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The Australian CHRISTIAN

Thursday, February 26, 1920.

Vol. XXIII., No. 8.

Honoring God in Our Colleges.

Because some folk do wrong, shall we refuse to do right? Because there is an unchristian culture, shall we seek to divorce religion and education? Ignorance is not the appropriate handmaid of faith.

Through the kindness of an esteemed brother there has been brought to our notice an article appearing in the "Apostolic Messenger" which, circulating in certain districts, has had or is calculated to have the effect of leading the readers thereof to a gross misunderstanding of the position occupied by Churches of Christ. We have reason to believe that some very excellent brethren, zealous for the glory of God and the majesty of His Word, have unwittingly been led to adopt an attitude of suspicion if not hostility towards the great bulk of the brotherhood and of their institutions. It is for the sake of such, and others who, like them, are eager to stand true to the Bible, and who yet have not personal knowledge of the real views of the brethren outside their own district, that we now write.

The article referred to reads as follows:

"Unbelief."

It is evident to every student of current events that the American people are rapidly becoming a nation of sceptics. Not only is this true of the non-religious world, but of the professedly religious as well. Of all the denominations the so-called "Christian Church" appears to have fallen the farthest. Having once occupied the highest possible ground—that of "speaking only where the Bible speaks"—it is now only a sect among sects, with its colleges and its periodicals honeycombed with infidelity, as we shall proceed to show, using only their own testimony.

For months past the "Christian Standard" in almost every issue has one or more articles denouncing the sceptical teaching of their denominational periodicals and colleges, especially the Bible College at Lexington, Ky., so long headed by the late Prof. McGarvey. In a late issue we find the following from the pen of J. B. Briney, which is now reprinted in tract form for free distribution by the author. Referring to the claim of Prof. Crossfield and his professors, that they are true to the Bible, the author says:

"But what does this avail them when it is generally known that they deny the historicity of the Mosaic account of Creation, reject the Bible account of the origin of man, and propagate the theory of evolution-positions that are avowed by every German rationalist in the world? What does it amount to for them to declare that they believe in the divinity of Christ and the inspiration of the Scriptures, while denying things taught by Christ and recorded in the Bible? Christ and Paul both assert in the most unequivocal terms the eternal punishment of the wicked, and this is denied in teaching done in the College of the Bible. The Scriptures declare in plain words that when Christ was baptised the Spirit of God alighted upon Him in the form of a dove, and this is denied in teaching done in the College of the Bible. The New Testament declares that Peter, under instruction given him by the Master, caught a fish and found in its mouth money enough to pay the taxes of

both, and this is denied in teaching done in the College of the Bible.

"The president and his professors proclaim their faith in the inspiration of the Scriptures, but what sort of an inspiration is it? It is taught in the College of the Bible that inspiration did not cease with the apostolic age, but continued in the great hymns of modern Christendom. That is, the Scriptures are inspired like modern hymns are inspired—like Shakespeare is inspired. It has been proved that it is taught in the College of the Bible that the writers of the Scriptures were inspired, but not their writings—which is a denial of the inspiration of the Scriptures."

Exaggerating the evil.

That in every country in the world there is, even amongst some professedly religious people, a lack of reverence for and faith in God's Word, is lamentably true. Every reader of the "Christian" knows how we have at times deplored the prevalence of rationalism. But it is bearing false witness to say that "the American people are rapidly becoming a nation of sceptics." Possibly the staunchest defenders of Christianity and the most pronounced believers in the inspiration and authority of the Scriptures are to be found in America. The suggestion in the article—rather than the statement—that Churches of Christ in America have given up faith in God and the Bible is simply grotesque. It is true, alas, that Higher Criticism of an advanced kind has been adopted by a certain section; but that is not true of the vast majority of disciples. It is equally false to speak of "the so-called 'Christian Church'" as having "its colleges and its periodicals honeycombed with infidelity." From the unqualified manner in which papers and colleges are grouped and spoken of, we can draw no other conclusion than that the writer meant his description to fit our American colleges and papers generally. If so, he is either very ignorant or he is willing to jettison truth in order to create a prejudice. We know of one paper which might not inaptly be described as "honeycombed with infidelity"; and we sadly confess that in two or three colleges it would appear that the authority of the Scriptures is to a great extent discounted. But it is most unjust to make the deflection of these the ground of an indiscriminate charge against the many institutions which remain faithful to God's revealed truth.

Our College true.

Perhaps our correspondent will pardon us for quoting and commenting on one sen-

tence of his letter: "The article chiefly refers to America; but, as it refers to our college there, brethren say it would apply to Glen Iris."

Strictly, the article names only one of the twenty-four colleges and Universities with which our last American Year Book credits disciples of Christ. It would be wrong to suggest that J. B. Briney's strictures apply or were by him intended to apply to all the others.

So far as our Australasian College of the Bible at Glen Iris is concerned, we wish once again most definitely and categorically to declare of the members of its Board of Management, its teaching staff, and its student body, that they are all avowed believers in the inspiration and authority of the Word of God. No rationalistic view or interpretation of our Lord's miracles, such as Mr. Briney speaks of, would be for one moment tolerated at Glen Iris. The editor of this paper happens also to be principal of the college, and he pledges himself to the brotherhood to sanction or tolerate no teaching derogatory to the true divinity of our Lord or the authority of the Scriptures which are given to make wise unto salvation. But so far in college history there has been no suggestion that any teacher was other than a sincere believer himself or sought to do otherwise than confirm faith in the Divine Word. Many students who have passed through the college have borne witness to this. For instance, one ex-student has published this statement: "We honor the College of the Bible because it honors the Book we love. . . . The faculty and students love and revere the good old Book." Another has said of his college course: "The study of the Bible, and all subjects related thereto, has increased my faith in God's Holy Word." These testimonies might be multiplied—and they are a sure answer to those who, because some other places have failed, either suspect—in a few instances, we might even say hope—that the College of the Bible at Glen Iris will also be untrue.

The need of education.

While the article under review does not explicitly say so, yet it is fairly certain that the intention of the writer is to discount the need and value of Christian colleges. Some there may be who ignorantly but in perfect faith set themselves against all such schools. They should be reminded of what God has

done by colleges and men wherein and by whom His Word has been exalted. The College of the Bible at Kentucky, U.S.A., under J. W. McGarvey and his fellow-workers, did great things in bygone days for the defence of the faith and the evangelisation of the world. Many of our fine Australasian preachers—true to the Book and to its Author—were enabled to do their great work because of faithful teaching received at Kentucky. We trust the days of faith will again return. It would be a terrible thing for Christianity if the impression were to get abroad that the only way to save faith was to neglect culture. God's Word being true, no other truth on earth can conflict with it. The enemy would exult were we to confess in word or act that to encourage ignorance was the only way to preserve orthodoxy. God in the past has used the men of highest gifts, natural and acquired, to further his cause. When the Papal teachers were giving erroneous instruction in England in the fourteenth century, it was John Wyclif, a University man and an Oxford Professor, who called England back to the truth of God. We wrote of the Bohemian movement a few weeks ago. Who called Bohemia from bondage to Roman error? Again, men of education as well as of faith: John Huss and Jerome of Prague were University Professors. Luther, the man who shook the world, was an educated man, and a University Professor. Melancthon, Zwingli, Calvin, Knox, and Cranmer—to name some of the leaders of the Reformation—were all well educated men, and therefore were enabled more fully to do their splendid work. When spiritual life in England declined in the eighteenth century, the man raised up by God to revive heart-religion was John Wesley, an Oxford Graduate and College Fellow, one of the most learned men in Europe. Alexander Campbell, the greatest of the leaders of the Restoration Movement, was an educated man who acknowledged his debt to scholastic institutions, and who showed his belief in training for the work of the gospel by the establishment of Bethany College. A college where God's Word is not honored is a menace; one where the doctrine of Christ is taught is an essential if the cause we love is to make fitting progress.

Avoid foolish extremes.

We must beware of extreme positions. It will not do to withhold right instruction because some others give erroneous teaching. When the man of the world refuses to accept Christ because there are some unworthy professors of Christianity, we all retort that the unfaithfulness of others gives him no right to neglect his duty. We never refuse to eat because somebody has been poisoned. There are those who believe that an ungodly system of education had much to do with the great war now closed. Shall we therefore throw over education because a false culture has failed? It was not so that the Christian statesmen of Great Britain argued who have already introduced a system of more extensive education than ever before was contemplated. So with education

and the gospel. The very fact that some are not true to the Book is not only not a reason why we should withhold training, but it is a most cogent reason why we should see that the right kind of training is given. To divorce education and faith is fortunately impossible; to make the attempt would be to adopt a policy of suicidal tendency. The religious world greatly needs an increased number of consecrated preachers and leaders who in education and culture are not one whit behind the best which the Universities are now producing, but who with all their learning have yet such a faith in God and the Scriptures as a child might have in its earthly parent and his word. There is no real incompatibility between faith and knowledge.

Light from the Tombs.

R. T. Pittman, B.A., Dip. Ed.

In a recent work on "The New Archeological Discoveries," by Camden M. Coburn, there is a valuable collection of inscriptions graven upon tombs in the early centuries of the Christian era. Some of these have been gathered from the famous catacombs, where the early Christians met in times of persecution. There the disciples made a record of their faith, in cryptic symbols, and when they buried their dead they engraved brief but most expressive testimonies to the departed.

Among the earliest symbols is the anchor, evidently suggested by the scriptural language which describes hope as an anchor of the soul. Another early design is a ship with mast and rigging, probably intended as a hidden form of the cross. Later emblems included the dove with an olive branch, and a palm branch, these being expressive of the peace which enters the soul of the Christian—and the victory which is his through Christ.

A monogram comprising the first letters of the name of Christ was frequently cut upon the rock surface. In the Melbourne Art Gallery there is a picture which discloses the power of this device. Two youthful slaves are lying upon the floor of a rock-hewn dungeon. Through bars which divide the prison chamber from a cage, there glare the fierce eyes of lions, the animals awaiting impatiently the opportunity to rend their victims. On the morrow the poor slaves are to be thrown to the wild beasts in the arena; yet, wonderful to relate, they are lying in calm and blissful sleep. What is the secret of this peaceful repose in the face of appalling danger? It is divulged by the familiar monogram scratched upon the wall—the victims are followers of Christ. The picture justifies its title, "The Triumph of Faith."

A fish may seem a strange symbol for Christians to use, yet by its means a wealth of thought was implied. In Greek the word for fish is "ikthus," and the characters in this word form the initial letters of the title "Iesus Kristus Theou Huios Soter"—that is, "Jesus Christ, Son of God, Saviour." Thus the picture of a fish would suggest what is virtually a confession of faith.

Among the inscriptions collated by Dr. Coburn in his authoritative work are some striking epitaphs. These are from both pagan and Christian sources. Set over against one another, they appear in vivid contrast. Upon the tomb of a pagan are graven the hopeless words, "Farewell, farewell, farewell for ever." Evidently the departed was among those "who have no hope." A Christian inscription in four simple words expresses a far different thought regarding the future, "Gemela sleeps in peace." Death is here regarded as a sleep, as it is in Scripture, the awaking from which will be to eternal life.

In the religious beliefs of the ancients, fatalism was prominent; even when faith in the gods had perished the fates dominated the minds of men. "The cruel fates have placed me in the infernal bark!" is the epitaph of one who rebels against the thought of the journey across the Styx in the boat of decrepit Charon to the unknown regions beyond. No such gloomy feelings disturb the Christian. "He reposes in the Lord Jesus" is an inscription which suggests a perfect trust in One who holds the key of future ages.

At times pagan sentiments became daringly impious. "I, Procope, lift up my hands against the god who snatched me away, being innocent." This self-righteous, blasphemous inscription suggests a desire to cling to this world as the only place of happiness. The god who would remove Procope from these scenes of worldly enjoyment is a vindictive being, who takes a fiendish delight in transporting him to another sphere. Again the Christian epitaph appears in contrast. "To her sweet nurse, Paulina, who dwells in Christ among the blest" not only speaks of the beautiful character of the departed, but of the conviction of a better realm than this.

For sheer self-satisfaction it would be difficult to outdo the following flippant words: "While I lived, I lived well. My play is now ended; soon yours will be. Farewell, and applaud me." It is the utterance of an egotist, a man of the world with no religious convictions and no hope of continuance of life in another world. On the other hand, consider these serious, dignified words which express a beautiful expectancy of resurrection glory: "Sweet little daughter, Severa, beloved by her parents and servants . . . her body rests here in peace until it shall rise again in God. The Lord will reclothe her with spiritual glory."

There is no secret as to why there is so striking a difference between these epitaphs. The inscriptions tell their own story. Christ makes the change. Paganism is weak and futile and shallow as compared with Christianity. "Great Pan is dead," and with the passing of faith in the gods of Olympus there enters the mind of the cultured Greek and haughty Roman a cynicism which turns the oil of joy to the gall of bitterness. But when Christ is found, all is different—the soul is at rest, the vision is clarified, and the future life is a glorious prospect. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Songs of the Spiritual Life.

James A. Wilkie.

Three Hymns of the Eternal Love.

I.

Gladstone's favorite hymn was that composed by John Henry Newman, commencing, "Praise to the Holiest." This was composed after Newman had found rest to his soul within the Roman Communion. Newman's place as an Essayist using the English tongue with exquisite grace is undisputed. He was also gifted as a Poet, and perhaps his best known production is the "Dream of Gerontius" (which is now adapted to magnificent music as an Oratorio by Sir Edward Elgar).

The Poem depicts the passage of a soul from the parting scenes of a deathbed onwards through the various stages of Purgatory until the Soul is finally ushered into the very presence of God. As this is being accomplished, the angelic host are depicted as singing in glorious harmony—

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways!

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood
Which did in Adam fail,
Should strive afresh against their foe,
Should strive and should prevail;
And that a higher gift than grace
Should flesh and blood refine,
God's presence and His very self
And essence all-divine.

O generous love! that He who smote
In Man for man the foe,
The double agony in Man
For man should undergo;

And in the garden secretly,
And on the cross on high,
Should teach his brethren and inspire
To suffer and to die.

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful,
Most sure in all His ways.

This magnificent hymn of praise has been indelibly imprinted on the writer's memory for many years since hearing some four hundred voices accompanied by an orchestra of eighty and a great organ rendering the words to Elgar's setting. The hymn is included in most modern collections of church praise, and has a beautiful tune named "Gerontius," though it can be sung to any suitable common metre tune. (See Presbyterian Hymnary, Number 25).

These seven verses will well repay memorizing, and are most helpful as an aid to silent worship and communion at such a time as when partaking at the Lord's Table. Notice how all the great Truths of our Religion are brought in: After the sublime opening of the first verse, in the second you have man's ruin and desperate need leading to Divine intervention. Next the coming of the Deliverer as a true human being into our

world and as man's champion against a subtle foe.

The fourth verse shows the reverse truth, the Second Adam is true God as well as true Man. The fifth requires careful thought, as it is a little involved, though Newman's use of Capitals in the text illuminates his meaning. "The double agony" seems to refer to the great and sacred mystery of Christ as our Sinbearer. He smote our foe when "in his own body on the tree" he suffered not only the physical agony of the cross and the act of death, but also then endured the awfulness of our guilt and shame.

Verse six reminds us that those who are thus redeemed find in the Christ of Gethsemane and Calvary their Guide and Inspirer through all life's vicissitudes.

The hymn closes as it opened, by an ascription of adoring praise to the Almighty Being who purposed and accomplished all.

A thoughtful reading of these verses will confirm the wisdom of Gladstone in giving it first place in his approbation.

Kind hearts are gardens,
Kind thoughts are roots,
Kind words are blossoms,
Kind deeds are fruits.

II.

It has been often and truly said that the present Age has lost the sense of Sin. We are witnessing the swing of the pendulum from the possible extreme of the times of our Grandfathers when there were occasional instances of folk losing their mental balance through the agony arising from a super-sensitive sense of their personal sin and guilt. Now we have the opposite extreme, myriads of our fellows seem destitute of moral sensitiveness and perception. The fashionable colors are not black and white, but a soft and agreeable tone of grey.

This moral laxity of outlook is a constant danger to our health as Christians, and a splendid corrective will be found in Thomas Binney's masterpiece, a hymn just brimful of adoration and spiritual worship. The metre is 8. 7. 88. 6., and the tunes suggested in the Bristol Tune Book are 545 and 196.

Eternal Light! Eternal Light!
How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live, and look on Thee!

The spirits that surround Thy Throne,
May bear the burning bliss;
But that is surely theirs alone,
Since they have never, never known
A fallen world like this.

O how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode:—
An offering and a sacrifice;
A Holy Spirit's energies;
An Advocate with God:—
These, these prepare us for the sight
Of Holiness above;
The sons of ignorance and night
May dwell in the Eternal Light
Through the Eternal Love.

In the three opening verses the contrast between the absolute purity of God's Holiness and our defiled and darkened nature is strikingly brought out—leaving us to face only the outer darkness. Verse 4 is almost Pauline in the way it shatters the clouds, and for its brief but sufficient summary of the Divine Means to fit us for the presence of the Eternal Light.

There is a touch of inspiration in the concluding verse in the beautiful linking together of the Eternal Light and the Eternal Love.

This hymn when uttered by a sincere heart cannot but be as fragrant incense rising to the throne of the heavenly Grace.

III.

The use of chants has almost entirely disappeared in our Church Praise, and this seems inevitable for a combination of causes. There is one hymn that is best sung to a chant-like air, which was specially composed to bring out the beauty of its repetitions (Metre 6. 10. 10. 6, Bristol Tune Book, No. 466). The words are also in chant fashion, somewhat of a paraphrase of Scripture, being adapted from Paul's peerless conclusion to his eighth chapter of the Roman Epistle. Once a congregation gets hold of this hymn and tune, it becomes a general favorite, the repeating first and fourth lines being wonderfully impressive and thrilling when a volume of voices renders the full harmony of the music. The author is the well beloved Horatius Bonar, that Scottish Preacher and Saint to whom we owe so many of our choicest hymns. The words need no comment, the passage of Scripture from which they are taken being so familiar, sufficient to let the wonder of the Divine Love speak through them afresh to our wayward and unbelieving hearts:—

Blessed be God, our God!
Who gave for us His well beloved Son;
His gift of gifts, all other gifts in one;
Blessed be God, our God!

What will He not bestow?
Who freely gave this mighty gift, unbought,
Unmerited, unheeded, and unsought,
What will He not bestow?

He spared not His Son!
'Tis this that silences each rising fear,
'Tis this that bids the hard thought disappear;
He spared not His Son!

'Tis God that justifies!
Who shall recall the pardon or the grace,
Or who the broken chain of guilt replace?
'Tis God that justifies!

Who shall condemn us now?
Since Christ has died and risen and gone above,
For us to plead at the right hand of love,
Who shall condemn us now?

The victory is ours!
For us in might came forth the Mighty One,
For us He fought the fight, the triumph won,
The victory is ours!

Should the Churches of Christ

Receive the Unimmersed into Formal Fellowship?

Z. T. Sweeney.

The former treatise have I made O Theophilus, of all that Jesus began both to do and teach until the day in which he was taken up after that he by the Holy Spirit had given commandment unto his apostles whom he had chosen.—Acts 1: 1, 2.

In discussing this subject one sustains a conflict between two impelling motives—one is a desire to please, the other to be loyal to one's convictions. We all recognise the spiritual character and worth of our brethren of other communions, likewise their practical zeal and devotion. We fellowship all this in them, and do so gladly, because we can do so in faith. But when we are called upon to fellowship a form that is not only unscriptural, but robs the "mould of the doctrine" of Christ of all meaning, we cannot do it, because we cannot do it in faith. We fellowship them in all things wherein we believe them to be right, and only withhold fellowship in those things wherein we believe them to be wrong. In refusing formal fellowship to the unimmersed we are doing nothing more than is done by every evangelical church in the world. They all hold that water baptism is essential to church fellowship. It is as difficult to get into any other church without baptism as to get into one of our churches without it. "But," says one, "we differ about what constitutes baptism." That cuts no figure. They hold loyalty to what they understand baptism to be and cannot condemn us for holding loyalty to our understanding of it. There is nothing narrow therefore in our practice.

Facts upon which all agree.

In beginning this discussion, I wish to state some facts upon which we are all agreed, so far as I know:—

First.—The baptism to which Jesus submitted and which he commanded was immersion.

Second.—The baptism practised by the apostles was immersion.

Third.—The baptism universally practised till the middle of the third century was exclusively immersion.

Fourth.—That infant baptism is without a shadow of divine authority.

We all believe these facts, and those who are loudest in their advocacy are those who propose to receive the unimmersed. There is not a man among us advocating the reception of the unimmersed because it is scriptural or right. There is no one among us proposing to practise pouring, sprinkling, or infant baptism.

To confirm this I will read a few statements from the editorial pages of "The Christian Century," the only paper among us that is committed to receiving the unimmersed. They read as follows, viz.:—

"That baptism was solemnised in apostolic times exclusively by an act of immersion in water 'The Christian Century' has no doubt. That Jesus was immersed it has no doubt. 'The Christian Century' repudiates infant sprinkling no less emphatically than did Alexander Campbell. There is not the slightest New Testament precedent for it. The New Testament prerequisites place it beyond the reach of infants. The nature of the church bars the initiation of infants. No conceivable benefit can accrue to the child from it. It arose in the totally unchristian notion of original sin."

If infant baptism were on trial for its life, that indictment proven would hang it. Now that is the sort of baptism that "The Christian Century" and its supporters ask us to accept as valid New Testament baptism. I call that articulation without cerebation. The question we are called upon to discuss is not what is baptism, for we all agree upon that, but can we accept as a substitute for Christian baptism a practice that was neither practised nor commanded by Christ, that was not practised till the middle of the third century; one which has

no New Testament precedent; one which the nature of the church bars; one which confers no benefit upon the recipient, and arose out of the totally unchristian notion of original sin. That is the question to which we ask your attention.

The Divine order.

In the work of human redemption each personality in the divine nature had an important part to perform. It was the work of the Father to plan all, the work of the Son to execute all, and the work of the Spirit to proclaim all.

The planning of the Father began in what the Scriptures call "the eternal purpose of God." That purpose Paul tells us was "That in the dispensation of the fulness of times he might gather together in one all things in Christ both which are in heaven, and which are on earth" (Eph. 1: 10). The purpose has outlived peoples, nations and dispensations. About 2000 years after man's fall this eternal purpose was manifested in the promise made to Abraham, "In thee shall all the nations of the earth be blessed" (Gen. 12: 3). This is the first promise of redemption God ever made to mankind. In speaking of this promised salvation Paul says: "to Abraham and his seed were the promises made" (Gal. 3: 16); "God gave it to Abraham by promise" (Gal. 3: 18). No inspired writer ever traced the promise of God back beyond Abraham.

Later on this promise of God was developed into prophecy, and forms the key-note of all the prophetic utterances concerning the Messiah; preparation followed prophecy. John the Baptist came "to prepare the way of the Lord" (Matt. 3: 3). The twelve were sent out to preach "The kingdom of heaven is at hand" (Matt. 10: 7). The seventy were sent out to preach "The kingdom of God is come nigh unto you" (Luke 10: 9). The whole life of Christ was a work of preparation. He came not to preach the gospel, but to prepare it and qualify his chosen to preach it after his ascension and coronation. "What I tell you in the ear ye shall proclaim from the housetops." This preaching was to be done by the Holy Spirit through the apostles. Christ promised them that the Holy Spirit should abide with them and in them, and should show them things to come and guide them into all truth. When Christ ended his teaching and doing by his death and resurrection, his work of executing the Father's plans was completed, and as the Holy Spirit was to proclaim all that he had executed, there was no longer a necessity that he stay on earth. Hence Luke says: "The former treatise have I made O Theophilus, of all that Jesus began both to do and teach until the day in which he was taken up after that he through the Holy Spirit had given commandment unto the apostles whom he had chosen" (Acts 1: 1, 2). This brings us to two conclusions of great importance:

The generative principle in Christianity.

First.—All the planning of the Father found its fulfilment in presenting Christ to the world as its Saviour. Purpose, promise, prophecy and preparation centred in him. "For all the promises of God are in him yea and in him amen." It took the Father 4000 years to bring his eternal purpose to its conclusion in Christ.

Second.—It took Christ 33 years to execute the plans of the Father and condense all his work into one commandment. This one commandment is the final cause of all the planning on the part of the Father and all the execution on the part of the Son. Moreover, it is the generative principle from which everything in Christianity flows. Suppose that commandment had not been given, what would have been the result? It follows as the day follows the night that there would have been no going into all the world. If there had been no going into all the world, there would have been no preaching the gospel to every creature. If there

had been no preaching, there would have been no obeying. If there had been no obeying there would have been no Christians. If there had been no Christians there would have been no churches. If there had been no churches there would have been no mistakes of churches. If there had been no mistakes of churches, there would have been no epistles written to correct these mistakes, no Acts of Apostles, which record the formation of churches, and no Revelation addressed to the churches. Thus, preaching, faith, obedience, Christians, churches and the entire New Testament flow out of this commandment as the stream from the fountain. All that went before is compressed into it and all that has followed flows out of it. It has all authority in heaven and earth behind it. This one commandment is the *fundamental, organic and constitutional law* of the kingdom of Christ. The law dictionaries tell us that a constitutional law is that by which anything is constituted, and we have seen that Christianity was constituted by this commandment. Paul gives this commandment as his authority for preaching. He also calls it "the commandment of the everlasting God made known unto all nations for the obedience of faith" (Rom. 16: 26). He tells us that it is holy, just and good (Rom. 7: 12), and says that "the end of the commandment is love of a pure heart and of a good conscience and of faith undefiled" (1 Tim. 1: 5). Peter calls it "the commandment of us apostles of Jesus Christ," and warns men not to depart from it.

Having seen its fundamental and organic nature, let us for a moment analyse this commandment. It is found in part in all the four evangelists, but it takes the testimony of them all to make it complete. According to Matthew, it reads, "Go teach all nations, baptising them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." Matthew gives four items, viz.: (1) Going, (2) Teaching, (3) Baptising, (4) Teaching them to observe all things whatsoever I have commanded you. Mark adds the two additional items of faith and salvation. Luke adds the item of repentance, while John gives nothing additional. Summing up the testimony of all four we find in this commandment seven items, viz.: (1) Going, (2) Teaching, (3) Baptising, (4) Teaching them to observe all things whatsoever I have commanded you, (5) Faith, (6) Salvation, (7) Repentance. All these elements are acknowledged to be in this commandment by every religious body pretending to be Christian. Moreover they all agree that it contains no other elements. There is perfect unity in this.

Wherein Christendom differs.

"Well," says one, "if you are a unit upon the elements to be found in this commandment, why so many different bodies when you all believe the same thing?" The difference between us is not so much over the elements found in the commandment as over the order in which we present them to the world. We use these elements as musicians use the notes of the scale with which to play different tunes. I cannot give all the orders in which these elements are arranged, but shall present three which practically embrace all the others:—

First.—The first order is that of the Catholics, and is as follows: (1) Going, (2) Baptising, (3) Teaching, (4) Faith, (5) Repentance, (6) Salvation, (7) Teaching them to observe all things whatsoever I have commanded you. (This is also the arrangement of all who practise infant baptism.)

Second.—The order of the Baptists, which is (1) Going, (2) Teaching, (3) Repentance, (4) Faith, (5) Salvation, (6) Baptism, (7) Teaching them to observe all things whatsoever I have commanded you.

By comparing these arrangements we find that they all present going first, and teaching them to observe all things whatsoever I have commanded you last. The Catholics present baptism second, and the Baptists present it sixth.

Our position differs from all others in that we place baptism immediately preceding remission of sins or salvation, and faith before repentance.

"Well," says one, "it is a shame when you all

present the same items that you can't present them in the same order." That would produce entire harmony in carrying out this great commandment. I quite agree with you that if the various sects always presented these items in the same order it would produce harmony in gospel preaching.

"Well," says one, "why can't we let some one decide upon the order in which these elements are to be proclaimed? Suppose we leave it to the Pope of Rome?" "Oh!" says another, "we will then have the Catholic arrangement, and I don't believe that is right." Well, let us leave it to Dr. John A. Broadus. "Well," says one, "that will give us the Baptist arrangement, and I don't believe it to be right." Let us then leave it to Alexander Campbell. "Oh," say all, "that will give us your arrangement, and we could never stand that." So you see we are as far apart as ever.

The Spirit's order of arrangement.

"But," says one, "you said the Holy Spirit was to proclaim this salvation, why can't we leave it to the Spirit? Surely no one can object to the arrangement of the Spirit if it presented one." That is right, and we will leave it to the Spirit. On the day of Pentecost the Spirit of God guided the Apostle Peter to proclaim this commandment for the first time to sinful men. When the Lord parted from his apostles after giving this commandment they went to Jerusalem with "great joy." Here then we have the first element "Going"; when the Spirit came upon them, Peter, "filled with the Spirit, preached Christ to the multitude." This gives us the second element, "Preaching." When they heard this they were "pierced to the heart." Why? Because they believed the preaching. Men are not cut to the heart by a message they do not believe. This gives us the third element of "Faith." Peter told these believers to repent and be baptised for the remission of sins. This gives us the three additional elements of repentance, baptism, and remission of sins. They then continued steadfastly in "the apostles' doctrine"; this gives us the last element, teaching them to observe all things whatsoever I have commanded you." The order in which the Spirit presented the items in this commandment then is as follows:—

(1) Going, (2) Teaching, (3) Faith, (4) Repentance, (5) Baptism, (6) Remission of Sins, (7) "Teaching them to observe all things whatsoever I have commanded you."

"Oh!" says one, "that is precisely the way you people present it." True, and that is also precisely why we present it that way. If the Spirit had presented some other order, I should follow that order. The Spirit in all the preaching of the apostles never presented a different order. All apostolic preaching is in harmony with that order. The apostles went forth everywhere preaching this commandment, and preaching it in the above order. Not one ever deviated from it. Under this proclamation of the Spirit Christianity in its purity and simplicity was given to the world. It is a remarkable fact that every schism, sect and heresy that has grown out of Christianity has been produced by a departure from either the elements of this commandment or from the order in which the Spirit presented these elements to the world. There is not an exception to this fact on God's green earth.

The true Church of Christ.

The above being true, and it is true, there are some things that follow, and I wish to state them.

First.—The church that takes that commandment and presents it fully to the world, and in the order presented by the Spirit of God, is a true Church of Christ. It is in harmony with the teaching of the Spirit, the commandment of Christ and the eternal purpose of God. If that is not a true church, there can be no true church.

Second.—The church that departs from that commandment by either adding to it, subtracting from it, or by substituting something else for what is contained in it, is in that far, an apostasy from the church of God. Under circumstances most solemn and sacred our Lord, before his departure, left that commandment to his apostles, and commanded them to proclaim it to all nations, every

creature, and promised them that he would be with them till the work was accomplished. The man or church that has power to change that commandment has power to change anything and everything in Christianity. You can strike out any element in the commandment if you can alter it in the slightest. The Pope of Rome never attempted anything more sacrilegious nor blasphemous than to alter that commandment. He could attempt nothing worse. The same is true of all would-be popes.

Third.—In the face of the above facts we have some men among us that would alter that commandment to oblige parties whom they believe to be wrong. To please their religious neighbors they would nullify the constitutional law of the kingdom of God by accepting a substitute for one of the elements of that organic law. It is a principle of legislation, as old as legislation itself, that no power can change a constitutional law but the power that made it. Christ made that commandment, and he alone can change it.—"Christian-Evangelist."

Perdido.

A. G. Saunders, B.A.

A Visit to a Filipino Cockpit.

Perdido is a Spanish word. Perhaps the English reader who sees it will think at once of our word *perdition*. He will be inclined to think the two words are related in meaning. And in this he will not be entirely wrong. Certainly the words have a common origin. *Perdido* means lost.

The meaning of the word was brought home to me with much force on a recent Sunday afternoon in Manila. Bro. Hanna guided me to the Maypajo cockpit. Our journey took us through the Paddington of the Philippines, a section of Manila called Tondo. Here the streets were crowded with a colorful multitude. The sight was like a giant kaleidoscope in perpetual motion. Motors and humbler vehicles dashed their way through the ever-stirring masses. Noise reigned in the midst. The Lord's day halted not the rush of toil and market; it rather added to the turmoil.

The Maypajo cockpit lay beyond this crush of people and humble nipa homes, on the outskirts of the city. Paul became all things to all men in the hope of winning some for Christ. We went to the cockpit not to enjoy, but to endure its vileness in order to bear some small witness to Christ. Our main purpose was to distribute Christian literature. Bro. Hanna also unfolded a picture roll, and preached a little in Tagalog. In the course of our visit one man said to him, "Do you say the cockpit is evil?" Bro. Hanna answered, "Yes!" "Then," came the answer, "why do you come here?" which gave Mr. Hanna his chance to bear witness to his Lord and to the Christian life. Further, we went on the Lord's day because there is no other day on which we may go. The Lord's day is the day of the cockpit for many people in this alleged Christian country. All day long this brutal and degrading business holds the whole life of thousands, all day long on the day of rest. Paul went to the synagogue on the Sabbath day because the Jews were in the synagogue that day. So with us in our visit to the cockpit.

We bought tickets and entered. As we passed in others were passing out. Some of these received a brand on the fore arm from a rubber stamp wielded by the gate man. Upon seeking to re-enter these simply pulled up their sleeves, and revealed to the gatekeeper the brand. Just inside the entrance were several large bamboos parallel to one another on the ground. Between these bamboos some men were squatting with their roosters, arranging fights. In the centre of the enormous structure was the pit itself, high and lifted up. Round about it was a troubled, intense, excited mass of men, with just a few women. The greatness of the gathering justified the immense proportions of the building. There were probably two thousand souls there that day. There was room for still more. Some of the people were drunk. We battled on to the place our tickets called for, and received ready admission. More than that, our white faces secured for us room in a sort of sanctum sanctorum, if that expression can be endured in such a connection. We shared with a corpulent individual, who possessed a large sized pair of binoculars, a small gallery that overlooked the fighting floor. On all sides stretched the throng, and above and below. There were two galleries above the ground floor. One of these was filled with Chinese, all of them of the coolie

class. Two men on the floor were allowing their roosters to pick at one another. A large gong was sounded. At once began a roar all round the pit. Pistols of peso bills were thrust forward. Some of these notes were of large denominations, however. Odds were called. To us it was just a wild roar—sin in a rage. The gong was sounded again. The roaring ceased. But men still clutched their peso bills. The roosters were placed on the ground in front of one another, each one girt with an ugly gleaming blade fastened to its leg at the point from which its natural spur had been clipped off. The birds seemed to understand what was expected of them. They flew at each other furiously. Clear of the ground they sprang at each other, seeking to drive their spurs into each other's quivering flesh. In a few seconds both birds were on the ground, each with a ring of feathers outstanding from its neck, each with its head down and flung forward, each facing the other, but neither making a move to continue the combat. Slowly they settled down, and so remained, while the crowd gave vent to its emotions in all manner of cries and roarings. At last one bird rose tottering to its legs. It had been sitting in a pool of blood. Then the other stood up. It also had beneath it a pool of blood. One walked off. This was the sign of its defeat. And the great crowd shrieked and rocked. Eager hands clutched at the peso bills that other hands reluctantly surrendered. Some faces, a few, were marked with laughter. There was no sign of happiness. There is such a thing as laughter that is not beautiful nor a sign of happiness. Most faces wore an expression of gloom.

We could stand little of this. The sight of birds being tortured to make a Filipino holiday made us shudder. We went forth. Some of our literature was such that, for a trifle, we were selling it. We had no trouble to dispose of all that we carried with us. We knew it would serve the people day by day; we further knew that it would point their hearts again and again towards the Lord Jesus Christ. The price was five centavos, less than a penny-halfpenny. But several times the response we received was "*Perdido!*" I have lost my money! The word was accompanied with a gloomy nod back toward the sink (that is the proper word), the sink of iniquity, in which the speaker had now no further interest. One man said he had lost two hundred pesos. This meant the better part of a year's wages.

Perdido! Lost! That was the very word. How much was lost there that Lord's day afternoon! Was it only money? Would that it were! But that lost cash carried with it lost manhood, lost character, lost national character, lost faith—all the best of life was lost there. There were lost souls there also. What an awful word this word *perdido* is! What a terrible thing it is to be lost—for a nation to be lost; a man; a soul. Yet, let us Christian people remember this: that there was barely a creature in that cockpit crowd who could not truly catch up Paul's words, and say, "In ignorance I did it." It matters not that Rome is to blame for what she has lost—the spiritual heritage of this awakening nation. It matters not who is to blame. Ours is the duty and the privilege of redeeming the lost through him who came to seek and to save that which is lost.

Reports from the Field.

Tasmania.

LAUNCESTON.—In December the Sisters' Sewing Class held a sale of gifts and work to help reduce the debt on church building. Through the efforts of sisters £25 was raised, and £1 towards a horse and trap for Home Mission work. On Feb. 11 their annual meeting was held. The following officers were elected: President, Sister P. Duff, unanimously re-elected; also vice-president, Sister H. Lewis; secretary, Sister E. Nicholls; treasurer, Sister W. Stevens; treasurer of Foreign and Home Mission Funds, Sister C. Nicholls. It was decided to increase the annual offering from sisters' penny per week fund to Home Missions from 4s/10/- to 4s, and towards support of Bible-woman in India, £4.—M. Nicholls.

HOBART.—The half-yearly business meeting was held on Wednesday evening, also election of deacons. The evangelist's report showed a slight decrease in average attendance of members. Finances very satisfactory. There was never a more opportune time in the history of the church here for opening a suburban cause. We hope finality will soon be reached in this matter. Regret to report Bro. Southgate's health has been giving him trouble for some time. Home Mission offering to date totals £22/5/3; hope to reach our quota, £30, before long. Lord's day services well attended; numbers of strangers present at the gospel meeting.—F.E.W., Feb. 13.

Queensland.

BRISBANE.—Last Lord's day meetings well attended. Bro. Hilder, of Sydney, presided at the breaking of bread; other visitors included Sisters Gillies (2), Toowoomba; Bro. Kent, Maryborough; Bro. Davis, Lismore; Bro. Grant, N.S.W. Bro. Rankine gave a splendid exhortation, and at night he preached a fine sermon on "The Last Chance." Our sympathy is with Bro. and Sister Cromwell in Bro. Cromwell's protracted illness; with Sister Neilsen in her illness, and with Bro. and Sister Cottie in the death of their sister, also with Sister Hutchinson in the death of her son.—W. A. C. Wendorf, Feb. 15.

HAWTHORNE.—Feb. 8, a fair number gathered round the Lord's table. Bro. Shoebridge gave a short sketch of his experience, "The Lord is able to save and keep." Bro. Hinrichsen addressed the Bible School. Bro. Norton delivered the gospel message, "Ashamed of Jesus." Feb. 15, Bro. Suchting gave a very helpful exhortation, "Grow in Grace." Evening, Bro. Kingsford, who came over from the Baptists, preached on "How shall we escape?" Bro. B. Wendorf is again starting the Young Men's Club.—E.S.S., Feb. 16.

West Australia.

WEST GUILDFORD.—On Feb. 9 several of the sisters had the pleasure of meeting Sister Blakemore, of Melbourne, at Sister Robinson's home. On Tuesday evening the choir spent a very enjoyable evening at Bro. and Sister Stirling's home. Yesterday our men again labored on our new kindergarten room; the sisters provided tea. Meetings to-day were well attended. Bro. Stirling spoke morning and evening; a good prayer meeting preceded our gospel meeting, when a fine address was given on "The Christian Only Movement." We regret that our Bro. J. Hall is leaving the district this week.—R.G., Feb. 15.

South Australia.

STRATHALBYN.—On Feb. 5, in the presence of a fine gathering, we had the pleasure of opening the new vestry recently erected. Bro. Marshman outlined the scheme of procedure from the commencement until the completion of the building. Bro. Overall as treasurer of the vestry fund also spoke, dealing largely upon the financial side of the question. Bro. Letchford, who was the originator of the scheme, declared the vestry opened, after which supper was handed around and games indulged in. A very pleasant evening was spent.

On the 8th, we had Bro. A. S. Cameron with us, and appreciated his services very much. On the 15th Bro. Marshman exhorted on portion of Jas. 3, and at the gospel service spoke very forcibly. We have passed our Home Mission apportionment.—H.P., Feb. 16.

BERRI.—Three new scholars in Sunday School. Home Mission offering to date, £13/7/2; our apportionment was £15. The disorganization of meetings owing to rush of fruit season is gradually righting itself, and attendances are beginning to improve. Splendid gospel service at Lake Bonney on Feb. 1. A Young Worshippers' League has been formed in this school, and two new scholars have been enrolled. We are glad to acknowledge a nice parcel of magazines and illustrated papers from the Prospect C.E. These have been distributed among the men at Lake Bonney, and were appreciated. We also wish to place on record our appreciation of the splendid work of the local police in fighting the liquor business here. The Y.M.C.A. are opening huts in each of the main camps. These will be a boon to many men, and we shall be glad to assist Mr. Moodie, the general organizer in this splendid work.—Chas. H. Hunt.

HENLEY BEACH.—In the morning of Feb. 15 Bro. McKie addressed a good audience on "We are laborers together with God." In the evening Bro. McKie gave the third of his series on "The Second Coming." An anthem, "Consider the Lilies," was rendered by a full choir. Owing to the cessation of Sunday car service, several were unable to attend, but we were glad to see a strong attendance otherwise. A collection was taken for the Blind Institute, and over £1/10/- resulted.—R. H. Caldicott.

PROSPECT.—The choir recently held a special evening in honor of Bro. Mayman, who has resigned as leader, and a presentation was made in recognition of his services. Bro. Letchford was welcomed as the new conductor, and a happy time was spent. On the 9th the Bible School held a social, when opportunity was taken to present Bro. Howard, the late superintendent, with an umbrella as a token of the esteem in which he is held. Bro. Furniss now has the responsibility of superintendent. Harvest thanksgiving services were held on 15th, when the seating accommodation was taxed to its utmost at both services. Bro. Paternoster delivered splendid addresses, and at the close of the evening meeting a fine young man made the confession. Yesterday morning we had fellowship with Sister Sutton, from Ultima, Vic. Baptismal service at the gospel meeting and at the close two young men took their stand for Christ. The work is in a healthy condition, and we can say "Praise God from whom all blessings flow."—E.E., Feb. 21.

NORWOOD.—To-day we held our harvest thanksgiving service in the morning. Bro. B. Manning, from Cottonville, gave the address. In the absence of Bro. Beiler, Bro. Jenner welcomed four members into our fellowship, one by faith and baptism, and three by letter of transfer. Our thanks are due to Bro. Manning for his very fine and helpful address. In the evening Bro. Beiler spoke on the subject of "A Grain of Wheat." The attendance was good, and the address was heard with great attention. The choir rendered several special items, at both morning and evening services. There was a splendid array of gifts, which will be distributed to the needy poor in the district.—G.E.C., Feb. 22.

PORT PIRIE.—Feb. 8 meetings well attended, the Junior Endeavor having had a record attendance of 30. By way of teaching, Bro. Shipway dealt with "The Deity of Jesus Christ." The hand of fellowship was extended to Bro. Will. Wright, junior. Bro. Pannel was cordially welcomed on his return from England, and Bro. Eliot Arnold was well wished on his return to Glen Iris. The church has over-reached her allotted Home Mission sum. About 61 attended the school. The superintendent was away on holiday. About 65 attended at night, when Bro. Shipway's theme was "The Present Now, or Eternity's Never." Bro. Arnold, senior, is away; his health

has been indifferent for some time. Feb. 15, splendid attendances. Between 60 and 70 broke bread. Bro. Shipway edified the church by an address entitled, "Refreshing Words." Sisters Mrs. and Miss Bishop were visitors from Wallaroo. Bro. Perry is seriously ill, and will not be about for some time. The church had a meeting at his house. About 61 attended school. At night Bro. Shipway's subject was "The Result of a Young Man's Godless Choice." A nice duet was rendered. At the communion after meeting three were received into the church—Bro. and Sister Harrold from the Beach, who had joined the church two years previously, and Sister MacLarren. At the mid-week meeting delegates were appointed to the Northern Conference.—A.M.

CROYDON.—Feb. 15, Bro. A. H. Wilson exhorted both morning and evening. At the morning service we had a roll call of members; 171 names were called; 63 responded. This morning we were pleased to have with us Bro. Chapel from York, who ably exhorted. Bro. A. H. Wilson spoke in the evening. The Lord's day school is still progressing; teachers attending well. Sister Simmonds is still very ill.—F. Plant, Feb. 22.

KADINA.—We were glad to welcome Bro. Len Warren at worship this morning. During the day our annual roll-call harvest festival services were celebrated. The chapel was nicely decorated with harvest gifts. The choir rendered some fine anthems under the leadership of Bro. Larcombe. Bro. Martin and Bartle, and Sister Mrs. Martin and Miss Aileen Thoday, rendered solos with good effect. During the day Bro. Nightingale delivered fine inspiring messages. At the gospel service tonight he made an earnest appeal. Two young ladies confessed Christ. A collection was taken up in aid of the distress cases in our town. We have been experiencing trying times owing to dislocation in the mining industry caused through the marine engineers' strike. Quite a number of our members have had to go away.—C. E. Larcombe, Feb. 21.

MOONTA.—The end of the Chandler-Clay mission is nearly here, but only part of a tremendous work has been done, and people are appealing to us to continue for another fortnight. To-night Bro. Chandler made a wonderful appeal, and over 30 people confessed, making a total of 213 to date. People are rolling up for baptism. Best Bible School for years to-day; 220 assembled. Excellent service this morning, over 150 present. Bro. Clay's singing highly appreciated.—H.L.V., Feb. 22.

MURRAY BRIDGE.—The half-yearly business meeting of the church was held on Feb. 13. It was decided to raise the subsidy to the Home Mission Committee 5/- per week from March 1. We regret the resignation of Bro. R. Raymond on account of the serious nature of his wife's illness. Regret was expressed that such a step was necessary, as our brother has only been with us a few months, and gave promise of doing a good work. At our worship service this morning the brother who confessed Christ at Woods Point last Sunday was immersed, and received into fellowship. Our Home Mission offering has now exceeded our apportionment of £14/1/6. Bible School contest with Wallaroo school is in a good way. Our school is growing in number and attendance is good.—Murray D. Grundy.

New South Wales.

WAHROONGA.—The last two Sundays we have been favored with very good speakers, among them being Bro. Bert. Whately, R. P. Baker (both of Melbourne), Whelan and Johnson. Their addresses were much appreciated. On Feb. 22 Bro. Eaton, of the City Temple, gave a fine address on "He Saved Others, Himself He Cannot Save," or, "Sacrifice Necessary to Salvation." At night Bro. Johnson spoke on "Jehovah Shalom."—Thos. E. Rofe.

ROCKDALE.—On Feb. 15, we had Bro. Flood and Russell, from the College of the Bible, to conduct Bible Class. One confession. Several baptised believers are taking membership. The Bible School is growing consistently. J.E.C., with 20 members, commenced Feb. 1. We are hoping that soon a building will be erected as a permanent church home on the lot of land already purchased.

Bro. George Stimson, Conference President, addressed the church and Bible Class to-day. To-night two baptised believers to membership.—S. Stevens, Feb. 22.

ENMORE.—Feb. 8, visitors included Sister Green, from Brisbane, and Bro. Halliday, from S.A. Our Home Mission collection amounted to £164. We are sorry to report that Bro. T. J. Andrews met with an accident, and is laid aside; he is doing nicely now. Feb. 15, in the absence of Bro. Harward, who was called away on account of illness, Bro. Rush was with us all day. His talk about the Home Mission work was most inspiring. His evening subject was "The Gospel of a Second Chance." Sister Burford, from S.A., was with us. The school has commenced practising for the anniversary under the leadership of Bro. Heaton. On Feb. 22, we were pleased to welcome home Bro. and Sister Hindle, who have returned from almost twelve months' stay in the Home land. Bro. A. L. Haddon, who is to take up the work at Glenhuntingly, addressed the church with a helpful message. Bro. Harward, returned from Melbourne, spoke at the evening service. His subject was "Another of the World's Souvenirs."—H.V.R.

PETERSHAM.—Feb. 15, good meetings. Bro. Russell, from the College of the Bible, was with us at 11 a.m., and presided. Bro. Arnott preached on "Humility." 7.15, gospel service and special service in connection with Children's Hospital offering. Bro. Arnott again preached. His subject was "Child Life." An offering was taken up for this good work. We had present several of the students from the College of the Bible who were returning to Melbourne. March 7 and 11, have been chosen for anniversary services of fourth ministry of Bro. Arnott. On Feb. 22 a good morning meeting. Address from Bro. S. Laney, of Auburn church, on "A Challenge to the Christian." At 7.15 Bro. Arnott gave a fine gospel address on "Invitation."—G.M., Feb. 23.

NORTH AUBURN.—The work is not growing in numbers as we would like, but spiritually the foundation of the cause is better than it has been for some time. Feb. 15, morning meeting was small, the offering was good. Bro. Lavender spoke of the "Two Vines," and his word of exhortation was uplifting. In the evening meeting Bro. Mercer, evangelist, gave a soul-stirring appeal. All communications should be sent to P. E. Gray, secretary, "Endeavor," Sydney-road, Auburn. Bible School was well attended on Feb. 22. Good staff of teachers; work progressing well; Bible Class under Bro. Mercer is growing. Nice meeting in the morning; our aged Bro. Wooster gave an inspiring address on "Who are the Lost Ten Tribes of Israel?" Bro. J. Mercer, evangelist, spoke in the evening most impressively on "Our Saviour Assumes True Human Nature to Deliver from Bondage."—P. E. Gray, Feb. 23.

NORTH SYDNEY.—Feb. 8, good meetings all day. In the morning Bro. Gilmour gave an appreciated address. The gospel was presented by Bro. Crawford powerfully. School is progressing. In the morning of Feb. 15, Bro. Gale gave a most helpful address, and the evening service was conducted by Bro. Plummer, whose message was greatly appreciated.—F.A.H.

HURSTVILLE.—Feb. 8, Bro. E. Buckley gave an inspiring address at the morning service. Sister Cooper and Captain W. M. Edwards, from England, were present. A social was tendered to Bro. E. Buckley at Dumbleton on the 9th. He was the recipient of a gold-mounted fountain-pen. Last week he entered the Croydon Missionary Training College. Feb. 14, we held our picnic, combined with Dumbleton and Blakehurst schools. Feb. 15, Bro. Crossman addressed the church very acceptably both morning and evening. Missionary prayer meeting was held after school. The church which is being erected at Dumbleton is progressing favorably. Bro. Fraser, of Merewether, assisted the Hurstville Sunday School in the afternoon of Feb. 15.—W.P.

MEREWETHER.—A special business meeting was held on Feb. 10. The matter of church extension was discussed at some length, but the members thought it advisable that this stand in abeyance, as from plan and specifications it would involve too great an expenditure. As the kinder-

garten need is pressing, this room only, for the time being, will be enlarged. Delegates appointed for the Conference were Bren. B. W. Collins, J. Wright, S. Gordon, and Jos. Fraser, senior. Bro. Martin was re-engaged as our evangelist. Splendid services on Feb. 15. In the morning Bro. Martin exhorted, and also continued his series to-night on "Fulfilled Prophecy." Bro. H. Coleman rendered a solo. The building was crowded, and the service enjoyed. Three sisters were baptised. Bro. Martin and Sister Martin have been with us nearly twelve months, and their faithful service has provided a blessing to all.—W.D.C.

LISMORE.—Best Sunday morning meeting for a long time. Another encouraging meeting at night in the Masonic Hall. Bro. P. J. Pond preached on "A Divine Pattern." A J.C.E. was commenced last Sunday morning; 25 present for a start. Deacons Society is getting over the difficulty of no church building by dividing into groups in the various parts of the town—Girard's Hill, Newtown, North Lismore, and South Lismore. Bro. E. Hinrichsen preached at Bangalow last Lord's day. We are looking forward with prayerful hearts to the Chandler-Clay mission here in a few months' time.—Feb. 20.

CHATSWOOD.—Feb. 22, fair attendance at both services. Bro. Clyde, from Hornsby, gave a very helpful message. At the gospel service Bro. Whelan spoke from John 14: 11. The mid-week prayer meeting is making fine progress.—R.M., Feb. 23.

AUBURN.—Feb. 15, good meetings; five received into fellowship from Queensland, and one whom Bro. Forbes baptised recently at Lidcombe. On Feb. 22 Bro. Holt gave a splendid exhortation. Interest in church and Bible School well maintained. In the evening Bro. Forbes ably delivered the gospel to a goodly congregation. We are getting on fairly well with our new building; hope soon to be using the school hall.—G. Sitch, Feb. 22.

CHINESE CHURCH (Sydney).—Good meetings last week. Quan Mane exhorted, and Bro. Samuel Wong preached the gospel. Pleased to have Sister Ginger with us Sunday night, from Melbourne. The church members gave a collection for a new organ, which we needed very much. Home Mission offering, £17/6, complete. Sorry to hear of Bro. W. Jame being sick, and pray that he may soon recover.—Quan Mane, Feb. 23.

CITY TEMPLE.—Fair meetings to-day. Exhortation from Bro. Johnston on "The Power of Prayer." Glad to have Dr. Rossell back with us after his absence at the front. At night Bro. Eaton gave good gospel address on "Counting the Cost." Bro. D. R. Hall, who leaves on March 17 to take up the Agent Generalship, will be tendered a farewell tea on March 9.—J.C.

MARRICKVILLE.—Recently the school held a gift night, when toys were brought for the picnic primary prizes. Last Saturday the evangelist was chairman at a big meeting, when the local Orange Lodge welcomed its soldiers returned from the front, and unveiled a beautiful honor roll. Last Sunday morning a temperance address was given, referring to the referendum to be taken in a few months' time. We welcomed Sisters Mrs. and Miss L. Thomas, by letter from Paddington. The school is practising for the anniversary; a service of song entitled, "Cloud and Sunshine" will be given. Four new scholars. Good meetings to-day. This morning Bro. C. Knight, just returned from France, was with us.—A.J.F.

PADDINGTON.—Splendid meeting this morning, when Bro. Gale addressed the church. Glad to have with us Bro. Boulais, also Sister Miss Troy, who has been away for a considerable time owing to severe illness. We received by transfer Sister Miss Baboo, from Brisbane, who has consented to teach in the primary department of our school. Our Sunday School is bright with interest. Improvement is noticed in the junior department, where we are enrolling more scholars as well as teachers. At night Bro. Gale preached on "What It Might Have Been." Contributions to the peace thanksgiving fund in connection with the Chandler mission have exceeded expectations, £50 being reached.—A. W. Billingham.

Victoria.

EMERALD EAST.—On Feb. 8, we had nice meetings. Visitors for the day were Bro. Montgomery, of Prahran; Sister Miss E. Jones and mother; Sisters Mrs. and Miss Pollett, of Cheltenham. Bro. Montgomery gave a splendid address at the morning meeting. Sister E. Jones, outgoing missionary, gave a talk to the Bible School. On the 15th we were pleased to have Bro. Bagley, when we had splendid meetings.—E. E. Legg.

SOUTH RICHMOND.—The annual business meeting was held on Feb. 12. All reports showed that a good standard had been maintained. The writer was appointed to report to the "Christian." Our Bible School is practising for anniversary on 2nd and 3rd Sundays in March. The meetings on Feb. 15 were encouraging. One confessed the Saviour. Good meeting at breaking of bread on Feb. 22. Bible School, splendid lot of scholars, and good staff of teachers. Bro. Killmier spoke in the morning, also at night to a fine gathering, quite a number of strangers being present, the result of house-to-house visitation by a number of the young people. Bro. Killmier's subject was "A Good Patch on a Bad Garment" (Matt. 16: 9). A young lassie came forward.—W. R. Beary.

EMERALD (Township).—Fine meetings on Lord's day. Bro. T. McCallum spoke morning and evening. One young lady confessed her faith in her Saviour.—W. Bolduan, Feb. 23.

WINDSOR.—Bro. Anderson addressed the morning and evening services. The evening meeting was a memorial service to our late Sister Emerson, who passed away a fortnight ago. Sister Mrs. Roy Thompson rendered two very fine solos at the evening service. We are pleased to report that the Boys' K.S.P. Club is progressing well, and will no doubt prove a great acquisition to our church and Bible School.—J.V.H., Feb. 23.

STAWELL.—Services have been conducted by the evangelist during the past fortnight. It has been definitely decided to hold a brief mission, commencing April 18, with Bro. Mudge as missionary. Sister Johnston has made a donation of £5 for the purpose of renovating portion of the interior of the chapel. This work will be carried out almost immediately. Sister McClements, of South Melbourne, had fellowship with us since last report. Several letters of transfer have been applied for, viz.: Sister Ivy Kennedy to Swanston-st., Melbourne; Bro. Robb, Sister Mrs. Robb and Sister Alice Robb, to Bendigo. Home Mission offering, £42/9.—Arnold Sheppard, Feb. 23.

ST. ARNAUD.—Bro. Randall completed his term here last Sunday. Although laboring under difficulties, his work was much appreciated. A social was held on Feb. 13, to bid him farewell. Bro. Russell, from the College of the Bible, took up his work here to-day. His messages were powerful and convincing.—R.C.B., Feb. 22.

BRIGHTON.—Splendid attendances at all Sunday services and weekly prayer meetings. Last Sunday morning we were pleased to have Bro. and Sister Comor, of Ballarat, with us, and also to listen to a helpful message from that brother. Home Mission offering, £25. Collection last Sunday night for starving children of Europe amounted to £5 10/- Feb. 17, half-yearly business meeting. Interesting and progressive reports received from all sections of the church. Net additions for the half-year numbered 45.—L.P.W.

SOUTH YARRA.—Bro. W. Hinrichsen resumed on Feb. 1, after six weeks of strenuous work in Queensland, where he preached with success. We had a visit from Bro. W. F. Johnstone, from Bendigo, who is residing in this locality. On Feb. 15 Bro. H. B. Robbins exhorted, and his message was appreciated. We had Sister Mrs. F. Dawson, from Sydney, with us. We regret to report that Mrs. D. A. Lewis was called upon to part with one of her brothers on Feb. 17. Our sympathies go out to the bereaved ones. Last Lord's day Bro. Hinrichsen spoke morning and evening. The choir has resumed practice, and rendered the anthem, "Must I Bear the Cross Alone?" which reflected great credit on the leader, Bro. F. Lewis. Home Mission offering closed at £11/6/3. We are preparing for the anniversary to be held in April.—T.M., Feb. 23.

Continued on page 112.

Foreign Missions.

Conducted by Thos. Hagger.

Federal Foreign Missionary Committee.

President: Hon. W. Morrow, M.L.C., Victoria Avenue, Dulwich, S.A.

Treasurer: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.

Secretary (*pro tem*): J. Wiltshire, 21 Shipster-st., Torrensville, S.A.

Some Heartening Letters.

J. I. Mudford, Vic. F.M. Secretary.

The missionary secretary is a privileged person. He shares the confidences of many good and true brethren—to be frank, most of them are sisters!—whose righteousness is not seen of the many. Under the cloak of anonymity records of their offerings appear in the church paper; their names are known to the missionary secretary. Many of the brethren would raise their hats to these hard-working, faithful, retiring servants of the Master, did they but know of the sacrifices that they make for His cause.

Here is a word from one of our Victorian preachers: "Am enclosing a 5/- note for F.M. funds. In our school we gave two prizes—one to the boy, and the other to the girl, who brought the most scholars during the year. The prizes were valued at 5/- each. At our anniversary when the girl was presented with hers, she handed it to me again for F.M. work.... A very noble thing to do, I thought. She is only 15 years of age, and just recently joined the church."

Oftentimes the secretary does not know the address, or even the name, of the generous giver. Here are three very recent examples. Let them speak for themselves:—

(1) "I hope I am not too late to share in the great privilege of sending the individual communion set to Miss R. Tonkin, Shanghai, as mentioned in the 'Christian.' I am forwarding the altogether too small sum of 9/-, yet rejoicing that I can send even this small amount, and praying that sufficient money will be given to send the needed article." (No name, no address, no date, is given.)

(2) This from a Sunday School secretary: "I have much pleasure in forwarding you the sum of 18/- for the Indian orphans' fund. This amount was raised to obtain a present for one of our teachers, who was leaving after a number of years of faithful service in the Sunday School, owing to removal from the district. At her expressed wish this amount has been donated to the Indian orphans' fund, instead of the usual present." Again no name is given.)

(3) The letter "K" at the foot of the following letter received to-day certainly gives no clue to the identity of its author: "Enclosed I send P.O.O. for £1 (one pound). I wish I could send one thousand. When I read the extract of an article of Bro. Macklin in the 'Australian Christian' stating that thousands of people in China never know what it means to be warm, and one million never know what it is not to feel hungry, I felt I had to do something. And surely if these facts were sounded out... some brethren's hearts would be touched to such an extent as to send along the money which otherwise would have been spent for smoking, or on picture shows or sweets, to the Foreign Missionary Committee to help feed and clothe these poor sufferers in China. I am thinking it wouldn't be much use for a missionary to talk to these people about the wonderful love of God unless he could supply some of their bodily wants."

Incidentally these letters serve several excellent purposes. They create, or deepen or restore, faith in our fellows. They serve to show that the spirit of sacrifice exists among "the unobtrusive faithful" at home, no less truly than among our noble workers on the mission field. They encourage the Foreign Mission Committee in carrying on the work entrusted to them by the churches. And when they gain publicity undreamed of by their

authors, they act as a tonic to all our churches, bracing them for greater efforts in the service of the King.

Gathered Items.

There are 22 Churches of Christ on the beautiful island of Jamaica, with a membership of 2427. Last year these churches reported 132 baptisms. This work is cared for by the Christian Woman's Board of Missions of our American churches.

In India there are 40,000,000 women in the zenanas waiting for enlightenment and freedom.

India's womanhood is calling for help. Cursed at her birth, married before she is 12 years of age, a widow possibly before she is aware of having become a wife, a mother at fourteen, an old woman at 30—such is the condition of the women of India.

The church at Mahoba, India, is largely made up of tithers. In 1916 the congregation erected the church house without outside aid, and now they are planning to build one at Jaitpur; one of their out-stations.

The present moment is alive with possibilities for good or evil in India. This is one result of the war. The church of God must not fail India now.

There are some 90 distinct languages spoken in India. Hindu is the prevailing one, being spoken by one-third of the people.

Tokyo, Japan, is the largest city in Asia, and the fifth largest in the world, being exceeded only by London, New York, Paris, and Chicago.

A Trusting Child.

In reply to the oft-repeated inquiry as to whether the religion of Christ is real to those of non-Christian lands, this story of a Chinese child who had learned to love Jesus would seem sufficient testimony: She was but nine years old, this little girl, when she became very ill. One night she awakened the family and told them she was going away very soon. She said: "I don't want you to grieve, for I am going to a happy place. I will soon be with Jesus." Then she turned to a woman in the room who had but lately lost her little boy and said, "When I get to heaven I will find your little one and take care of him until you come." Her religion was very real to her—Selected.

Futile Prayers.

An old woman came into the chapel at Wuhu, China, one afternoon. The missionary was talking about the one true God, who answered prayers. Idols, he said, being made of wood and stone, could not hear prayers. Before he could go farther, the old lady spoke right out loud, "Yes, that is true." Then, pointing to a huge bump on her head, she said: "Do you see this? I have been bumping my head against idols for two weeks, praying for the life of my grandchild, who has the small-pox. They have not heeded it." That was the beginning of Mrs. Sung's attendance at the chapel. She asked for baptism after a while. The one thought had gripped her life—that God hears and answers prayer.—Selected.

Offerings for Foreign Missions may be sent to the following:

Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.

New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.

West Australia: W. L. Ewers, 215 Lake-st., Perth.

Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.

South Australia: J. Wiltshire, 21 Shipster-st., Torrensville.

In the Religious World.

In 1918 the Danish Bible Society circulated 68,697 volumes, including 24,829 Bibles and 42,670 New Testaments.

From the Gospel to Buddhism.

Not all the perverts reach Rome. History tells of nominal Christians throwing in their lot with Rabbinical Judaism, or with the religion of Mohammed; and occasionally one hears of men trained in the light of the Gospel joining some pagan cult, say in Madagascar or among South African aboriginal tribes. Now there comes news of a native of Scotland, John Hogg by name, who has died at Bangkok, in Siam, having lived as a priest in a Buddhist temple for a long period of years.—"The Christian."

The Miracle of Christ's Birth.

In the course of a recent sermon, Bishop Gore spoke with cautious reserve upon a reading of John 1 which has from time to time engaged the close attention of New Testament students. He said:—

It has often been said that St. John makes no reference to the Virgin Birth. But you know that text of his: "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name; which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God." Well, in the second century most of the Fathers read that text in their Bibles differently. They read it, not "which were born," but "to them that believe on His Name *Who* was born," not of bloods (the conjunction of human seeds) nor of the will of the flesh, nor of the will of man (or husband), but of God. So it presents an exact account of our Lord's birth of a virgin. It is a very difficult question which was the original text of St. John. The Dean of St. Paul's has recently said, with great courage, that he has little doubt that it was the singular and not the plural which was the original. But I cannot feel certain about that. I feel, on the whole, inclined the other way. But, at any rate, I feel sure of this, that if St. John wrote about our regeneration it was because he had in mind the ground of our regeneration, that is the first New Birth—the birth of Jesus; and he described our regeneration in terms agreeable to that.

Quaker Doctrine.

A representative conference of the Society of Friends has been held in London for the consideration of proposals for the revision of the Book of Doctrine. The present book consists of extracts from the writings of George Fox and of official documents of the Society, and is of a decidedly evangelical character. Yorkshire quarterly meeting sent in a long statement, indicating the lines upon which they would like revision to proceed, and the majority of the quarterly meetings favored revision. It was, however, resisted by the evangelical section of the Society, but a good deal of common ground was established. It was admitted that the present statement is one-sided, and that it does not adequately set forth distinctive Quaker teaching on such subjects as the inward light and the immanence of God; and all sections agreed that a creed was unthinkable. Amongst the younger Friends strong exception is taken to some of the expressions in the present book, and it is contended that the experiences of the war years renders a fresh setting forth of Quakerism urgently necessary. The final decision was in strict accordance with Quaker caution. There is to be no immediate revision; but two committees have been set up, viz., one to prepare a Message to Seekers, which is to be couched in modern language; and one to collect material for a proposed new book, in which it is proposed to give extracts setting forth living Quaker experiences from the early days to the present. When these two committees have completed their work, the conference will reassemble. The discussions were intensely interesting and, although the subject was one about which Friends on both sides feel keenly, the decisions appeared to be quite unanimous.

College of the Bible.

The fourteenth year of the College of the Bible has opened auspiciously. A large company of friends gathered in the College Lecture Hall on Wednesday morning, Feb. 18, and a most happy time was spent. Numerous greetings from the different States and the Indian Mission field were read and appreciated. Brief addresses were given by the Principal, who presided; Mr. R. Lyall, Chairman of the Board, who also presented scholarship cheques; and Messrs. T. Bagley, Jas. E. Thomas, B. W. Huntsman, J. E. Allan, Reg. Enniss, H. E. Knott, M.A., and Reg. Sparks.

19 new students have been enrolled. In addition two after an absence have returned to resume study, one of these being Mr. D. Wakeley, M.M., of N.S.W., who recently returned from service abroad. One of the new students, Mr. Norman Halliday, of S.A., has come to College after five years of service for the Empire. Of students present last year, 27 have returned to continue study. The present enrolment is therefore 48, which is a considerable advance on last year. Our hopes that with the coming of peace the College would grow are being realised. Five of the students are ladies preparing for missionary work; these with seven men, are "non-resident."

Scholarships for work done in 1919 have been allotted as follows: Mr. and Mrs. T. E. Role Scholarship (450), shared by Mr. A. C. Garnett, S.A., and A. L. Haddon, N.S.W.; Elsie Ball Scholarship (425), Mr. A. C. Killmier, S.A.; F. G. Dunn Scholarship (477/-), Reg. Sparks, Vic.; F. M. Ludbrook Memorial Scholarship (46/6/-), Mr. H. L. Davis, S.A.; Eliza F. Winter Scholarship (45), Mr. L. E. Clay, Vic.; Old Boys' Scholarship (44/6/-), Mr. A. C. Killmier, S.A.

It is with pleasure that I have to report the continued success of our former students who are pursuing studies at Melbourne University. Mr. L. C. McCallum has now fully qualified for his B.A. degree. Mr. A. C. Garnett took first-class honors in Sociology; his class standing and relation to University prizes will not be decided till Final Honors results are out. Mr. H. J. Patterson secured first-class honors in Political Economy, second-class honors in Advanced Ethics, and a pass in Sociology. Mr. F. J. Sivyver passed in Metaphysics and Political Economy. Mr. H. A. G. Clark obtained second-class honors in Sociology, third-class honors in Political Economy, and passed in Advanced Ethics. Mr. R. K. Whately was awarded second-class honors in Advanced Ethics and History of Philosophy. Mr. A. J. Wedd secured second-class honors in Logic, Psychology and Ethics, and passed in British History and English. Mr. W. F. Nankivell obtained third-class honors in Ancient History. Mr. L. A. Anderson secured second-class honors in British History and in Psychology, Logic, and Ethics, and passed in English. The last two men missed the first term's work at the University; they are returned soldiers and were demobilised too late to begin at commencement of the year. Mr. R. P. Arnott passed in Greek at Sydney University. The College congratulates these men who with the burden of church work have done thus well.

At the December Intermediate Examinations the following students passed: A. L. Haddon passed the intermediate examination and qualified for matriculation. A. C. Killmier and W. Waterman passed intermediate examination. G. J. Andrews passed in five subjects. C. C. Dawson passed in four subjects. C. G. Flood, H. A. Saunders, J. E. Searle, H. Toogood and M. J. Turner passed in three subjects. C. Davey, A. Hinrichsen and Miss Jenkinson passed in two subjects. B. J. Combridge, H. J. Jackel and R. Sparks passed in one subject. At the Leaving Examination H. Davie and Miss Hallyburton passed in History, and the following passed in English: C. C. Dawson, Miss Hallyburton, A. C. Killmier, J. E. Searle, R. Sparks. A considerable number of these were taking a Biblical Course at the same time with the secular subjects passed in at University examination.

A. R. Main.

"Identify yourself with God's interests in other people, and life takes on a romantic risk."

A Call To Battle.

The manifesto of the Student Christian Movement of Great Britain and Ireland has the arresting title, "A Call to Battle." It is addressed to the young people of colleges, of churches, and of the nation generally:

"The foundations of society are wrong, because the relations between man and man are wrong. We have failed to be Christians. Jesus told us to love one another, but as a plain matter of fact, we do not love one another. If we did war would be at once condemned, and certain social conditions would not be tolerated.

"We are convinced that if men practise looking at society with the eyes of Jesus, they must make great changes in its structure. Would He tolerate the system under which our fellows live and work—a system which robs so many of their birthright of joy and freedom. We must study and think out these problems, and at any cost act on what we believe to be right.

"We are finding that obedience to Jesus Christ gives the power to live a life which is brimful of reality, purpose and hope. Nothing less can satisfy us now. We know the spiritual power of Jesus Christ in us is greater than the power of evil, and therefore we believe that the Kingdom of God is coming in our world. We stand with Him and with all who serve Him down the centuries in the battle of His Kingdom.

"We have found in working with students of other nations and races, a unity in Christ which overcomes prejudice and enriches the common life. Before God and in Christ we are all one. We are convinced that this unity is the only sure hope of peace, and of the true development of nations. Now is the time to do all in our power to create a public opinion that shall constrain statesmen to act on this belief.

"We feel that the divisions of the Church in our country are no longer tolerable, because they obscure that unity in Christ which we know to be more than our differences. We ask for instant and courageous action. We want to serve a church which stands as one in fearless love of truth.

"The issue before us is a straight fight with the power of evil. Only in and through human lives can the power of God become effective. We are called to face sacrifice, apparent failure, and distress of body and soul, for the joy of the triumph of Jesus Christ in the lives of our fellow men and women.

"We ask you to search out the truth, and in obedience to it to take your side in the battle."

Things Time Cannot Touch.

Life is organic, continuous. We have ourselves as we use ourselves. We meet one stage of our life with the resources which we have gathered in the earlier stages, and we meet the last crisis of life with the resources which we have been gathering all the way.

In the end of the days life will take from us everything that it can take from us, and will leave to us only such things as it cannot take away. The things which are seen, on which, alas, we have spent so much thought, for which we have striven sometimes to the hurt of our soul; these things the rude life-process will take away, as though they had never belonged to us. The merely external things it will take away; and, if it was upon these that we were leaning all the time, that day will reveal it to ourselves.

But the things that have entered into our soul, the things which together have gone to form our spirit, the personal substance and immortal part of us—those things the time-process cannot touch.

With regard to certain of those eternal things, we wish, indeed, that time might take them from us long before the end. Our memories, if they are unhappy; the mischief we may have let loose upon the world; how we would to God that these might not gather about us in the twilight and dusk of our day. These may remain.

And yet, these need not be the deepest, truest thing concerning us, then or at any time of serious reflection. They are ours; those things we have done and been.

And yet, if we have it in us to grieve over them, they are not the only thing God sees in us. He sees our grief about them. He sees our regret, impotent, indeed, to change or undo what is past, but not impotent to affect the deep, true purpose with which we may lay ourselves down and trust the mercy of God in Christ to launch us out upon that further sea.—John A. Hutton.

The Preachers' Provident Fund.

To the Editor.

Dear Brother,—

The Committee in charge of the above fund will, of course, report to the Federal Conference in April next. The best thanks of the brotherhood is due to the brethren who have served on that committee, for they have worked hard in its interests.

It would be good if the Federal Conference amended the Constitution. For instance, under the heading of "Objects" it should be altered to apply to New Zealand as well as to Australia, as our evangelists are moving between the two countries constantly. Then clause 33 should also be amended. According to that clause the evangelist who may go out of the Commonwealth to labor for a few years is classed with the man who abandons the work, and with the man who ceases to be in fellowship with the Churches of Christ. All such shall withdraw from the fund, unless otherwise decided by the committee. Surely the man who serves the churches in this, for a number of years, and who may go to New Zealand, United States of America, or Great Britain for a few years, is deserving of something better than that. His position under the fund should not be left to the decision of any committee, and no committee should be expected to make such.

An effort was made at the last Federal Conference to amend the Constitution, which was then submitted, but for some strange reason, the chair would not receive such. Possibly this was due to the blundering of the brother who sought to get the alteration made. But it is to be hoped that the coming Conference will see the wisdom of such amendments, and so prevent the possibility of an injustice being done to some of our worthy preachers.—Yours, etc., "Disciple."

OBITUARY.

WARNE.—We record the death of our Sister Warne, who passed over the river on January 26, and is now at rest. She had reached the ripe age of 81, and was full of hope and trust in Jesus till the last. During her long and trying illness she was lovingly ministered to by her daughter, Mrs. Stephenson. She had long been a faithful Christian, and is now safe in the keeping of her Lord and Saviour, waiting that blessed time "till He come." Our sympathy is lovingly extended to those who mourn the loss of a good mother.—P. A. Dickson, Nelson, N.Z.

SPENCER.—Our Sister Spencer, after a severe illness, fell asleep in Jesus on February 4. She had passed the allotted span, and during the 73 years of her life had ripened in her Christian experience for the great change. Her faith was strong in Him in whom she had ever trusted, and our sorrow is not as those who have no hope, for we look forward to the reunion in the better land. We extend our heartfelt sympathy to the bereaved family, and pray that they may have His comfort that never fails.—P. A. Dickson, Nelson, N.Z.

SUGARS.—Sister Mrs. Harriet Sugars passed away on Feb. 10, at the age of 74 years. She has been a member of the Grote-st. church since November 3, 1880, on which date she was received by faith and baptism. Our sister was left a widow in early life, with a young family of five, all of whom she brought up in such a way that in their manhood and womanhood they reflect great credit on their mother. She died in the full assurance of faith. We commend the three daughters and two sons to the Saviour whom mother loved as the only one who can comfort.—T.H., Adelaide, S.A.

"If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life."

REPORTS FROM THE FIELD.

Continued from page 109.

NORTH RICHMOND.—Sunday, 15th, Bro. Allan gave a very helpful address. At the evening service a young lady made the good confession. Sunday, 22nd, Bro. T. H. Scambler, M.A., exhorted. Bro. Scaife, of Preston, was received into fellowship. All the auxiliaries are in a healthy condition, and are working toward a sale of work to be held in April in aid of the "manse fund."—J.H.K., Feb. 23.

GEELONG.—Morning worship yesterday was moderately attended. Good interest was accorded a timely discourse by Bro. Chas. Schwab, entitled "Prophecy and Revelation." His special talks to the children do much toward the maintenance of their regular attendance. By the return to Melbourne of Bro. Salisbury, we lose one whose Christian services, during the past eighteen months, have been greatly appreciated. Our best wishes for his future days attend him. The prayers of the church were offered on behalf of Sister Mrs. Hall, who during this week becomes subject to a serious operation. Fine gospel meeting, when our evangelist preached from Mark 4: 1-10.—G.M.B., Feb. 23.

CARNEGIE.—We were pleased on Sunday last to welcome into fellowship two scholars from the school who had decided for Christ, also Sisters Piper and Cameron, from North Fitzroy. Bro. Anderson, from Oakleigh, gave a greatly appreciated address. The work of the Sisters' Dorcas Society has been resumed, and promises well for the future. The church has launched upon a plan to remove our building debt by September next. Bible School picnic is to be held at Elwood on Saturday, March 13.—W.J.M.

BURNLEY.—A great day here on Feb. 22; the meetings all enthusiastic. A brother from Coburg exhorted at the morning service. Pleased to welcome to our midst Bren. Dawson and Taylor, from the College, the latter deciding to stay with us. Bro. Ennis at our Bible School gave a few words of encouragement. Evening service, Bro. Knight preaching, two sisters made the good confession. Bro. and Sister Newham sang a duet.—J.W.N., Feb. 23.

SHEPPARTON.—To-day's meetings were very well attended. This morning we welcomed five visitors from sister churches. Our Home Mission offering reached the sum of £12—£3 more than the committee asked. This is a record offering for the church here. The annual business meeting of the church was held last Thursday. On March 7, we intend holding our harvest thanksgiving, and are arranging for an "every member present Sunday," as it is the completion of one year of Bro. and Sister Lang's stay with us. The Bible School and Junior Endeavor are both in good condition.—L.R., Feb. 22.

CARLTON (Lygon-st.).—Nice meetings on Lord's day. One added to the church by obedience. Sister Newham, from Kyneton, met with us. Jas. E. Thomas spoke at both services. Subject at night, "The Worth of a Man." Dr. Thos. Porter was present on Tuesday evening at the prayer meeting, and out of the fulness of his ripe experience gave us an uplifting address.—J.M.C., Feb. 23.

RINGWOOD.—Good meetings last Lord's day. A welcome was extended to Bro. Hinrichsen, who is to labor with us. Bible School is to be started next Sunday, with promise of a good attendance of children, two young brethren from the College of the Bible taking charge. Meetings at present are held in the Mechanics' Institute opposite station. Visiting brethren cordially invited to meet with us.—A.E., Feb. 22.

ARARAT.—Bright meetings to-day. School and church attendance steadily increasing. Bro. Payne's addresses are inspiring and helpful. Sister Quarrell rendered a solo at the evening service.—W. C. Jackson, Feb. 22.

GARDINER.—Splendid meeting on Lord's day morning, Feb. 22. Had Bro. Leece with us back from his holiday vacation to West Australia. He presided at the table. Also we were pleased to have the fellowship of several students from the Bible College. Bro. A. E. Illingworth exhorted on "The Corner Stone," and was very much appreciated.—G.F.N., Feb. 23.

BERWICK.—During the month the church held its quarterly business meeting. Bro. Oldfield

sent his resignation in that night; this was received with regret. All other departments are in a healthy condition. At the close of Bro. Oldfield's gospel address on Sunday night two S.S. scholars made the good confession.—E.E.H., Feb. 23.

MONTROSE.—Bro. Sparks, who was with us during College vacation whilst Bro. Arnold visited his home in S.A., finished his work on Feb. 7. Whilst with us he had two decisions, and his work was much appreciated. On Feb. 14 Bro. Davie, from the College, gave us two nice addresses. Feb. 21, Bro. Arnold resumed his work, and at the evening service a fine young man made the great decision. Our Sunday School is busy practising for the anniversary on March 14.—R.L., Feb. 22.

Scripture Campaign Council, Melbourne

The annual meeting was held on Thursday, Feb. 19th. Mr. Joseph Nicholson, superintendent, presented the annual report, which in part was as follows:—

"One important event of the year was the election in June of eighteen members to the Legislative Council. Ten out of the eighteen elected were acknowledged supporters of our platform, thus giving us 19 out of 34, or a majority of four in that chamber. It is a matter of regret that the Hon. W. H. Edgar's motion for a parental poll was defeated in a thin house by a surprise vote when thirteen votes were unaccounted for. In view of our undoubted majority in the Legislative Council it will be wise, during next session, to secure its endorsement of our full programme. Some of the seats in the last Legislative Council election were keenly contested. We found great advantage from having electoral rolls marked with our friends who had either signed the petition to Parliament for a parental poll, or were enrolled members of the Protestant Federation, which has endorsed our platform.

"The recent public entry of the Roman Catholic Church into political life for avowed sectarian purposes, has righteously aroused the Protestant defensive spirit. While we have no desire to impose Scripture lessons on unwilling or reluctant Roman Catholic children, the time has surely arrived when emphatic denial should be given to Roman Catholic desires to dominate the educational programme of Protestant children.

"If the present Legislative Assembly sincerely wishes to represent Victorian electors who desire the Australian system of non-sectarian, and non-compulsory Scripture lessons as existing in other States, it will prepare for the next elections by remitting this issue to a referendum of electors, and so, lift this matter out of the realm of platform party politics by allowing supporters and opponents equal right of voting on the question.

"A petition to Parliament containing between 40,000 and 50,000 signatures ascertained, is ready for presentation.

"Parliament has repeatedly affirmed that this matter should be submitted to a direct vote of the people ('Hansard,' June, 1899, 1901, 1904, 1907).

"The financial operations of the year have been satisfactory. Our balance sheet, duly audited, indicates that the income of £366/8/6 for the year met the expenditure, £360/4/9, for the same period, leaving £6/9/9 to be added to the previous credit balance. In view of the coming general elections, when organised agents will be required in several electorates, hundreds of pounds will be needed to aid in securing the five additional parliamentary supporters required to give a majority in the Legislative Assembly.

"An appeal to the affiliated churches for a retiring church door collection has hitherto been graciously granted, and a repetition of this practical help will be warmly welcomed."

At the annual meeting, after discussion, the following resolutions were adopted:—

1. This Council is thankful for the increased parliamentary representation secured in the late elections to the Legislative Council, giving an assured majority in that chamber; recognises that the small additional number required to constitute a majority in the Legislative Assembly, im-

poses on all our friends the duty of definitely working for the return to Parliament of those supporting the right of the electors to be consulted on the inclusion of Scripture Lessons in the school course.

2. While grateful for generous financial help covering past liabilities, we resolve that a special appeal to be made to affiliated churches and all friends for an adequate electoral fund on behalf of the forthcoming general elections.

3. This council resolves to co-operate with the Protestant Federation in securing nomination and election to Parliament of those willing to train the people on the Scripture question and to oppose those unwilling to do so.

4. The renewed and open claim of the Roman Catholic Church to dominate the education of non-Roman Catholic children, imposes on this council and all lovers of religious freedom, the duty of organised opposition to their unwarrantable demand.

5. That a deputation wait upon the Premier to secure opportunity in the present session of Parliament for discussion of provision for a Scripture referendum at the next general elections.

6. That the minister of each church in sympathy with our object be asked to arrange for the distribution of 1000 or more copies among their adherents of "The Catechism on Scripture in Schools," recently issued by the Scripture Campaign Council.

The Atonement a Necessity.

To the Editor of the "Australian Christian."

Dear Bro.—

I feel sure that I express the mind of many of the readers of the "Christian" in thanking you for the article on "The Atoning Death of Christ Our Lord." May I call your readers' earnest attention to one little word in Christ's great utterance recorded in John 3: 14-17? It is the word "must." J. B. Rotherham renders the passage thus: "According as Moses uplifted the serpent in the wilderness, thus the Son of man must needs be lifted; that every one who has faith may in him have life age-biding."

The force of that word "must" settles the question of the necessity of the death of Christ. Not only so, but the death of Christ in that peculiar form of crucifixion. The symbol of the serpent, too, is most significant. It indicates an accursed thing. But Moses' serpent was harmless. So we have the symbol of the Holy Christ of God, who knew no sin, being made sin for us—accursed of God—that we might be made the righteousness of God in him.

If the death of Christ by the cross was not indispensable to our salvation, where does the love of God come in? How does that death show it? Rather would it not show God in a very repulsive light? If we could have been saved without it, surely his beautiful life and moral teaching would have been sufficient without permitting such a terrible death to overtake him. But if he "must needs" have so suffered, and our salvation was impossible without it, then we can see the great force of the words, "For God so loved the world that he gave his only begotten Son." J. Pittman.

IVANHOE.

THE IDEAL SUBURB.

Brethren contemplating home-making are invited to consider the claims of this beautiful district. Electric trains have been promised this year, which will bring us within 17 minutes of the city.

The church has a magnificent block of land, and starts gospel meetings on the first Sunday in March in the Rechabite Hall, Heidelberg-road. Preacher, J. McGregor Abererombie.

MARRIAGE.

GOLDEN WEDDING.

SPICER-WATTS.—On February 26, 1870, by Pastor W. W. Davey, in the Baptist Church, Maldon, Alfred Spicer, of Castlemaine, to Jane Watts, of Maldon. Present address—Ball-st., Castlemaine. Goodness and mercy hath followed us all the days of our life.

Here and There

For the past month the local committee in charge of our Victorian Benevolent Work paid 100 visits, and distributed 59 parcels.

The Universal Day of Prayer for Students will be observed on Sunday, Feb. 29. The churches have been asked to observe the day.

Victorian sisters are reminded of the penny-per-year per sister member, to be forwarded as soon as possible to Mrs. Hayward, 111 Nimmo-st., Middle Park.

Victorian Endeavorers (junior and senior) are urged to attend the meeting on Monday, March 1, at 8 p.m., to consider the formation of a choir for Conference.

The Victorian Women's Executive will meet on March 5 at 4.30 prompt. Conference business will be considered. All delegates are kindly requested to be present.

Secretaries and treasurers of our Victorian churches are kindly asked to fill in and return statistical sheets and send all Home Mission offerings to reach the office by March 3, so as to be included in the Conference figures—T. Bagley, 537 Lygon-st., North Carlton.

Conference season draws near. In addition to State Conferences, there will be the great Federal Conference in Melbourne on April 7 and 8. Brethren in all the States should consider whether it be possible to attend. It should be an occasion of much profit and blessing.

Do not fail to read the report from Moonta, S.A., in this issue. The news therein should cause us all to rejoice, and should hearten workers for God in every part of our land. 30 decided for Christ last Sunday night. There have been 243 confessions to date.

After meeting for two years and six months for the breaking of bread, the church at Ivanhoe, Vic., has determined on a forward move. On Sunday, March 7, gospel meetings will be commenced at the Reshabite Hall. J. McGregor Abercrombie will be the speaker. The presence of any brethren to assist in this effort would be appreciated.

For over seventy years, says the "Bible Advocate," we, as Christians only, have stood on the Bible alone as a rule of faith and practice. Till recently we have found no difficulty in carrying this out, but let us beware of those excuses which find "a law of conscience," or "a law of love," or "a law of expediency," in the place of the law of God.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "We are thankful for seven donations so far from outside our district towards covering loss of our Tabernacle by fire.—Bro. W. A. Downing, Rockleigh, S.A., £10/1/-; Bro. and Sister Hagger, Adelaide, £2; Bro. W. Matthews, Mile End, £1; Bro. and Sisters Morris, Prahran, 10/-; Bro. and Sister Plowman, Austimmer, £2/2/-; Bro. W. O'Brien, Emerald, £2/2/-; and Sister J. Winter, Moree, £3. We are also grateful to Sister Mrs. Neill, Brisbane, the first to respond to the appeal to help collect. Our appeal is not for the money extra to build, but to help make up our loss in the fire."

The letter from Bro. A. Fischer in the last issue of the "Christian" re homes for the preachers opens up an important question to the coming Federal Conference. Large matters like these affect the churches in all parts of the Commonwealth, and are surely of interest to all church officials. It is to be hoped that his timely contribution to the discussion will receive the consideration it deserves. The Arrangements Committee in Melbourne have secured the Independent Church building in Collins-st. for the meetings on April 7 and 8. The Programme Committee is giving its thought to the public functions, and the hospitality Committee is at work. The visitors should send early notice of their intention to come, and local brethren and churches should get ready to welcome them. Unity of purpose is essential to success.

The church at Essendon, Vic., recently acquired a property in Buckley-st. known as "Winstow" Grammar School. The land is 66ft. by 330ft., has two good wooden buildings thereon, back 100ft. from the street, and there will be plenty of room for the erection of a fine church building at a later date. An earth-made tennis-court is right at rear. Bro. H. G. Clark commences his ministry on the Sunday of the occupation of this new property, alterations to which have been extensively carried out by voluntary work under the leadership of Bro. H. McGregor. The church also has secured the services of Sister Miss Mitchell as deaconess. The work in this district is full of possibility.

Regarding the church and school building to be erected at Glenhuntingly, on Saturday, Feb. 28, the Victorian Bible School Department Organiser, Bro. Reg. Ennis, appeals for 100,000 pennies. He writes: "100,000 pennies is approximately one-third of the cost of this building, but 100,000 pennies will place the new church in a sound financial position. It is not too much to expect that for this great and new work our brethren will find the above-named sum. Who will be the first to send a cheque for £1/3/4, thus reducing the amount to ninety-nine thousand? Every penny given makes a penny less. Country brethren who cannot give their labor for the building at Glenhuntingly should be glad to help financially. Gifts, both large and small, will be received with gratitude."

SPECIAL NOTICE.

Our readers will have noted in the public press that there may be a cessation of work on the part of printers and bookbinders on Saturday next. This concerns Austral employees with the rest. Unless, therefore, the threatened strike is averted, or special arrangements are made, there may be no issue of the "Christian" next week. In the event of no paper coming to hand, agents and readers will understand the cause. We shall do our best to put them to the very minimum of inconvenience.

A. Glastonbury writes from S.A.:—"I notice by the 'Christian' of the 12th February Bro. J. I. Muddford draws attention to the fact that letters containing bank notes have failed to reach their destination, and urges registration as a safeguard. I am not so sure that registration is a safeguard, as I remember a legislator declaring that he only lost one letter, and that one was a registered one. I think the safer plan is to send P.O. Orders and cross them 'payable only' to whoever they are sent to. I am sorry to say that I am a victim myself. I posted my usual donation to the College of the Bible on 2nd of January last, addressing it to the Organising Secretary of the College of the Bible, Glen Iris. It was a bank note, in an unregistered letter, but has, up till now, failed to reach its proper destination. I have posted many pounds during my life in a similar way, but up to this time have never lost a letter containing bank notes, or cheques. I feel the safer plan is to send cheques or postal orders, and cross them payable only in favor of the person you intend should receive it."

The "World Call," the organ of our American Missionary Societies, contains the following paragraph:—"Rowland Morris, of Melbourne, Australia, manufacturer, one of the great leaders in the missionary work of the Australian churches, has just completed a business tour of the United States, purchasing machinery for a big, new plant that he is installing. While in Indianapolis he made it his business to confer with President Paul of the College of Missions, with President Atwater of the Christian Woman's Board of Missions, and with the editors of "World Call." His winning personality and fine qualities of leadership have made him a great force in the homeland. He is a fine speaker and preaches somewhere nearly every Sunday. His Sunday School address, "The Little Foxes," was called for far and near. On the Saturday half-holiday he often picks up the preacher in his car and together they go out to do pastoral work. The sympathy of all

Australia is going out to him now for the loss of his son Charlie, who toured the States with him, and died just as his boat drew into the Australian harbor."

On Monday evening, following a long standing custom, the Lygon-st. sisters entertained the Board of Management, Faculty and Students of the College at tea. About seventy persons were present, and all enjoyed the hospitality of the sisters, and also the hour of happy fellowship around the table after tea. The chairman (J. E. Thomas), W. C. Craigie, and M. McLellan welcomed the guests on behalf of the Lygon-st. church. W. B. Blakemore, B.A., Victorian Conference President, expressed a welcome from the churches in this State. Happy responses were given by R. Lyall, representing the Board of Management, Principal Main, M.A., and J. S. Taylor, B.A., for the Faculty. Bro. Peacock, of Maylands, W.A., who accompanied his son as the latter came to College, conveyed greetings. The students were represented by speeches from D. Wakely, who recently returned from active service, to resume studies at the College; E. C. Hinrichsen, of Queensland; W. Carpenter, of South Dunedin, N.Z.; and A. C. Killmier, of S.A. H. E. Knott, M.A., moved a hearty vote of thanks to the Lygon-st. sisters. R. Ennis seconded the motion, and it was carried with enthusiasm. Mrs. Grindrod responded. Musical items contributed to the enjoyment of the evening. These were rendered by L. Clay and E. Eaton.

The following interesting paragraph on "New Testament Christianity" appeared in the British "Bible Advocate" of January 2, 1920:—"Within recent months communications have been opened up between Bro. Peter S. Poppoff, of Bulgaria, and brethren in this country. It will be remembered that this good brother was baptised in Glasgow in April, 1914, having been the means, in the Lord's hands, of establishing some six or seven churches on New Testament lines in Bulgaria. He had not reached home when the war broke out, and was obliged to remain in Brussels till the way opened up for his return. He is now engaged in establishing an orphanage at Philippopolis, with some help from the Government, to meet, in some small measure, the terrible after-war conditions. He is hoping to receive support from Churches of Christ in Great Britain and America. In a recent letter he expresses a strong desire, not only on his own behalf, but of the brethren in Bulgaria, that brethren from this country would pay them a visit to see how they fare; and to report upon what they see and hear to the brotherhood at home. Unfortunately, the committee to deal with Continental matters, which was in existence all through the war, was not set up at the last annual meeting, probably by an oversight, but the brethren who composed that committee are prepared to undertake the responsibility of availing themselves of any opportunity of promoting intercourse with those of like faith in Continental countries. Meanwhile if brethren proposing to visit the Continent will communicate with H. Elliot Tickle, 20 Waverley Park, Shawlands, Glasgow, they will be gladly furnished with a list of known names, with their present or pre-war addresses."

COMING EVENTS.

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 7 and 10.—Essendon. Opening services in new building, March 7. Social evening tendered to Bro. H. G. Clark, and also Sister Mitchell, Wednesday, March 10. All welcome. Address, Buckley-st.

MARCH 11.—Social evening, Court-st., Box Hill, postponed till March 11, at 8 p.m., owing to altered circumstances.—L. Crouch, Hon. Sec.

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

The Family Altar.

J. Wiltshire.

A BRAVE DRUMMER BOY.

"A little more than a hundred years ago the name of Napoleon was enough to make men tremble, for he was a very great general, and had been most successful in battle, so that he bid fair to become the ruler of Europe.

But what I wanted to tell you about Napoleon was that, on one occasion in battle, an English drummer boy had been taken prisoner by the French, and brought before him. Napoleon was struck by his smart and attractive appearance, and told the boy to let him hear him beat his drum. He asked him to beat the advance call, then the right wheel, also the left turn. Last of all he told him to beat the retreat. This the boy would not do, but slung his drum across his back, he said, "I don't know how, sire." It was not that he had never learned, but he wished to infer that the English would always advance or turn, but never retreat. So may we never retreat from the path of duty."

I copied the above from "My Little Friend Almanac." It will stand repeating, with the beautiful lesson it may illustrate, to the boys and girls of our homes.

MONDAY, MARCH 1.

Gem Verse.—And when the Lord saw her, he had compassion on her, and said unto her, Weep not.—Luke 7: 13.

Gems of Thought—

HAD I BUT KNOWN.

"Had I but known the burden laid on thee,
Had I but known!
I would have clasped thy hand more tenderly,
More kindness shown.
The heart-ache hid behind thy sunny smile
I could not see;
Had I but known I would have paused a while
To talk with thee.
"How slow indeed we creatures to discern
Another's woe;
The sharpest, keenest pang—the conflict stern,
But God can know;
Oh, God! we pray Thee, give us hearts that feel,
While passing on;
For soon away the fleeting moments steal,
And life is gone."

Scripture Portion.—Jer. 38: 1-13. Practical sympathy.

TUESDAY, MARCH 2.

Gem Verse.—If ye shall ask anything in my name, I will do it.—John 14: 14.

Gems of Thought—

Unanswered yet! Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun,
If you will keep the incense burning there;
His glory you shall see sometime, somewhere.
—R. Browning.

Scripture Portion.—Matt. 15: 21-28.

WEDNESDAY, MARCH 3.

Gem Verse.—Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3: 13, 14.

Gems of thought—

LOOKING FOR THE BEST.

Do not think of your faults, still less of others' faults; in every person who comes near you, look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it. For the rest you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palm-tree stem, still, never mind, so long as it has

been growing, and has its grand green shade of leaves and weight of honeyed fruit at top.—J. Ruskin.

Scripture Portion.—Rom. 15: 1-13.

THURSDAY, MARCH 4.

Gem Verse.—Which of you, by taking thought can add one cubit unto his stature?—Matt. 6: 27.

Gems of Thought—

I saw a delicate flower had grown up two feet high, between the horses' path and the wheel-track. An inch more to right or left sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—H. D. Thoreau.

Scripture Portion.—Matt. 6: 25-34.

FRIDAY, MARCH 5.

Gem Verse.—Hope deferred maketh the heart sick.—Prov. 13: 12.

Gems of Thought—

A life of hope deferred too often is
A life of wasted opportunities;
A life of perished hope too often is
A life of all-lost opportunities;
Yet hope is still the flower, and not the root,
And hope is still the flower, and not the fruit;
Arise and sow the seed; a day shall come
When also thou shalt keep thy harvest home.
—C. Rossetti.

Scripture Portion.—1 Cor. 9: 7-27.

SATURDAY, MARCH 6.

Gem Verse.—When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.—John 6: 15.

Gems of Thought—

When men exalt thee with their flatteries,
Occasion take thine own self to despise;
And as a help to this, the meanest thing
Which thou hast ever done, to memory bring.
Think, too, that now thou dost in peril fall
Of doing a yet meaner thing than all,
If, being what thou art in thine own sight,
Thou dost this praise appropriate as thy right.
—R. C. Trench.

Scripture Portion.—Luke 17: 1-10.

LORD'S DAY, MARCH 7.

Gem Verse.—The Lord is my shepherd, I shall not want.—Psalm 23: 1.

Gems of Thought—

And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling for his selfish gain,
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone.
—J. G. Whittier.

Scripture Portion.—John 10: 1-18.

PRAYER.

Coming to Thee again, in the name of Jesus, we ask, dear Lord, that Thou wilt still give us strength for the performance of our daily task. We desire grace to perceive the fulness of our duty, and to step with life's just demands. Make us to be so careful to do everything which it is our duty to do, that we may preclude all future regrets. We do not want to mourn over lost opportunities, but we wish to grasp them as they pass.

Give us more faith, as well as more purpose in prayer. We are sure Thy wisdom is very great. We ask of Thee and expect an answer at once, and of a certain shape. How often our answers if given would destroy us! Hence we ask Thee to help us to await Thy choice and Thy will.

Again do we commit ourselves with all who love Thee in every place to Thy kind care. Be very precious to all until we come unto where Thou art. Through Jesus, our Lord and Saviour.—Amen.

Mythical Membership.

To the "Australian Christian."

One of the resolutions of "Restoration Congress" as published in the "Australian Christian" of January 8, page 5, reads:—

"Be it resolved, That since certain among us are advocating and practising 'open membership,' this congress would express the conviction that such persons and churches have apostatised from the Restoration movement, and should be so regarded by the agencies that serve us, and by the brethren and sisters at large."

Now, it appears to me that "open membership" is the logical and inevitable outcome of the stand taken by many of our American congregations and by some of our congregations in Australia. With them the Lord's table is open to all, the monetary offering is open to all; in short, all the privileges of the Lord's day meetings of the church are open to all, and if "membership" really counts for anything, it is merely one's name on the "card" or "roll" which enables one to vote at the business meetings of the church. Membership in such congregations is only a myth. It is as though the man in the parable (Matt. 22: 11) without the wedding garment, is just as welcome to the marriage feast as those who wear one, only the man who has none is excluded from the exalted privilege of putting it off at the conclusion of the feast. To be consistent, those who receive the unimmersed to the Lord's table and to the other privileges of the Lord's day meetings of the church, ought also to concede to them the right to have their name on the "roll" and to vote at the business meetings. Those who are objecting to "open membership"

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whilst favoring "open communion," are contending earnestly about straining out the gnat after having swallowed the camel (Matt. 23: 24). The tidal wave of the Restoration movement is receding and the movement as such is tending towards "open membership." Those whom the restoration regards as "apostates" are in reality the advance guard of the movement, and are consistent with the movement's present attitude.

Of course there are those who are battling against the general tendency, but without any appreciable effect. This tendency towards "open membership" and general looseness of organization, is due to the lack of complete trust in Jesus as "the Head" (Col. 2: 19; Eph. 1: 22), "The one Lord" (Eph. 4: 5), and the God-appointed director with absolute authority (Matt. 28: 18).

Any congregation which is thoroughly satisfied with the will and wisdom of Jesus, as set forth in the gospel, will have no time or place for open communion, open offertory, open membership, and many other things which now obtain amongst us. Loyalty to Jesus is the one, and only effective anti-toxin for all our spiritual maladies as individuals or congregations.

Fremantle, W.A., Feb. 9.

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