

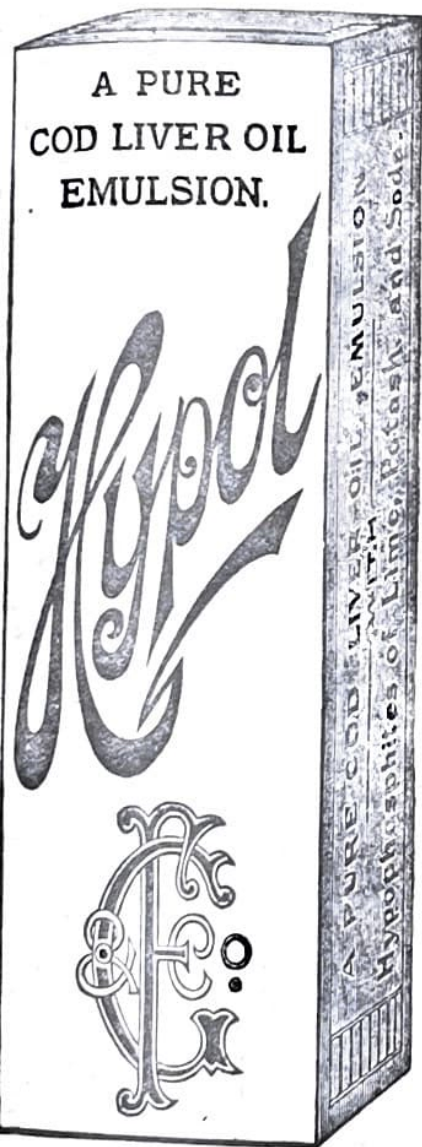
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The Australian CHRISTIAN

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Vol. XXIII., No. 41.

The Church of the New Testament.

"On this rock I will build my church."—Jesus. "Christ loved the church and gave himself up for it."—Paul.

Is church membership an important thing? Apparently most people do not think so. A host of folk who are sympathetic to Christianity have no time for the church. Many professing Christians, even, discount the value of membership and attendance. When we ask, Is church membership important? we cannot expect a sensible reply until we agree upon what is meant by the church. Sectarianism, unbelief and indifference have all led to an undue depreciation of the church. If by the church we mean any human institution or organisation, then membership in it is not only of no special value, but it may actually be a hindrance, for the human system may exclude thought of the divine institution.

Not our choice.

It would not be an exaggeration to say that very many people, including many professing Christians, have a fundamentally wrong view of the church. They have looked upon it as something to be "joined," something which it may be advisable but by no means imperative to "join." Frequently a person is brought to the belief that he really should make a choice of a church. He investigates the religious situation of his community. Some people he dislikes go to the church, which therefore he eschews. The preacher at another place is too prosy. The third has too many members in an inferior social position to his. Another is a mile too far away to make attendance easy. Perhaps, after all, congenial companionship makes him choose the fifth of the rival communions in a district. This is a picture not overdrawn. Such a man needs first of all to learn that the church is a divine institution, and that it is the Lord himself who calls his members to His church—He has not a variety of organisations, the final choice between which is left to the idiosyncrasies of the individual.

The body of Christ.

He who will turn from the church situation of to-day to a consideration of the church of New Testament days will seem to step into a new world. First, instead of competing religious bodies, he finds one church. The Lord Jesus declared his intention of building a church, and he definitely called it as "my church." The Apostle Paul, in his enumeration of the seven unities, declared that "there is one body," re-

ferring in another place to the church as the body of which Christ is the Head. One Head, one body—there is no monstrosity here. The church, for instance, has not two heads—one on earth and another in heaven. But neither has the Head two bodies, to say nothing of a great number of not very harmonious bodies. To us it is significant that the New Testament writers never plead for one body. They do not say there ought to be one body, but alas, there are more. No, the word is, "There is one body."

It is, we think, clear from the New Testament that every Christian or disciple was a member of the church. He became a Christian and a member of the body of Christ at one and the same time, and by the same process. It could hardly be otherwise when the church was looked upon as the body of which the Lord was the Head. If a man's arm is severed from his body, its vital connection from the Head is gone. The converse is true: the limb which is controlled by the head is connected with the body. We are of opinion that the analogy holds. Assuredly it is the case that it was our Master's will that all believers in him be regarded as members of his church.

Every student of the Scriptures knows that there is another sense in which the word "church" is used. Local congregations are called churches; for instance, we read of the "churches of Christ," and again of "the churches of Judæa which are in Christ." Not any one of these or all of these together could be regarded as "the body" of Christ. Between these two uses, the local and the universal use, there is not in the New Testament a third or denominational use such as prevails to-day.

The Lord's additions.

The chapter of the New Testament (Acts 2) which records the establishment of the church tells us of the Lord's additions to it. "The Lord added unto them day by day those that were being saved." Here we learn two things: First, that the church has a converted membership; it is the saved, and not an indiscriminate group of individuals, who are added to it. Secondly, that it is the Lord who adds people to his church. This last, surely, might have been expected by us. The church is his, he has the right to say who shall be a member; it is appropriate that he should do the initiating. So the not uncommon modern experience in which a

man looks round for the church which he will honor with his presence and membership has no counterpart in the New Testament situation. The notion which some others seem to entertain that a Christian is not really a member of the church of Christ till some officer or president bestows on him the right hand of fellowship is also foreign to the Word of God. Other and very practical reflections are suggested by the second chapter of Acts. The inspired historian had previously recorded that the Apostle honored with the privilege of first proclaiming the gospel of the risen Lord to humanity had told believers to repent and be baptised in the name of Jesus, and had further exhorted them to "save themselves from this crooked generation." Luke adds that, obeying this divine instruction, three thousand gladly received the word, were baptised, and "were added." When he goes yet further and tells us that "the Lord added day by day those who were being saved," it is quite easy for us to see who were the members thus added. They must have been people who, like the three thousand, accepted and obeyed the apostolic instructions, and who in doing so were, in the language of the Spirit, said to save themselves. A saved, converted membership is what the church to-day must have. Denominational competition and paedobaptism both have much responsibility for the lowering of the divine standard. Yet, let us remember, the Lord's additions are not alterable at the caprice of man. No man, but Christ himself, makes additions to his church. He adds now, as of old, those who are saved. And his terms of salvation and of membership are what they were when Peter by the Spirit directed the Pentecostians. The Lord has not indicated that his will or his practice has changed.

The first church the model church.

The church of the twentieth century must be the church of the first century. The Head is the same, and the body must be the same. To restore in all essential features the faith and practice of the New Testament church is our avowed aim. This aim explains why we reject human names and wear the name of Christ. We do this not in an exclusive or self-righteous spirit; we wish simply to honor him to whose church we belong. We would use the name which we would like to see every Christian on earth wear as his

divinely given privilege. Our aim to return to the church of the New Testament explains also our instruction regarding church membership. We say without fear of contradiction that penitent believers in the Lord Jesus were on confession of faith and baptism admitted to the privileges of church membership, and that such, and such alone,

may scripturally be admitted to-day. We cannot be sure we are doing the Lord's will when we have not the guidance of the Lord's Word. In membership, worship, ministry and life, the New Testament church remains our model. In later articles we hope to deal with some of these other features.

ruin to countless hosts of our fellows, and untold suffering upon innocent women and children. The liquor traffic is unquestionably one of the greatest hindrances to the progress of the gospel of Christ. We ourselves may appear to be in no danger, but let us, in the spirit of the great law of love given to us by our Lord, seek to remove the stumbling-block from the path of others.

Final Appeal from No-License Leader.

King Alcohol. Shall It Live or Die? It Shall Die!

For the Lord God Omnipotent reigneth,
yet

"Not God Himself can make men's best,
Without best men to help Him."

You, *God's best*, must unite to destroy that which destroys the image of God in man.

You are your brother's keeper. Do not be found amongst those too busy to vote, or too indifferent to care. Your interests may suffer a little if you find time to work and vote. Your country will suffer much if you do not.

Jesus lived and died to lift sorrow from humanity.

We plead with the followers of Jesus to follow him, and to lift the burden and fear of the liquor trade with all its consequent evils from the people of this State.

Let Christ's spirit of sacrifice and service be yours, and for His sake strike a giant's blow against this giant evil.

"These things shall be! a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes."

What you can give for No-License.

As President of the Victorian Anti-Liquor League, I make this last appeal before election day to you for financial help.

We want £5,000 to pay the cost of the last two weeks of the No-License Campaign throughout the State.

We have been promised £1,000 if £4,000 be raised. Send us at once all you can, much or little. It is wanted. The enemy is spending much money.

Send your help to me, c/o the Anti-Liquor League, Clyde House, 182 Collins-st., Melbourne.

What you can do for No-License.

No-License can win, and by your help No-License will win.

Victory for No-License depends upon the following suggestions, which we have issued to all Anti-Liquor committees and branches, being carried out in every licensing district in Victoria. Place yourself immediately at their disposal.

1. On polling day, employ the workers who did your canvassing, together with all who are now volunteering to help, in getting No-License voters to the poll. Assign the members of your Canvassing Committee to the same streets and districts previously worked by them. Let them remain in these streets or sections the whole day if necessary, using every possible endeavor to get those in favor of No-License to record their votes. The

members of the Canvassing Committee who can not, for any reason, give the day to this urgent work, should provide substitutes.

2. Particular attention should be given to busy men, and to women who have young children to care for. In the case of the former, use every effort to get them to vote in the morning on the way to work. This means that your Canvassers will have to be early astir, for voting commences at 8 o'clock, and ceases at 7 p.m. In the case of mothers with young children, arrangements should be made to have the children cared for while mother goes to vote. The ladies, I am sure, will attend to this, if you ask them smilingly, and point out to them the great importance of the matter.

3. If I were to use every word in the English language I could not adequately represent to you the supreme urgency of these matters. Figures supplied by the recent canvass show that victory is ours provided that the No-License sympathisers record their votes. Build up the most effective organisation possible for polling day. Concentrate the whole weight of your machinery on the task of getting every No-License voter to the polls. God bless you.

E. W. Greenwood.

Victoria's Opportunity.

A week from to-day Victorians will have an opportunity of expressing their views of the liquor trade. We therefore take this last opportunity of urging our readers to vote, and to vote right, on the questions submitted for their consideration. Few, if any, readers of this will do other than vote No-License, *if they vote at all*; but listlessness or indifference may keep some from voting. Let us each resolve that we shall do our part in ridding our country of one of the greatest evils.

VOTE THUS:

The Local Option Vote

I Vote that the number of licenses existing in this licensing district continue

I Vote that the number of licenses existing in this licensing district be reduced

I Vote that no licenses be granted in this licensing district

The Voter will be required to make a cross in square opposite the resolution for which he or she votes.

The way to vote "No-License" will be to make a cross in the lowest square.

VOTE FOR THE LOW LINE

Every Christian should count it a rare privilege and a sacred obligation to vote for No-License. Alcohol used as a beverage has brought physical, moral and spiritual

Let no Christian be kept by unworthy or inadequate reasons from voting No-License. Some churchmen have distorted the facts when they say that prohibition would mean that churches could not celebrate the Lord's Supper. No proposal is made to exclude "sacramental use." Brewers and publicans lie in effect when they placard a city with posters announcing that "a drop of brandy would have saved him." The medicinal use of alcohol will not be interfered with by the passing of No-License.

It is with profound regret that we have noted that the Melbourne Trades Hall Council has not supported the No-License campaign. Yet the Labor party has announced a policy of socialisation with a view to prohibition! Surely if we can get No-License or prohibition direct, and without the medium of socialisation, we are true to the avowed ultimate aim of the Labor party, and may reasonably ask for the support of the workers. Working men have no greater foe than the liquor trade.

With greater regret we have noted the resolution of the Women's Branch of the P.L.L., warning the supporters of Labor throughout Victoria, "that those who are behind the prohibition party have always opposed Labor or any other progressive movement." We believe that the view expressed is wholly inaccurate. The churches may not have done all they should for humanity; but it is grossly erroneous to suggest that the men behind the No-License movement are out of sympathy with Labor. Those behind the liquor trade and opposing reform are much less in sympathy with the true good of Labor. But is there need to go into this? No. The question is, or should be, Is the cause we represent good? Is it for the good of the community—for men, women and children—that No-License be carried? Will human life be made purer, better and stronger by the proposed change? Who can doubt it? If it will be so, let us vote for the reform, irrespective of other considerations.

May we all pray and work and vote for the righteous cause.

Service.

There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim
And find you're under God's own eyes
And building palaces for Him.

—Herman Hagedorn.

The health, happiness, safety and prosperity of this country depend upon the number of children we can save from the grip of the national foe drink.—Farrar.

Great Events in the Life of Christ.

The Crucifixion of the Lord of Glory.

A. W. Connor.

Matt. 27: 27-54.

"And when they were come to a place called Calvary, there they crucified him."—Luke 23: 33. "And Jesus said, *It is finished!* and bowed his head and yielded up his spirit."—John 19: 30. All roads in the Roman Empire led to the milestone in the heart of the Imperial City. So all roads—prophetic and historic—in the Bible converge on the Cross of Jesus. The Cross stands mid-way, and divides the ages. Calvary is the place of deepest tragedy, and of highest joy. It is the darkest and the brightest spot on the whole earth.

The profounder meaning of what took place there is the very heart of the gospel of reconciliation. That message which is God's power unto salvation is summarised as "The word of the Cross," or as "Christ crucified."

We so far understand Paul's word, "God forbid that I should glory save in the cross of Christ," that it is only by a strong mental effort that we can visualise the cross in all its ugliness and repulsiveness. Christ's dying has transformed it from an instrument of shame to a theme for glorying. So true is this that we hardly perceive the violent contrast expressed in Paul's phrase (1 Cor. 2: 8), "They would not have crucified the Lord of glory." *The Lord of glory!* The radiance, the exaltation, the victory in that name! *Crucified!* The shame, the humiliation; the defeat in it! Yet these two things are brought together. They crucified the Lord of glory.

The late Dr. Denny, in his book, "The Death of Christ in the New Testament," has shown how that event, and its interpretation, is the warp and woof of the whole book. The "Lamb of God" is revealed in the opening pages of the gospel story; and the glory of the "Lamb slain" is the theme of heavenly praise in its closing book. In approaching a study of this supreme event, we feel how inadequate all we may say must be.

"*There they crucified him.*" Thus in sublime simplicity does the gospel relate the most stupendous fact in human history. The deed, as far as its perpetrators were concerned, was the damning revelation of human guilt; but on the part of the willing victim it is the transcendent revelation of divine love seeking to redeem from guilt.

"*It is finished!*" In the Greek this is one word, rightly called "the greatest single word ever uttered." It is a cry of relief. It is also a cry of triumph. The work given him to do was accomplished. The path marked out by the Scriptures was trodden. The will of God was done. The name of God was glorified. Human redemption was achieved. "It is finished!"

While the profounder meanings of that cross "on which the Prince of glory died" can never be out of our thoughts, our present purpose demands that we keep close to the actual happenings of that day, and their unveiling of the soul of the Master. The French artist Beraud teaches a lesson that we do well to remember in our study. He gives the picture of the Cross—a setting that is quite modern. The background is Paris, not Jerusalem, and the actors are not Roman and Jewish, but people of to-day. It was not only Pilate and the Jews who crucified the Lord. The sins that crucified Jesus are the same that to-day cause men to crucify Christ afresh and put him to an open shame. "There they crucified him," but the cross was

Not a tragedy of defeat.

In it there are elements of tragedy that baffle and bewilder. If the things that are wicked and brutal are seen and felt, the element of moral and spiritual triumph is also felt. We have seen Jesus moving forward with "steadfast face" to this consummation. The expected end had been indicated again and again. The purpose and certainty of that death had been indicated by Jesus himself. The Son of man *must* go up to Jerusalem, to suffer and die. As Moses lifted up the serpent, even

so *must* the Son of man be lifted up. The Good Shepherd is to give his life for the sheep. He will lay down his life that he may take it again. His blood will be shed for many for the remission of sins. When risen from the dead we hear him say: "Thus it behoved the Christ to suffer and rise from the dead." "Jesus has not lost his way. He moves steadily forward to his goal. He is no victim of accident. At every step something was done which was long predicted; something that the will of God made inevitable and necessary." We never draw near that inevitable cross without deep emotion, as we

"See from his hands, his head, his feet,
Sorrow and love flow mingling down."

Compassion and pity fill the heart. But it is not written to awaken pity. "Weep not for me," said Jesus, "but weep for yourselves." It is not an exhibition to awaken pity, but a willingly endured experience. It is a revelation of human guilt, but it stands for ever as the expression of divine love identifying itself with the race, and as the prophetic symbol of divine mercy.

Ignatius, one of the fathers, refers to "the blood of Christ which is immortal love." A modern writer expresses it, "Behind the poured-out blood is the poured-out life, and behind the poured-out life is the poured-out love." When Arnold Winkelreid, the general of the Swiss army, led his men against the Austrians, he saw no way to break the solid wall of bayonets before him. At last he flung *himself* headlong upon the ranks, and gathered into his own bosom a score of bayonets. He died, but his soldiers poured through the breach thus made, and won the day. Thus "death made way for liberty," and the Swiss were free. So Calvary, the place of sacrifice, is transfigured into the place of freedom, pardon and life. Alas for him, who only sees the tragedy that awakens pity and calls forth tears, and never sees the perfect sacrifice that awakens the love that leads to devotion and service. "Greater love hath no man than this, that a man lay down his life for his friends."

Himself he cannot save.

A bitter ingredient in the cup that Jesus drank was the cruel mockery poured upon him both before and as he hung upon the cross. "Thou that destroyest the temple, and buildest it in three days," cried the jeering passers-by, "Come down from the cross." The soldiers taunted him with his claim to be the King of the Jews. The rulers said: "This fellow saved others, himself he can not save. Let him come down from the cross if he is the Son of God." Even the thieves crucified with him cast his pretended power and present impotence in his teeth. "Save thyself and us." But even these taunts bore witness to his power. He saved others. They could not deny it. Even their "Himself he cannot save" is not his shame, but his glory. Their words expressed a great truth. Their highest idea of power was "Save thyself." But Jesus came not to save himself, but to save others. To "come down from the cross" would be to rob himself of that power. He did not come down because he *was* the Son of God. His moral inability to come down is his glory and his true badge of Saviourhood. Their promise to believe if he came down was an empty one. They would have found reason to crucify him again unless rendered physically incapable, just as they had sought to put Lazarus to death. The glory of the cross is in the fact that Christ did not save himself that he might save others. It was love, not nails, that held him to the cross.

When the Triquois theatre was burned down in Chicago some years ago, many lives were lost. A young man, Will. McLauchlan, was passing when the alarm was given. He had just come from the study of his uncle, Dr. Gunsaulus, the great preacher of that city. In that talk his uncle had told him that he was going to preach on the words of Jesus, "For this cause came I into the world,"

and show that as with Jesus, so with each one, God had a divine purpose in our lives, which we ought to work out. Laughingly, he said, "Well, I don't know for what purpose I was born." When the alarm was raised, he rushed up the fire escape of a building on the opposite side of a lane. There he stood, three stories high, on a narrow plank. He had saved seventeen women and children when he was urged to *save himself* and come down. But he refused to move till he was hurled to the street in a mass of wreckage. They carried him away, alive, but fearfully burned, and when before he died his uncle came to him, he smiled and said, "For this cause came I into the world." Before the end he said, "I knew I was following Christ, and could not do otherwise." These words are inscribed on a portion of the plank on which he did his work of rescue. It is preserved as a memorial of his noble sacrifice. He saved others, himself he could not save. He was right. He was following Christ. The cross as the climax of vicarious sacrifice is the climax of redeeming power. It has proved the mightiest force in the life of the world. By it men have learned that

"The fittest place where man can die
Is where he dies for man."

He saved others.

The hour of his death gave an illustrious example of his power to save others. It was at once a proof and a prophecy. Three crosses were raised on Calvary: "on either side one and Jesus in the midst." He died between two malefactors. Put there to add to the shame of his dying, they fulfilled the word of the prophet, "He was numbered with the transgressors." Their purpose was his humiliation, and to cast derision on his claims, but they only gave him an opportunity to show his power to save. It is one of the tenderest stories in Scripture, and reveals the cross as the meeting place of sinner and Saviour. Alas! that its music has so often been unheard in the babel of controversy. Let us hear the music of heaven.

The silence of Jesus both on trial and under taunts on the cross was marvellous. But when from one of those crosses there came the cry of penitence and the prayer, "Lord, remember me," his ear was quick to hear, and his heart as quick to respond. The vision of suffering love had touched the heart of one of the robbers. He saw the title on the cross. He heard the bitter taunts. He beheld the wonderful sufferer. A mighty conviction entered his mind, and a great emotion surged through his soul. He confessed his own sin, rebuked his fellow-sufferer, and in faith offered his prayer to the dying Christ. "Lord, remember me when thou comest in thy kingdom." What mighty faith! To believe that he who hung on the cross had a kingdom! To expect that it would be to his advantage to be remembered by him! Was it strange that an answer that went far beyond his asking should come at once? "Verily, I say unto you, to-day shalt thou be with me in Paradise." It is a regal response. "In the absence of all visible glory, in the presence of all that suggested humiliation, this man discerned a regal majesty to which a human soul might pray. And Jesus discerned in him the presage of his coming kingdom, a great communion in which the voices of a responsive multitude should break the solitude of the Son of man." Oh, the music for souls in the response of Jesus. Hush the discordant note that loudly argues about the place of a comma to save a theory. Hush the selfish word that would make this evidence of divine mercy an excuse for delaying repentance. Away with the faithless prattle that would use the wondrous mercy here revealed to cudgel from us the duty of simple obedience to the "all things" Christ has commanded. It is given, not that any may presume, but that all may have hope. Jesus can save the worst man, even at the very end of life. Dare to believe it. But Jesus can do a bigger thing than that. He can save you before the end, and give to the world a redeemed life, as well as heaven a redeemed soul.

A King crucified.

"This is Jesus, the King of the Jews." This placard, put there in grim revenge, proclaimed the truth. When to the protesters Pilate answered,

"What I have written I have written," he, like the rulers with their taunts, spoke truer than he knew. It was too late to protest. The writing stands. Jesus is King, and never diadem of monarch won such homage as the crown of thorns. There is a curious reading of Psalm 96: 10 presented in the writings of Justin Martyr. "Tell it out among the heathen, that the Lord reigned from the tree." It is a reading never sustained by criticism, but it expresses a truth which very early found expression in a Christian hymn, "The Lord reigned from the tree." It is gloriously true. By that cross of shame he came to his coronation. God hath given to him a name above every name, that "in the name of Jesus every knee should bow," and this because he humbled himself unto death.

"The head that once was crowned with thorns,
Is crowned with glory now."

Turn not away from the vision of the cross without vowing loyalty evermore to him who is King of kings, and of whose kingdom there shall be no end.

"Brother, for thee he died,
The King that reigneth now!
And hath death's crown of pride
To ring his brow.
Yea, on that bitter tree
For thee his eyes grew dim,
Brother, he died for thee,
Live thou for him."

It is finished!

When the Lord of glory was born, heaven's light shone o'er the fields of earth, and angels sang. When Jesus died, the heavens were clothed in blackness, and earth shuddered. That darkness in nature had its parallel in the soul of Jesus. Out of that darkness came the awful cry, "My God, my God, why hast thou forsaken me?" Here we are out of our depth, and no easy explanation can satisfy. Dr. Maclaren suggests, "Separation from God is the true death, the wages of sin, and in that dread hour he bore in his own consciousness the uttermost of the penalty." After all our explanations there will still be an unsounded depth in this experience of Christ. Yet out of the difficulty comes a well of comfort in the dark hour of the soul's experience. "To know that he, our Lord and Saviour, in the fulfilment of his sacrifice for sin, felt himself deserted of God, brings hope and comfort to the trembling human soul that is tempted to utter the same cry." That long last cry marked the hour of supreme crisis in his passion. The crisis passed, the light returned, and in triumph he cried, "It is finished." Then he bowed his head, and crying, "Father, into thy hands I commend my spirit," he yielded up his spirit. No man took his life from him. He laid it down himself when he had finished our redemption. The rent veil in the temple proclaimed that the way into the holiest was now made manifest (Heb. 10: 19, 20). We have boldness to enter "by the blood of Jesus." No wonder the centurion, when he saw all that happened, said, "Truly this man was the Son of God." May we be led to the same confession, and to add with the emphasis of personal conviction, "and my Saviour." The answer to such sacrificial love must be made in penitence, in tears, and in whole-hearted surrender, for

"Love so amazing, so divine,
Demands my soul, my life, my all."

There is a picture by Sigismund Goetze, entitled "Despised and rejected." In the centre is Christ bound on a Roman altar. The usual crowd of a city's life surge past. All are engrossed in their own business or pleasure. A flower-girl and a news-boy, a tradesman with his tools, and a scientist with his test tube, the fashionable dandy and the wealthy magnate. Only one face gives him even a glance, and she is a nurse on a mission of mercy bent. Oh, it is sad, and sad because it is true. He is the despised and rejected to many. "Is it nothing to you, all ye that pass by?" Christ's sacrifice is not of mere historic interest. Look on that "despised and rejected" one and realise it was for you he died. The message of the cross is,

"All this I did for thee;
What hast thou done for me?"

"He loved me, and gave himself for me," cries Paul. Can you not also say, "And for me"? For me!

Will you not on that once thorn-crowned brow place a crown of reciprocating love? Will you not for such matchless service, the proof of his

measureless love, give or return your life, your soul, your all?

"Unto him that loveth us, and loosed us from our sins, by his blood, and made us to be a kingdom, priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen."

Were the "Antis" Right?

[In America some brethren and churches were known as the "Antis" because of their opposition to methods of work approved by the majority of disciples in U.S.A. These brethren were sometimes extreme in their views. The following very readable article is of special interest, as coming from the contributing editor of one of our papers which has been least sympathetic towards the views of those called "Antis."—Ed.]

In one of Octavus Roy Cohen's stories, "Noblesse Oblige," there is this delicious bit, enquires the sophisticated Florian Sappey, from Birmingham, of the shuffling small town negro, "Napoli-um," "who says you ain't a prince?"

"Nobody says I ain't. But they ain't nobody says I is." "What nobody says you is don't matter. It's only when they's somebody says you ain't that you hadn't oughter be it. If'n they ain't no one says you ain't a prince an' I say you is a prince—then you is a prince by a majority of one vote." Stout logic that. Now if there is no one to say that our "anti" brother "ain't" right and he says he is—as most decidedly and somewhat vociferously he does—who is to deny his rightness?

And to an unbiassed mind it is rather difficult these days to say, he "ain't." Strange as it may seem, coming from one who would doubtless be anathema to this good brother, I am of the opinion that in many things he has been more than half right. The logic of events has been somewhat in his favor. At any rate his contentions are entitled to a more serious regard than is commonly given them, and the contender himself cannot be laughed out of court.

Think it over, and give answer to these questions:

Was he wrong in his opposition to our

Methods of raising money

for missions? If so we have all about come to join in this error. For we have nearly swung round to his view. First we set apart our "days" and were righteously indignant at any soul that questioned their efficacy and our wisdom in originations. But "days" multiplied. "Days" became a burden. "Days" were outgrown and we came to the "Every Member Canvass" with special missionary pledges. That involves two pledges, and the prophecy is voiced by our forward looking men that this arbitrary classification is to go. That it is neither in wisdom nor in Scripture that distinctions be made between our local work and the world field, and that one pledge should suffice for the support of both. So no doubt we shall soon see to that.

And I am cherishing the hope that the time may come when even a pledge shall be no longer a necessity, and when on the first day of the week all shall give of that which we have "laid by" according to the prosperings of the Lord. When we come to that, shall we not occupy just about the position that our "foggy" anti brother occupied a half century ago? History has a way sometimes of taking the wind out of our sails. It's just a bit ironical to dub ourselves or to be dubbed "progressives," and then after fifty years of journeying find that we have progressed to the point of arriving at the station from which we set out!

Take his opposition to "societies."

By which is meant societies in the local church. I am sure that he was about half right and half wrong. He was in my judgment, wholly wrong in declaring them a sin; but he would have been right if he had declared most of them a nuisance—as they are. The drift now is away from their further multiplication. We have enough of them,

Most churches have too many. And, following the way of the world, we are wisely consolidating them. The women's societies, for example, in many of our leading churches, have all merged—Ladies' Aid, C.W.B.M. Auxiliary, Willing Helpers, Busy Bees, Young Women's Missionary Societies, the Dorcas, and what not, into the "Women's Council." To this "Council" there are no admission "fees"; there are no "dues"; there are no "joinings," every woman being regarded as already a member of this council by virtue of her membership. And so by wise progressions our sisters, so far as one can make out, have just about reached the point from which they started in the beginnings of their "organisations."

The big, vital difference is that now they are doing things and that then they were not. Has the last step in simplification been reached? I think not. It takes courage perhaps to say it, but, whatever the risk, I make the prediction that some day, not soon perhaps, women will cease to function in the churches as women, with the ever present recognitions of sex lines of demarcation in religious activities, and we shall have all come to a fuller demonstration of that ancient truth that there is neither male nor female in the church of our Lord. Women shall not do less of missionary work, rather the more, but it will not be within the confines of sex. There is no more reason why there should be an exclusively woman's missionary society than an exclusively men's missionary society. A "C.W.B.M." is no more a necessity than a "C.M.B.M."

Consider antipathy of the "Anti" to

Ecclesiastical titles.

Aren't you more than in half-sympathy with him? Isn't this "Reverend" and "Doctor" business a weariness to the spirit? No, it isn't serious. It will neither bring in nor keep out the kingdom of heaven, but isn't it a bit bothersome and—comical? A beardless boy, fresh from the seminary, in city pulpit, and the "O you must really hear Dr. Graham." "Doctor" Graham! Alas "Doctors" are as common as "Colonels" and this titular milinery is wholly without significance. Not that there is any harm in it; only that there isn't any sense in it. It doesn't stand for anything. It doesn't mean anything. If you have gotten too sophisticated to call a preacher, "Brother Smith," for goodness sake call him Mr. Smith, or just Smith—anything but Doctor Smith. Though with just one qualification of that sweeping alternative— even "Doctor Smith" is preferable to "Rev. Smith." All this is not a life and death matter. It is simply a matter of good taste. This plastering of preachers with "Doctor" and "Reverend" isn't sinful, it is only ridiculous. If now and then a man comes to some distinction, and you wish to use a prefix, with university justification, then use it. But let this "Rev." play the Judas act. When we write letters to preachers as we do, and use the prefix "Rev." as we do; and say to ourselves we use the title only for the purpose of making the postman's job and locating him the easier, as we do;—well, isn't it a rather poor compliment to the preacher? No need, though, as is the way of our "anti" brethren, to get worked up over the matter. We are not sinners in all this life; we are only deficient in good taste. We shall do better some day.

Is our "anti" brother right in his opposition to

Special Easter observance and ceremonial?

For myself I have reached no fixed judgment. On the face of it there seems only gain. In a ma-

terialistic age, how superb the challenge of the Easter message! Is it not good to have our special hymns and prayers, of sermons voicing the priceless Easter hope? Is it not fit of days for evangelistic enterprise? So it would seem? Is there any harm in such observance? How could there be? And yet? Can we, should we, stop there? Why not observe all of the church days? Why not Epiphany? Why not Lent? Why not Whitsunday? Why not Trinity Sunday? Is there any reason why all the "holy" days, as universally observed by the Greek and Latin and Anglican churches, should be not kept? Personally I see no sin in any and all of these observances. But are they in wisdom? We doubt it. Yet we are headed in that direction. The whole of the Lenten season is kept by some of our churches, and no doubt other ecclesiastical "days" will also come to observance. Is it good? Is there not plainly manifest already that Easter emphasis is sometimes only Easter show? There are two sides to all this—perhaps a dozen, but reverting to the philosophy of Florian Sappey, while I am not ready to say that in this my "anti" brother is right, neither am I ready to say that he "ain't." Is he right in his

Uncritical attitude towards the Bible.

or is he wrong? Both, in my judgment. In inveighing against all critical studies of the sacred Scriptures he is certainly at odds with Mr. Campbell, and what is even more to the point, at odds with a truly reverent biblical scholarship of the

day. But does not this blanket indictment grow out of his just fears that criticism will rest at nothing short of the razing to the dust of the Temple of Supernaturalism? Has not his indiscriminating opposition to all criticism value as warning to those who seek not of this danger? If one must make a choice—which happily one needs not—between the two extremes, which is better, a critical unfaith or an uncritical faith? No finalities of judgment in all this; no reactionary apologies; only question marks on paper and in my own mind with the single dogmatic resultant: "Antiism" should be judged in charity, and if answer is forced to the "is it right?" the Englishman's "Arf and Arf" will serve.—"The Contributing Editor" of the "Christian-Evangelist."

Christ Lives.

Not by His wondrous death alone,
Christ lives;
But by the life He gave unto His own,
New life He gives.
The Love which triumphed on the cross
Lives on.
The death which seemed to end His life or loss
Was Victory won.
His wondrous life and death have brought
Heaven near.
And the soul certainty that nought
Of good ends here.

—J. Oxenham.

At the Lord's Table.

"CONSIDER HIM" (Heb. 12: 3).

Will Beiler.

In reply to the question of one of Spurgeon's great admirers who had influenced a friend to accompany him to listen to the great preacher came the response: "What do I think of him? Nothing! All I could think of was the Christ whom he uplifted."

Our lives are likened to a race. There is a prize for all who attain. We should press toward the mark for the prize. For this, constant heart culture is needed. The eye must be kept on Jesus. Is there any better means of doing this than through the Lord's Supper? We meet to remember him. The presiding brother's privilege is to lead the church to see no man save Jesus only. To consider none other than him.

To consider him would mean to consider his life. He always kept the goal in view. And it was for the joy that was set before him. To dwell upon that matchless life would mean to think of his purity. Perfected character is seen in him. Life in its sweetest and holiest sense is portrayed through him. He is the peer of all men. He was able not to sin. Not a single flaw is to be found in his matchless character. The Lamb without blemish and without spot. Surely as we consider him our supreme longing is to be "more like him." Considering him in his life also involves the thinking of his deeds. He is called the Man of sorrows; and surely he hath borne our griefs and carried our sorrows. He looked upon man's misery with sympathetic eyes. He relieved them in their hour of despondency and need. His miracles were not merely demonstrations of his divine power, but also of his benign love. And the spiritual significance of his deeds should speak to us. They are parables in deeds. When we think of him cleansing the leper, we remember that through him alone we have the cleansing from sin. When we think of him raising the dead we are reminded that he has also raised us who were dead in trespasses and sins. And when we think of him healing the blind, deaf and dumb, we are reminded that he has given men powers by all of which he expects service to be given to God.

Then to consider him means to consider his sufferings. To comprehend what is involved in the expression, "Enduring the cross and despising the shame." His sufferings were of a twofold

kind. There was the physical suffering. That caused through the placing of the cruel crown of thorns upon his kingly brow. The driving of the nails through those tender hands which had been used only in dispensing blessing and mercy to those in need, and those feet which had walked through Galilee, going in the pathways which would lead to the "doing good." The dropping of the rugged cross with a thud into the hole, thus causing excruciating pain. The piercing of the side from which should flow the water and the blood, which should be for sin the double cure. And as we consider him our hearts go out in loving sympathy. But there was perhaps a suffering of Christ's which was even greater, or rather deeper, for Jesus must drink to its bitter dregs the cup of divine justice before man can have the cup of joy and salvation. The storm of divine judgment upon sin must break upon the head of the Saviour, the innocent Son of God, before we can have the calm of sins forgiven. And so there comes the moment of the deepest agony and suffering, and the cry of Jesus, "My God, my God, why hast thou forsaken me?" Why this agony? At that moment Jesus was made to be sin for us. God could not look upon sin, and turned his face. Sin received its death-blow on the cross. The world's sin was laid upon him. By his stripes we are healed. O Christ, what burdens bowed thy head; our load was laid on thee. Can I think of and consider his sufferings for me without being made more willing to suffer for his sake?

Again, to consider him means to think of his victory. He is set down at the right hand of the throne of God, having triumphed over all his foes, yes, and our foes. The thought of the feast centres not in a dead Saviour, but in the living, loving, exalted Christ. He has vanquished death. He has conquered in the fight. He lives, never more to die again. In him we live. Through him we conquer. Thus considering him, we go again from his table into the world, fortified by the thought of the example of his life, cleansed by the power of that blood which "cleanseth from all sin" and equipped by his power to conquer self and sin, and to endure to the end, waxing not weary nor fainting in our souls; witnessing by lip and life to him whom we have considered in our worship. Let us never neglect to keep the feast.

In the Religious World.

Three things we can do for the Moslem world. We can carry it in the arms of prayer, if we will study its needs; we can thrust out "laborers"; we can ask: "Lord, what wilt thou have me to do?" —Dr. Zwemer.

Biblical City Discovered.

Some Jewish workmen, building a Government road near Tiberias, Sea of Galilee, have unearthed remnants of ancient walls and columns. The Government immediately stopped the work, and Mr. McKay, Director of the Department of Antiquities, visited the spot, with two members of the Jewish Exploration Society. There is reason to believe that the site of the ancient Tiberias, which played such a great role in Jewish and Christian history, is on the point of discovery. Permission has been granted to the Jewish Exploration Society to undertake immediate digging in the locality.

Jesuits in Rome.

The announcement is made that, after an exclusion extending nearly fifty years, the Jesuits are to be allowed legal residence in Rome. They were banished from the city in 1870, although the law has been constantly evaded during all this period. Their old Casa Generalizia, which has been used as a repository of government archives, is to be turned over to them. What this reversal of policy may mean is not quite clear, but it is possible that it is a consequence of the growing power of the new Italian Catholic party, the *Partito Popolare*. In any case, the permission now granted is reactionary, and will tell in favor of the Papacy.

What the Churches Might Do.

It is appallingly true that no one outside the churches and but a very few inside them think that the Church contains even in embryo the power for the reconstruction of society. Though we may not doubt that in Christ the challenge of the world can be met, and through him man and society be saved, not without a profound reformation of the Church can the power be liberated which is commensurate with such vast tasks. In faith we dare look for such a reformation, and the story of the past encourages us to anticipate the emergence of new types of saintliness which will express in thought and in life the power of Christ in relation to present needs. The redeeming energies of Christ shall pour through the redeemed heart and will into all our social duties and relations. The fellowship of the Church shall be such a triumph over all the things that separate type from type, class from class, nation from nation, that the world which cries out for fellowship shall see the ideal embodied before its eyes and turn to ask its secret.—Dr. Jowett.

"The Trial of Jesus."

Jewish leaders are particularly anxious at the present time to disclaim responsibility for the trial and execution of our Lord. Hence an able article, in the "Jewish Quarterly Review," dealing with Professor Husband's book, "The Prosecution of Jesus," from the pen of Rabbi Dr. M. Hyamson. Having suggested that the proceedings before the Sanhedrin were merely preliminary hearings, conducted in order to present a charge to the Roman Court, Dr. Hyamson reaches the conclusion that:

Jesus was not tried by the Sanhedrin, but was surrendered by the priests to the Romans. The priests were exasperated by Jesus' disapproval of them. At the same time, they were moved by fear of an abortive insurrection and its dire consequences to themselves and the Jewish people. "The Romans will come and take away both our place and nation."

This conclusion leaves much to be explained; but, nevertheless, it is profoundly interesting, especially when set forth by one who ventures to say of Christ:—

His teaching was no danger to Judaism. His claims to the Messiahship were no offence from the Jewish standpoint.

Restoration.

T. J. Bull.

Restoration is a divine word, a word of divine promise, and as such gives a sure guarantee of a world to come from which everything that is spoiling the world that now is shall be eliminated. The word is never used in Scripture with any reference to "the restoration of primitive Christianity." But it is used with reference to a restoration which seems to be quite lost sight of, not only by the mass of professing Christians, but also by the great majority of those who claim to be teachers and preachers of Christianity, and expositors of the Word of God.

The Apostle Peter uses the word restoration in his second sermon, as recorded in Acts 3. He speaks there of "the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." The words of the apostle in this second sermon are as much the words of the Holy Spirit as are those used in his first sermon, and yet the words of his first sermon are often given a prominence and an emphasis altogether denied to those of his second sermon. These words of the Spirit in the New Testament send us back to the words of God "by the mouth of his holy prophets" in the Old Testament for a knowledge of the things to be restored when "the times of restoration" arrive. The arrival of these times of restoration will probably synchronise with our Lord's return from heaven in fulfilment of many a promise in both Old Testament and New. For "the heavens must receive" him "until the times of restoration," not until all things are restored, as some read it, but only until the times arrive in which the restoration is to be effected. From the way the Old Testament is neglected, one is almost forced to think that many Christians believe that God's Old Testament promises have expired by effluxion of time. Because twenty centuries have well-nigh run their course since God set Israel aside because of the nation's rejection of Jesus as the Messiah, and Israel's King, many seem to think that God has cast off his people Israel for ever, apparently forgetting that our own beloved apostle to the Gentiles has revealed the secret "that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." He further says, "As touching the gospel, they are enemies for your sake"—that is for the sake of the Gentiles. "But as touching the election"—the divine choice that is—"they are beloved for the fathers' sake. For the gifts and calling of God are without repentance," or "not repented of" (Rom. 11: 29, R.V. margin). God has not changed his mind in regard to his original purpose in the choice of Abraham and his seed to be the channel through which all the families of the earth are to be blessed. In Rom. 15, Paul writes: "For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm"—not set aside—"the promises given unto the fathers, and that the Gentiles might glorify God for his mercy."

Paul's thought

of his "kinsmen according to the flesh who are Israelites" as revealed in Rom. 9, is vastly different from Christendom's attitude to the Jew to-day. Israel's national failure was a heart-breaking matter to the great apostle when he thought of God's great purpose in their calling, and of the gifts which God had bestowed upon them. Theirs was "the adoption, and the glory, and the covenants," both old and new, for the new covenant is to be made with the house of Israel, and the house of Judah, *vide* Jeremiah 31 and Hebrews 8. Theirs, too, was "the giving of the law, and the service of God, and the promises," which, as we have seen, Christ came to confirm; "whose are the fathers, and of whom is Christ as concerning the flesh, who is over all. God blessed for ever."

Peter in his second sermon, as in his first, charged home upon his hearers the awful sin of having "killed the Prince of Life." But they were in danger of the further and more fatal sin of re-

jecting the grace offered them on the basis of the great sacrifice of Calvary. So the appeal was driven home, "Repent ye, therefore, and turn again, that your sins may be blotted out, that there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus." "Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." The Book of Acts is largely a record of the refusal of the Jews to be turned from their iniquities. The stoning of Stephen was as representative and as national an act as was the crucifixion of Christ; if possible, more so, because it was the direct act of the great Jewish council without calling in the power of Rome, as in our Lord's crucifixion, to execute their wicked will. If the Book of Acts were a work of fiction, it would have to be written down as a failure. The opening of the book awakens expectations that are not realised as the story proceeds. The three thousand won at Pentecost, and the subsequent thousands, all Jews, added to the Jerusalem church, looked as if the apostles were on the high way to the conquest of the nation, by bringing it to the acceptance of those spiritual conditions on which alone God could "restore the kingdom of Israel." How different the impression at the end of the book! The greatest exponent of the faith is a prisoner at Rome. He has met "the chief of the Jews" in the imperial city, "to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets." "And some believed the things that were spoken, and some disbelieved." And when they agreed not among themselves, they departed, after that Paul had spoken one word: "Well spake the Holy Spirit by Isaiah the prophet unto your fathers, saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them." It was this sad and awful failure of Israel that led the apostle to write: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart . . . for my brethren's sake, my kinsmen according to the flesh, who are Israelites" (Rom. 9: 13).

Not the end of Israel.

But this is not the end of Israel. For "God did not cast off his people," although he has apparently, for the time being, set them aside. Many a Scripture tells of their restoration. The "hardening in part" which "hath befallen Israel" is only to last "until the fulness of the Gentiles be come in." Whatever may be the exact meaning of this phrase, it points to a definite time in the counsels of God when "all Israel"—that is, Israel as a whole, as a nation, "shall be saved; even as it is written, There shall come out of Zion the Deliverer: He shall turn away ungodliness from Jacob; and this is my covenant unto them, when I shall take away their sins" (Rom. 11: 25-27). The apostle quotes from the end of Isaiah 59, and Isaiah begins: "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah shall arise upon thee, and his glory shall be seen upon thee. And brightness of thy rising. Lift up thine eyes round about and see: they all gather themselves together, and thy daughters shall be carried in the arms.

Then thou shalt see and be lightened, and thine heart shall tremble and be enlarged; and thine abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. Many issues of the "Christian" would be filled from cover to cover if I were permitted to quote all the things that are "written in the law of Moses, and the prophets, and the Psalms," which are to be fulfilled in "the times of restoration," which are to succeed "the times of the Gentiles," when Jerusalem shall no longer be "trodden down of the Gentiles." Our Lord himself set a limit to the subjection of Jerusalem to Gentile world power when he said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21: 24). The times of the Gentiles began with Nebuchadnezzar, of Babylon, and will continue until "the God of heaven" shall "set up a kingdom which shall never be destroyed," a "sume all" opposing "kingdoms, and shall stand for ever" (Dan. 2: 44).

Our Lord's rebuke.

Our Lord had to say to his disciples on the day of his resurrection: "O foolish men, and slow of heart to believe in all that the prophets have spoken," because they had not believed the prophecies of "the sufferings of Christ." It has often seemed to me that we ought to take the same rebuke to our own hearts for our failure to believe all that the prophets have written concerning "the glories" that should follow "the sufferings." How many of us really believe his own words in Matt. 25: 31? "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." The scene that these words introduce is not "the last judgment." It is the judgment of "all nations," when the Son of man comes for the deliverance of Israel. For the question in the judgment is, how those who reigned had treated those whom the King calls "these my brethren."

The book of the prophet Amos closes with a great restoration promise: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and all the nations, which are called by my name, saith Jehovah that doeth this. Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall be no more plucked up out of their land which I have given them, saith Jehovah thy God." The purpose of this restoration is shown in Jehovah's words to Isaac, one of "the fathers" to whom the promises were made, and which Christ came to confirm. "I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give these lands, and I will establish the oath which I swore unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26: 3-5). To hold and to teach that these promises and prophecies are to be taken to mean exactly what they say, and that they will be fulfilled with the same exactitude as were the prophecies of the sufferings of the Christ, is taken by many to be a too materialistic and unspiritual view of Christ and his coming glories. But so inconsistent generally are those who take this view that they usually expect that the effect of the present spiritual dispensation of the gospel of the grace of God will be to so permeate human society that all those evils, physical as well as spiritual, that afflict the race, will be gradually eliminated, and this world become a veritable paradise of abounding prosperity, and peace, and human comfort. It may be said without fear of successful contradiction that there is

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not a line of Holy Scripture that gives any foothold for such a hope as the issue of the present ministry of the gospel of grace. Nevertheless, in God's own time and way, our Father's kingdom shall come, and his will be done, as in heaven, so on earth. For "he hath appointed a day in the which he will judge—rule—the world in righteousness by the Man whom he hath ordained."

The Lord of glory crucified, the Son of God asleep in Joseph's tomb, looked like the defeat of Almighty God, but Christ "raised from the dead through the glory of the Father" is the sure

guarantee that all that God has promised he will surely perform. For "he hath given assurance" of this "unto all men in that he hath raised him from the dead." The glorious restoration and reconstruction makes absolutely certain all the rest, however improbable it may seem to our short-sighted vision. The prophecies of the manifested glory of Christ will be fulfilled with the same precision and fulness as were the prophecies of his sufferings, and in that fulfilment will be seen the full blessedness of the meaning of the word restoration in the promises of God.

Here and There.

The address of Bro. W. H. Clay now is 9 Chester-st., Subiaco, W.A.

The address of the secretary of Lochiel church is now G. A. Durdin, Nantawarra, S.A.

At Brighton, Vic., last Lord's day there were five confessions, Bro. H. E. Knott preaching.

Last Lord's day, Bro. J. E. Thomas spoke at City Temple, Sydney, in the morning, and at Enmore at night.

It is with very deep regret that we learn of the decease of Mrs. Green, wife of Bro. W. M. Green, of Grote-st. church, S.A.

The following telegram reached us on Tuesday from Maylands, W.A.:—"Mission opened gloriously, tenth, crowded meeting; seven decisions date; Stirling preaching."

The Victorian General Dorcas sisters will hold their usual monthly meeting on Wednesday next, October 20, from 10.30 a.m. till 4 p.m., in the Swanston-st. lecture hall. All sisters are invited to attend.

During Bro. Illingworth's holiday stay in New South Wales, he was entertained at tea by the Enmore Tabernacle Sunday School staff, and preached at the evening service, three making the good confession.

With pleasure we learn that, at the recent conferring of degrees at Sydney University, Bro. Rupert Arnott was admitted to the degrees of M.B., Ch.M. We are glad that a successful medical course has thus been completed, and offer congratulations.

Bro. W. F. Nankivell has accepted an engagement with the church at Newmarket, Vic., and is due to commence work there the second Lord's day in December. In the meantime Bro. J. C. Ferdinand Pittman has kindly consented to take the services.

The Austral Company report that the "Junior Scholar" Expression Work-book, used by pupils under 11 years old taking Division II. lessons, has had a good reception. Supplies for the present quarter are exhausted, and those who intend to use this handbook should place their January-March order at once.

A brother residing in the country recently found a bag which contained money. On returning same to the owner, he was rewarded with 10/-. He refused to accept payment for doing his duty. He, however, agreed to receive same on condition that he could send it to the Victorian Home Mission Fund. This example would be worthy of imitation in similar cases.

Victorian churches will please note that the special Home Mission Rally called for Tuesday, October 26, will be held over for the time being. Arrangements are being made for a special meeting re evangelistic work and a forward movement in Victoria by the combined forces of Home Mission Committee, preachers and church officers. Full information will be sent out later.

Bro. Bagley, our Victorian Home Missionary Secretary, writes:—"During the month of September thirty-eight additions have been made to the churches at the following Home Mission fields: Kyneton, 3; Swan Hill, 3; Colac, 11; Stawell, 9; Ringwood, 12; Bambrabroad, 9. Forty-seven souls to rejoice over the message and hope of the gospel! By our contributions to Home Missions we make this aggressive work possible. We need regular systematic giving if we hope to evangelise our State."

G. T. Fitzgerald, formerly of W.A., after six months at Mornington, N.Z., has responded to the call of the Invercargill church. Invercargill church is very progressive, and has recently taken over a splendid church and S.S. property from the Methodists for £2700, and is buying a house for its preacher.

Victorian preachers, church officers and Home Missionary Committee are urged to attend a meeting in Swapston-st. lecture hall on Monday, Oct. 18, at 8 p.m., to consider report of sub-committee re central mission and alternative proposition for the evangelisation of our State. The meeting is of great importance, and every man is urged to be present.

Bro. W. H. Hart, of Cadell, via Morgan, River Murray, S.A., would be glad to know the names of any members of Churches of Christ in the Cadell Soldier Settlement Area, so that these could meet together for the breaking of bread on Lord's days. Readers knowing of such will please communicate with Bro. Hart. They will thus be helping in the furtherance of the cause.

When Bro. Connor and other No-License speakers in Ballarat went to their corner last week they were faced with a great 30ft. sign on the hotel facing them: "Vote Continuance and Remain Prosperous." It made a great text, the speakers easily showing that a little word was needed to make it truth. "Vote Continuance and (are) Remain Prosperous." No one questions that "we" (the trade) will remain prosperous, but what about their patrons and the nation? Splendid attention at three different points in open-air.

Our Malvern-Caulfield (Vic.) reporter writes: "On Sept. 26 congratulations were expressed to Bro. J. McGregor on that day attaining the 56th anniversary of his immersion into Christ. During that 56 years Bro. McGregor had been absent from the Lord's table but five times. We think this is worthy of imitation. On the following Sunday Bro. McGregor was laid aside by illness. We rejoice to say that, though still confined to bed, he is much improved. We pray God that his complete recovery may be speedy."

Victorian Volunteer Missions.—Up to the present the following brief missions have been held: Ballarat, Colac, Croydon, Dandenong, Red Hill, Rochester, St. Arnaud, Stawell, Swan Hill, Waragul and Wedderburn. Fifty-six souls have confessed their faith in Christ. The churches have been built up, and have written expressing deep appreciation of the churches which provided the visiting preachers. In every case the mission has been too brief. Ten days gives time only to create an interest. Wherever possible in future efforts it would be well to continue at least another week.

In a private letter Bro. G. E. Chandler refers to the excellent service rendered by Bro. S. Cosh. We think we shall be pardoned for publishing his tribute: "Bro. S. Cosh is proving a valuable addition to the mission party. He takes all the worry of the tent off my hands, and keeps the whole place neat and attractive. His motor car has been doing good service. Every Sunday he makes an excursion twenty-five miles into the country, sometimes in one direction and sometimes in another, and brings in a party of people. They stay to the three services, then he drives them home at night. He has a generous spirit, and does all his work for the mission gratis. Scarcely a day passes that he does not give the mission party a lovely run out to freshen them up for the evening service. One appreciates such thoughtfulness."

The West Australian October and November Campaign for New Testament Teaching and Personal Evangelism has been taken up enthusiastically. D. R. Stirling conducts a mission at Maylands, and W. L. Ewers at Brookton. Fremantle is holding an eight days' evangelistic campaign, with the assistance of W. H. Clay and H. Watson. West Guildford, Lake-st., and Northam are also specialising.

Several of the West Australian churches have just presented their annual reports. The financial sections of the reports give proof that the Western brethren are facing the responsibilities of their great State. Lake-st. has given £29/10/- during each week of its financial year. Over £3 per week was given to Home Missions and £1/5/- per week for Foreign Missions. Subiaco has been displaying its giving power during recent months. The last six weeks of the year ended August 31 the church accounted for over £33 per week.

Congregations at Dulwich, S.A., are now down to normal, but Bro. Pittman for two Lord's days has preached the gospel to encouraging audiences of from 50 to 60 souls. A young married couple were welcomed into fellowship last Sunday morning, A. M. Ludbrook speaking on "Dangers of the Way." During the past two months there has been an average attendance at the Lord's table of 75 per cent. of the membership. At the first mid-week service, held on Wednesday, 7th inst., 24 were present. Next Sunday, Oct. 17, Bible School work is to be commenced.

The decision made by returned soldiers that the bar at Anzac House, Melbourne, must be abolished, will gratify the supporters of reform. It will be recollected that once before such a decision was announced, but on objection it was decided to let the branches of the Soldiers' Association decide the question. That by a majority of 20 the branches should decide on abolishing the bar is a happy indication of the growth of the sentiment against the liquor traffic.

The Conference Committees in West Australia are all reporting special activities. The Foreign Mission Committee has arranged an extensive itinerary for Bro. H. Watson amongst the churches. The Home Mission Committee has planned a half-yearly conference at Harvey, in order to link up the work of the South-West. The Bible School Committee has organised an increase and attendance competition throughout the schools of the State. This is to culminate in Decision Day, December 5. The Social Questions Committee are planning for a monster Town Hall demonstration in Perth early in November.

At the close of Bro. Harkness's address at Unley, S.A., on Sunday, Sept. 26, two S.S. scholars came forward. On Oct. 3 the 38th anniversary of the church was celebrated; largest attendance for many years. Sir Joseph Verco addressed the church in the morning. Many past members were present, and those taking part were associated with the church in the early days—Bro. Wm. Burford, who presided at the first meeting after the formation of the church; Bro. Gore, who preached the first gospel sermon. At the evening service G. T. Walden preached the gospel. The choir rendered special anthems. The meetings will be continued on Wednesday, and conclude with a social.

A large number of readers will be interested in the announcement which appears elsewhere in this issue of the golden wedding of Bro. and Sister Geo. Smith, of Hobart, Tasmania. Bro. Smith was born in London. He arrived in Melbourne in 1855. Under the preaching of G. L. Surber he made the good confession at Lygon-st. in 1868. Mrs. Smith, who was born at Casterton, Vic., was also baptised by Bro. Surber. Leaving for Hobart in 1870, Mr. and Mrs. Smith became the pioneers of the church in that city (then called Hobart Town) in 1871. So for nearly fifty years they have been in the fellowship of the one church. It was at Bro. Smith's invitation that O. A. Carr entered upon his work in Tasmania, a work which was abundantly blessed by God. We are sure that we express the thoughts of many friends when we extend congratulations to Bro. and Sister Smith, and wish them yet many years of happy, wedded life and much joy in their united service of the Master.

Victorian Bible School Examination Results.

The following are the successful competitors in the Victorian Annual Examination, held on July 12. Prizes and certificates will be presented at the Annual Demonstration to be held at Lygon-st. on Monday evening, November 29.

DIVISION I. 8 Years.

1st prize, Kitty Pittman, Hampton, 93.
2nd prize, Hazel Richardson, Hampton, 92.
3rd prize, Reuben Wellington, South Melbourne, 91.
4th prize, Bessie Chipperfield, North Richmond; Grace Swanson, South Melbourne, 90.

Certificates of Merit.—Alexander Beddome, Nth. Richmond; Agnes Sheldon, Robert Fullarton, Sth. Melbourne.

Certificates.—Edward Meyer, Berwick; Walter Butler, South Melbourne.

Passes.—Eileen Allen, Hampton; Audrey Thomas, Malvern; Jean Clark, Ernest Dare, Sth. Melbourne; Hilda Bagshaw, South Yarra.

DIVISION II. 9 and 10 Years.

1st prize, Leonard Roberts, Cheltenham, 99.
2nd prize, Eric Brough, Cheltenham, 98.
3rd prize, Elva Prittie, Lygon-st., 97.
4th prize, Annie Kelly, Port Fairy, 94.

Certificates of Merit.—Daphne Meyer, Berwick; William Secker, Howard Grey, Brighton; Sylvia Johnston, Adelaide Tulloch, Cheltenham; Leslie DeKuyper, Fitzroy; George Chipperfield, Gardiner; Nellie Allen, Hampton; Isobel Millis, Thelma McCance, Lygon-st.; Beryl Sampson, Moreland; Doris Reekie, North Melbourne; Stanley Chipperfield, Keith Mitchell, William Ley, North Richmond; Horace Lee, Prahran; Briar Woodhead, Surrey Hills; Alick Tregear, Windsor; Jean Bailey, Roland Wilkie, Ballarat.

Certificates.—Eunice Henley, Box Hill; Edward Secker, Brighton; Alma Collister, Carnegie; Merle Judd, Cheltenham; Britta Anderson, Essendon; Arthur Brindley, Hampton; Mabel Schultz, Nth. Richmond; William Crichton, Surrey Hills; Doris Bowman, Peel-st., Ballarat.

Passes.—Maisie Everett, Bamba-road; William Russell, Bet Bet; Eddie Crouch, Box Hill; William Coulter, May Morris, Brighton; William Newham, Burnley; Arthur Brammer, Castlemaine; Evelyn Vines, Coburg; Phyllis Corrigan, Dandenong; Russell Tully, Doncaster; Bertha Brown, East Camberwell; Norman Lawry, Echuca; Donald Ferguson, Vera Hogan, Essendon; Connie Leng, Horsham; Vera Gerrand, Charles Hill, Malvern; Florence Hall, Middle Park; James Findley, Moreland; Lewis Williams, Newmarket; Nancy Clark, North Carlton; Clifford Wright, North Melbourne; Charles Porter, Albert Miller, North Richmond; Raymond North-east, South Melbourne; Enid Wensor, South Yarra; Kathleen Mahoney, Surrey Hills; Doris Gregson, Harold Russenberger, Wedderburn; Rose Salter, Albert Bell, Windsor; Leslie Powlett, Gladys Erwin, Ararat; Emma McDowell, Carnegie.

DIVISION III. 11 and 12 Years.

1st prize, Douglas Main, Gardiner; Frederick Steer, North Fitzroy, 99.
2nd prize, Dulcie Pittman, Hampton; Herbert Trivett, Lygon-st.; George McDowell, Carnegie, 98.

Certificates of Merit.—Nellie Price, Ballarat; Jack Bowman, Peel-st.; Eileen Neil, Elva Wigley, Marion McArthur, Becky Secker, Brighton; Victor McDowell, Carnegie; Harold Andersen, Castlemaine; Maisie Hogan, Essendon; Frederick DeKuyper, Fitzroy; Elsa Miles, Sydney Brindley, Hampton; Alexander Peters, Hawthorn; Dorothy Hitches, Vernon Milligan, Alan Thomas, Norman Jame, Douglas Tippet, Sybil Brown, William Gibson, Colin Haines, Sidney Preston, Lygon-st.;

Thomas Gay, Haldane Banks, Phyllis Kingshott, Moreland; Gladys Gregory, Avic Fisher, Ruby Chipperfield, North Richmond; Jean Dudley, Shepparton; Coral Wicks, George Trueman, Nth. Fitzroy; Irene Gray, North Richmond.

Certificates.—Evelyn Russell, Bet Bet; Eric Dick, Jack Carroll, Albert Ratten, Stanley Cross, Brighton; Sidney Gastelow, Carnegie; Ida Evenden, Coburg; Merlyn Clay, Doncaster; Edna Johnson, Jean Brown, East Camberwell; Lester Smith, Echuca; Essie Andrews, Fitzroy; Pearl Dillon, Gardiner; Connie Davis, Lake Hawthorne; Winnifred Prittie, Kathleen Booth, Lygon-st.; Alice Collins, Kitty Lee-Archer, Malvern; Marjorie Charles, Jessie Malcolm, North Carlton; Hilton Williams, Shepparton; Rosalie Hamilton, Sth. Melbourne; Jessamine Lowe, South Yarra; Dick Mitchell, St. Kilda; Edward Gough, Swanston-st.; Annie McKay, Warnambool; Olive Gregson, Wedderburn; Hilton Tregear, Windsor; Frederick Brown, North Fitzroy.

Passes.—Sylvia Quarrel, Ararat; Edmund Arthur Martin, Bayswater; Myrtle Porter, Blackburn; Norman Bismire, Alma Howie, Brighton; Ian Selwood, Colac; William Rowlands, Edward Siggers, John Corrigan, Dandenong; Dorothy Bartlett, Fitzroy; Edith Hambling, Geelong; Lois Parker, Gwendoline Jerome, Malvern; Ernest Noble, James Campbell, Leslie Rowe, Nth. Richmond; William Lander, Cathie Moyses, Ruby Nutbeam, Dulcie Lawson, Surrey Hills; Rubie Hamilton, Hampton.

DIVISION IV. 13 and 14 Years.

1st prize, Annie Wylliams, Cheltenham, 100.
2nd prize, James Mackay, Brighton, 99.
3rd prize, Ina Hughes, Brighton, 98.
4th prize, Thomas Haines, Lygon-st., 97.

Certificates of Merit.—Maud Batch, Kenneth Connor, Ballarat; Doris Brentwood, Bamba-rd.; Ada Finger, Agnes Morton, Bayswater; Hilda Dowell, Berwick; Beryl Youens, Arthur Pask, Nellie Lanaway, Brighton; Marion Judd, Cheltenham; Maud Bowman, Dunolly; Campbell Edwards, Llewellyn Edwards, East Camberwell, Frank Collins, Lillian Lawry, Echuca; Arthur Chipperfield, Gardiner; Alma Miles, Dougal Allen, Hampton; Charles Peters, Hawthorn; Marjorie Alexander, Sylvia Bagley, Jack Wray, Maude Preston, Lygon-st.; Alec Mitchell, Eleanor Parker, Dorothy Cowdroy, Malvern; Gordon Chandler, Vera Langley, Elsie Downs, Montrose; Marjorie Banks, Lilly Abramovitch, Percy Jordan, Moreland; Doris Hardy, North Carlton; James Gray, Hazel Gardiner, North Richmond; Frederick Lee, Prahran; Lillian Wolfe, Rochester; Ruth Dudley, Gladys Dudley, Shepparton; Maisie Josephs, South Melbourne; Edna Clewett, Surrey Hills; Stella Hahn, Windsor; Laura Brown, Nth. Fitzroy; George Joyce, Alice Hooper, Ethel Porter, Oakleigh; Nellie Gray, Port Fairy.

Certificates.—Greta Beaton, Ballarat; Erica Pontre, Bamba-road; Marjorie Morris, Brighton; Bonnie Winch, Burnley; Violet Smartt, Collingwood; Nellie Corrigan, Dandenong; Stanley Jones, Jean Lacey, Doncaster; Lillian Dillon, Gardiner; Benjamin Huntsman, Malvern; Ronald Bell, Newmarket; George Coyne, North Melbourne; Gordon Gray, Eleita Campbell, Florence Wentworth, Alma Juler, North Richmond; Gladys Rose, Preston; Lila Greenhill, Ivy Sear, South Yarra; Malcolm Burns, Surrey Hills; Edna Kirby, Ascot Vale.

Passes.—Edgar Middlin, Ballarat; Maud Williamson, Peel-st.; Connie Petterd, Bamba-road; John Russell, Bet Bet; Ruby Coulter, Alma Regis, Brighton; Ivy Irby, Carnegie; Hugh McColl, Castlemaine; Arthur Griffiths, Coburg; Stanley Gaylard, Colac; Kathiel Pump; Dorothy Rudd, Enid Chivers, Doncaster; Molly Anderson, Colville Stanford, Alan Payne, Alma Vogt, Essendon; Dorothy Mann, Gardiner; Clarice Bennett, Geelong; Phyllis Setford, Lake Hawthorne; Clifford

Gerrand, Malvern; Elsie Boocock, North Richmond; Minnie Godwin, Prahran; Constance Tomlinson, Preston; Conney Sturgess, South Yarra; Dorothea Aburrow, St. Kilda; Colin Crichton, Nellie Emary, Surrey Hills.

DIVISION V. 15 and 16 Years.

1st prize, Elvie Price, Ballarat, 95.
2nd prize, Keith Price, Ballarat, 91.
3rd prize, Garnett Passe, Brighton, 89.
4th prize, Rowland Morris, Brighton, 87.

Certificates of Merit.—Elsie Finger, Bayswater; Rita Dowell, Berwick; James Swain, Clifford Il-lingworth, Alison Murray, Keith Gerrand, Malvern; Dorothy Davies, Eva Leng, Maggie Bodle, Mildura; Stanley Woodbridge, North Melbourne; David Niven, North Richmond; Florence Cruickshank, Rochester; Hazel Crisp, Alice Gregson, Wedderburn; Mary Beaton, Ballarat.

Certificates.—Lillian Batch, Rose Draper, Ballarat; Jessie Morton, Bayswater; Elizabeth Sanders, Blackburn; Emily Taylor, Box Hill; Jessie Jackson, Elsie Hammond, Brighton; Ella Winch, Eva Rutledge, Burnley; Dorothy Dawson, Carnegie; Donald Petty, Connie Tully, Dorothy Williamson, Doncaster; Ivy Letts, Horsham; Flora Judd, Malvern; Mary Moebus, Mildura; Wreford Chandler, Montrose; Dorothy Trinnick, North Carlton; Ella Sumner, Port Fairy; Alice Turnbull, Rochester; Rose Graham, Annie Chimes, South Melbourne; Hilda Plymin, St. Kilda; Leila Tuck, Windsor; Albert Mason, Malvern.

Passes.—Adah Chapman, Box Hill; Pearl Stanley, Brighton; Violet Raisbeck, Burnley; Herbert Harris, Kenneth Andrews, Ena Smith, Isobel Brammer, Winifred Ross, Castlemaine; Gordon Smith, Echuca; Maud Vogt, Essendon; Lillie Mildern, Fitzroy; Elsie McGregor, Geelong; Roy Arnel, Adelaide Huntsman, Minnie Hayden, Helen Miller, Malvern; Ivy Mackrell, George Jones, North Richmond; Thelma Boak, Oakleigh; Caroline Wolfe, Mona Moon, Rochester; Elsie King, Elsie Jones, South Melbourne; Richard Ritter, Surrey Hills.

DIVISION VI. 18 and 19 Years.

1st prize, Bessie Woodbridge, North Melbourne, 94.
2nd prize, Clare Graham, South Yarra, 93.
3rd prize, Elsie Stephens, Shepparton, 92.
4th prize, Clarence Prout, South Richmond, 91.

Certificates of Merit.—Nellie Morris, Brighton; Martha Ratcliffe, Moreland; William Gray, Nth. Carlton; Phil. Wright, North Melbourne; Inez Vertue, North Richmond; Dorothy Mill, South Melbourne.

Certificates.—Jessie Williamson, Myrtle Crouch, Doncaster; Grace Cook, Geelong; Leslie Allen, Hampton.

Passes.—Albert Pittock, Joseph Morrison, Ballarat; Janet Sykes, Burnley; Elizabeth Smith, Lawler; Elsie Currie, Lygon-st.; Jack Brodie, North Richmond; Evelyn Wolfe, Rochester; Alida Pay, Emily Miles, South Yarra; Shirley Haase, Wedderburn.

DIVISION VII. 19 Years and Over.

1st prize, Miss Penelope Kingshott, Moreland, 91.
2nd prize, Miss Bessie Lowen, Blackburn, 86.
3rd prize, Miss Dulcie Brownbill, Geelong, 85.
Certificate of Merit.—Miss Daisy O'Neill, Middle Park.

Certificates.—Miss Elsie Field, Brighton; Miss Elsie Cook, Geelong.

Passes.—Mr. Harold Newell, Lawler; Miss Agnes Archer, Rochester.

TEACHERS.

DIVISION "A."

Junior Teachers, other than Kindergarten Helpers, under 21 Years.

1st prize, Miss Ethel Martin, Cheltenham, 90.
2nd prize, Miss Alice McKean, Lygon-st.; Miss Elsie Langley, Montrose, 89.

Foreign Missions.

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

Federal Foreign Missionary Committee.

President: J. Warren 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.

Request for Help for Pentecost.

Our greatest temporal needs at present are garments for our native Christians. No missionary has been resident here for over eighteen months. Hence the native people are sorely in need of new garments. To date I have made eleven dresses out of odd materials, just anything I could spare. Most of our village girls are Christians, and these do not care to go back into dresses made of grass, as they associate these with their heathen customs. To save time and confusion we suggest the following:—Any Mission Band or Dorcas who would like to help make up a parcel, even if only possible to send one garment, it will be thankfully received here. Just the plainest garments will do. We suggest for Queensland and West Australia to send boys' or men's singlets or trousers; for South Australia to send dresses for big girls; for Victoria, to send dresses for medium size girls; for New South Wales, to send dresses for little children. If any Endeavor Societies care to help, the

them. We pray that God may grant her domestic happiness as well as material prosperity during the period of time of her furlough, and may expect the return safely.

"We thank most heartily the members who have graced this meeting by their presence.

"In behalf of the boys and teachers,
 "From the school of Australian Mission, Shrigonda."

"A great man has said that one mother is more useful for the education of children than a hundred teachers. In the same way you, looking upon us as your own children, have cared for us, attended to our health and fulfilled our need. You have labored day and night to ensure our progress in spiritual as well as physical things. You have spent your life amongst us taking care of us. We have considered you, not one in authority over us, but only as a mother; and it is natural that when such a loving mother and children are becoming separated their hearts should become filled with grief and the tears should flow. We are powerless to repay you the debt of gratitude we owe you. Still when we whom you have made over to Christ, please Him by serving Him in our own country, you will see the fruit of your labour and will be glad.

"May God make your sea-voyage enjoyable; may He banish all grief and difficulty from it;

November 7: Children's Day. Offering for Foreign Missions

following smaller articles are also urgently needed: soap and small towels or face cloths in caring for sick. We have already given medicines, etc., to over 150 sick folk, many of them little children. Please note.—The quickest way to send these goods, we think, is per parcel post; but as we are under the Condominium law, all parcels entering these islands are dutiable. Name the contents and value of same on outside wrapper, but do not over-estimate the value. The duty on all parcels must be paid here.—Yours sincerely, Laura Black.

may He take you safely to your own country; and as soon as your furlough is finished may He bring you back amongst us to serve India. This will be the prayer day and night of all of us, old and young, to the Protector of the world.

"Your loving orphan children, Shrigonda Mission."

Miss Caldicott's Report.

"I am glad to be back again to the dispensary work here at Baramati. Being without a doctor or any help just at present makes a pretty busy time for me, as I find it necessary to put four full hours in dispensary work each day, with an average attendance of thirty odd patients daily. Being doctor, nurse, and dispenser in one of these does not leave much spare time. The Bible woman or the blind boy Warman give the gospel message every day to those who come, and when able I say a few words.

"Since returning I have managed to secure the help of a Brahman for punting, so I give an hour or so to study. While Miss Blake is away, I intend going out into the villages with the Bible woman. I may not be able to do this daily, but if I can go occasionally, I feel it will be a help to the Bai."

Offerings for Foreign Missions may be sent to the following:—

Victoria: J. I. Mudford, The Avenue, Surrey Hills.

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

Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.

West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford

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

South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phoe, Norwood, 1501.

Certificates of Merit.—Miss Florence Haines, Miss Elsie Preston, Lygon-st.; Miss Jessie Clarey, Newmarket; Mr. Arthur Davies, North Fitzroy.
 Certificates.—Miss Ivy Wheadon, Colac; Miss Pearl Hall, Mr. Charles Mitchell, Middle Park; Miss Amy Bowierd, Moreland; Mr. Stanley Gray, North Carlton; Miss Dorothy Campbell, Miss Edith Brodie, North Richmond.
 Pass.—Miss Una Kent, Prahran.

DIVISION VII.

Over 21 Years and Under 25 Years.

1st prize, Mr. Andrew Hughes, Brighton, 95.
 2nd prize, Miss Lucy Robinson, Shepparton, 94.
 3rd prize, Miss Millie Seedsman, Surrey Hills,

88. Certificates of Merit.—Miss Clarice Judd, Cheltenham; Mr. Thomas Warne, North Melbourne; Miss Doris Upstill, Surrey Hills.

Certificates.—Miss Elsy Ivory, Berwick; Miss Elizabeth Dixon, Prahran.
 Pass.—Miss Ethel Langley, North Carlton.

DIVISION VIII.

25 Years and Over.

1st prize, Mr. Harold McKean, Lygon-st., 91.
 2nd prize, Miss Rose Salter, Windsor, 89.
 3rd prize, Miss Gladys Mauger, Middle Park,

87½. Certificates of Merit.—Mr. David Carr, Mr. Tilbury Thomas, Geelong; Miss Ida Graham, North Richmond.

Certificates.—Mrs. Kerr, Bet Bet; Mr. William Selwood, Colac; Mr. John Patterson, Mr. Thomas Dawson, Geelong.

Pass.—Miss Amy Davey, Windsor.

DIVISION IX.

Previous Prize-winners.

1st prize, Miss Rose Batch, Ballarat, 92½.
 2nd prize, Miss Jessie Dabb, Lygon-st., 90½.

Certificates of Merit.—Mr. Charles Grenness, Croydon; Miss Jessie Gibson, Lygon-st.; Mr. Thomas Batty, Preston.

Northern District Conference, S.A.

Open Letter to Members of Churches of Christ, Northern District, S.A.

Balaklava, October 1st, 1920.

Dear Brethren,—
 Our Lord, when on earth, commanded only one prayer of his disciples, that they should "Pray... the Lord of the harvest that he send forth laborers into his harvest." If we offer that prayer we should do something ourselves to help bring the answer.

We live in an age that demands efficiency in every department of life. Shall our Lord have less than the world? The training that produces efficiency, or, at least, contributes largely to it, is more or less expensive. In past years, young men who would have made efficient laborers for the Master, having to face the problem of expense, either have given up in discouragement, or, with splendid courage, have gone into service with a life-long handicap.

To remedy this, as far as possible in our own district, the Conference at Kadina resolved to create and maintain a scholarship fund to assist such young men to obtain the necessary training.

A Committee of Management has been appointed to deal with this fund, and desires to commence work next year. The purpose is to assist students primarily during their first year in College, that being the most difficult period usually. But any student may be helped if found desirable.

We do not think it necessary to stress the need for workers, for in every State expansion is being restricted because of the shortage. We think the churches should assist in the training of those who are prepared to present themselves as living sacrifices in response to God's call.

The committee invite both individual members and churches to make contributions to this fund, and to do so as early as possible. One donation has already been received, and others are promised. What will you do to assist this good work?

Contributions should be sent to the secretary, who will duly acknowledge them.

Thanking you in anticipation, Yours sincerely in Christ,
 John Harkness, Chairman.
 Fred. T. Saunders, Secretary.

A Brave Patient of Mr. Escott.

"The dispensary goes on steadily, with fluctuations in the number of patients attending. But its silent influence for good is far reaching. Just lately I performed an operation. The manner in which it was carried out would have shocked the present day surgeon. A Mohammedan woman had two growths on one ear, and she desired to have them removed. I explained that I could not administer anaesthetic, that it would have to be performed without. This information did not daunt her; so with her two male relatives standing by, she bravely sat on a chair, while I removed them. Suchtimes one has not to consider feelings."

Miss Cameron's Farewell.

"Dear Mother, Sister,

"All the boys from the Hostel of Australian Mission School Shrigonda who had to deal with Lady Superintendent F. M. Cameron are sorry to learn that she is going on a furlough. She will be missed by us as she was very good to us and helped us in time of difficulty with diligent ability.

"After now a long time the gap caused by her absence will be filled up we are at a loss to know. Lady Superintendent F. M. Cameron was as sympathetic towards the boarding boys as she was friendly towards the Hindu boys, and she was one of those few who have acquired the knack of putting aside all consideration of herself, mixing freely with the people and getting God's work by

News of the Churches.

New Zealand.

Bro. Geo. T. Fitzgerald, of Mornington, and late of West Australia, commenced his labors with the church at Invercargill on October 3. He addressed good meetings morning and evening, and gave a special talk to the Bible School in the afternoon. Bro. Watt, who has been at Invercargill for the past three years, is removing to Auckland. The church tendered him a farewell social on Sept. 30, which was well attended. A presentation was made to Bro. and Sister Watt. Bro. L. Holmes, from Nottingham, England, has settled in the town, and has taken charge of the musical portion of the services in place of Bro. Bewley, who has removed to Napier. Our aged Sister Mrs. Jamieson passed away on Sept. 27, at her home, North Invercargill. Sympathy is tendered to the bereaved relatives.

Queensland.

On Sept. 25 Ma Ma Creek held its Sunday School picnic, which was a great success; good attendance from all parts of the district. C.E. gave a concert at night, when the hall was crowded. The children's anniversary (under the able management of Sisters Mrs. Kingsford and B. Francis and S. Cole) also was a great success, the building being packed. Bro. Kingsford's work is appreciated.

Meetings at Brisbane since last report have been fairly well attended. On Sept. 26 Bro. Lyall, of Swanston-st., was present; he gave a very interesting address at the morning meeting. At night the church passed a resolution firmly protesting against the State's permission of Art Unions, Lotteries, etc. On Oct. 3, Bro. Rankine spoke at both meetings. The church planned for an every member present Sunday for Oct. 10, it being the fifth anniversary of Bro. and Sister Rankine's labors.

West Australia

West Guildford anniversary services were continued on Tuesday, Sept. 28. The chapel was full. Bro. Clay, from Subiaco, gave a fine address; Bro. Watson also spoke. 48 were present at the mid-week meeting, when Bro. Watson, from India, gave a fine address on "Answers to Prayer in India." Our brother's visit was very much enjoyed. On Oct. 3 meetings were good; Bro. Lucraft, from Claremont, exhorted; and Bro. Stirling preached well at night on "Why We Exist."

Fremantle reports keen interest in all departments. Wednesday night prayer and praise meeting is growing. All are looking forward to the coming eight days' mission in October, when Bro. W. H. Clay and H. Watson will be the speakers. By voluntary labor the brethren erected an addition of two vestries on to the memorial hall. The Dorcas Class on Sept. 25 held a sale of work to provide furniture for the hall, and realised the sum of £70. At the conclusion a social was held. On Lord's day, Oct. 3, good meetings. Bro. Hibbert exhorted. Sunday School started on a competition campaign for shield. Splendid gospel meeting, Bro. Hibbert preaching.

The church at Maylands held its Sunday School anniversary services on Sunday and Wednesday, Sept. 26 and 29. The meetings were a success in every way. The chapel was crowded at each meeting. On Sunday afternoon Bro. Clay spoke to the children, and made a good impression. On Sunday evening Bro. Alcorn spoke to a large meeting, when five boys from the school and two young ladies, one from the Bible Class, made the good confession. On Wednesday the chapel was again crowded, many having to be turned away. The programme was a fine one; many have asked that it be repeated. Arrangements for the anniversary services were in the capable hands of Bro. and Sister Berry. The ordinary meetings have shown a decided increase in interest and attendance. On the 3rd inst. there was another fine meeting and two more young ladies confessed Jesus. The mission commenced on Oct. 10. The church is enthusiastic and hopeful.

The annual business meeting of the Lake-st. church was held recently. The secretary's report was encouraging. It showed a membership of 298, a nett increase of 16 members, including 11 who had come from the Bible School in the course of the year. Financially the twelve months had achieved a great success, for no less than £1520 had been contributed for all purposes. Contributions of £100 towards the purchase of a manse, and £673/19/- for building purposes, called forth appreciative remarks concerning the liberality of members. On morning of Oct. 3 Bro. W. L. Ewers gave a stirring address, exhorting to greater evangelistic fervor. A Bible School contest and special services are planned, at the conclusion of which a mission will be conducted by Bro. W. H. Clay.

Tasmania.

Glorious weather favored Hobart's Bible School anniversary on Oct. 3. Splendid audiences, with many turned away at night. The children sang nicely under the leadership of Bro. T. Arnot. Bro. W. H. Nightingale delivered three stirring addresses. One young lady confessed Christ.

Victoria.

At Melbourne (Swanston-st.) there were good meetings last Lord's day. One was received into membership. In the evening Bro. Blakemore delivered a good address to a good audience.

Ringwood church was again blessed at all meetings on Sunday. Five were welcomed in who were immersed the evening before. Another lad made the good confession in the evening. E. C. Hinrichsen preaching.

Bro. W. H. Hinrichsen closes his ministry at South Yarra on Oct. 24, after three years and nine months of faithful service. The church has engaged Bro. A. J. Wedd, who commences on Oct. 31. There will be a farewell social to Bro. Hinrichsen on Oct. 27.

Bro. and Sister Illingworth returned to the work at Malvern-Caulfield on Oct. 10, after a short holiday in N.S.W. Many expressions of pleasure at their return were made. The church is indebted to Bren. Main, Payne and Bagley for carrying on the work whilst Bro. Illingworth was away.

Windsor had very successful anniversary services, fine programme, and large attendances. Great credit is due to the Bible School staff. On Sunday afternoon Mr. R. Morris gave his talk, "Little Foxes," to the combined schools, Windsor and Prahran. At the close four scholars made the good confession, and two more in the evening. The church is arranging a combined mission with South Yarra and Prahran.

Hampton anniversary services commenced on Sunday. In the morning Bro. J. Tinkler gave an appropriate address, and Bro. T. R. Morris interested young and old in the afternoon. At night, after an address by Bro. R. T. Pittman, on "Building for God," three of the senior scholars made the good confession. Special singing under the leadership of Bro. Tinkler was rendered by the scholars both afternoon and evening.

At Middle Park on Oct. 12 Bro. Carpenter, of South Melbourne church, spoke in the morning, and addressed the Adult Bible Class in the afternoon. His visit and addresses were very much appreciated. In the evening Bro. Huntsman took for his theme "The Unfinished Task of the Good Samaritan," making special reference to the No-License campaign. The Sunday School anniversary services will be held on the first and second Sundays in November. The school is making excellent preparation under the capable leadership of Bro. Brooker. A very enjoyable social of the K.S.P. and Phi Beta Pi Societies was held on Monday evening. A presentation was made to Mr. and Mrs. Harold White, who were recently married. Bro. White is a past chancellor of the K.S.P. Society. Bro. and Sister Eaton, of Sydney, established these societies during their ministry at Middle Park, and deep regret was expressed concerning the serious illness of Sister Eaton. Special prayer for her recovery was offered.

At the gospel service at North Fitzroy on Sunday night two young men made the good confession; also came forward; she was received into membership on Sunday. Bro. Baker was the preacher on both occasions.

At Ascot Vale Bro. Patterson continues to do good work. Meetings are keeping up well. A social evening was held to bid farewell to Sister in N.S.W. The church football club have won the premiership of the Churches of Christ Football Association.

Ballarat had a number of visitors last Sunday, many of whom are up to the great South-st. competitions. Bro. J. A. Wilkie, with Mr. Hall, carried off first prize in the team's debate on "Should Victoria be Dry?" They were in the affirmative. Both debaters are members of the No-License executive. Splendid meeting at night, when an address on "Shall be Saved" was given by Bro. Connor.

Stawell mission, conducted by Bro. Mudge, has ended; nine have been added to the church. The people generally were sadly disappointed at the briefness of the effort, and the opinion has been freely expressed that the campaign should have continued for at least two-weeks longer. The services on 10th inst. were largely attended, a baptismal service being held at the close of the gospel sermon. Bro. Wakefield's messages were splendidly delivered. On 3rd inst. Bro. Smith received the hand of fellowship.

Cheltenham rejoiced to learn of the success of the gospel as proclaimed by its evangelist at Stawell. The church thanks Bro. D. Pittman for valued help as relief for October 2. It was with joy the church again heard Bro. Mudge to-day, it being Bible School anniversary. Splendid gatherings throughout the day, with three fine addresses from Bro. Mudge. The singing of the children both afternoon and evening was delightful, and reflected great credit upon Miss Tuck for her careful training. Many old friends were present. Much satisfaction is felt over the successes gained at the recent Union examination.

Good meetings continue at Prahran. Last Sunday night Bro. Parslow gave a short and yet splendid talk on "The Joys of Christian Service," after which the meeting was given over to testimonies. Several were able to testify to the reality of the joy found in the Master's service. A J.C.E. rally was held in the school hall last Saturday afternoon, when about 200 from various societies from the surrounding suburbs enjoyed several interesting items, and a good address by Bro. Allen. A combined mission of the Prahran, Windsor, and South Yarra churches is contemplated during November.

South Australia.

Bro. Ball commenced his labors at Lochiel on Sept. 26. His gospel messages have been very helpful.

The opening day of the new chapel at Kadina has had to be postponed from the 17th of this month to the 31st, owing to the seats not being finished in time. The J.C.E. Society has won the country banner for the third year in succession.

Fine congregations at Port Pirie on Oct. 3. Bro. Shipway in the morning spoke on "Three Great Things," and at night delivered an address to juveniles on "Jesus and the Children." Bro. Langford has left the hospital, but is not well enough to have the meetings at his home. There is to be a baptismal service at Pirie South Baptist chapel this week for our candidates. The walls of the new building are fast progressing.

Milang Sunday School anniversary services on Sept. 26 and 27 were a great success. G. T. Walden was the speaker, and his addresses were much enjoyed, also the singing by the children. The school secured two third prizes and eleven certificates in connection with the S.S. Union examination. These were distributed on the Monday evening with the usual school prizes. The picnic on the 28th was a great success. On Oct. 3 Bro. Marshman took the services. In the evening he spoke on "Spiritualism," and his address was very much appreciated.

Cottonville expect to commence special meetings on October 17. First two weeks, preparatory meetings with visiting preachers, and the third week specialising with the help of Bro. Collins, of Maylands. Handbills in company with our own distinctive literature are being placed in every home in the district. Nice meetings on Sunday. One confession and one restoration.

The Balaklava church on Sunday morning last was addressed by Bro. S. C. Curtis, who gave a fine address on "The Cost of Discipleship." At night Bro. F. T. Saunders preached on "The Gospel of Jesus." College of the Bible offering has reached £5/15/-, exceeding the aim set. The Bible School attendance is still rising, and reached 105. Several visiting brethren were present, including some isolated members of the church, during the day.

Good meetings at Grote-st. on Sunday. Bro. and Sister A. Lyall were visitors. During the week the church has been saddened by the home-calling of Sister Mrs. W. M. Green. At night Bro. Hagger made reference to the great loss to the church in love to those in want and true service rendered to her Lord and Master. Bro. Hagger spoke morning and evening, taking for his subject at night "Has Christianity Failed?" One young girl made the good confession. The offering for the College has reached £28/18/7.

At Croydon, Oct. 3 was S.S. anniversary Sunday. Three services were held. Bro. R. Graham spoke morning and afternoon; the afternoon was given to the children. Oct. 10, continuing anniversary service, Bro. F. Collins spoke in the morning. Bro. W. C. Brooker addressed the children in the afternoon; Bro. McKie spoke in the evening. Good congregations. The children sang well under the baton of Bro. G. Duncan. Wednesday evening, Bro. Bowes spoke to the children. Prizes were distributed. Our aged Sister Bateup was laid to rest on Oct. 4; two or three days after, Sister Mrs. G. Bateup passed away, and was buried on Oct. 8. Much sympathy is felt with Bro. G. Bateup and Sister Mrs. Tucker. Bro. Bateup has laid to rest both mother and wife in one short week.

New South Wales.

At Rockdale, two by letter and two baptised believers were received into fellowship on Oct. 10.

Bro. Crisp exhorted at Marrickville on Oct. 10 on "Go Forward." In the evening at the close of a soul-searching gospel message by Bro. Crisp, one young lady took her stand for the Christ. Anticipating the help of each member and the divine blessing, the church look forward to soul-stirring times.

At Auburn meetings are well attended. Bro. Forbes will be away on holidays for the month of October. Bro. A. T. Eaton, of City Temple, exhorted the church on Oct. 3. The Dorcas sisters held their annual sale of work on Oct. 2, over £50 being taken for the day. Four new members were added to the church since last report.

Attendances at Canley Vale keep up well, both in church and Sunday School; 116 present out of 119 on the roll of S.S. On Oct. 10 Bro. Rush addressed the morning meeting. Bro. McDonald is still laboring very hard. Two young ladies confessed Christ. Three young ladies also made the good confession the previous Sunday. The whole work is reviving.

Good meetings last two Lord's days at City Temple. Bro. R. Lyall, from Melbourne, made an appeal in an address given by him on Oct. 3 for the College of the Bible. On 10th, Bro. Jas. E. Thomas gave a fine address at morning service on "Loyalty," and at night Bro. Eaton made a strong appeal. Large number of visiting brethren present from all the States, being delegates to the C.E. Convention.

The work at Wagga is progressing favorably. Good attendance at both morning and evening services. At the Lord's table on Sunday morning Bro. and Sister Rich and Sister Smith, from S.A., were visitors. The Bible School rally is still going. A record attendance is expected next Sunday. On Wednesday last the school children were given an afternoon's outing in the park. At the conclusion of the service at night one young lady was baptised.

Inverell, on Sunday, Oct. 3, had good meetings. Eight were received into fellowship, and six were baptised.

Hornsby Bible School anniversary services on October 3 and 5 were well attended, and proved a great success. Bro. Gale spoke Sunday afternoon and evening. At the week night meeting a splendid programme was given by the children, with the aid of a fine orchestra, and brief talks were given by Bren. Plummer and Blok. Picnic was held at Meadowbank on Oct. 9. A happy day was spent. Two confessions on Oct. 10, Bro. Clydesdale preaching.

A series of addresses on Protestant Principles is being given by Bro. P. J. Pond, B.A., in the Masonic Hall, Lismore, on Sunday nights. New scholars in Bible School each Sunday. Thanksgiving and social evening was held last Wednesday to celebrate clearance of debt from splendid church site purchased in Lismore recently. The twentieth donation toward covering loss of Tabernacle, received from outside this district, came to hand from Norwood church, S.A., per Bro. T. Johnson. The brethren are thankful for this.

On Oct. 3 Bro. and Sister Illingworth, of Malvern, Vic., were present at Chatswood morning service. Bro. Illingworth's address was much appreciated. Splendid attendance at the gospel service; over 80 present. Bro. Whelan took for his theme, "A National Peril." Two young sisters were immersed. On Oct. 10, three received into fellowship by baptism, two by letter. Fine meetings all day. Bro. Fox spoke in the morning. At the gospel service Sister J. E. Webb sang, and Bro. J. E. Webb, of Melbourne, gave a fine message on "Saved by Faith." Good attendance.

At the weekly prayer meeting at Merewether on Sept. 28, one lady made the good confession. A social gathering was held on Sept. 29, when a presentation of a clock was made to Bro. Jas. Fraser, who, for many years faithfully carried out the duties of secretary. Bro. Youngusband exhorted on Oct. 3. At night Bro. Martin's subject was "The Passover." Sister Woods was baptised. During the past two months ten have been added to the church, nine by faith and baptism, and one restoration. Bro. Thos. Fraser exhorted on 10th inst. Sisters Williams and Woods were received into fellowship. Bro. Martin delivered the gospel message.

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

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Two to six weeks from end November or beginning December, furnished house, five rooms, scullery, etc., electric light, gas and one-fire stove. £2/10/- per week. 27 Steele-st., Moonee Ponds, Melbourne.

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By elderly widow, companion, help all duties; must be recommended by Church of Christ. Apply by letter direct to 106 Auburn-road, Auburn, N.S.W.

Wanted to Buy, Cricket Material, secondhand, full kit or part. T. Shields, sec., Oakleigh Church of Christ C.C., Ames Avenue, Murrumbena.

Berri and Cobbogla Irrigation Areas present unique opportunities for young men desiring business life coupled with scope for development of spiritual interests. Wanted at once, smart salesman, grocery and drapery, Barniera, good wages suitable man, living conditions a bit rough for a start. Willing assist church or S.S. work. Please state experience and give name of church where present membership. Enclose postage for reply; all correspondence strictly confidential. Address, Chas. H. Hunt, Box 14, Berri, River Murray.

Lady help, or general, young or middle aged, good home, small family. Mrs. Timmins, 145 Charles-st., Northcote. Phone, Northcote, 197.

A church in New South Wales would greatly appreciate the help of a consecrated sister as honorary deaconess. Apply Austral Co. The church is young, and the field large.

MARRIAGE.

SMITH-NASH (Golden Wedding)—On October 17, 1870, at Chalmers Manse, Hobart, Tasmania, by Dr. Nicholson, George, son of the late Benjamin Smith, Melbourne, to Jane, daughter of the late Thomas Nash, Melbourne. Present address, "Cappello," Patrick-st., Hobart, Tasmania.

IN MEMORIAM.

HOVEY.—In loving memory of my dear husband, and our dear father, Matthew Hovey, who passed away at Brim, Oct. 13, 1915.

Time may pass and bring its changes,
Fresh with every passing year;
But his place will e'er be sacred
In the hearts that held him dear.

—Inserted by his loving wife and children.

COMING EVENTS.

OCTOBER 17 (Sunday).—Lygon-st. Bible School Anniversary. 3 p.m., Speaker, Mr. R. Morris. Subject, "The Spider and the Fly." Special singing by the children. Conductor, Mr. Will Davidson. All welcome.

OCTOBER 17 & 24.—"After 30 Years." North Richmond, Coppin-st., Lord's day, Oct. 17, 11 a.m. and 7 p.m., 30th Anniversary and Home Coming Services. Preacher, J. E. Allan. Senior and Junior Choirs. Thursday, Oct. 21, anniversary social and reunion. All past members are cordially invited to "come home" on the above dates.

OCTOBER 17 & 24.—Carnegie, 3 and 7 p.m., Bible School Anniversary. Special music and singing. Leading speakers. Wednesday, 27th, children's tea. Public meeting and demonstration. Prize distribution.

OCTOBER 20 (Wednesday).—Grand anniversary display by the children of Lygon-st. Bible School, at 8 p.m., Lygon-st. chapel. A good programme has been prepared, and an enjoyable evening is assured.

OCTOBER 24 & 26.—Box Hill Bible School anniversary services. Special singing by children. Speaker, 3 p.m., Sunday afternoon, T. R. Morris. Tuesday, public meeting, demonstration and distribution of prizes.

OCTOBER 31.—Swanston-st. church. Anniversary and Home Coming Sunday. Principal A. R. Main and W. B. Blakemore. Special music. All former members and out-of-town visitors are specially invited.

OCTOBER 31.—Opening day, Kadina new chapel. Three services; preacher, Bro. Wiltshire, of Mile End. Public tea and meeting on Monday. Tuesday, Wednesday and Thursday evenings, mission, Bro. Wiltshire.

FOR SALE.

DONCASTER.—Rest Home, centre of district, doing a good business.

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ADVERTISEMENT.

The brethren at Blackheath, N.S.W., would feel thankful if speaking brethren (all States); when visiting Blue Mountains, N.S.W., Blackheath in particular, would communicate with secretary, W. H. Morton, "Woodford," Shipley Road, Blackheath.

J McCRACKETT,

131 Leveson Street, North Melbourne, has vacancies for a few Pianoforte Pupils, Theory and Harmony. Homes Visited. Terms on Application.

The Family Altar.

J. Wiltshire.

"HE OPENED THE ROCK."

God finds springs of water in what seem to us unlikely places. A rock became a fertilising fountain in the wilderness. No barrenness need become a sign for distress in the people who can remember what God has wrought. Cloudless skies and flinty rocks are still the willing agents of his wonder-working power.

Bro. H. Watson tells of a water famine in India. Water carriers from the compound had received a refusal at the village well, and had returned in distress to the compound. "We are up against it," said Bro. Watson, "just as though a big stone wall were in front of us, and we wished to see through it." One of the Indian Christians replied, "We may not be able to see through it, but we can look up." "Yes," said our brother, "and let us look up. We must pray." For two days they prayed. God heard, and a cloud appeared, and soon in the form of a waterspout it emptied itself upon the compound until the wells were full and the water channels were flooded. Around the compound there was no water. "God doth not leave his own."

MONDAY, OCTOBER 18.

Gem Verse.—Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.—Heb. 10: 9.

Nothing ever pleased God as much his beloved Son did. This pleasure God spoke out of the heavens. Many lives were sacrificed, much blood poured out, but "Sacrifice and offering thou wouldest not." All that went before the Lamb of God was at the best a "shadow." The will of God was not perfectly done while the penitent sinner was reminded of his sins. God's will in Christ is to remove sin beyond the reach of memory—his and ours—and to glorify himself in so doing.

We would see Jesus—on the cross uplifted,
And view with wond'ring eyes triumphant love;
Until the clouds of darkness o'er seem rifted—
"Tis finished!" makes a way to heaven above.

—F. T. Waller.

Scripture Portion.—Jer. 31: 27-34.

TUESDAY, OCTOBER 19.

Gem Verse.—By the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Heb. 10: 10.

In Psalm 40 we read that it was a delight to Jesus to do the will of the Father, even though that will led him to the cross. That delight originated in his love for the Father and his love for us. He delighted to please the Father. He rejoiced to save us.

"Now our Passover is come,
Dimly shadowed in the past,
And the very Paschal Lamb,
Christ, the Lord, is slain at last.
Then with hearts and hands made meet,
Our unleavened bread we'll eat."

Scripture Portion.—Exodus 12: 1-13.

WEDNESDAY, OCTOBER 20.

Gem Verse.—But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.—Heb. 10: 12.

Jesus is still man, though seated at the right hand of God. He is even now touched with the feelings of the infirmities of his people, and can have compassion upon the ignorant and such as are out of the way. God knows how sensitive a penitent soul becomes, and how it fears the searchlight of his throne; so he has given this to embolden us, the Man Christ Jesus sits with him on that throne. His presence there disarms our fear.

Scripture Portion.—Heb. 4: 14-5: 10.

THURSDAY, OCTOBER 21.

Gem Verse.—From henceforth expecting till his enemies be made his footstool.—Heb. 10: 13.

Long before these words were written the Son received of the Father the promise of the heathen for his inheritance and the uttermost parts of the earth for his possession. The promise will not fail; an unfailing God made it. The enemy which now tramples upon his fair name, and crushes the refined feelings of the virtuous, will yet feel the weight of him to whom all power in heaven and on earth is given.

Scripture Portion.—1 Cor. 15: 20-28.

FRIDAY, OCTOBER 22.

Gem Verse.—Let us draw near with a true heart in full assurance of faith.—Heb. 10: 22.

Truth and faith are very fast friends. Sometimes Faith fears to keep company with Truth, but that is because her eyes are somewhat dim. For Faith to travel without Truth is to court defeat and disappointment. When the heart is true to God it invariably has faith in God. Faith can unlock the strong-room of heavenly treasures if her arm is not paralysed by deceit and sin.

Scripture Portion.—John 4: 46-54.

SATURDAY, OCTOBER 23.

Gem Verse.—Let us hold fast the profession of our faith without wavering; for he is faithful that promised.

The ground of our confidence is the faithfulness of God. When you feel disposed to doubt, then try to find one instance of God failing; the survey of his works will confuse and abash doubt, and the feeble knees of faith shall be strengthened.

"I change, He changeth not,
The Christ can never die;
His love, not mine, the resting-place,
His truth, not mine, the tie."

Scripture Portion.—Isaiah 49: 8-16.

LORD'S DAY, OCTOBER 24.

Gem Verse.—Let us consider one another to provoke unto love and to good-works.—Heb. 10: 24.

Occasionally folk in practice cut this verse off at the word "provoke," and the sequel is best unstated. To practise the verse in full is the most delightful exercise of the human soul. How many ways there are by which we may inspire love in others, and by which we may lead them out in good works! The next verse teaches that the soul is encouraged in this by the assembly of God's people. It is unscriptural to deny to our hearts the help which the presence of others gives. The church is ordained for the glory of Christ and the edification of itself in love.

Scripture Portion.—Heb. 10.

South Australian Home Missions.

H. J. Horsell.

Conference is now over. What an inspiration it has been to us! The messages from our Home Mission preachers were great. There was a spirit of optimism manifested. And the very warm reception accorded our brethren from every field, has shown not only the sympathy, but the determination of the brotherhood to hold up their hands as they return to their respective fields to continue the evangelisation of this country.

Something like £260 was promised as the result of our appeal on September 21 to help wipe out the deficit, and £90 of this amount has been received. Since the appeal we have expended a further £220 on salaries and subsidies. And another £75 will be required this week to pay for the motor cycle for Eyre Peninsula. The position is, that, whilst we have been given promises, and some cash, for £260, we have expended another £300 to carry on. We shall be exceedingly thankful to any brother or sister who can conveniently redeem their promise as soon as possible this time. We do not wish to retrench. There are great opportunities for the gospel; open doors invite to enter, but there is no possibility of doing so whilst we are handicapped with an increasing deficit. And

we must hold the present fields without fail. Brethren and sisters, will you help hold the ropes? We particularly appeal to those who, not being present when the invitation was given on Sept. 21, will send along *now*, donations, "according as the Lord has prospered." *The matter is very urgent.*

We invite the heartiest co-operation of every C.E. Society this year in the support of the "living link." We ask each Society to subscribe 1/- per week as a minimum amount.

We invite churches who have not sent in a special offering toward the work among the returned soldiers at Barmera, where Bro. A. Cam- expended over £600 on this work. A wonderful work can be done in this district.

We invite donations from churches or individuals for the motor cycle, which is simply indispensable to the great work on Eyre Peninsula. Help the isolated settler out back.

The Organising Secretary will be glad to visit C.E. Societies, or week evening meetings of churches as may be arranged, and deliver a lecture on Home Missions in the Murray Districts. And in any way by which information may be given he will be willing to serve the brotherhood.

We need £4000 this year to carry on the present work. This represents about £78 every week. We invite your daily prayers for the men on the fields, for the Home Mission Committee, for the President and Secretary.

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Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: James Hunter (President), Dr. E. A. Bardsley, A. Morris, T. E. Rofe, L. Russell, Joseph Stimson and W. H. Hall (Hon. Secretary and Treasurer).

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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