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The Prince Goes to Church.

And multitudes flock to see him do so.

In Melbourne the Prince of Wales has experienced a repetition of the cordial reception which other parts of the Empire accorded him. Here, as elsewhere, also, has been repeated the fine impression made by His Royal Highness in other places. It is obvious to the most casual observer that there is a warmth in the public reception and greeting which is not always present on such occasions. The Prince manifests an interest, a kindness and sympathy, an unaffected pleasure in meeting his people, which has naturally touched a responsive chord in the hearts of the people. More than loyalty to the throne, or the feeling of patriotism which is found in every true citizen of the Empire, is exhibited by the average man who greets the Prince; there is in addition a more personal feeling, and a note of affection. It is evident that those responsible for the tour of the heir of the throne were well advised when they arranged for his visit to the outlying parts of the Empire. The cementing influence of his coming will be great. One inevitably thinks of the contrast between the present ignominious state of some former kings and princes of Europe and the enthusiastic and affectionate greeting which the Prince has received from all classes of his people.

A worthy example—

It is with pleasure that we note that the Prince makes it a regular rule to attend service for the worship of God. The British people are fortunate in the high example set by the King and the Royal Family. King George takes time every day to read a portion of God's Word. An earthly monarch is never more kingly than when he is acknowledging the claims of the King of kings. The influence of the personal example of the Sovereign or his heir can hardly be over-estimated. A dissipated or irreligious ruler could do immense damage to the cause of morality and religion. So Christians do well to acknowledge with gratitude the beneficent example of those who now in the providence of God are in authority over us.

And the stir it caused.

We were interested to note last Lord's day the immense crowd of people who gathered to witness the entrance of the Prince into St. Paul's Cathedral. It was evident

that but a small portion of these had any intention of attending a place of worship. We could not but reflect that instead of delaying for a little their pleasurable seaside trip in order to greet the Prince, they would have been better employed in following the example of him whom they sought to honor.

St. Paul's Cathedral was thronged. Many who are not regular worshippers were present. The newspapers of Saturday contained directions to the prospective "crowd of worshippers" to form a queue and so obtain orderly admission. By ten o'clock the seating accommodation reserved for the public was filled. Many police were on duty to regulate the movements of the throng. The Anglican authorities specially requested choristers and clergymen for this occasion to be "robed" in good time. Possibly there was need of the advice, for we have known some to be late for more democratic assemblies which do not inculcate the duty of special robing.

To meet which Prince?

All of this raises some interesting reflections. Every Christian must believe that on every Lord's day he has an invitation from his Prince and Saviour to meet Him. Many occasionally—or even habitually—neglect this invitation who "rushed" the opportunity to meet the Prince of Wales and who deemed it a special honor to sit with him in the same edifice last Lord's day morning. We think they do well to honor the heir to the British throne, but we cannot think it right

to neglect on other occasions the King of Heaven. Frankly, we do not think much of the Christian attitude of a person who would attend church merely because of the Prince's presence. God is with us every time we assemble to worship Him. Christ, our Prince and Saviour, has promised His presence and blessing. We have not risen to a proper appreciation of the privilege bestowed on us by our Heavenly King if the little additional honor of seeing the greatest of earthly Princes will mean the difference between attendance at or absence from what we ostensibly believe to be the place of divine worship. A man who will make frantic endeavors to be on time at a Prince's levee or church service when Royalty is present, and who will, on two Sundays out of three, complacently saunter into a place of worship five or ten minutes after the appointed time of meeting, has a mind most peculiarly constituted. To put it mildly, he needs a lesson in proportion. We prefer the attitude of Sir Thomas More, who, being summoned at the time of his private devotions, sent back by the royal messenger the answer that when he had performed his devotions to the King of kings he would gladly obey the behest of his earthly monarch. There was another statesman, equally famous in English history, who left an example not so good, and whose sudden fall and death constitute a warning to all worldly, scheming, ambitious souls. "Had I but served God as diligently as I have served the king," murmured the dying Wolsey, "He would not have given me over in my grey hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince."

Fidelity.

"Well done, good and faithful servant; thou hast been faithful over a few things."—Jesus.

"Fidelity's a virtue that ennobles
E'en servitude itself."

Fidelity is a great word. It is truthfulness, and trustfulness and reliability all in one. It is orthodoxy and orthopraxy combined.

Some one has said of worldly progress that "fidelity is seven-tenths of success." Doubtless it is so. Brain power, ability natural and acquired, push and grit, are all desirable and some of them essential; but fidelity, true dependableness, counts for more. It is rarer, and it is better. The

beauty of it is that while we all cannot be sure of the possession of the other qualities, we can make certain of this.

Above all worldly success lies heavenly, eternal success. Here fidelity has its proper place and meets with its due reward. It is, indeed, the resistless power making for true success. Imagine men on earth proclaiming such a power: who would not seek it? Yet it lies to hand. It is not the talent which some would extol; nor the genius combined with favorable circumstances in which others find the greatest gift, but the

faithfulness in little things which Christ, with absolute finality of truth, proclaims to be the supreme acquirement.

"He that is faithful in a very little is faithful also in much." That is true on earth. He who would pilfer an apple from a case in transit reveals a defect in character which forbids our trusting him with much wealth. He who tells a "white lie" is forever excluded from the roll of truth-loving men. "We shall not be faithful where men can see us if we are not faithful in the dark and hidden corners of our lives."

The principle, "faithful in little, faithful in much," extends beyond the region of earthly things. So Christ tests lives. By keeping a watch against the alluring little sins, by being faithful in the minute details of life, we please Him and ensure His favor.

One Church: Is it Possible?

R. P. Arnott.

A divided church will never produce a believing world. The New Testament knows of one great Head, Christ Jesus, and one body, his church.

The question of Christian union is a vital one to-day. The amalgamation or union of all denominations does not seem to be possible, but we believe that the union of Christians is possible by a return to the teachings of the New Testament. Let it be understood at the outset that we do not seek in this article to advocate the claims of any denomination, nor even of the Church of Christ if viewed from a sectarian aspect. The people known simply as Churches of Christ may have failed in many respects; we as a Christian people do not for one moment claim perfection, nor do we profess to hold the key to all truth. Therefore we do not seek to give this message in a pharisaical or bigoted spirit, nor do we thank God that we are not as others. On the contrary, we would fain hide our faces in shame when we view the faith and works of some other Christian people; but yet in spite of these things we would make bold to assert that, first, disunity is sinful; and in the second place, unity is possible by obedience to God's Word. In order that we might successfully discuss our subject, viz., "One Church: Is It Possible?" let us imagine ourselves bereft of all denominational clothing and standing upon common ground. You may be a Methodist, or a Presbyterian, or you may be a member of the Church of England; for the sake of our purpose let us therefore forget for the time being our denominational identity and be all seekers for the truth. Is there nothing at all in which we can all agree?

As sinners we are one.

In one thing we can all agree to start, that is, we are all sinners. There can be no division in this truth, for the Scriptures say, "All have sinned and come short of the glory of God." Let us therefore start from this common stage, not having any church connection whatsoever. Now when we, as sinful people, have heard the gospel, and be-

"By my tasks of every day,
By the little words I say,
By the friendships which I make,
By the roads my footsteps take,
My allegiance I proclaim—
My allegiance to a Name—
Prove my right His cross to wear,
Cross and name of Christ to bear."

How often has it been said that Christ does not ask of us success, but faithfulness! There is no command, Be successful! There is constant reiteration of the injunction, Be faithful! We may rightly say that faithfulness is success, as God counts it. "Be thou faithful unto death, and I will give thee the crown of life."

"My child, be faithful!
Is thy work small? This I require of thee,
Do it with all thy heart as unto me.

"My child, be faithful!
Great is thy task? My grace shall suffice thee;
In well-doing weary not, co-labor with me."

lieved, we are of one mind that Jesus is the Christ, the Son of God, and convinced of this truth we desire to be his followers. At this stage there should only be two divisions amongst humanity, viz., those who are of Christ, and those who are of the devil.

The one uniting name.

The first problem that will face us after our conversion from the sinful state to the Christian state is, "What name shall we wear?" If we are to be true to the Word of God it must not be a divisive or party name, for they are condemned in the Bible. 1 Cor. 1: 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment"; and again in 1 Cor. 1: 12, 13. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptised in the name of Paul?" According to this we must therefore look for a name devoid of party bitterness and denominational flavor. Is there a better name than the name of Christ? Surely there can be no division in it. Should not the bride wear the name of her bridegroom? The church is his own, purchased, ransomed, bought with his own precious blood; she should therefore have and share in the name of her beloved Bridegroom, Christ. In various places in the Scriptures where the church is spoken of, we read, "To the church of God which is in Corinth," "To the church of the Thessalonians," etc. In these passages we do not find any discrimination between churches except that of locality. There is only one church in the New Testament, the church of Christ, or the church of God. Let us, therefore, not dispute over this matter of the name, but let

us rather give him the honor and glory. We often speak of the beautiful name of Christ; we often sing that hymn which says, "Precious name, Oh, how sweet! Hope of earth and joy of heaven," and yet when it comes to a matter of wearing his name we refuse. The name of Christ is our name, as his blood-bought disciples; therefore let us wear it.

The one baptism.

Another question that may trouble us is, What baptism shall we practise? Shall it be sprinkling or immersion? Shall it be the baptism of human invention or Divine command? Shall it be the baptism of Divine convenience or Divine authority? The answer to this you say constitutes the whole trouble, for men are confused and doubtful as to the right mode of baptism. In reply we would ask, "Why is this so?" Is it not because we will not sweep away prejudice in doubt over this question? Are you, friend, really sincerely a doubter, we would urge you to search the Scriptures, feeling sure you must quickly find the truth on this question. Various men of various creeds, and some of them men with the highest education the world can give, have at various times and at divers places of the earth asserted that the New Testament teaches only believers' immersion. If you have scholarly attainments, we would urge you to turn up your Greek lexicon and pick out the meanings of the words which are translated in our New Testament "baptise," "baptism," etc. Furthermore, can you find that "baptizo" means "to sprinkle"? Leaving your Greek lexicon, then search the Scriptures; find out what was done on the day of Pentecost. What did Peter and Paul do with the penitent believers? Read Romans 6: 4—"Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When we probe this matter of baptism, do we not find that our blindness on this question is often due to prejudice, wilfulness and disobedience?

"Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey."

What shall I do, Lord? should be your humble question. If you are in doubt, he will point the way. Controversy is often the devil's device to lead one astray. "See, here is water; what doth hinder me to be baptised?" See, here is the way, what doth hinder thee to obey? The baptism of Christ is the baptism for you; practise it. Thus far we trust we are one.

The one authority.

The next question that may concern one as an immersed believer in Jesus Christ and a member of his church is, What authority shall we have as to faith and practice? In other words, How shall the church be governed? What ordinances shall be observed? Who shall make the rules, and by what authority? Before we start to wrangle over

this and in this way, by petty jealousy, seek to set ourselves upon thrones of government, let us be reminded of the fact that the Bible says that all authority has been vested in Christ, and that Christ alone is the Head of the church. Matt. 28: 18, "All power is given unto me in heaven and in earth." The church has no other head; no other person on earth has the right to usurp his authority. The Head of the church has given us plans and specifications; we do not need to turn to men for them. So far as matters of opinion are concerned, there should be liberty; in matters of principle there should be undying loyalty and unswerving fidelity. The Word of God, is given for our guidance, therefore,

"Cling to the Bible, though all else be taken,
Lose not its precepts so precious and pure."

All Christian people who love their Bible should be ready to make this their slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." An objection may be raised to this, viz.: "We all agree in speaking where the Bible speaks, but there is so much variety of opinion as to what the Word of God does really teach, and interpretations of Christ's teachings are so various." Friend, there is unity and clearness in the Word of God. As to our duty, it is so plain that the way-faring man, though he be a simpleton, need not err there in. The differences of interpretation have often arisen by the substitution of human opinion and invention for God's Word, and also prejudicial bias which would cling to a worn out creed has read its own interpretation into the Word. Therefore let us sweep away these human substitutes, and let us go and hear and obey Christ, the Head of the church; for God is not the author of confusion, but harmony.

Therefore the one church.

So far we hope we are one. Let us therefore, have the "one Lord, one faith, and one baptism," and, then we will be in the one church; not your church or my church; not this church or that church, but His church; the church who is His bride, and is adorning herself for the marriage supper of the Lamb shall some day sweep in majesty into the presence of her King, and be with Him for ever; "For the crowning day is coming, is coming by-and-bye." The day of joy, the day of feasting, the day of triumph, the day when those who love the Lord shall be one even as Christ is one with the Father. Let us at all times keep before us the prayer of Christ, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in thee; that the world may believe that thou hast sent me."

Are you helping to hasten that day when the people of God shall be one? If not, will you help that prayer to be answered to-day? Why not come and stand to-day upon the rock Christ Jesus, and be a Christian only? "Come ye out of the world, and be ye separate and stand with Christ." You will not be the only Christian, but you may be a Christian only. Christian, we would urge you to flee from the shackles of creedism, denominationalism, and partyism; sinner,

we would urge you to escape from the bondage of sin and slavery and to stand by Jesus, who is the Christ, the Son of the living God.

Christ's Coming and Democracy.

"Lift the stone,
And thou shalt find me;
Cleave the wood,
And there am I."

Although not recorded in the Bible, this is a quotation attributed to Jesus. Various interpretations have been put upon it, but whatever else it may mean, it indicates that the presence of Jesus is with the man who toils. This thought dignifies labor as nothing else can. Men have sometimes made the distinction between "secular" work and "religious" work.

Jesus never made such a distinction. To him all work was sacred. Even before he performed a miracle or had begun his career as a preacher, Jesus had this testimony from his Heavenly Father: "This is my beloved Son, in whom I am well pleased." Jesus had



Miss-Rosa L. Tonkin.

Who has just returned to Australia after many years' faithful service in Shanghai, China, as the representative of Churches of Christ in Australia.

pleased God as a carpenter. His daily tasks were sacred tasks. The swinging of a hammer or the pushing of a saw in the doing of a job for a neighbor, was to him as though it were done for God.

When it is remembered that Jesus was a carpenter at a time when the philosophers declared that a purchased slave was better than a hired one, and when, in accordance with this teaching of the philosophers, half the world lived behind prison bars, the coming of Jesus into the home of a humble artisan and the living of his life for thirty years in the atmosphere of a workingman's home, becomes all the more significant.

He lifted labor out of the pit in which the so-called upper classes had placed it. He gave the workingman a place in human society which he had theretofore never enjoyed. The principles which he taught have since made the workingman the equal of every other man, no matter what his vocation in life may be. This is one of the chief benefits of the coming of Jesus into the world, and for this service the masses owe him a debt of gratitude.—Charles Stelzle.

The Pilgrim Way.

But once I pass this way,
And then—no more,
But once—and then, the Silent Door
Swings on its hinges—
Opens... closes—
And no more
I pass this way.
So while I may,
With all my might,
I will essay
Sweet comfort and delight,
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway
That climbs through Darkness up to Light—
Through Night to Day.

—John Oxenham.

Gratitude.

I ought to be thankful—
For grief unsuffered, tears unshed,
For clouds that scattered overhead;
For pestilence that came not nigh,
For dangers that passed me by;
For sharp suspicion soothed, allayed;
For doubt dispelled that made afraid;
For fierce temptation well withstood,
For evil plot which brought forth good;
For weakened links in friendship's chain
That, sorely tested, stood the strain;
For harmless blows with malice dealt,
For base ingratitude unfelt;
For hatred's keen unuttered word,
For litter jest, unknown, unheard;
For every evil turned away,
Unmeasured thanks I give to-day.
—"Great Thoughts."

"Hold Me to My Course, O Pilot."

I pray you hold me to my course, O Pilot of my soul;
Already in the offing the sullen breakers roll.
The lights that ought to guide me I know not how to read,
Nor which are set as beacons, which lit by pirates' greed.
I know that some have altered that once were burning true.
It rests with you, my Pilot, to bring me safely through.
I took her clearance papers, I cast her moorings free,
And turned my ship's head boldly into the open sea.
But now the tides have shifted, I know not how she stands.
I know the sea boils hotly o'er treacherous, grasping sands.
I see white teeth are gleaming beneath her very keel:
Hold steady, O my Pilot, by compass and by wheel.
Her freight is very precious: in it are women's prayers,
And in one piece of cargo the children have some shares.
Tween decks are stowed the yearnings of all the coming race.
That lift each generation to higher, freer place.
While for this priceless treasure the harpies lie in wait,
On you is laid, my Pilot, the reckoning of her fate.
Long since a man was bidden to lift his eyes and see
An army on the hilltops, in glorious panoply.
Perchance my ship is shielded and speeded on her way
By high, angelic convoy in beauteous array,
Her harbour waiting safely beyond the vision's ken,
Yet well known to my Pilot, who guides the souls of men.
—Eleanor Mellen, in "Collier's Weekly."

June 3, 1920.

Education and Evangelism.

H. G. Harward.

Evangelism is the greatest service to which man may be called and consecrated. Present conditions demand the utilisation of every agency for effective training. "Christianity is the foster-mother of Education."

Education and evangelism are twin agencies in the establishment and the extension of the kingdom of God. They were divinely joined together by the world's Master Teacher, when "he ordained twelve that they might be with him, and that he might send them forth to preach." They became his associates. Why? For instruction and training. They were fully commissioned, only after three years' tuition. The invitation, "Come," preceded the command "Go." Wonderful years lay between—years in which lives were being prepared, and minds illumined for the gracious ministry of coming days. And their post-graduate course was provided for in the promise that the Holy Spirit should guide them into all the truth, bringing to their remembrance the Master's teaching, and revealing the doctrines yet to be made known.

The greatest evangelist of the New Testament was an educated man. In the early period of life he left his home for his collegiate course in Jerusalem, in the school of Gamaliel. At the moment Paul appeared the Christian movement was in need of a man of extraordinary endowment. Paul was naturally of immense mental stature and force. In addition he enjoyed the fullest scholastic advantages of his period. "In the Rabbinical schools he learned how to arrange, and state and defend his ideas." "In him Jesus Christ went forth to evangelise the world, making use of his hands and feet, his tongue, and brain, and heart, for doing the work, which in his own bodily presence he had not been permitted, by the limits of his mission, to accomplish."

Our Lord placed no premium on ignorance or illiteracy in the preaching of his Word. Scholastic attainments and distinctions are not indispensable to effective evangelism, but they may become important factors in increasing the resources and adding to the power of those who evangelise. Christianity was not born in superstition, nor is it cradled in ignorance. It has its appeal to the poorest and most illiterate; and it rings out its challenge to the well-to-do, and the highly cultured. Its triumphs have been among the world's great minds, as well as among the obscure. And the man whom God calls to the sacred ministry of service in the gospel, must be of all others that man which God meant him to be. The gifts, the powers, the capacities given to him, it is his duty to cultivate, because in the cultivation of these lies the best possible means of his self-expression; and the better he can express himself to mankind, the more completely will he be able to fulfil his ministry among men.

In many respects an ignorant ministry, however pious it may be, is worse than none at all. The more the empty head glows and burns, the more hollow and thin and dry it grows."

Evangelism itself calls for the highest standard of educational training and equipment in those who engage in it.

Men have been successful evangelists who have had no special course of study. So have some been accomplished musicians, gifted orators, talented authors, leading statesmen, and efficient commercial leaders without special training. But it has not been so with the majority. They have gained the summit of distinction by the ladder of careful preparation and strenuous effort.

In the supreme task of a world's evangelisation, a few exceptional men of striking and peculiar native ability have given themselves to the ministry of the Word, and have done effective work without collegiate training. They have succeeded, under the blessing of God, not because of this deficiency, but in spite of it. And, almost unquestionably, the majority of these would admit that their labors would have been lightened, and their ministry enriched by a carefully prepared course

of study under efficient and consecrated teachers.

Evangelism represents the greatest service to which men may be God-called and consecrated. No man is whole-heartedly ready for that work whose soul does not cry out in a great passion—"Necessity is laid upon me; yea, woe is unto me if I preach not the gospel." And whose heart does not exultingly respond—"Thy Word was as a burning fire shut up in my bones, and I was weary of withholding, and I could not stay."

The evangelist, minister, or preacher is a bearer of good tidings. He is not a scientific demonstrator, a literary epicure, a teacher of the classics, a philological monster who devours, masticates and digests the dictionary, or a theological curiosity to be judged by the shape of his hat, the cut of his collar, and the color of his tie. He is just one thing—a representative of Jesus Christ and his church, standing in the great auditorium of the world, and giving forth a message that even the angels of God are not permitted to utter. And there is no calling which so thoroughly tests and reveals what is in a man—"the stature of his manhood, the mass and quality of his character, the poverty or richness of his mind, the coldness or warmth of his spirituality."

The gospel is designed to reach and influence all parts of man's nature. It is adapted to his inner life as he is. It makes its appeal to the feelings, the will, the conscience, and the intellect. The preacher's voice, with its divinely revealed message, is the great instrument, which, by the power of the Spirit of God, is to play on the harp strings of human life. It will be as the sounding brass or the clanging cymbal, unless it comes from a life resonant with the praise and glory of God. To sound the depths of human feeling the preacher himself must know and feel the power and pathos of the gospel story; to move the stubborn will of man he must experimentally understand the mighty motives of the gospel; to arraign the conscience of his hearers he must realise the meaning of coming judgment; and to appeal to the intellect he must be saturated with the truths from the Divine Mind.

A Christian college is not a school for the manufacturing of preachers—but a centre for the preparation of messengers. It does not call men to the ministry of the Word, but seeks to help those divinely called. The 100th evangelist may not need the help of the college, but the 99 will. Education develops capacity. Training bestows skill. And everything that opens the life of a preacher towards God, and towards man, makes part of his education. The consecrated evangelist will neglect no study which tends to make him stronger and more efficient in his influence and ministry.

Just as "it invariably comes to pass in the struggle and business of life, that an educated mind excels an uneducated mind in every conflict in which the parties enter the list on equal terms," even so is it in the business of a world's evangelisation. This peerless task demands the highest culture which education can give. All this—plus conversion, consecration, and spiritual power.

The times demand educational fitness for evangelistic service.

This is true whether we think of the work of the resident preacher or the peripatetic evangelist. This is an educational age. Never was the standard of culture as high as it is these days. We rejoice in the magnificent opportunities afforded the rising generation. The child of the humblest home may gain distinction in school, college, and university. Every door to increased knowledge is open to him. In every department of human activity the cry is, "Knowledge is power." And to teach youth and young manhood and womanhood

to know, in order that they may be, is the great aim in school, trade, business or profession. And may we not justly claim that the educational opportunities of the present are the greatest since the foster mother of education, Christianity, founder of colleges and universities of every rank and degree." "The Bible and the schoolmaster are God's two great instrumentalities to enlighten, to civilise, and to aggrandise men."

The preacher of to-day addresses cultured audiences. The young folk of the Bible School are the students of our high schools and colleges. The young men and women of the congregation have in many instances, passed through these or similar institutions. The more mature hearers have had the advantages of wide reading.

Education does not disqualify for service, or for the understanding of the reception there are the shallows in the Bible where the unlearned may walk, there are also the deep places which the more cultured may delight to fathom. Ever-changing conditions render necessary ever-changing emphasis. And the wonderful fact of universal education, calls for present-day emphasis on the importance and need of collegiate training of evangelism.

The demands that the present makes upon the evangelist can be met only by tapping the limitless resources of God, and utilising every agency for effective training. There is much of truth in the statement of a writer, that "The waning power of the pulpit is one of the most lamentable signs of the times. The intellectual pre-eminence of the longer attracts the brightest minds, and theological seminaries swarm with intellectual weaklings."

While this is so near to being a faithful description of existing conditions, we must remember that the intellectual demands upon the preacher or evangelist are rapidly rising. No preacher is called upon to know everything; but he must know what he knows, so thoroughly and so practically that he may, even in all humility, claim to be a specialist in his department. The Bible must be his chief text book, but the whole world of literature and learning must present the supplemental grace all his service for the Lord. A thoroughly trained preacher is "first a man among men, then a scholar at home in libraries."

The gospel is not only for the barbarian, but also for the Greek; it is not only for the foolish, but also for the wise. There is milk for the babes, but also strong meat for those of full age.

The leader chosen to emancipate a nation was a man "mighty in words, and works." He was "learned in all the wisdom of the Egyptians." Through all the laden years in the land of the Pharaohs he was being trained for effective ministry. The child of the Nazareth home "grew waxed strong in spirit, filled with wisdom, and the grace of God was upon him." And during the silent years of preparation, "he increased in wisdom and stature, and in favor with God and man."

The bearer of the "glad tidings of great joy" needs no higher example of efficient preparation than that of the Master himself. His life and ministry fitted into the conditions and needs of his own day. Evangelism of to-day calls for the same experience. The preacher cannot afford to be less qualified, educationally, for his work, than are men in other walks of life. His is a position of leadership. His success depends not alone on the truth he proclaims, but also on the personality associated with its presentation. The man and the message cannot be separated. His knowledge and skill may give added force to the doctrine he preaches, or his lack of these qualities may obscure the truth.

Do not put asunder what God hath joined.

We plead that these two things which have been divinely joined together shall not be put asunder. With profound gratitude to God, and a deep sense of their worth to the cause of Christ, we appreciate the labors and the wonderful success of the men who have gone forth into the great harvest field without training in any school, or teaching by any earthly master. In their day, and

with their opportunity, they triumphed gloriously. But while we should emulate their zeal, and catch the spirit of their enthusiasm, we dare not take them as the standard of our need in the world's evangelisation. Times have changed. Conditions have altered. Vocational and professional education and training are now recognised as essential. So it must be for the greatest work in which redeemed men can engage. Theirs is the supreme task. It calls for supreme gifts and accomplishments. He who fights the good fight of faith, in his position of leadership must take the "sharp sword of reason, argument and truth," if he would be victorious over the enemy.

What if some theological seminaries have become cemeteries; and a few halls of learning have been transformed into mausoleums wherein lie buried the earnest faith, and burning zeal of a few young preachers. Shall their failure discount the splendid faithfulness, the sincere devotion, the unwavering loyalty, and the phenomenal success of hundreds of Christian institutions of learning, in their training of men and women as missionaries of the Cross of Christ? Learning has made some men mad. Insanely so, as they have lost their grip of the realities of our Christian faith, and have substituted ethics for the atonement, and culture for Christ. What are these few in comparison to the great army of preachers and teach-

ers whose faith has been strengthened, whose hopes have been brightened, and whose powers have increased, as they have learned the better to know the Lord, not only in the Bible, but also in the many other text-books which reveal him.

Under the blessing of God our college is wondrously helping to supply the greatest need in the work of evangelism. That is the supply of spiritually and intellectually trained men and women for missionary service. The record is evidence of Divine approval. And the good work must continue. It is for us to urge the thoroughly converted, and truly consecrated young men and women to prepare for the greatest service of earth—the furtherance of the gospel. Let us encourage them to the fullest preparation. Teach them that "short cuts to success are usually quick roads to disaster." Let us not make the cry for simplicity an excuse for intellectual laziness. A hungry world will not be satisfied with a "diet of fragments seasoned with counterfeit fervor." In our hands is the bread of life. Yonder, famishing multitudes wait to be fed. We are to distribute to them. In every way we need to be prepared vessels for such a service. Education will help us. It is the great power house in the human part of Christian effort. Evangelism is the distribution of what we have gained in communion with God, and in our research into all truth.

now bears. The tree grows a little new wood every year; and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year."

Even changes and growth sometimes bring a pang to the heart. Many a mother, sitting with folded hands, in the elusive quiet of the twilight hour, looks out of the open window with eyes that see not, with her heart full of thoughts that have become reminiscent of other days, and she thinks of the time when the children were little, when she held the baby in her arms, and the little ones toddled around her knee, and sometimes the wish will come that she could have them with her again—all her own, untouched by the conflicting influences of this complex world. Yet all her love and care, her untiring devotion, would be turned to tragedy if the development for which she had worked were suddenly arrested, and powers of brain and body lay dormant.

Thus all things capable of growth speak of development and change, and this should also be evident in the growth of a Christian as time passes. We do not expect babes to do the work of men and women, in the same way, with maturer Christian experience. It is a sad sight to see men and women doing what we expect of the babes in Christ. This wonderful growth should find in us such a change in heart and life as will make itself evident to men and women with whom we come in contact, so "growing up into him in all things."

Christian Growth.

Mrs. Will Beiler.

Overflowing life in the realm of nature demonstrates that God delights in abundant and healthful growth. Christ's mission on earth was to fill men and women's hearts as full of life as he fills the works of nature.

Wherever full growth is seen, there is life; wherever there is full life, there must be root or foundation. Growth evidences life, and life inevitably means growth.

There are certain characteristics and underlying principles governing the laws of this world that pertain to growth, that the end might be reached for which that growth came into being. There is the root or foundation. Nothing can grow up of itself, before it first grows down, no fruitful growth is possible without the unseen establishment of creative, generative force in its right environment, that transmutes itself into that which can be seen. Nature teaches us that! Our minds wander instinctively into the wonderful realm of the open air. God loves the flowers, the trees, the fields—that is why he has given us so much of them, and with lavish hand sends them to speak peace to our hearts, when nothing man-made or man-bought can soothe or comfort. We own to a love for the growth of the little seedlings, and watch their subsequent development, each in its native clime.

The tiny lily of the valley is sent by the Maker of the Universe, to grow at its best in American snows. He gave the Rose its home in England, and decreed the fluffy edelweiss to grow in crags and rocks of the Swiss Alps.

Yearly he transforms Scottish hills into a glory of heather, and in our own land comes the sweet-scented wattle, dear to the heart of every Australian-born, each in wisdom planted where rooting can grow at its best. Botanists tell us that the roots of a tree are as far spreading as its branches, that there is as much growth underground as above ground, as much unseen as seen. So in the spiritual realm, that Christian growth which we desire, cannot evidence itself until the root has first been established that will create life, seen in its perfect form in a strong Christian character. Paul once said that "Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend the breadth, depth, length and height, and to know the love of Christ which passeth knowledge.

Spiritual birth.

Then, it requires a birth for the root to bring itself into relationship with the kingdom of matter. This law obtains in all true Christian growth.

Just as it took a birth to bring us into the kingdom of matter, so it takes a birth to bring us into the spiritual kingdom. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." An imperative condition! And by this means a Christian is not self-made, but made over again.

Sacred to each one is the day of our spiritual birth. With love and consecration our hearts were dedicated to One who died that we might live. Sacred and wonderful! But in natural sequence, our growth and experience should be even more wonderful.

Nourishment and growth.

That there may be perfect development, nourishment and growth are necessary. In all things living this growth and change inspire our awe. We think of the struggles of a moth, trying to escape his prison and force his way into the world. We are tempted to help him, so hindering nature's purpose, for he is gaining his muscular strength, and gathering the beauty of his wings as he struggles to be free. In all God's creatures we see this instinct for growth. All growth is dependent on constant and suitable nourishment, and the inborn desire to grow. In a current weekly paper appeared a cartoon of genuine pathos and power. The President of the United States was portrayed giving audience to a throng of children, gaunt and desperate. Some bore the unmistakable marks of toil. Others showed the ravages of untimely disease. No legend was needed to tell that these were the children who toil, the slaves of industrial system. Hardly was there need for the words underneath: "Mr. President, we don't want anything. We just want to grow up." A natural desire! A desire illustrative of Paul's life when he said, "That I may know him," and the expression of that desire permeated his whole life and resulted in a wonderful growth of Christian character.

Change.

Development will necessitate change; a natural sequence to growth and the laws of life! There will be growth of root and branch in one direction or the other. Good growth in the right direction will always find a change—there will be a little new wood each year. When Longfellow was well up in years, his head as white as snow, an ardent admirer asked him how it was that he was able to keep so vigorous, and write so beautifully. Pointing to a blossoming apple tree near by, the poet replied, "That tree is very old, but I never saw prettier blossoms upon it than those which it

Sacrifice.

Growth is sometimes called upon to sacrifice as a culminating act to its existence. It is so, repeatedly in science. Many a scientist and inventor has eventually given his life in the interests of that science or art in which he spent years in laborious research. It is so in the growth of knowledge, for how many of the pioneer missionaries, counting their own lives a failure, at their close laid down the torch, which was taken up and carried further on the trail, made possible by the work and sacrifice of the pioneer. Often the rarest Christian characters are called upon to make a crowning act of sacrifice in order that their Christian growth may be complete in God's sight.

Dr. Campbell Morgan said that when in Nebraska he had a conversation with Commander Booth-Tucker, who had just lost his wife in a railroad accident. Dr. Morgan said, "I said to him: 'Commander, the passing of your beloved wife was one of the things I freely confess I cannot understand.' He said to me: 'Man, do you not know that the cross can only be preached by tragedy?' Then he told me this incident: 'When I and my wife were last in Chicago, I was trying to lead a sceptic to Christ in a meeting. At last the sceptic said, with a sarcastic voice: "It is all very well. You mean well, but I lost my faith in God when my wife was taken out of my home. If that beautiful woman at your side lay dead and cold by you, how would you believe in God?" Within one month she had been taken through the tragedy of a railway accident, and the Commander went back to Chicago, and in the hearing of a vast audience, said: 'Here in the midst of the crowd, standing by the side of my dead wife as I take her to burial, I want to say that I still believe God, and love him, and know him.' " A Christian who can say that in his time of greatest loss, has reached that stage of growth which has been purified and sanctified by suffering and sacrifice! Earthly things around us tell of death and decay, but, thank God, we can exist and live and grow in the triumphant life, of which Paul said, "The inward man is renewed day by day." What a heritage is given us, that our lives may commence in a growth that finds its fullest development when earthly things are long forgotten.

At His Feet.

For Redemption—Luke 7: 38.
For Healing—Luke 17: 16.
For Rest—Luke 8: 35.
For Instruction—Luke 10: 39.
For Consolation—John 11: 32.
For Intercession—Mark 7: 25.
For Adoration—Matt. 28: 9.

The Coming of the Lord.

Archibald McLean,

The early Christians made much of "the blessed hope." The Saviour promised, "I come again." The Bible closes with a prayer, "Amen: come, Lord Jesus."

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.—Rev. 22: 17.

In the 7th verse we read, "And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book." In the 12th verse we read, "Behold I come quickly; and my reward is with me, to render to each man according as his work is." In these verses the speaker is the Lord. The joyous response of the Spirit and the church, or of the Spirit in the church, or of the church in the Spirit, is, "Come."

The return of the Saviour the theme of Revelation.

The principal theme of the Book of Revelation is the return of the Saviour, and his receiving his people to himself, that where he is, there they may be also. This has been recognised by all interpreters. Twenty times, it has been said, does John in this book speak of the coming of the Lord. In the prologue we read, "Behold he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen." In the epilogue we read, "He who testifieth these things saith, Yea: I come quickly." John, representing the desire of the churches, answers, "Amen: come, Lord Jesus."

Persecution made Christians long for Christ's return.

This book was written in a time of fierce persecution; Christians were imprisoned, tortured, burned, beheaded, thrown to the lions, cast into the sea, and treated as if they were the most abandoned of criminals. If they confessed that they were Christians, that was enough; no further evidence of their guilt was necessary. Those who killed them believed that they were rendering mankind a service. Moreover, it was a time of earthquake and famine and pestilence. According to Schaff, there were calamities without a parallel in history. John was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

In that time of storm and stress nothing could be more natural than that the mind of the church should be directed to the promise of his coming, and that the saints in their distress and peril should say in answer to his glorious promise, "Behold I come quickly," "Come," "Amen: come, Lord Jesus."

"All that the Christian heart can desire."

E. R. Craven, in "Lange," says that in this prayer of the church is summed up all that the Christian heart can desire—the destruction of the power of Satan; the deliverance of the creation from the bondage of corruption; the banishment of sin and sorrow from the individual heart and from the world; the restoration of all things; the establishment of the Kingdom of righteousness; the beholding of Jesus in fulness of the travail of his soul, and the bestowment upon him in completeness of the promised reward.

"The consummation of the entire redemptive process."

The coming of the Lord meant the consummation of the entire redemptive process. It meant the complete overthrow of all the forces of evil. It meant that Satan and the beast and the false prophet would be cast into the lake of fire; that the saints would be made priests in the heavenly sanctuary and would obtain royal dignity. They would see the King in his beauty, and would find supreme delight in serving him. Their joy would be unspeakable and full of glory. That was the

blessed hope that cheered and charmed them in the fiery trials through which they were called to pass.

"The church has turned to this book in her troubles."

Godet holds that the Book of Revelation was intended to foster hope in time of persecution. It was written to comfort the believer in distress, to hearten him in depression, and to succor him in time of need. History shows that the church has turned to this book in her troubles, and has found in it all that she could desire.

Matthew Henry, in his comment on this passage, says, "Come, Lord Jesus, put an end to this state of sin, sorrow, and temptation; gather thy people out of this present world, and take them up to heaven, that state of perfect purity, peace and joy, and so finish thy great design, and fulfil all that word in which thou hast caused thy people to hope." The satisfaction of all human longings, the acme of human blessedness, is in that cry, "Amen: come, Lord Jesus." Nothing more could be desired or imagined.

Christ's own words on the second coming.

In the days of his flesh our Lord referred many times to his coming. "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory and the glory of the Father, and of the holy angels" (Luke 9: 26). In his parable of the Last Judgment he said, "When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory" (Matt. 25: 31). Answering the high priest's question, "Art thou the Christ, the Son of the Blessed?" he said, "I am; and ye shall see the Son of man sitting at the right hand of power and coming with the clouds of heaven" (Mark 14: 62). Replying to Peter's inquiry concerning John, "Lord, and what shall this man do?" he said, "If I will that he tarry till I come, what is that to thee? follow thou me" (John 21: 22).

Apostolic teaching.

The apostles dwelt much on his coming. Thus we read, "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart" (1 Cor. 4: 5). Again, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11: 26). Again, "For this we say unto you by the word of the Lord, that all that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God" (1 Thess. 4: 15, 16). Again, "For what is our hope, or joy, or crown of glorying? Are not even ye before the Lord Jesus at his coming?" (1 Thess. 2: 19). And again, "Be patient, therefore, brethren, until the coming of the Lord" (James 5: 7). In the closing part of one of his Epistles we hear Paul say, "O Lord, come."

In the second clause of the 17th verse we read, "And he that heareth, let him say, Come." Apparently, this is the language of the Apostle. Not only does the church in her corporate capacity say, "Come," but every member is asked to say the same thing. The phrase, "He that heareth," signifies one that has heard and believed and obeyed the gospel.

In the remainder of the verse, "And he that is athirst, let him come; he that will, let him take of the water of life freely," the speaker appears to be the Lord. The person contemplated in both clauses is a Christian. The thirst referred to is the constant longing of one who has drunk at the

fountain of living water for deeper and fuller draughts, and to one who so thirsts the Lord says, "Come." The person referred to is a believer in life, and the Lord bids him drink freely, without hesitation and without stint.

Prof. Milligan, in writing of this passage, says, "Here is an interchange of thought between Jesus and the church. He is coming. The church is waiting in joyful assurance that he is at hand. Both the Lord and his church are at a moment of the highest rapture. What more natural than that at such a moment they should exchange their sentiments in the blessed fellowship of a common joy?"

An error corrected.

Many evangelistic sermons are based upon this text. The evangelists take it for granted that the word "come" is addressed to the unsaved. Obviously, this is a mistake in exegesis. It is not the sinner who is thirsting for salvation that is contemplated in the passage. The Book of Revelation was sent to the seven churches in Asia, and to them as representing the universal church. One of the great writers already quoted says, "Let no man who is not a Christian imagine that the Revelation of St. John is addressed to him. Let no man imagine that if he has not found Christ ready, he will find him here." Let no man imagine that if he has not found Christ in the Spirit in the church is constantly inviting the saved to come to Christ, that in him they may find pardon and peace and eternal life. But that is not the meaning. Beyond any question it is to the risen and living and glorified Redeemer that the Spirit and the bride say, "Come."

The practical appeal of the great hope.

In view of our Lord's coming some duties are enjoined. We do not know the day or the hour, he will come as a thief in the night, at a time when we are not looking for him. Because of the uncertainty of his coming and the uncertainty of the time, we are admonished to watch, lest suddenly he find us sleeping. Again, "And now my little children, abide in him; that if he should manifest, we may have boldness and not be ashamed before him at his coming." Again, "When Christ, who is our life, shall be manifested, then shall we also with him be manifested in glory. And every one that hath this hope set on him purifieth himself, even as he is pure."

The Book of Revelation is designed to comfort and encourage those who are under affliction; but it is full of sternest warnings as well. To one church this was said, "Remember whence thou art fallen, and repent and do the first works; or else I will come to thee, and will move thy candlestick out of its place, except thou repent"; to another, "Repent; or else I come to thee quickly, and will make war against thee with the sword of my mouth"; to another still, "I come quickly; hold fast that which thou hast, that no one take thy crown." Those who hold fast the confession of their faith without wavering will enter into his joy; those who fail to do so will be banished from his presence and the glory of his power. On this account we need to pray to God to establish our hearts unblamable in holiness before him at the coming of the Lord Jesus with all his saints.—"Christian Evangelist."

Life's Mirror.

There are loyal hearts, there are spirits brave.
There are souls that are pure and true,
Then give to the world the best you have,
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.
Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.
For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Bridges.

June 3, 1920

Wanted—A New Crucifixion.

A striking sermon from a secular newspaper.

[The following article is taken from the Launceston "Examiner" of May 25. It is a reprint of an Easter editorial in the same paper from the pen of Mr. F. J. Prichard, editor of the "Examiner," who recently passed away. Mr. Prichard was the father of our Tasmanian Foreign Mission Secretary. By request we republish the article in the hope that it may be of help and general interest.—Ed.]

Wherever we turn to-day we see the aftermath of the crucifixion of humanity on the altar of ambition. We thought the tragedy was ended when peace was proclaimed. It was not so. It still continues in another form. Men are no longer destroying each other with the devilish inventions of modern science, but with fierce, passionate intensity are battling with one another for the possession of a larger share of the world's diminished stock of commodities. The madness which was responsible for the world war has assumed another form. Materialism is everywhere rampant. Industrial and social unrest is universal. Each is blaming the other, and yet each is stretching out his hand to grasp all it will hold. While this manifestation of greed is so widespread there are countries where men, women, and even children are starving to death, and appeals on their behalf are meeting with little response. In one direction we have demands for a supply of food which, if consumed, would produce repletion and inflict injury, and in the other there are children whose emaciated limbs and shrunken bodies are pitiful. Selfishness is the great national vice of to-day. There is a mad race for wealth, ease, and luxury, regardless of who is sacrificed to the fires of the Moloch of indulgence, or is crushed beneath the juggernaut of greed.

The God Man.

On this world, whose nerves are jangling and out of tune, and which has—temporarily, we hope—plunged from the high standard of service to the lower plane of material sordidness, comes the period in which we celebrate the greatest tragedy in history, when the baser passions of a section of the Jewish people were let loose, and they crucified the most gracious, benign, and self-sacrificing Man who has ever appeared on the world's stage. To the ruffian crew of priestly zealots who urged on the mob he was but a man. To millions to-day he is the God Man, the sublime blending of the Divine with the human. Were it not well for a short time to pause in the conflict to which we have referred, direct our thought to the central figure in this epoch making event, and try to draw from his life some lesson which we can apply to the present situation? Never was the world in greater need of Divine guidance, and the hands which, as it were, yesterday were pierced, are to-day pointing out the road which we should tread. We are a Christian people, professing at all events to be followers of him they crucified, and if we are to participate in his victory over death, and the benefits of his resurrection, then now is the time to repeat his words, and say to the warring passions of the multitude, "Peace, be still," while for a brief moment we contemplate what he endeavored to convey in his life and actions. The lesson stands out so clearly that he who runs may read. It is the great, grand, glorious lesson of self-abnegation and self-sacrifice. To succour the afflicted, to heal the sick, to feed the hungry, to refuse to condemn the sinner, and to instill into the human heart love towards one's neighbor, was part of his human mission on earth. He taught by example how we should act, and it is action which tells in a great crisis such as that through which we as a people are now passing. His life was a telling arraignment of the profiteer, the slacker, and the selfish clamor of to-day. While they stretch forth their hands to grasp all they can, no matter who goes short, his hands were constantly employed in giving and in serving those in need. It re-

quires no learned theologian to tell us how to act if we would follow the Master and walk in his steps.

In his steps.

In the steps of One whose life was the triumph of sacrifice! What a wonderful transformation would occur if mankind were to honestly endeavor to follow in his footsteps! The world stands to-day in need of a new crucifixion. Its baser passions, its ignoble thoughts, its light-hearted pursuit of pleasure, even during the most solemn period of the Christian year—these need to be nailed to the Cross of Christianity, so that the soul of collective humanity, purified from its dross, may be able to lovingly greet the resurrection morn whose herald glow is already lighting the eastern sky. If that event has to the Christian world any real significance—if we really believe the basic truth which it embodies that the human soul is immortal, and that there is life beyond the grave—then what sacrifice is too great to ensure our participation in that life? But as the Great Exemplar has shown, the crown of immortality is to be gained only by service and sacrifice. Its attainment does not necessarily demand that the sacrifice shall be as painfully complete as was his own. We are not called on to endure the mockery and insults of the mob or the agony of a lingering death, although there are many in Europe to-day who are suffering from the slow tortures of starvation. Our task is not so difficult. It will entail greater consideration for others, and a higher conception of social duties; but they will bring their own reward in the removal of those social dangers which are now causing so much anxiety and misery. While the Resurrection embodies the great hope of immortality it also typifies a new birth—a rising to a purer state of existence. Such a resurrection is the great crying need of the world to-day—a moral resurrection—a new birth of those virtues which prompt us to regard the interests of our fellows as inseparable from our own. The world is calling out for self-denial, for the repression of our own desires, so that we shall be better able to minister to the needs of others. It is asking for honest service, and for a broader conception of national duty, and that which we owe to our fellow men. Humanity has passed through its Calvary, but cannot yet divest itself of its sordid shackles. Yet the great lesson which to our mind the festival of Easter contains this year is the need to shake ourselves free of those shackles, to give the Divine elements in our nature freer play, so that we also may say with the English bard—

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

To be able to meet every temptation to evil, every allurements to depart from the path of strictest Christian rectitude, with the "what I have written, I have written" of unchangeable purpose, is a proof of noble character. But unchangeableness of purpose may come from mere obstinacy or egotism. Such was the unchangeableness of Darius which prevented him from delivering Daniel from the plot of his enemies because "the law of the Medes and Persians altereth not." Pilate himself, in the trial of Jesus, was a signal example, not of firmness, but of weakness. . . . If consistency is a jewel, the jewel of jewels is loyalty to truth. In the realm of action, also, obstinacy often masquerades as firmness. The unkind word once spoken, the harsh and hasty judgment expressed, remain unretracted and unchanged, and thus, in family, in neighborhood, and in church, come alienation and schism. It simply comes to this then: if what you have written is right, stand by it, though the heavens fall; if it is wrong, change it, cost what it may.—Charles F. Rice.

In the Religious World.

The "Best Seller."

According to the New York "Publishers' Weekly," Dr. Charles M. Sheldon's "In His Steps" has had the largest circulation of any book except the Bible and "The Pilgrim's Progress," and may be regarded as the most widely-read book of the last two hundred years. More than twenty million copies of it have been sold since its publication in 1896.

Turks and the Scriptures.

It is pleasing to learn that the Turks are asking for the Scriptures; according to a letter from the Secretary of the American Bible Society in Constantinople, this is the case. He writes: "We have before us what will prove, I think, to be an unprecedented demand for the Scriptures for the coming year. There are indications from all sides that this demand will be large, and this in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any year. We are doing all we can to get ready."

The Samaritan Pentateuch.

Conservative scholars proclaimed a good while ago that the Samaritan Pentateuch was the rock upon which modern criticism of the Old Testament would inevitably make shipwreck. Not with the help of the dominant school has the time of destruction been brought nigh; but nevertheless there have been not a few men of competent scholarship and courageous piety who have addressed themselves to the task. At length, it has been made clear beyond question that the Northern Kingdom of Israel had its corrupted Pentateuch centuries before the time when, in the judgment of advanced men, the authentic Pentateuch had come into existence in connection with the Southern Kingdom of Judah! The latest witness to a thoroughly sane view of things on this important subject is Rev. J. E. H. Thomson, D.D., whose paper on "The Pentateuch of the Samaritans: When they got it, and Whence," was read on Monday last at a meeting of the Victoria Institute. In the light of recent discoveries on the spot, and of such considerations as Dr. Thomson adduced, it is obvious that the Samaritans had their copy of the Law somewhere near the time of the schism of the Kingdom; and if there was such a garbled copy in the North, who shall doubt but there was the authentic original in the South? Counterfeit money implies the existence of good coin.—"Christian" (London).

Supreme Task of the Church.

With the following insistent passage, Professor D. S. Gage, Professor of Bible and Philosophy in Westminster College, Mo., concludes a singularly thoughtful article in the "Princeton Theological Review":—

The supreme task of the church is the fulfilment of her goal, the conquest of the world for Christ. Nor can the task delay. The needs of the world, the menacing problem at hand and imminent, the swiftly increasing discovery of means of destruction, swiftly decaying religions and loosening moral bonds, upsurging class and race hatreds, loss of old means of protection, huge masses of desperate races ready to roll in devastating flood, loss of faith to steady the souls of men, forgetfulness of God in scorning His Word—these are a dark, cyclonic, portentous, sky-covering cloud.

At home and abroad the church must needs rally her forces, for the hour is at hand. She must bid defiance to all who challenge her faith, and boldly reassert her ancient doctrines. She must proclaim the necessity for her task and its need for haste. She must summon men to her standards by virtue of warfare which tries men's souls and inner courage more than the trenches of France, which tests their manhood more than the submarine, which has as its consequence the downfall of Humanity if she fail, or the glorious establishment of the kingdom of God on earth, if she succeed. She has no lesser aim than the enthronement of the Prince of Peace,

Foreign Missions.

Conducted by G. T. Walden, M.A.

Federal Foreign Missionary Committee.

President: J. W. Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

Will church secretaries kindly see that the F.M. envelopes are given out to all on Sunday, June 27, and as far as possible sent to the absent and isolated members? It would do the church good if every member irregular in attendance were to receive a Foreign Mission envelope. The best remedy for sick church members is to feed them on a missionary diet.

Letter from Miss M. Thompson.

Last week Sarubai and I started out early one morning for one of our out-stations. We reached a village six miles from here soon after day-break. In the first house, or rather, front yard, a mother and her daughter were making bread; the flat cakes were for the family to eat before they started out for their day's work in the wheat fields. The thicker bread looked something like an ill-cooked scone, and was to take with them to eat at noon.

The husband and father sat by the little earthen fireplace, using some snuff. Another daughter had washed her head the night before, and her father's second wife was busy plaiting it into several small braids which would look all right for ten days or a fortnight. Some younger children had just wakened, and sat on the bed all the time we were there. One of the daughters cleared a bed for us to sit on, and some outsiders seeing us came in and joined the company. A camel was standing near which would carry some of the children and bring home the wheat the party had gleaned. We had good attention part of the time there.

The village is a good-sized one, but people were so anxious to get through their work and out to the fields, that we walked quite a distance before we were again invited to sit down. This time it was by some Harda people. They, or part of the family, were also going to the fields, but had not begun their cooking as early as the others, so two of them listened while another cooked. Quite a number of others gathered around the bed they had brought for us to sit on, and we felt that we had had a profitable time there.

From there we went to the home of a Marathi land owner's widow, and found her daughter-in-law doing her hair. Some one said to me once that the Marathis wasted a great deal of time, as the women, the better classes, put oil on their heads and combed their hair every day. The young woman told us that her mother-in-law was in the threshing-floor, so we went there. Several oxen with their mouths muzzled were threshing out the corn. Our friend left them to the servants and came back to the house with us, and shortly afterwards her son joined us. Another son brought a copy of Luke from us on one of our visits there, and we nearly always have a nice time at their home.

After leaving that village we passed several fields where men and women were busy reaping. As the other villages we passed were small ones, we did not stop, and reached our destination before noon. Our evangelist and his wife were expecting us. Before taking up the work there he had been in charge of our Leper Asylum.

His wife was not much of a help to him in those days, but at a meeting held in Harda she received such a blessing that it seemed like a conversion. She gave up smoking (as far as I know she is the only Christian woman who has smoked here), and began visiting her neighbors. Mrs. Shah, after a visit to her, told me of her courage in going into homes where she had not had courage to go.

She is quite an original character. I have seen her stop in the midst of talking to people, shut her eyes and begin to sing something apparently unconscious of anything going on around her. Her earnestness surely impresses people.

Some time ago a Sadhu put a small house within a stone's throw of the mission house. He was friendly with the Christians, but the one who is living there now has been making it very unpleasant for them. However, they were on the whole feeling very encouraged about their work. We paid a number of visits that evening, and the next day, and had some good audiences.

We are still having plague and influenza, and our work is in a very unsettled condition; but we are thankful that all our Christians who have had plague and influenza are well on the way to recovery.—M. Thompson.

Pray for, prepare for, give liberally to offering for Foreign Missions on July 4.

From Baramati, India.

In the village schools, owing to the harvest season, the number of children has been rather low, but will improve in April as the people return to the villages from the fields. Our Baramati schools go on well, and are not affected by the harvest season as our school is composed of our orphan, Christian, and Bhampta children. Owing to the increasing number of small boys in the girls' school, I have this month reopened a boys' school for the Christian and Bhampta boys here. This will provide full work for one teacher and relieve the women teachers who had too many scholars in the girls' school to manage. This male teacher was formerly at Gonowdi school, but as there were not many children in that school, we thought we should close it.

We have received the following grants in aid from the Education Department for our registered schools: Baramati Girls', Rs. 237; Shirsuphal, Rs. 76; Indapur, Rs. 53; Baramati Night School, Rs. 40. This has helped us in maintaining these schools. These grants are up to end of this month. We expect more next year as our schools increase.

The churches of all our stations have decided to support two men with their contributions, the Shirsuphal school teacher and a preacher at Shrigonda, and we hope to inspire to greater giving in the future.

The work at Indapur goes on well, the dispensary is doing good work. The school has been registered and was examined this year by the Government Inspector. We have the support of the leading Mohammedans in this place, who are very friendly. So far we have not been able to find a suitable teacher for the English school which we hope to open in this place.

Recently I inaugurated a class for the bigger boys among the Bhamptas who are learning trades under me, and who consequently are not allowed to come to their daily tasks on Sunday. We hold this class each Sunday morning for two to two and a half hours, and try to make it attractive and instructive. We have a lot of singing to the accompaniment of native drums and are teaching the boys the best of Christian hymns in India metre. They like this. Then we take a Marathi story and have those boys who can read take turn about reading a paragraph each, and then the master reads it over to them, as they don't get much out of the first reading. We usually wind up with about half an hour of gramophone music, which unfortunately is all English. I hope later to be able to get some Marathi records. I would welcome any disc records that any of the brethren might have no use for. They are fearfully expensive out here. We only have about 70 records. These boys have hitherto been playing about getting into mischief on Sunday, for they objected to coming to Sunday School. We hope to help the

boys to something better than they had known before.

Recently some of the bigger girls in the orphanage have started to learn lace making, and one has started to train as a kindergarten teacher.

I think this is all for this time. We expect to leave here for Otaamund on the 29th for our summer holidays. This is a long journey, but we want to have a complete change this year. We are going to board, thus Mrs. Coventry will have a rest from the worry of Indian housekeeping.

—H. R. Coventry.

£10,000 needed this year for Foreign Missions.

Nearly 100 missionaries, Australian and Native, are supported by the Australian Churches of Christ in foreign lands.

"We are leading a crusade, not to take a sepulchre, but a world."

We cannot serve God and Mammon, but we can serve God with Mammon.

July 4—Offering for Foreign Missions.

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., Torrens-ville.

The Financial Question Settled.

In the American "Christian Evangelist" our old friend, Bro. Horace Kingsbury, is quoted as telling the workers of the First Christian Church, Owensboro, Ky., of a plan that "Will Solve Every Financial Difficulty," and says, "The Plan Works if You Work It." It is as follows:—

PAUL'S PLAN OF CHURCH FINANCE.

Periodic	Worshipful Habitual Prayerful Cheerful
Upon the first day of the week	
Personal	Each Man Each woman Each Boy Each Girl No Proxies No Merging
Let each one of you	
Provident	Forehanded Deliberate Thoughtful Intelligent
Lay by him in store	
Proportionate	Generous Careful Responsible Faithful
As he may prosper	
Preventive	No Deficit No Interest on Loans No Worry No Retrenchment
That no collections be made when I come	

"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."—1 Corinthians 16: 2.

The Family Altar.

J. Wiltshire.

WITNESS BEARING.

Jesus said to his disciples: "And ye shall be witnesses unto me both in Jerusalem, and Judea, and in Samaria, and unto the uttermost part of the earth." Since the extent to which he designed the witness to be borne has never been reached, the requirement has never yet been recalled. Christ's disciples must still bear witness. Hardly a day passes but what we hear somebody tell of an occasion wherein they had to bear evidence to Jesus. Witness bearing is not always easy. A sad case called for evidence from a little girl in one of our city courts. The stern counsel inconsiderately plied her with hard questions, and she, in fear of the great things surrounding her, added to by the stern questioner, broke out in tears. The kindly judge rebuked the counsel and drew the little girl to himself. He put his kindly arm around her, and induced her in her own little way to speak what she knew.

Jesus, our Lord, our coming King, the world's coming Judge, merely asks that we humbly bear our witness in our own way.

MONDAY, JUNE 7.

Gem Verse.—Lord, open thou mine eyes.—Psa. 119: 18.

Gems of Thought.—

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone for the better land,
If the querulous heart would wake it!

To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers are bright,
Though the wintry storm prevaileth.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown,
Or miser's hoarded treasure;

It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

—M. A. Kidder.

Scripture Portion.—Psalm 19.

TUESDAY, JUNE 8.

Gem Verse.—And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.—Zech. 13: 6.

Gems of Thought.—

A TOO-COMMON TRAGEDY.

We have careful thought for the stranger,
And smiles for the some-time guest;
But oft for our own the bitter tone,
Though we love our own the best.

Ah! lip with the curve impatient,
Ah! brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of the morn.

—M. E. Sangster.

Scripture Portion.—John 14: 1-15. Jesus' first thought and consideration was for his own.

WEDNESDAY, JUNE 9.

Gem Verse.—Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.—Deut. 33: 25.

Gems of Thought.—

A DAY AT A TIME.

"Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

"Strength for to-day—in the house and home,
To practise forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

THE AUSTRALIAN CHRISTIAN.

"Strength for to-day—that our precious youth
May happily shun temptation,
And build from the rise to the set of the sun
On a strong and sure Foundation.

—M. A. Kidder.

Scripture Portion.—Isaiah 43: 1-13.

THURSDAY, JUNE 10.

Gem Verse.—I dwell in the high and holy place,
with him also that is of a contrite and humble
spirit.—Isa. 57: 15.

Gems of Thought.—

THE DIVINE NEARNESS.

God is never so far off
As ever to be near.
He is within; our spirit is
The home he holds most dear.
So while we often think ourselves
Homeless, forlorn, and weary,
Missing our joy, we walk the earth,
Ourselves God's sanctuary.

—F. W. Faber.

Scripture Portion.—John 14: 16-26.

FRIDAY, JUNE 11.

Gem Verse.—He that is faithful in that which is
least is faithful also in much.—Luke 16: 10.

Gems of Thought.—

MY MISSION.

I was longing for a mission—
Something men would count as grand;
Something that would win the praises
Of the lofty in the land.

So I squandered time in waiting
For the chance that never came—
Quite forgot to think of others,
In my yearning after fame.

But one day I had a vision
Of the needy close at hand—
Of the poor whose hearts are hungry,
As they journey through the land,

Starving for a word of comfort,
Yearning, but alas! in vain,
For the love of those about them,
And the smile that lightens pain.

Just a little deed of kindness,
Just a word of hope and cheer,
Just a smile! They cost so little,
But they make it heaven here!

—Eben. E. Rexford.

Scripture Portion.—Mark 2: 1-12.

SATURDAY, JUNE 12.

Gem Verse.—Even so every good tree bringeth
forth good fruit; but a corrupt tree bringeth forth
evil fruit.—Matt. 7: 17.

Gems of Thought.—

THE PATH OF HONOR.

Let no man turn aside, ever so slightly, from the
broad path of honor on the plausible pretence that
he is justified by the goodness of his end. All
good ends can be worked out by good means.
Those that cannot are bad, and may be counted so
at once and left alone.—C. Dickens.

Scripture Portion.—Matt. 27: 27-35. Christ's
path to Phil. 2: 9-11.

LORD'S DAY, JUNE 13.

Gem Verse.—Know ye that the Lord he is God:
it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.—
Psalm 100: 3.

Gems of Thought.—

God send to thee
That bright and blest indeed thy days may be:
So bright as he sees well
Who seeth best,
So blest as thou canst dwell
In earthly nest;
So bright that earth may almost heaven be;
So blest that heaven shall still be best to thee.
His gentler guidance bring thee on thy way,
His song and sunshine greet thee every day,
Himself in everything thy strength and stay.

—M. G. Pearse.

Scripture Portion.—John 10: 1-18.

Honoring God in Our Colleges.

Dear Bro. Editor,—

This short article was suggested by your recent remarks in the "Christian" on the above topic. My desire is to approach the subject in a manner that will not needlessly give offence to anyone, and, at the same time, speak with no uncertain sound.

Rationalism and scepticism are not the most potent weapons for destroying Christianity or dishonoring God. It can be done, and is being done, much more effectively by breaking down the barriers that Christ has placed between the church and the world. Is it not a fact that since the advent of the Bible College in Australia a marked decadence has been manifest right throughout the churches? In evidence of this, let us look at almost any issue of the "Christian" and see. If the views of the brethren are to be found anywhere they will be found there. What do we find? Here is a sample of phrases:—"Our brethren of other communions" (sectarian), "Sale of work in aid of *manse* funds" (the house the preacher lives in is being styled thus), "Bro. — commences *his* ministry," "Our minister" (1), "In the evening, in the absence of Bro. — at the Baptist church," "Interchurch Conference and Interchurch Evangelism," "At welcome meeting to our evangelist, Mr. —, the local Congregational minister, supported the chairman."

What do these extracts mean? It means, as Bro. Hagger says (article in "Christian"), "The whole of the membership of our churches need to be aroused to the necessity of once more going forth with the New Testament in hand to contend for the New Testament order of things." Someone may say, Surely you are not blaming our Bible College at Glen Iris for all this? No; not exactly, but I am blaming Bible Colleges in general for most of this result. There was a time when our churches were free from this sort of thing, but when the Bible College trained preacher from America came to our shores the seeds for all this error came with him. Since our own Bible College came into existence the evil has been magnified tenfold. We talk about honoring God in our Bible Colleges, but if this is the fruit (and I am afraid it is), I for one cannot see how God is honored. I have moved in the society of graduates from the Bible College, as a close observer, in times past, and have closely watched the course of events, and the conviction has been forced upon me that they are not strong exponents of New Testament faith and practices. Why is it so? If the teaching they receive in the College is so pure and wholesome, why are these fruits so manifest in their after lives? The *system* must be wrong! The model for their existence has been taken from the sects, and they emulate the appearance and manners of the sectarian parsons in every kind of way. On their individual merits most of them would not be religious leaders, and our churches in Australia are becoming filled with such as a result of the Bible College. "By their fruits ye shall know them."

The talk of divorcing religion and education is a false issue. No sensible person wishes to do that. With education in general, and with education in particular (that is, Bible education), I have nothing but commendation to offer; the more we have the better; but when an institution is brought into existence for the purpose of training men to be *paid* preachers (thus raising a distinct class), and the services of such are practically forced on the churches by an organised power behind the College, I cannot help contending that God is not honored by the existence of these institutions. Again, I know of instance after instance in our churches where men of undoubted intelligence, and faithful workers for Bible truths, are forced into retirement at the advent of the evangelist. "Men do not gather grapes of thorns or figs of thistles." I judge the skill of the farrier by the shoe he puts on my horse; or, if my chimney smokes, I know the builder is at fault. Likewise I know there is something radically wrong with the system that produces the conditions mentioned above.

Now let us for a moment dig somewhat deeper.

Continued on page 212.

News of the Churches.

Bro. Cameron is doing good work at Lake Bonney, S.A. The school is growing under his supervision.

West Guildford, W.A., reports good Sunday meetings, with good addresses by Bro. Stirling. At prayer meeting on May 19, 40 were present.

Toowoomba, Q., has appointed a committee of five to make all arrangements for the new building. One was received by letter on a recent Lord's day morning, while one confessed Christ at night.

The work at Winkie, S.A., is in a healthy state, all departments prospering. The Christian Culture Club is proving very helpful. Gospel services are held on alternate Sundays, Bro. Cameron assisting.

A C.E. Society has been formed at Berri, S.A. In this and in school work, Bro. Gordon Swanbury, of Hindmarsh, has helped much. Miss Jarvis has been received by letter from Wisbech Baptist Church, England.

Recently there was one confession at Auburn, N.S.W. Meetings are well attended. The State Organising Secretary on a recent visit complimented the church on the conduct of its morning service, and on its splendid achievements.

Three took their stand for Christ at Lake-st., Perth, on May 23, W. L. Ewers preaching. On May 9, "Mother's Day" was successfully celebrated. A recent lantern lecture on "Work Amongst Lepers in India and Australia" by Mr. W. J. Eddy, was much appreciated.

Roslyn, N.Z., reports good meetings for the first three Lord's days in May, and a very successful "Mother's Day." Addresses of Bren. Paternoster and L. Dorcen have been very helpful. The young people have formed a Sewing Circle as an auxiliary to the Sisters' Guild.

There were very good meetings at Swanston-st., Melbourne, on Sunday last. Chaplain H. A. Procter, M.A., gave a morning address on "Our Unfinished Task." Bren. R. Finlayson, of South Australia, and Albert Saunders, from India, were present and received a cordial welcome.

Miss Bennett, teacher and organist of Hobart school, received a presentation, from her co-workers recently, she having resigned because of her approaching marriage. Bro. and Sister W. H. Nightingale were welcomed the same evening. Two young men recently baptised were welcomed into membership on May 23.

Oakleigh church, Vic., continues to progress. There are good attendances at night to hear Bro. A. Anderson's stirring messages. Four were recently received by letter. The Ivy Circle held an enjoyable missionary evening recently in aid of Foreign Missions. The Sewing Guild is preparing for a sale of work in aid of building fund.

Kyneton, Vic., was greatly helped by the ten days' mission conducted by Bro. Thos. Bagley. There were some fine attendances. The youngest son of our esteemed Sister Goudie was baptised. A thankoffering of £5/10/- for Home Missions was made. The church appreciates the help given by Bro. Bagley and by members of sister churches. Dr. Cook, of Bendigo, conducted services on May 23.

Gilbert E. Chandler has opened his N.S.W. evangelistic campaign. The Wagga mission began on Sunday last in fine style, after weeks of preparation. There were good attendances. Our reporter writes:—"Bro. Chandler arrived on Thursday, and was busy on Friday and Saturday with the erection of the tent, for which the 'Southern Cross' picture gardens, right in the centre of the town, have been secured. Splendid meeting this morning, when 52 (a record for Wagga, I believe) broke bread. Bro. Chandler's message was greatly appreciated. 'Beaten by Booze' sermon this afternoon rivetted the attention of all. About 300 at gospel service. Two decisions after powerful address on 'A Square Deal.' Splendid interest manifested, and we are looking for big things. Bro. Chandler has already grasped the attention of the people."

One confession at Mile End, S.A., on Sunday last; good meetings all day.

At the Chinese church, Melbourne, there were good meetings on Sunday last. Bro. R. C. Edwards exhorted. Bro. Williams, of Adelaide, was present.

Meetings at South Kensington, N.S.W., were good last Lord's day, Bren. Eaton and Robbins speaking. Record prayer meeting on 26th ult.; 25 present. School continues to grow.

Many visitors were present at Chatswood, N.S.W., on Sunday. Gospel service was well attended. The addresses of Bren. Goddard and Whelan were much appreciated.

Large gospel meetings are being held at Maryborough, Vic. Our reporter pitifully writes: "Our Bible School was never better. Officers of church taking a live interest. Other departments healthy."

South Melbourne, Vic., recently received three by letter and one by faith and obedience. Bro. McKenzie's addresses are said to be "brimful of interest" and greatly appreciated. Audiences are keenly interested.

G. T. Walden's visit to Mallala and Long Plains, S.A., was most helpful. A very good meeting, presided over by Bro. Graham, was held in the Mallala Institute on May 23, at the conclusion of services in the other churches.

Cottonville, S.A., reports as follows:—Bro. and Sister Jackson, and two daughters, and Miss Daphne Harper, received into fellowship this morning. Good meeting at night, four confessions. Sister Mrs. Tucker is seriously ill.

Since last report two young ladies confessed Christ and were baptised at Rochester, Vic. On May 17 a farewell social and presentations were tendered to Bren. Carl and Willie Bull, who are shortly departing to reside in Bendigo.

Progress is reported from Preston, Vic. By their special attention to visitation, Bro. and Sister Johnstone are greatly helping the spiritual life of the church. Gospel services are well attended, and Bible School and Adult Class are on the upgrade.

The work of R. K. Whately at North Carlton is appreciated. Meetings are on the upgrade. Members living in the locality are urged to help by their presence. Out-door meetings, conducted by the Church Officers' Association, are held every Saturday night at 7.30.

There was a large attendance at Hawthorn on Sunday, when the second of the Town Hall meetings was held, Bro. Scambler speaking on "Bread, Beauty, and Brotherhood." W. Whittington, the treasurer, has been ordered to the country on account of ill-health.

Cheering reports continue to come from Drummond, Vic. The recent moving of the chapel has apparently greatly helped the work. Gospel services are growing, and the school is prospering. Last Saturday a happy social meeting was held to mark the commencement of the Young People's Club.

Enthusiastic reports reach us from Launceston, Tas. Evening meetings are crowded; very many strangers are coming to hear P. R. Baker, the new preacher. There were five confessions on May 23. School and week-night meetings are improving, as well as worship service on Sunday. The church sympathises with Bro. Prichard and family in their sad bereavement, our brother's father having passed away. The church has purchased a fine seven-roomed house as a preacher's residence.

From Christchurch, N.Z., comes a report of a farewell to Bro. and Sister J. J. Franklin in April last, and of the beginning of Bro. Geo. Woolnough's work thereafter. Attendance and interest in the meetings continue, and success and blessing are looked for. On his visit on April 28, Bro. Paternoster secured promises for Home Mission work of £7 towards the annual offering on June 6. The church has sustained a loss in the death of one of its faithful members in the person of Mrs. G. P. Purnell. Sympathy is felt for Bro. Purnell and family.

Bro. and Sister Blackburn's work is greatly appreciated by the Ungarra church, S.A. All meetings have much improved. Bro. Blackburn speaks at Ungarra once every Sunday. He is desirous of starting the work in Butler again, but finds a distance a drawback. A motor cycle would be helpful.

Kadina, S.A., is still experiencing times of blessing. A young lady and a young lad were baptised last Sunday morning, and a young lady was baptised at night. A married couple and a young lady confessed Christ. School attendance and a young lady 153 scholars for the month; six new scholars on Sunday. Sister Paterson is very ill.

Work at Murray Bridge, S.A., is steadily progressing ahead. The work at Wood's Point and Hillside has been attended to every other Lord's day by the brethren. The church is grateful to the four brethren who came from Adelaide each week end to help. Bro. Warhurst began his labors on May 30. His addresses have been appreciated.

School anniversary at Merewether, N.S.W., on Sunday, was an unequalled success. Bro. Fraser, from Sydney, formerly superintendent, gave an interesting illustrated address at a crowded afternoon session. Despite the recent catastrophe, the chapel was again packed at night. Items by scholars and choir were most creditably rendered.

Brunswick church, Vic., reports successful Town Hall School anniversary celebrations on Sundays May 23 and 30, and Tuesday, May 25. Afternoon and evening meetings on 23rd were held in the local Town Hall. Meetings were held in the local of Bren. Payne, Morris, Burgess and Corlett were much enjoyed. The scholars appreciated the interest of Bro. J. Baker, junior, in training them in song.

The school at North Croydon, S.A., keeps up 161 present on Sunday. Bro. Walden spoke on the evening on missionary work in India. Sick-ness is prevalent. Sister Harris is very weak. Sister Gately is becoming weaker; she has been bed over two years. Sister Smith is recovering after a severe operation. The church sympathises with Mr. and Mrs. Flint. Mrs. Flint's mother passed away last Friday, at the ripe age of 80 years.

Meredith, Vic., held a very successful special service on May 23. Some visitors motored from Geelong, and greatly helped. Bren. Kelly and Brownbill, both from Geelong, presided and exhorted respectively in the morning, fifty being present. A children's service, with prize distribution, was held in the afternoon, Bren. C. Dawson and B. J. Combridge speaking. In the evening Bro. Dawson addressed an audience which crowded the chapel. The help of visiting speakers and musicians was much appreciated.

The work at City Temple, Sydney, is steadily progressing. Two recently confessed Christ. The choir, under the leadership of Bro. Jeffrey, is doing excellent service. Bro. Eaton has delivered fine thoughtful addresses on Lord's days, and at the mid-week services. A great number of visitors have been present, including the last two Lord's days, Bro. and Sister Joyce, N.Z.; Bro. and Sister Collins, Vic.; Bro. Brough, Vic.; Sir Joseph and Lady Verco, Adelaide; Sister Cook, Hawthorn, Vic.; Bro. and Sister Little, W.A.

From Swan Hill circuit we learn of good attendances at Lake Boga. Swan Hill church has been lost by removal to Bordertown Bro. and Sister Mott, senior, and Miss Amy Mott; and to N.S.W. Sister Allen, senior, and her daughter Gladys. The churches have evidently been specialising in "days," as successful "Children's Day," "Mother's Day," "Father's Day," and "Foundation Day" meetings, addressed by Bren. Bagley, Warren, and Chas. McDonald, have been held. Sisters Jager and Walker are recovering after their respective operations and illness.

BOUND VOLUMES.

A few bound copies of the "Australian Christian" for 1919, are now available from the Austral. Co. The price is 12/-; postage extra.

June 3, 1920

Here and There

July 4: F.M. collection. Every member is asked to help the cause of world evangelism.

All communications for the church at Dulwich should now be addressed to A. M. Ludbrook, 97 George-st., Norwood, S.A.

The Austral Co. have on hand many orders for "Psalms and Hymns." These will be attended to as soon as copies can be had from the bookbinders.

Victorian schools are reminded that entries for the annual examination must be in the hands of the department not later than Wednesday, June 9.

Bro. P. Warhurst began work with the church at Murray Bridge, S.A., on Sunday last. He says, "The people seem to be in earnest about the King's business."

A number of Victorian churches have not yet forwarded Bible School annual offering. It is particularly requested that this matter be attended to at once, in order that returns may be completed.

Miss R. L. Tonkin, our missionary from Shanghai, China, arrived in Melbourne on Sunday afternoon. She left by Monday's train for her home in Adelaide. Our readers will be glad to know that Miss Tonkin is looking well, and that she had a delightful voyage.

Mr. A. J. Saunders, M.A., and wife are now in Melbourne. They have arrived from Madura, India, where our brother is a professor in the American College. Mrs. Saunders is a daughter of Bro. and Sister G. B. Moysiey. We have not learnt of the probable duration of their holiday or sojourn in Melbourne. A host of friends will be glad to renew acquaintance.

There was an impressive service at the new cause in Ringwood last Sunday morning. Bro. E. C. Hinrichsen extended the hand of welcome to sixteen new members who confessed Christ during the brief mission that he has just closed. Six others have yet to be received. W. C. Craigie, President of the Conference, presided, and Thos. Bagley delivered an address on "The Church's Ideal." Bro. Hinrichsen is doing a fine work.

Bro. C. H. Hunt, writing regarding the work at Lake Bonney, S.A., says:—"Some difficulties have been overcome in erecting a temporary home for Bro. Cameron and his wife and child. It is now completed, and consists of two tents, and a kitchen of weatherboard, iron and bag. It is a real pioneer home, and we feel that is the commencement of a great work in that soldier settlement. The material for the chapel is being sent forward, and we hope to be able to start erecting it soon."

On May 24, the Young People's Study Circle, of Wolfram-st., Broken Hill, tendered to their president, Bro. W. G. Oram, a surprise birthday party. A beautiful birthday cake was provided. The young people and members of church departments all spoke eulogistically of our brother's consistent work. Greetings from former members of the class now in Adelaide testified to the benefit received. Some of these have since made the good confession in Adelaide. Bro. Oram was presented with a nicely chased silver stud box. The class is growing, and people are being brought to a knowledge of the truth.

We shall be delighted to receive regular reports of work. Items containing news of general interest are ever welcome. For methods of work which have proved successful, accounts of additions to the church, and any important facts, we shall be grateful. It is not our intention to resume the old form of church reports. Where desirable, we shall rewrite and compress paragraphs. If brethren who ask that their special item appear without abbreviation will note this, we shall be glad. Their communications are most welcome, though in the interests of the paper we may have to condense every one. All correspondents are asked to sign their communications as a guarantee of good faith, not for publication.

Two confessions at Grote-st., Adelaide, last Sunday, and splendid meetings.

Correspondents will please note that for the next few weeks letters for G. E. Chandler should be addressed to Strand House, Baylis-st., Wagga, N.S.W. Bro. Chandler writes enthusiastically regarding the situation of the tent and the lighting arrangements.

The following most interesting sentence comes from Drummond, one of our Victorian centres of work: "We have reached above expectations with our Sunday School; practically all of the children of the district are in attendance at our school now."

The secretary of Meredith church, Vic., in writing of the work, says: "Bro. Dawson, of the College of the Bible, is largely responsible for the increasing interest and enthusiasm that has been aroused. Should he be permitted to continue to carry on, the cause here would receive the needed stimulus."

Bro. E. Gullock, secretary of the church at Buninyong, Vic., was at a recent by-election for the shire granted the honor of a walk-over. The public press says: "Mr. Gullock will no doubt prove a very enthusiastic member, as he is interested in many public affairs in the town, and will be in close touch with the ratepayers, so that he should make a very useful member of the council."

The next-meeting of the Victorian Preachers' Association will be held on Monday, June 14, at 2.30 p.m., in the Swanston-st. lecture hall. Bro. Rowland Morris will speak on "An Historical Review of the Work of the Churches of Christ in Victoria from 1902 to 1920," illustrated by graphs, observations on American methods, and recommendations for future work. Every preacher is urged to attend.

H. R. Taylor, convener of the sub-committee, 42 Pier-st., Glenelg, writes to remind Sunday Schools in South Australia of the scholars' and teachers' examination, to be held in July. Classes should now be in full swing. The expression work in the Austral Handwork Book should include the whole page on each lesson. Teachers can use any works outside of those recommended to collect material for the essays required.

On Saturday, May 29, the foundation stone of the new church-house at Dulwich, S.A., was laid by our esteemed brother, Councillor Grant, in the presence of a goodly company of friends. E. W. Pittman presided; Wm. Jackson read a progress report; and Bren. Harkness, Hagger, Walden, Weir and Collins spoke encouraging words. A. M. Ludbrook and W. Beiler led in prayer. Over £30 was laid upon the stone. Many hundreds yet remain to be raised; but the church has faith in God and in the brethren, and goes forward.

In the "Life and Letters of Lady Dorothy Nevill" there is a story of her father's rebuke to the Norwich Bible Society when they asked him to become president, in 1824, which might well be taken to heart by a good many religious and philanthropic institutions, in their choice of chairmen on special occasions. Lord Orford replied: "I am surprised and annoyed by your letter. I have long been addicted to the gaming-table, I have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and your society. Notwithstanding which, you think me a fit person to be your president. God forgive your hypocrisy." The honors were with Lord Orford, and not with the Norwich Bible Society.

Bro. Gifford Gordon writes expressing deep appreciation of the kindly references at Conference of his work in connection with the Anti-Liquor Movement, and the deep sympathy expressed in connection with his recent painful accident, which has necessitated his lying in the Numurkah hospital for several months. We are glad to report that Bro. Gordon is making good recovery, and hopes to be in the city again shortly. He is now getting about on crutches, and is lecturing in the district and preaching on Sundays. Bro. Gordon is entirely supported by Churches of Christ. He is our gift to the great movement which has for its design the blotting out of the liquor evil. We shall all be pleased to see him back again, able to give his full strength to his great task.

An interesting and educative programme has been issued by the Scripture Instruction Campaign for the rally in favor of a speedy referendum in the Collins-st. Congregational Church, Melbourne, on Monday evening next, June 7. Among the speakers are the following: Archdeacon Hindley, Prof. Rentoul, F. J. Wilkin, M.A., R. Ditterich, J. E. Thomas, W. Albiston, Mr. O. R. Snowball, M.L.A., and the supt. While the church building will hold over a thousand persons, provision can easily be made for an overflow meeting in the adjoining lecture hall. A large and enthusiastic meeting is expected.

BIRTHS.

ARCHIBALD (nee Gertie Johnston).—On May 5, 1920, at Nurse Fraser's private hospital, Yackandandah, to Mr. and Mrs. J. Hy. Archibald, of "Corowna," Yackandandah—a son (James Henry Robert Johnston).

TATE.—On April 19, at Lahaina, Maui, Hawaii, the wife of Dr. M. A. Tate, M.A., B.D., Ph.D.—a son.

MARRIAGES.

GILL—LACEY (Golden Wedding).—On June 7, 1870, by Mr. John Turner, Baptist minister, James, second son of George and Jane How Gill, of Gillswood, Newham, to Maria Lightfoot, Undercliffe, Templestowe. Present address, "Devon," 351 Station-st., Box Hill.

NOBLE—MULLER.—In Church of Christ, Wanganui, on May 19, Mr. N. G. Noble, son of Mr. and Mrs. George Noble, Lockleys, South Australia, to Nurse Letitia Bertha, daughter of Mr. and Mrs. N. L. F. Muller, of Timaru, New Zealand. Mr. Matthew Bell performed the ceremony.

DEATH.

SEABY.—On May 15, 1920, at Ida-st., West Guildford, Joyce, the beloved daughter of Mr. and Mrs. Seaby, sister of Harold, Leslie and Herbert, granddaughter of Mr. and Mrs. J. Butcher, aged 14 months.

IN MEMORIAM.

EMMERSON.—In loving memory of my dear wife, Georgina (Tot), who passed away on June 5, 1919, at Lang-st., Mont Albert.

'Tis sad but true, I wonder why
The best are the first that are called to die;
To have, to love, and then to part,
Is the saddest story of the human heart.
—G.H.J.E.

COMING EVENTS.


JUNE 6, 9, & 13.—Northcote Bible School anniversary services. June 6, 3 p.m., H. A. Procter, M.A., L.L.B. 7 p.m., A. C. Garnett, B.A. June 7, 6 p.m., Scholars' tea. June 9, 7.45 p.m., Demonstration and distribution of prizes. June 13, 3 p.m., Reg. Enmiss. 7 p.m., A. C. Garnett, B.A.

JUNE 13 & 15.—North Melbourne Anniversary. Sunday, June 13, 3 p.m., Bro. H. G. Clark; 7 p.m., Bro. A. E. Hurren. Special singing by children at both services. Tuesday, 15th, at 6.30 p.m., Tea Meeting. Visitors, 1/6. 8 p.m., Children's demonstration and distribution of prizes. All welcome. Collection at all meetings.

JUNE 13 & 15.—Preston Bible School Anniversary. Sunday, June 13, at 3 p.m., Address by Pastor S. M. Potter, of Baptist Church. 7 p.m., Illustrated Address, "The Great Magnet," by Bro. L. Johnston. Special singing. Tuesday, at 8 p.m., Children's Demonstration and prize distribution.

JULY 4.—Foreign Mission Offering. Pray for it. Prepare for it. Give liberally to it.

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Honoring God in Our Colleges.

Continued from page 209.

The apparent necessity for Bible Colleges is very largely resting upon two assumptions. 1st, That paid evangelists are essential. 2nd, That the modern pattern of churches or congregations are equally necessary. In reality nothing could be further from the truth. Both ideas are human, not divine. The fact is that Christ's idea of Christianity is the idea of every Christian being wholly consecrated to Him. Its arrangements are all set and adjusted to that principle, and if we try to work it on any other, we are beset and bewildered with failure. There is no other force that can subdue the world. In such a body there is no room for class distinction—paid preachers, etc. All the modern organisation we see around us would also pass away. No man now living can do, or is called upon to do, the work of the New Testament (apostolic age) evangelist, any more than a man can be an apostle or prophet. Restoration is even more necessary now than in the days of Alexander Campbell. The fact is the system we have conceived, and the superstructure we have reared up are basically wrong. The only remedy is to kill the system, and bury it, even if we have to pull down our Bible College walls to find material to fill in the grave. Unless we are prepared to face the whole matter in this spirit, there is nothing for us, as a body of people, but the common sectarian destiny. I trust that I am no carping critic, but I view with alarm and with feelings of the utmost apprehension, the signs of the times around us. I have by no means exhausted the subject. Some abler pen or voice than mine will surely take the matter up. The time has come for a stand to be made against the forces of error. Let every one who realises this fact work and pray to that end.—A.G.C.

Reply.

The appearance of the above was delayed by the printers' strike. It is now inserted because we promised the publication of a short article, and, secondly, because we understood that criticism would be made of our own leading article, and we did not wish to give the semblance of excuse to anyone who might be willing to suggest that we were intolerant of criticism of our own writings. Had this article been evoked by the composition of any of our contributors, we would not so readily have promised publication. As it is, Bro. Chaffer does not criticise our article, but merely uses it as a means of introducing his views on a variety of topics. Our brother does not believe in Bible Colleges, in the evangelist or elder as a permanent office, in paid preachers, in chapels, and in a lot of other things which practically all the brethren besides do believe in. Well, frankly, we are sorry, but not alarmed. We shall not doubt his Christianity because he jettisons some things of the Word which are dear to us, and he will not be surprised to learn that we shall feel bound to continue to do what we believe to be in harmony with the Lord's will, even if we lack A.G.C.'s approval. We as much as our esteemed brother lament the imperfections of some college-trained men, and of some who have never been to College. We with him sincerely deplore any departure from God's truth, whether in the direction of the rationalism and scepticism which are the worst features of some educational institutions, or in the direction of clericalism or professionalism. Bro. Chaffer probably never said or thought stronger things against these than we ourselves have done. But we respectfully decline to be driven to one foolish extreme because some folk have gone to another. Herein lies the chief difference between A.G.C. and A.R.M.!

By a curious coincidence—it was not intentionally arranged by us—our correspondent's letter appears in the same issue with H. G. Harward's article on "Education and Evangelism." The latter will in some particulars serve as a good offset to the former.

A.G.C. remarks: "The fact is that Christ's idea of Christianity is the idea of every Christian being wholly consecrated to Him." True; but what force has this against our leader or the College, or even

"paid" preachers? The sentence is, in fact, an excellent illustration of the way in which certain controversialists seek to specially emphasise a truth which nobody controverts in such a way as to leave the impression that they believe it and the other folk deny it! It is because we believe the fact stated by A.G.C. that we seek to help to equip godly men for the evangelising of the world, and urge them to enlist all for service. It is because they believe this that consecrated young men give up remunerative employment and spend money and time at Glen Iris. There are a few people in Australia so busy criticising evangelists that apparently they have not the time to do the evangelising which they declare to be the duty of every Christian. If they will read the "Christian," they will see that, while they are criticising, a number of the people being criticised are successfully doing the work. We in all sincerity declare that we are no more enamoured of a one-man ministry than Bro. C. is—be that man evangelist, elder, deacon; or all of these or none of these. We should be surprised to know that it could be proven that the Principal of our College monopolised a greater amount of the speaking time, or sought to rule others to a greater extent, in the church of which he is a member, than do A.G.C. and some others in their local assembly.

Our correspondent writes of "an institution" being "brought into existence for the express purpose of training men to be paid preachers." The kindest thing we can say is: You err, not knowing the truth in this regard. The College Prospectus distinctly states:—"All classes are open to those who wish to fit themselves to become preachers of the gospel, or to engage in Foreign Mission work, and to any who wish to increase their efficiency for the ordinary service of the church."

A.G.C. further speaks of "an organised power behind the College" by which the services of those who have been or are being trained at the College "are practically forced on the churches." It should suffice to say that there is precisely the same amount of truth in this as there was in the statement referred to in the preceding paragraph. Firstly, let us say that nobody, if he would, could force preachers on churches. Let anybody try to force an uncongenial person or thing on A.G.C., and see what happens! Our democratic churches are made of folk as sturdy and independent as he. Secondly, nobody wants to force students on churches. We cannot recollect a single effort being made to do so. Thirdly, there is no need to do any forcing. The sad fact is that in the course of a year perhaps dozens of requests reach the College which have to be declined. Fields are ripe for the harvest; the churches want actual evangelism, and not simply talk about it; and, alas, men are yet too few. True, there might be more if some good brethren would help instead of hinder, cheer instead of discourage; affectionately urge to better things when weakness is discerned rather than harshly criticise and seek to throw on a few earnest men the blame for the comparative inefficiency of the church which we all should share, since we all—preachers and non-preachers—are but "unprofitable servants." Preachers have failings; their persons are not sacrosanct; they are legitimate subjects of kindly criticism; but criticism from a sympathetic brother who is prepared to help as well as criticise will be necessary if much good is to be accomplished.

May we close with a question and a suggestion? The question is, Why the constant gibe at "paid preachers" as if the very phrase were a reproach? The suggestion is a two-fold one: First, that since Holy Writ declares the Lord ordained that "they which proclaim the gospel should live of the gospel," we who profess to speak where the Book speaks shall not be wise above what it written or be presumptuous enough to speak against worthy men whose actions harmonise with their Lord's appointment. Secondly, that since preaching is the means by which God has chosen to take the knowledge of salvation to men, brethren could be much more profitably engaged either in evangelising or in helping others to evangelise than in eternally criticising those who do feel the call to do so. It is a glorious thing when brethren in addition to engaging in business or other work, give their

time, and freely, to the proclamation of the gospel, be greatly increased. It is also an excellent opportunity when men, putting aside the business of the world, devote themselves to the work of the Lord, receiving in it the support of their brethren. We also need many more of such.

A.G.C. was informed that we would insert an article and comment thereon, but not open a general discussion. The matter for the present will rest here. He and we have had our part.

Victorian Benevolent Work.

J. W. Nicholls, of 8 Edgar-st., East Melbourne, secretary of the committee in charge of this work, has by direction of his committee sent out a circular letter appealing for greater support. In the following points are stressed:—

"In the past our work has been confined to somewhat restricted area, but we are planning to extend our field of operations. Systematic work is being done in Collingwood, North Richmond, South Richmond, and Burnley—some of the most congested areas of Melbourne. We have the hope to be able to help wherever there is need. We would like our brethren to report any cases of distress in any district, and assistance will be considered as the means at our disposal will be available. At present we are in urgent need of boot-clothing (especially children's), and groceries. Our treasury is empty. Kindly make an appeal to the church—

1. To forward any secondhand boots or clothing the members may have to spare.

2. To take a Sunday evening offering as far as practicable for the work among the needy.

"We are not able under present conditions to deal with large quantities of fruit and perishable goods, except that we can dispose of them and the proceeds in the work. Should such goods be sent, kindly send urgent notice to the secretary so that no time may be lost in handling them.

"All goods will be carried free on Victorian Railways if addressed 'Churches of Christ Mission, Burnley Railway Station.'

Preachers are requested to give a talk on Benevolent Work on the first Sunday in August. Churches are asked kindly to take up an offering for this work at the evening service.

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The Australian Christian, June 3, 1920.

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