present were for men and money, and especially young men. In their district alone, they could locate 50 missionaries, and give each one of them a life work. They had only been able to work about 150 villages, and they had been there ten years. There were 3000 villages

to be worked. Their district was healthy, compared with other parts of India. It was hilly and dry. He had never had malaria.

The slave question was the biggest they had to handle; and it called for a big Government measure. The thing of course had been declared illegal. But there would be nothing for the slaves to do if they were removed at this present stage. They were just farm hands, who received no money, and had no capital. When they were sick, they got no food. When they were too old to work, they were turned out. Yet these men were more amenable to Christianity than any other section. The amount of grain given to them was estimated at about a penny a day. He thought of appealing to the Indian Council of Missions, and getting them to approach the Government, although the Government was doing the best it could at present.

Building a Church in a Day.

Reg. Enniss.

Several years ago the churches among which this paper circulates received a good advertisement by building the Preston chapel in one day. Who of those that shared in that effort will forget the thrill and the noise and the crowd? And what a great deal that building has meant in the years that have intervened!

There are almost unlimited opportunities for opening new fields in the suburbs of our city. It was the recognition of this fact, coupled with the desire to show that a church soon results from serious attention to Sunday School work, that decided the Bible School Committee to erect a Sunday School and church building in the rapidly developing district of Glenhunny.

Some months ago the committee secured a good site on a main road, and in the midst of hundreds of homes for which there is at present no spiritual provision. It is estimated that there are a very large number of children who to-day would have a long walk to reach a Sunday School, and who by this new enterprise will have the opportunity close to their homes.

This project has called for much enterprise and faith. Less than half the money for the block was in hand, and there was no money with which to build. To show their faith in the venture, members of the committee have advanced the money for the land. The Church Extension Committee has kindly arranged to finance the building, and the Home Missionary Committee has undertaken to pay the salary of Bro. A. L. Haddon, who will from the outset give himself to the church and school work.

Plans have been prepared for a wooden structure capable of seating 250 in the main hall, and over 100 in the kindergarten hall. Provision is made whereby the main hall can be enlarged and its seating capacity doubled. The building is larger and more complicated than the one erected at Preston, and it will not be possible to complete it in one day. It is believed, however, that the great company of men who are to give their services will on February 28 carry the building well on towards completion.

Saturday, February 28, 1920, is destined to be a red-letter day in our history, and it is expected that great crowds will visit the scene, anxious to help by the inspiration of their presence, if in no other way. The sisters, with characteristic enthusiasm, have undertaken to provide food for the workers, as well as to furnish light refreshments for those visitors who desire to procure them. All that is needed is for those who cannot help in the actual manual work to take their share in the financial arrangements. More than £1000 will be necessary for building materials, and a large part of this should be met before the building is opened for public worship. Let every member in city and country have some part in this project. Some could give largely for such a work. Others could give a few pounds. Hundreds of our members could find a pound note for this new cause. How much will you send? Send it at once to Bro. Enniss, College of the Bible, Glen Iris.

Reports from the Field.

New Zealand.

WELLINGTON SOUTH.—Meetings are well attended. We are looking forward to great things when our evangelist comes. Feb. 1, Bro. D. Cairns, of Lower Hutt, spoke on "Paths of Character." He conveyed Christian greetings from Bro. Heggie. We were pleased to hear that Bro. Heggie's health is improving. Being Endeavor Sunday, the evening meeting was taken by the members of our Society. Bro. Barnard read the Scripture lesson. Bro. Vickery addressed the meeting on "Is the Young Man Safe?" Before the meeting the members of the Endeavor sang a piece entitled "Our Endeavour Band." Reference was made to our late Bro. Chas. Wilson, founder and first president of the Society, which has been in existence since 1910. A duet was sung by Sisters A. Thomas and A. Patching. The Sisters' Sewing Guild resumes this week, after recess. Bible School picnic was held at Karori on Jan. 22.—A.P.

HUTT AND PETONE.—A time of spiritual revival is being experienced at Petone. The members are in splendid fellowship with each other. The mid-week meetings are the best attended in the town, ranging from 20 to 30. There have been 12 confessions since November. The sisters have held another sale of work, and the officers are now able to reduce the building debt another £100. The men at Hutt have their shoulder to the wheel, and by erecting sheds, etc., have earned about £10.—F. J. Marshall.

Tasmania.

GEEVESTON.—Bible School anniversary was held on December 21, when we had good meetings. The singing under Bro. Stewart was good. At our annual picnic on January 17 an enjoyable time was spent, well over 100 being present. Meetings on the whole are well attended, and Bro. Stewart is doing a good work in our district. Our mid-week meetings for prayer, Bible study and singing practice are helpful and encouraging. Bro. Hale, from Hobart, was with us on Feb. 5 and gave a short address. A youth and a married man made the good confession. One received into fellowship on Feb. 1, Bro. Stewart being with us all day.—F. Ashlin, Feb. 7.

West Australia.

WEST GUILDFORD.—At the mid-week prayer meeting last week 45 were present. The writer spoke on Psalm 16:8. Yesterday the men started on the erection of our new rooms for the kindergarten and Endeavor Society. The sisters provided the tea. This morning we were delighted to have with us Bro. G. T. Fitzgerald, who gave a splendid exhortation on "Influence." 76 were present. This evening's gospel meeting was well attended. Good address from Bro. Stirling on "The New Testament Basis of Christian Unity." A fine anthem was rendered by the choir.—R.G., Feb. 8.

Queensland.

KINGAROY CIRCUIT.—Splendid interest is maintained in all services. At Corndale last Lord's day took confession of one (a married lady). Am holding baptismal service, Feb. 14. Members in earnest, and desirous of working for success, notwithstanding severe handicap of the great drought, which is only as yet partially broken.—T.G. Mason.

ELLIOTT.—On Feb. 5 and 6 we had Bro. L. Larsen (circuit evangelist for Maryborough, Piaba, and Elliott) in our midst. He conducted two services, which were well attended. His subject was "The Destiny of Nations in the Light of the Scripture." This subject is divided into six addresses, and we were favored with the first two, "God's Purpose in Choosing Israel," and "Why Israel went Down and Out." These were delivered clearly and powerfully, and were much appreciated. Our brother has promised to favor us with the remaining subjects on subsequent visits.—E.H.W., Feb. 10.

MARYBOROUGH.—The holidays over, the church is now getting down to good, solid work. The morning meetings are better attended. The

Bible School is looking up. A number of new scholars have been added this year. The series of addresses now being given on "The Destiny of the Nations in the Light of the Bible" has taken very well. Last Sunday evening our seating capacity was taxed almost to the full. A large number of strangers were in the meeting, and at the close a returned soldier made the good confession. The singing, under the leadership of Bro. Munn, is a great help in the gospel's service.

ALBION.—Pleased to have with us Bro. Wil-lorton, who exhorted the church on January 25. An interesting event was the presence of all the officers at the Lord's day school, when the needs of the school were laid before them, and their sympathies enlisted for a progressive move. On Jan. 26, a party of six from Albion helped with the erection of the chapel at Annerley. The meetings are encouraging. Last Sunday Bro. Kingford addressed the church in the morning, and Bro. Davis preached at night to a good audience on "A Trial by Jury."—H.W.H.

WEST MORETON.—Rosewood, Feb. 8, good morning meeting. Baptised Sister Miss G. Colman at evening service. Miss Colman made her confession the previous Sunday, when Bro. E. C. Hinrichsen conducted service. The Bible School is being well maintained. Home Mission offering to date, £9/10/-. Sister Mrs. Baills has had to enter Ipswich Hospital. Townshend, Feb. 8, the morning meeting splendidly attended. Home Mission offering, £5. Paid a visit to Tannymorel. Three married people responded to message, and were baptised. Preparing for Conference, March 17.—H. U. Rodger.

ROMA.—Feb. 8, good attendances at both our meetings. Bro. Cooke exhorted in the morning, and Bro. Rothery preached to-night. Pleased to extend the right hand of fellowship in the morning to Bro. Peck, who has just come among us from the Ipswich Baptists, and has decided to have fellowship with us. All arrangements are well in hand in connection with our mission, which Bro. Burns is to conduct, starting Feb. 29, carrying on for four weeks. We have evidence of outside interest already, and are expecting big results. Home Mission offering surpassed all expectations. Our promise to Bro. Hinrichsen was £11/11/-; our aim £15, and we have already in hand £14/2/6, with more to come.—L.R.P.

GYMPIE.—The work has been holding its own for the past month. Since the summer holidays the meetings are much improved. On Feb. 4, we held our annual church business meeting. Bro. C. H. Pratt presided. Reports by secretary, treasurer, and evangelist showed satisfactory progress. Eleven members had been welcomed to the church, and regular meetings maintained at Gympie and Eel Creek. £200 raised for the Lord's work by the church. We have installed new lighting to church and house, enlarged the church house, painted the same and built necessary outbuildings. Besides the cost being provided by church members, the work was done mainly gratuitously. The work is in better repute in the city, and our future promises well. The church has doubled its membership since the coming of Bro. and Sister Pratt to this field.—E. Trudgian, Feb. 10.

TOOWOOMBA.—This morning Bro. Burns took the service at Goombungee. A good spiritual meeting was held. The brethren there, have contributed £17 towards our Home Mission Fund. Good attendance at our morning service, when Bro. Coleman exhorted. "The Man who Forgot God" was the theme of Bro. Burns' address for the gospel service. An attentive crowd listened to the message. At the annual church meeting reports showed the church to be in a flourishing condition both spiritually and financially. All the business could not be gone through, so the adjourned meeting takes place on the 9th inst. The chief item to be dealt with is a more suitable place

for our church worship, which may mean the alteration of our present building.—W. Ray Smith.

BRISBANE.—The annual church meeting was held on Feb. 11. Very satisfactory reports were given by the secretary, treasurer, Bible School, building fund, and choir. The evangelist, Bro. A. C. Rankine, also gave a report of his work, and expressed satisfaction in various directions. The treasurer's report showed that a total of £100 19/8 had been contributed to all offerings during the year; towards general offerings, £200 7/11; Home Missions, £23/19/3; Foreign Missions, £13/7/3; College of the Bible, £8/4/6; other appeals, £13/15/8; Sisters' Guild, and miscellaneous receipts, £19/12/-; and contributions to building fund, £87/0/6; closing the year with a credit balance of £15/4/3/6. Election of officers resulted as follows: Deacons, Bro. Ash, Banner, Bro. Clothier, Colvin Cockcroft, Elvery, Gole, Moore, Mills, Sage, Suchting and Wendorf. W. A. C. Wendorf was re-elected secretary, and C. Cockcroft, assistant secretary; L. Gole, treasurer; Wendorf, secretary; W. Mills, auditors, W. Trudgian and S. Suchting; deaconesses, Sisters Constance Moffat, Rankine, Webster, and Wendorf. Votes of thanks were passed to the Y.P. Class for use of their piano, to the choir, and to the sisters for their splendid support and labors of love.

South Australia.

HENLEY BEACH.—This morning Bro. McKie presided, and discoursed on "The Duty of our Lord Jesus Christ." This evening he gave the second of his series on the coming again of our Lord. The choir beautifully rendered "Rock of Ages." Home Mission apportionment of 1919 was easily surpassed; the total to date is £206/12. Meetings are bright and encouraging, and all departments report great doings.—R. H. Callison.

QUEENSTOWN.—On Feb. 3, the fifth annual tea and public meeting was held. An enjoyable time was spent. The song service, led by Bro. A. G. Hinde, was bright. The meeting all through was a success. Special singing was rendered by choir of Q.Y.P.M. members. A dialogue given by Bro. Mitchell and four of the boys was instructive and amusing. The report of Bro. G. Cox, the secretary, was good. The society is enthusiastic. Bro. T. Hagger gave a bright, helpful talk on "Mind Your Own Business." The honor banner was again won by the boys, and was presented, together with prizes won by Sister D. Watkins. Feb. 8, good services. Q.Y.P.M., Mr. E. W. Mann, of Alberton Baptist Church, gave an interesting object lesson on "Things that Keep us from Christ." Worship, Bro. A. Coin exhorted in a helpful manner. Men's Bible Class, splendid discussion on the subject, "The First Murderer—Cain." Evening, Bro. C. E. Lawton spoke on "The Old, Old Story."—D.L.W., Feb. 8.

HINDMARSH.—A farewell social was tendered to Bro. W. Graham on Feb. 10, prior to his departure on the 16th for the College at Gles Ina. Mr. J. L. Roberts, on behalf of the Y.P., and Intermediate Endeavor Societies, presented him with a pair of gold sleeve-links, and the Junior Bible Class, of which Bro. Graham was teacher, gave a most useful writing-case. The picnic committee handed to Bro. Graham a leather collar-box, being a well-won prize. The church members presented him through the medium of the chairman, Bro. Cuttriss, with a wallet of notes amounting to £10/10/-, and Mr. A. Pierce, on behalf of the Young Men's Bible Class, handed him a £5 note as an appreciation of his work among their members. Bro. Graham has a young man made himself so popular in the church and auxiliaries as has Bro. Graham. Bro. Cuttriss and Bro. T. Hagger eulogized the splendid achievements of Bro. Graham, and wished him the greatest success in his college career. Bro. Graham thanked the different auxiliaries and the friends present for the generous gifts, and for the Christian association of the last few years. Feb. 15, the address in the morning was given by Bro. W. Graham, who also assisted Bro. Cuttriss at the evening service. Excellent attendances were recorded, and the addresses were of a splendid nature. Home Mission offering has exceeded 500. Children's Day was observed this afternoon in the Bible School.—R. L. Tonkin.

SEMAPHORE.—Good services to-day. In the morning we received by transfer Bro. and Sister Walker and three of their family from Unley. Previous to going to Unley they were active workers at Semaphore, Bro. Walker being church secretary for some years. Two scholars from Bible School, baptised on Wednesday, were also received. Saturday afternoon, Bro. Horsell immersed three, who had confessed Christ at Gawler, in our chapel. Bro. and Sister Graham were present, and many other visitors. This evening Bro. Pittman spoke upon "The Things wherein we Agree with Other Bodies." Bible School work is being well cared for by a fine band of consecrated teachers. We are preparing for the opening of our new lecture hall and Bible School, when we hope to have a week's special meetings. We need seating. If any member knows of any suitable, would they please communicate with Bro. J. C. F. Pittman, Laigs—S., Feb. 15.

BALAKLAVA.—At the half-yearly business meeting of the church, on Feb. 6, Bro. P. H. Roediger was elected to fill the vacancy on the diaconate caused by the death of Bro. F. L. Lawrie. The Bible School and C.E. Society continue to exhibit healthy conditions. There was an attendance of 105, with 30 teachers present at the former-to-day; whilst the Endeavorers are striving to reach an attendance of 25, and have come within two of this number. This morning Bro. F. T. Saunders delivered the exhortation. This evening he spoke on "The Great Invitation."—S.C.C., Feb. 15.

YORK.—Sunday, Feb. 15, harvest thanksgiving day. Morning, Bro. H. J. Horsell speaking, good attendance of members. Evening meeting good, Bro. A. B. Chappel preaching. Special singing; leader, Bro. A. Morphet. Fine show of goods arranged by Dorcas Society.—R.E.M.

MILE END.—On Wednesday last we had a combined social—a welcome to Bro. C. P. McDonald, the last of our boys to return from active service abroad, and a farewell to Bro. Reg. Lampshire, who is leaving for Glen Iris on Monday. Bro. Wiltshire presided, and words of welcome were spoken by Sister Ewers and Bro. Mathews. Farewell messages were given by Bro. G. A. Clarke for the Band of Hope, and Bro. J. Smith for the Students' Class, and the Young Men's Association. On behalf of the Band of Hope, Bro. Clarke presented Bro. Lampshire with a copy of Tennyson's poems, and for the young men, Bro. Smith presented three other books. Bro. and Sister C. Caldwell were received by letter from Grote-st. this morning, and Sister Redman was with us for the last time previous to leaving for India via Melbourne. Fair meeting to-night.—M., Feb. 15.

MOONTA.—One hundred and seventy-two confessions to date. Twenty-two to-night. Bro. Chandler's addresses par excellence. Fine baptismal service this afternoon, ten men and one woman baptised. Whole countryside talking baptism. Bro. Clay quite well again, and doing splendid work. Sunday School increased considerably; large young men's and young women's Bible Classes meeting.—H. L. Vawser.

FORRESTVILLE.—Another fine meeting; twenty broke bread. We were pleased to have Bro. F. Croxton, of Moonta church, with us. Bro. F. Hollams was received into membership from the Unley church. We have inaugurated a penny a week per member fund for building purposes.—H.B.W.

New South Wales.

INVERELL.—On Feb. 1, Bro. Creek, of Merveth, presided at the morning service. On Feb. 8, a baptismal service was held, when the young man who confessed Christ the week before was immersed. The exodus from this drought-stricken land continues. Eight of our members will be leaving us soon, nearly all for Sydney. Others contemplate removal.—H.P.

CHATSWOOD.—Feb. 1, good attendance at both services. In the morning Bro. Whelan addressed the church. In the evening an in memoriam service was held for the late Bro. Grant. Feb. 5, the choir had a social evening to help to build up the choir. It was much enjoyed. Feb. 8, fair attendance at the morning service. Bro. Fox spoke from 1 Peter 1: 13. At the gospel service Bro. Whelan's theme was "The Test of Experience."

The service of Bro. Chapple, junr., is greatly appreciated for the keen interest as organist and choir-master. At the morning meeting on Feb. 13 Bro. Johnson, of Wahroonga, addressed the church. At the gospel service Bro. Whelan gave a splendid message based on "Christ Crucified."—R.M., Feb. 16.

WINGHAM.—The church met on last Lord's day morning to break bread. Bro. Stitt, from Toowoomba, Qld., was welcomed. He spoke both morning and evening. In the morning he gave a very uplifting and impressive address on "A Worthy Ambition." In the evening his subject was "A Biblical Love Drama." Suitable hymns were sung for the occasion. Bro. W. Stitt, Tarce, and Sister Cross, Wingham, very nicely sang "Where will you spend eternity?"—G.W.C.

LISMORE.—Last Sunday night interest was held by Bro. P. J. Pond preaching on reasons given by men of the town for not going to church. A good Junior C.E. has been organised, to meet before the morning service of the church. For the ensuing twelve months, Bro. E. C. Savill has been appointed church secretary, and Bro. R. Walker treasurer. Some delay in making plans for rebuilding has been occasioned by the need to secure a slightly larger building site. The town by-laws require that horses and vehicles should be taken off the street when unattached. Last Lord's day Bro. Ernest Hinrichsen preached at Tyalgum, in the Tweed district. Sorry to learn of the death of Sister Burtinshaw, a member here, but latterly residing in Sydney.—Feb. 12.

PADDINGTON.—Meetings and interest well maintained. The address of Bro. Chapple, from Chatswood, this morning, was very much appreciated. For some considerable time our Sunday School has been without a superintendent, but now Bro. Gale has taken over the leadership. Three lads from his class, Jim Fraser, Darcy Scott, and G. Parker Jones, have now been added to the staff, and promise well. Bro. Benzie has been appointed teacher of the Senior Boys' Class. At night Bro. Gale's subject was "Blazing the Trail in the Higher Life." Church annual business meeting postponed to Thursday, March 4.—A. W. Billingham.

CITY TEMPLE.—Good meetings to-day. A splendid exhortation from Bro. Haddon at the morning service on "The Everlasting Arms." The fact that Bro. Haddon is one of the City Temple boys lends interest to his sojourn amongst us. Gospel address at night from Bro. Eaton on "Seeking the Lost." Church and Bible School annual outing held at Athol Gardens on Saturday; fine weather, splendid attendance, happy time spent together.—J.C.

SOUTH KENSINGTON.—Meetings to-day, 15th, good. Bro. Whately speaking morning and evening. Church annual business meeting was held last Wednesday, 11th, when the following officers were elected: deacons: Bren. E. Brown, D. Chandler, F. Bishop, W. Browning, J. S. Garden, E. Smith, A. Smith, Dorfmond, A. Smith, treasurer; E. Smith, secretary.—E. Smith, Feb. 15.

CANLEY VALE.—Since last report progress has been satisfactory. Last Lord's day morning Bro. L. Rossell spoke to a fair audience. We have had the pleasure of receiving into the church two boys of the Bible School who lately made the good confession. Since the Christmas holidays the chapel has undergone a thorough renovation. A few more Saturday afternoons and it will be completed. The Sunday School is still on the upgrade; good prospects for the future.—E.C., Feb. 13.

Victoria.

NORTHCOTE.—On Feb. 1, Bro. G. Gordon at the evening service explained to a very good audience the aims of the Strength of Empire. Our meetings have been good since last report. This morning Bro. G. Woodgate gave a very helpful message. Bro. Garnett at night gave his gospel message on "Faith" to a very attentive congregation. Bible School is in a healthy condition. Mid-week prayer meeting has increased each week since we started at the beginning of the year. C.E. and J.C.E. are in good working order.—C.H.J., Feb. 14.

CROYDON.—Good meetings to-day. Bro. A. E. Knight, of Moreland, gave a splendid exhorta-

tion this morning, and Bro. Hughes delivered a fine gospel address to-night on "Trial by Jury." Sister Priest was received into membership by letter from Lygon-st. A social evening and presentation were tendered to Bro. Knight yesterday, in recognition of his work here while Bro. Hughes was on holidays.—C.H.G., Feb. 15.

MALVERN-CAULFIELD.—We had very fine meetings to-day. The whole church is gradually settling down again to the regular order of things after the long recess and holidays. At the gospel service we were specially pleased to welcome home to Australia Bro. and Sister J. Handle, of Enmore. Bro. Clapham, too, from Enmore, was with us, and some other members from sister churches. Bro. Nankivell delighted us with his nice solo, "In the secret of His presence." Bro. Illingworth spoke at both services.

NORTH MELBOURNE.—On Feb. 4 a largely attended social was held to bid farewell to Bro. Corlett, and to welcome Bro. Hurren. Bro. Blake more presided in his usual happy manner. Presentations were made to Bro. Corlett on behalf of the church by Bro. Wright, and on behalf of the Endeavor Society by Bro. Crossfield. Mr. W. H. Scurr, the Methodist minister, welcomed Bro. Hurren on behalf of the local ministers, and Bro. Dale on behalf of the church. Bro. J. E. Allan, of North Richmond, who is an "old boy," also spoke, and Bro. Bagley spoke for the Home Mission Committee. Nice musical items, and refreshments added the finishing touch to an already enjoyable evening. Last Wednesday (11th) the annual business meeting was held, and reports showed finances good, and auxiliaries healthy. Last Sunday Sister L. Cockroft, of Brisbane, broke bread with us. Attendances good.—H.V.G., Feb. 16.

MORELAND AND COBURG.—At Moreland good meetings, morning and evening. One sister received into fellowship in the morning. At Coburg the work is progressing well. Mid-week services have been introduced, and open-air service is held each Sunday evening prior to the gospel meeting. At to-night's meeting the hall was filled to listen to Bro. Pang preach the Word, 105 being present.—L.D., Feb. 14.

DRUMMOND.—On Feb. 7, at our annual S.S. picnic, the children had a splendid outing. Sister McClure is doing a good work among the young folk. Feb. 8, record attendances. We were glad to have fellowship with Sister Penney, from Fitzroy; Sister MacKenzie, from Footscray; Sister Mackay, from Malvern, and Bro. and Sister Main, from Rochester. During the past three weeks Bren. Stefferson, Gilmore, Beer and the writer made some necessary and appreciated additions to the church building.—H.A.S., Feb. 15.

HORSHAM.—A social was held last Thursday night to welcome Bro. and Sister Bassard. Wishes for a fruitful ministry were expressed by several brethren. Good attendance at this morning's worship. Bro. Bassard exhorted the church, and delivered the gospel message at night on "The Plan of Salvation." Our usual open-air service was held at 8.15, when Bren. Purves and Gallop were the speakers.—G.M., Feb. 15.

MARYBOROUGH.—The Young People's Society is increasing; 40 present last Thursday. The Bible School is growing; new scholars have been enrolled for every Sunday this year. The Bible Class, under Bro. Young's leadership, is especially encouraging. We are sorry to lose Bro. and Sister Combridge for the present. Bro. Young's message at this morning's service was deeply spiritual. Evening service well attended. One young lad baptised.—H.W., Feb. 15.

MILDURA.—The church has during the past week sustained a severe loss in the death of Bro. Robert Skelton, which took place suddenly on Monday, Feb. 9, at Apollo Bay. Bro. Skelton was an elder of the church, and a presiding brother, also a member of the Mildura Shire Council. He was a consistent Christian and supporter of the church work, and will be deeply missed by the whole church. The sympathy of the brethren is with Mrs. Skelton and family in their sad loss. Bren. Perkins, and Bro. Stanyer, from Galah, had fellowship with us this morning. Bro. Fretwell's

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., Torrenville, S.A.

From F.C.M.S. Reports.

From Lotunde, Africa, comes the news of 161 more baptisms. This mission in the heart of Africa is doing great work.

Bro. R. A. McLeod, writing from Batang, Tibet, reports the baptism into Christ of seven Chinese at that far-away station. There are now thirteen members in the little church there. The Tibetan Sunday School is growing; during last May there had been an average attendance of 240 per Sunday.

The income for the past year was £13,443, an increase of £6,338 over that of the previous year. That increase is a larger sum than the whole of the income twenty-one years ago. And the F.C.M.S. is only one of the agencies employed by our American brethren to spread the gospel. We Australians congratulate them.

He Cometh Late.

At Khartoum there is an immense stone statue of Lord Charles Gordon seated on a dromedary, with his face turned toward the mighty desert of Sudan, with its unpopulated multitudes. Beside this statue a young American missionary, reflecting on the needs of Africa's unreached millions and the tardiness of the messengers of the gospel, wrote these memorable verses, which voice for us the call of Christ and the call of the world.

"The strings of camels come in single file;

Bearing the burdens o'er the desert sand;

Swiftly the boats go plying on the Nile.

The needs of men are met on every hand;

But still I wait

For the messenger of Christ—

He cometh late.

"I see the cloud of dust rise in the plain,

The measured tread of troops falls on my ear;

The soldier comes the Empire to maintain,

Bringing the pomp of war, the reign of fear,

But still I wait

For the messenger of peace—

He cometh late.

"I set me looking o'er the desert drier,

Where broods the darkness like the dead of night;

From many a mosque I hear the call to prayer,

I hear no voice that calls on Christ for fight;

But still I wait

For the messenger of God—

He cometh late."

—"World Call."

Letter from Miss Caldwell.

Mission Bungalow, Baramati.

Dear Bro. Wiltshire,— Jan. 4, 1920.

It is many weeks since last I wrote to the home committee, so I thought I would like to send my New Year's greetings to them all through you. Christmas is over, and it has been a very busy time for us all, but a very happy one. Many out of the one hundred odd children whom Daddy Christmas had to provide presents for from our station here, who experienced a new joy, not having understood what Christmas meant before, did not have more joy than the missionaries did, in being able to help make this a happy season for them all. The one thing that I felt was worthy of more rejoicing than any other during this festive season, was hearing many of the Bhampta boys (thieves caste) sing several Christmas carols. These boys having been taught by a Christian school-master in night school, had learnt the carols, and came to the bungalow during the early

hours of Christmas morning to serenade us. While listening I could not help but feel how pleased God must be to hear heathen boys singing praises to Jesus Christ (the Babe of Bethlehem).

Since the end of November I have been helping the doctor here at Baramati with the dispensary work. Up till the time our new chapel was built the dispensary had to be used as a chapel also, so could not be fitted up with necessary furniture for efficient dispensary work. Now we have it mainly as a dispensary I hope in time to make it more suitable for the work we are carrying on. Many people of all castes come for treatment here daily, and with the aid of pictures from the Scripture rolls we are able to help them to understand the message that is given. Living so far from Bombay, and everything being so expensive these days, it is not easy to fix a place up for dispensary work as it should be fixed. So we are making shift with cupboards made out of boxes, an old wooden bed with planks across it for an operating table, a kerosene tin for a sterilizer, etc., with the hope that some day our funds will increase, and so allow us to incur the necessary expense.

The girls' orphanage building is nearing completion, and will be most acceptable when finished. Many of the little ones these nights having to sleep out in the open, with the sky for a roof, will welcome the shelter of walls to protect them somewhat from the cold (this being the cold season out here). They are all well, and very happy with their new clothes and toys received at Christmas, which was made possible through the kindness of West Australian and Victorian brethren and sisters, who sent out the nice big boxes of goods during last year.

Now I will close with Christian greetings, and praying God's richest blessings will be the joy of each member of the committee during the new year.—Yours in His service, E. M. Caldwell.

Work of British Churches in Siam.

Bro. Halliday reports 11 baptisms at a place named Potoram. At the observance of the Lord's Supper which followed, some 45 or 46 believers broke bread, and various languages were heard, "there being three dialects of Chinese, besides Siamese and Mon."

They have a great opportunity for work among the Chinese residents in Siam, and need a missionary to devote himself to this work. Bro. Halliday is appealing to the British Committee to send out a man, or better still, a married couple to carry on this work.

On November 19 the two daughters of Bro. and Sister Halliday left England for Siam. The one is a qualified teacher, and goes out under appointment by the committee. The other is going home to be with her father and mother.

Called Missionary Pars.

Less than one-half the population of the world has thus far heard the gospel.

One-half the world cannot read; one-half the world has no physicians; one-half the world has not heard Christianity.

When a man begins to mass wealth it is always a question as to whether God is going to gain a fortune or lose a man.

Offerings for Foreign Missions may be sent to the following:

Victoria: J. I. Mulford, 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., Torrenville.

In the Religious World.

Under the auspices of the Interchurch World Movement there has been presented in New York the greatest religious spectacle ever presented in America. It was called "The Wayfarer."

A Psalm Mosaic.

Students of the Psalter, says the "British Weekly," should not miss an interesting reference to Psalm 121 in Lord Fisher's "Records." "A great friend of that wonderful Hebrew scholar, Dr. Ginsburg," writes Lord Fisher to a friend, "told me that Ginsburg had said to him that all the revisers and translators had missed a peculiar Hebraism which quite alters the significance of this opening verse of the 121st Psalm. It should read: 'Shall I lift up mine eyes to those hills? Doth my help come from thence?' And this is the explanation: Those hills alluded to were the hills in which were the graves planted in honor of the idols towards which Israel had strayed. So in the second verse the inspired tongue says: 'No! my help cometh from the Lord! He who hath made heaven and earth [not those idols].'"

"Life is not Shallow."

In a solemn closing passage, Dr. J. D. Jones, in a recent sermon at the City Temple, London, urged the danger of shallowness. "Life itself is not shallow. There are deep things in life, and if we have lived on the surface, we shall be as helpless when the great tests come as the little cockle-boat fitted for creeks and inland waters is to face the roaring billows of the outer seas."

A beautiful story was told by Dr. Jones of a visit he had recently paid to an aged preacher. His friend, now beyond eighty, can look back on more than fifty years of devoted service in the cause of Christ. He had nothing to say of all this faithful labor, but is getting his simple trust in the Saviour's finished work. "He told me that he often repeats to himself these lines of a favorite hymn:—

'Jesus, I will trust Thee, trust Thee with my soul;
Guilty, lost and helpless, Thou canst make me whole.

There is none in heaven or in earth like Thee;
Thou hast died for sinners—therefore, Lord, for me.'

"My friend was meeting the deep call of eternity with the deep answer of faith."

Y.M.C.A. Educationalists in China.

Lectures on the gyroscope, wireless telegraphy, and other modern scientific wonders, are being used in China by the Y.M.C.A. in a far-reaching programme of education which is bringing the light of civilisation to the Far East. Demonstrations by Y.M.C.A. lecturers, given principally with various forms of the gyroscope, never fail to impress the Chinese, with the result that the Oriental, instead of treating Western inventions as fenshish machines that cause havoc, develops a thirst for Western knowledge, and in turn carries the wonders of science to other Chinese.

These lectures are having a big effect on the language. Chinese is primarily a monosyllabic tongue. To fit the names of Western inventions to terms in his own speech, the Chinese has been forced to polysyllables. The aeroplane compass becomes fei-gah-je, meaning "fly-in-a-straights-line instrument." The telephone is termed dien-haw, or "electric talk instrument"; the motor car trishing-cha, or "self-travelling carriage"; and the wireless telegraph wu-shien-dien-tan, "without wires electrical instrument."

As the Chinese conquer seemingly magical appliances through knowledge of the laws that govern them, they overcome many of their superstitious beliefs. Y.M.C.A. lecturers have shown them how natural forces may be controlled through the intellect, while muscular endeavor fails, later emphasizing that to the degree the intellect is most powerful than the physical side of life, so does the spiritual master the intellectual. As the result of these lectures in all parts of China many Chinese have come to be interested in Christianity and as they learn more of its teachings, set aside their superstitious and accept it as their faith.

Residences for Evangelists.

To the Editor of "The Australian Christian."
Dear Brother,—

The suggestion made by Bro. Thomas in your issue of March 27 last, that the Churches of Christ should provide residences for the preachers, is a subject which has been engaging my thoughts for many years. I have long felt that we would do well to copy our Methodist friends, who provide, not only a dwelling, but also a certain amount of furniture, such as cannot be taken from one State or town to another without considerable expense. At present our own evangelists are put to heavy expense as they move from one church to another, and even when the churches help them to pay the cost of removing their belongings, it is a drag on the finances of the church, and an absolute waste of money, and even then it usually takes the preacher a year or more of scraping to cover the expense connected with the removal. The church has to provide a considerable amount of money, and the preacher is out of pocket, and this repeats itself with every change of the field of labor.

Bro. Davis, in the "Christian" of April 17 last, says that he is ready to shout Hallelujah at the prospect that he is ready to shout Hallelujah at the prospect, system are legion. I believe that 90 per cent. of the permanent workers in the Lord's harvest field would join him in his shout of praise if the suggestion were adopted. I would have written at the time, but have felt that this was a matter which should be taken up by the Federal Conference, and as this is to meet now in April next, I will thank you if you will now grant me the necessary space in your columns.

It is not only with the view of supporting Bro. Thomas and Davis in their plea for something to be done in this matter, that I now write, but rather for the purpose of suggesting a plan by which I believe the object can be attained in the best and easiest manner. About twenty years ago I had the privilege of introducing a new system of Building Society, which has had phenomenal success, and by means of which, help to the extent of £700,000 has been given to persons in South Australia, to secure houses, which in most cases they would not have been able to secure otherwise. An adaptation of the principles governing that Society would, in my opinion, be the best and easiest method to carry out the suggestion made by Bro. Thomas. Without going into too much detail, the following is a rough outline of what I suggest:—

A Building and Furnishing Committee in connection with the Federal Conference of the Churches of Christ should be appointed, the members of which should preferably all be residents of one State; this committee should consist of a secretary, treasurer, and say, two or three practical men as members. Any church in Australia and New Zealand desiring to secure a preacher's residence, with or without furniture, would make a preliminary claim to the committee for the amount required for the above-named purpose; from a given date to be fixed by the committee, each of these churches would contribute towards a common fund say one shilling per week for every £100 required by them. From this fund each church would be assisted to buy or build a house to the extent of about 45 per cent. of the total amount required, the other 55 per cent. of the total being obtained from some financial person or institution as a loan secured by a first mortgage on the property; or in some cases a suitable dwelling could be purchased, by paying a substantial deposit, which would be obtained from the common fund, the balance being paid in instalments as may be arranged.

As, however, not every church could be assisted at the same time, the order in which each church could receive a loan would be decided by an impartial ballot, the churches waiting for their turn being in the meantime credited with interest at 5 or 6 per cent. on the money paid into the fund by them. Each church which has received a loan from the common fund, would, from the time that the premises are ready for occupation, cease to pay the one shilling per £100, the amount paid by them being credited against the loan, and such church would now begin to repay at the rate of four shillings for every £100 obtained from both

sources, which would be about equal to the previous weekly subscription and the rental value of the house; this repayment would be used to pay interest, rates and taxes, and to gradually repay the amounts advanced by the committee, and by the lender of the 55 per cent. As the preacher, when the church has no residence for him, would have to pay rent to a landlord, a reasonable portion of the four shillings per week would be paid by him and would not become a burden to the church itself.

To illustrate the plan I will suppose that during the first three years 100 churches will apply, some for £500, some for £800, and some for £1000, but averaging £700 each. These churches would during the first year contribute the sum of £700, which would be nearly sufficient to enable the committee to grant to six churches the required sum to buy or build a house worth £700, raising about £400 on each house on first mortgage.

In the second year the repayments from these six churches would increase the income to £2130, now allowing seven churches to obtain a loan, and as the number of repaying churches increases, so also would the income increase year by year, until every church is in possession of its preacher's residence, and this object would have been obtained without a strain to anyone concerned. I feel confident that no better system can be found for the purpose contemplated, and that I can give a satisfactory reply to any objection that may be raised against the proposal.

The plan suggested is one in which co-operation will make it comparatively easy to accomplish what is almost impossible when attempted single-handed, and if the suggestion made by Bro. Thomas is to be carried out, and if Bro. Davis and those who agree with him are to sing their "Hallelujah," something as indicated above will have to be undertaken.

I have written to the Secretary of the Federal Conference, asking the Executive to grant me an opportunity to lay the matter before the Federal Conference in April, and I am now making this public to enable delegates to that Conference to consider this beforehand, and to help to bring to the Conference the views of the churches which they represent.

Alwin Fischer, Adelaide, S.A.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During December and January the following amounts were thankfully received:—

Annual Offering.—Miss E. Read, Goornong, 2/-; Phillip Quong, Kyabram, 4/-; F. Redford, Bur-rumbuttock, N.S.W., 10/-; Mrs. A. J. Hunt, Belgrave, 5/-; Mrs. J. Milesi, Sorrento, 2/-; Mrs. F. Gleghorn, South Sassafras, 10/-; Mrs. McKay, Langwarrin, 10/-.

Churches, per Collectors, Duplex Envelopes, etc.—Moreland, 5/-; Surrey Hills, 17/10; Chinese Church, 41/9/2; Swanston-st., 45/10/6; Colling-wood, 12/6; South Yarra, 41/12/8; North Carlton, 9/-; South Melbourne, 41/6/6; South Richmond, 11/6; South Yarra Ladies' Guild, 10/-; Emerald East, 10/-; Essendon, 4/-.

Individual Gifts.—J. H. Jackel, Taradale, 4/-; W. B. Blakemore, 4/-; J. R. Combridge, Horsham, 8/-; "A.L.T.," 10/-; E. Styles, Carnegie, 4/-; Mr. and Mrs. E. J. Fisher, Healesville, 4/-.

Living Links.—Women's Mission Bands, 41/10/-; North Carlton J.C.E., 7/7.

Assisted Churches towards Preachers' Salaries.—Lake Boga, 43/13/8; Warragul, 48/13/4; Swan Hill Circuit, 26/-; St. Arnaud, 44/6/8; South Melbourne, 26/-; Rochester, 41/3; Shepparton, 48/13/4; Woorinen, 47/12/-; Warracknabeal, 45/10/-; Maryborough, 48/11/8; Emerald East, 45/12/8; Brim, 44/5/-; Emerald, 41/1/8; Bet Bet 42/12/6; Warrnambool, 48/6/8; Wonga Park, 42/-; Oak-leigh, 47/0/10; Boort, 47/6/8; Echuca, 44/11/8; Colac, 46/10/-; Stawell, 48/13/4; Kyneton, 42/3/4; Meredith, 44/17/6; Horsham, 49/-; Ultima, 43/18/-; Swan Hill, 48/-.

Miscellaneous.—Preachers' Provident Fund, 46/10/-; Ticket Refunds, 18/8; Exchange, 3/6; Year Books, 6/-.

W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Bagley, Sec., 537 Lygon-st., North Carlton.

Marriage Celebration.

Our readers will remember that both in New South Wales and in Victoria considerable discussion took place some time ago regarding duplication of marriage celebration and registration. The Roman Catholic Church does not recognise the validity of the marriage of one of its members outside the church, and so some Roman Catholics have had to go through the ceremony a second time. In some such cases the parties—though married in full accordance with the laws of the State—have described themselves as "bachelor" or "spinster." Such a statement is false in fact, and flouts the law of the land; yet some Romish priests at least acquiesced in the falsehood.

It is with pleasure that we note that the Victorian Government Statist has issued to those authorised to celebrate marriages a circular which is calculated to put a curb on those who have been guilty of violating truth and our marriage laws. The Government is to be congratulated on its action, which should please every fair-minded citizen. The circular, which is issued by direction of the Premier, and in accordance with a recent decision of the Cabinet, reads as follows:—

"(1) It has been reported to the Department that there are cases where parties to marriage ceremonies describe themselves in the Statutory Declaration made at the marriage as bachelor, or widower, spinster, or widow, as the case may be, when in fact they have previously been lawfully married to the person with whom the marriage ceremony is gone through, and such marriage is valid in law and subsisting.

"(2) You are requested to carefully note that any person making such a declaration as set out in paragraph (1) hereof is guilty of making a false declaration and is liable to prosecution for perjury. Proceedings will be instituted in such cases against the maker of the false declaration.

"(3) If any religious ceremony is performed in connexion with a marriage previously made in accordance with the law of the State, the officiating clergyman or person should not allow the Statutory Declaration mentioned to be made, and should point out the consequences which making such a declaration will entail. No certificate of marriage should be issued in connexion with the religious ceremony in any such case."

Victorian Women's Executive.

The usual monthly meeting was held in the hall, Swanston-st., on February 6. In the absence of our Vice-Presidents, who were unable to be present, Mrs. Chown kindly presided, and led devotional exercises. Apologies were received from Mrs. Blakemore, Mrs. Kefford, Mrs. Huntsman. Sympathy was expressed for Mrs. Kefford and Mrs. Fordham, who have been laid aside through illness. Conference programme to be left in the hands of Council.

Additions from Bible Schools.—Doncaster, 2; North Fitzroy, 8; North Melbourne, 3; Brunswick, 1; Moreland, 1.

After the business session, Mrs. Dickens presided, and gave an interesting programme on behalf of Women's Mission Bands. "A Scene at Bethany" was the subject of a dialogue given by two young ladies. Miss M. Jones gave a report of W.M.B., and Miss E. Jones, who is leaving for India, gave a short talk.

The Prayer Meeting Committee visited North Richmond. There was a good attendance, and the time spent together was of helpful Christian fellowship. Next meeting, March 3, at Burnley.—A. Baker, Superintendent.

Hospital Visitation.—Mrs. Cameron to Alfred, Children's, Melbourne, Old Men's Home; 8 visits in all; 85 magazines, home comforts, dolls and toys given to above institutions. Mrs. Chandler, to Melbourne, Alfred, 21 visits. Mrs. Myers, December and January, Melbourne, Homeopathic, Children's, Eye and Ear, Austin, Private, 21 visits. Books, flowers, fruit, useful articles, home comforts, distributed amongst inmates of above institution. Thanking sisters for all gifts.—Rose Tully, Superintendent.

Next meeting of Executive will be held in the hall, Swanston-st., March 5, at 2.30 p.m. The af-

teernoon will be devoted entirely to Conference business.—L.R.

WOMEN'S MISSION BANDS.

Amounts received: In hand, £26/5/4; December, Warrnambool, 11/6; Windsor, 8/-; Swanston-st., 41/1/6; Emerald, 15/-; Preston, 42/1/6; Middle Park, 16/9; Hawthorn, 41/3/-; East Camberwell, 41/17/6; Total, £35/0/1. Expenditure: Paid Mr. T. Bagley for Home Missions, 41/10/-; Paid Mr. R. Lyall, for Foreign Missions, 14; Paid Mr. R. Ennis, for Bible College, 41/13/-; Total, £35/0/1. February: Lygon-st., 41/13/-; South Melbourne, 13/6; Berwick, 4/-; Total, 42/10/6.

We would remind all Bands that our financial year closes at the end of February.—G. Hayward, Treasurer.

REPORTS FROM THE FIELD.

Continued from page 95.

address on "I" was most interesting and instructive.—A.E.C., Feb. 15.

COLAC.—Our H.M. offering has reached 47 6/-. A special offering for building fund will be taken up the last Sunday in the month. Pleased to have Bro. Russell, from the Northcote church, with us.—S. M. Johnston, Feb. 16.

GEELOG.—Record day services held 15th inst. were most inspiring. About 120 attended at 11 a.m., when Bro. Chas. Schwab suitably exhorted from Acts 2: 1. Many visitors present, including Sister Trevers, Ballarat, and Miss Vigers, of Adelaide, S.A. Continued blessing at 7 p.m., when our evangelist's faithful proclamation of the Word received close attention from a good congregation. Our contribution to the Home Mission fund totalled £12. Annual church business meeting, 26th inst.—G.M.B.

SURREY HILLS.—The work is very satisfactory here. We held our Bible School annual picnic at Hampton, on Feb. 7, when a most enjoyable time was spent by the children. Very good meetings this Lord's day. Bro. Mudford addressed both morning and evening services. A number of visitors from sister churches met with us this morning. Our young people are holding a tennis tournament, which is proving very interesting, and much happy rivalry abounds.—F.A., Feb. 15.

WEDDERBURN.—Feb. 8, Bro. Kilmier spoke at each service very earnestly, and rejoiced in one confession, being the sixth in Bro. and Sister Gregson's family. Interest maintained. Feb. 12, C.E. meeting; 30 present. 15th, Bro. A. Baker gave his first address, very ably delivered and much enjoyed. Bro. Rus. Baker preached at night on "Cast your net on the right side." One young lady made the good confession. Held nice social to farewell Bro. George, Arthur, Russell and Sister Hilda Baker, who are leaving for Melbourne. The secretary spoke very highly of them all. Our Sunday School is taking a part in Glenhuntingly building.—F.J.P.

FOOTSCRAY.—On Feb. 8, Bro. J. Webb delivered two good addresses. His services were much appreciated. The following Wednesday evening Bro. Lewis, converted Jew, told the story of his conversion. We understand it is the intention of our church choir to enter the choir competition to be held in our city shortly. Yesterday morning our preacher delivered an exhortation on "The Power of the Tongue," and in the evening his subject was "The Pre-eminent Christ." The choir sang very sweetly, "Hark! Hark! my soul," Bro. J. B. Gray conducting. Plans are now being prepared for our new kindergarten building. Donations will be thankfully received by our preacher from our brethren anywhere. We need more room for the Bible School work, especially for our little children.—Feb. 16.

BRUNSWICK.—Feb. 1, good attendance at the morning meeting. Bro. Corlett commenced his labors here, giving an address on "Going Forward." At night Bro. Payne gave his farewell address to a congregation of 100. Bro. Corlett assisting him in the service. Feb. 8, Bro. F. J. Snyer gave a very practical address. Feb. 10, at a social evening, Bro. Ennis kindly occupied the chair. We said good-bye to Bro. Payne, who has labored here for some time. We deeply appreciate his

work. We welcomed Bro. Corlett as our preacher, and Sister Corlett. Feb. 15, good attendance in the morning, when Bro. Corlett spoke on "Rewards to the Believer." In the evening he spoke on the three parables in Luke 15 to an interested congregation. There is an improvement in attendance on our mid-week meeting.—D.G.

CARLTON (Lygon-st.).—The very oppressive weather on Sunday last affected the attendance a little. We were pleased to have with us Bro. and Sister John Hindle, who are on their way home after a trip to England; also Harry Clapham, from Enmore, N.S.W. The speaker for the morning was Bro. B. Huntsman, from whom we had a splendid address. Jas. E. Thomas spoke at night, his subject being "An Honest Doubter."—J.M.C.

BENDIGO.—To-day was decision Sunday in the Bible School. Bro. Watson conducted an impressive service, his subject being, "Suffer the children to come unto me." One young man from the Senior Class made the good confession. Three of our scholars were baptised. Next Lord's day morning five are to be received into fellowship. The half-yearly church meeting is to be held on the 25th inst.—A.E.S., Feb. 15.

HAWTHORN.—The annual church business meeting was held on Feb. 11. Reports from Bible School, choir, Ladies' Sewing Class, Women's Mission Band, K.S.P. Girls' Circle, and Kinetic Club, showed these auxiliaries to be in a good condition and doing great work. The secretary's report told of an increased membership, which now is 374. Close on £800 was raised for all purposes during the year. The majority of last year's officers were nominated for re-election. On Feb. 8 Bro. W. B. Blakemore addressed the church, Bro. Scambler preaching at night. Yesterday Bro. Scambler addressed both meetings. One received in, and one confession.—F.C.W., Feb. 16.

COLLINGWOOD.—On Feb. 8, we were pleased to have Bro. Warren, of Footscray, present all day. His addresses were much appreciated, also his singing to the children at the Bible School. Feb. 15, Bro. Webb spoke at both meetings. Attendance at meetings and Bible School keeping up well.—A.T.C.

BOX HILL.—Last Lord's day there worshipped with us Sisters L. and P. D. McCallum, who have come to reside in our town, also Bro. Wilfred Nankivell. Sister Scilla Ludbrook was received into fellowship by letter from Brighton. To-day, amongst our visitors was Bro. Lindsay Ward, of Albury, and Bro. Jones, of Doncaster, who gave an excellent exhortation on "Going the Second Mile." Fine gospel service to-night. Our meetings are exceptionally good in attendance and interest during these closing weeks of Bro. Clark's ministry with us.—R.L., Feb. 15.

BURNLEY.—Fine meetings still prevail. Feb. 15, morning service, Bro. Andrews exhorted on "God is Love." 36 present. School again over 100. At evening service Bro. Inglis preached on "Man of Sorrows," and was enjoyed by all. One brother was received into fellowship.—J.W.N.

BIRTH.

ALCORN.—On Feb. 10, at "Velesco" Private Hospital, to Mr. and Mrs. F. E. Alcorn, of 119 Chelmsford-rd., North Perth—a daughter (Frances Thelma).

DEATHS.

EMERSON.—On February 6, Sister Mary Frances Emerson, dearly beloved wife of C. Emerson (late of Ringwood), passed to her reward, after a long and patient illness; Sister of Mrs. Brown, Mrs. Lawson, Mrs. Searle (S.A.), Mrs. Arland, Mrs. Bayley, Mrs. Roy Thompson, and George Thompson (W.A.), and daughter of W. R. Thompson. Loved by all who knew her.

PROCTOR.—Passed peacefully away at his daughter's residence, 33 Lincoln-road, Essendon, William Proctor, dearly loved father of Mrs. J. Hayden, late Mrs. C. H. Atkins, Mrs. R. B. Clark, Mrs. W. J. Hayden, Mrs. W. Richards, and W. Proctor, loved stepfather of E. P. Robinson, eldest brother of Mrs. J. Thomas, and the late John Proctor. Aged 87 years. Interred privately 11th inst. "So He giveth His beloved sleep."

COMING EVENTS.

FEB. 20 and MARCH 3 (Sunday and Wednesday).—West Wimmera Conference at Kanina. Three meetings each day. Meals at a moderate charge. Principal speaker, Mr. A. E. Illingworth.

MARCH 1.—Victorian Preachers' Meeting at Swanston-st. Lecture Hall, 2.45 p.m. Important business. Address by Prof. Woodruff, of Melbourne University, on "The Interchurch Movement." Meeting open to all brethren.

MARCH 2.—Southern Conference, S.A. 10.45 Devotional Service; 11 a.m., Business Session; 12.30, Luncheon; 2 p.m., Afternoon Session; 5.30, Public Tea. Public Meeting. Leading Speakers:

MARCH 2.—Church of Christ Football Association. A meeting of those interested in the formation of the above will be held in the Lygon-st. chapel on March 2, at 8 p.m.—W. A. Fordham.

MARCH 4 (Thursday).—8 p.m. Social evening, Box Hill (Court-st.). Welcome to Bro. L. C. McCallum, and farewell to Bro. H. A. G. Clark. All invited.—L. Crouch, Hon. Sec.

MARCH 7 and 9.—Malvern-Caulfield, A. E. Illingworth's first anniversary. Sunday, 7th, at 11 a.m., A. R. Main, M.A. 7 p.m., A. E. Illingworth. Special singing. Tuesday, March 9, Public Meeting. Speakers: W. B. Blakemore, B.A. (President of Conference), and Bro. T. H. Scambler; also Cr. F. H. Francis, M.H.R., and Mayor of Malvern (Cr. Holmes). Members and visitors from other churches will be heartily welcomed.

MARCH 16 & 17.—Northern District Conference, Kadina, South Australia, March 16 (afternoon, Sisters); 17 (all day, General). Chandler-Clay mission each night. New building in progress. Splendid programme. Delightful fellowship.—W. H. Nightingale, Secretary.

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.

IN MEMORIAM.

WALDRON.—In loving memory of my dear husband, Joseph, who died at "Glen Austin," Powell-st., North Preston, on Feb. 23, 1919; formerly of Nott-st., Port Melbourne; a member and officer of the church for nearly 40 years. 1 John 3: 1, 2. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc.

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Plan your Easter holiday for Melbourne this year, and attend the Federal Conference meetings.

The address of A. E. Hurren, preacher of North Melbourne church, Vic., is 131 Leveson-st., North Melbourne.

One hundred and seventy-two confessions to Sunday night in the Chandler-Clay mission at Moonta, S.A.

W. G. Oram acknowledges the following for the Broken Hill appeal:—Allan Butler, Wolsley, S.A., £5; Norwood C.E. Society, £t.

Bro. H. G. Harward, preacher of the Enmore church, N.S.W., has been in Melbourne for a few days. He spoke at Swanston-st. last Sunday morning.

Bro. H. Clark, preacher of Box Hill church, Vic., will begin work at Essendon early in March. Bro. L. McCallum, of Preston, is due to follow Bro. Clarke at Box Hill.

Read "Building a Church in a Day." It is estimated that materials for the new building at Glenhuntly will cost more than £1000. But what is that among so many? Send your gift now to Bro. Enniss.

With reference to the Victorian Home Mission offering, it is hoped that all the churches will send in their amounts before the end of the month, as the Conference year closes on the 29th.—T. Bagley, 537 Lygon-st., North Carlton.

T. Bagley writes of a very distressing case where £5 from the Margaret Goudie Fund brought a great amount of relief, and the deepest expressions of appreciation. This fund has proved a blessing in many a sad case.

A recent visitor to Great Britain writes: "I find the 'Australian Christian' is admired by the brethren everywhere." Our previous view of the fundamental good sense and taste of our British brethren is thus confirmed!

Attention is drawn to the notice of the meeting to be held under the auspices of the Victorian Preachers' Association at Swanston-st. lecture hall on the afternoon of March 1, when Prof. Woodruff will speak on the Interchurch Movement.

Preachers and church secretaries of Australia! Please tell your congregations at once that the tenth Australian Federal Conference is planned for Melbourne, Wednesday and Thursday, April 7 and 8. A record Conference expected, and big things are being prepared.

The Central Training Class, which is conducted under the auspices of the Adelaide Bible College Board, will commence the 1920 session on Tuesday, March 2, at 7.45 p.m., in the Grote-st. vestry. Young men and women of any of the Adelaide churches are invited to join.

Mr. and Mrs. J. Hindle reached Melbourne last week from London, by the "Ulysses," en route for their home in Sydney. They were long detained in England, owing to lack of shipping facilities. A host of friends will welcome our brother and sister home. They were due to leave Melbourne for Sydney yesterday morning.

Friends of the College students are reminded that gifts of fruit would be very acceptable. As there is no staff at Gardiner Station, it would be well to prepay carriage, which will willingly be refunded. Cases should be addressed to W. Russell, College of the Bible, Gardiner. Brethren able and willing to help are asked please to send a post card when forwarding.

The Victorian Home Mission Organiser visited the two churches of the Emerald district last Lord's day. Good meetings were held, and both churches have entered upon a spirited campaign to extend their work. We have two church buildings, quite free of debt. The township is growing, and the church wants to grow with it. May their efforts be crowned with success.

Several items of news reached us too late for insertion this week.

The address of J. Pittman and R. T. Pittman is now "Brentwood," Hampton-road, Hampton, Vic.

An enthusiastic meeting of workers in connection with the Glenhuntly building was held at Lygon-st. on Monday evening last. The weather was intensely hot, which affected the attendance, but great interest was manifested. The Lygon-st. sisters provided a most excellent supper for the men.

Church members and interested friends in all States who contemplate holidays near Easter might plan to visit Melbourne for the Federal Conference on April 7 and 8. There is ample time after each State Conference for the interstate delegates to arrive. Many complex questions call for earnest discussion in these last days. We can strengthen the "Federal spirit" by these united services. Much good should also result from the social intercourse of brethren and sisters of like precious faith.

The Tasmanian Conference is to be held in Launceston at Easter, April 1 to 5. Interstate visitors are assured of a warm welcome. The Conference President's address is S. J. Southgate, 30 Washington-st., Hobart; and the Conference Secretary's address is now 7 Mellifont-st., West Hobart. Good work is going on in the Huon District. Bro. Stewart reports two confessions at Geeveston. As the books for Conference are closed on Feb. 28, church secretaries and members are urged to forward their Home Mission funds, and to redeem all promises made at last Conference, before that date.

Bro. Enniss is waiting to hear of some brother who can arrange to live in the tent at Glenhuntly during the course of building operations. He desires, too, that every Victorian member should have a part in building the chapel and school at Glenhuntly. Saturday, Feb. 28, is the day which brethren are asked to keep clear for building at Glenhuntly. Given fine weather and plenty of skilled and unskilled labor, and the day should add yet another to the church buildings of Victoria. The sisters of nearby churches are providing meals for the workers on Feb. 28. Those of other churches are invited to send gifts of food or money (the latter is preferred), and so all may have a share in this good work.

Many of our Victorian readers would be considerably surprised and not a little disgusted at noticing in the "Herald" of Saturday last an advertisement of the annual camp conference of Seventh Day Adventists, which appeared under the heading of Churches of Christ, Baptist, Congregational, Methodist, Salvation Army, and Church of England. We do not know how Roman Catholics, Presbyterians and Unitarians secured immunity. While we presume the "Herald's" serious offence was in great part due to ignorance, we sincerely trust that the advertising churches concerned will make such representations as will prevent an occurrence of an act which is worse than a breach of courtesy. So far as the advertising interlopers were concerned, it suffices to say that their action causes no surprise.

Bro. W. H. Morton writes regarding the church at Blackheath, N.S.W., as follows: "The little cause at Blackheath is still in existence. Our numbers are few at present, owing to Bro. Tewkesbury and family having left the town. Practically the whole burden of the work falls upon our esteemed Bro. Halliday, who is ever ready with the word of exhortation. Our gospel meetings are very poorly attended. We want visiting brethren to help us make them better. We feel sorry when brethren pay a visit to Blackheath, and are absent from the Lord's table. Blackheath is a Commonwealth church, and we want the brethren to look upon it as such. We are arranging a plan of speakers for week-end visits—Bro. Clydesdale, Feb. 29; Bro. Gilmore, March 7; Bro. Fisher to the end of March. We thank these brethren very much. Blackheath is essentially a tourist town, therefore is practically dependent upon visitors for its existence. Every Lord's day we look out for visitors. We are open to receive names of suitable speakers who would be willing to pay a week-end visit and take the services. Excursion fare would be paid, and hospitality provided. The writer is secretary

of the church; all communications to be addressed to him at "Woodford," Shipley-road, Blackheath, N.S.W."

Last week a large number of our Victorian preachers—city and country—held a Camp Conference at Bayswater. The site was the old Chandler homestead, a most suitable and delightful spot. Many men stayed from Tuesday to Friday; others could only attend for a shorter period. A happy time was spent. It was not simply a season of change and rest, but an occasion of happy fellowship and soul profit. Important questions were discussed. Visiting speakers were Mr. C. M. Gordon, M.A., who emphasised the social aspect of Christianity; Mr. J. T. Lawton, M.A., who spoke of the present crisis and how to meet it; and Mr. W. Gillanders, B.A., who referred to the Interchurch Movement. The addresses were much appreciated, and proved most stimulating. Every man present in camp at the camp-fire service on Thursday night testified to the value of the experience. One country church—Colac—so much appreciates what such a conference can do that it paid its preacher's fare to Bayswater. The camp officers—J. E. Thomas, president; W. B. Blake-more, secretary; and J. E. Webb, treasurer—worked hard and successfully. Special thanks were due to some sympathetic brethren, particularly Mr. Mitchell, for motor transport of luggage, and to Mr. Bert Chandler for the free use of his house and for helping by gifts and personal attention to add to the enjoyment of the conference.

Bro. Laurie Grinstead writes as follows from Edinburgh, Scotland:—"The church in Roxburgh Place, Edinburgh, expresses its deep indebtedness to three brethren well known in Melbourne and other parts of Australia who were all on the same platform together at a recent missionary meeting. They are G. P. Pittman, missionary from India, R. H. Parker, who was instrumental in bringing G. P. Pittman and the Foreign Missions Committee of the British Churches into a co-operation which has never been marred by a single jarring note, and H. Procter, Chaplain to the Forces. Bro. Pittman told the story of our work in India, and pressed upon his hearers the crying evils and great needs of her teeming millions. Bro. Parker is in Edinburgh for a few weeks in connection with an appeal being made by the Y.M.C.A. Since the armistice the work of the Y.M.C.A. has steadily gone on, but the general public have largely forgotten its claims and needs. Bro. Procter has been in Edinburgh attending the University, and has now taken his LL.B. degree with the highest possible distinction. The writer was privileged to be present at the graduation ceremony, and when the Vice-Chancellor, Sir Alfred Ewing, 'capped' our brother, gave him a specially loud cheer on behalf of the Churches of Christ. In addition to speaking at a missionary meeting, Bro. Procter addressed the church on two occasions, and his ministrations were much appreciated."

BEREAVEMENT NOTICES.

EMERSON.—Mr. C. Emerson and relatives wish to thank all their friends for their kind expressions of sympathy in their recent sad bereavement. 9 Deakin-st., East Malvern (late of Ringwood).

Mrs. M. S. Harris, "Stebonheath," Balaklava, S.A., wish to return sincere thanks to friends for letters, telegrams, cards, and kind expressions of sympathy (especially Mr. Shipway, Pt. Pirie, for his constant visits and beautiful prayers), in her recent sad bereavement in the loss of her dear mother.

Mr. and Mrs. M. J. Meleng, Mrs. M. S. Harris and family, "Stebonheath," Balaklava, S.A. wish to thank all kind friends for expressions of sympathy, letters, telegrams, kind actions (especially Mr. Fred. T. Saunders, for untiring visits and beautiful prayers) and floral tributes in their recent sad bereavement.

TO LET.

Chelsea.—Two-roomed house, with sleep-out accommodation, for 7 or 8; five minutes to beach, station, shops; secluded. References. £1 per week till Easter. Reduced rental after. Further particulars, apply Mrs. Hammond, Kilsyth P.O., via Croydon.

The Family Altar.

J. Wiltshire.

UNREASONABLE DOUBT.

God has given us so many reasons to trust that it is a wonder that we can ever doubt. "He abideth faithful" is written not only upon every page of the Bible, but also upon every part of His handiwork. We may even say that these words are His trade mark. Could we find broken promises, failing sun, moon, or stars, then may we doubt, but we cannot. Why, then, do we fail? Why do we cringe to and make alliances with the enemy? Why do we foolishly imagine that every trial new to us is unknown by God and unanticipated by the provisions of His grace?

An outgoing missionary recently told the story of an attack upon the north of China made many years ago by several united Powers. They had crossed the plains of the maritime provinces and had made an easy prey of all before them. They at length came to the forbidding mountains, which are the natural defence of the province of Shansi. Their strength failed at the sight of this barrier, and they contemplated abandoning the warfare. Just at that time the intimidated inhabitants of Shansi sent messengers who on their behalf sued for peace. They need not have done so, because peace was already theirs behind such defence.

We are hidden behind One more-forbidding to our enemies. Why sue for peace? Why fear the attack of the powers of evil?

MONDAY, FEBRUARY 22.

Gem Verse: Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.—Prov. 27: 1.

Gems of Thought—

TO-MORROW NEVER COMES.

"If you have a kind word—say it;
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the West.
"If you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.
"Days for deeds are few, my brother,
Then to-day fulfil your vow;
If you mean to help another,
Do not dream it—do it now."

Scripture Portion.—Matt. 26: 6-13. Her opportunity grasped, her memorial constructed.

TUESDAY, FEBRUARY 24.

Gem Verse.—For God so loved the world that He gave His only begotten Son.—John 3: 16.

Gems of Thought—

"Lord, teach us the lesson of loving,
The very first lesson of all;
Oh, Thou who dost love little children,
How tender and sweet is Thy call!
Now help us to hear it, and give Thee
The love Thou art asking to-day;
Then help us to love one another,
For this we most earnestly pray.
"Lord, teach us this lesson of giving,
For this is the very next thing;
Our love ought always to be showing
What offerings and fruit it can bring.
There are many who know not Thy mercy,
There are millions in darkness and woe;
Our prayers and our gifts are all needed,
And all can do something, we know."—Aton.

Scripture Portion.—Matt. 28. Somewhere and somehow we must be witnesses of the resurrection of Jesus. Men received money to deny it; we must pay the price of affirming it.

WEDNESDAY, FEBRUARY 25.

Gem Verse.—Godliness with contentment is great gain.—1 Tim. 6: 6.

Gems of Thought—

I would rather be what God chose to make me than the most glorious creature I could think of.

For to have been thought about—born in God's thoughts, and then made by God, is the dearest, grandest, most precious thing in the world.—G. Macdonald.

Scripture Portion.—Psalm 139: 14-24.

THURSDAY, FEBRUARY 26.

Gem Verse.—Fight the good fight of faith; lay hold on eternal life.—1 Timothy 6: 12.

Gems of Thought—

FACE THE FOE.

Time was I shrank from what was right
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.
But now I cast that finer sense
And surer shame aside;
Such dread of sin was indolence,
Such aim at heaven was pride.

—H. W. Newman.

Scripture Portion.—2 Tim. 2: 1-13. Conditions of warfare.

FRIDAY, FEBRUARY 27.

Gem Verse.—Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.—Gal. 6: 1.

Gems of Thought—"It is only imperfection that complains of what is imperfect. The more perfect we are the more gentle and quiet we become towards the defects of others."

It is a joy

To think the best we can of human kind.

—W. Wordsworth.

Scripture Portion.—Matt. 7: 1-8.

SATURDAY, FEBRUARY 28.

Gem Verse.—Thou desirest truth in the inward parts, in the hidden part thou shalt make me to know wisdom.—Psalm 51: 6.

Gems of Thought—

LIFE'S WEAVING.

"With wondrous skill, in the crowded mill,
The spinner her shuttle plies,
And watches the web with fear and dread,
As it forms beneath her eyes;
For well she knows that one rotten thread,
Involve in these even bands,
Will be traced through the fabric far and near,
As the work of her careless hands.

"In the mill of life, full of noise and strife,
We each have a weaver's part,
And the web of each day, by the passion's play,
Is wove with a curious art;
But if, false to ourselves and our Master's name,
We fashion the fabric thin,
And with its tissue blend the sable threads
Of slothfulness and sin,
To our own account will the mischief come,
And take from each joy its hoarded sum.

—M. E. Mixer.

Scripture Portion.—1 Cor. 3: 9-23.

LORD'S DAY, FEBRUARY 29.

Gem Verse.—In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.—John 7: 37.

Gems of Thought—

"Jesus, Thou joy of loving hearts,
Thou fount of life, Thou light of men,
From the best bliss that earth imparts,
We turn unfilled to Thee again.
"We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee the fountain head,
And thirst our souls from Thee to fill."

Scripture Portion.—John 4: 1-14.

KATOOMBA, "HURLESTON," quiet Home for Visitors. New House, best sight Mount Solitary and Jamieson Valley. Near Station; good table. Terms moderate. MRS. J. THOMPSON, Lovel-street, Katoomba. Phone, 298.

South Australian Sisters' Auxiliary.

Minutes of meeting held February 5, 1920. We were pleased to have with us as visitors Miss Evans, our former faithful secretary; Mrs. Blackburn, of Kersbrook, and Miss Redman, missionary for India. There was a good attendance, this being the first meeting in the year. Mrs. Collins presided over the devotional session, and the keynote of her remarks on the 96th Psalm was praise to God, and thanksgiving for all his mercies. Mrs. Read, from Maylands, favored us with a solo. Miss Evans presided at the piano. The business session was presided over by Mrs. Collins. The minutes of last meeting were read and confirmed. 78 sisters responded to the roll call, and the collection taken up totalled £1/10/10. Sunday School additions.—Glenside, 6; Grote-st., 6; Mile End, 3.

Treasurer's Report (Mrs. Bond).—Dec. 4. Received for Home Missions, £7; in hand, £5/10/0. Total, £12/14/0. Received for Foreign Missions, 6/3; Dec., £2/3/0; in hand, £8/19/10; Total, £11/9/5. General Fund, £2/17/8/5.

Hospital Report (Mrs. Young).—The Committee have paid 3 visits to Children's Hospital, 12 to Adelaide Hospital, 4 to Consumptive Home, 4 to Keswick Hospital, 16 to Sick and Aged, 2 to Private Hospitals, 2 to Semaphore Hospital, 3 to Old Folks' Home. 25 magazines have been distributed. The Sisters' Executive donated £1 to the Committee in December. This enabled them to dispense Christmas cheer, fruit, tea, cocoa, sweets, and other comforts to inmates of hospitals and homes.

Foreign Missions.—Mrs. Smith had no special report, but notified she had received the sum of £3/13/7 for Foreign Missions.

Home Missions.—Mrs. Ewers reported with regard to literature despatched to camps on the East-West Railway. Two consignments had been sent, and a letter of thanks received from Rowena Camp, where there are 30 men and women and 12 children. In the last lot sent children were specially catered for. Unley, Cottonville, and Forrestville to provide literature for March. A letter had also been received from Northern sisters, asking for information, as they had literature they wished to send, and Mrs. Ewers had suggested their sending direct to the Welfare Office, Port Augusta.

Temperance (Mrs. Paternoster).—Owing to holidays, there was little to report. At a Com-

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mittee meeting held in December, only three sisters were present. Suggested a special Temperance meeting be held in March or April.

At the conclusion of reports, Mrs. Blackburn favored us with a beautiful vocal item. Mrs. Collins then welcomed Miss Redman, who received a hearty greeting from the sisters before delivering her address, the subject of which was "Treasures," and she brought many of the "precious things" mentioned by the Apostle Peter vividly to our minds by her able and interesting address. At the close Mrs. Cherry proposed a hearty vote of thanks to Miss Redman, which was carried by acclamation.

Mrs. W. Beiler will be the leader of next devotional meeting.

Miss V. B. Thompson,
12 Kintore-st., Mile End.

OBITUARY.

LILLIE—On January 10, at his residence, Wellington-st., Waterloo, Bro. Geo. Lillie passed peacefully away, aged 85. He had been ailing for some time prior to his decease. He joined the church here 34 years ago, being baptised by Bro. Troy, and up to 18 months ago was one of the most regular attendants at the morning service, and was for many years a deacon whose untiring zeal and energy in the Master's service did much to build up the cause here in Campbell-st. When the call came our brother was quite ready to go, resting calmly on the rich promises of the eternal God. His remains were interred at Waverley, Bren. Harward and Eaton conducting the service. To the family and relatives we extend our loving sympathy.—J. Crawford, City Temple, Sydney, N.S.W.

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