

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXV., No. 6.

THURSDAY, FEBRUARY 9, 1922.

Subscription, 9/- per annum; posted, 10/6.

Scripture and Schools.

A brief paragraph in the public press last week seemed to us to be of more than usual interest and importance. It concerns Victoria particularly, but may have a lesson for other States as well.

"A return issued by the Education Department shows that of 261,922 children at high, technical, and primary State schools, 103,852 attended religious instruction in 1921. The following list shows the number of schools in which teaching is provided by the various denominations:—

"Church of England, 500; Presbyterian Church, 297; Methodist, 287; Salvation Army, 110; Baptist, 88; Congregational, 45; Church of Christ, 42; Roman Catholic, 42; Undenominational instructors, 14; Plymouth Brethren, 3; missionaries, 1; and Society of Friends, 1."

Frequently we have called attention to the splendid opportunity for service which is to be found in work amongst the children attending the State schools. We could wish that a greater number of our people could or would avail themselves of the privilege. The figures given above tell of the schools entered, and do not give the number of teachers, but we presume the proportions would be much about the same. Some of the churches show up very well. Baptists, it will be noted, enter twice as many schools as do our own teachers. Seeing that official figures give us a considerable advantage in number of membership, it is either very creditable to our Baptist brethren, or reflects somewhat upon our zeal, that they should so much excel in work in the schools. We hope that their example will stimulate more of our preachers and other brethren who can spare time to give effective instruction.

To give to the rising generation a knowledge of the great truths of the Bible, to tell them of God, Christ, and fundamental gospel facts, to instil principles of morality not divorced from religion, to introduce them to the greatest literature in the world—this is a task worthy of the noblest endeavor of any Christian man. The need is great, too, for, as the figures given above indicate, less than half of the pupils now attending high, technical, and primary State schools are receiving the instruction.

Some religious people greatly wish the

privilege to be extended to "clergymen" to enter schools, gather the children of their flock around them and teach them "the faith of their fathers." This does not greatly appeal to us. Occasionally still in religious papers we read of our "godless" system of education. This is to libel our educational leaders, who are giving greater facilities than the churches have yet availed themselves of. We are glad that a number of brethren are regularly at work—some in more than one school—but we could wish a great accession to their ranks.

In America there is a growing agitation that the worth of the Scriptures be more fully recognised in education. Harvard University, one of the greatest Universities of the world, now requires a course in the Bible as preparatory to the granting of a literary degree. The Supreme Court of Texas recently declared to be constitutional a resolution passed at Fort Worth to place a course in the King James' Version of the Bible in the public schools. The resolution passed unanimously by the school board of that city was prefaced by the following preamble:—

What Is a Good Book?

Books are of all shades as to their moral value, and to select the good and reject the bad requires sometimes no little skill.

A good book is one that interests you.

One in which the bright rather than the dark side of life is shown.

One that makes you feel how mean are the small vices of life and how despicable are the great sins.

One that glorifies virtue in woman and honor in man.

One in which the good are rewarded and the wicked are made to suffer—suffering by the by, that may be of the conscience, or in a more material way—a reward given either on earth or promised for the future. One which convinces you that this world is filled with good men and good women.

One that breathes forth the goodness of a Creator, and respects his all-governing laws.

One that makes you feel that you are meeting real people—people who elevate your thoughts as you associate with them.

—Edward W. Bok in "The Ladies' Home Journal."

"Whereas, the principles upon which the Government of the United States of America is founded are largely based upon the precepts contained and set forth in the Holy Bible; and

"Whereas, statistics show that there exists among the people of this country, both young and old, a surprising lack of knowledge of said Book; and

"Whereas, a knowledge of said principles as set forth in the Holy Bible is essential to good citizenship, and a knowledge of the language, the incidents, the characters, and of the Book for its literary value are necessary to a well rounded education, and, in the recognition of the same, some of the great colleges and universities of this country, including Harvard University, now require a course in the Bible, preparatory to the granting of a degree in a literary course in said institutions, thus stamping with approval of our higher educational institutions the necessity of such knowledge upon the part of the graduates of the same."

Not long ago the "Times' Literary Supplement" paid a remarkable tribute to the value of Biblical knowledge in the education of the people. "It can be truly said that we are a people of books, even of many books, though perhaps no longer of one Book. In that last confession lies one of our present misfortunes, for nothing has in the past kept the nation together, so closely uniting all its members in a common language, common thoughts, and common culture, as our English Bible. The Bible used to be easy reading, and in a sense it is easy reading still, for in style and diction it is above all a native product. It was always serious reading, because it was never approached but in reverence and with the desire of instruction, admonition, comfort; and, differently appealed to by different bodies, its word was yet literally and implicitly believed. More than that, it was the common and immediately accessible source for the ordinary English people of a humanism different only in degree from that of the classics. As the practice of reading the Bible, regularly and religiously, at home has decreased, by so much has the nation deliberately impoverished itself." Such a testimony from the pulpit might not impress, but from one of the greatest secular journals it is most interesting.

Baptism and Salvation.

An inquirer puts the following question to us:—

"Supposing you had to give a definite answer, 'Yes' or 'No' to the question, 'Is baptism essential to salvation?' what would you reply?"

We would not *have* to give a "Yes" or "No" answer to such a question. There are many cases in which such a mode of dealing with an inquiry would be so liable to misconception that the cause of truth would not be helped.

Suppose, for instance, we said "No" to the question, some folk would at once, and erroneously, take the answer to mean that baptism (with its scriptural antecedents) was not "unto remission of sins" and had no promise of forgiveness connected with it.

On the other hand, what would "Yes" be taken to imply? What, indeed, would it imply? That it was impossible for salvation to be enjoyed by any unbaptised person. This is a position which is so outrageous and without scriptural warrant as to be wholly indefensible. The fact is that the word "essential" is used in different senses by different people. Properly speaking, if one thing is "essential" to another thing, you cannot possibly have that other without it. Were baptism "essential to salvation" then no one could be saved without it. But the saints of the Old Covenant are certainly saved. The children who pass away before reaching years of accountability are certainly safe; but if baptism were "essential to salvation," and if infants were unbaptised, they would not be saved.

Having shown why we would not feel bound to give the "Yes" or "No" answer suggested, we may add another thought. It is not the duty of any preacher to preach baptism as "essential to salvation," or to use regarding the ordinance any other phrase not authorised by the Word. It is his duty, however, to tell to men the promises attached to the ordinance in God's Word. We should neither add to nor take away from the divine statement. Let us also make it clear that when we speak of baptism and remission, it is not the mere act of baptism by itself to which the promises are attached. The baptism which has the promise is that of the sincere believer who turns to the Lord for pardon. Personal faith and repentance are the prime prerequisites of baptism, which without these would be unavailing and indeed useless. More: it is the Lord who saves—not our faith, or our repentance, or our baptism: these are the things on compliance with which he has promised us forgiveness.

Men who are disciples should, according to Christ, be baptised "into the name of the Father, and of the Son, and of the Holy Spirit." To come into a new relationship to the name is to come into a new relationship to the Person.

An inspired apostle told inquirers to "repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins."

We are "baptised into Christ," "into his death," and "into one body." "Ye are all sons of God, through faith, in Christ Jesus; for as many of you as were baptised into Christ did put on Christ."

Saul of Tarsus was instructed to "arise, and be baptised, and wash away thy sins, calling on his name."

The apostle who first proclaimed the risen Christ wrote in an epistle of the ark and of the eight souls who "were saved through water, which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."

This instruction, we take it, we are bound to pass on to men, if we would be faithful to God's Word. We may do that without turning positive promises into negative statements, and without saying or thinking harsh things of godly folk who may never have known the divine will as we know it. To such, of course, we will endeavor to bring the fuller knowledge of God's Word, confidently believing that the spirit of faith and love which has prompted them in the

past to serve the Lord will lead them to acceptance of and obedience to the unfolding truth: for our Lord himself has said, "If ye love me, ye will keep my commandments." But whether men accept or not, it is our privilege and duty to proclaim the divine Word. We need not apologise to any for passing on the message in the very words of Scripture.

The Larger Prayer.

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love—
Deep love to God and man;
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me till
I prayed the larger prayer.

—Mrs. E. D. Cheney.

God's Way of Pardon.

Thos. Hagger.

Pardon for the alien sinner is to be found in Christ (Eph. 1: 7). It is offered to such through the merits of the shed blood of Christ (Rom. 5: 6-9). When, then, a sinner comes into Christ he is saved, forgiven, pardoned, not because of anything he has done, but because Jesus "died for our sins according to the Scriptures" (1 Cor. 15: 3). But it is clearly taught in the Word that there are certain things for him to do to come into Christ. He is to believe in the Son of God (Mark 16: 16; Acts 16: 31); he is to repent of his sins (Acts 2: 38; Acts 17: 30, 31); he is to confess Christ (Matt. 10: 32; Rom. 10: 9, 10); he is to be baptised (Mark 16: 16; Acts 2: 38). Having done these things it is true of him that he has been "baptised into Christ," and has "put on Christ" (Gal. 3: 26, 27).

The pardoned man is called to be a saint—holy one (1 Cor. 1: 2). But in spite of his strivings after holiness he will sometimes make a mistake and sin (1 John 1: 8). The man who denies that he ever sins is deceiving himself; the best of God's children sometimes err. But the child of God is not lost because he falls into sin; he can only be lost if he stays and wallows in it (2 Peter 2: 20-22). What, then, should a believer do when he finds that he has sinned? Should he go back and start all over again? Certainly not; he is God's child, not an alien sinner, and God deals with his erring child in another way. The law of pardon for the

Christian who sins is that he shall confess his sin to God (1 John 1: 9). Coupled with this confession there must be repentance, and the cultivation of a forgiving spirit towards those who sin against him (Eph. 4: 32; Matt. 6: 14, 15). It will be remembered when Simon sinned after he had accepted Christ that he was told to "repent" and "pray" (Acts 8: 13-24). When God's child does this he is assured of cleansing from the sin of which he has been guilty (1 John 1: 7-9).

These two laws of pardon should be kept distinct, and our teachers should give definite instruction on the matter in public and private. Some who start the Christian life find, after a while, that they have fallen into some sin, and they become discouraged, think that it is no use for them to try, and give up. Had such received clear instruction on God's law of pardon for his children who err they might have been saved. Others who slip do determine to try again, but have an idea that they should make "the good confession" and be baptised a second time, and, for a time at least, they are uncomfortable on the matter. Knowledge would save such from a cheerless experience if nothing more.

How thankful we should all be both for the pardon provided in Christ "according to the riches of his grace" for those who accept him, and for the gracious provision made for us when we slip.

The Truth in Love.

Ira A. Paternoster.

What a holy privilege this proclaiming to a lost world the hope of salvation! To-day brings again its challenge to every loyal disciple, for the need of the world is the need of the first century and of every century. No better remedy for sin has been found during the past two thousand years than the one prescribed by John when he said, "But if we live in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, cleanses us from all sin."

Science has thrown much light on many subjects. In its realm its conclusions can little be doubted, but science has given no more satisfactory solution to the question, "If a man die, shall he live again?" The scientist, philosopher, literatus are to be respected for their contribution to the sum total of our store of knowledge, and most of us are deeply indebted to one or more of them, but to none of them shall we go for our answer. "For, among human beings, who knows a man's inner thoughts, except the man's own spirit within him? In the same way also only God's Spirit is acquainted with God's inner thoughts. But we have not received the spirit of the world, but the Spirit which comes forth from God, that we may know the blessings that have been so freely given to us by God. Of these we speak—not in language which man's wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths."

Now, if this is true (and who can doubt it), why should the preacher of the gospel apologise for his message to-day? If a man is delivering a message demanding an apology, for the love of God, and the sake of suffering humanity, give up preaching, or change your message. To a drowning man you would not throw a life-line weakened in every strand, and that you had any doubts about. It is a glorious opportunity to-day to "throw out the life-line across the dark wave"—glorious because of the readiness of men to receive it when thrown by a hand sincere in the effort to *save*. Too much competition enters into our salvage work for the Master. Many do not care so much about the soul to be saved, as the honor and glory of the act. This spirit leads to sectarian methods, and these are to be discounted by the church of the Lord Jesus Christ. "The gospel is the power of God unto salvation," and it is "to every one who believeth." It rests heavily upon us, who claim a pure gospel, to see that every endeavor is made to bring men face to face with this gospel. Our duty is to all who have not "yielded a hearty obedience to that system of truth."

In order to do this successfully, it may be necessary to break away from some of the time-honored customs of "our" church, and return to the more scriptural methods of work. The life of the early church was de-

veloped by each member realising his personal responsibility. To-day, with a few notable exceptions, this responsibility is shifted on to other shoulders. It must be remembered, however, that no amount of financial help can excuse one from giving the more difficult, yet more necessary help. On one occasion a church officer came to me with a substantial sum of money, and with words much like these: "You take this, and use it any way you like for the church, only do not look for me at prayer meeting, as all my evenings are taken up attending to my business."

Too many wealthy brethren are led to feel their gifts are acceptable in the stead of their personal service, but they never made a greater mistake. The highwayman says, "Your money or your life!" Jesus Christ says, "Your money and your life." The church would need less money to-day if it had more lives.

The greatest possible help should be given our young men to enter the Bible College to train in heart and mind, to tell forth the glad news of salvation through the blood of the Lamb. We need to hold up the dignity of the ministry, and to see that those who give up all for the sake of the gospel are cared for. Fortunately the question of a brother devoting all his time to the ministry of the Word, receiving sufficient to feed and clothe himself and family, is no longer debated by Spirit-filled men and women. Sometimes we hear talk of "paying the preacher what he is worth." In some cases this has been done! But fortunately, in most cases, no preacher of the Churches of Christ receives "what he is worth." The real worth of the true minister can never be met by a weekly salary, and the churches do not pay, nor do we receive on that basis.

But there is a great body of men, capable in every way who have never felt "called" to "forsake all" and become preachers, devoting their whole time to the work. Greater use should be made of these men, first for their own sakes, and also for the sake of others. The difficulty often is that the cares of this world press so heavily on their time that they have not the leisure to prepare for a Sunday address. We know this to be a fact with many brethren. It is right, too, that no man who has not paid the price of preparation should expect to be listened to by an intelligent congregation. There are, however, many capable brethren who would find more pleasure out of their relationship to Jesus Christ if they paused long enough to ascertain what really is the basis of that relationship. Too few of us to-day are able to sufficiently appreciate what being *saved* really means. We grew up in Christian homes, and passed as a matter of course from the Bible School into the church, and in doing so have not paused to learn what really the life apart from Christ is. The

evangelistic passion was deepest in the heart of the Master, because to him separation from the Father was such an awful thing, and he saw so many rushing headlong to their own destruction that he always gazed upon the unsaved as sheep shepherdless—unprotected from robber, wolf, and storm. This situation wrung from him his deepest yearning to help, and so *he died*. Just what "hell" really is may be left for the present, but one thing is certain, it is the abode of all that is vile. It stands in contrast to the abode of the saints, and in the place where the Father is *not*. Men who reject "the blood" shall find their place there, and this ought to be sufficient to call forth every effort to turn men from destruction. The difficulty of such a task lies most of all in our lack of faith. Jesus has said that if he is lifted up, he will draw men unto himself. Jesus must be the drawing power. Not the choir, the building, the social atmosphere, the preacher—just Jesus. Jesus may and should be seen in the choir, the building, social atmosphere, and certainly in the preacher! Then a combination is found which makes us realise what Jesus meant when he said, "The gates of Hades shall not prevail."

Let us keep on preaching the truth in love. In this way "not many who are wise with merely human wisdom, not many of position and influence, not many of noble birth," may be called. But rest assured if we are faithful the Lord will add those who are being saved. It is not ours to reason why the work is so hard. It is just for us to be faithful.

Just where I am, oh, let me be
A faithful witness, Lord, for thee;
While others seek a wider sphere,
Oh, keep me faithful, Lord, just here.

Just where I am, Oh, let me win
Some sad, despairing soul from sin;
With heart aflame, and face aglow,
Strong in thy strength, Lord, let me go.

Alcohol.

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me, the hungry children know me.

The parents whose child has bowed their grey heads in sorrow know me.

I have ruined millions and shall try to ruin millions more.

I AM ALCOHOL.

—From "Boyology (H. W. Gibson, U.S.A.)."

The Christian Faith.

[Following are notes of addresses delivered by Associate Professor J. McKellar Stewart, of Melbourne University, at the recent A.S.C.M. Conference at Woodend, Victoria. We are indebted to Frank J. Funston, one of our own group of representatives at the Conference, for his kindness in compiling the notes.—Ed.]

It may be appropriate to begin our treatment of "The Christian Faith" by quoting part of the aim of our Australian Student Christian Movement as expressed in its constitution. This constitution says:—"The aim of the Movement shall be: To set forth Jesus Christ as the supreme manifestation of God and of true manhood, and as the Saviour of the world, so that students may be led to knowledge of, and faith in, God, Father, Son and Holy Spirit, as revealed in and by Jesus Christ. To present this Christian faith as challenging students to the devotion of the whole life to the service of the kingdom of God in the practice of their profession or business; in the application of Christian principles to all problems of individual and social, national and international life; in active co-operation in the evangelisation of the world."

We open our study by asking

"What is the Christian faith?"

and at once we must distinguish between two meanings of the term. First, we think of the Christian faith as the expression of our beliefs in a system of doctrine; and, second, we think of it as the attitude of the human spirit to God—the fundamental attitude which underlies our religion. As regards the first, we must realise that if some body of doctrine is essential to Christianity, then the statement of this doctrine must be guided by intellectual freedom. We have in mind the statement of one creed which goes thus:—"We worship one God in Trinity, and Trinity in Unity; Neither confounding the persons: nor dividing the Substance. For there is one Person of the Father, another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son; and such is the Holy Ghost. The Father uncreate, the Son uncreate; and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible," and so on. An accurate description of this creed is surely found in the last word quoted—"incomprehensible"! This creed was an attempt to describe the Christian faith, but in keeping with the spirit of the present age—a spirit of revolt against dogma and authority—our intellects refuse to be fettered by tradition, whatever its source. While religion is not identical with any creed or system of beliefs, it is equally untrue to say that it is quite irrational. Religion is rational and must involve strenuous thought as to its nature. The religious impulse sends the mind out to explore the mysteries of God—a search in which there can be no permanent resting-place, and no authoritative creed.

The fact of God.

We are more interested in the actual religion of Christ than in any theories or creeds concerning that religion. The fundamental, inescapable fact in the religion of Christ is *God*. No elaborate argument is used for the existence of God: Christ is *certain* of it. The very cradle of his life is Love—Love infinitely holy, infinitely just, infinitely wise; Love which says, "This is my beloved Son, in whom I am well pleased"; Love infinitely tender; Love which sends Him on a task whose end is the cross. Christ recognised the Father right throughout his life's work—"My Father worketh hitherto and I work"—and at its close—"Father, into thy hands I commend my spirit." The Father recognised the Son at three of the most important incidents of his life—at his baptism, his transfiguration, and his death. The essential fact in Christ's religious life, then, was a Presence without which his life would fail to be religious. No

high moral code or wonderful personality, or miraculous healings would make his life religious; it needed a recognition of the control of the Father's love and of the fact that the initiative was always with the Father.

Christ's trust in the Father was such that he said, "With God all things are possible." "If ye have faith as a grain of mustard seed... nothing shall be impossible to you." "Seek ye first the kingdom of God, and all these things shall be added unto you." His very life is rooted in full trust in God, and to him the world is God's world. Because of this whole-souled alliance with the Father, his life is marked by perfect serenity, perfect devotion and perfect confidence, such that even when all seemed lost, he could say, "Father, into thy hands I commend my spirit."

Man is not a creature of instinctive impulses, but he strives towards his ideal of one ultimate truth and one ultimate right. In so far as his instincts lead him on, he is born from below; but the love and faith in his life proclaim him as born from above. We have an ideal and an enthusiasm for truth, beauty and right which we call *love*, and this love is the condition for God's activity in our lives. These ideals stand and knock at our heart's door, and faith bids us open. In the life of Christ, the enthusiasm for all that is good was active, and his life was therefore one of intense activity of thought and spirit so that he might lay the foundations of an ideal form of human society. His life shows God to us; God is infinitely what Jesus was within the restrictions imposed on him by the conditions of his earthly existence. Jesus, in living the life of the perfect Son, showed to the world the nature of the Father whose Son he is. His life showed God and man at one, and was the life of a perfect man. In keeping with his injunction, "Be ye therefore perfect even as your Father which is in heaven is perfect," we are on an endless quest, and man's aspirations can never halt while they fall short of God's perfection.

Just as Christ's trust in God was absolute, so we must realise that we are not alone in our task, but we have behind us the infinite power of God. Christ tested this point—he lived by it; and the only way to test the Christian faith is to try it out with the whole personality. But what happens if we refuse to follow? History tells us of the resulting social disorders; the feverish and evil desire for money, position and social standing; the commercialisation of education; the misuse of intellect; the waste of talents; the accumulation of "impossible situations" and of the wars or revolutions which inevitably follow. These are all results of our refusal to undertake the adventure of faith. But if we try out the Christian faith, if we live to the best that is in us, if we pursue the best ideals and work for them in the confidence that this is all that matters, then we will realise that "This is the victory that overcometh the world, even our faith."

Faith as directed to life and humanity.

We shall now go on to consider faith as turned towards life and humanity, and here the two keywords must be *trust* and *service*. Christ's philosophy of life was a practical one, tested as it was in his own life. Often the result of emphasis on the meekness of Christ has been a false idea of a weak, non-virile Christ. The idea of Christ as a pale Galilean gave rise to Nietzsche's criticism of Christianity as a religion fit only for the slave and the underling. Really, an analysis of the meekness of Christ shows three factors:—1st, humility; 2nd, infinite tolerance of wrongs done to himself. "He endured the cross, despising the shame; 3rd, strong opposition to those who hindered his work. This was often brought about by a masterful use of intellectual powers. Often, too, emphasis on the sinlessness of Jesus has been too negative, and has not referred to the positive side and to the spiritual energy of his sinlessness. There was no lack of energy when he said he must go up to Jerusalem, but rather was there throughout his life unsurpassed energy of endurance and loyalty. It is

surely a far call from an obscure Galilean in a remote part of the Roman Empire nineteen centuries ago to the Washington Conference of 1921; but the delegates there were welcomed in the spirit of Christ, and their work was done with his teachings in their minds. If his teachings have survived the stress of nineteen centuries, can we speak of a "pale Galilean" any longer?

Now as to his teaching. Certain very definite laws were enunciated: (1) "Thou shalt love the Lord thy God with all thy heart and all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." What is *love*? From the mouth of Christ, it is a strong word. It is not mere pity, but is at its heart an instinct to protect, to cherish and to aid. The use of the word "neighbor" shows the at-oneness of God and man—all men are sons of God. (2) "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." "Treasures in heaven" may not refer to any particular time or place, but rather to those treasures which are the greatest in life. "Laying up treasures in heaven" means "building up a life of the finest quality and the highest character." (3) "No man can serve two masters. Ye cannot serve God and mammon." Christ is absolutely unequivocal on this point. In the service of God, we attain a status of true Sonship and the true way of life lies in placing the powers at the service of the highest ideals we know, regardless of the consequences. To say that "life" is "getting a living" is the opposite of Jesus' view. (4) "Seek ye first the kingdom of God, and all these things shall be added unto you." This recognises the social nature of man. We take the "kingdom of God" as meaning that ideal state of human society towards which we must work here and now. For the attainment of this state, no hard and fast rules are laid down, but only general principles. From these the trained minds among us should be able to arrive at the fundamentals of a social system, and how these fundamentals are to be applied.

General principles.

We will now gather together some of these general principles:—

1. From the parable of the talents, we learn that although talents may vary in kind and in degree, yet the Father needs them all—all must contribute to the ideal human society. The reward for used talents is greater responsibility and the joy of attainment. Talents are in general so little used that we find it impossible to imagine a society in which all the talents were being used all the time. The kingdom of God as the ideal of human society must be initiated here on earth—a task which taxes all our resources in an adventure of faith. We must be on one side or the other—"Ye cannot serve both God and mammon."

2. "Whosoever will be chief among you, let him be your servant." We must face this thing out and give our service to the advancement of others. Christians must enter public life and influence it *from within*. Politics can be trusted neither to the vigorous industrialists, the logical outcome of whose policy is war, nor to the socialists, whose philosophy of life is nothing deeper than an equitable distribution of wealth: the task is for the Christian in politics. There are, of course, practical difficulties in the way. The average man says that the idea looks all right, but it is not practical. Many so-called Christians refuse to face the implications of Christ's teaching, and say that human nature cannot rise to its demands. And Jesus' way is quite impracticable if we try to work it out on *our own resources*. But there is such a thing as faith in God, and our solution is to use to the utmost our gifts and our powers, and in confidence leave the rest to God.

In our ideas of the kingdom of God, we almost invariably associated with it some idea of its continuation in another sphere. It does not seem rational to us that death, taking as it does many whose talents are but partly used, snapping as it does so many intimate bonds and removing such unalloyed joys, should be the end of all. We should notice two main points in Christ's teachings on this subject:—First, in all his life and teaching, there is implied an idea of the continua-

tion of life beyond, and, second, very little that is definite is said regarding the conditions of life there. "In my Father's house are many mansions." "In the resurrection, they neither marry nor are given in marriage." In John's Gospel the terms "life" and "everlasting life" seem to be used quite interchangeably—signifying perhaps that this "life" is a quality rather than a quantity—"life" of a spiritual order. We must also note the statement that "he that believeth on me *hath* (not 'shall have') everlasting life." We must, then, restrict the term "death" as it applies to man. Man's death is only his death in so far as he is an animal or material organism. His physical body is only the

sphere of activity within which his spiritual self has worked for a time. In any consideration like this we are thrown back to a consideration of the nature of the Father. He is spiritual and eternal. He will be true to his sons, and thus they will inherit both his spiritual and his eternal natures.

We can, then, summarise the essentials of the Christian faith as a simple and full faith in God, the outcome of which faith is service of mankind and the kingdom of God. This common faith unites members of the world-wide Student Christian Movement in a series of intimate friendships, the bonds being a common faith in God and a common work in the cause of humanity.

temporal kingdom and reign over them on the earth, and they would have taken him by force and made him a king. But his kingdom was not of this world.

Pre-millennialists would do the same thing, for it is but a relic of Judaism. They would bring Christ back to this earth again, and expect him to do for them what they ought to do for themselves. He has given to us the gospel as the only and adequate solution to all problems, and to expect Christ to return and set up a temporal kingdom is but to admit the inadequacy of the glorious gospel, and at the same time charges God with having failed to give in the gospel that which should meet human need for all time. Nay, brethren, the vast majority of our folk believe that he is coming again. But when he comes, *all* that are in the grave shall hear his voice, and shall come forth, etc.—P. R. Baker.

Refusal to Accept Christ.

During one of my pastorates, a lawyer came to my home in great distress, stating that his mother was very ill, and wished me to go and see her. I walked with him to his elegant home and was led to his mother's room. I approached and put my hand on her head, calling her by name. She failed to respond in any way. I looked at the son, and said, "She is unconscious, she is passing over now, I can't do anything for her." I turned to the door as though making to leave the room, when the lawyer laying a detaining hand on my arm, manifesting great surprise, said, "Can't you pray for her?" I looked at him for a moment, then made the following reply, "I can't, it will do no good." I walked out of the room, for I could not tell him that his mother had lived her day of grace away; she had refused Christ's plan of salvation. Though he was a great lawyer, he, no doubt, thought I had power with God, and could call down a special dispensation, or cause Christ to change his plan of redemption. She had procrastinated, her lamp had gone out in darkness. She failed while she lived. She had gone out into eternity. Had she committed the "Unpardonable Sin"? She had refused to accept the great plan of redemption. She had sinned by refusing Christ's gospel invitation.

A member of the church came to me and said, "I will take you to see Auntie Bates." The aged woman to whom he referred resided all alone in a big fine old-fashioned residence. She was the only one left of her family. All the rooms of this elegant home were closed to the blessed sunlight. She had been educated, and was considered refined, in the by-gone days. God in his infinite goodness had permitted this woman to live ninety-three years, in the full blaze of Christianity. There she sat, all huddled over, in front of an old dirty fireplace, she was simply clothed in rags, she had become neglectful of her person and miserly. She had plenty of this world's goods. There she sat, her face dirty and unkempt. At one time her family was influential.

I said to myself, "What can be done for a frail wreck of humanity like this? Can the Christianity of Christ reach her soul?" I applied Christ's remedy. Week after week I visited this wretched kitchen, and sat by that dirty fire-side, and talked to this lump of human clay. At last I saw glances of intelligence, the flood gates of her understanding were at last flung wide open, and, with gladness in her soul, she wished to confess Christ and be saved.

It was a memorable Lord's day morning. Following my instructions two of the elders of the church went to this wretched home. Two of the sisters had been there early in the morning, and this poor frail human body was put into a carriage and brought to the church. This was the first time she had entered a church in twenty years. She heard the sermon, she made the good confession, and I baptised her. She was "raised up to newness of life." The people attempted to compliment me, but I shook my head, and said, "She was only half saved." I explained, "According to the meritorious grace of God her soul was saved, but a life of usefulness has been lost. She may attain heaven, but there will be no stars in her crown. She escaped by the skin of her teeth."

To complete the illustration I must go a step further. It was while pastor of the same church, about the same time, only a few weeks later, one morning at the conclusion of my sermon, when the

invitation was extended, a little girl, only twelve years of age, came forward to make the confession. She freely submitted to baptism. Some of these people said, "That girl is too young to know what she is doing; why do you accept her?" I held up a hand in gentle warning, and said, "This little girl, as you all know, belongs to a Christian family, her father is an elder in the church. She belongs to the Bible School and the Christian Endeavor. She has a good Christian mother, and her grandfather, her grandmother, and all her aunts and uncles are Christian. She has reached the age of accountability; would you for a moment forbid a child like this becoming a Christian?"

Thirty years have passed away, this child grew into beautiful womanhood. She became a mother of several children, boys and girls, all of whom were carefully reared. Hers is an ideal Christian family. This girl, early in life, obeyed her Saviour. She started on the Christian's highway to eternity. What a life of usefulness. Her father to-day is over eighty years of age. He never regretted the day he saw his little daughter become a Christian. Saved for eternity and saved for a life of usefulness.

Draw a contrast and you have the picture. Think of the aged mother, passing into the presence of Christ having neglected to accept the plan of redemption. Christ died for her, but she refused his invitation. The other aged woman accepted Christ's invitation on the brink of eternity. She enters his presence to present her poor old shrivelled soul to him, but there will be no stars in her crown. The child convert is still living, and her life is ripening for eternity. What a triumphant victory! What a glorious entrance it will be for her. Jesus said, "For of such is the kingdom of heaven."—Rufus Allen Burdiss in "The Christian Evangelist."

CORRESPONDENCE.

[The Editor is not responsible for the views of correspondents.]

"THAT BLESSED HOPE."

To the Editor.

Dear Bro. Main,—

Just recently the Launceston church reported having held a series of meetings to discuss the "Second Coming of Christ." Since holding those meetings, a short article has appeared in the "Christian" from the pen of Bro. Cope, stoutly advocating the theory of the personal reign of Christ upon the earth prior to the millennium.

Quite a number of inquiries have come to hand asking whether the extreme literal views expressed by Bro. Cope are an expression of the views of the majority of those who met at Launceston. Emphatically, No; the pre-millennial element was almost non-existent.

Bro. Cope also charges the churches in general with having failed to teach and preach the "second coming." I am inclined to think that the charge is due to ignorance, for if Bro. Cope had moved around among the churches he would find a great number of brethren who stand loyally by the Book on this matter. But because they refuse to become "crass literalists" is no reason why they should be charged with having ignored the great doctrine. It seems to me that the fundamental error of the Jews was that they expected Christ to set up a

Dear Bro. Editor,—

Your correspondent, Bro. Cope, in a recent number of the "Christian," has made a statement, which we could hope cannot be substantiated by fact, *i.e.*, that the subject of the "Blessed Hope of the Gospel," the coming of the Bridegroom for his bride forms alas! no prominent part in the teaching, either from the platform or Bible School, and that there is no unity amongst us as to "looking for, or watching" amongst those who for so long have strenuously and faithfully advocated the "old paths."

If there is no unanimity amongst us now on this important subject, it is of recent years. When one carefully thinks the matter out the above charge, I think, can be scarcely sustained. I believe most Christians, and especially those known as Disciples, believe in the "second advent," the difference of opinion consisting as to when it is to take place, whether "post millennium" or "pre-millennium"; whether Christ is to come to reign personally on the earth for a thousand years, or coming to raise the dead and judge the world.

With the former I have no sympathy, because I regard the gospel of the grace of God and the church as being the divinely appointed means for the salvation of the world. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Benjamin Franklin said the "second advent" mania was doing incalculable harm in disintegrating the churches amongst which he was laboring.

Bro. Cope introduces three points for "the coming glory." (1) As to his redeemed people, the church; (2) As to Israel and Israel's land; (3) As to all living nations during his reign on the throne of his father David, etc.

It is not necessary to debate severally these points, but to briefly state that the former is the only important proposition. As to Israel's land, the fleshly seed of Abraham long since received the inheritance, but lost it because they continued not in the covenant. Jesus now is on the throne, reigning over his spiritual kingdom, of which David was the type. The Saviour himself argued against taking this rule literally. See Matt. 22: 41-46; Acts 2: 30.

In the Old Testament as well as the New, the Lord's people are called his inheritance (kleros) clergy, his possession, his private property. Everything under the new covenant is inherited "in Christ." The inner circle of the apostolate had to learn this weighty basic fact, and heard the voice of God, "This is my beloved Son, in whom I am well pleased, *hear ye him!*" We become the spiritual (not fleshly) seed of Abraham, when we are born of water and of the Spirit. Nationality, fleshly birth, Jew, British, Israel, Greek, Barbarian do not count in the kingdom of God. In Ephesians, chapter 1, we read that "in Christ we have obtained the inheritance, being predestinated according to his will (not Abraham's). The Epistles are full of such thoughts. *Christians inherit eternal life*" (Matt. 19: 29); salvation (Heb. 1: 14); the promises (Heb. 6: 17); the blessing (1 Peter 3: 9); The kingdom (Matt. 25: 34); the earth (Matt. 5: 5); all things (Rev. 21: 7). God gave it to Abraham by promise; we obtain it in actual fact. If Israel counts for anything now, it must be the Israel of God, which is the church.

Continued on page 92.

The Lord's Supper.

G. P. Cuttriss.

PICTURES AND PARABLES.

It will be readily admitted that by far the best way to instruct children is by the help of object lessons and pictures, rather than by direct tuition. This method is calculated to facilitate their mental development and apprehension, as witness the modern kindergarten. The well equipped laboratory of the chemical professor is also specially designed to make less difficult the task of imparting such science to the students. The Old Testament biographies are also esteemed invaluable in the region of spiritual enlightenment. The greatest of all teachers, Jesus Christ, used similar methods of allegory and parable in imparting the highest of all instruction. He himself was his own object lesson. He concentrated all our observation on himself, bidding us "call no man our teacher on earth," as "one is your teacher, even Christ," and the simple yet effectual plan of his teaching was to live before men, that they might see it in operation. "In him was life," and the life he lived "was the light of men." The Holy Spirit, who is our Guide to all truth, was given to be within us, and to direct us how to penetrate the depths of the manifestation of God as we, while travelling the earth tracks, feed on that "bread of God," the true food, even the personality of Jesus Christ, the manna sent down from heaven to feed on.

It is interesting to observe that there is no reference by our Lord to the last supper which gave issue to the institution of the Lord's Supper by anticipation. While Christ foretold many things that would come to pass, nothing was said concerning this ordinance until the evening when it was appointed. For three and a half years he had lived, walked, worked and taught among men, casting flash-lights here and there as occasion or circumstance warranted, on the screen of real life in the shape of miracle and speech such as was never hitherto witnessed. Christ was ever the central figure, and what John describes as "signs" (evidences) were essential features to the production of the perfect picture. The Master's personal life was in itself the greatest exhibition of what God really is—a God of grace and truth, love and exalted ideals. His disciples followed him everywhere, and though not as yet "endued with power from on high" to equip them for future ministry to their fellow men, as his chosen witnesses, so that they, too, might comprehend inwardly the import of that great Light which streamed continuously from his person and his ways, yet without the pentecostal blessing, their minds were being stored with the unforgettable sayings uttered by him and with visions of the unseen.

So closely and so intimately did the early disciples follow their Lord before being "endued with power" that with him they had but one common purse, and, strange to say, the treasurer was wittingly entrusted with it by the Lord and was the one traitor in the company. Like their leader, the disciples had not where to lay their heads, often spending the night on the mountain side. They were always together, night and day, and these trusted and tried followers, drawn from the common people, were strangely fascinated by his wonderful words and deeds.

THE BREAKING OF BREAD.

As they travelled about they broke bread, that is, had their daily meals in company. Whether it was in private or on public occasions, "the breaking of bread" was the common expression for a meal. At last came round the Feast of the Passover and the company were in Jerusalem, and they all sat down to eat of the last supper which they were to have together, their last "breaking of bread." According to the first three Gospels this would appear to have been the Passover feast itself, but according to John it appears more than merely doubtful. It is certain that it was their very last supper together, whether the Passover or not; it was no brilliant ceremonial, but just

simply a quiet meal or "bread breaking." It should be distinctly understood that everywhere the "breaking of bread" was expressive of nothing but an ordinary meal. On this occasion, which was very suitable on account of it being the last with their Lord, Christ took occasion to make it memorable by concluding it with an exceedingly simple yet most arrestingly figurative act or ceremony. Though John 13: 1, 2 has reference to the last supper, it makes no mention whatever of the concluding action as a memorial of his approaching death with the injunction to perpetuate the memory of his dying love until he come again. This was all new to the disciples, but Jesus, knowing well what they knew not, viz., that "his hour had come" when he was to take his departure from this world to go unto his Father, and having from first to last loved his own who were in the world and who would be left behind on his departure (John 13: 1). Even the false-hearted Judas was not excepted in this wonderful love, as he was not excluded when the bread and cup were passed round. In addition to this unostentatious ceremonial or possibly as part of it Christ gave them another object lesson (John 13: 4, 5) which was designed to show them how to treat one another thereafter. He did not tell them to repeat this ceremony. He doffed his garment—the symbol of host. The teacher assumed the simple girdle of a menial bond-servant, knelt down before them, the false as well as the sincere disciples, and bathed and dried the feet of each. It was in course of the supper (R.V.) and not after it (as A.V.) that this was done, showing conclusively that Judas was partaker in the Lord's Supper. The washing of the feet of guests, though in this instance made use of to enforce a very important lesson on the disciples, was in itself merely the ordinary social custom of any host who made provision for such at the entrance to his home. It was done at the marriage of Cana (John 2: 6), but was omitted by Simon the Pharisee, who admittedly failed in common courtesy (Luke 7: 36-44). These examples illustrate our Lord's act. The host usually would provide water for his guests that either (a) they might wash their own feet on coming in from the dusty street, or (b) would send a slave to do it for them, or (c) he might do this himself

according to the degree of honor he wished to show them. Jesus condescended to humble himself in order to show the great consideration with which he regarded them. After this, when he had sat down again, he put the question, "Know ye what I mean by what I have just done?" (John 13: 12). "Ye call me your Instructor, and your Lord, and ye say well, for so I am. If I then, being your Lord and Teacher, have stooped to wash your feet," surely it becomes you to act in the same spirit, for "I have set you an example" that ye should act similarly one to another as I have to you.

A doubt has been suggested as to whether the feast referred to was the Passover Feast. In this connection it is observed that no mention is made of (a) the unleavened bread, (b) the roasted lamb, (c) the bitter herbs. The only articles named were a tureen of soup or stew, bread, and a bowl or jug of the juice of the grape.

These matters are not easily controverted evidence against the theory that the last supper was the Passover. After this last supper, the last time they broke bread together before his death, according to John, all that transpired and recorded in chapters 15-19, including Gethsemane, the betrayal, arrest, trial and crucifixion of Jesus, was subsequent to the last supper. In John 19: 31-42 it is distinctly stated that both the trial and crucifixion and the burial were consummated before the Passover; for on the preparation day, when the lamb was slain, six hours before they sat down to it, the nailed, pierced spear-riven body of Jesus lay in Joseph's tomb. Christ's body was buried, being dead, because the preparation was nigh at hand. In John 18: 28 we read that his accusers did not enter the praetorium lest they might contract defilement, so that they might eat the Passover. Consequently if John's account is correct, the strong desire expressed by our Lord that he might eat the Passover before he "should suffer" must have been denied him by his Father, as was his prayer that if possible the terrible cup of suffering might pass from him with his drinking it. It was but natural that Jesus, knowing that his hour was come, should endeavor in some way to impress on his followers the great central truths he had during three and a half years so patiently urged upon them; also that the last occasion of his supping with them should be so marked by a very striking and dramatic reminder of the relation in which after his departure he should stand to them, and also to their successors in the faith when the promised kingdom should be an accomplished fact.

In the Religious World.

The American Bible Society gives away two hundred Bibles and Testaments every day. No one is denied who really wants a copy.

National Church of Prussia Disestablished.

In the days of the Empire there were twenty-two States in Germany, and each had its own religion. With the coming of the Republic, the churches have been disestablished in the various States, Prussia delaying the longest. In September the National Church assembled in Berlin to discuss the question of policy. It was decided to seek disestablishment, and the affairs of this communion are now in the hands of a committee. The National Church of Prussia claims to be the largest Protestant communion in the world.

Is Rabindranath Tagore a Christian?

Rabindranath Tagore has been suspected by many of being a Christian. Into the Brahmo-Somaj movement large elements of Christian truth entered, and it is known that the poet has written essays on Christ. Mr. E. J. Thomson, of England, has recently published a book on the poet in which there is evidence of a large amount of research. Mr. Thomson quotes Tagore as saying that he had never read the Bible. The father of the poet was the least Christian of the leaders of the Brahmo-Somaj. The English writer finds Christianity in the air in India and the great poet has unconsciously absorbed many Christian ideas.

Will Bring the Church Into Court for Gambling?

O. R. Miller, State Superintendent of the New York Civic League, has, says "The Christian Century," in a recent issue of the Reform Bulletin, threatened New York churches that he will bring them into court for violation of the State gambling act if they persist in certain practices. He notes an increase in the number of lottery schemes by which money is being raised by organisations of various kinds in the name of religion. He says: "While perhaps one religious denomination is more guilty than most others in this respect, yet various religious denominations—Protestant, Catholic and Jewish—some of which we have reason to expect better things from, have been guilty of operating gambling and lottery schemes. The 'contriving, proposing, or drawing of a lottery, or assisting in a lottery' is a felony in our State, with a maximum penalty of two years in State prison, and one thousand dollars fine. Churches are not excepted from the operation of that law. Some people, even church people, do not seem to know what gambling is. They think it is wrong to run a gambling wheel or sell lottery tickets and draw out a number from a box by which to win a prize, but see no harm in selling chances on a raffish scheme by which they dispose of a book, umbrella, victrola, piano, automobile, etc., but these latter schemes are equally a violation of the penal law and of the State Constitution."

The Realm of the Bible School.

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

Department's First Annual Outing.

By A.L.H.

On the evening of Monday, January 23, 1500 members of the metropolitan churches and young people's societies took part in a most enjoyable Bay excursion, held under the auspices of the Victorian Bible Schools and Young People's Department, and organised by the secretary, W. B. Blakemore, B.A. The function was a success in every way. The company was representative (43 churches sending parties); many long-standing friendships were renewed, many new ones made; and altogether the outing was invaluable from the social standpoint. Orchestral music was provided, and the Melbourne Choral Union (conducted by E. Tippett) led in community singing. The unanimous opinion seemed to be that a similar function should be held each year. It drew together the various church organisations in a way rarely possible, and emphasised, especially to the young people, the extent and spirit of the fellowship of the brotherhood. It was a Conference picnic afloat.

The committee appreciate the interest of the churches, the successful distribution of tickets by the young people's clubs, and the efficient organising of Bro. Blakemore. This effort to help the churches socially has been rewarded by a considerable financial return to the committee, while the K.S.P. Council has also benefited from commission allowed on the sale of tickets.

Training for Service.

Moninger's hand-book, *Training for Service*, which has had a remarkable circulation, having already reached the half million mark, is an admirable text book for Junior Bible Classes. It gives a sort of birds' eye view of the Bible in an interesting and gripping way. It contains knowledge about the Bible which every young man and young woman ought to know before they pass out of their teens. It is arranged for class study, and could be used on Sunday afternoons or week

nights. Preachers, Sunday School superintendents, and others interested, would do well to form groups for the study of this book during the coming autumn and winter. The Austral Co. can supply a limited number of Moninger's *Training for Service* at 1/9 per copy. Others are on order.

Teachers' Preparation Classes.

The Victorian Bible School and Young People's Department has sent out letters to all Melbourne and suburban schools giving plans and proposals for Teachers' Weekly Preparation Classes. The classes are to be in two divisions (a) for Kindergarten and Primary teachers. The study and preparation to be on lessons in Division I. of Austral Graded Lessons. (b) For teachers using Division II. of Austral Graded Lessons.

The proposal is to hold these classes at a central place in the city, and if it will suit the convenience

of a sufficient number, arrangements will be made for tea at six o'clock, the classes following from seven to eight o'clock. It is thought that such an arrangement as this might suit the convenience of a large number of teachers who work in the city, and who could go from their place of business to the central meeting place without having to journey to their suburban home and back again. It is further proposed to conduct another class, the same evening, beginning at 8.15, if this hour should meet the convenience of a sufficient number of teachers. The Bible School and Young People's Department offers to bear all incidental expenses in connection with the class, so there will be no fee expected from those who enrol and attend.

The advantage of such classes will be obvious to all. A study and exposition of the lesson for the following Sunday, together with outlines and plans for presentation, will be the programme for each week. There will also be time for discussion and the exchange of suggestions and ideas. Teachers desiring to enrol should give their names to their school secretary or send to W. B. Blakemore, 70 Power-st., Hawthorn. The classes are to begin early in March.

The Austral Printing and Publishing Co. Ltd.

To the Editor.

My esteemed friend, Bro. Thos. W. Smith, in your issue of January 19, takes exception to the proposal that the brotherhood publishing house should be owned and controlled by the brotherhood, and fails to see that such would be more business-like than for a private company to act in such an important matter in the name of the Churches of Christ.

The quotation from "The Continent" does not apply to this case at all, for control would not be in the hands of a few officials, but in the hands of a Conference-appointed committee, just as our Foreign Missionary work is. Unfortunately in America the battle of the publishing houses has been going on for years, among our brethren. Is this not due to the fact that these houses are privately owned? And may this not account for the commendation of the editor of "The Christian Standard" which Bro. Smith quotes? In years to come we may have similar conditions here; for, as we grow, it is more than likely that other privately owned houses will be started to do similar work to that now being done by the Austral. If the Federal Conference takes over our publishing interests, such may be avoided. And such would no more fetter our journalism than the present arrangement.

Both the College of the Bible and the Preachers' Provident Fund are under the Federal Conference. Would Bro. Smith suggest that these are not "free and unfettered"? Or to be consistent, will he advocate that these should be privately owned and controlled?

With every good wish to Bro. Smith, who, I think, is needlessly alarmed, and to the Austral Publishing Co. Ltd., until the Federal Conference takes over its work,

Thos. Hagger.

To the Editor.

The question of the control of the Austral Publishing Company being acquired by the Federal Conference, raised by correspondence of Bren. Hagger and Smith, is of interest to the brotherhood. Bro. Hagger's first letter seemed to imply, on first glance, some want of business-like characteristics on the part of the Austral Company; but he would mean that it were more "business like" that the Federal Conference should become the owner and controller of the publishing house of the brotherhood. This would certainly appear a desirable thing, and it is hoped that at the next Federal Conference some workable proposal to attain this end will be brought up by the Federal Executive Committee, to which the question was remitted for consideration at last Federal Conference. As a matter of fact, even were such control now in operation, the work of the Austral Co. could not well be conducted in any different or

more efficient manner other than the way it has been carried on for the past thirty years. The brethren contributing the capital of the Company had one desire, and that was "to serve the brotherhood" in any way it was possible for a publishing house to render such service. Neither shareholder nor director during that period has received any return for capital or services rendered, but any profit accruing has gone to build up the Company so that it might serve the churches better as time went on. It is desirable that such a policy should continue, and in case the present proprietors should pass away, and others arise "who know not Joseph," and may not be so well disposed, it seems good that the main purpose of the publishing house should continue to be to "serve the brotherhood," while conducting business on good and safe lines, such as have prevailed hitherto.

I rather fear, if publishing interests were left wholly to private enterprise in the future, there are more possibilities of sectional interests being served. Any private brethren possessing wealth might desire certain ideas and opinions to be taught and fostered, and could establish papers. Our democratic ideas and practices would always allow such to be done. But surely Churches of Christ, who are supposed to plead for unity, could have one paper which would fairly represent our movement and be acceptable to the majority of the brotherhood. If our Conferences, Federal and State, can appoint committees to carry on the whole work of the brotherhood in its missionary activities, it were surely possible to have a publishing committee composed of its good, reliable men, to care for a publishing house which would issue its representative journal, and print all necessary church and Bible School requirements.

In view of the requirements of the future and best interests of our brotherhood, I would hope for a happy arrangement to be arrived at next Federal Conference in regard to our publishing house. Of course, many things are necessary to achieve the purpose. The consent of shareholders must be obtained to any change, and the present Company is subject to the legal conditions imposed by the Company's Act under Victorian law. All these things would have to be attended to. The present Articles of Association provide that the directors of the Company must be members of the Churches of Christ in good standing, so that the proper and sympathetic management of the Company in the interests of the churches is always assured.

The best thanks of the brotherhood are due to the Austral Publishing Company for its disinterested service up to date, which will probably continue until something better is attained. There is always room for something better.

Shareholder, present Company.



Miss Doreen Barrett, who has attained a ten years' record of unbroken attendance as a scholar of the Moreland (Victoria) Sunday School, and in her eleventh year, attendance still unbroken, has been added to the teaching staff of the school. We congratulate her upon her splendid fidelity to the school, and upon her fine record of attendance. Five hundred and twenty Sundays without a break is an achievement in attendance which can be attained only under favorable health conditions coupled with a spirit of firm resolution. It would be well if others would emulate such an example of loyalty and faithfulness. Miss Doreen is the youngest daughter of Mr. and Mrs. J. G. Barrett, honored members of the Moreland church.

The Family Altar.

J. C. Ferd. Pittman.

ALL-GLORIOUS WITHIN.

Viewed from the outside, the Tabernacle in the wilderness was by no means beautiful; durability rather than attractability had to be considered. The outside covering was a material which would wear well amid all weathers, but it was of a dark and uninviting appearance. In striking contrast, the inner covering was exquisitely rich and beautiful, whilst everything within—the choicely-worked curtains, the seven-branched golden lampstand, the golden-crowned table of shewbread, the altar of incense, and, beyond the veil, the holy of holies, illumined by a light from heaven; everything within was of matchless beauty.

Thus we are reminded that of both the church and its Founder it may be said that to worldly eyes there is "no form or comeliness," and only those who have become priests unto God and worshippers in his house appreciate the beauty and glory of "Christ and his church," and the joy of worship and service, and only such are constrained to exclaim with the Psalmist, "The King's daughter is all glorious within," and with the apostle, "We beheld his glory, glory as of the only begotten from the Father, full of grace and truth."

FEBRUARY 12.

Divine Guidance.

But God led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.—Exodus 13: 18.

In Mark Rutherford's story, Zachariah Coleman comforts his wife in the midst of great trials with these words: "Jane, what is our religion worth if it does not support us at times like these? Don't you remember Mr. Bradshaw's sermon upon the passage through the Red Sea? When the Israelites were brought down to the very shore with nothing but destruction before them, a way was opened. What did Mr. Bradshaw bid us observe? The Egyptians were close behind—so close that the Israelites saw them; the sea was in front. The road was not made till the enemy was upon them, and then the waters were divided, and became a wall unto them on their right hand and on their left; the very waters, Mr. Bradshaw remarked, which before were their terror. God, too, might have sent them a different way; no doubt he might, but he chose *that way*."

Bible Reading.—Exodus 14: 21-31.

FEBRUARY 13.

The Song of Triumph.

Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying, I will sing unto Jehovah, for he hath triumphed gloriously.—Exodus 15: 1.

"The foe behind, the deep before,
Our hosts have dared and passed the sea;
And Pharaoh's warriors strew the shore,
And Israel's ransomed tribes are free.

"Lift up, lift up your voices now!
The wide world rejoices now!
The Lord hath triumphed gloriously!
The Lord shall reign victoriously!"

Bible Reading.—Exodus 15: 21.

FEBRUARY 14.

Moses' Hands Held Up.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.—Exodus 17: 12.

"Did Moses' hands make or break war? But this to tell us that as long as Israel are looking upwards and humbling their hearts before their Father who is in heaven, they prevail; if not, they fail. In the same way you find (Num. 21: 9), 'And Moses made a serpent of brass, and put it on

a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.' Dost think that a serpent killeth or giveth life? But as long as Israel are looking upwards to their Father who is in heaven, they will live; if not, they will die."—Talmud.

Bible Reading.—Exodus 17: 7-16.

FEBRUARY 15.

The Ten Commandments.

And God spake all these words.—Exodus 20: 1.

Phillips Brooks wrote the following words in his notebook, in 1852:—"The Ten Commandments based on the idea of liberty, 'Thus spake Jehovah who brought you out of the house of bondage,' and issuing in the injunctions of duty and righteousness, 'Thou shalt, and thou shalt not'; so liberty and duty lie together here."

Bible Reading.—Exodus 20: 1-17.

FEBRUARY 16.

The Needed Presence.

And he said unto him, If thy presence go not with me, carry us not up hence.—Exodus 33: 15.

"It is good that we desire of the King a convey; yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood than to go one step without his God. Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him the proud helpers 'fall under the slain.'"—John Bunyan.

Bible Reading.—Exodus 33: 12-23.

FEBRUARY 17.

The Tabernacle.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.—Exodus 40: 17.

"Finally, let me seriously question my patient reader. *Where do you stand?* Is the blessed Saviour, with all that appertains to him, *nothing* to you? Do you stand afar off, and look with indifferent eyes on the mysteries of God? If so, the tabernacle which the Lord has pitched has no charms for you. Its beauties are 'hidden from your eyes' by your own pride; for God only 'reveals them unto babes.' But at least take warning from that smoke curling up to heaven from God's altar of burnt offering. It tells of the 'fire that never shall be quenched,' and that God 'can by no means clear the guilty' apart from Christ. Take heed to the crowns of silver rising above the curtain of the court—the price of the people's redemption. Look to him whom that ransom-silver fore-shadowed.

"Behold, behold the Lamb of God,
On the cross, on the cross."

—Joseph Pittman.

Bible Reading.—Exodus 40: 17-33.

FEBRUARY 18.

The Glory of God.

Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.—Exodus 40: 34.

Towards the end of his life, Alfred Tennyson used to say, "My most passionate desire is to have a clearer vision of God."

Bible Reading.—Exodus 40: 34-38.

PRAYER.

Gracious God, for thy wondrous gift of Jesus Christ our Saviour; for the church built upon him; for all its hallowed associations, and for the privileges of worship and service, I thank thee. Help me to see more and more of the glory of Christ, and the beauty of holiness. May I drink more deeply of the water of life, taste more frequently of the bread of heaven, and appreciate more fully the ordinances of thy house. May I never forget that thou art preparing even a better home for us, and that after each day I can feel that I am a day's march nearer home. For Jesus' sake. Amen.

OBITUARY.

PAVY.—The church at Milang, S.A., has been called upon to part with one of its oldest members in the person of our late Sister Pavy, who has been a faithful member of the church for the past fifty-three years. Having resided in the district all this time, she was well known and highly respected, and will be very much missed at the meetings of the church, especially the morning meeting. Our sister's call was very sudden, she having just returned from an outing to Murray Bridge on January 3. Her passing away came as a great shock to her husband and family, as well as to the church. Bro. A. W. Pearce conducted the service at the grave, there being a large number of friends and sympathisers present. On Jan. 22 Bro. Marshman conducted a memorial service in the chapel, which was well filled, showing the esteem in which she was held in the district.—S.H.G.

CORRESPONDENCE.

Continued from page 89.

I would like to conclude by giving a few thoughts from Alexander Campbell—"Christian Baptist," Vol. I, Restoration of the Ancient Order, No. 1, which, I think, will do more to bring about "the coming glory" than anything else I know. To which I would be disappointed also to know the facts thereof any of the brotherhood would not subscribe to: "Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the millennium commenced, and so far have its blessings been enjoyed. For to the end of time, we shall have no other revelation of the Spirit, no other New Testament, no other Saviour, and no other religion than we now have, when we understand, believe and practise the doctrine of Christ delivered to us by the apostles."—T. J. Johnston.

**DON'T BE BLIND
TO THE FACT
THAT**



BOSISTO'S OIL

PARROT BRAND
EUCALYPTUS
WAS CURING COLDS
BEFORE YOU WERE BORN
UNLESS YOU ARE NEARLY 70 YEARS OLD
BOSISTO'S OIL CURES COLD IN THE HEAD
THROAT OR LUNGS, IT DOES OTHER THINGS ALSO.

GENUINE BOSISTO'S
HAS THE PARROT BRAND

Here and There.

February 9, 1922.

The address of R. Raymond, evangelist of the church at Gawler, S.A., now is Cowan-st., Gawler.

Bro. and Sister Thos. Hagger and their son returned to their work at Grote-st., Adelaide, last week.

The address of W. Wakefield, preacher of Stawell church, now is c/o Mr. C. V. Shaw, Wakeham-st., Stawell, Vic.

"The New Zealand Christian" announces that Bro. G. P. Cuttriss, of Hindmarsh, S.A., is expected to take up work as Dominion Organiser by Easter next.

Mr. W. H. Burford and Miss Burford have been in Melbourne for some days. They are on the way home to Adelaide, after an extended visit to New South Wales.

The cause in Tasmania is making progress. When the Jubilee History was published in 1903 there were 435 members of Churches of Christ on the island; now there are over 1000.

The sisters of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, February 15, in the Swanston-st. lecture hall, from 10.30 till 4 p.m. All sisters welcome.

W. G. Carpenter, of South Melbourne, has accepted an engagement with the church in Nelson, New Zealand. Two years ago Bro. Carpenter came from New Zealand to enter upon a course of study at the College of the Bible.

Bro. J. E. Allan, Foreign Mission Secretary for Victorian Committee, specially asks that all Foreign Mission contributions now in the hands of Victorian church treasurers or mission collectors be sent to him at once. Books close at end of February. Bro. Allan's address is 41 Bennett-st., Nth. Richmond.

Numerous changes in preaching appointments are reported from South Australia. Norwood and Hindmarsh preachers have resigned. Bro. Thos. Hagger, we now learn, is leaving Grote-st. after a few years' happy and most successful work. He has accepted an engagement with the church at Lake-st., Perth, W.A.

A literature department was opened at Mile End Church of Christ on Wednesday, Feb. 1. One brother has donated about £25 to place the movement on a good basis. The church helped in purchasing a handsome blackwood cabinet to be placed in the porch. All books are carefully examined before going into the department. As this is the first of its kind amongst our brotherhood in South Australia, it is open to any of the brethren to make selection and purchase.

The church at Malvern-Caulfield, after much preparation, commences a tent mission on the ground behind their chapel in Dandenong-road on February 12. There will be a strong team of workers led by Bro. I. A. Paternoster as evangelist; A. G. Chipperfield, song-leader; W. F. Nankivell, soloist and personal worker; and A. E. Illingworth, the resident preacher. A rich experience is anticipated, and the church invites the presence and help of all who can make a visit possible.

Mr. and Mrs. H. E. Knott are happily situated at London, Ky., U.S.A. The church is endeavoring to secure Bro. Knott's services as permanent preacher. Recently our brother attended the National Evangelistic Institute of Disciples of Christ in Chicago, and was the guest of Chas. Reign Scoville. He delivered an address in place of one of the appointed speakers who could not come, and spoke of missionary work in Australia. Later he was requested to write it up for the "World Call."

Within a few weeks the church at Maryborough will be engaged in a tent mission. Preparations are well in hand. Three and four prayer meetings are held each week, and soul-stirring times are being experienced. The church aims at becoming self-supporting, thus enabling the Victorian H.M. Committee to open up some new field. The brethren appreciate much the way in which the Committee has stood by them, and earnestly ask for the prayers of the brotherhood.

The following telegram is from Collie, W.A.: "Strenuous campaign; five restorations, four decisions; bright future.—Cameron."

Bright, hopeful reports are coming from Victorian churches in reference to the offering. Some churches have exceeded the amount asked for, and all, no doubt, will make a great effort to reach their apportionment. We suggest that the offering be kept open for a few weeks.

An effort is being made in Victoria to have one annual thanksgiving day regularly observed. Feb. 19 is the suggested day for Thanksgiving Sunday this year. Members of our Preachers' Association have approved the idea. It would seem to us well if the Commonwealth had a Thanksgiving Day as has the great Republic beyond the seas.

At Northcote, Vic., the splendid work is still being maintained. Eight new subscribers to the "Australian Christian" is a pleasing feature. At Sunday morning's worship meeting a splendid message was given by Bro. Abercrombie, of Ivanhoe. A number of visitors have been welcomed recently. Bro. Lang presided on Sunday morning. The various auxiliaries are in splendid working order.

Hawthorn church held a largely attended meeting on Feb. 1, when it was arranged to engage an assistant to help Bro. Scambler in the increasing activities and influence of the church in the district. The work of Bro. Scambler in Hawthorn was referred to in terms of the highest appreciation, and the church looks forward to still further extending the cause of Christ in the community.

C. M. Gordon is visiting New South Wales upon invitation of the N.S.W. Alliance, making an extended tour both in the country districts and the suburbs. He is addressing church services, public meetings and workers' conference. Our own Conference Temperance Committee is extending a welcome to him on Wednesday, March 1, in the City Temple, this being the beginning of his tour. It is expected that valuable information re Prohibition in America will be given by Mr. Gordon, and all should take this opportunity of hearing him.

Mr. and Mrs. Walter Holland and family left per the s.s. Beltana for South America via South Africa, on January 27 last, with the intention of devoting their lives to missionary work in the Argentine. They go without promise of financial assistance, depending only on Him from whom the call came. Bro. Holland has been associated with a number of the churches, including Ballarat, Maryborough, Fitzroy, and Lygon-st., in Victoria, and Launceston, Tasmania. At the last-named place he helped the church by his addresses and gospel messages. For the last few years he has been actively assisting, especially in open-air work, the United Gospel Mission in Prahran.

The following paragraph from the "Christian-Evangelist," U.S.A., will be of interest to many of our readers who knew Bro. J. J. Haley in bygone days:—"J. J. Haley, whose service as supply pastor at Cynthiana, Ky., where, in years ago, he was the beloved pastor, concluded recently, has taken up his permanent abode at Haines City, Fla. This action on his part changes his residence from Stockton, Calif., where he had lived for ten years, and will make him a neighbor of W. T. Brooks, whose residence for so many years was at Ladoga, Ind. While Bro. Haley was supplying at Cynthiana, the pastor was taking post-graduate in Yale University. The local paper of Haines City characterises Bro. Haley as a world citizen, having lived for eight years in Australia, two years in New Zealand, and five years in England. It refers to his previous life in California, but overlooked the fact that he lived for a number of years in St. Louis, and was a member of the editorial staff of the 'Christian-Evangelist.' Its characterisation of Bro. Haley includes this statement: 'He is one of the most talented men in the Christian church.'"

A successful mission conducted at Buckie by J. J. Franklyn is reported as follows in the December issue of the British "Christian Advocate":—"A most successful special mission, conducted by Mr. Jos. J. Franklyn, terminated on December 13. From the start, on Lord's day, November 27, it was evident that the expectations, which ran high for the success of the mission, would be more than realised, for Mr. Franklyn's eloquent and powerful presentation of truth gripped his audiences, and the meetings grew in interest and numbers right to the last. A great number of strangers came to listen, and an outstanding feature of the mission was the meetings for men. From 50 to 60 men attended the first gathering, while 150 were present at the last meeting. As a result of the mission the church has been greatly stimulated and edified, and we have the joy of recording that 14 men and women who confessed Jesus as the Christ were added to the church. Mr. Fourness J. Carr remains here to carry on the good work. Evidence of the intense interest in the meetings was found in the increasing numbers attending, the seating capacity of the hall being taxed to the utmost, until it was found necessary to place chairs in every available space to accommodate the hearers. We shall long remember Mr. Franklyn's great services, as he will remember the cold north land, where warm and appreciative hearts say, 'Come again!'"

MARRIAGE.

READ—HILLIER (Golden Wedding).—On February 12, 1872, at Templestowe, by the late Mr. John Turner, John, only son of the late James and Ann Read, of Templestowe, to Emily, the third daughter of the late George and Mary Ann Hillier (Battersea, Surrey, England). Present address: "Cooee," 53 Ivanhoe Parade, Ivanhoe, Vic.

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

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.

FEBRUARY 11.—Church of Christ, North Carlton. An American Tea, arranged by the Junior Endeavor Society, will be held Saturday next, Feb. 11, afternoon and evening. Bring a gift and buy a gift. Refreshments provided.

FEBRUARY 12.—At Malvern-Caulfield, cor. Alma and Dandenong-roads. Great Gospel Tent Mission, with Ira A. Paternoster, evangelist. Members of south suburban churches and elsewhere invited to co-operate. Singers specially invited. Song leader, Mr. A. Chipperfield. Alexander's hymn books.

FEBRUARY 14.—Southern Conference, S.A., Feb. 14. 10.45 a.m., devotional service; 11 a.m., business session; 12.30 p.m., luncheon; 2 p.m., afternoon session; 5.30 p.m., public tea; 7.30 p.m., public meeting; speakers, Bren. Collins and Shipway.—W. S. Yelland, Secretary.

FEBRUARY 22.—Christian chapel, St. George's-road, Fitzroy. Sacred Cantata, "Esther, the Beautiful Queen." Choir assisted by leading singers. Commence 8 o'clock sharp. Tickets, 1/- L. Morfiew, Hon. Sec.

FEBRUARY 25.—South Yarra Church, Cliff-st., Junior Endeavor Rally, at 3 p.m. South Suburban Societies will provide the programme. All other societies are extended a cordial invitation.

MARCH 5.—An urgent appeal to the Brotherhood of Victoria. The church at Maryborough asks for your prayers on behalf of the great Tent Mission, beginning March 5. "Don't forget to pray."

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.

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.

The Red Indian's Twenty-third Psalm.

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is a translation of the 23rd Psalm, which can easily be interpreted by the sign language:—
"The Great Father above is a Shepherd Chief. I am his, and with him I want not.

"He throws out to me a rope, and the name of the rope is Love, and he draws me, and he draws me, and he draws me to where the grass is green and the water not dangerous, and I eat, and lie down satisfied.

"Sometimes my heart is very weak and falls down, but he lifts it up again and draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes he makes the Love rope into a whip, but afterwards he gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts his hands upon my head, and all the 'tired' is gone. My cup he fills till it runs over.

"What I tell you is true, I lie not. These roads that are 'away ahead' will stay with me through this life, and afterward I will go to live in the 'Big Teepee,' and sit down with the Shepherd Chief forever."—Sent by Mrs. A. T. Waters.

Across a River on Pumpkins.

Lately I was called out to a village which necessitated us crossing the Bhima river in flood, and I had the unique experience of being conveyed over the river seated on dried pumpkins. The people get these dried pumpkins and put a number in a net. On this occasion they put one net full of pumpkins on top of the other, and tied the two nets together. On this a young girl with her bundle, my compounder, and myself, sat back to back. We were taken up the river some distance, and they crossed in a slanting course—one man swimming in front with pumpkins tied to his body, and another man likewise swimming behind pushing us forward. After attending to the patient, they gave us dinner, and we returned in the same manner. I was obliged to roll up my trousers to the knees and allow my feet to hang in the water. It is wonderful the buoyancy these pumpkins have.—T. Escott.

Cheering News from Bro. Coventry.

"We have been fortunate in engaging a trained evangelist, by name Bapuji Patole. He is getting into the work among the enquirers, and is conducting several classes. He is also visiting among the caste people in the village, and reports a good reception. He also goes out into the villages with the other preachers at times. The gospel is being faithfully proclaimed. Bhalsingh, one of our preachers, has been called to part with his wife after she had suffered for nearly a month. She was one of our very best, a fine Christian, and leaves four little children and a sorrowing husband. These we commend to your loving prayers.
"On Sunday, 30th inst., we held our anniversary services. At 9 a.m. we held a children's ser-

vice, and had short, bright addresses from two speakers, and some fine singing by the children.

"At 4 p.m. we held a baptismal service, when our doctor, Dr. Gaikwad, the new evangelist, B. Patole, Grace, the 17 year old daughter of our matron, and a young man of about 21, from the Bhampta Settlement, all followed our Lord through the waters of baptism. On account of the baptism of another of their number, there was a large number of Bhamptas present, which gave us a good opportunity of witnessing before them. Thus we are being encouraged as the Lord adds to the number of those who are being saved. The two older men who were baptised had searched out very carefully for themselves these things were so, and were thoroughly convinced of the Lord's command.

"Several Bhampta women and young men are under instruction, and we hope that ere long they, too, will confess their faith in Christ. Some are anxious to be baptised without any instruction, but we expect them to have at least a consciousness of sin, and their need of a Saviour, as well as who that Saviour is, and what he did—a most elementary knowledge. There is always a great temptation for us to baptise heathen converts first, and then teach and train them afterwards. We try to follow a middle course, for naturally after several months of instruction even they are but babes in Christ.

"We earnestly request your prayers for these new converts, and for those who are under instruction."

Special Notice.

The State Foreign Missionary Secretaries and Treasurers whose Conferences are held at Easter are anxious to receive all moneys now in the hands of church treasurers and officials collected for Foreign Missionary work before the end of February, so that their books can close in time to prepare the usual annual statements.

The Call to Battle.

It is sad to think that even churches, at times, have been obstacles to missions abroad. Dr. Bushnell said that no objection was so disheartening abroad to him as the churches at home, one half of which gave nothing, and the other half gave little and prayed less. Dr. Ryland bade Carey "sit down, and leave God to take care of a pagan world." Even now, apathy sometimes prevails, instead of holy zeal for world-wide evangelism.

Brethren of Australasia! Many of you readily answered the call of the Empire, or helped to send others. You would do so again, if the need arose. But, listen! The King of kings calls you to assist in a greater conflict. The enemy is rapidly advancing. Millions have fallen, or been taken captives. Our few soldiers upon the "far-flung battle line" are doing their best, and awaiting re-inforcements. Will you not go, or help to send others?—J. C. Ferd. Pittman.

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.

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College of the Bible.

The following list shows the amounts received during 1921 for the funds of the College of the Bible from churches and individual members. The list is as complete as possible. In some few cases it has been impossible to know to which church amounts should be credited.

New South Wales.

	Church Offering.		Members' Donations.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Auburn	2	18	0	
Auburn North	0	10	0	
Bangalow	3	0	2	2
Bankstown	1	0	0	
Belmore	3	1	0	
Blackheath	1	15	9	
Bungawalbyn	0	4	1	0
Burwood	4	10	20	0
Canley Vale	3	8	6	
Chatswood	30	0	20	0
Dumbleton	0	4	6	
Chinese			1	1
Enmore	34	7	43	14
Gigandra	6	0	0	
Hornsby			1	0
Hurstville	2	0	1	0
Inverell	1	6	0	
Killabakh	0	5	0	
Lidcombe	10	3	0	
Lismore	1	10	2	5
Marrickville	4	0	1	0
Merewether	4	2	6	
Moree			46	6
Mosman	1	16	9	
North Sydney	3	17	0	10
Paddington			0	10
Parramatta	0	15	6	
Petersham	2	4	6	
Rockdale	1	8	0	
Seven Hills	0	10	0	
South Kensington	1	0	5	11
Sydney (City Temple)	30	1	5	11
St. Peters	1	1	0	10
Taree			19	1
Wagga	3	7	2	
Wahroonga	7	6	56	0
Wingham	2	0	6	

New Zealand.

Ashburton			1	0	0
Auckland (Ponsonby-road)	11	9	15	0	0
Auckland (Dominion-road)	1	10	29	0	0
Avondale	0	10	0		
Bainham			1	0	0
Burnside	3	5	0		
Christchurch	2	2	6	2	0
Dunedin	9	18	30	10	0
Dunedin South	7	2	6		
Gore	4	7	6		
Greymouth	1	5	0		
Hoteo North	1	10	0	15	0
Invercargill	5	5	2	10	0
Kaitangata	0	18	0	5	0
Kilbirnie	1	6	0		
Mataura	1	0	0		
Mornington	3	3	3	3	0
Nelson	9	0	10	2	6
North Albertland	1	0	0	5	10
N.E. Valley	2	9	6		
Oamaru	4	2	1	0	0
Onehunga	1	15	3	6	0
Pahiatua	6	15	2	15	0
Palmerston North			0	10	0
Petone	0	14	6		
Port Albert	3	0	1	0	0
Pukekohe East	2	0	0		
Richmond (Nelson)			2	0	0
Roslyn	1	8	6		
Tadmor	1	0	0		
Takaka	2	12	0		
Wanganui			18	10	0
Wellington (Vivian-st.)	4	17	19	0	0
Wellington South			14	1	0
Elhorn Trust			72	0	0

Queensland.

	Church Offering.		Members' Donations.		
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Annerley	1	13	0		
Boonah	3	6	0		
Brisbane	12	7	5		
Bundamba	2	2	6		
Charters Towers	7	0	0		
Chinchilla	5	10	0		
Eel Creek	1	0	0		
Elliott	12	15	3		
Goombungee	2	0	0		
Gympie	1	5	6		
Hawthorne	1	3	0	10	0
Ipswich	1	14	0		
Ma Ma Creek	1	0	1	11	0
Marburg	2	2	2	0	0
Maryborough	5	0	0		
Mt. Walker	1	10	5	2	6
Roma	4	0	0	10	0
Rosevale	8	12	0		
Rosewood	2	11	0		
Silverdale	0	16	0		
South End	1	4	0		
Sunnybank			1	0	0
Tannymorel	3	13	6		
Toowoomba	2	14	2	5	0
Warwick			0	5	0
West End	2	10	0		
Zillmere	0	17	0		

South Australia.

Adelaide (Grote-st.)	22	13	3	7	1	0
Alma	3	12	0			
Balaklava	4	13	1	28	11	0
Barmera	2	0	0			
Berri and Winkie	2	14	6			
Blackwood	9	0	0			
Bordertown	3	2	16	13	0	
Cottonville	3	5	7	0	10	0
Croydon	3	12	0	1	0	0
Dulwich	1	16	0	2	2	3
Forestville	2	2	6			
Gawler	1	10	6			
Geranium	2	5	0			
Glenelg	8	2	7	5	7	6
Goolwa	1	11	3			
Henley Beach	2	8	0	3	8	0
Hindmarsh	19	8	0	4	0	0
Kersbrook	2	4	7			
Long Plain	19	2	6	21	10	6
Lochiel	1	15	0	0	5	0
Mallala	1	10	0	1	0	0
Milang	3	5	3	6	11	9
Mid End	12	1	9	1	0	0
Moonta	2	5	0	1	0	0
Mt. Compass and Willunga	1	15	0			
Mundalla	6	9	6	7	0	0
Murray Bridge	1	17	6			
Naracoorte	2	0	7			

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	Church Offering.		Members' Donations.		
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
North Adelaide	1	13	7		
Norwood	14	0	8	3	0
Owen	6	0	1	0	0
Point Sturt			0	5	0
Port Pirie	3	11	8	5	11
Prospect	6	3	0		
Queenstown			0	2	6

Continued on page 98.

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News of the Churches.

West Australia.

Bro. J. J. Silvester finished his short ministry at Northam on December 17, leaving the church stronger spiritually. One confession on Dec. 24, Mrs. Birchmore, who was immersed and received into fellowship. Bro. and Sister C. P. Hughes commenced with the church on Jan. 1. Bro. Hughes is getting into stride, and already meetings are on the upgrade. A fine spiritual tone is prevailing; prayer meetings are on the increase.

Subiaco reports all meetings on Jan. 29 well attended, and interest maintained. One lady was received into fellowship. Splendid gospel meeting. Bro. Clay preached a powerful address on "Christ and the Sinner." Special music by choir and solo by Miss Stevenson much appreciated. Inspiring prayer service on Feb. 1. One Chinese was baptised. Bible School held its annual picnic at Peppermint Grove on Jan. 30. A very happy and enjoyable time was spent. Sister Mrs. P. Miller is still laid aside, and is suffering acutely.

Tasmania.

Caveside report great encouragement in the work. Numbers are well maintained at Sunday services, and interest increases. On Lord's day week the usual gospel service was held in the shade of the fruit trees in C. Byard's garden. About one hundred listened to a stirring gospel address by Bro. H. Crowden. After the service, four were immersed in the stream at the bottom of the garden. This most impressive ceremony was performed by Bro. J. E. Byard, junior, and was witnessed by a considerable number, to whom this scriptural method is something quite new.

Attendance and interest at Hobart were maintained during last week of jubilee mission, despite heavy rain. Bro. Hagger pleaded for the Book, the Christ, and the scriptural way of salvation. He answered questions with fine tact and ability. The constant appeal to the Bible has left a good impression. Altogether twelve people confessed Christ. Ten have been baptised, and the other two will follow soon. The church is very grateful to Bro. Hagger, and the church in Adelaide, for releasing him for the mission. Bro. G. B. Moysey, in the jubilee celebrations, is speaking and singing with great power and blessing. He preached at Hobart forty-nine years ago.

Queensland.

At Toowoomba on Jan. 29 in the morning Bro. Browning exhorted acceptably. Bro. Burns at night delivered the last of the series on "The Good Mothers of the Bible," the subject being, "Mary, the Mother of Jesus." Tuesday, Jan. 31, the church held the annual business meeting. During February Bro. Burns is delivering a series of subjects on doctrinal teaching on "The Plans and Specifications of Christ's Church." The service on Lord's day morning at Meringandan was conducted by Bren. Vanham and W. Skerman, who report a good attendance. Owing to the mills not being able to supply all necessary timber for the building in a day at Harlaxton, it has been postponed till February 18.

The work at Albion during the past few months has been particularly encouraging and full of interest. Three weeks ago the annual business meeting was held, when five of the retiring officers were re-elected, and Bren. Elmes and Marsden added to the number. In spite of the intense heat on Sunday, 29th, the meetings were well attended. At the morning meeting Bro. Davis spoke. At night the seats were placed on the lawn at the side of the chapel, and the meeting held in the open air. The preacher spoke on "What think ye of Christ?" to a most interested audience; the meeting was also helped by a duet by Sister Mrs. Davis and Bro. Taylor. The church finances the work of the school, and all money raised by the school is donated to missionary and benevolent work. The school voted the money this year as follows:—Support of orphan, £6; Famine Relief, £2; Children's Hospital, £1; British and Foreign Bible Society, £3; Prohibition, £1.

South End, Toowoomba, held postponed Christmas tree and a Bible School picnic on Foundation Day. A most enjoyable day was spent. Meetings on Jan. 29 were very helpful. Bro. A. Coleman's address was a splendid appeal in favor of Home Mission offering. Bible School is worked with six faithful workers, and no opportunities are lost in making progress. Open-air work is in a healthy condition. Attendance at gospel meeting was good. Bro. H. A. Coleman spoke on "A Prophet in Rags."

At Brisbane on January 29 Bro. Rankine gave a splendid Home Mission address in the morning. Sister Solomon was present again. At night Bro. Rankine's subject was "The Passing World and the Permanent Word." Sympathy goes out to Bro. and Sister Partridge in the death of their seven year old son. On February 1 at the annual meeting the secretary reported steady progress for the year. 21 received by immersion, 11 by letter. Bro. Rankine, both as preacher of the city church and as President of Conference, had kept the church well represented in the religious life of the city. The secretary, on behalf of the officers, expressed highest appreciation of the work of the sisters, of choir under leadership of Bro. Sydney Suchting, and of Sisters A. Suchting, R. Wendorf, Moffat and J. Webster, and Bro. W. Trudgian for presiding at organ and piano. Feeling reference was made to Bro. Cane, as superintendent of Bible School, and his staff of teachers, and to members for splendid response to all financial appeals. Bro. Colvin's financial statement disclosed record offerings for year of a total of £777, including £449. Lord's day contributions, £120 for F.M., £50 for H.M.; Building Fund, £50, College of Bible, Bible School, European distress, etc., £108. Other reports received were evangelist's, Bible School, auditor's, building fund, and choir. Election of officers: Secretary, assistant Secretary, and treasurer, Bren. W. A. C. Wendorf, C. Cockroft, and Colvin were re-elected, as were also Bren. W. Trudgian and Sydney Suchting as auditors, and W. Mills as envelope secretary. Deacons: Bren. Ash, Banner, Berlin, Colvin, Clothier, Cockroft, Cottie, Hack, Mills, Sage, Suchting and Wendorf, and the wives of the deacons as deaconesses.

South Australia.

Prospect report work moving ahead. Church in good heart. Jan. 23, C.E. Union rally. Inspiring occasion. Bro. Garnett speaker. Literary Society, interest increasing. One restoration since last report.

Unley had good meetings on Jan. 29. At the evening service there were two confessions. The Y.P.S.C.E. began the year with a social on Jan. 31. Good attendance, and pleasant time spent. £43 was taken up on Sunday morning as the first part of the H.M. offering.

At Norwood on Sunday morning Bro. Beiler's address was on Home Missions. The annual offering was taken. Sister Mrs. Fullwood was received by letter from Kersbrook. The evening service was a young men's meeting, the subject being "A Timely Appeal." Several men of the choir rendered special items of song, including a quartette.

On Jan. 30, at Balaklava, Bro. Saunders exhorted. Bro. S. C. Curtis preached at night, Bro. Saunders being at Mt. Templeton. On Feb. 2 the Dorcas Society held a successful social and sale of goods, the proceeds being devoted to Soldiers' Memorial Hospital Fund. Feb. 5, Bro. S. C. Curtis exhorted. Bro. Saunders' topic at the gospel service was "Scared Stiff." Home Mission offering about £270.

At Wallaroo gospel service on January 22 a Sunday School scholar made the good decision. Bro. Ingham preaching. The young sister was immersed on the Thursday, and welcomed the following Sunday. On Feb. 1 a social was held. Those present had the pleasure of seeing one of the sisters hand £43 to one of the officers for the building fund. The money was received from a concert and a sale of work held previously.

Forestville were pleased to have an address from Bro. Clive Caldicott on Jan. 22. After the address by Bro. Hollams in the evening the confession was made by an elderly lady and a young man. Good meetings on Feb. 5, Bro. Hollams speaking at both services. The two who had made the good confession were immersed. The Sunday School held their first picnic at Hazelwood Park on Jan. 30, and had a thoroughly enjoyable time.

Kadina reports with sorrow the death of Sister Mrs. Will Cooper (nee Miss Millie Lawrence) at Adelaide on Jan. 26. The remains were laid to rest in Kadina Cemetery on Jan. 27. Sister Mrs. Schee has lost her father through death. Sister Miss Alma Grose has been removed to the Wallaroo Hospital. Sister Foster was present on Jan. 29, after her operation. Young Bro. Russack received 5/- at the Bible School for having the best Home-work book for last quarter.

At Murray Bridge on Jan. 29 a young lady confessed her Saviour. At 7 a.m. on Feb. 5 four preachers and representatives of churches in the town met for an inaugural combined prayer meeting. These morning prayer meetings are to be held monthly. At the harvest thanksgiving services there were large congregations. The evangelist's evening subject was "The Details of the Father's Care." Bro. Lloyd is making fair progress after his operations.

At Mile End on Feb. 1 was inaugurated the Mile End Church of Christ Literature Department, referred to in "Here and There." Feb. 5 was a great day in all meetings. J.C.E. keeping up its interest and attendance. Splendid message from Bro. W. Graham. Over 200 broke bread; one received by letter from Norwood. Commenced new system with duplex envelopes. One confession at close of a fine gospel message on "The Irresistible Christ." Bro. Nankivell and the male choir assisted with gospel messages in song.

The annual business meeting of Hindmarsh church was held on Feb. 1, at which meeting a resolution was unanimously carried by a large attendance of members, requesting Bro. G. P. Cuttriss to reconsider his resignation. The meeting was adjourned for one week. Meetings on Sunday were of an exceptionally fine spirit, the addresses of Bro. Cuttriss being very thoughtful and invigorating. A splendid discussion was enjoyed in the Young Men's Bible Class upon "The End of the Age." Good attendances.

Sunday, Jan. 22, good meetings at Henley Beach. In the morning H. L. Davie exhorted, and at night A. C. Garnett delivered a very inspiring address. The choir rendered special singing. Jan. 29, H. L. Davie gave very helpful addresses. Bro. Clarke, from Mile End, presided in the morning. A social has been tendered to Sister Miss A. Corbet and Bro. E. Shearing on the eve of their marriage. The pair were the recipients of a clock and a silver sugar basin, in recognition of their splendid work. Bro. Shearing being superintendent of the Christian Endeavor, and Sister Miss Corbet, formerly superintendent of the kindergarten.

Splendid meetings at Port Pirie on Jan. 29. Bro. Wright spoke in the morning on "An Elder's View of Missions." The evening service was largely attended, and Bro. Shipway's message on "Is Christ Still a Suffering Saviour?" was splendid. The week was made one of special prayer meetings for the Home Mission effort. Bro. Bottrall spoke on Monday evening on "Christ the Greatest Missioner"; Bro. E. Pope on Tuesday on "The Church and Missions"; Bro. Arnold on Wednesday on "Do Missions Pay?" Bro. Shipway brought the meetings to a climax on the Thursday night, speaking on "1922 and our Home Mission Offering." The meetings were very helpful and inspiring, and well attended.

At Queenstown morning service on Jan. 22 Sisters Mrs. Dumayne and Mrs. B. Dumayne were received by letter from Semaphore and York; and Sister Bootle and Bro. Fisher, converts from the mission. Jan. 29, Q.Y.P.M., Bro. Will Graham spoke to the young people. Worship, Bro. Graham gave an earnest exhortation. Evening, Bro. Brooker preached a powerful sermon. Feb. 5, Q.Y.P.M., Mr. A. Keeling gave an interesting talk. Worship, Bro. Brooker exhorted. Men's Bible Class, good attendance. Interesting discussion on

"Life Abroad on Active Service," led by some of the returned boys. Evening, Bro. Brooker preached on "Peace." The monthly Quiet Hour Prayer Meeting was held in Yatala Methodist chapel. Mr. E. Mann presided. Mr. A. Keeling spoke on "Prayer."

The half-yearly business meeting of Glenelg church took the form of a pound night on Jan. 28. H. R. Taylor presided. Reports from auxiliaries were most satisfactory and encouraging. It was decided that in future portable property belonging to the church was not to be loaned as hitherto. The question of providing a manse for use of the evangelist was deferred until next annual meeting. The first combined monthly prayer meeting was held in the Congregational schoolroom on Jan. 25, when Mr. Stevens gave an excellent address. Good attendances on Jan. 29. Bro. Taylor's subject at night was "Sankey's Hymns and their Messages." A duet was rendered by Misses O. Gibson and Gumm, and solo by Bro. C. Harvey.

New South Wales.

Inverell Bible School picnic was held on Jan. 26, under ideal weather conditions, and was very successful. Improved church services lately. One baptised and three received on Sunday, Jan. 29.

At Auburn last Lord's day Bro. T. Jones exhorted. In the evening Bro. A. Robbins conducted the gospel meeting, assisted by Bro. Gaggin, who sang. Two good meetings. Bro. A. E. Forbes is away on holidays. Bro. T. Jones has been appointed superintendent of the Bible School.

At Merewether quarterly review reports from all auxiliaries were encouraging. The Lord's day School picnic on Jan. 26 was much enjoyed. A great loss has been sustained in the death of Bro. Davidson, who was beloved by all. Bro. McCarty exhorted on Jan. 30, and Bro. Martin continued his series of addresses on "Events Foreshadowed in the Life of Noah."

At Chinese church, Sydney, on Jan. 29, Mr. Lum Yow, of Adelaide, and Miss Baker, from China, were at the morning service. At night, to a splendid attendance, Bro. Shee Ping gave an address, which was greatly appreciated. Wednesday, Feb. 1, a welcome home tea meeting was tendered to Bro. Shee Ping, at which there was a large and happy gathering.

At St. Peters, good meetings have been held lately. During Bro. Fisher's absence on temperance work, Mr. Casperson and Mr. E. Oldfield preached at the gospel services. Splendid meeting last Sunday night, with a large number of strangers present. On Jan. 26, the school picnic was held at San Souci, with a large number of parents and friends present.

City Temple had bright and uplifting services on January 29. Number of visitors present. Bro. Garnett, from China, gave a splendid missionary address. At night Bro. Robbins gave a fine gospel address. On Feb. 5, fair meetings. Visitors included Bro. Clark, Malvern, Vic.; and Sisters Mrs. and Miss Williams, from Newcastle; Bro. Sutton, Lismore. Bro. C. Casperson was received into fellowship from Petersham. Two fine addresses from Bro. Eaton: morning, "Not Your Own"; evening, "Some Bible Buts."

On Tuesday Bro. Garnett paid a visit to the church at Hurstville, and gave an account of the missionary work in Yunnan, China. On Sunday last, Feb. 5, Bro. Rush, B.A., Organising Secretary of the Home Missionary Committee, gave an account of the work of the Home Missionary Committee. Bible School offering (not complete) so far is £3/13/-. Attendance at Bible School still good, 122; promotion of scholars. Evening service, Bro. Crossman speaking. Subject, "Serving the Lord." Fair congregation.

At Marrickville on Jan. 29, after a splendid address by Bro. Crisp, a young lady took her stand for Christ. Preparations are being made for the tent mission to commence March 5 next. First prayer and consecration meeting was a great success. The church regrets the passing away on Wednesday last, after a few hours' illness, of Sister Rugendyke (nee Olive Amy Davis, of Lismore), wife of Bro. E. Rugendyke and sister of Bro. E. Davis, evangelist of Brisbane. Her remains were laid to rest in Woronora Cemetery on Saturday afternoon, Bro. Eaton conducting the service.

Bankstown mission, conducted by Bro. Simpson during the last three weeks, closed on Jan. 22. There were 25 confessions.

On Jan. 22, Bro. P. J. Pond preached to good meetings at Tyalgum, Tweed River. On Monday night he delivered a temperance address there, and on Tuesday night preached at Uki. Bro. W. E. Reeve, evangelist from the Tweed, supplied the platform at Lismore during Bro. Pond's absence. On Jan. 29, Bro. P. J. Pond preached at Lismore. A promising young man, formerly intraining for the Baptist ministry, threw in his lot with the church. Bro. Reeve preached at Bungawalbyn to encouraging audiences. The church mourns the death of Sister E. Rugendyke (formerly Miss Olive Davis), who passed away at Undercliff, Sydney, suddenly, on Wednesday, Feb. 1.

Victoria.

Bayswater report good services on Sunday, and £6/2/6 for Home Mission offering.

At Essendon the work is showing steady progress. Good attendance at all meetings, with stirring addresses by Bro. Clark. Visitors from several States. Home Mission collection to date, £36.

Last Lord's day Collingwood church had fine gatherings. At the gospel service one young lady made the good confession, and one was restored. All departments are doing well. Many visitors from sister churches of late.

Good meetings at Stawell on Jan. 29 and Feb. 5. On Jan. 30 a very successful Bible School picnic was held at the Botanical Reserve. Bro. Roy Sheehan is leaving to enter the College of the Bible. He has the best wishes of the church.

Last Lord's day there were very good meetings at Swanston-st. Bro. Bagley gave an excellent, interesting and impressive account of the Home Mission work during the past year. Very fine address from Bro. Kingsbury in the evening. Offering for Home Missions so far amounts to £200.

At South Richmond Bro. Davis, from Windsor, exhorted on Feb. 5. At night Bro. Hatwell preached. Bro. Smith led the singing. Mid-week meeting well attended, Bro. McPherson addressing. Thanks are expressed to the brethren from the officers association for kindness and interest shown.

Hampton had good meetings on Sunday. Bro. Shean was the morning speaker. Over £11 given to date for Home Missions. Record school in afternoon. At night R. T. Pittman preached on "The Hereafter." During the day Sister Mary Thompson, Sister Mrs. Clydesdale (N.S.W.) and other visitors were welcomed.

Fine meetings and interest continue at Ararat. Four confessions on Thursday, and one on Sunday night, making a total of thirteen to date. Sale of work held last Friday and Saturday was a great success. After about only five months' work the sisters have succeeded in raising about £75 clear for the building fund. It is hoped to open the building before the end of the month.

Bright meetings at Brim on Jan. 29. The morning service was very encouraging, conducted by Bro. White. On Feb. 5 Bro. Eagle exhorted, and greatly helped the church. The S.S. moves along well. During the week the annual business meeting was held, at which most families were represented, and business went off in a fair way. Most officers re-elected; Bro. White was elected as a life elder.

Bro. Allan has returned from his annual holiday. During his absence Bren, Breadin, St. Kilda, Mr. Lewis, bush missionary, also Bren. G. Hughes, Stanley Chipperfield, Salisbury, and Carroll have preached and exhorted at North Richmond. The church is grateful to these. Since Bro. Allan's return one of the senior Bible School scholars confessed Christ. The work is getting back to normal again.

On January 29 Bro. Dickens preached farewell addresses at Croydon. His addresses have been much appreciated. Bro. Parslow commenced last Lord's day, and delivered splendid addresses. Several visitors present. Bro. Janetzki's address to the Bible School, and the singing of Bro. Janetzki and Sister Campbell in the gospel service, were greatly enjoyed. Five new scholars enrolled. Bro. McConchie favored the C.E. Society with a splendid address on Thursday last.

At South Melbourne on Jan. 29 Mr. Lewis, converted Jew, delivered an interesting and profitable address to a large audience. On A.N.A. Day the Bible School held the annual picnic at Picnic Point. The day was very enjoyable. Last Lord's day Bro. Carpenter exhorted. At the gospel service his address on "Christian Baptism" was powerful. One young lady accepted Christ. The ordinance of baptism was observed at the close. Several strangers were present, and were impressed.

East Camberwell church appreciated much the help given by Bren. Russell, Alex. Wilson, Black, and Alan Wedd, during the time of C. P. Hughes' departure and the coming of A. L. Gibson, who commenced on January 22. Bro. Gibson will continue for at least six months. On Jan. 25 a welcome evening was tendered to Bro. and Sister Gibson. Bro. Barnacle gave a fine address at the Lord's Supper on Feb. 5, and in the evening Bro. Gibson spoke on "Paul's Conversion" to a good gathering.

The meetings at Lygon-st. are now improving from week to week. Many of those who have been away on holidays have returned. There were several visitors at the services—Bro. Burford and daughter, from Glenelg, S.A.; Sister Stephens and two daughters, from Lake-st., W.A., and Bro. Scott from the Goulburn Valley. Jas. E. Thomas gave a fine address in the interests of Home Missions in the morning, and delivered a powerful discourse to a fine audience at night upon "Why do men believe in Jesus?"

Burnley meetings on Sunday were good. Morning service, Bren. R. C. Edwards and Eaton exhorted. Home Mission offering, £10. The Bible School held a successful picnic on A.N.A. Day at Ashburton. Thanks are tendered to all whose generosity made it possible to give the outing free to all scholars. Evening services are being well maintained by Bro. Payne. Bro. A. M. Inglis, from Brisbane, was present on Sunday. The church has decided to engage Bro. Welsh to assist Bro. Stephenson.

During College vacation Bro. Durdin has been earnestly working and making the most of his stay at Wedderburn. He has been the means of reviving the Girls' and Boys' clubs, and has also brought the Endeavor Society into more active existence. Recently Bro. Durdin exchanged platforms with Bro. Hargreaves, of Boort. Messages from the visiting brother were greatly appreciated. At the close of Bro. Durdin's message recently a scholar from the Bible School confessed her Lord. The church was glad to have the fellowship of Sister C. McDonald, of Swan Hill, also Sister Thornbury, of W.A. Bro. Treble's exhortation on "Christian Liberality" was greatly appreciated.

Mildura church has been more active during the past few weeks than for some time previous. Visitors to the town, including Bren. J. G. Barrett and C. M. Gordon, of Melbourne, and Bro. Cook, of St. Arnaud, have assisted in recent morning services. All meetings well attended. Auxiliaries are working well, and the church is now probably the most active in the town. A recent improvement to the building was the installation of a 60-inch electric fan at a cost of £16/10/-. The K.S.P. has held its second initiation ceremony, and will be in full swing in a fortnight, with a membership of about twenty young men. On Feb. 8, the ladies of the church held a sale of work in the Town Hall buildings.

Box Hill on Feb. 5 had good congregations, with much interest evinced in the thoughtful and practical addresses which marked the beginning of Bro. Allan Wedd's ministry. Bro. P. D. McCallum has rendered acceptable service during the interval the church has been without a resident preacher. For the past two Sundays the church has had fellowship with Sister Mrs. A. C. Rankine, of Brisbane. Our aged and esteemed Mrs. J. Gill a week ago met with an accident, sustaining painful injuries. The sympathy of the whole church goes out to her. Sister Mrs. Wiese was present at the services last Lord's day, after an absence of seven weeks through illness. Bible School held a most successful annual picnic at Williamstown Beach on A.N.A. Day.

The College Offering.

Continued from page 95.

	Church Offering.		Members' Donations.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Semaphore	2	7	3	
Stirling E. and Aldgate Valley	3	15	0	1 15 0
Strathalbyn	2	2	6	5 1 6
St. Morris	2	8	0	
Tumby Bay	3	17	9	
Ungarra	1	14	6	
Unley	17	19	3	17 0 0
Walkerville	2	0	0	
Walloo	3	11	2	0 10 0
Wampony	1	15	3	8 2 0
Williamstown				0 5 0
York	3	11	9	1 0 0
Union Trust Fund				50 0 0
Tasmania.				
Caveside	2	0	0	
Dover	1	12	10	
Geeveston	3	0	6	
Hobart	6	4	4	4 0 0
Kelleve	1	10	0	
Northdown	1	0	6	0 12 6
Nubena	0	15	2	
Tunnel Bay	0	14	5	
West Hobart	0	10	6	
Victoria.				
Ararat	2	10	0	
Ascot Vale	6	0	0	
Ballarat	7	15	3	2 9 6
Bambra-road	3	4	8	
Bayswater	2	15	0	
Bendigo	5	13	4	0 6 0
Berwick	12	16	0	
Bet Bet	3	5	3	
Blackburn	1	0	3	
Boort	4	14	3	
Boronia	1	5	0	2 12 6
Box Hill	5	1	0	
Brighton	9	5	0	
Brim	8	18	0	33 11 6
Brunswick	3	0	0	
Burnley	3	10	9	
Carlton (Lygon-st.)	23	14	5	11 6 0
Carlton (Chinese)	10	4	0	5 0 0
Carnegie				1 0 0
Castlemaine	7	10	6	
Cheltenham	10	6	6	
Coburg				1 5 0
Colac	3	5	0	
Collingwood	5	0	0	
Cosgrove	1	0	0	

	Church Offering.		Members' Donations.	
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Croydon	0	18	6	
Culgoa	0	4	0	
Dandenong	2	15	0	
Doncaster	7	16	0	3 0 0
Dunolly	5	16	0	
Dunmunkle	4	5	6	5 2 0
East Camberwell	5	0	0	100 0 0
Echuca	2	0	6	
Emerald	1	0	6	
Emerald East	2	0	0	
Essendon	10	10	0	0 6 0
Fitzroy	3	1	0	
Footscray	2	5	10	
French Island	5	13	0	
Gardiner	14	10	3	
Geelong	11	10	0	
Geelong West	4	0	0	
Hampton	6	17	3	
Harcourt	1	7	0	1 0 0
Haven				2 0 6
Hawthorn	22	2	2	12 12 0
Horsham	4	4	0	16 13 6
Ivanhoe	3	0	0	
Jumbuk	2	0	0	
Kaniva	6	13	0	42 18 6
Kyneton	1	10	3	
Lake Boga	1	3	3	
Lake Rowan	3	10	0	
Lillimur	1	0	0	3 0 6
Malvern	6	2	0	
Melbourne (Swanston-st.)	73	3	6	52 2 0
Mentone	1	1	0	
Merbein				2 10 0
Meredith	1	12	0	
Middle Park	4	14	6	
Mildura	3	7	6	4 1 6
Minyip	3	12	6	
Montrose	2	16	6	
Moreland	15	7	3	
Newmarket	3	5	9	
Newstead	1	0	0	
Northcote	8	16	0	
North Fitzroy	16	16	0	1 5 0
North Melbourne	3	6	8	
North Richmond	4	16	9	
North Williamstown	2	4	5	0 5 0
Oakleigh	4	5	0	
Ouyen	6	0	0	25 0 0
Pimpinio				2 10 0
Polkemmet	2	15	0	10 5 6
Prahran	2	9	0	1 0 0
Preston	0	17	6	
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