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## "The Sunday School as a Gold Mine."

This expressive title appears above a remarkable article by Frank L. Brown, of Brooklyn, Ky., U.S.A., in the December number of the "Homiletic Review." It conveys a truth which many churches now realise, and one which all the negligent or apathetic ones should immediately accept and act upon. Mr. Brown's claim for the school may be stated in his own words:

"The Sunday School is the gold mine of the church. The pastor and the church have put into its development ten per cent. of the church's income, ten per cent. of the time of the pastor and membership, and it has yielded ninety per cent. of new members, workers and new home contacts. The dividends have a long record of steady payment. Good church business strategy would suggest that the pastor and the church properly provide this enormously productive department with equipment, leadership, hard thinking, and broad planning."

This year of grace, 1922, ought to be too late for an apology for the Bible School. The work has so abundantly justified itself that argument is unnecessary. But the trouble is that, while we all admit the superlative value of school work, we do not give it support in harmony with our expressed opinion. We are well aware that it is the cheapest, easiest, and most productive of all the work in which we engage. Religious psychologists have demonstrated that the early adolescent period is predominantly the age of conversion, and that with the passing years it becomes increasingly hard to win a man for Christ. The experience of every church confirms this view. Not only are young people more easily won, but they are more easily retained. Those trained in our own Bible Schools are more likely to remain true to Christ and the church. In addition, the obvious reflection is that it is better to save both the soul and the life. With an aged sinner converted, the soul is saved, but the life is lost. With a child's conversion, there is the probability of a long life of service as well as the consolation of the salvation of a soul. The returns to the Conferences about to be held will doubtless show, as hitherto, that a very large proportion of the gains

come from the Bible Schools, and it goes without saying that the cost of winning these will be but a fraction of the amount expended in other methods of evangelisation. Let us, then, honor more our Bible School workers. Let us endeavor to give them the equipment they need for the improvement and enlargement of the scope of their work. Let us seek to enlist the interest and support of the membership at large in this most important part of the work of the church.

### Unwise exaggeration.

Some would-be friends of the Bible School at times do it an injustice by their unwise exaggeration, and especially by the belittlement of other branches of the work. This is as foolish as it is evil. A correspondent thinks that some quotations recently published in our pages have been of this nature. We admit the danger of this attitude. The enthusiast, or expert, in one line of work is apt to disparage others in the advocacy of his own cause. We think we have met brethren who were so zealous in Bible School evangelism that they unduly discounted and came perilously near to opposing other equally necessary forms of evangelistic effort. How easy it is to do this may be seen in the following paragraph—that with which Frank L. Brown's "Gold Mine" article opens:

"If a business man received from one department of his business ninety per cent. of his entire profits, ninety per cent. of his trained workers,

and practically all of his new business, he would pay considerable attention to that department. Especially would this be so if that department was consuming only ten per cent. of his capital and time. The probabilities are that he would cut out or cut down the unprofitable departments and concentrate his capital and energy in the fruitful department."

In so far as that is a plea for increased attention being given to the Bible School, we cordially approve. But the suggestion about cutting out other departments is unwarranted and pernicious. In any case, it is the owner of a business and not an employee who has the right to decide. Christians are but servants in the Master's business, and he has in the most unmistakable way told us to go after others also. Christ never asked his disciples to leave the hoary-headed, confirmed sinner to his fate. No one was to be deemed hopeless or beyond the pale. He sent his followers with a message of salvation to every man. Some religious folk of old grumbled because the Saviour sought to help the flagrant and confirmed sinners; in reply he told them of the shepherd who left the ninety and nine safe in the fold while he went after the lost one. The commission under which we labor bids us seek the last man on earth. We hope that no readers of this will ever succumb to the temptation to further one department of service at the expense of denying the validity of the great commission. Bible School work is great and important enough to be beyond the need of support by foolish, misleading and untrue statements regarding other fields of service.

### Salvation by nurture?

One of the most appealing things about Sunday School evangelism is that by it the children are saved from wandering away in the devious paths of worldliness or flagrant sin. They grow up to love and serve the Lord Jesus with lives comparatively unspoilt. Not everybody need be as the prodigal, and waste his substance with riotous living. Many a man brought to Christ after

### The Responsive Heart.

*A little love, a little trust,  
A soft impulse, a sudden dream—  
And life as dry as desert dust  
Is fresher than a mountain stream.*

*So simple is the heart of man,  
So ready for new hope and joy;  
Ten thousand years since it began  
Have left it younger than a boy.*

—Stofford A. Brooke.

sinning away the best part of a life has had his rejoicing in the Lord's mercy and salvation intermingled with poignant feelings of regret for the wasted years. The Apostle Paul never forgot the misspent energy of Saul of Tarsus, and his persecution of the church of God.

It is an occasion of sorrow that this most beautiful thing about the result of Bible School work should at times be so distorted and misused as to become a menace and an ill. There are to be found those who will speak as if there were such a thing as "salvation by nurture." A correspondent asks our view of the statement that the object of Bible School work is to "keep in the kingdom those who are already members of it," so that they need not be lost, and afterwards be sought or regained. On several occasions already we have expressed our views of the modern heresy of "salvation by culture," but, in view of the inquiry, may add a few words.

No instructed believer needs to be informed that there is no such thing as salvation by nurture. The idea is not only unknown to but directly opposes the teaching of our Lord. Our Saviour in the most explicit way taught that natural birth did not suffice for admission to the kingdom: people must be twice born. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." We feel sure that if any of our folk have written anything which implies the contrary, then it was done unwittingly. But some writers in different churches have apparently with deliberation, taken up a position contrary to the teaching of God's Word. The truth aimed at may be that conversions are not all of one type: a man after years of sinning may be stopped in his sinful career, and in an agony of repentance turn to his Lord. Some folk—equally good or even better Christians—may hardly be able to say when first they consciously accepted Christ as their personal Saviour. But we wish to emphasise this, that there is no one who can dispense with the personal acceptance of Jesus as Lord and Saviour, or with the new birth. A fearful amount of injury will be done to the church of God and to individual people if the idea becomes current that nurture by itself will suffice. Let us carefully refrain from saying anything which opposes our Lord's teaching. A converted and instructed church membership is one of the greatest of modern religious needs. To us it is one of the chief arguments in favor of increased attention to and support of Bible School work, that it is one of the very best agencies for the production of that instructed and converted membership. There are no two ways of salvation. Let us in the school teach the Lord's way.

The Lord Jesus extolled the childlike character as that typical of the person who entered the kingdom. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The spirit of meekness and docility, the absence of self-seeking and vaunting ambition—these are the characteristics necessary.

Our Lord said "of such"—not "of these"—is the kingdom. Even Paedobaptist scholars have admitted the force of this distinction; so Plummer, the great Anglican commentator, who, after pointing out that Jesus' word is "of such," not "of these," writes: "Not these particular children, nor all children, but those who are childlike in character, are possessors of the kingdom; it specially be-

longs to them." To read Matt. 19: 14 otherwise, as if all children were already in the kingdom, would be to make it contradict the explicit statement of John 3: 5, that "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Really the two passages are in perfect harmony. None are in the kingdom who have only been born once by a natural birth.

## Religion Now.

The aim of all teaching and preaching ought to be the persuasion of men to follow the Lord Christ, and this applies all the way down the scale of life, even to the youngest. If Jesus could take little ones in his arms and bless them, in the old days in Judea, he can and desires to receive them now. Yet it is to be feared that there are certain tendencies of the day, in social life and possibly even in Sunday School methods, which have the effect of postponing, if not making impossible, a decision for Christ on the part of the boys and girls.

"Where have you been lately, little one?" asked a teacher of a child she met. "I have not seen you at Sunday School for some time." "Oh, please, miss," replied the child, "I'm learning French and music now, so mother doesn't wish me to take religion just yet." This is too common an error, in practice if not actually in theory. Few people would be found, we hope, so careless and so stupid as to wish to substitute deliberately vain or less valuable worldly pursuits for the teaching and living of religion. Many a child, however, does not find the path to the church and Sunday School made easy by its parents, who, in effect, do not desire to have it "take religion just yet." Still, now if ever is the time, in the impressionable, plastic period of youth, for religion to be "taken."

People should be accustomed to the idea that religion, so far from being unnatural and unusual in a child, is the normal and regular experience of the average youngster, who may indeed be playful, and even mischievous, but nevertheless has his moments of deep thought of the meaning of life, and takes God, duty, heaven, for granted, so far, at least, as believing that there are such facts is concerned. It would be as absurd, then, to say that a child is not to take religion "yet" as it would be to claim that an infant, having lungs, little though they be, is not yet to breathe the air.

It is true that the religious experience of the child is not precisely that of the adult, and mistakes may have been made by some teachers, who have insisted that the young people under their charge should talk or think after the manner of grown-up church members. There is an appropriate mode of thought, feeling, and action for each successive period of life. The child may and must be as religious as its elders, only in its own way and degree. To act on any other theory is to imperil the soul of the boy or

girl. For if they do not obtain at once a vital and genuine experience of the saving grace of Jesus Christ, they may soon pass the stage when such impressions will reach their hearts at all, or may die unsaved, having missed the best things in the world, and failed of that hope of glory which only—for anyone, anywhere—makes life worth living.—"Zion's Herald."

## The Greatest Things.

The Greatest Fact in the world is the fact of God—Creator, Upholder and Controller of all things and beings and events.

The Greatest Wonder in the world is the Love and Patience and Goodness of God—love so compelling that he gave himself, in the person of Jesus Christ, for our sins; patience so enduring that he waits through years for men to return to him; goodness so abounding that he preserves and supports in health and comfort the life that neglects him.

The Greatest Command in the world is to respond to that Love and Patience and Goodness.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The Greatest Unwisdom in the world is to reject or neglect the pleadings and warnings of that Love and Patience and Goodness.

The Greatest Loss in the world is to lose oneself by that rejection and neglect—"What shall it profit a man if he gain the whole world and lose his own soul?"

The Greatest Crime in the world is the suicide of the soul, by rejecting the life that Christ offers—and of being, by life or example, a means of others doing the same.

The Greatest Gain in the world is to gain the life eternal, a gain which the world can neither give nor take away.

The Greatest Happiness in the world is "the peace of God which passeth all understanding."

The Greatest Opportunity in the world is that of the parent, who has the shaping of the character and life and destiny of the world's to-morrow.

The Greatest Need of the world is to know God and his Love and Patience and Goodness.

The Greatest Work in the world is to supply that need—"Go ye into all the world, and preach the Gospel to every creature."—Selected.

# "Quiet Resting Places."

Ira A. Paternoster.

We are in the city of Bendigo. It is our first visit. While writing these words we are seated in one of the beautiful parks, resting and thinking. How grand to be alone with one's thoughts, when those thoughts are in channels of pure delight! The day is hot out in the busy street. Ladies are clad in their coolest, and some men have had the good sense to dress to suit the day. What folly for men to wear thick black suits, starched collars, and shirts—clothes suitable to a cold winter day. Slaves we are, bound by the shackles of convention. Last night someone asked the question whether ladies should attend church bare-headed. Why not? Far better to break from some of the obsolete customs and live, than be tied hand and foot—and head, to some old fad. Of course there are bounds, but who shall set them?

Though hot in the street we are enjoying to the greatest extent just now the benefit of this "quiet resting place." Seated as we are under the dense shade of a grand old elm, a slight breeze gently stirring the old envelope upon which we write; the sound of happy childish voices at play with their father; the weird noise of a locust or two, and the sweet notes of some happy birds—the situation is glorious. And would you believe it? but misfortune has driven me here for the time being. I have broken my glasses, and they are in the hands of the optician, and will not be ready for an hour. It is misfortune enough to have to wear glasses, but to break them and have to spend an hour without them is unbearable! Yet, O blessed misfortune, I might never have found this lovely spot, and certainly never would have written these lines, but for thee. Shall I sit here and curse God for playing me this trick? Why did he allow this inconvenience to befall me? So might I reason, for many blame God for misfortunes which, if they paused to analyse, are the result of their own failure. At least it was so in my case, for when my glasses did break, upon investigation I found it was due to my own neglect. No, I will not dwell on my misfortune, but will "buy up the opportunity." For it is here in this quiet resting place I find God.

"Tis ever thus, that love, eternal love,  
Asserts in every scene its reign benign;  
While in their mystic course the seasons move,  
In every change we trace the hand Divine;  
Unnumbered blessings crown the varying year,  
For God's all bounteous love shines everywhere.

"O God of love! my thankful heart inspire  
With deep and holy gratitude to thee;  
Oh! purify me with thy sacred fire,  
And teach me all my nothingness to see;  
Where'er I wander, whereso'er I rove,  
Still let me see thy face, and feel thy love."

How very much we need these quiet resting places! Here alone the problems of life may be solved. For life is full of problems to one who would live close to God. The problem of home and children, and the dear

one who bears the burden there during our absence. How very near God is as we thank him for all home means to us. The problem of the unsaved who come to the tent night after night—together with the still greater number who never come, but choose to make failure of life. The problem of the great mass of believers who refuse the privileges of believers by letting the cares of this world, etc., separate them from the full enjoyment of discipleship. Family trouble, church troubles, petty differences, too petty almost to think of, are allowed to separate otherwise great souls, and so retard the work of the kingdom. What a lot there are to-day like Martha, seeking an adjustment of little trifles, when great issues are at stake. So often misunderstandings are the offspring of narrowed vision and cramped soul, and we are compelled to feel, "To be misunderstood, even by those whom one loves, is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is the cruellest trial reserved for self-devotion; it is what must have of-tenest wrung the heart of the Son of man; and if God could suffer, it would be the wound we should be forever inflicting upon him. He also—he, above all—is the great misunderstood, the least comprehended. Alas! alas! never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty."

In the quiet resting-places we find strength for life's battle. All about is the rush of traffic, hurrying feet, the busy mart; but all within is peace, sweet peace. It is here one *experiences God*. No doubt can live when one is able, even in a public park, to "go into the inner chamber and shut the door." In those moments, in a very real sense, one is able to say,

"For right is right, since God is God,  
And truth the day must win.  
To doubt would be disloyalty,  
To falter would be sin."

It is not good always to live in the past, however. Even when alone with one's thoughts, it is not for the highest development of the soul that one should dwell forever upon events long past, however sweet and hallowed those thoughts may be. For most people the past holds too many skeletons, and it is never pleasant company—the company of *soul-less* bodies. It is well to

"Build thee more stately mansions, O my soul,  
As the swift seasons roll.  
Leave thy low-vaulted past;  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell  
By life's unresting sea."

In planning for the future, men may call you dreamer, but the really great things of life were first dreamed. What joy there is

in fellowship thus with the Unseen. Alone, yet not alone.

"Some men live near to God, as thy right arm  
Is near to me; and thus they walk about  
Mailed in full proof of faith, and bear a charm  
That mocks at fear, and bars the door on  
doubt,  
And dares the impossible."

"What live we for but this?  
In the sour to breathe the soul of sweetness,  
The stunted growth to rear to fair completeness,  
Drown sneers in smiles, kill hatred with a kiss,  
And to the sandy waste bequeath the fame  
That the grass grew behind us where we came!"

These are days full of distraction. The secrets of all lives are being laid bare. Society is ready to gloat over the domestic tragedy, and through the daily press things done in the quiet are proclaimed round the world. Young people are rushed from one round of pleasure to another until the quiet resting-place is totally forgotten. If the writing of these lines may serve to call some one back to the inner life, or shall have deepened the sense of dependence in some heart, we shall have been more than repaid, and the misfortune of our broken glasses may prove a blessing to others, for we also learn through the quiet resting-places of life the real value of friendship, and of our Friend we say with Dryden—

"I had a Friend that loved me;  
I was his soul; he lived not but in me;  
We were so close within each other's breast,  
The rivets were not found that join'd us first,  
That does not reach us yet; we were so mix'd  
At meeting streams, both to ourselves were lost.  
We were one mass, we could not give or take,  
But from the same; for he was I; I he;  
Return my better half, and give me all myself,  
For thou art all!  
If I have any joy when thou art absent,  
I grudge it to myself; methinks I rob  
Thee of thy part."

## The Other Fellow's Side.

When you're forming your opinions,  
Do it carefully—go slow;  
Hasty judgments oft are followed  
By regretting—that I know;  
And in argument be careful  
Not too quickly to deride—  
Try to look upon the subject  
From the other fellow's side.

Ah, if we would use but caution,  
And a little less of self;  
Think a little more of kindness,  
And a little less of self;  
Try to help the other fellow,  
Not to hurt him—don't you see  
How much fairer, brighter, better,  
This old world of ours would be?

O'er and often I've discovered  
That the other fellow knew  
Lots of things about some subjects  
Which I didn't think were true;  
And I'd still be groping vainly,  
In my flick'ring light and dim,  
If I hadn't hesitated  
And hearkened unto him.

Keep the path your mind would travel,  
Broad and open all the way;  
Walk with Wisdom's comrade, Caution,  
Heeding all he has to say;  
And no matter what arises,  
Ere against it you have cried,  
Try to look upon the subject  
From the other fellow's side.

—Selected.

# What Think Ye of Christ?

Ethelbert Davis.

The scene a drawing-room. Dinner is over, and the guests have retired to the drawing-room, where current topics have been discussed. A discussion had waged over the political situation. Conversation then turned on the world's leaders. When conversation lagged, the host, a well-known and highly esteemed Christian gentleman, turned to his guests and said, "Gentlemen, you know my religious convictions; and though I do not wish to bring about a religious discussion, I should esteem it a favor indeed, if you would give me an expression of your opinions concerning Jesus of Nazareth. I do not ask anything about your own religious convictions, or lack of same; all I ask is that you answer an old question, which has agitated the minds of men for many centuries: 'What think ye of Christ?' Seeing that we have such an illustrious gathering in this drawing-room this evening, it should prove most interesting to hear your views, especially in face of the fact that many of you gentlemen have little in common with the orthodox churches. Of course we understand that what you think of the Nazarene, and what you say about him, may have little evidential value, yet it is interesting and helpful to know what Christ is in the minds of men. Who will lead off?"

Several voices: "You ask those you wish in turn."

Host: "Thank you. Mr. Thomas Paine, you are known to the world as the author of 'The Age of Reason.' What think ye of Christ?"

Thomas Paine: "He was a virtuous and amiable man. The morality he preached and practised was of the most benevolent kind, and, though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers many years before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any."

Host: "Do you believe, Mr. Paine, that Jesus Christ is the Son of God?"

Thomas Paine: "I have no wish to believe on that subject."

Host: "I beg your pardon; after all, my last question is irrelevant. Mr. Richter, What do you think of Jesus of Nazareth?"

Jean Paul Richter: "The holiest among the mighty, and the mightiest among the holy, who has lifted up with his pierced hands empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."

Host: "We have here a noted representative of the school of Pantheistic philosophy: M. Fichte, What do you think of Christ?"

Fichte: "Even to the end of time all wise and intelligent men must bow themselves reverently before this Jesus of Nazareth; and the more wise, intelligent and noble they themselves are, the more humbly will they recognise the exceeding nobleness of this great and glorious manifestation of the divine life."

Host: "Mr. Theodore Parker is one of our guests this evening. Will you, Mr. Parker, tell us what you think of Christ?"

Theodore Parker: "Christ unites in himself the sublimest precepts and divinest practices, thus more than realising the dream of prophets and sages; rises free from all prejudice of his age, nation, or sect... and pours out a doctrine beautiful as light, sublime as heaven, and true as God." "Try him as we try other teachers. They deliver their word, find a few waiting for consolation, who accept new tidings, follow the new method, and soon go beyond their teacher, though less mighty minds than he.... Though humble men, we see what Socrates and Luther never saw. But eighteen centuries have passed since the Sun of humanity rose so high in Jesus; and what man, what sect, what church has mastered his thought, comprehended his method, and so fully applied it to life?" "Measure his religious doctrine by that of the time and place he lived in, or by that of any time and place! Yes, by the doctrine of eternal truth. Consider what a work his words and deeds have

wrought in the world... Remember that the greatest minds have seen no farther, and added nothing to the doctrine of religion; that the richest hearts have felt no deeper, and added nothing to the sentiment of religion, have set no loftier aim, no truer method than his of perfect love to God and man."

Host: "Mr. Chubb, gentlemen."

Thomas Chubb: "In Christ we have an example of a quiet and peaceable spirit, of a becoming modesty and sobriety, just, honest, upright, sincere; and, above all, of a most gracious and benevolent temper and behaviour. One who did no wrong, no injury to any man, in whose mouth there was no guile; who went about doing good not only by his ministry, but also in curing all manner of diseases among the people. His life was a beautiful picture of human nature in its native purity and simplicity."

Host: "I shall next ask M. Rousseau: What think ye of Jesus of Nazareth?"

Rousseau: "What prepossession, what blindness, must it be to compare Socrates, the son of Sophronicus, to Jesus, the Son of Mary! What an infinite disproportion is there between them! The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of agonising pains, abused, insulted, and accused by a whole nation, is the most horrible that can be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

Host (excitedly): "How could you speak so beautifully of Jesus the Nazarene, and then live the life you—Oh, excuse me; I was forgetting myself. It does seem remarkable to me that men should claim for Jesus what you gentlemen have, and then keep him out of your own lives on the plea that there is not evidence enough to prove that he is the Son of God, and Saviour of the world."

W. E. Gladstone (involuntarily). "I contend that the sceptic is of all men on earth the most inconsistent and irrational. He uses a plea against religion which he never uses against anything else he wants to do, or any idea he wants to embrace, viz., the want of demonstrative evidence. Every day and all day long he is acting on evidence that is not demonstrative; he eats the dish he likes without certainty that it is not poisoned; he rides the horse he likes without certainty that the animal will not break his neck; he marries the woman he likes with no absolute knowledge that she loves him; he embraces the political opinion he likes, perhaps without study at all, and certainly without demonstrative evidence of its truth. But when he comes to religion, he is seized with a great intellectual scrupulosity, and demands as a precondition of homage to God, what everywhere else he dispenses with, and then ends with thinking himself more rational than other people."

Host: "M. Renan, What do you think of Jesus Christ?"

Ernest Renan: "Whatever may be the unexpected phenomena of the future, Jesus will not be surpassed. His worship will constantly renew its youth, the tale of his life will cause ceaseless tears, his sufferings will soften the best hearts; all the ages will proclaim that among the sons of men, there has not been born one greater than Jesus."

Host: "Of course, I understand, sir, that you may not mean what I would, in making such a statement, but I think it is a most wonderful tribute to Jesus Christ. If you will pardon me, I should like to say, M. Renan, I could wish with all my heart that you could say that, believing Christ to be your Saviour."

By this time the guests were listening with evi-

ent interest. Indeed, some showed signs of deep emotion.

Host: "Mr. Mill, gentlemen, is the genius of inductive logic. Mr. Mill."

John Stuart Mill: "About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which... must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast."

Host: "Thank you, Mr. Mill. We shall ask the Emperor to speak next."

Napoleon Bonaparte: "Everything in Christ astonishes me. His spirit overawes me, and his will in the world there is no possible term of comparison. He is truly a being, by himself. His ideas and his sentiments, the truth which he announces, his manner of convincing, are not explained by human organisation, or by the nature of things. Alexander, Cæsar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and, at this hour, millions of men would die for him."

One (aside): "It is a great pity you did not base your empire on the same foundation."

Host: "Mr. Byron."

Byron: "If ever man was God, and God man, Jesus Christ was both."

Host: "Ah, Mr. Carlyle, I was almost forgetting you. What do you think of Jesus of Nazareth?"

Thomas Carlyle: "Jesus is our divine symbol. Higher has the human thought not yet reached."

Host: "Mr. Froude, you are another historian. What do you say?"

James Anthony Froude: "The most perfect being that ever walked the soil of this planet was called the Man of Sorrows."

Host: "Gentlemen, Professor Simpson, M.D., D.Sc. Professor, What do you think of Jesus of Nazareth?"

Professor Simpson: "I do not know in what mood of pessimism I might have stood before you to-day, had it not been that ere the dew of youth had dried from off me, I made friends with the sinless Son of man, who is the well-head of the stream that vitalises all advancing civilisation, and who claimed to be the First, and the Last, and the Living One, who was dead, and is alive for evermore, and has the keys of death and the unseen. My experience compels me to own that claim."

Host: "Thank you, gentlemen. I imagine you thought my proposal a most extraordinary one. I am delighted to hear from each of you, your personal estimate of Christ; I am deeply touched by the tributes you have paid to him who has challenged the attention of the world for the last nineteen hundred years. I certainly appreciate the respect you have shown in so courteously answering my question, though it was a personal one."

I am reminded of a story Mr. Moody told on one occasion. He had been preaching in Chicago. One night he spoke on the theme, 'What shall I do with Jesus?' and as he closed, he said, 'Now I want you to take this question home with you, think it over, and next Sunday night I want you to come back here and tell me what you are going to do with Jesus.' Mr. Moody, in telling the story afterwards, said, 'What a mistake! I gave them a week to decide; but I never met that audience again. That night Chicago caught fire, and was razed to the ground. We closed the meeting, and went out into the streets, never to meet again.' Now, gentlemen, before we separate I should like to ask you another question, and that question is this: 'What will you do with Jesus?' Upon that question hangs your eternal destiny. I may never meet you all again; so I ask you to settle it now."

I live for those who love me,  
For those who know me true;  
For the heaven that smiles above me  
And waits my spirit, too;  
For the cause that lacks assistance,  
For the wrong that needs resistance,  
For the future in the distance,  
And the good that I can do.

—Thomas Guthrie

# The Gap in the Gospels.

When our Lord was a boy of twelve, his parents took him to Jerusalem for the passover feast. He returned north with them to Nazareth, and advanced in wisdom and stature, and in favor with God and men. Then, Luke continues, in the fifteenth year of the reign of Tiberius Cæsar the revival movement of John the Baptist drew Jesus south again, this time to begin his short, public ministry. Then, but not till then. Between these two events in his life nearly eighteen years elapsed. We sometimes forget that. For close on eighteen years our Lord was content to wait, keeping his secret to himself, biding his time, schooling his soul in patience. No record of these long years has been preserved. From an early date in Christianity fiction has been busy with them; a misplaced curiosity has attempted to fill them up. But the impressive thing in the New Testament record is the absolute silence upon what Jesus was and did during these years, before he came to the front. They correspond to the most stirring years in human life. Between twelve and twenty-nine men waken to their powers and stretch out for a sphere. Jesus knew that he had a vocation of supreme importance for the world. He must have sometimes wondered as he waited. Around him the world of religion and politics moved on, and yet no voice came to summon him from the provincial life of Nazareth to do the Father's business in the open; no summons opened up the way for him. He had to carry on his trade, living naturally and unostentatiously in the relationships of his home and village.

## I.

We are an impatient generation, impatient by our very zeal. Delay is one of the most fretting temptations in human life, and it is most trying, just because it meets us often in the early stages, before we have learned how to control ourselves. Few trials of faith are so hard to bear as that of sheer waiting. We may commit ourselves to God. We may believe that God is good, and that he has taken us in hand. Some premonition of service thrills us. And then, for a time, it often seems as if God had overlooked us. It is so slow of coming, our chance of a place. The great world goes its way, and we do not seem to be needed.

"As he with folded hands must sit,  
While lesser men, with scanty wit,  
Get all the work and tangle it.  
And lo! the work remains undone,  
And work is what he hungers for,  
But cannot find an open door,  
And loiters idly in the sun."

Many men and many women find this period of waiting extremely irksome. They feel that life is passing, and they do not see how its reasonable hopes are going to be fulfilled in their own case. In various ways they are conscious of powers vaguely stirring within them; they are eager for a career, for some opportunity of service, for independence, for love; they consider that they have a right to them in God's bright, breathing world, and a right to them now. But the doors do not open. It is hard; perhaps it is as hard as anything in the life of faith to hope against hope, to wait bravely for the fulfilment of God's promise in face of an experience which seems to mock it. Sometimes it seems as if we had been allowed to lie in a backwater idly, while the main currents rush past us. We resent it. We are sorely tempted to criticise God's wisdom, and to think that our life is going to be wasted.

No one who has ever passed through this ordeal will ever think or speak of it lightly. There are always people who know at once what you mean when you mention it.

## II.

And this is where the gap in the Gospels proves a help and strength. We speak of our Lord's teaching, of his words so profound, so fresh, so direct. But he taught by his actions as well as by his words. And he taught by his silence. There is a singular message for some in the gap between

the end of the second chapter and the beginning of the third chapter in Luke's Gospel. "I am not like Jesus," a man may say, "I'm afraid I am not ripening as I should, advancing in wisdom and grace; but I know something of what was going on then. I do not need any evangelist to fill up the gap. And I'm glad Jesus passed through this long strain of mine!"

The truth is, our Lord was winning then his first fight of faith against the temptations of delay. He was speaking out of a sharp experience when he afterwards told his followers to *possess their souls in patience*. It is by the exercise of such steady patience that we win possession of ourselves. And this is the place where the gain is made. We lie exposed to insidious suggestions. Has the Father overlooked us? Has he forgotten us altogether? Was that quick sense of being at his call an illusion? Yes, we are tempted to go back upon our generous surrender, to criticise his management of our lives, perhaps either to start forward on our own account, or to take life back into our own hands. If we are wise, we had better put our finger upon that gap in the Gospels—not an inch on paper, but, ah! so long in actual years. We say to ourselves that this time of our life is being wasted, that there is nothing to show for it. But there will be, later on. We learn here the priceless lesson of endurance. If we are ever to command others afterwards, it will only be as we have learned to obey God here and now. We need to tell ourselves that if we are ever to be trusted with responsible work in future, it will depend upon our ability to leave everything just now to God. This is our wisdom, and it becomes a power.

"Wisest of spirits that spirit which dwelleth apart,  
Hid in the presence of God for a chapel and nest,

Sending a wish and a will and a passionate heart  
Over the eddy of life to that Presence in rest;  
Seated alone and in peace till God bids it arise."

The time of waiting may seem a gap, but it is not an empty space. It is filled with vital growth, with ripening of the mind and tempering of the will in a wise patience till God gives the word.—  
"British Weekly."

## The Love of God.

Robert Benzie.

The above words can only be truly appreciated by those who love the Lord in sincerity and truth. That "love begets love" is a statement that is never more truly verified than in the salvation of the sinner. It is written, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." It is God's love towards us as shown forth in Christ that attracts us to him. When we consider the loving words, wonderful works, and sacrificial death of Jesus, our hearts are made to burn within us; we cannot refrain from loving him in turn. We acknowledge our appreciation of the greatness of his love towards us by surrendering ourselves unreservedly to him, by seeking to obey him in all his commandments, and bringing others to know, love, and serve him.

"O gracious Lord, and is thy love  
So rich, so full, so free?"

Behold, we give our thoughts, our hearts,  
Our lives, our all, to thee."

## Auto-Suggestion.

In the course of a rousing sermon at Westminster Chapel recently. Mr. James Reid, of Eastbourne Presbyterian Church, said many people talked about their weak wills as keeping them out of the kingdom. That was a wrong understanding of psychology. The trouble was that they believed their will had not the power to rise. "We can, because we think we can," said Mr. Reid. "Jesus Christ makes people think they can. We have been hearing a good deal about auto-suggestion. We are told we must say to ourselves every morning, I am getting better, and eventually it will become true. I have a great respect for auto-suggestion in various forms. Where a man replies, 'I can't say that because I know I am not getting better; I am kept down by moral impotence,' then you have to get Jesus Christ to say it to him, 'Awake thou that sleepest, and Christ shall give thee light.'"

"Speak 'in His name' a loving word;  
Do 'in His name' a kindly deed;  
Be unto others, as was your Lord,  
A friend in time of need."

# Six Baptisms.

Which is the baptism of the great commission (Matt. 28: 18-20), and the "one baptism" of Ephesians 4: 5?

Thos. Hagger.

1. *The baptism "in the cloud and in the sea."*—1 Cor. 10: 2. This is a reference to the crossing of the Red Sea by the people of Israel (Exodus 14: 19-22), and, of course, is not the baptism commanded by Christ.

2. *The baptism in suffering.*—Matt. 20: 20-23. This is a figurative use of the word, and it refers to the overwhelming nature of the sufferings of Christ.

3. *The baptism in the Spirit.*—This was foretold by John (Matt. 3: 11), and promised by Jesus (Acts 1: 5). Only on two occasions is it said to have occurred (Acts 2: 1-4; Acts 10: 44-46, cf. Acts 11: 15, 16). On both occasions those thus baptised spoke "with tongues" (Acts 2: 4, 7, 8; Acts 10: 46). This must not be confused with the indwelling of the Spirit which is promised to all Christians (Acts 2: 38; Acts 5: 32). This baptism Jesus administered, and so it cannot be the baptism of the great commission which men are commanded to administer.

4. *The baptism in fire.*—Matt. 3: 11. This is the burning up of "chaff" (Matt. 3: 12). This was not fulfilled on Pentecost, as no chaff was then burned up, and the "tongues" were only "like as

of fire" (Acts 2: 3). This is evidently a reference to the punishment of the wicked (Matt. 18: 8, 9; Matt. 25: 46; Rev. 21: 8).

5. *John's baptism.*—This John was sent by God to practise (John 1: 33). It was a baptism of preparation, and was designed to help prepare men for the Christ who was to be manifested (Luke 3: 3-6). It was superseded by the baptism commanded by Christ (Acts 19: 1-7).

6. *The baptism which the early Christians practised.*—Water was the element used (Acts 8: 36-38; Acts 10: 47). Believers were the subjects (Acts 2: 41; Acts 8: 37). Immersion was the action (Acts 8: 38, 39; Romans 6: 4). It was in the name of Christ, "for the remission of sins" (Acts 2: 38).

The apostles under the guidance of the Holy Spirit taught and practised this baptism in carrying out the great commission, and that commission applies to all the world, and to the end of the age (Matt. 28: 18-20; Mark 16: 15, 16). The immersion of the penitent believer in water in obedience to Christ is therefore the baptism of the great commission, and the "one baptism" of Ephesians 4: 5.

# The Lord's Supper.

G. P. Cuttriss.

## THE LOVE FEAST.

This is known to have been a practice of the primitive church, and obviously just a continuation of the last supper with their Lord, and one of the traditional customs of which Paul expressed his approval at Corinth (1 Corinthians 11: 2, R.V.), and this was the origin of the term "breaking of bread." It was quite a natural thing that the disciples should thus perpetuate their memorable farewell meeting. On the two occasions recorded in the Scriptures at Corinth (1 Cor. 11: 17-22; 14: 23-26), and at Troas (Acts 20: 7), the gathering was evidently of the whole brotherhood of those cities and vicinity, not merely an ordinary congregation of believers. At Troas the love feast was held in a great hall with three galleries (Acts 20: 9), and at Corinth Paul speaks of their all being gathered together in one place (1 Cor. 14: 23), and evidently the company was large. The whole local church was not one congregation, but the whole of the congregation of the place, organised as one, with one membership roll. The elders were appointed not to each congregation, but as a board embracing the whole city. Some of the congregations would be large, others comprised of single households. There is nothing to show that the love feast, or Lord's Supper, was held in each separate congregation, which from James 2: 2-4 appears to have been a close meeting, and called a synagogue in the Greek and R.V. Very probably these functions were held in some large hall, which it is surmised was the origin of the cathedral, whither they flocked on such occasions, which may not have been frequent. These agapai were just a large gathering of the whole church, to feast together, and it was one of those social gatherings that is described in 1 Corinthians 11-14, and probably it was not a sample of the ordinary weekly assemblies in the synagogues or chapels, the form of worship in which is not prescribed even as that observed in the Jewish synagogues is not, and its form of worship may have been after the pattern of the Jewish. At these great gatherings they had a fellowship meal, "breaking of bread." Whatever speaking was done, was exclusively the privilege of the males, and the memorial bread and cup would conclude the feast. There is no substantial proof that the weekly synagogue services were open, though the social gatherings were evidently available to all, including what is generally referred to as the Eucharist, or breaking of bread. Probably owing to the numbers of disciples being too large, after the apostolic age, the agapai were discontinued, but the Lord's Supper remained, and soon after the priestly sacerdotal movement changed this into a highly superstitious and corrupt ceremony. This permanent part of the original institution gives prominence to the central truth regarding the death and resurrection of Christ and of ours as identified with Him. It is around Christ really that the church is gathered as its Head, and all that is said and done should radiate from the Saviour in the midst.

The assemblies of the church, large or small, were everywhere under the supervision of the eldership, one of whom at least was in charge at each "synagogue." There is, however, no scriptural regulation of the mode of worship, whether open or close, or as it afterwards became in part, or wholly, liturgical. If all the congregations of Christians in any city were merged into one, as was the case in Corinth, and in every city but one church however many congregations and meeting places, with elders or office-bearers, being officers of that one undenominational Church of Christ, and allocated to the congregations who might each be open to follow at will various forms of worship, each having its own local leaders under sanction, there is no reason why, should they so desire, and could a large enough building be built, they should not agree to differ on minor matters

unarranged for in the Scripture, and come together in some such manner as at Corinth and Ephesus and so present a common front to the world as the Church of Christ, showing that they are indeed one body with one Spirit, such differences as Paul rebuked at Corinth could be submerged and the unity of Christ's body demonstrated.

It may be urged that such as is here suggested is Utopian and impracticable. On man's side, yes, because of spiritual declension and division, but not on God's part, who would be greatly honored thereby. The sermon on the mount is equally impracticable for exactly the same reasons. Still should the Spirit of God bring to pass such a revival of primitive faith and practice, it would remain as necessary as in Paul's day, that the spiritual guides and overseers should rule with diligence (Rom. 12: 8), and be anxiously watchful lest the like evils to what Paul faced at Corinth should arise and mar the united testimony and catholic unity because they did not discern that the body of Christ is one—that sublime unity which God sets before us as his only and true ideal. If the churches or denominations cannot do away with sectarian parties, surely they can and must at least live in the spirit of this great truth, "the unity of the Spirit."

"O spread thy sheltering wings around,  
Till all our wandering cease,  
And at our Father's loved abode  
Our souls arrive in peace."

## Sadhu Sundar Singh's Escape.

The following thrilling incident is related by Sadhu Sundar Singh, who has been revisiting Tibet on an evangelistic tour:—

"One day I had gone on ahead, leaving my companion behind, when I suddenly saw a wild yak charging me. As there were no trees in that wilderness, there seemed to be no escape. I saw a high rock, however, and managed to reach it before the yak was upon me. The enraged animal pawed the ground in his fury, and kept going around my rock of refuge. I thanked God for my place of safety, and kept on praying. The thought came to me with great comfort that just as on the rock I was safe from the fury of the yak, so in Christ, the Rock of Ages, I was safe from the attacks of Satan. By this time my companions and some others came in sight. By throwing stones at the yak and wounding it, they succeeded in frightening it away, but the noise brought up a gang of bandits, who lived near by in caves, and we were compelled to go with them. We had escaped from wild beasts, but had fallen into the hands of wild men! In my experience I have had less trouble from wild animals than from wild men. The robbers proceeded to take everything we had, but we were grateful that the lives of all were spared. On finding a suitable opportunity, I preached the gospel to them, which, through the influence of God's Spirit, so touched their hearts that within an hour they restored to us all our things. Taking me to be a Christian lama, they prepared a special cup of tea for me, flavored with salt and butter. God at this time showed his power in a wonderful way, and strengthened our faith."

Engage in no pursuit in which you cannot look up to God and say: "Bless me in this, O my Father."

## In the Religious World.

### Chicago as a Mission Field.

When you think of Chicago you may think of a Polish city of 137,611 persons;  
A German city of 122,788;  
A Russian city of 102,095;  
An Italian city of 59,215;  
A Swedish city of 58,563;  
An Irish city of 56,786;  
A Czecho-Slovakian city of 50,392;  
An Austrian city of 30,491;  
An English city of 26,420;  
A Hungarian city of 26,106;  
A Canadian city of 26,054;  
A Norwegian city of 20,481;  
And dozens of towns smaller than 20,000, each transplanted from a different country.

And yet—this is the blessed miracle of it!—when you think of Chicago you are not to think of a Polish-German-Russian-Italian-Swedish-Irish-Czecho-Slovakian-Austrian-English-Hungarian-Canadian-Norwegian city, but of a city American to the backbone.—"Record of Christian Work."

### A Sense of Sin.

Excellent people may be found in Roman Catholic countries who say they have no troubles of conscience, no sense of sin. For generations the Church (through confession) has taken over responsibility for the people's sins, so that to-day they have no conscience to worry them. Protestantism and Puritanism, on the other hand, by emphasising personal responsibility, sharpened conscience and the sense of sin. To-day the shadow of Puritanism is passing away; many things that it pronounced sinful, people no longer regard as sins; is conscience vanishing, too? "Even if the world changes its sins, then we trust that it will not lose its sense of sin," says a writer in "The New Statesman." The old standards of right and wrong, he sees, are disappearing, and he deplors the fact that no new standards are taking their place. Literature, he points out, will lose its sav-

our if there is no sense of sin. For all great literature—the Greek drama, Dante, Shakespeare, Milton, for instance—has its root in the sense of sin. Literature springs from life, and if life is impoverished by losing the sense of sin there can be no great writers. It is the part of religious teachers to-day more than ever—not to pronounce this or that thing a sin—but to quicken conscience, the sense of personal responsibility, so that the sense of sin may be keen.

### Pentateuchal Analysis Out-of-date.

The literary analysis of the Pentateuch, whereby, on the ground of variety in the names of God found in the text, the work is assigned to different writers and periods, is now a system of criticism that candid scholars are compelled to unlearn. Volumes on this subject were written thirty years ago, but now they are hopelessly out of date. This fact is illustrated in striking fashion by Professor Edouard Naville, of Geneva, in a study of Gen. 17, in the current issue of the "Expository Times." The Professor maintains that the substance and logic of the chapter in question explain the Divine names that are there used, and, in fact, demand such names. Dr. Naville says:—

"We read in the text that Jehovah says to Abraham that He will be his God (*Elohim*) and the God of his posterity. It is not only a verbal promise; it is a covenant which is sanctioned by circumcision. The unprejudiced reader will find that this narrative is quite simple, logical, coherent, without any discrepancy whatever, and that there is absolutely no reason not to accept it as it is."

To call in question Gen. 17 is to belie history; and analytical criticism is destructive in that very sense. When, thirty years ago, that great Semitic scholar, the late W. Henry Green, of Princeton, denounced the system, he was simply ahead of his time, as events have now proved.—"Christian."

# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## The Golden Age.

Adapted from the "Cosmopolitan Magazine."

Let us be fair to youth! In all ages it has been the habit of the elders to bewail the ways and the manners of the new generation. The father who waded breast-high in snow to the little log school-house is grieved if his son seems slow to take advantage of the opportunities offered by a kindlier time.

The conceit of age is as deplorable as vanity and waywardness in youth. Fortunately, the world continues to move right along. The pulse of life beats quicker every year. Even the most confirmed pessimist would hardly vote to restore the conditions of fifty or a hundred years ago.

Youth must be convinced that its tasks and obligations are great, but not in terms of discouragement. Laggards, ne'er-do-wells, and failures have littered the shores of the river of time in every period of history. There is no reason for believing that the casualty list is increasing.

Every lad who answered the call to the colors in the world-war was a refutation of the plaint that there has been a weakening of the national fibre. Let us challenge the coming generation to high endeavor, not thwart and stifle it at the threshold with predictions of calamity.

It is in the blood of youth to strive and succeed. The best powers of our young men and young women are not evoked by depressing forebodings, but by friendly, stimulating counsel.

Lowell describes the elation with which young men left Emerson's lectures, striding resolutely through the frosty night with their heads high. They had heard from one of the greatest of teachers that "the soul refuses limits, and always affirms an optimism, never a pessimism."

So nigh is grandeur to our dust,  
So near is God to man,  
When duty whispers low, "Thou must,"  
The youth replies, "I can."

The Golden Age is ahead, not behind us. The Fortunate Isles are no elusive, vanishing mirage, but a definite, attainable goal for the youth of this twentieth century.

## Symptoms of a Good Superintendent.

By John R. Pepper, in "Thirty Years at the Superintendent's Desk."

1. *Inflammation of the Heart.* No matter what other qualification one may possess, without deep-seated love for the work and for souls, he will not succeed. The heart must be deeply involved.

2. *Enlargement of the Head.* Not the big head by any means, but a genuine seeking after knowledge, the accretion of which will cause an enlargement absolutely necessary to success in work. The evidence of life is growth. Growth means enlargement.

3. *Dilation of the Eyes.* Wide-open eyes to the best things, new and old. Such eyes see people and recognise them across the street. Such eyes often make journeys of discovery and bring back spoils, which cause the squint eyes of other people to dilate and grow bigger.

4. *An Unknotted Countenance.* Vinegar is an excellent article for some things, but not intended to drink, nor to bathe one's face in just before sitting down with young minds. A smile travels the whole circumference of one's being as quick as the wink of an eye, and can embrace a score as easily as one. It is the gentle but successful knock at the inner door of every heart, the password of admission to the most sacred shrine. Let us rub the knots out of our faces with the chubby hand of a smile.

5. *A Good Grip of the Hand.* Happy art it is—shaking hands with your heart in the wide-open palm, so that there can be no shadow of doubt about your meaning all that a genuine hand grasp

should convey. A deep cable message is often shot through the five electric tips on the lower end of the arm if so be they have real connection with the power house above. The quality of the shake also often determines the stay of the shaken. If a cold three-finger fish's tail, as it were, is given instead of a hot-blooded whole hand, who can expect a vital attachment to be made?

6. *Stiffness of Backbone.* This means backbone gymnastics with rigid purpose. The best motives, the best plans, may fail for lack of stick-at-it-ness. Many can and do start excellent things. How many keep sticking to them to successful issue? Failure often recoils with baneful effect upon the planner, throttling further adventure. Stiff backbones are much needed in this day of multitudinous enterprises. One good, even homely plan, thoroughly executed, is worth more than a dozen backboneless efforts. Exercise your backbone, fellow-worker. It will effectually cure fits.

## A Teacher's Creed.

"I believe in the glorious possibilities of young lives brought into living touch with the Christ of the children. In the efficacy of intercessory

prayer; in the influence of a Christian life; in the value of thorough preparation of the lesson; in the gospel of smiles; and in the unceasing presence of omnipotent Love."

## The Builders.

A builder builded a temple,  
He wrought it with grace and skill;  
Pillars and groins and arches  
All fashioned to work his will.  
And men said as they saw its beauty,  
"It shall never know decay,  
Great is thy skill, O Builder!  
Thy fame shall endure for aye."

A teacher builded a temple,  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised the unceasing efforts,  
None knew of the wondrous plan,  
But the temple the teacher builded  
Was unseen by the eye of man.

Gone is the builder's temple,  
Crumpled into the dust;  
Low lies each stately pillar,  
Food for consuming rust,  
But the temple the teacher builded  
Will last while the ages roll;  
For that beautiful, unseen temple  
Was a child's immortal soul.

—Selected.

## Churches of Christ Fund for Famine-Stricken Europe.

Over £1,000 Subscribed.

The appeal of the Executive Committee appointed by the Federal Conference of Churches of Christ in Australia on behalf of the famine-stricken people of Europe, made in November last, has been very liberally responded to by the churches. In the "Christian" of 16th inst. there was published a letter of thanks from the Society of Friends for the receipt of £750 from Churches of Christ. We are glad to announce that the Federal Treasurer, W. C. Craigie, has now forwarded through the Society of Friends, the sum on one thousand pounds, sterling. The Federal Executive Committee, in making the announcement, wishes to thank very sincerely the churches and individual brethren in the different States who responded so promptly and generously to the appeal. We are gratified at receiving the co-operation of the States' Committees, and particularly at the manner in which our Victorian Anti-Liquor and Social Questions Committee, though its appeal had priority in time, readily consented to send moneys through our Federal Fund. The £1000 which passed through our hands does not, of course, represent all that our brethren have done, for some gifts had been sent before the special appeal was issued.

We are pleased that so many churches and brethren have taken part in this Christlike work. The thought of good done to suffering humanity, and remembrance of the Master's "Inasmuch," will be their reward.

On behalf of the Committee,

A. R. Main, President.  
L. C. McCallum, Secretary.  
W. C. Craigie, Treasurer.

The following amounts are gratefully acknowledged:—

J. H. Smith, Terang, Vic., £1; the Churches, per R. H. Bardwell, £50; E. Ryland, £2/10/-; F. McClean, £5.

New South Wales Churches, per C. S. Rush:—

J. Fraser, Merewether, £2; Lidcombe, £2/10/-; Merewether, £2/5/-; Bangalow, £2/2/-; Tyalgum, £1/3/6; Hurstville, £3/16/4; Inverell, £2/10/-; Hurstville, 10/-; North Sydney, £2/6/3; Belmore, £4/10/-; Hornsby, £1/6/6; Mosman, £6/2/-; Anonymous, £1 (Total, £32/1/7).

W. C. Craigie, Federal Treasurer.

## Personal Evangelism (Matt. 4: 18-22; 9: 9, 10.)

Every disciple of Christ to-day should feel himself personally commissioned to bring others to Christ. The majority of Christ's followers to-day are bearing his name because of personal contact with some one who influenced them. Perhaps it was a devoted mother, perhaps an earnest Sunday School teacher or a pastor.

It may be noted that Christ associated himself with men and women of every type, but it was always with the underlying purpose of helping them spiritually. He talked with the Samaritan woman at the well for this reason, though there were deep-seated racial prejudices between the Samaritans and the Jews. He accepted invitations to dine, went as guest into the homes of Pharisees, attending weddings and other social affairs, even made himself the "Friend of publicans and sinners," but always with the thought of turning them to the Father.

Note how quickly Jesus' first disciples caught his idea and became personal evangelists themselves. After Jesus had called Andrew, Andrew found his brother, Simon Peter, and brought him to Christ. Christ called Philip, and he in turn brought Nathanael. Paul and Barnabas and Timothy were all personal evangelists.

1. *Courage.* It requires courage to do this kind of work, but this is true of many other things in life.

2. *A genuine love for man.* Without this personal love within the heart, there will be no zeal and no effort to bring others to Christ.

3. *Tactfulness.* This is a great factor in successful soul-winning. Paul says that he became all things to all men that he might save some. Study your friends and associates, and watch for opportunities to approach them upon this subject. —"The Christian."

# The Family Altar.

J. C. Ferd. Pittman.

## LEST WE FORGET.

The mutiny of Numbers 14 is an unfortunate recrudescence of an old trouble. The root mischief remained, and the evil growth assumed dangerous proportions, till "all the children of Israel murmured against Moses and Aaron." First, the congregation of elders expressed discontent—then the contagion spread like wild-fire till every part of the camp was affected, "and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness!"

They would exchange freedom for slavery; the bright hope of Canaan for the darkness and drudgery of servitude under cruel Egyptian task-masters, or even life itself for the oblivion of death. They forgot the many blessings of their pilgrimage; when they came to Elim, where there were twelve wells of water and seventy palm trees, not one note of praise is recorded; but when they arrived at Marah, where the waters were bitter, and when they heard the report of the spies, and still later, when, for a while, there was no water, their moanings were terrible. They had been divinely led and fed and kept; yet, as soon as some little thing went wrong, the whole sky seemed clouded, and the Israelites murmured and mutinied.

There will always be something wanting this side of our heavenly Canaan, but may we never forget that the blessings of life's pilgrimage far outnumber its trials.

"Count your many blessings, name them one by one,  
And it will surprise you what the Lord has done."

FEBRUARY 27.

### More Murmuring.

Wherefore doth Jehovah bring us up unto this land, to fall by the sword?—Num. 14: 3.

Again is heard the wail of discontent. Some one has suggested "that instead of having one day set apart for thanksgiving, it would be better to set apart one day for complaining, and cram into it all our worries, leaving the rest of the year clear for gratitude."

Bible Reading.—Numbers 14: 1-4.

FEBRUARY 28.

### Divine Reproof.

And Jehovah said unto Moses, How long will this people despise me? And how long will they not believe in me, for all the signs which I have wrought among them.—Numbers 14: 11.

The first telegram ever flashed along the electric wires in America was the message said of Jacob and Israel, "What hath God wrought?"—Num. 23: 23.

Bible Reading.—Numbers 14: 11-24.

MARCH 1.

### Promise for "The Little Ones."

But your little ones, that ye said should be a prey, them will I bring in, and they shall know the land which ye have rejected.—Num. 14: 31.

Spiritualising this text, Coventry Patmore says: "None attain the promised land 'except those little ones who ye said shall be a prey; i.e., the perceptions attained in and preserved from childhood and youth, which the tempter is always endeavoring to destroy."

Bible Reading.—Numbers 14: 26-35.

MARCH 2.

### Standing Between the Dead and the Living.

And he stood between the dead and the living; and the plague was stayed.—Numbers 16: 48.

In "The Old Testament in Life and Literature," Jane T. Stoddart quotes the words of Bishop

Blomfield. Speaking, early in life, of the disorganised and torpid condition of the church, he said, "It is not too late for us to put fresh incense into our censers, and to stand between the dead and the living."

Bible Reading.—Numbers 16: 48.

MARCH 3.

### Still More Murmuring.

And the people strove with Moses, and spake, saying, Would that we had died when our brethren died before Jehovah!—Numbers 20: 3.

Yet again, they forgot what God hath wrought. Lest we do also, may we pray always—

"God of our fathers, known of old;  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine,  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!"

Bible Reading.—Numbers 20: 1-13.

MARCH 4.

### The Waters of Meribah.

Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink.—Numbers 20: 8.

"Faint we were, and parched with drought,  
Water at thy word gushed out,  
Streams of grace our thirst repress,  
Starting from the wilderness;  
Still we gasp thy grace to know!  
Here for ever let it flow,  
Make the thirsty land a pool;  
Fix the Spirit in our soul."

Bible Reading.—Numbers 20: 7-13.

MARCH 5.

### The Look that Saved.

And Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.—Numbers 21: 9.

When the children of Israel were stung by the serpents, they did not stand poring upon the arm that was stung, crying out, "Oh, my arm, how it has swelled!" but they looked upon the brazen serpent. If they had looked upon their arm, and stood poring upon that, they would never have been cured. So now, if in case we be tempted, the way is not to stand poring upon the temptation, but to look up to Christ. Said David, "I have set the Lord always before me, at my right hand, and therefore I shall not fall."—Psalm 16: 8.

Bible Reading.—Numbers 21: 4-9.

PRAYER.

O God, thou art my Guide, Protector, and Preserver. Thou dost graciously mark out life's journey for me by thy hand. May I never cease to trust thee. Save me from murmuring in the day of trial. May I look to thee in glad confidence, assured that "thou art able to guard that which I have committed" unto thee "against that day." In Jesu's name. Amen.

## FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.

## COMING EVENTS.

MARCH 1.—N.S.W. welcome to C. M. Gordon, at City Temple, Sydney. Community singing at 7.30 p.m. Welcome at 8 p.m. Come, hear about and help in the great Temperance Crusade. Collection for Young People's Campaign.

MARCH 4.—Surrey Hills Church of Christ Tennis Club will hold a Tennis Fete, afternoon and evening. Stalls, tennis, refreshments. Tickets, one shilling. To be opened by Mr. E. W. Greenwood.

## DEATHS.

BAUM.—On January 24, 1922, Heinrich, beloved husband of Margaret Baum, of Cooper-st., Nedlands, West Australia, and formerly of Polkemmet, Horsham, Victoria; loving father of Mrs. H. Paterson and Mrs. A. W. Challenger; aged 86 years. At rest.

STEWART.—On Feb. 11, suddenly, at her late residence, "St. Catherine's," 100 Walter-st., Ascot Vale, Isabella, dearly loved wife of Evan Stewart, and loving mother of Annie, Robert, Eva (Mrs. H. V. Jeffery), James McA., killed in action, Jessie (Mrs. W. R. Langford), and Alex., aged 63 years. Peacefully sleeping.

STEWART.—On Feb. 11, suddenly, at her late residence, "St. Catherine's," 100 Walter-st., Ascot Vale, Isabella, loving mother of Isabella, Eveline (Eva). "One of the best." "Peace, perfect peace."—Inserted by her daughter and son-in-law, Mr. and Mrs. H. V. Jeffery, 195 Union-road, Ascot Vale.

## IN MEMORIAM.

DUMMETT.—In loving memory of my dear husband, and our loving father, Henry, who was called home, suddenly, on February 22, 1921.

Not now, but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And there, some time, we'll understand.  
—Inserted by his loving wife and family.

WALDRON.—In loving memory of my dear husband, Joseph, who passed away at "Glen Austin," Powell-st., Preston, on the 23rd February, 1919; late of Nott-st., Port Melbourne.  
1st John, 3rd chap., verses 1 and 2.  
Sadly missed.

## CONVALESCENT AND REST HOME.

Ideal position and grounds. Convalescent adults and children, or persons suffering from nervous debility, will receive special attention. "Have-a-rest," Dromana, Vic.

Mrs. L. Thompson, Pine Grove, Lilydale, offers "a home away from home." Lovely views and surroundings. 42/-; week-ends, 10/6.

## TO LET.

An unfurnished front room, with fire-place and gaslight, with private family. Apply 351 Carrington-st., Adelaide, S.A.

## FOR SALE.

Four blocks of land, comprising one acre, to be sold cheap, at Tintinara, South Australia, near station. Apply 46 Beulah-road, Norwood, South Australia.

## WANTED.

The churches to pray for the tent mission at Maryborough. Our aim, 200 souls.

A strong, experienced girl for general housework. Apply to Miss Jermyn, College of the Bible, Glen Iris.

Elderly lady wishes permanent Christian home and attention; any suburb handy Melbourne. Write first instance, mentioning terms, etc., to "Lonely," c/o Austral Co.

An Evangelist wanted for Hutt and Petone field, eight miles from Wellington. Full particulars from the Secretary, Dominion Home Mission Committee, Box 500, Wellington, N.Z.

## WANTED KNOWN.

The Malvern-Caulfield Church Building Debenture Draw on Feb. 8, 1922, resulted as follows:—Numbers drawn:—£5 debentures, 80; 30; 88; 95; 98; 138; 66; 128; 119; 5; 18; 130; 146; 104; 108; £10 debentures:—27; 26; 56; 149; 76; 85; 89; 147; 79; 3; 6; 123; 34; 103; 95. Holders of the above debentures should forward for redemption to Walter A. Strongman, "Rongwemar," 42 Parslow-street, Malvern, Vic.



# Here and There.

Over 6000 subscribed by Churches of Christ for relief in Europe. See page 123.

S. J. Southgate resumed preaching last Lord's day at Cottonville, S.A., after his trip to Tasmania, and a holiday at Port Elliott.

Bro. W. Beiler has accepted an engagement with the South Australian Home Missionary Committee to conduct a series of special missions in that State.

Bro. F. T. Saunders, of Balaklava, S.A., has, we understand, tendered his resignation to the church, and is open to consider an engagement with some other church.

The following telegram from West Australia reached us on Tuesday morning: "Harward mission Harvey, twelve baptisms, forty-six ropeholders; well attended."

We are pleased to report that Bro. T. E. Rofe, of Wahroonga, N.S.W., who has been seriously indisposed for the past five weeks, with two doctors and a specialist in attendance, is now on the high road to recovery.

Bro. J. Silvester, of W.A., has been in Melbourne for a week or so. We understand that our brother, who has had considerable experience in the work both in U.S.A. and in West Australia, is open to engagement in the Eastern States.

We learn that Bro. J. Warren, who has labored for over three and a half years in the Swan Hill District, working particularly with the churches at Swan Hill and Lake Boga, has tendered his resignation and is open for engagement elsewhere.

The mission conducted by Bren. Hinrichsen, and Brooker at Ararat, Vic., is going well. Last week resulted in great victories for Christ. There were fifty confessions up to Sunday night. This is a splendid result following so soon upon the former mission.

We learn that Bro. H. G. Henderson has accepted a temporary engagement with W.A. Home Mission Committee to assist the church at Kalgoolie, and was to commence his labors on February 14. The Committee is hoping that the way may open to make this a settled work.

The mission continues well at Belmore, N.S.W. Bro. Stevens is doing a fine work. Rain interfered with the meetings on Sunday, but there were thirteen confessions—by three adults and ten children. There were also four baptisms. The mission continues for another week.

Bro. A. E. Illingworth, preacher of the Church of Christ at Malvern-Caulfield, desires to thank the visiting preachers and church members for their kind help and attendance during the first week of the tent mission. A growing interest is manifest, and good results are expected. Any further help the brethren can give will be appreciated.

An esteemed brother in Victoria sends the following cheering message:—"The result of my reading of last week's 'Christian' is (a) Determination to offer my services as an 'instructor' in religious education in a State school; (b) To send £5 to the treasurer for the relief of starving children in Europe; and (c) To endeavor to make practical in my life the teaching in J. H. Jowett's 'Vocal Therapy.' Could you but know the good resulting from the publication of 'The Christian' I am sure you would feel greatly rewarded and encouraged."

Here is a worthy example to follow. Bro. Wm. C. Dane, of Peakhurst, N.S.W., writes: "At the last officers' meeting of the Dumbleton church of Christ, I brought forward a plea on behalf of our church paper. As a subscriber for many years, I told them it was always full of articles of great interest to the members, and also it was a splendid medium in bringing the different units of Christ's church into closer touch with one another. Result—They have appointed me as your agent to the church meeting at Dumbleton, and I have so far succeeded in obtaining eight new subscribers for your valuable paper."

Good meetings at Swanston-st., Melbourne, last Lord's day morning, and excellent address from Bro. J. C. Martin, of Adelaide. In the evening Bro. Kingsbury delivered an impressive sermon on "What must I do to be saved?" Bro. Kingsbury is sowing the seed faithfully, and a reaping time will come.

Correspondents and reporters are requested to write only on one side of paper, and to use ink, not pencil, also to put business communications and news items on separate slips. We would remind correspondents or inquirers that the name and address are required, not necessarily for publication, but as a guarantee of good faith.

More than two years have passed since Bro. Young commenced to labor with the church at Maryborough, Vic. Loyal support of members has made a steady progress possible. The time is fast approaching when the big diamond jubilee tent mission will begin. The brotherhood are appealed to for their prayers. The aim is 200 souls, a self-supporting church, and lifting of debt on church building.

Bro. J. E. Allan, secretary Victorian Foreign Mission Committee, would appreciate the receipt of all Foreign Mission moneys held by treasurers of churches and auxiliaries, also the payment of Conference promises, by Feb. 28, the last day of the financial year. At present, the receipts are below those of the former year; and the Committee is anxious to meet Conference with an increased income. The secretary's address is 41 Bennett-st., North Richmond.

On Wednesday last at St. Paul's Cathedral, Dr. Harrington Lees was inducted or "enthroned" as Anglican Archbishop of Melbourne. He received the pastoral staff and crozier as emblems of the recognition of his position by members and bishops of the Church of England. The new archbishop has made a favorable impression. His pronounced evangelical views give hope for a new attitude of the Anglican Church towards other bodies and movements.

Our West Australian Home Missionary Committee has announced as a State aim for 1922 six self-supporting churches. The W.A. "Christian Evangelist" says that "at present there are only three, and if we could increase the number to six, it would release a considerable amount of Home Mission money now that could be used for further extension work. It is a splendid achievement for any cause to gain its independence and develop its own individuality."

Bro. A. C. Rankine, of Brisbane, passed through Melbourne last week en route to Adelaide. Recently Bro. Rankine had a letter from John T. Brown, of America, evangelist, who, with his wife, is now on the way to China and Japan, visiting the mission stations. Bro. Brown will come on to Australia. He wants to hold some missions in the capital centres especially. He said that he and his wife expected to be in Australia about the end of March or beginning of April, and he asked that any church desiring a mission would communicate with Bro. Rankine at Brisbane.

The sixteenth year of the College of the Bible opened auspiciously on Wednesday, 15th inst., when a very large company assembled for the opening exercises in the College hall. Amongst those present were members of the Board of Management, Miss Mary Thompson and Miss E. Caldicott, missionaries from India (the latter entering for a short course of study), numerous preachers, visitors from different States, and many former students. Brief addresses were delivered by the Principal, who presided, the Chairman of the Board of Management (Bro. R. Lyall), who distributed cheques to successful candidates for scholarships, and Bren. W. C. Craigie, Hon. Wm. Morrow, S.A., J. Silvester, W.A., I. A. Paternoster, J. E. Allan, T. Bagley, G. J. Andrews and T. H. Scambler. Bro. Scambler received a warm welcome as a new member of the Faculty, and suitably responded. 58 students, including 10 ladies, were enrolled. These come from all the

States of the Commonwealth, except Tasmania, and from the Dominion of New Zealand.

Fine gatherings morning and evening at East Camberwell, Vic., last Lord's day. Bro. Gibson spoke at both services. The church's deepest sympathy goes out to Bro. Eastaugh in his recent sad bereavement.

On Wednesday, March 1, Bro. C. M. Gordon will address a rally in the City Temple, Sydney, when a welcome will be extended to him. He is conducting a campaign, chiefly in the country centres, on behalf of the N.S.W. Alliance, and this will be the only opportunity our suburban churches will have of hearing him. The meeting is being arranged by our own Temperance Committee. Members and friends are urged to attend, and to show our keen interest in the campaign for prohibition. Come and hear the latest facts about the success of prohibition in other lands.

A happy function took place in Lygon-st, lecture hall on Monday night, the occasion being the annual dinner tendered by the Dorcas Society and church officers to the students of the College of the Bible. Members of the Board of Management, Faculty, students, and their wives, were amongst the guests. After dinner, Bro. J. E. Thomas presided, and gave a happy speech of welcome. Other speakers were Bro. W. C. Craigie, Miss E. Caldicott, Bren. H. Kingsbury, W. B. Blakemore, Thos. Bagley, Reg. Ennis, J. Silvester, R. Lyall, A. R. Main, D. Wakeley, and A. Millis. The last-named proposed a vote of thanks to the ladies of the Dorcas Society, which was responded to by Mrs. Grindrod. During the evening C. C. Dawson gave a recitation. The gathering was a very happy one, and was much appreciated by all the guests. To new students particularly, it served as a delightful means of introduction to Melbourne church life.

## The Gospel According to Me.

In the gospel according to me,

My Lord helps me bear  
Every sorrow and care—

In the gospel according to me.

In the gospel according to me,

When devils oppose  
He conquers my foes,—

In the gospel according to me.

In the gospel according to me,

Although He's on high,  
He can hear every cry,—

In the gospel according to me.

In the gospel according to me,

Once for all—on Calvary's tree,  
For me He was slain,

And His Word makes it plain,  
In the gospel according to me.

Aged 86, Feb. 12, 1922. F. J. Winks, Senior.

## Facts.

London—since the War.—Liquor restrictions lifted; drunkenness increase, 200 per cent.

U.S.A.—since the War.—Prohibition. Drunkenness decrease, 800 per cent.

Latest liquor attempt to defeat Prohibition in America by making legal the sale of beer as a medicine defeated by 56 votes to 22 in the U.S.A. Senate.

The manner in which Prohibition is being enforced in America is much more satisfactory to the "wets" than the "drys." If it isn't, why are the "wets" making such a fuss?

Cancer's Cure.—Dr. Francis Carter Wood, Cancer Research Director, Columbia University, says that "Prohibition will mean less cancer of the liver."

Philadelphia.—America's big city. Death rate in 1920 lowest in the city's history.—Prohibition

New York's healthiest city.—The healthiest year New York has ever experienced. There were 150,000 fewer deaths in 1921 than in 1920, says Vice-President Robert Fox, of the Metropolitan Life Insurance Company of New York.—Prohibition? Homicide wave subsides. There were 500 fewer homicides in U.S.A.—Prohibition?

# 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-ave., Unley, S.A.

### Jottings.

Will church secretaries and treasurers please send at once to the State Foreign Mission Secretary or Treasurer any money that they have in hand for Foreign Missions, as our books close on February 28, and we wish to make a full report of the moneys received during 1921?

The Federal Foreign Missionary Committee will be represented at the Easter Conferences as follows:—Victoria, Miss Mary Thompson; New South Wales, Hon. W. Morrow, M.L.C.; Tasmania, Miss Elsie Caldicott; Queensland, Mr. Reg. Ennis; West Australia, Mr. H. Harward.

Miss Laurel Redman, having passed her second language test, is now giving her whole time to work in our schools at Baramati. She reports Baramati Girls' School, three teachers full-time, three teachers half-time, 118 scholars; average attendance, 98.7. Baramati Boys' School, one teacher, 16 scholars; average attendance, 14.1. Baramati Night School, one teacher, 18 scholars; average attendance, 14.8. Shirsuphal, one teacher, 26 scholars; average attendance, 17.1. Gonowdi School, one teacher, 21 scholars; average attendance, 10.6.

Bro. Escott writes from Diksal: "Evangelistic work has been carried on systematically, ten villages being worked by the preachers. We are preparing to extend our sphere of work to encompass a larger sphere of villages. The sale of Gospels has improved, which is an encouraging feature. At Indapur school we have two teachers and forty scholars. At Diksal our dispensary had 183 new patients, retreatments 171, total 354. Fees, 65 rupees, Scriptures sold 174, free tracts and Scriptures 306. The Diksal church had nine Lord's day meetings, and 106 week-day meetings."

Bro. Leach writes:—"We are sending you plans for proposed new rooms for Miss Cameron at Shrigonda Orphanage, and also wall surrounding Orphanage, which is a necessity with the girls being located there. The girls will not be taken to Shrigonda until the completion of the wall, but I am expecting to bring nineteen of the biggest boys with me to Baramati to work. Miss Cameron will stay at Shrigonda with the remaining boys, and Miss Blake will remain at Baramati here until the change is made. I am about to assume control of the evangelistic and general work at Baramati. Miss Cameron will take over control of the Boys' Orphanage temporarily, until the necessary building alterations can be made, whilst I, with the biggest boys, nineteen in number, will be at Baramati. This change will give an opportunity to get acquainted with the Settlement work. We do not expect to be able to finally change the Orphanages

until after the middle of 1922; for even if we receive permission to proceed with the building at once, it will take this long to complete it."

Bro. Coventry writes:—"The gospel has been preached daily in the villages and the town; many have heard the word. Tersingh and Bhalsingh continue to go daily to the small villages, but Bapuji has divided his work up. On Monday mornings he teaches a class of children in the school; outline studies of the Bible, based upon Moninger's 'Training for Service.' Other days he goes into the town and mixes with the educated and higher class of people, and reports a good reception from educated Marathis. One morning a week he goes into the villages with the other preachers, and helps them; he also helps them in the evenings in the town. Besides this he continues to conduct a nightly class for enquirers. The new converts also attend these classes. We are praying that ere long we will have the joy of seeing some of these confessing their Lord in baptism. We have 16 boys training for masons and carpenters, and these have worked on the new bungalow in the Settlement ground. In our Settlement we have 78 men, 96 women, 110 children; total, 284. Church members 51, adherents 15, children 74; total, 140. Four meetings have been held on Sundays, and five meetings on week-days. There are four Sunday Schools, with five teachers."

### Miss Blake's Report.

From Baramati, Miss Blake reports: "Orphanage.—Children fairly well. Few cases of dysentery still lingering on, but all very slight. Grain is still at famine prices. Grain insufficient this year. The crops withering in places. Have taken oversight of dispensary since Miss Caldicott's departure. Attended two Christian women during the month (midwifery cases).

"Had a welcome to Miss Campbell and Miss Cameron from the women. This was very quiet, not as we had planned, owing to the death two days previously of Shantibai Balsing, our best school teacher. The following week the women met to bid farewell to Miss Caldicott.

"Serubai and I have started a school every morning for some little outcaste children living near. Poverty and fever have made the condition of some of these little ones very pitiable. We have a garment all round, as the mornings are very cold, and most of the children were naked. We get them all together with a promise of a little grain each day. We look to Him 'whose eye is on the sparrow' for means to keep this up. The need is urgent and awful among these people. Serubai reports that during her visits this month she has spoken to 125 women, 30 men, and 20 children.

"Medical.—New patients 149, re-treatments 273, total 422. Fees, 49 rupees; Scriptures sold 45, free tracts and Scriptures given 94. Our lace-class of girls now has 19 workers, and we are having no difficulty in disposing of the lace made. In the Orphanage we have 59 girls. Our Baramati Sun-

day School has nine teachers and 113 children. At the village Sunday School that the Bible women and I take, we have large gatherings, but I have not counted the number."

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

Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.  
 R. Lyall, cor. Ievers-st. and Park-ave., Royal Park, Vic.  
 New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Sydney.  
 Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.  
 West Australia: W. H. Clay, 9 Chester-st., Subiaco.  
 Tasmania: James Foot, 14 Balfour-place, Launceston.  
 South Australia: F. Collins, 48 Amherst-av., Nth. Norwood. 'Phone, Norwood, 1501.

### Tell Tale Fingerprints

Times without number finality has been reached in certain matters by the discovery of a finger-print. The ridges on finger and thumb tips of any two people are so utterly dissimilar that an imprint is a certain guide to the person responsible for it. As the finger-prints of everybody differ entirely, so is there a dissimilarity between Sewing Machines. There is no other machine which imprints itself on the mind like the A.N.A., the wonderful thing about it being its great number of advantages over all others. The A.N.A. Sewing Machine is sold for cash or on terms, from £3 to £10/10/-. Write or call for full particulars. Australian Sewing Machine Co., 36-8 Errol St., Nth Melbourne, 224 Chapel St., Prahran, 232 Smith St., Collingwood.



### LEARN PUBLIC SPEAKING. YOUNG MEN AND WOMEN

who desire to become efficient public speakers should write—at once—to J. C. FERD. PITT-MAN, "Allambe," 37 Horne-st., Elsternwick, Victoria, who gives INDIVIDUAL or CLASS TUITION, and instructs by CORRESPONDENCE upon the following subjects:—

Preacher's Preparation Course.  
 Speaker's Preparation Course.  
 Bible Study Course.  
 Bible Analysis Course.  
 Bible Doctrine Course.

## The State Savings Bank of Victoria

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ON COTTAGES, VILLAS, AND SHOPS.—In sums from £50 to £800 on buildings to be erected or erected within six months of application. From £50 to £600 on buildings erected more than six months of application. Repayable by instalments spread over 19½ years. Interest, 7 per cent. per annum.

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Amount loanable, up to three-fourths of valuation. Interest, 6½ per cent. per annum. Instalments spread over 20½ years.

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Head Office: 139-149 Elizabeth St., Melbourne.

GEO. E. EMERY, Inspector-General.

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 COFFEE  
 30 FLINDERS STREET, MELB.

**Tasmanian Sisters' Executive.**

Meeting held at Collins-st., Hobart, on Jan. 19. Miss Jones led devotional. Several sisters responded to roll-call. Owing to the absence of the president, no meeting was held in December, and reports were held over till January.

Home Mission report (Miss Bradley, Supt.).—Collins-st., collections good; special efforts being put forth to further the cause. West Hobart also doing good work in that direction.

Foreign Missions.—Mrs. Warmbrunn, Supt., reported since her removal to the North two public meetings with the Ulverstone sisters, which had resulted in the support of a Bible woman in India; also a Christmas parcel has been sent out to New Hebrides, containing 24 useful garments. Launceston sisters sent 25/- in cash. Collins-st., Hobart, has also sent out a box to the New Hebrides, this being considered the most needy place. Dover, by some mistake, has not finished getting its parcel ready, but we believe it is to go later. Northdown, Caveside, Geeveston, Nubeena and Tunnel Bay have also worked hard, and have sent a parcel for Christmas cheer to gladden the missionaries. The sale of bricks for the ladies' hostel is proceeding in most of the churches.

Hospital Report (Miss Hornsby).—Collins-st., visits have been paid two and three times a week to the General Hospital, and fruit, flowers, etc., distributed. Visits have also been paid to homes of sick members. Tunnel Bay, visits to the sick have been paid, and fruit, flowers, books, papers, etc., given to sick members.

Prayer Meeting Report (Mrs. Howe).—Ulverstone meetings attended with great fervor. Prayer meeting each Lord's day at 6.30. During the past few weeks our hearts have been gladdened by a visit from Bro. Southgate, who conducted a mission and won many souls to Christ. Collins-st., prayer meetings held each Wednesday evening, several members taking part. Prayer meetings at 7.45 each Lord's day. West Hobart, cottage prayer meetings held each week; great earnestness and enthusiasm displayed; young members give splendid talks; attendance good.

Young People (Miss Riley).—Collins-st., attendances good; seven new members lately welcomed to the society; visits paid regularly to hospitals and homes of the sick; one visit paid to Old People's Home. Intermediates show great interest and enthusiasm. Being a new society, there is a great need for perseverance. Members take active part in meetings. Juniors are growing rapidly; new members almost every Sunday; almost every member taking an active part. Splendid attendances each Lord's day morning. Geeveston report 46 active members now enrolled. Bright, helpful meetings, many taking active part. Nov. 3, the offering was donated to Foreign Missions. Ulverstone, a very live society, with new members enrolling; helpful and happy times spent together. Juniors doing good work; numbers gradually increasing; attendance very good.

Literature Report (Miss Murray).—Papers, leaflets, etc., distributed—Hobart, 424; Mole Creek, 90; Nubeena, 48.

Isolated (Miss Jones).—Many letters have been sent to isolated members, which have been greatly appreciated.

L. Riley, Secretary.

**OBITUARY.**

DUNLOP.—The church at Bendigo has been visited by the angel of death, in the home-call of our aged Bro. John Dunlop, who has been a member for many years. Our brother was of a loving though of a retiring disposition, consistent in his attendance at the Lord's table; his failing health for a few weeks back preventing his attendance, which he keenly felt. He leaves a fine testimony of unwavering faith in our Lord Jesus Christ. His remains were buried on Sunday, 12th, in the Goornong Cemetery, 19 miles from Bendigo. Bren. J. F. Gibbins and A. E. Streader attended, representing the church in its expression of loving sympathy with the bereaved widow and family.—J. F. Gibbins, Bendigo, Vic.

SMITH.—Death has entered the ranks of the church at Gawler for the first time and taken from us one of our brightest and most promising young men—Bro. Edward Clarence Smith, aged 17, son of Mr. and Mrs. Joseph Smith, both valued workers in the church here. The call was very sudden. Eddy was loading hay on his father's farm on Saturday morning, Feb. 4. In attempting to alight from the load he slipped, falling on a pitch-fork, which penetrated his body. He passed away late that night in the Adelaide Hospital. Baptised by Bro. Horsell in April, 1920, our late brother has ever since proved an earnest Christian. He was a splendid Endeavorer, and regular in attendance at Bible School. He was a most acceptable reader at worship; and almost his last words after his operation were words of regret that he could not read, as planned, the following morning. The esteem in which our late brother was held was demonstrated by the large assemblage at the grave-side, and the large audience at the memorial service the following Sunday. We mourn not as those who have no hope. We shall meet again. The church extends sincerest sympathy to the sorrowing and prays "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen you."—R.R., Gawler, S.A.

WHITELY.—Once again the church at North Richmond has been called upon to part with a faithful member, Bro. William Whitely, aged 62 years, who passed away at the Homeopathic Hospital on January 24, after a long and painful illness. During Bro. G. B. Moysey's ministry at North Richmond, Bro. Whitely united with the church; and for 22 years he proved a humble and loyal servant of Christ. For many years he served the South Richmond church as secretary and treasurer, a valued teacher in the school, and an earnest advocate of our distinctive teaching; during his Christian life scores of young people passed through his classes, and he had the joy of winning many for the Master; his beautiful, unassuming life left a lasting impression on all who knew him. He approached his home-going to the Father with sublime confidence in the promises of Christ; and in spite of indescribable agony he never complained; he simply longed to fall asleep in Jesus and awake on the golden shore. He leaves a widow, son, and daughter to mourn the loss of a loving husband and father, a good man, a loyal friend, and a true servant of the Master. His mortal remains were laid to rest in the Melbourne General Cemetery, there to await the resurrection morn. "God shall wipe away all tears."—J.E.A., North Richmond, Vic.

"When I am dead, if men can say,  
He helped the world upon its way;  
If they can say—if they but can—  
He did his best; he played the man;  
His way was straight—his soul was clean,  
His failing not unkind, nor mean;  
He loved his fellow-men, and tried  
To help them. I'll be satisfied."



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**A Morning Prayer.**

I thank thee, Lord, for sleep and rest,  
For all the things that I love best.  
Now guide me through another day,  
And bless my work and bless my play;  
Lord, make me strong for noble ends,  
Protect and bless my loving friends.  
Of all mankind good Christians make,  
All this I ask for Jesus' sake. Amen.

—"Christian Work."



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# News of the Churches.

## West Australia.

Subiaco reports continued interest in all departments. Feb. 12, good morning attendance. Bro. Hibburt delivered a forceful address. At the Bible School several new scholars were enrolled. Bro. Hibburt addressed teachers and elder scholars with the view to the formation of preparation classes. Fine gathering at the gospel service. Bro. Clay delivered a touching address on "Not Understood."

At West Subiaco a Sunshine League has been formed. About 17 meet each Lord's day at 10 a.m. The average attendance at breaking of bread for the past month was 27. Bible School is growing, with an average of 57. The attendance at the gospel service is increasing. The church received a considerable uplift by the services of Bro. Fred. Youens, whose work was much appreciated. Feb. 12, Bro. Les. Clay was the speaker at the morning service. His address on "The Criticism of a Good Woman" was helpful and interesting. Bro. Hibburt delivered the gospel address.

## Queensland.

At Zillmere since last report two have been received. Meetings are gradually improving under Bro. E. P. Adermann's leadership. On Feb. 4 a social was held to welcome Bro. Butler into the circuit. Feb. 5, Bro. Butler exhorted the church, and preached the gospel at night to one of the largest audiences for some time. H.M. collection amounted to £3 odd; more to come.

Splendid meetings at Brisbane all day Feb. 12. Bro. Stubbins, from Boonah, spoke in the morning; his address on "An Efficient Saviour" was much appreciated. At night Bro. Coward preached a very spiritual and convincing sermon on "The Preaching of the Cross is to them that perish Foolishness." Sympathy is extended to Bro. and Sister Cottie, in the death of their sister-in-law.

South End, Toowoomba, report numbers increasing in membership meetings. Officers' monthly meeting reported progress in all avenues of service. Feb. 12, at morning meeting, Bro. Adcock addressed the church on "Let us not be weary in well doing." Bible School and open-air work are going strong. Gospel service exceptionally well attended. Bro. Coleman's address on "Biblical Contrasts," No. 3, was an education to all. The church is holding a special effort in March; the motto, "Everyone bring one."

On Feb. 12, there were splendid attendances both morning and evening at Maryborough. Bro. Larsen gave special farewell addresses. The grandson of the late esteemed Bro. O'Brien, recently come to reside here for educational purposes, confessed his faith in Christ. On Monday evening a farewell social was held—full meeting—musical items and addresses. Alderman Bushnell, late mayor, spoke of the high esteem in which he held Bro. Larsen as a citizen and a worker in the prohibition cause. Mr. F. H. Stephens, president of the local Prohibition League, also spoke in the highest terms of his work. Other addresses were given by Bren. Stewards (Baptist), Dakin (Bible School), Ritchie (Young People and Choir), J. C. Wilson (officers), Jones and McConnell. The chairman, Bro. Alan Price, on behalf of the church, presented Bro. Larsen and family with a wallet of notes. Bro. Larsen suitably acknowledged the gift, and explained reasons why he was temporarily withdrawing from the evangelistic field.

At Toowoomba on Feb. 12 Bro. Hinrichsen, Mt. Walker, and Bro. Rosenburg, Ma Ma Creek, were visitors. Bro. Vanham delivered a stirring exhortation. Bren. Burns and W. Skerman motored to Meringandan, met with the church, and afterwards visited a number of homes. Gospel service conducted by the evangelist was well attended, and another of a series of addresses was listened to with rapt attention. On Wednesday night the annual business meeting was brought to a close. Four of the deacons were reinstated for the ensuing year, and Bro. R. Browning added to their number. Bren. W. Keeble and E. Hindmarsh

were elected superintendents of the Bible Schools at the Central and Harlaxton respectively. Sisters Greenwood and Hamlyn were appointed organists for the morning meetings, and Sister Mona Shuemann for the gospel service. Bren. G. S. Skerman and W. S. Skerman were reinstated as secretary and treasurer respectively; Bro. Burns as choir-master; Bren. Dow and Virgen as ushers. Some encouraging words were expressed to those having taken a prominent part during their term of office, and special reference was made to Bro. Elliott as reporter to the "Australian Christian." Much preparation is being made with a view to bringing to a successful issue the venture to erect the hall at Harlaxton in a day.

## Tasmania.

At almost a record morning service at West Hobart Bro. G. B. Moysey exhorted the church. Bro. Park, the presiding brother, extended the right hand of fellowship to one of the senior Bible School boys who had stepped forward at the Hagger tent mission. In the evening Bro. Nightingale preached to a fair audience. For the last three Saturday afternoons brethren have been working on the church land, putting up side fences, clearing up, etc. So far, the H.M. offering has amounted to £4/10/-. A collection for Russian famine resulted in 30/-.

At Hobart on Feb. 5, Bro. G. B. Moysey concluded the jubilee celebrations with a splendid gospel message in song and story. The church counted it a privilege to have fellowship with Bro. and Sister Moysey. The following deacons were elected at the annual meeting: Bren. W. M. Cooper, sec.: A. Welsby, treas.: A. Clark, A. E. Heard, E. R. Levett, S. Harding, T. Spaulding, J. D. Green, and P. J. Byard. Bro. Nightingale exhorted the church and preached the gospel on Feb. 12, when three ladies decided for Christ. Bro. A. C. Garnett, B.A., arrived for a tour of the churches on Foreign Mission work.

Ulverstone has made much progress during the past few months, and prospects are very bright. The church was greatly enthused by the three weeks' mission conducted by Bro. Southgate. "Baptism" is the subject of much discussion in the district. Bro. Bowes' subject last Lord's day evening was "Things Essential to Salvation." The recent considerable extension to the chapel has proved a real boon. The Endeavor Society prospers; its members are working splendidly. Bro. Garnett, recently returned from China, will speak on the occasion of the church anniversary. An invitation has been sent to Bro. Hinrichsen to revisit Ulverstone, and conduct a short mission. Bro. and Sister Warmbrunn, and son, drive from Devonport each Lord's day to be present at the services. Some lads who disturbed the services were heavily fined recently in the local court. Mrs. Clarke, and sons, of S.A., are spending a holiday with Bro. and Sister Bowes.

## South Australia.

Since last report meetings at Ungarra have been good. At the meetings on Lord's day, Feb. 12, Bro. Blackburn preached two powerful sermons. At the evening service, after Bro. Blackburn's address on "A Divine Call and a Slighted Promise," a married woman made the good confession. Bro. Blackburn, to the deep regret of all, has resigned the work in this field.

At Moonta, despite extreme heat, over a hundred were present on Sunday evening, 12th inst. The church and district are faced with the prospect of closed mines and men moving in search of employment. Moonta is preparing for the forthcoming Northern District Conference. Bren. Oram and Neill (Hospitality Committee) would like to hear from members desiring hospitality. The little girl, Dolly Warmington, passed away on Friday, 10th inst. At the funeral the Sunday School girls marched with others, and the school officers and teachers acted as bearers. Bro. Oram paid no less than 160 visits during her illness.

Last Lord's day morning at Wallaroo, Bro. Dyer, from the Kadina church, gave the address, and in the evening Bro. Ingham preached. In the morning several visitors were present.

On Feb. 19, at Forestville morning service, 29 broke bread. Bro. Rodda exhorted. Bible School, 32 present. Evening, inspiring address by Bro. Hollams. A solo by Bro. Paul was enjoyed. Several members are away on holidays and sickness. Home Mission offering, £2/10/-.

The attendance at Grote-st. has been only fair through the summer months. Bro. Hagger is back after his holiday spent in Tasmania holding a successful mission at Hobart. Bro. Hagger exhorted on Feb. 19. At night he preached a very powerful sermon, when one young woman made the good confession. Home Mission offering over £70.

Bright services at Hindmarsh on Feb. 19. Both addresses were given by Bro. Cuttriss, and interested large congregations. A very instructive lecture was rendered and discussed at the Men's Bible Class, the subject being, "The Chronological Order of the Old Testament." Lecturer, Bro. Cuttriss.

At Queenstown Q.Y.P.M., Bro. G. Cox gave an interesting chalk talk. Meetings well attended. In Bro. Brooker's absence on holiday the services were taken by Bren. A. Hinde and G. Cox. Bro. A. Hinde exhorted in an able manner, and Bro. G. Cox delivered a strong gospel message on "Now is the Accepted Time." Bro. and Sister Smith, from Semaphore, were welcome visitors.

Last Lord's day two were welcomed into fellowship at Dulwich, namely, Mr. and Mrs. Harold Arthur, from Hindmarsh Place. They had been attending the meetings for some time, but have now definitely located. G. D. Wright spoke at the morning meeting, and H. J. Horsell at night, Bren. Morrow and Pittman, the planned speakers, being away from home. Bro. Wm. Burford was among the visitors at both services.

At Unley two were baptised on Wednesday evening. Three were welcomed into the fellowship of the church on Sunday morning; one by letter from Grote-st. A single envelope system is being inaugurated to secure, if possible, more systematic giving; to begin on the first Sunday in March. Last Saturday week the choir met at the home of Mrs. Wood, and a pleasant social evening was spent.

Weather has been hot and services small at Barmera, but £4/12/3 has been raised for Home Missions so far, and more is expected. A. C. Mudford made a visit to Moorook, some six miles from Barmera, where there are some sympathetic isolated brethren. The church at Barmera has adopted the envelope system. Isolated members are helping also. A Bible School was commenced at Cobdogla on Feb. 12, with an enrolment of nineteen scholars.

St. Morris work is on the upgrade. On Feb. 19 41 broke bread at morning service. Preacher's topic, "The Church Inspected." Bible School attendance, 131. Splendid evening service. Subject, "The Divine Marching Orders." One young lady, a member of the Bible School, confessed Christ. An effort is being made to secure the full-time services of E. J. Paternoster. Prayers of the brotherhood are earnestly desired for the work of this promising and fruitful field.

The work at Strathalbyn is moving along steadily. Anniversary services were held on Sunday, 12th, conducted by Bro. F. Collins, of Adelaide. The meetings on Sunday and again on the Tuesday evening, when the services were continued in the Institute, were very successful. All are grateful to Bro. Collins, also to Bro. J. E. Shipway, for his beautiful address on the Tuesday evening. Improvements have been effected to the platform in the church. The Home Mission offering stands at over £18.

Good meetings at Port Pirie on Feb. 5. Bro. Shipway spoke in the morning on "Calming the Tempest." Bro. Bottrall preached at night to a splendid gathering. The prayer meeting on Thursday night took the form of a thanksgiving service for the answer to prayers for Home Mission offering. There was an increase on last year's record offering of over 50 per cent. Bro. McDonald ex-

horted. On Feb. 12, Bro. Shipway gave a splendid gospel sermon on "Is there a Judgment Day?" The Endeavor Society has resumed work. The Bible School is being reorganised under a new system of Superintendent Mr. McDonald.

At Mile End on Wednesday last there were three persons baptised, and an inspiring message was received from Bro. Captain Leslie. On Sunday these were received into fellowship. On Sunday letter from Hindmarsh. Captain Leslie gave a message on the world's "One by One" movement. At the close of the gospel meeting two adults made the good confession. The church are delighted to have Sister Miss Branford preside at the organ.

At Cottonville a social was held on Feb. 15 to welcome Bro. Southgate home after absence at Ulverstone, Tasmania, where he spent the greater part of his holidays conducting a gospel mission. Speakers representing various church activities expressed pleasure at Bro. Southgate's return, and appreciation of his services. Thanks are due to the brethren who so ably assisted during Bro. Southgate's absence. S.S. picnic held at National Park on 18th; happy time spent. Good meetings on Feb. 19. Splendid addresses by Bro. Southgate.

On Feb. 12, at Kadina, Bro. Rootes gave a splendid exhortation on "Faith." Feb. 19, he gave good addresses morning and evening. In the morning he spoke on the need of prayer in view of the crisis caused through the closing of the mines. Since last report Sister Mrs. Cooper, who was previously a member at Kadina, was called to higher service, and an in memoriam service was held on the 5th. The secretary, Bro. Thomas, has left the district, owing to the industrial depression, and the church will probably lose other workers for the same reason. Home Mission offering, £12/12/2.

At Gawler, since Bro. Raymond has taken over the work, meetings have much improved in attendance and interest. As visitors, Sister Mrs. Curtis, from Waikerie; Sister Mrs. Ingham and Miss Laure Durdin, from Wallaroo; Bro. and Sister Durdin, from Lochiel; and Bro. and Sister Rankine, from Brisbane, have encouraged by their presence. The passing away of Bro. Edw. Smith through a tragic accident is deeply regretted. He was a fine promising young Christian, and dearly beloved. The church extends deepest sympathy to the sorrowing parents, brothers and sisters. A memorial service held on Feb. 12 was largely attended. Meetings on Sunday were good. Bro. Rankine gave a splendid message in the morning, and Bro. Raymond preached in the evening.

At Balaklava on Feb. 15, at half-yearly business meeting, the officers recommended that Bro. Saunders be asked to continue for an indefinite period as evangelist at the expiration of his present term of engagement in June. Bro. Saunders, however, has decided not to accept further engagement with the church. Feb. 19, harvest thanksgiving services were held. Fruits of the harvest were displayed, the attendance at both services being the largest for a considerable time. Bro. Saunders' topic at meeting for worship was "In everything give thanks," and at the gospel service, "The Blessings of the Dew." The choir rendered anthems in good style. 126 present at Bible School. On Thursday evening the Junior Endeavor Society tendered a farewell social to Miss Melva Jones.

At Norwood, recently, the organist, Miss Lily Crowhurst, was married to Bro. Jessop. Mrs. Jessop has been a very active and consistent member, both as organist and Sunday School worker. On Wednesday evening, at the close of the prayer meeting, a presentation was made to her by the church, Sunday School, and choir, as a token of appreciation. Bro. Beiler presided. The secretary, Bro. Collins, spoke on behalf of the church; Bro. G. D. Wright, superintendent, on behalf of the Sunday School; and Bro. Matthews, choir-master, on behalf of the choir. Bro. Beiler then made the presentation of a silver teapot and cake-stand. Mr. Jessop responded. On Sunday morning the service was helpful, Bro. S. Price Weir presiding. Bro. Beiler gave the address, and also conducted the evening service.

### New South Wales.

At Chatswood on Feb. 19, Bro. J. Whelan spoke morning and evening. The prayer meeting at 7 is proving an inspiration to the gospel service. One made the good confession.

At Inverell annual church meeting on Feb. 11, the following officers were elected: Elders, S. Burt, T. G. Cosh, Geo. Brighty. Deacons, T. J. Bell, H. Cook, junior, G. Hunt, R. W. Barr, W. Laidlaw, W. Fox, W. Morris, J. A. Burt. Secretary, H. Cook, junior, Warialda-road, Inverell. Treasurer, G. Brighty. On Sunday, 12th, one was received into fellowship; on Thursday, 16th, one was baptised and received into fellowship.

Enmore had good meetings again on Feb. 19, Bro. Sivyer speaking at both services. A young man from the Bible School (senior department) made the good confession. The Men's Movement is making special effort to reduce building debt during February. In conjunction with what the sisters collected, and money held in hand, £476 has been raised to date. It is hoped to collect about another £230, and thus wipe the debt off altogether.

At St. Peters, good meetings have been held. Last Tuesday night week Bro. C. Knight gave a lantern evening in aid of the picnic fund, showing some beautiful miscellaneous slides. Recently burglars entered the chapel, taking over three dozen tumblers and many library books. The library having been robbed of its best books is now much depreciated in usefulness. Donations of good books would be appreciated. Post them or give 'phone message to A. J. Fisher, 321 Pitt-st., Sydney.

At Dumbleton, Bro. F. J. Winks, senior, who attained his eighty-sixth year on Lord's day, Feb. 12, visited and conducted all services. At the morning service 21 were present, and in the afternoon 60 scholars and 9 teachers present. He addressed the scholars, and presented prizes. After school a birthday tea was provided, at which 30 adults and children attended. Tea was followed by an open-air meeting, song service, and gospel meeting. Our aged and beloved brother delivered the message to a congregation of 63. Bro. Longley is ill, but it is hoped he will have a speedy recovery. Bro. Dane has decided to act as agent for the "Christian."

Good meetings at Hurstville on Feb. 19, Bro. Crossman being the speaker for the day. On Saturday Sister Winnie Farr was married in the chapel to Bro. Eric Oldfield, of Mosman church. Our sister, who has been an enthusiastic worker in the church as well as cradle roll superintendent, was tendered a social on Thursday evening. Bro. Crossman, on behalf of the church and its auxiliaries, presented her with a handsome silver epergne, whilst Miss Wilson, on behalf of the Endeavor Societies, handed her a beautiful cake-dish. The meeting was a splendid one, and signified the popularity of the guest. Opportunity was taken at this gathering to congratulate Bro. Winks, senior, on attaining his 86th birthday. Annual Bible School offering, £5/1/-.

### Victoria.

On Sunday, Bro. Arthur Baker was all day at Kyneton. After a fine address at night on "Down in the Valley," two young ladies from the Bible Class confessed Christ.

The church at Croydon held good meetings last Lord's day. Bro. Parslow delivered very instructive addresses to church and school. The young people's social on Saturday was very successful, an enjoyable evening being spent.

At South Melbourne, on Feb. 12, Bro. Carpenter began a series of addresses, the first being entitled "The Fourfold Touchstone." A son of Bro. and Sister Northeast confessed Christ. The young man previously baptised was received into fellowship. Feb. 19, splendid meetings. Bro. Carpenter gave an edifying morning address. In the evening the ordinance of baptism was observed. Bro. Carpenter's address on "Christ's Plan in My Life" resulted in one man accepting the invitation. Sister Mrs. Kelly is ill in the Queen Victoria Hospital. Bible School had the largest attendance for several months. Bro. D. F. Morgan and A. Tate were elected trustees at a special meeting.

The Cheltenham church has been enjoying the services of Bro. Alex. Wilson during the past six or seven weeks. His able addresses have been much appreciated. On Sunday a young sister confessed Jesus. Bro. Wilson is to continue with the church till the end of March. Bro. A. Morris has for some weeks been laid aside, and is looking forward and upward for the call to rest.

Hawthorn church held its annual meeting last week. Reports of auxiliaries revealed solid progress. The treasurer's report was the best yet given—over £1000 has been contributed, and the treasury was in credit. The secretary's report told of 13 added by confession of faith, and three baptised believers. Bro. Scambler preached to large audiences on Sunday. Two new members were received into the church.

There was one decision at Maryborough on Feb. 5, the daughter of Sister Stokoe. A men's meeting was held on 12th, when Bro. Young preached on "What Makes a Gentleman?" Several of the young brethren were seated on the platform, and took part in the service. The cottage prayer meetings are being well attended, and a good spirit of enthusiasm is developing in preparation for the tent mission in March.

Services were well attended at Lygon-st. on Sunday. Jas. E. Thomas spoke morning and evening. Amongst the visitors during the day were Miss Elsie Caldicott, also J. Silvester, from W.A. A helpful sign of the faithfulness of the members is shown by many who are unable to get out in the morning, but remain after the service at night to remember the Lord's death. There were thirty present on Sunday evening. The choir held a sale of gifts on Saturday evening in the lecture hall, to raise funds for new hymn-books.

In spite of non-attendance of several members through illness and absence from district, there were good attendances and encouraging meetings at Colac last Lord's day. Bro. and Sister Richardson have returned to the district after an absence of about two years, and all are pleased to be having fellowship with them again. Some of the Bible School scholars and church members have removed to the city.

The mission at Malvern-Caulfield has been a time of great inspiration so far. On week nights an average of 150, and on Sunday evening about 500 people, heard the message. Preacher and singer have both been in good form, and the influence of the mission is extending. One by obedience and one by letter were received into fellowship on Sunday morning. Six in all have made the good confession.

At Box Hill, increasing interest is being manifested in Bro. Wedd's addresses. On the evening of Feb. 19 (his third Sunday with the church), the largest audience at a gospel meeting for some time listened attentively to his fine discourse on "Walk in the Light." Bro. Perry gave a helpful exhortation in the morning. At the invitation of Bro. and Sister P. D. McCallum, members of the K.S.P. and P.B.P. Clubs were entertained at a social evening in the schoolroom on Saturday last, when a happy time was spent.

On Wednesday, Feb. 15, the half-yearly meeting of the Carnegie church was held. Reports from secretary, auxiliaries, and Bro. Taylor indicated sound progress being made. The Bible School picnic at Point Ormond on 18th was a great success. The catering arrangements made by the Sunshine Club contributed largely to this success. On 19th Mr. G. T. B. Davis, of Pocket Testament League, gave a stirring address, and at the close enrolled a large body of members. Bro. Taylor at the gospel service gave a splendid address. Members at the memorial table for the day numbered 114.

This week the Ararat mission has been very successful. Splendid attendances at every meeting, good attention, and excellent results were an inspiration. Last Sunday night the weather was wet, but the tent was packed, and five made the confession. From Sunday, 12th, to Sunday, 19th, inclusive, thirty-three confessions were taken, the total to date being forty-nine. Twenty-two were received into fellowship on Sunday morning, and 118 broke bread. The mission closed on Tuesday night. The recent sale of work realised £80. The new chapel is to be opened next Sunday.

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## ACKNOWLEDGMENTS.

### VICTORIAN HOME MISSION FUND.

During the month of January the following amounts were gratefully received:

Annual Offering: Mrs. J. Hopkins, 5/-; F. Redford, 10/-; Mrs. M. Gleghorn, £1; Phillip Quong, £1; Mrs. R. Hunter, 10/-; Mrs. A. J. Hunt, 5/-; J. P. Organ, £1; J. H. Jackson, 10/-; Mrs. Milesi, 2/-; Miss E. Read, 2/-; T. Jellett, 10/-; Mrs. E. A. Greaves, 7/6; Mrs. E. McDonald, £1; "Flinders," 5/-.

Churches, per Collectors, Duplex Envelopes, etc.: South Yarra, 18/-; Bayswater, 10/6; Essendon, 16/10; French Island, £1 2/-; Castlemaine, £2 1/-; Emerald East, 8/-.

Individual Gifts: Mrs. Whinam, 4/-; Miss Baker, £1; Miss E. Middleton, 2/6; Mrs. F. Lee, £1 4/-; E. W. Cleaves, 6/-; Mrs. Vaughan, 4/-; Miss L., 3/-; Miss Jane, 3/-.

Special Evangelistic Fund: Mrs. Blakemore, 12/6; R. C. Edwards, £30.

Assisted Churches towards Preachers' Salaries: Shepparton, £26; Dunmunkle, £9; Ultima, £5; Rochester, £5 4/-; Emerald, £5 8/4; Echuca, £8 10/10; Woorinen, £10 3/8; Warrnambool, £22 16/8; Meredith, £3 13/9; Ararat, £15 3/4; Drummond, £11 1/-; Stawell, £10 16/8; Bet Bet, £7 0/10; Ringwood, £6 10/0; Thornbury, £5; Maryborough, £11 18/4; Swan Hill, £5 14/10; Horsham, £19 10/-; Boort, £13; Colac, £9 15/-; Kynton, £4 6/8.

Mission Expenses Refunded: Carnegie, £24; Bendigo, £42; Stawell, £2.

Miscellaneous: Preachers' Provident Fund, £3 5/-; Swan Hill District (towards Preacher's Removal Expenses), £10; Mildura Church (Deposit on Site at Red Cliffs), £10; G. Fretwell (tent flies), £3; College of the Bible, £3 19/6; Middle Park J.C.E., 10/-; Exchange, 2/-.

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How beautiful is charity when well directed!  
So clean and noble is the duty of alms-giving,  
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