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Anglican Attitude Towards Church Union.

At a united New Year's Sunday service, the Anglican Bishop of Bendigo delivered a striking address on Church Reunion and the Anglican attitude thereto. The full text is published in "The Bendigo Advertiser," and makes most interesting reading.

Ever since the Lambeth Conference of 1920, we have had similar pronouncements on the part of leaders in the Church of England. Many of these have exhibited the same earnest and brotherly spirit which characterised the bishops at Lambeth. To us, one of the most remarkable of modern religious phenomena has been the great change which has come in the attitude of the Anglican Church to what used to be called, with a certain amount of condescension and depreciation, Nonconformists or Dissenters. If the air of superiority has not disappeared altogether, it is not now very prominent, and, in the case of the greatest representatives of the Church of England, it is altogether absent. The tone of Bishop Baker's address was admirable; it breathed the spirit of brotherliness and love. It is something to be thankful for that, if Christian union be not reached, a more Christian spirit prevails in the religious world now than formerly.

The need for unity.

As to the need for union, Bishop Baker spoke most wisely. We were glad to note that in his statement he put "first things first"—the will of God, and not monetary considerations.

"In the first place taking the highest ground the supreme need for unity is the nature of God. In these days of the world's need, God's character can be adequately expressed only by a united church. We believe that disunity is against the mind of Christ. As we read his prayer, that they all may be one, and as we study his divinely inspired interpreter, St. Paul, with his wonderful teaching about the body, there surely can be no doubt that our present jarring and distressing state is clear contrary to the mind of Christ."

"The world is aching for brotherhood, but a divided church cannot speak in terms of brotherhood. Further, a divided church cannot contend with advantage against the social wrongs of the

times. We have come to a new era in social problems, and if the church is to be the power her Master wants her to be in helping to solve those problems, she must break down all barriers and march shoulder to shoulder. Again, a divided church is most extravagant in both men and money. I need not amplify this point, it is obvious to all. Nor, to turn to quite another point of view, does a divided church count in international affairs. During the terrific years we have lately passed through, in no nation on the globe was the slightest heed paid to what should be the mightiest force in the world. And the fault lies largely at our doors. If a general in an army were to divide up his forces in attacking an enemy like the church is divided to-day in its attack on worldliness he would be sent to the insane asylum; yet the divided church pursues this insane policy against a greater enemy than any general ever led an army. Is it any wonder that the world war revealed the church without a voice to check the tragedy of war? Still further a divided church cannot produce the highest spirituality." "An unbelieving, pleasure-loving materialistic world is the price we are paying for our divisions."

Principles of unity.

Naturally Bishop Baker stood by the four great principles laid down by the Lambeth Conference. Though we have published these previously, they may again be given as introduced by the bishop:

"According to the mind of the Anglican Church these four principles are necessary, not for Christianity itself, but for the unity of Christianity. These four principles are set out in clause 6 of the "Appeal to all Christian people," which runs as follows: "We believe that the visible unity of the

church will be found to involve the whole-hearted acceptance of the Holy Scriptures as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene as the sufficient statement of the Christian faith, and either it or the Apostles' as the baptismal confessions of belief. The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ. A ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body. May we not reasonably claim that the Episcopate is the one means of providing such a ministry?"

The bishop did not dwell upon the first two principles, as the thought that the matter of the Scriptures and the sacraments would not afford the scope for discussion and possible disagreement which the other two would. We, of course, are in glad accord with the view that makes the Scriptures "the rule and ultimate standard of faith." If regarding baptism and the Lord's Supper there should be difficulty in our uniting with others, it will be because in these ordinances we would have the practice of the apostolic church adopted to-day. The sad fact is that most of the churches do not adopt the practice sanctioned by the admitted "rule and ultimate standard."

The creed.

Bishop Baker defends the Nicene Creed because it "has its sanction and its origin solely from the Scriptures. We believe the creed because we believe the Bible. The creed is simply crystallised and easily remembered Bible teaching. Were it possible to prove any clause in the creed to be contrary to the Scriptures, the Anglican Church at any rate would forthwith drop that clause." Members of Churches of Christ could not consent to the imposition of such a creed. For ourselves, we have no difficulty in accepting every doctrine of the two creeds referred to—the Nicene and (so-called) Apostles' Creeds. Our objection is that the Scriptures ("the rule and ultimate

These Three.

As a babe to his mother close clinging,
As a bird to the Southland keeps winging—
So is Faith.

As a soul through death's vale sweetly singing,
As the Easter-tide bells loudly ringing—
So is Hope.

As the nightingale's song rapture bringing,
As the sound of Pearl Gates open swinging—
So is Love.

—Seth Russell Downie.

standard of faith," be it remembered) give not the very slightest indication that subscription to such a compendium of truth should be demanded of any. To make "the Apostles' Creed" a "baptismal confession" is wholly without divine warrant, and ignores the place which "the good confession" had in the apostolic church. A simple confession of faith in Jesus as Christ and Son of God is all that the New Testament reveals to have been asked of men as a prerequisite to baptism and church membership. Not even a desire for union can make us ignore this fact.

The ministry and ordination.

The recognition of Episcopacy and the acceptance of ordination by bishops are part of the price which we must pay in order to have union with Anglicans. It is with no disrespect that we say the price is too high!

Bishop Baker, in his exposition of the Lambeth principles, made it clear that the Church of England "does not maintain that Episcopacy is necessary in order to be a Christian. No one claims that a man cannot have Jesus Christ dwelling within him, unless he is in fellowship with a bishop. No one says that the non-Episcopal churches have failed to find the Saviour because they have no bishop." While we are glad to note this, we are not impressed by the magnanimity which would refrain from saying something most demonstrably foolish. We are not sure that it is much more wise to affirm (as do our Anglican friends) that "for the purpose of unity, Episcopacy is necessary." "This is the sum of the whole matter," says Bishop Baker, "if we are to have a united church the ministry must be acknowledged and accepted by all. This is the crux of the whole question."

Let us pause a moment. Why is Episcopacy necessary for unity? Is it because those used to Episcopacy will not unite unless Episcopacy be granted? If so (and we think this is the real reason), the answer is not convincing. The real question to be settled by those who sincerely believe, with the framers of the four great Lambeth principles, that the Scriptures are "the rule and ultimate standard of faith," is whether Episcopacy has the sanction of these Scriptures. The obvious reply to this question is that, whereas in an apostolic church there was a plurality of bishops, there is no such thing as one bishop over a plurality of churches: the diocesan bishop is wholly unknown to the New Testament. Unless we are going to make Ignatius and later churchmen "the rule" or "ultimate standard," the claim for Episcopacy cannot be justified. We shall accept no man-made addition to divine requirements for unity. Neither Anglicans nor we have a right to make conditions.

So far as ordination is concerned, we have seen a notable thing in these last days. Bishop Baker thus refers to it:

"One bedrock fact of unity must be a ministry acknowledged by the whole body. But how is this to be brought about? Many of you know the suggestion (might I say the challenge?) put forth by the Bishops of our church. It is that, terms of union having been satisfactorily adjusted, there

should be some form of reciprocal commission, ordination, recognition, call it what you will, whereby we all should be duly and properly authorised to minister in each other's churches. 'In so acting' (I quote from the Lambeth resolutions) 'no one of us could possibly be taken to repudiate a past experience rich in spiritual blessings for himself and others.... We shall be publicly and formally seeking additional recognition of a new call to the wider service.'

This is a remarkable advance. A few years ago, it would have seemed grotesque for a non-Anglican to think of a bishop or priest of the Church of England as accepting ordination or recognition from Free Churchmen. Many have hailed this change as if it got rid of one of the greatest difficulties in the way of union. Those who have followed the statements of English Free Churches will perhaps not be so sanguine.

Personally, while appreciating the bishops' suggestion or "challenge," we are not overwhelmed by the magnitude of the concession. In the first place, there is this awkward thing, that in the "reciprocal ordination" there would not be equality or real reciprocity. If an Anglican bishop had the hands of a Free Church minister laid upon him, neither of the participants would consider that special grace was being bestowed and neither would look upon the subsequent ministry as being either more or less valid because of the operation. But when the Anglican bishops in turn performed the operation, it is certain (in a great many cases at least) that they would regard the ordination

as bestowing grace and conferring the right to a ministry which either was not validly or regularly exercised before. The Free Churchman, in such a case, gives up everything and the Anglican nothing.

So far as members of churches known simply as Churches of Christ is concerned, the objection is much more fundamental. Again, we go to the admitted "rule and ultimate standard of faith." There we learn that there is no special class or caste of "ministers" in the church, who have exclusive right to preach or "administer the sacraments." A man does not receive that right by the laying on of priestly or Episcopal hands. There is no priest in the church of God in any other sense than that in which every Christian is a priest. For ourselves, it would be impossible to give up the principle of the priesthood of all believers, and submit to a system that demands that the functions of the Christian ministry be restricted to those on whom the hands of any human being were laid. Not even for union could we renounce the Lord's heritage, and barter our Christian privilege and freedom.

Space forbids our giving more space to the subject. While we cannot accept the Anglican position or proposals, we do greatly appreciate the new spirit in the Church of England, and particularly we rejoice at the manifest desire for unity and the brotherly spirit to be found in the address of the Bishop of Bendigo.

The "No Harms."

It was my privilege a short time since to be one of a large congregation who listened to a brother who related to us with great simplicity and deep feeling his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much, and was active; but he soon became a back-slider, and continued thus for twenty-two years. Among the causes that led him to back-slide, and to go farther and farther from Christ and duty he gave prominence to what he called the "No Harms," and he uttered solemn warnings to all persons to be aware of these "No Harms." He was once a total abstainer, but he was induced to take a little domestic wine, being assured it was some which his friends made themselves out of their own grapes. "There was no harm in taking a glass of that." The result was, he soon became a confirmed drinker. He was invited to join in a game of cards. There was no money staked. It was simply an amusement, no harm in that. The result was, he became a skilful and constant gambler. He was invited to join in a simple parlour dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls. Invited to the theatre, he declined. But being assured the play was a perfectly moral and proper

one, and that there was no harm in it, he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer meeting. Thus was he led down, down, lower and yet lower, by these no harms till all trace of Christian living was gone.

Significantly he asked who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it.

I believe the brother was right. These "no harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone.

I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago, by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was formed. Then followed darkness and ruin. No harm in that first glass! There was misery, ruin, death in it. The solemn warning from all this is to avoid the "No Harms"; they are never safe.—"Watchman."

The Gospel of Fact.

Alan Price, B.A.

Heathen illusions.

The false religions of this world are mainly composed of illusion, imagination, hallucination, hysteria, or whatever one might call that peculiar failing of humanity that carries him away from fact and causes him to believe a lie. The religious faculty is innate in man, and proves his divine origin—the pity of it is that this faculty is fed upon trashy human inventions, and soon becomes a perverted caricature of its original self. So distorted does it become that it can not discriminate between true and false. In fact it matters nothing if the religion is untrue so long as it is historical or traditional. A man is born into his religion, inherits it from his parents as he does his features, and would as soon think of altering his faith as his face. There are others again upon whom religious fanaticism grows. They act not through reasonable belief, but hysterical madness. The novel sensation of letting themselves go into regions of thought and action, where common sense would never take them, stimulates to further wanderings, until they become infatuated almost beyond recall.

Christian facts.

The only true religion of this world is founded upon fact. At the outset men would not admit its facts. Prophecy and miracle had to co-operate to get it a hearing at all—prophecy to point to the time and nature of the fact—miracle to prove the fact to be of superhuman origin. A glance at the Gospels will show that Jesus realised the importance of evidence. He chose twelve to be a jury to pronounce their verdict on his life, death and resurrection. Their verdict was unanimous. Rather than modify that verdict, they faced death itself. The basis of all their preaching was the facts of the gospel. They did not appeal to the emotions of their audiences. Where emotions were stirred, it was generally the result of facts. As the two disciples walked to Emmaeus after the resurrection, their hearts "burned" within them as Jesus proved the fact of his resurrection. On the day of Pentecost it was the testimony to the same fact that stirred the people. The Ethiopian in the desert was convinced by facts, so was Saul of Tarsus. Everywhere the apostles with great power testified to the fact of the resurrection, consequent on the suffering of Christ, with the same uniform result. The facts proved the same Christ, and brought faith, faith—obedience, faith, repentance and obedience together brought salvation. When in later years the bulk of the church became contaminated by intercourse with heathendom, as we would naturally expect, there was a departure from this primitive faith and the introduction of the hysterical methods of false religion. Truth and fact become of little importance. Fiction and ceremony

took their place. The magnification of church authorities, living and dead, the worship of Mary and the saints generally, crowded the simple gospel out of the church and she became a prey to every evil spirit.

Superstition revived.

In these modern times we find the same thing. To the pious Roman Catholic, mother church is a mysterious power whose will is law. It is mortal sin to him to question the authority of his leaders, even to enquire into the foundation of his faith. He is under some mesmeric influence that paralyses his reasoning faculties when he touches his religion. He absorbs without question tales of a mysterious connection between the authorities of his church whereby they are able to bind and loose in heaven and hell, shorten by prayer the purgatorial period of the departed, and in some obscure way control God's actions in the realm of the unseen. He submits to penances, observes feasts and fasts, and makes vain repetitions of prayers, all because ordained by his church.

Nor can we say that Protestant thought is altogether free from neurotic religious feeling as distinct from the spiritual and divine. Much passes under the latter heading which is really the effervescence of a disturbed mind. In the hysterical revivalist who works up his devotional faculties to such a pitch that he sees visions and dreams dreams contrary to solid fact, we have evidence of the natural tendency to revert to the old type of fictitious religion.

The faith that saves.

Even in the average modern revivalist mission there is a danger of this reversion. As the result of an earnest appeal enquirers are gathered together, prayed for, and pointed to Christ. So far all is right, but on the matter of the faith that saves there is much misunderstanding. Reduced to a few words, the penitent is asked to believe he is saved, and therefore be saved. Here commences a series of heart probings, and mind searchings, which may ultimately have the desired effect, or may, on the other hand, drive the penitent away from Christ, with the thought that faith is not for him, as he cannot work up within himself, the visions of assurance and the spiritual joy that others have achieved. It is just here that the gospel of fact is in need of emphasis. Faith that saves is not in self, but in Christ. After acquiring the faith that saves, the penitent is asked to believe in himself. If he succeeds in believing in himself, he is happy, if he loses that faith he is miserable. The question, after all, is not whether he believes he is saved, but does he believe that Jesus Christ is the Son of God. In nine cases out of ten the penitent believes that heartily. In the absence of an intelligent presentation of the necessity of obedience in baptism to consummate faith, it were better

to ask the enquirer to sign a church roll, accept a badge, do any act of committal rather than probe the mind for imaginary spiritual manifestations. Here appears the beauty of the divine method in instituting a simple and typical ordinance as a means of definite consecration of the reformed life to the service of God.

Emotional religion.

It is not our purpose to belittle the manifestations of spirituality in the mind and acts of those who have accepted and obeyed Christ. The Spirit is promised to all that obey him. Cornelius-like, many may and do exhibit such spirituality before full obedience. It is, however, contrary to God's revealed will to expect spiritual manifestations as proof of faith before that faith has materialised in obedience. It is sometimes brought up as a charge against members of Churches of Christ that their religion is undemonstrative and cold, and that they lack the spiritual fervor seen elsewhere. In reply it may be said that deep waters run smoothest, and that our faith is not dependent on a constant effort at spiritual manifestations.

The gospel is a series of facts. Our obedience is a fact. The subsequent reformed life is a fact. Our weekly observance of the Lord's Supper is a fact that speaks of a determination, not only to begin, but to continue in obedience. These facts speak louder for one's sincerity than the absence of obedience coupled with all the devotional fervor that man worshipping with man can awake within his soul. An ounce of gospel fact is worth a ton of illusory fiction. In fact there can be no comparison between an assured faith founded on the known truths of the gospel and a religion of feeling only based upon the extremely shifty foundation of human fancy.

The Two Words.

"One day a harsh word, rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
Oh, if we could but learn to know

"A kind word followed it one day,
Flew swiftly on its pleasant way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

"But yet the harsh word left a trace,
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained:
Friends could forgive, but not forget,
Or lose the sense of keen regret.

And everywhere brought pain and woe,
How swift and sure one word can go,
How would we weigh, with utmost care,
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!"

The all-important thing is not to live apart from God, but as far as possible to be consciously with him. It must needs be that those who look much into his face will become like him.—Charles H. Brent.

Baptism and Character.

For many centuries baptism has been a storm-centre in ecclesiastical and theological thinking, and it is still to-day the occasion of much earnest, if not acrimonious, debate. But with the New Testament in our hands, it ought not to be hard to decide its place. We begin to encompass its real meaning when we pass over the controversial aspects and think of it in relation to character and personality. It is both initiatory and dedicatory, but it goes much further. It is a profound experience which, because of spiritual intention, possesses a sacramental quality. It is confessional in character and was declared by the Apostle Peter to be "the appeal (margin) of a good conscience toward God." It is an act of worship, for Jesus himself by whom, in his own actions, it was first tied up with the Christian teaching, received it with prayer. Baptism, therefore is one of the most spiritual commitments in which the soul can express its devotion to God and to his church and it, undoubtedly, has telling power in the creation, development and quality of human character, yea, even on human personality.

Character is developed from within, and is the result of the intentions and alliances of the soul. How baptism utilises these may be seen from a simple analysis.

1. The first motive in baptism is to break completely with the old life of sin and follow Jesus Christ. Paul says in the sixth chapter of Romans that we are baptised "in order to crush the sinful body and free us from any further slavery to sin" (Moffatt). Baptism, therefore, is an act in which one resolves to give up at any cost, or at all costs, the life of sin. That is a heroic hour when one takes up such a battle!

2. Baptism expresses the passion to become united with Jesus Christ. The idea is a mystical one, but it is of the very essence of personal religion. Nothing short of that has reality—nothing else satisfies the heart. The truly Christian soul wishes to enter into the earthly experiences of Jesus Christ. Love always wants the deepest union with the beloved. Baptism is a dramatic picture of the soul's effort to enter into passions and experiences of Jesus Christ. "Our baptism in his death made us share his burial so that 'as Christ was raised from the dead by the glory of the Father, we too might live and move in the new sphere of life.'"

3. Baptism is a pledge to live the white life. It is the token given to God and society that one is determined to keep himself unspotted from the world. It is the effort of the true Christian knight to honor Christ by the white flower of a stainless life. It is in this sense that baptism is for the remission of sins.

4. In baptism we own the lordship of Jesus Christ over our lives, and thus we gird ourselves with a great loyalty. We become members of Christ's body, and hence we root our lives in the soil of brotherhood. Since baptism is an outward act, it has important social implications. The baptised are united in the formation of a sacramental society. In the last analysis baptism is the declaration of the faith and the desire to make Christ the Lord of society, and to establish the fullness of spiritual kinship between his followers. Loyalty and fellowship are the corollaries of baptism and their finest product is Christian character.

5. Paul taught that baptism is the beginning of the resurrection of life. It is performed in view of that grand consummation. When one is baptised he declares that he is searching for immortality, and he begins at once to live for ever. The Easter lily has blossomed in his heart with deathless beauty and fragrance. Paul says: "If we have grown into him by a death like his, we shall grow into him by a resurrection like his." One who enters into baptism intelligently, humbly, and passionately, seeking for God, undoubtedly, has stirrings of the eternal life awakened in him in an unusual way.

6. Baptism is an experience that exalts the mind and makes the soul elate with the highest desires and resolutions. It has been called an enlightenment, and it is near of kin to the ecstasy and pure rapture of the mystic; hence we read again in the New Testament: "If then ye were raised together with Christ, seek the things that are above where Christ is, seated on the right hand of God." It must be, therefore, that a quality of heavenly mindedness is received in the service of baptism. It stirs the innermost depths of being, and harnesses man to ideals and forces that grow him into Christlikeness. It gives visions of the open heavens, experiences of the Holy Spirit, and assurances of acceptances with God akin to those which came to the Master when he was baptised in the river Jordan.—"Christian Evangelist."

The Super-Man Christ Jesus.

W. J. Way.

Jesus Christ, we stand before thee, in wonder and amazement. We are astonished in thy presence, and humbled when we contemplate thee. Before the radiance of thy moral glory men have fallen at thy feet as dead, and angels have felt impelled to worship thee. Thou art essentially above us. We are from beneath. We think in days and weeks. Thou thinkest in ages and aeons. We love a few favorites, those who love us. Thou lovest all. We feel for tens, but thy bowels are moved for unnumbered millions. We give to friends. Thou givest to friends and foes. O Christ, enlarge us, deepen, widen, lengthen us in thee.

Because thou art great, thou art gracious unto all. Because thou art the Son of God thou didst stoop to the manger, and reachedst down to the lowest men. Yea, didst touch the leper. Because thy thoughts are greater than ours, and thy love superhuman, thou canst compass our little world. Within thy favor and compassion. Thy love is deeper, yea, immenser than all our sins, a benevolent energy, a consuming fire.

We stand before thee, adoring, for thou art worthy. In thy light we see our darkness, in thy knowledge our ignorance, in thy fervor our cold-

ness, in thy benevolence our narrowness, in thy catholicity our partiality, in thy righteousness our nakedness, in thy liberality our covetousness. Again, O Christ, draw us out after thyself. Grant, O Christ, that some day we may awaken in thy likeness. For the glory of thy imperial name and being transfigures, transforms, translates, that we may more truly represent thee. Thou hast deservedly attracted the attention of all intelligent beings, of whatever calibre or ambition. O Christ, none can afford to be indifferent to thee, for thou fillest all in all. Because thou hast loved righteousness and hated iniquity, God hath anointed thee with oil of gladness above thy fellows.

O Christ, we bow before thee, deeply conscious of our low estate, and dark inferiority, yet do we look up, being persuaded that so divine art thou, so essentially God, that thou wilt lift us up to be thy fellows. Yea, the very sons of God, of whom thou art first-born. What shall we render unto thee, O Jesus Christ, for so great favors, for such unspeakable exaltation?

We bless thy name, we acknowledge that thou art worthy to be named, and to ascend above all. Thou art indeed the bright and morning star, the first-begotten from the dead, and Lord of lords.

What impelled thee, thou Son of God, to associate us mortals with thy being, thy excellence, thy dominion, thy ineffable glory, thy unspeakable eternity? Thou hast drawn us into the current of thyself, hast made us members of thy peerless being. Nay, more, hast woven us into thy immortality, and bidden us reign with thee in thy absolute supremacy. What moved thee, thou Lord of glory, to come and speak with us, to exhibit that infinite love and eternal purpose of our God: to unfold to us the unique programme of the ages yet to come, and draw aside the mystic curtain and challenge us to look beyond the environs of this little world, to those lofty pinnacles of glory upon which is poised the majestic arch of Jehovah's rainbow-circled throne? Why hast thou revealed to us thy majestic nature, and brought us to the atmosphere of the hierarchies above, and made us kings and priests to God? Why, O Jesus, hast thou told us of the joys of angels, and informed us of the mansions of thy Father's house, and outlined the structure of the heavens, and the glory of the blessed and only Potentate, the King of kings, and Lord of lords? Why hast thou opened to us the cabinet of God, and bade us listen to the counsel of that unerring being whose love and power hath wrought through thee, the intricate texture of all created things? Still, O Christ, it is of thee we wish to speak, rather than the citadel above, of thyself, rather than the mansions of paradise. Thou art thyself Alpha and Omega, the first and last of all that can raise us up and place on thy throne at thy right hand; the reflex of thine own unutterable being. What shall we render unto thee for such unspeakable favor, for such spontaneous grace? In all we read thy unutterable love for us. We will try to emulate; yea, reciprocate thy love. Had we crowns we would joyfully cast them before thy feet; had we robes we would gladly strew them in the way before thee. O Christ; had we diadems we would tear from our brows and place in thy footprints. O Christ, work in us thy holy will, and may we be a willing people in this the day of thy power. We have but one thought, one holy wish, one hallowed aim, thy holy will to do, one sacred purpose, to be for thy sake without blame.

Dean Inge on the Open Mind.

Preaching at St. Paul's Cathedral on a recent Sunday morning, Dean Inge said no maimed or crippled thing might be offered to God by the Jewish law. If we would devote ourselves to God we must see to it that we had a self to devote. Self-consecration was not a negative thing, but a very positive thing. Just as rest could only be defined as unimpeded activity, so self-sacrifice was the supreme energy and activity of the human will. It was not a living death, but a dying life to which we pledged ourselves when we said, I come to do thy will, O God. Spiritual wakefulness meant concentration of purpose. The world might be divided into those who had a purpose and those who had none. Few things were more striking than the change that came over even the outward appearance of a man between youth and age, according to whether he had or had not a fixed purpose worked out day by day.

Christ, the Dean added, was our light. The light meant an open mind. "A terrible amount of harm has been done by the shut mind, which is always ready to bring the ark of God down into the camp, where it is usually captured by the Philistines. If we wish to render unto God reasonable service, we must begin by taking heed to ourselves. We are being frequently exhorted to throw our energies into some practical reforms. I do wish to emphasise the fact that anything of that kind is futile without self-consecration."

Look up; lift up. The skies are clearing.

The darkest clouds will drift away;

The sun of peace, so bright and cheering;

Will usher in a better day.

Look up; lift up. The night of sorrow

Is now far spent—the day appears;

God dwells on high, the promised morrow

Will drive away our grief and fears.

—Albert R. Adams

The Plea We Advocate.

J. E. Shipway.

The subject as mentioned may seem to you a personal one. It may also seem to savor of sectarianism. If I cannot substantiate from the New Testament what I am about to write, then better had I not written—for it would only mean a further advance for sectarianism, and God knows this has done enough harm already. But on the other hand, if I can prove that the plea we advocate as a people is to be found incorporated in the New Testament, then the message is divine, and the plea is not sectarian, but bears the authentication of divine inspiration.

As headlines of thought let me recapitulate some of the distinctive things for which we as a people have ever stood, and let me bring some biblical witnesses to prove that these things, as we practise them, are taught in the New Testament.

We desire to be a people of the Book, and if we speak where the Book speaks, and are content to be silent where the Book is silent, then surely it is not our message that we present, but the message of God as it comes to us through Christ, through the apostles, and through the Holy Spirit. Man can claim no peculiar message of his own; he is God's agent to make God's truth known.

1. Devotion to Jesus as Saviour and Lord.

Let us call up our line of witnesses, and see if such should be so. The first that we shall call is John. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Matthew, the man who heard Christ's short, terse, definite command, "Follow me," and left all and followed him, will be our second witness. "Matthew presents Jesus to us, the Teacher of teachers. In the sermon on the mount he represents Jesus speaking as "never a man spake." When we want abstract teaching we turn to Matt. 5: 3-12. When we want good illustrations, we turn to Matt. 5: 13-16. When we want to know how to use parables in teaching, we read Matt. 13: 1-53.

But in this special category we would fail if we did not have a testimony from witness Paul. Speaking of afflictions and bonds that were waiting for him in every city, he says, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Here is evidence of the very grandest order, witnessed by men who through trial and suffering, and persecution, were prepared to evince their devotion to Jesus as Saviour and Lord. It must be distinctive among those who call themselves Christians to-day.

2. The adoption of Bible names.

1. In an individual sense. A Bible name is disciple. Let the Master himself be our first witness. Jesus: "Whosoever doth not bear his cross and come after me cannot be my disciple" (Luke 14: 27).

Brethren is also a scriptural name, and here again Jesus answers from the witness box: "Be not ye called Rabbi: for one is your Master, even Christ: and all ye are brethren" (Matt. 23: 8). Luke wielded a ready pen. Can you give us an individual name of the early followers of Christ, Luke? "Yes," is his reply. "The disciples were called Christians first at Antioch" (Acts 11: 26). Just Christians without any adjectives, Luke? "Quite so."

2. In a collective sense. Bands of Christians would naturally congregate together to worship the Christ, whom they loved and had accepted. Can we find a scriptural name for these assemblies? Who shall we call? Let Paul come into the witness box. What would you call assemblies of Christians met together to worship Christ,

Paul? Immediately he replies, "Churches of Christ" (Rom. 16: 16). Any other scriptural name, Paul? "Yes," he answers. "Church of God" (Acts 20: 28). This is surely compatible with the words of Jesus spoken some years before, when he said, "Upon this rock I will build my church" (Matt. 16: 18).

Distinctively, then, as a follower of Christ, I am a Christian, one of the brethren, a disciple, and I belong to that assembly which calls itself Church of Christ, or Church of God, with no exclusive right to the title.

3. Acceptance of the Bible as the only rule of faith and practice.

Some make man creeds the test of fellowship in Christ, and the right of church membership. Others again are governed by conferences, synods, or councils. Still others stand or fall on the dictates of certain theology. But what was the fundamental underlying principle of faith and practice in the early church? Let us call up a quick line of witnesses.

Luke—"They therefore that were scattered abroad went everywhere preaching the word" (Acts 8: 4).

Paul—"Preach the word; be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine" (2 Tim. 4: 2).

Peter—"The word of the Lord endureth for ever" (1 Peter 1: 25).

John—"I . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ" (Rev. 1: 9).

If faith is necessary, we can find it in the Word of God.

If obedience is necessary, we find it like a thread running through the Word of God.

If government is necessary, we find the principles enunciated in the Word of God.

If discipline is necessary, provision is made for it in the Word of God.

If the evangel of the cross is necessary, then God's Word says, "Go."

The acceptance of the Bible, then, as the only rule of faith and practice, is surely that which is honoring to God, and pleasing to Jesus Christ.

4. Adherence to the divinely appointed way of salvation.

Salvation, to be enjoyed, carries with it certain conditions to be fulfilled. It will not be a difficult matter to call on witnesses to tell us what these conditions are.

Paul will answer first—"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).

From faith we pass on to the next condition, which is known as repentance.

Paul again will be our witness, and he assures us of its necessity in these words: "The times of ignorance therefore God overlooked, but now he commandeth men, that they should all everywhere repent" (Acts 17: 30, A.R.).

Let us move on another step. Peter at Cæsarea Philippi was commended for confessing "that Jesus was the Christ, the Son of God." Should we be ashamed to place such a confession in the curriculum of the Christian standard? Call a witness. The blessed Christ himself will answer. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10: 32). I wouldn't miss that confession for the wealth of a million worlds. Would you?

But the momentum of the way carries us on, and we advance another step. We come now to a condition which bespeaks our obedience, i.e., baptism. Let us get a successive line of witnesses for baptism.

1. Jesus—"Go ye therefore, and teach all na-

tions, baptising them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19). Here is the divine command for baptism.

2. Luke—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women" (Acts 8: 12). Here we have the subjects of baptism.

3. Paul—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). Here we have form of baptism.

4. Peter—"Then Peter said unto them, Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). Here we have the design of baptism. Do these conditions bring us to Christ? Do they bring us into Christ? Let us be on the safe side, and call a witness. We shall call Paul. Listen to his evidence regarding your questions. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ" (Gal. 3: 26, 27).

I am satisfied, friend. Are you? I am in Christ, I have the gift of the Holy Spirit, and I work out my salvation by a prayerful endeavor to bear the fruits of the Spirit which are, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23).

5. Observance of the Lord's Supper every Lord's day.

To the Scriptures I turn my attention in order to discover the significance and the beauty of this ordinance. I find it is called the Lord's Supper (1 Cor. 11: 20). This is in honor of him who instituted it. Again, it is called the communion (1 Cor. 10: 16). Here we have the ideal of fellowship in which the two ideas of contributing and receiving mingle. These are the only terms by which this ordinance is known in the New Testament. The "Eucharist" and the "Sacrament" are foreign terms, so far as God's Word is concerned.

Now this beautiful supper is a memorial ordinance. He who instituted it is the greatest witness of such a fact.

Jesus—"This is my body which is given for you: this do in remembrance of me" (Luke 22: 19).

That was the request of the dark betrayal night, when waves of sorrow were beginning to roll over his soul. To the cross and the tomb he went, but not to remain there.

"Up from the grave he arose.

With a mighty triumph o'er his foes."

Later came the ascension, then the descent of the Holy Spirit, and following this the establishment of the church. And what do we find his disciples doing? Let Luke be our witness. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42). So the universal supper finds its place in the assembly of the early church.

But, says someone, "What would the word 'steadfast' signify? How often would the Christians keep the memory of Christ in participation of the Lord's Supper?" Luke is still in the witness box, and he will be only too pleased to answer your enquiry. This is his evidence—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight" (Acts 20: 7).

The Lord's Supper is a beautiful memorial of Christ's finished work, and should be a weekly observance in all assemblies of Christians. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26).

6. The union of all believers on the basis laid down in the Word of God.

Was there ever a desire in the mind of the Master that his people should be one? Let Jesus give us his evidence. "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as

thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 20, 21).

Well, how is such unity to be attained? is the old repeated question. Certainly not from without, but from within. Is there a witness who can lay down our inspired platform. Certainly there is, or we should never have made our appeal for Christian union.

Paul will willingly give us his testimony as most reliable evidence. "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephes. 4: 3, 4).

"When the Christian world bows humbly at the altar of 'one God,' recognises the authority of 'one Lord,' preaches the 'one faith,' practises the 'one

baptism,' makes supreme the 'one body,' is animated by the 'one Spirit,' and inspired by the 'one hope,' then, and not till then, will the question of Christian union be settled in theory and in practice."

These are some of the distinctive principles, then, for which we as a people stand. This is the plea we advocate. Have I proven it to be divine? Is it incorporated in the Word of God? If it is not, then it is a plea for denominationalism, and must be stamped sectarian, and if it can be proven to be sectarian, then I for one will be prepared to drop the plea, and quit the job of evangelisation.

Reader, if you are satisfied that the principles enunciated are in accordance with God's Word, that they bear the sanction of the Holy Spirit, and the pleasure of Jesus, then I ask you to accept them in faith and practice by yielding yourself unreservedly to the claims of the blessed Christ of God.

The Lord's Supper.

G. P. Cuttriss.

Throughout the Christian centuries, from the beginning until now, the institution of the Lord's Supper has always occupied a unique place of importance in the worship of practically every section of the church. It may be safely said that in the earlier centuries there was no exception, but in the modern times the Society of Friends, who do not account themselves a church, and the Salvation Army, who regard themselves as a missionary society, do not observe the ordinance on account of regarding it to be properly a function of the churches. Its all but universal observance, and the prominence given to it in the regular worship of the churches, constitute strong evidence of the importance attached to it.

Notwithstanding the deep spiritual significance of this ordinance, so generally acknowledged, there can be no question that its place and purport, though so simple and suggestive, have been largely corrupted and diverted from the divine intention in both simplicity and purity. So early as in the life-time of the apostles serious abuses were practised, which had the effect of seriously stultifying the true place and purpose of the ordinance. At Corinth, and presumably elsewhere, the ordinance was reduced to an orgy which Paul denounced so strongly in his First Epistle to the Corinthians. But it was not until later that the most grievous abuses made their appearance, more particularly with the rise of ecclesiasticism and clerical assumption, sacerdotalism and sacramentalism, which so noticeably resulted in spiritual declension, superstitious usages and obnoxious forms of idolatry.

The simple memorial feast as instituted by our blessed Lord was manifestly designed to keep alive and active "the things that belong to our peace" by means of the most easily understood figures, which were adapted to enlighten even the duller intellects in the central truths of Christianity, by the faculty of poetic imagery. These were, however, largely deprived of their true meaning; and what were in truth but symbolic portraiture, had attributed to them virtues which could only be true of the important realities pictured therein, and not the actual rite itself.

In like manner the presbyters or elders, authorised to be appointed solely for the purpose of supervision and direction of the flock, who were mostly ignorant, increased in self-importance as a class, became ambitious of personal distinction, and posed as "lords" over what is God's own "sole heritage." They assumed sacerdotal functions without warrant, and claimed a vested right to be depositories and administrators of a system of superstitious ceremonies whose efficacy was accounted to be derived only from the imposition of their priestly hands in imitation of the Old Testament priesthood and sacrificial system which God had entirely superseded and rendered obsolete; all such offices being now exercised by Jesus Christ alone and never delegated.

The presiding elder or executive chairman of the board of oversight was not content with the

position of chief overseer of the people of God in each centre of the population, but arrogated to himself the unauthorised office of chief priest with large and increasing powers as bishop. The scriptural function of the spiritual guides or ministers of the Word, whether ruling elders or ministering deacons, is very different from that of the priesthood. A prophet was a man who was regarded to have received more than ordinary spiritual insight, and to be competent to declare the mind of God, to instruct, to counsel and exhort the Christian people. Through selfish pride these usurped without sanction the function of sacrificing priests, and eventually esteemed themselves to be the only competent ones to give validity to either baptism or the Lord's Supper, and to im-

part to these institutions an efficacy that does not belong to them. Such functioning was a wilful denial of the great truth that Jesus Christ himself is sole officiating High Priest under the New Covenant, and constituted an attack against the accepted truth that every true believer is constituted before God one of a body of genuine priests who are the brethren of the Great High Priest, unofficial certainly, but privileged to exercise some ministry in the temple of God, e.g., to keep the true lamp of God ever burning, the bread of life constantly renewed, and the incense of praise and thanksgiving always ascending as an odour of sweet smell inside the outer door of the house of God (Heb. 13: 15):

In accordance with these false pretensions of a spurious sacrificing priesthood to be "mediators between God and man," the priests claimed to have the power to convert the eucharistic bread and wine into the actual "flesh and blood, soul and divinity," of Jesus Christ—the divine right to the sole use of the wine instead of to all worshippers; the transformation of the bread taking place by the imaginary miraculous manipulation of priestly hands and the utterance of certain words in an unknown tongue.

This was the mystic efficacy attributed, not as the effect of "the truth as it is in Jesus," not to the thing signified in the scriptural ordinance, but by a gross perversion of the sensible representation of it. The deluded worshippers, trusting their blind guides, are likewise smitten with appalling blindness, and are led to depend, not on the Saviour himself, but directly upon the supposed miraculous transformation of the emblems by the pseudo-priests.

Throughout the centuries the priesthood have fostered these delusions among the ignorant and superstitious people, and acquired for themselves an unprecedented confidence which they have greatly abused through the wild imaginings they have engendered among them regarding the priesthood and their work.

In the Religious World.

The congregation at Gilfillan Memorial Church, Dundee, has recently been reminded of what our generation is losing by forsaking the family altar. Mrs. Burnett Smith ("Annie S. Swan"), in the course of an address, said:—

"What is wrong with the world to-day is that Jesus Christ has been left out in the cold. We have seen a great example of it in that nation which has been brought down by the worship of materialism. There is a great slackening in spiritual and religious life, as well as in family life. Where are the family altars that used to be built in every Scottish home, and which in the old days were the very foundations of Scottish greatness? From these family altars went forth sons and daughters who, by their lives, have upheld the traditions of their Scottish race."

There cannot be too definite insistence upon Mrs. Burnett Smith's statement that discipline and obedience must be restored in home life, on the sure foundation of domestic piety.—"Christian."

In the Wrong Category.

The Rationalists of this country (says the London "Christian") have been making desperate efforts during the past few years to show the world what a wonderful people they are for intellectual superiority. A few months ago a big and pretentious work appeared, from the pen of an ex-monk turned Rationalist, to try and prove that the great intellects of the last three hundred years were not on the side of revealed religion. A leading journal observed sarcastically, at the time, that the list of three thousand covering three centuries was nothing very much to boast about. The surprising thing, however, was to find in the list a number of names which had no right to be there. A sidelight upon this aspect of things now comes to us from the United States. Dr. Burlingame, of San Francisco, writing in the "Baptist" (Northern Convention), on the book to which we have alluded, says he found in the list the name of Dr. C.

W. Saleeby, well known in this country, and who recently was in America. Dr. Saleeby was asked about the matter, and he replied that he was surprised to learn that he had been claimed as a Rationalist, and he continued:—

"I certainly never thought of myself as a Rationalist. I come of Quaker stock. I assuredly avow myself a Christian, although an Evolutionist, as Tennyson.... Mr. McCabe has no more right to include me in his list than Browning and Tennyson."

The incident calls for caution in accepting the audacious claims often set up by Freethinkers. The great thinkers of the world have never been on their side in any considerable numbers, and they never will be.

A Plea for Simple Hymns.

In an account of his recent visit to Canada, Dr. Charles Brown speaks in terms of cordial appreciation of the value of gospel hymns as a medium for spiritual influence. The choir at Bloor-st. Baptist Church, Toronto, is specially mentioned because of the beauty of its singing, and because the singers "are not afraid to do simple things." Dr. Brown continues:—

"After my sermon on Sunday evening, they sang with exquisite taste and feeling a simple hymn, 'Look away to Jesus.' It is certain that the congregation were much more deeply moved than they would have been by the most elaborate anthem, and as for me, I was never more deeply touched. The hymn was a great and tender evangelistic appeal, and one could not help wishing that our best choirs in England would follow so excellent a method."

This testimony could be confirmed in a thousand mission halls in which this well known hymn, written by Dr. H. Burton, and with tune by P. P. Bliss, has been one of the favorites in Mr. Saleeby's widely-used "Sacred Songs and Solos" (No. 409).

The Realm of the Bible School.

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

Austral Graded Lessons.

Among the achievements of our Australian brotherhood not the least is the editing and publishing of Austral Graded Lessons. This system of lesson helps, since the beginning four years ago, has been steadily growing in favor with schools throughout the Commonwealth and New Zealand. The faith of those who launched the scheme has been vindicated. There is every reason for gratification, but no reason for standing still. It is the purpose of the editors and publishers to improve Austral Graded Lessons in keeping with the progress and requirements of up-to-date Bible School work. That they may more effectively do this, the co-operation of Bible School workers everywhere is earnestly desired. The following letter has been sent to the secretary of all schools using the Austral Graded Lessons. Already several helpful suggestions and kindly criticisms have been received. Others, if sent, will be appreciated, and will receive careful consideration.

528, 530 Elizabeth-st.,
Melbourne, Victoria.

We desire to express, through you, our sincere appreciation of the way your school has taken up and supported Austral Graded Lessons. Your support has been most heartening to both Editors and Publishers. Without the hearty co-operation of the schools throughout the Commonwealth and New Zealand, it would not have been possible for us to produce our own Sunday School supplies.

We feel that Austral Graded Lessons is an achievement of which we as a people need not be ashamed, and one such as no other religious body with a constituency so small as ours has had the courage to undertake in this country. Our desire and aim is to improve these lesson helps from time to time, to move forward with the progress and growing demands of our schools, to meet the needs of both teachers and scholars, and to make this system of lessons second to none in the world.

In order to do this, we will need the fullest and freest co-operation on the part of Sunday School workers everywhere. We earnestly desire suggestions and criticisms, and will appreciate most sincerely the co-operation of your school in this matter. Please give us the benefit of any criticisms you may have to make or may have heard from others *re* these lesson helps. We earnestly desire frank, full, and even sharp criticism, so long, of course, as it is given in the spirit of brotherliness. Whatever criticisms have been raised we would like to have them, not for controversy, but solely for our own information and guidance. Only in this way can we know how to intelligently tackle our problems.

Again we would call your attention to the desirability of using these lessons which are prepared by our own brethren, and which embody in their teaching the distinctive principles for which we, as a brotherhood, stand, and which give the New Testament teaching on such questions as the way of salvation, Christian baptism, the Lord's Supper, the Church, etc. If we are to have a church rooted and grounded in the truth, we must see that the young people in our schools receive sound teaching. Such is the purpose of Austral Graded Lessons.

Furthermore, having in mind that this system is the product of the brotherhood, and that we can speak of it as "our own," we desire any suggestions which the brethren may make from time to time for the improvement of the system. We want you to think with us and for us *re* this matter. If from any source you can give us helpful suggestions, we will be most thankful.

This is no mere formal request. It is the expression of a sincere desire for sympathetic and whole-hearted co-operation *re* the matters contained herein. Again thanking you for your pat-

ronage, and looking forward to your continued support and co-operation, we remain,

Sincerely and fraternally yours,

On behalf of Austral Publishing Co.,
D. E. Pittman.

On behalf of Victorian Bible School and
Young People's Department,
W. B. Blakemore.



Miss Queenie Wendorf,

winner of the Byrnes Medal for the highest pass in the Queensland Junior Public Examinations. There were 1263 candidates. Miss Queenie secured a merit in each of her nine subjects. Previously she won the Gold Medal when she sat for the State School Scholarship examination, and 2133 candidates competed. With pleasure we note that her interest and success have not been confined to secular studies alone, for in 1919 she took first place and won the Gold Medal for the Queensland Bible School Examination. We offer our sincere congratulations.

Conservation Through the Bible School.

The history of the church marks clearly the period when it gave itself to the definition and defence of fundamental doctrine. In those days the apostle reigned supreme. We may also mark the time when the prophet, the preacher, was required to be able to "set things in order." The church in its evangelism has written a glorious history. The church is still concerned over its fundamentals, its order, and its increase. But it was left to the twentieth century for the church to discover and to provide the place for the pastor and the teacher. In the past twenty years the old time Sunday School has been transformed into the agency that proposes to provide the church with a scientific and adequate means of Christian education.

The church has discovered that it can best conserve all the spiritual possibilities of its developing generations with the help of the modern Bible School.

We are not to jump to the conclusion that the modern Sunday School has become merely an academic institution. The Sunday School is still the most efficient evangelistic agency of the church. The time was, closely following the Civil War, when the Sunday Schools of North America, responding to the need and to the programme of the church, were principally evangelistic in their aims and methods. Lessons were selected and taught, numbers of pupils were desired, teachers were selected for the one outstanding purpose of conversion. This idea dominated the organisation, the

teaching methods, the teaching material, and the devotional programmes of the Sunday School.

We now know that if a Sunday School is properly taught by qualified teachers, it is virtually impossible for any pupil to remain under the influence of the school and to pass into the teen age years without desiring to be, as Jesus did, "about the Father's business." We have also discovered that when the crisis year for spiritual decisions comes to the teen age boy or girl, he is more likely to come into Christ in the modern Sunday School with its modern methods and graded lessons, than he was in the old time sort. In fact, we could hardly hold him now in the old sort of a Sunday School.

In other words, churches and pastors are discovering the possibilities of an evergreen evangelism in the modern Sunday School. They are conscious of the satisfaction of working with spiritual forces that are intelligently directed toward the development of spiritual personality.

We recall also when the demand of the church was for efficiency. The pastor who was a good organiser, a good mixer, and who could "deliver the goods" was the man in demand. Any other sort of pastor need not apply.

We are discovering also that the best training school for Christian service is the modern Sunday School. No other arrangement has brought knowledge and motive and opportunity for service into such natural and close relations. The church school of to-day is therefore conserving the growing and developing powers of those who will be its leaders within a few years.

These values have come about because, in the past twenty years, the church is undertaking, through its schools, its share of the entire task of Christian education. The Sunday School is becoming a school. Teachers are really teaching. Pupils are really learning how to be Christians.

The excellent results of the conservation processes of a modern Sunday School are so abundant and so rich as to sustain us throughout the arduous labor necessary to produce them. "There is no excellence without great labor." Labor that is devoted to the modern church school is never in vain.

We see a new generation growing up under our hands in the Bible School. We see a world waiting for the blessings of the spiritual ministry of those whom we are training. We have learned the transforming power of an ideal. We have witnessed how a nation, devoting a generation to a false ideal, came near wrecking civilisation. It is our opportunity and obligation so to conserve all the spiritual possibilities of our youth, through the aid of the modern Bible School, that the world will not need to wait another full generation for the redemption that shall come from the power of the ideals of Christ.

There is every encouragement to expend time and treasure and tears and toil upon perfecting the modern Sunday School. The perplexities of the present as well as the problems of the future are solved and resolved by the spiritual strength that comes from the nourishing of the pastors and teachers of those who have been evangelised upon the work of faithful prophets and inspired apostles.—Marion Stevenson in the "Christian Evangelist."

The Home Department.

Bro. Kingsbury suggests in his New Year Message that we would do well to "go forward in the study of God's Word." The Home Department of the Bible School can be a factor towards this end. It will help to maintain the open Bible in the home, will help in cultivating a habit of regular Bible study, and in addition will help the Bible School. The Swanston-st. school has plans well under way for launching a Home Department. A live, wide-awake superintendent has been appointed, and a number of members already enrolled. Mr. T. W. Smith, the general superintendent, believes that the whole church ought to be in the Bible School, and he says that the Home Department is necessary to make this aim possible of realisation, therefore he is launching the Home Department. It is a good thing for all concerned.

The Family Altar.

J. C. Ferd. Pittman.

A PROMISE UNFULFILLED.

"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

So Jacob vowed, at the dawn of the first day after leaving the old home. After the lapse of many years God reminded him of his vow, and commanded him to return to Bethel, take up his residence there, and build an altar. During the long period which had intervened, God had fulfilled every promise given, and granted blessings greater than had ever been named. But Jacob had failed to keep his part of the contract; failed to return to Bethel, or to erect and dedicate an altar as a memorial of God's loving-kindness; failed, it seems, to give to God a tithe of all he possessed. He was but one of a vast multitude of frail mortals who have been quick to promise, and slow to perform.

Yet God remaineth faithful. Well might he say to wayward pilgrims, "You have not remembered me: I will forget you." But God's love is incomparably greater than ours, and is not contingent upon ours. Like the poet's "Hound of Heaven," infinite love follows us always and everywhere, in the hope that, Jacob-like, though we have wandered far, and forgotten manifold mercies, and broken many vows, we may be led to arise and return, build an altar, and dwell with God for ever.

JANUARY 22.

Jacob Deceives His Father.

And Jacob said unto his father, I am Esau, thy first-born; I have done as thou badest me.—Gen. 27: 19.

"Thou must be true thyself
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another soul would'st reach;
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

Bible Reading.—Gen. 27: 18-29.

JANUARY 23.

Esau Asks for One Blessing.

And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept.—Gen. 27: 38.

James Russell Lowell, in quoting the words, "Bless me, even me also, O my father," writes: "What a passage in the Bible that is! I never could, and never can read it without tears in my eyes. Esau was the favorite to my boyish mind, and is still. I had a fellow-feeling for him, for he was a careless, scatter-brained, uncalculating sort of a fellow, in which respect some others are born into the world like him."

Josephine Butler wrote: "That poor, unhappy and out-witted son of the patriarch Isaac, who had in an evil hour sold his birthright for a mess of pottage, cried with a loud and bitter cry, 'Hast thou but one blessing, O my father? Bless me, even me also, O my father!' Yes, the Eternal Father will bless the apparently rejected son. There is more than one blessing for the sons of men, however much they have erred, whose inmost hearts utter this bitter cry. The Good Shep-

herd said, 'I have other sheep which are not of this fold. Them also must I bring, and they shall hear my voice.' *There I rest.*"

Bible Reading.—Gen. 27: 30-40.

JANUARY 24.

Esau's Enmity.

And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.—Gen. 27: 41.

"He that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need to be forgiven."—E. Herbert.

Bible Reading.—Gen. 27: 41-45.

JANUARY 25.

Jacob's Vision.

And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.—Gen. 28: 12.

Sir Thomas Browne remembered Jacob's vision in his evening prayer, "the dormitive" he "took to bedward":—

"Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my soul advance;
Make my sleep a holy trance."

Bible Reading.—Gen. 28: 10-15.

JANUARY 26.

Jacob's Humble Reverence.

And he was afraid, and said, How dreadful is this place! This is none other than the house of God, and this is the gate of heaven.—Gen. 28: 17.

Ruskin said, "I have seen over the doors of many churches the legend actually carved, 'This is the house of God, and this is the gate of heaven.' Now, note where the legend comes from, and of what place it was first spoken. A boy leaves his father's house to go a long journey on foot, to visit his uncle; he has to cross a wild hill-desert. The second or third day he finds himself in the midst of moors, at sunset. It is stony ground, and boggy; he cannot go one foot farther that night. Down he lies, to sleep, where best he may, gathering a few stones together to put under his head. And there, lying under the broad night, he has a dream; and he sees a ladder set up on the earth, and the top of it reaches to heaven, and the angels of God are seen ascending and descending upon it. And when he awakes, he says, 'How dreadful is this place; surely this is none other than the house of God, and this is the gate of heaven.' This *place*, observe; not this church, not this city, not this stone, even which he puts up for a memorial—the piece of flint on which his head was lain. But this *place*, this moor-land hollow, torrent-bitten, snow-blighted! this *any* place where God lets down the ladder. And how are you to know where that will be? or how are you to determine where it may be, but by being ready for it always? Do you know where the lightning is to fall next? You *do* know that, partly; you can guide the lightning; but you cannot guide the going forth of the Spirit, which is as that lightning when it shines from east to the west."

Bible Reading.—Gen. 28: 16-22.

JANUARY 27.

Jacob's Wrestling with an Angel.

And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.—Gen. 32: 26.

"Weeping we hold him fast, who wept
For us, we hold him fast;
And will not let him go except
He bless us first or last."

—Christina Rossetti

Bible Reading.—Gen. 32: 24-32.

JANUARY 28.

Jacob's Return to Bethel.

Let us arise, and go up to Bethel; and I will

make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.—Gen. 35: 3.

"The world which I have served
Has given me all its wage—
Deep pain when from thy path I swerved,
Which Time can ne'er assuage.

"I hear thy tender call
And dare not say thee nay,
Till at thy wounded feet I fall,
And there my sorrows lay.

"So to thy cross I turn,
And all thy pity see;
And love within my heart shall burn
To light me home to thee."

Bible Reading.—Gen. 35: 1-3, 9-15.

PRAYER.

Merciful Father, wilt thou graciously pardon me for vows broken and mercies forgotten. Forgive me if ever the memory of thy loving-kindness has vanished from my mind like the morning dew and the early cloud. Help me to rejoice because even when I have been faithless and wayward, thou abidest faithful. All thy promises in Christ are yea and amen. May the thought of thine everlasting love lead me to keep my vows and worship and serve thee all my days, for Jesu's sake. Amen.

COMING EVENTS.

JANUARY 23.—Moonlight Trip, down the Bay per the "Hygeia." A great social event for all church and Bible School workers and their friends. Under the auspices of the Bible School and Young People's Department. Tickets (2/-) may be obtained from local representatives or from the Organising Secretary, W. B. Blakemore.

JANUARY 26.—The sisters of the Northern District, S.A., will hold their Executive meeting at Moonta on Thursday, January 26, at 2.30 o'clock. Will conveners of committees please remember to send their reports to superintendents?

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.

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.

WANTED.

Energetic Evangelist, Maryborough, Queensland. W. Dakin, Hart-st., Secretary.

Furnished single room, fire-place preferred; suit business girl. Near city. Terms. Tailoress, "Age" Office.

Preacher, Merbein. Mission just closed. Prospects good. Single man preferred. Write R. A. Fehner, Secretary.

Left-off clothing, food, etc., gladly received by Church of Christ, Erskineville, Sydney, for distribution among the poor of the district. Send all parcels to A. J. Fraser, Erskineville Railway Station, and address all correspondence, A. J. Fraser, c/o Carter Bros. Ltd., Sloane-st., Newtown, Sydney, N.S.W.

BOARD AND RESIDENCE.

Young man, taking up course, public speaking and piano, seeks board and residence. Any suitable Clerk. Austral Office.

Here and There.

After three years of service with the church at Chapel-st., Norwood, S.A., Will Beiler last week tendered his resignation.

The Tasmanian Home Missionary Committee has purchased a new tent for mission work in the island State. It is being used first of all at Hobart.

The following message reached us from Bro. Nightingale, of Hobart, Tas., on Tuesday: "Hagger mission, Hobart; four welcomed letter; three decisions; good prospects."

Owing to unfavorable circumstances the Retreat Committee of the Victorian Preachers' Association has decided to let arrangements for the retreat stand over till after next preachers' meeting.

Feb. 5 is the date to be kept in mind for the special Home Mission offering in various States; Feb. 19 for West Australia. No stone should be left unturned in striving to win this country for Christ.

The tent mission at Hobart, Tas., started on Lord's day, January 8. The morning was wet, but the weather cleared during the day. At night there was a fine crowd present, which filled the tent.

Bro. P. R. Baker, of Launceston, Tas., preached at Cavese on Lord's day, January 8, at the anniversary of the Sunday School. The brethren there are doing good work, although they have not the aid of an evangelist.

The Victorian Home Mission Organiser writes: "Great interest is being manifest in the Home Mission offering on February 5. The churches are planning to reach their apportionment in order that our aim of £1500 may be fully realised."

The Annual Conference of the Southern Districts of South Australia is to be held at Strathalbyn on Tuesday, Feb. 14. The committee has all preliminaries well in hand, and everything points towards a most successful conference.

A number of S.A. Sunday School workers have not had copies of "The Life that Wins." The Executive have them in hand, and are waiting for the number required from each school. Please send to B. W. Manning, Shipster-st., Torrensville, S.A.

Very fine interest is being manifested in the Bay excursion to be run next Monday night under the auspices of the Victorian Bible School and Young People's Department. Those intending to go should secure tickets at once, as only a limited number are available.

The secretary of the Chinese church, Queensberry-st., Melbourne, sent the following telegraphic message to the Home Mission office: "In reference to Home Mission offering on Feb. 5. We will do our best for your Victoria. What will you do for your own?"

Sister Mrs. Wilsby, of the Collins-st., Hobart, church, conducts a Sunday School in her own house at the Cascades, Hobart, with 22 scholars. The work has now been going on for a year, and on Lord's day afternoon, January 8, the first anniversary was celebrated, when Bro. W. H. Nightingale was present to assist.

Victorian General Dorcas members and friends had a pleasant afternoon at the Botanic Gardens, Melbourne, on 11th inst. After tea, Mrs. C. H. Martin, on behalf of the members, presented Mrs. Moysey with an attache case as a token of love and appreciation. Mrs. Moysey has filled the position of President for a number of years. The hope was expressed that her trip to Tasmania would be restful and helpful.

In Melbourne last week some unwise prophet distributed a large number of notices relating to the end of the world. An appeal was made to "Beware," for "the visitation" would take place on January 14. What the discredited prophet now thinks, we know not. The marvel is not so much that a weak-minded individual fixes dates so confidently, but that enough folk can be found to encourage him in his doings.

The late Sister Pavy, of the Milang church, S.A., had been a member of the church for fifty-three years.

On January 1 the President of the S.A. Conference, Will Beiler, visited Owen and gave a talk on Home Missions, and preached the gospel. There was an appreciative audience to hear him. This week he visits Goolwa, Strathalbyn, Milang and Stirling East, in the interests of the Home Mission offering. Our brother desires to visit as many of the South Australian churches as possible during his year of office.

A good number of friends journeyed to Toronto, N.S.W., on Friday, December 30, to celebrate the "Ruby Wedding" of Mr. and Mrs. Jos. Fraser (founder of the Church of Christ, Merewether), who are at present spending a well-earned holiday at the Lake, Toronto. Mr. and Mrs. Fraser are very old and esteemed residents of Merewether and Newcastle, having lived 35 years of their married life in the district.

The Home Missionary Committee of Victoria earnestly requests that the story of our Home Mission work be told in every church on Sundays, Jan. 22 and 29. We are in the midst of a great progressive evangelistic movement, and we need the hearty co-operation of every member. £1500 must be raised on Feb. 5, in order that we may close the year of happy and successful service free of debt. If the members know what is being done the aim will be more than realised.

A writer in "The Girl's Own Paper and Woman's Magazine" makes a strong protest against the "De Luxe" standard. "There is perhaps no epithet more wholly detestable than that of 'de luxe.' In it is crystallised all the standardised symbols of flaunting, arrogant opulence. It expresses everything that the newly rich regard as the aim of existence.... When a thing is described as 'de luxe' it will usually be found to present useless excuses for laying out money upon it. The motor car 'de luxe' will be found to have silver fittings where aluminium would have served the purpose equally well, and to be upholstered with satin where leather would have held the dust much less."

Bro. H. E. Knott and Sister Knott, who left Melbourne on August 8 last, for a visit to America, will not return to Australia for the present. Bro. Knott has been invited to take up some work in the States, and has resigned his position as teacher in the College of the Bible, Glen Iris, and also as preacher for church at Brighton. The Board of Management of the College has accepted Bro. Knott's resignation, and appointed to the vacant position Bro. T. H. Scambler, B.A., Dip.Ed., preacher for church at Hawthorn, Victoria. Bro. Scambler had been filling with acceptance Bro. Knott's position until the expected return of the latter. Bro. Scambler's well known attainments should make him a successful teacher at the College.

The new and completed inscription placed on the tomb of the Unknown Warrior in Westminster Abbey reads as follows:—"Beneath this stone rests the body of a British warrior, unknown by name or rank, brought from France to lie among the most illustrious of the land, and buried here on Armistice Day, 11th November, 1920, in the presence of His Majesty King George V., his Ministers of State, the chiefs of his forces, and a vast concourse of the nation. Thus are commemorated the many multitudes who during the 'Great War' of 1914-1918, gave the most that man can give, life itself, for God, for King, and Country, for loved ones, home, and Empire. For the sacred cause of justice and freedom of the world they buried him among the kings because he had done good toward God and toward his house." Round the edges of the stone are the lines—

"The Lord knoweth them that are his."

"In Christ shall all be made alive."

"Greater love hath no man than this."

"Unknown, and yet well known; dying and behold we live."

"The Australian Baptist" had the following pointed paragraph in its issue of January 10:—"We have been compelled to stop the 'Australian Baptist' which was being sent to twenty-one subscribers in South Australia. All these have been receiving the paper for two years, and in one case for three years, without paying their subscription. As there is no evidence that they are financially unable to pay, and desire to be placed on the benevolent list, we have stopped the paper. Two years is the limit of our endurance. This does not mean that the subscribers in question are relieved from their legal or moral responsibility, but as we have suffered loss from non-paying subscribers to the extent of many hundreds of pounds since the 'Australian Baptist' was started, we have been compelled to protect ourselves by a two years' limit at least."

New Testament Churches.

To the Editor of "The Australian Christian."

Dear Bro. Main,—

No "New Testament Church" in Rockhampton! So we are informed in the last issue of "The Australian Christian." Is Rockhampton, then, a pagan city? Does its people worship in Mohammedan mosques, Buddhist temples, or Chinese joss houses? Oh, I beg your pardon! You mean that we who call ourselves "Christians only" have no place of worship there. There are several "sects" there, several "denominations," but these are "not New Testament churches!" True, they worship the New Testament God, confess the New Testament Christ, believe in the New Testament Holy Spirit, study the New Testament Scriptures, offer New Testament prayer, and we presume, their members try to conform to New Testament principles of conduct. But they are mistaken on baptism, and they wear an extra-scriptural name! So they are "not New Testament churches!" Such seems to be our very "generous" interpretation of the matter! How very charitable, how Christ-like in our tolerance, we New Testament Christians are! Yours sincerely,

C. M. Gordon.

We much regret to be asked to publish the foregoing. Our correspondent has not quite done himself justice. The scornful tone of his letter, with its satirical appreciation of the generosity of his brethren, is as illiberal and (in our judgment) as unchristlike as the fault of the writer of the criticised words would be were the critic's view correct. The day is not yet in the distant past when our correspondent would have been quite content to use such a phrase as now shocks him, and when both denominationalism and the sectarian names which mark division would have been styled unscriptural and anti-scriptural, and not merely "extra-scriptural." The editor, it may be pointed out, was not responsible for the wording of the criticised appeal, but he does not hesitate to associate himself rather with the view of the criticised brother than with that of the critic. In the published words there was not the slightest intention to deny the presence of good and right and truth in whatever denominations are at work in Rockhampton. No circumlocution was needed either to prevent the drawing of such a conclusion or to strengthen the appeal of our Queensland Home Mission Committee. If churches whose conditions of admission, whose polity and worship, do not harmonise with New Testament teaching are "New Testament churches," then the reason for our separate existence has gone, and we are guilty not only of folly, but of sin, in adding to the divisions. But not all our sincere appreciation of the faith and piety of our religious neighbors can blind us to their serious departure from New Testament practice. We endeavor to show a spirit of tolerance not only to them, but also toward the brethren with whom we are in closer church fellowship.—Ed.

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.

News and Notes.

Bro. Watson reports that splendid rains have fallen at Shrigonda District, insuring a good harvest.

Miss Caldicott desires to thank the donors of several packages of bandages for use in Baramati Dispensary, sent by Misses Cameron and Campbell.

Shantibai, our Baramati school teacher, has recently died, leaving a husband and four children. She was one of our brightest and most consistent Christian workers.

Bro. Watson has opened up a new field at Paragoan. People there are very friendly towards the gospel, and he is very hopeful of good results in a short time.

Our Baramati colporteur has been faithfully preaching the gospel, and sold 160 portions of the Scriptures and tracts. At Shrigonda the evangelistic work is looking happy. About five men are asking for baptism.

We have not yet received a full report of Children's Day offering, but the news so far indicates we are likely to have a record offering. Victoria will probably raise three times the amount received last year, and everywhere schools express themselves pleased with the Children's Day exercises.

At Shanghai, China, Bro. Cameron reports that a movement is in view for the uniting of Kwenming-road church and two other small groups. When this is effected, it is proposed to appoint an assistant evangelist, to be paid partly from funds received from Australia and partly from funds collected by the church at Kwenming-road.

Miss Elsie Caldicott reports "every afternoon we visit the people in the village, and tell them the gospel message. Every Sunday morning we continue to hold our village Sunday School. The number of children attending my class has increased considerably. Many of them take keen interest in the lessons and learn the hymns quite nicely."

The Federal Committee send their fellow-workers in world-wide missionary effort their thanks for loyal co-operation during the past year, and best wishes for a very happy and prosperous new year. We are sure that our Bible School children were happier at Christmas time by knowing that through their gifts the children and native Christians on Pentecost and Oba, New Hebrides, Yunanfu, Shanghai, China; Baramati, Shrigonda, Diksal, and Indapur, India, would have a very happy Christmas, the gifts and eatables being all provided by Children's Day offerings.

A Sacrificial Offering.

The following letter with £35 was received by Miss Elsie Caldicott. It tells of sacrificial generosity that will be appreciated by all our readers.

Miss E. Caldicott,—

On hearing of the very urgent need of a hospital at Dhond, which you laid stress on at the welcome home tendered you last evening, I felt I could not honestly go to bed without first writing you and asking if you will please permit me to be the first one to give toward such a needed institution in connection with our brotherhood in foreign fields.

With regard to myself, I am a hard-working young man unable to go as a missionary myself,

but I pray for all who have gone, and now I offer my savings of the year of £35, which was intended for a piano originally, but feeling that this offering will make more hearts glad than ever I could dream my piano could.

I remain, yours sympathetically,
 A Brother in Jesus Christ our Lord.
 [A South Australian brother supports Miss Elsie Caldicott as his living link.]

Work Among Hungry Children.

"I have been greatly exercised in my mind lately about our near neighbors—poor little neglected boys and girls. Fever has been shocking among them. There are dirty, stagnant swamps near their houses, hence the illness. One family lost two little girls in a day. We went to the same house a couple of weeks later, and found the mother with a month old miserable baby. She was down with fever, also four children. Only a sack or two under them, some of them with no covering, so I gave them some of our children's old clothes and bedding. I got these poor folk on my mind, and I could not rest until I thought out a plan to help them. I know the parents are mostly lazy, preferring to beg rather than work. But there are little helpless children—some so bright, too—that I do want to encourage to come to school. Some are so thin and miserable—many fill up the empty corners of their stomachs by eating prickly pear fruit; so I thought and prayed and talked of it, then I called the children together and gave them each one a garment (I had a fair stock in hand of clothes sent out by various people); then I agreed to give each child a tiny bit of grain every day for attending school. I have not drafted them into our school yet. They would upset all discipline, I am afraid. Each child gets a quarter pound of grain per day, and gets about one and a half hours' instruction in singing, drilling, counting, Bible verses, A.B.C., and a Bible story. Just how we shall progress I know not. This I am assured of: if it is God's will, and he wants us to continue it, he will provide the means to run it. 25 to 30 children come daily, and as grain is at present, it will mean over Rs. 1 per day to give even such a tiny bit."

[At Grote-st. I told some children this story, and received gifts of 5/3 and requests from the Junior C.E. Society and Kindergarten, and several children, for boxes for a self-denial fund to help these children.—G.T.W.]

Baramati Girls' Orphanage.

For three months there has been continued sickness. The Ludbrook Home has been filled to overflowing. As many as eighteen children have been absent from school in one day all through the month, and never less than seven or eight. One child, Soondera Shinde, has been very ill, but is convalescing. The women's meetings have been fairly well attended.

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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- Bible Study Course.
- Bible Analysis Course.
- Bible Doctrine Course.

Jubilee Celebrations.

On Sunday, December 11, there were splendid meetings to celebrate the jubilee of the Oamaru church, New Zealand. The morning meeting was especially large. Mr. Theo. Arnold, for thirty-five years preacher at North-East Valley, Dunedin, was the preacher for the day. He gave a splendid exhortation in the morning. In the afternoon he addressed the scholars of the Bible School, when seven of the scholars confessed Christ. There was a fine audience in the evening to listen to Mr. Arnold's splendid sermon on "Things Seen and Unseen."

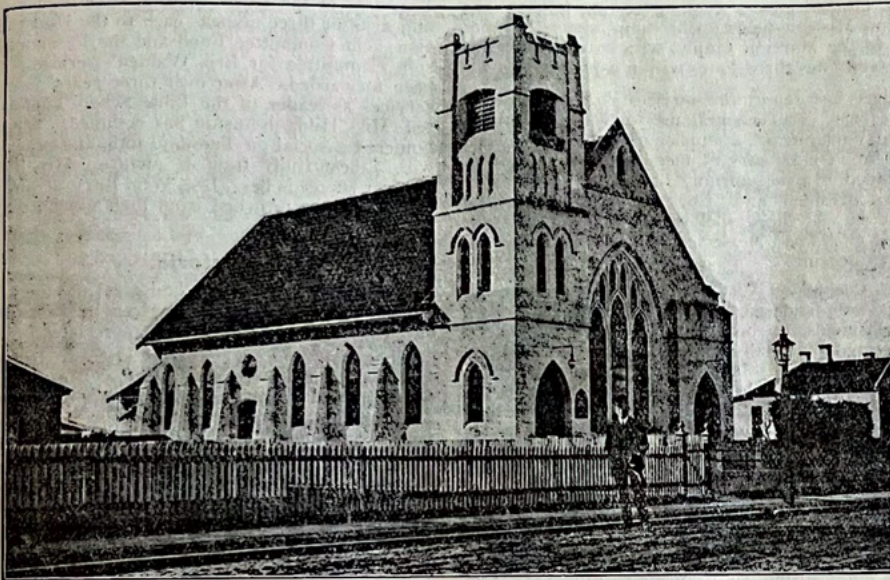
On Monday evening a public meeting was held in the Church of Christ in connection with the jubilee of its work in Oamaru. Geo. D. Verco, the preacher of the church, was in the chair. Mr.

church to take up the work of the ministry—A. Hope, W. Clarke, Ralph Gebbie, B.A. (now of Auckland), J. Cunningham, W. Hastie, L. Doreen, J. Reid, and F. L. Hadfield (now in South Africa).

Mr. Arnold referred to the men who in the early days of the church bore the brunt and burden of the day—Mr. Jas. Lowe and Mr. Exley. Among the preachers who have served the church were Messrs. Powell, Moore and Houchins (holding a mission), Shepherd, Greenwood, McCrackett, Bull, Franklyn, Mathieson, and Leng. The church owes a great deal to Mr. Maston, who frequently visited Oamaru.

Mr. Robertson spoke of the year of jubilee under the old Jewish dispensation.

Archdeacon Russell spoke of the present pros-



Christian Chapel, Oamaru, N.Z.

Theo. Arnold, of North-East Valley, Dunedin, represented the South Island Advisory Board of the Churches of Christ and the Bible School Union; Mr. J. Inglis Wright, of Dunedin, represented the Foreign Missions Committee; Mr. Robertson (Baptist) represented the Ministers' Association, and the Ven. Archdeacon Russell represented the Prohibition League.

Mr. Verco gave a brief outline of the fifty years' history of the church. Meetings were first held in the home of Mr. and Mrs. Laursen, at the back of the old Post Office, in May, 1871, Mr. and Mrs. Hilliker joining with them. Mr. T. Fergus, of Hampden, preached the first sermon from the text, "Behold I lay in Zion a chief corner stone." The meetings were continued in Mr. Laursen's house for about a year, and there was then a lapse for some time, when Mr. Brough, now of Nelson, came to Oamaru and carried on the meetings for a year or so. During that time Mr. T. H. Bates, now one of our veteran preachers in Canada, came and preached in the old Volunteer Hall in Steward-st. When Mr. Brough left Oamaru, the meetings were carried on in Mr. Hope's home, and later still in the home of Mr. Kennitz, father of Mrs. J. D. Familton. In 1882 Mr. John Cunningham and his family moved to Oamaru, and he took up the work, doing yeoman service for many years. From his coming there has been no break, the meetings having been held continuously. For many years the meetings were held in what was known as the City Temple in Thames-st., but eleven years ago, during the ministry of Mr. T. H. Mathieson, the present building was erected. At least eight young men have gone out from the

perity of Oamaru, attributing it to the fact that it had put out the liquor traffic.

Mr. J. Inglis Wright gave a stirring address on "The Plea of the Churches of Christ," and made an earnest appeal to the members to be loyal to the teachings of the Word of God.

The evening was rendered most enjoyable by the rendering of two anthems by the choir, a solo by Mrs. Verco, a recitation by Miss Mabel Frith, and a solo by Mr. J. E. Ewing.



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News of the Churches.

Tasmania.

The Hagger tent mission at Hobart opened on Sunday, Jan. 8. Full meeting in tent on Sunday gospel service. Good meetings each night. Bro. Hagger in good form.

Commencing on December 17, and continuing until the 21st, the Launceston Men's Brotherhood met to listen to a series of addresses on the Second Coming of our Lord. A very interesting and profitable time was spent. A number of brethren took part, and brought forward various views, some premillenarians, post-millenarians, and non-millenarians, delivered addresses, the idea being to call the cream from each that folk might be inspired to study the Word for themselves. The Launceston church believes it to be a good thing for brethren to come together to discuss this and other important themes for the help and instruction of the younger members, and can heartily commend such a meeting, or meetings as being both interesting and helpful.

West Australia.

Meetings at Claremont have been inspiring. On Sunday, Jan. 1, Bro. Lucraft exhorted, and in the evening Bro. Leece preached a powerful address. Bro. Pollard, late organising secretary in England, was the speaker on morning of Jan. 8, when one young woman was received into fellowship. In the evening Bro. Hibburt preached.

Meetings at Subiaco have been well attended, and a fine spirit has prevailed. The gatherings for prayer and Bible study have been a source of great strength and inspiration to the church generally. The attendance and interest is steadily increasing. The average attendance at the Lord's table for the past month was about 160 (morning and evening). The church was delighted to welcome Bro. Les. Clay home in December, and has enjoyed fellowship with him during the past three weeks. The gospel services have been well attended, and a splendid interest has been maintained. Congregational singing very fine. The Girls' Club held a very successful sale of work in December, over £50 being realised. The Girls' Club, with the President, Mrs. E. Nelson, are spending a fortnight in camp at Cottesloe Beach. The many visitors to the camp tell of the good fellowship and splendid spirit existing among the girls. The camp has been voted a great success. The Sunshine League, under the leadership of Mr. Rattray, is doing a very fine work. Bible School is in a satisfactory condition.

Queensland.

South End, Toowoomba, had a helpful meeting for worship on Jan. 8. Bro. S. Draney, from Russell-st. church, spoke encouragingly on "not being ashamed of the gospel of Christ." Bro. H. A. Coleman conducted the gospel meeting. The church and Bible School are combining for the picnic on Jan. 26.

Toowoomba reports a deepening interest at both morning and evening services, on Jan. 1, judging by the full attendance. In the morning Bro. Wendorf, of Brisbane, gave a powerful exhortation. At the gospel service Bro. Burns preached to an interested congregation on "God's Beginnings." An offering was taken up for the distressed children in Europe. The Bible School Christmas tree and distribution of toys was held on the evening of the 1st. A wedding was solemnised at the chapel. Bro. F. Virgin and Sister S. Williams, of Toowoomba, were united in wedlock. Bro. Burns officiating. The evangelist, Alderman G. E. Burns, with the ministers fraternal, has made a strong protest against the "liberty fair" with its attendant gambling evils, being fostered in this city. On Jan. 8, the exhortation by Bro. Burns was greatly appreciated. His subject at the gospel service was the first of a series of talks on "the Good Mothers of the Bible." Keen interest is being taken in the effort to erect a Bible School building in a day, at Harlaxton. The brethren here will greatly appreciate

practical help from the brethren of the "Downs." The first Saturday in February is the day on which the venture is to be made. Sister Murphy has come through her operation successfully, and doing well.

South Australia.

At Hindmarsh on Sunday, Jan. 18, G. T. Walden, M.A., exhorted the church at the morning service, and gave a grand message. The evangelistic meeting was conducted by Bro. W. Garratt. A fine spiritual atmosphere pervaded the service. Splendid attendances and singing at both services.

Since last report meetings at Balaklava have been well attended, with many visitors from sister churches. A number of members are on holiday. Two have been added by letter. On Jan. 11 Bro. Horsell gave a very interesting talk on the Home Mission fields. Christian sympathy goes out to the Marriott family, who have been bereft of loved ones three times within a fortnight.

Since last report the services at Henley Beach have been very encouraging. Several have been holiday-making, but a number of visitors have been present. On January 15, meetings were fairly well attended. In the morning Bro. Brook, from Mile End, presided, and Bro. H. L. Davie was the speaker. At the gospel service Bro. Davie's address on "The Neglected Question" was well worth hearing.

At Lochiel on Wednesday, Dec. 28, a farewell social was tendered to Bro. and Sister Ball. Bro. Greenshields, on behalf of the church members, presented Bro. Ball with an oak inkstand and letter bracket, as a token of appreciation of valuable services. Bro. Ball has labored faithfully, and will be greatly missed. The church wishes both Bro. and Sister Ball the richest of blessings in the future.

Meetings have been excellent at St. Morris both morning and evening. On Jan. 15, Bro. Paternoster spoke on "The Book," to a full house at night. School is growing. 11 confessions since Bro. Paternoster has been with the church for week-ends. Bro. Paternoster has completely recovered from recent illness. The new seating is proving a boon. St. Morris is one of the most promising fields around the city.

The church at Milang has been saddened by the loss of another of the old members. Sister Mrs. Albert Pavy was called home suddenly on the evening of Jan. 3, leaving a husband, two daughters, and four sons, to mourn her loss. She was a faithful Christian and regular attendant at the meetings. Bro. Marshman will hold a memorial service next Sunday. Anniversary services are due on Feb. 19 and 21.

At Mile End on Wednesday last one of the young ladies who confessed her faith in Christ on Jan. 8, was baptised, and Mr. W. Lewis, the Jewish out-back evangelist, gave an interesting account of his renouncing the Jewish faith, and accepting Jesus as his Saviour. On Jan. 15, one received into fellowship by faith and baptism; a crowded meeting at the Lord's table. Splendid appeal for Home Missions by Bro. Manning. At night, building again packed. A third message on "The End of the Age"; one confession at close.

Since last report the work at Williamstown has been going along steadily. Meetings are improving, especially the attendance at gospel services. The annual picnic on Friday, Dec. 30, was a great success. Bro. Raymond preached his farewell addresses on Jan. 1. Good attendances at both services. Sunday School is doing well; if improvement goes on more accommodation will be needed. Farewell social to Bro. and Sister Raymond on Wednesday, Jan. 4; fair attendance, despite bad weather. Bren. J.J., W.J., and A. Bain, and T. C. Woolford, spoke of the departing guests' good work. A presentation took place, and Bro. Raymond suitably responded.

We are pleased to report from Murray Bridge the recovery of Bro. and Sister Baker, of Woods Point, from their severe illness. The meetings at the Point are well attended. Hillside services are very encouraging, the congregation taxing Bro. Gruhl's house to its limits. The Christmas tree for the primary and kindergarten classes on Dec. 21, proved very attractive. New Year's Eve a fine combined watch-night service was held in the chapel; there was a large number from other churches. Visitors on 15th included Miss Hilda Campbell, of Wallaroo, and Mrs. and Miss Sherwood, of Goolwa. Bro. Warhurst spoke both morning and evening to splendid congregations. Every one pleased with the special number of the "Christian" for Home Missions; the church will do its best for the offering.

Mr. C. Gooden, who has acted as choir conductor for some months at Glenelg, has resigned. Mr. N. Haddrick will carry out the duties for the present. Both organists are on holidays, and Mrs. W. Menz and Miss O. Gibson are "carrying on." Expenses of the recent mission have been raised, and gifts of three guineas each to the Home Mission Tent Committee Fund and the Foreign Mission Committee for Bro. Walden's services, have been forwarded. After over three years' valuable services as leader of the Bible School kindergarten, Miss Hilda Johnston has resigned. She was tendered a social on Tuesday, 10th, and presented with a beautifully framed picture. Mrs. Percy Vawser succeeds her. Bro. Wm. Burford and his daughter have returned from their extended visit to Sydney.

Victoria.

The church at Croydon had good meetings last Lord's day. The addresses given by Bro. Shain and Bro. Dickens were much appreciated.

Since last report all services at Swan Hill and Lake Boga have been conducted by Bro. Warren. Good interest and attendances generally. Several of the members are away on holidays. One confession at Swan Hill on the 15th inst.

Good meetings at Swanston-st. last Lord's day morning and evening, and excellent addresses from Bro. Kingsbury. Many members are still away on vacation, who are expected soon to return. The fellowship of a number of visitors has been enjoyed.

Improved meetings at Lygon-st., morning and evening. Members are now returning from their holidays. Bro. Reg. Ennis spoke last Sunday morning, and delivered a helpful message. J. McGregor Abercrombie discoursed at night upon "The Twofold Test." Nat. Haddow, junr., was the soloist.

Fine meetings at Ararat mission. Tent full both Sunday nights, and many outside heard the message. The messages are powerful, and the interest splendid. A car load journeyed eighty miles to be present yesterday, and returned after the service at night. One confession Sunday night. Prospects are very bright.

At Geelong the mid-week meetings throughout the holidays have been well sustained, and much appreciated. Meetings last Lord's day had better attendances than of late. Visitors included Bro. and Sister A. R. Benn and daughters, Sisters Daniel and Kelly, from Kaniva. Bro. Schwab's word of exhortation was very fine, and the gospel address, "The Only Test," was clear and convincing, and a fine interest prevailed.

At South Yarra to a much improved meeting on Jan. 15, Bro. Bagley preached a telling message. The previous Lord's day Bro. Allan Searle preached to a good meeting; he addressed the church very acceptably on 15th. The Bible School is resuming its normal character, having present in the general division 25 boys and 23 girls, and a full staff of teachers. The mid-week meeting began well with 23 present. The Women's Guild, with an average attendance of 12, secured from the recent sale of work a nett profit of £46/10/-, the main purpose being the financing of the benevolent work which is controlled by Sister Mr. Warne. Sister Mrs. F. Lee contributes to the Guild much of its enthusiasm and zeal.

Meetings at Rochester are keeping up well. Bro. Bowen gave an earnest address at both services. There was a record attendance at night.

There have been nice meetings at Windsor for the past two Sundays. Bro. Mudford, of Middle Park, last Sunday week gave a very fine address. Bro. Dawson has given splendid addresses at all other services, which are much enjoyed. Sunday School picnic will be held at Darling on A.N.A. day.

During the absence of a preacher at St. Arnaud Bro. T. J. Cook kindly conducted the meetings, speaking both morning and evening. Bro. Waterman, from the College of the Bible, began here yesterday, week-end work. All meetings are fairly well attended, including the Bible School, in which every member was present yesterday. Wednesday, the 25th, we intend holding our sale of gifts, for which the sisters have been busily engaged for some time preparing goods.

At Oakleigh eight new members have been received in for the new year. Bro. Wakeley, Wheat and Black have given helpful morning addresses. The gospel meetings continue to draw good attendances, and encourage Bro. Wakeley, many non-members being noticeable. The choir and auxiliaries are in holiday recess, Bro. and Sister Wakeley start their annual leave this week, bound for N.S.W. The members' quarterly conference on Wednesday, 11th, was well attended, active interest in offering suggestions for the improvement of the various meetings was rather limited; the amended standing orders for the coming annual elections was explained. The organist-conductor, Miss Daff, was presented with a neat travelling-case as a mark of appreciation from members generally.

The work at Box Hill proceeds quietly. Bro. P. D. McCallum is giving some excellent messages and is making the way good for the brother whom the church is hopeful of securing soon to take up the work as permanent preacher here. Annual business meeting was held on the 12th inst., when the following were elected as officers: Bro. Perry, Gray, Crouch, Henley, A. Gill, A. Cameron, and R. Gill. Secretary, Bro. A. J. Gill. Bible School Superintendent, Bro. Gray, the former superintendent, Bro. R. Ward, having been compelled to resign after three years of faithful service in that capacity. Sisters Cameron and Henley were unanimously re-elected as deaconesses. The C.E. Society held a pleasant social evening on January 10.

New South Wales.

The Home Mission Organiser addressed the morning service on the work of the Home Mission Committee. In the evening at the conclusion of Bro. Hutson's address, three young men and one young woman made the good confession. Sister Mrs. Ladepast met with a serious accident, dislocating her shoulder.

At Auburn last Lord's day Bro. A. E. Forbes was the speaker at both services. In the evening he gave a fine, inspiring address on the return of the Lord. This address was given in reply to advertisements in the daily press announcing the coming of Christ for Saturday, January 14 last. There were good attendances at both services.

At Paddington, on Jan. 8, good attendances morning and evening, Bro. Stevens speaking. On Jan. 15, attendance below the average, owing to inclement weather. The addresses given throughout have been of a high standard, and much appreciated. Bible School attendances normal. The secretary's address is, C. Rattle, 29 John-st., Woolahra.

At Lismore, Jan. 8, a young lady, granddaughter of the late Bro. J. P. F. Walker, confessed Christ and was baptised. Bro. P. J. Pond preached on "What must I do to be saved?" At the close two others confessed faith in Christ. Bro. Strongman, of Victoria, who formerly labored in this district, paid a visit to several centres here. Fellowship has been enjoyed with Bro. Jos. Furlonger, Brisbane, and visitors from within the State.

At Hurstville on Jan. 15, Bro. Crossman exhorted. Bro. Lade, president, gave a splendid address. Fair congregation. Sister Bessie Payne, from Inverell, was present. School not so large. Missionary prayer meeting still proves a great help; good attendance and interest. Gospel service, a good attendance; Bro. Crossman spoke on "What we stand for." Bro. and Sister Hedger have removed to Mittagong. They will be missed, Sister Hedger being a good singer. The Sisters' Aid Class tendered a social afternoon to say good-bye to Sister Hedger. Open-air meeting well attended.

The Austral Publishing Company Ltd.

To the Editor.

Dear Brother,—

It is not very agreeable to take issue with so highly esteemed a friend as Bro. Thos. Hagger, but his letter in last week's "Christian" makes it necessary to say a few words *against* the proposal which he presents as being so desirable. In the opinion of the writer of this note the demise of the Austral Publishing Co. Ltd. is *not* a thing to be so devoutly wished for!

As Bro. Hagger uses the phrase, "the whole of our publishing interests," he evidently has not overlooked the dual nature of the Austral Co., viz., (a) Printing, literature, church and school supplies, etc., and (b) the publication of "The Australian Christian." With regard to (a) little need be said one way or the other; but so far as (b) is concerned, it surely would be not only a retrograde step, but a calamity, to attempt to make the paper any more a "brotherhood" paper than it now is, by the means suggested by Bro. Hagger.

In this connection may I invite careful attention to the following extract from a recent issue of the well-known American paper, "The Continent." This extract is aptly termed (by the editor of the "Christian Standard") "a sane comment upon the logical fruits of ecclesiastical control."

"NEW OFFICIAL CHURCH PAPER.

"The United Presbyterians, in their late General Assembly, voted to create an official journal as the authoritative organ of their denomination. This follows an example set by both Baptists and Congregationalists. It is, however, difficult not to feel that such a policy signifies decadence in the democratic spirit of all these churches. It is certain that there was a time, not a generation ago, when the thought of an officially controlled church journalism would have been indignantly repudiated in each of these fellowships. Men would have said that just as a free country must have a free press, so must a free church. There would have been much outcry against a single organ of opinion cutting a groove for everybody's thought just where the leaders of the church might choose. But to-day nobody appears to consider that a danger.

"One thing is certain—as these denominations try to unite all their journalism in one official publication, they will narrow, each year more decisively, the range of variation in the thinking of their people. If that is what they want, this is the way to get it. A denominationally controlled organ can do some journalistic services handsomely—perhaps better than privately published journals. It can be a magnificent newspaper—it can tell the doings of its denomination from wide knowledge and with accurate detail. But it cannot be an effective leader of opinion. It dares not be an agitator for anything except what the authorities of the denomination prescribe. Especially, it cannot be an agitator against anything that the authorities of the denomination indorse. It must always work to allay differences of judgment—never to sustain and prolong discussion. The only color that can be allowed in its editorial conduct is the drab color of what everybody agrees to. Some people like that idea of a church paper, of course. But in times past, at least, there have been a good many to whom it was thoroughly obnoxious."

Finally, Bro. Hagger calls his suggestion "the

more business-like way." It would be difficult to conceive of anything more "business-like" than the present system. The Directorate of the Austral Co. is mostly composed of men who are the very keenest of business men in the commercial world, and who are of the type that it is an honor to have on the various committees of our co-operative agencies, and who are "leaders" in their respective local churches.

There may be (as Bro. Hagger says) many brethren who wish the Austral Co. to cease, and his proposal adopted as an alternative, but I feel certain there are very many more who would regard the change as dangerous, to say the least of it.

Earnestly trusting that our journalism may always remain "free and unfettered,"

Yours sincerely,

Thos. W. Smith.

"L'Allegro," Rathdowne-st., North Carlton,
Jan. 14, 1922.

The most influential magazine among the non-Christian intellectual leaders in China is "The New Young Man." The leading article in a recent issue is by Professor Chen, of Peking Government University, who is not a Christian. The subject is "Jesus Christ." He says: "We do not need to ask teaching of theology, and will not trust to any ecclesiastical ceremonies, nor do we need to emphasise any sect; we will go direct and knock at the door of Jesus himself. We will ask that we may become one with his lofty and great character, and with his warm and deep feeling."

The remarkable mission in East Anglia has been followed by a revival amongst the fisher-folk of Scotland, some of whom attended the services in England. A wonderful revival is reported. The cabled news, under heading, "Religious Fanaticism," reports as follows: "Extraordinary scenes have occurred during the religious revival in Scottish fishing towns. Up to the present 15,000 converts have been made. Bonfires have been lit in the streets, and the flames fed with casks of whisky, cards, dice, chess, draughts, tobacco pouches, and pipes. Work has been almost entirely suspended, and the cinemas and public-houses are empty." It reminds us of the Ephesian bonfire recorded in Acts 19: 19, and of the Pyramid of Vanities at Florence, when Savonarola's reform was at its height.

Famine Stricken Europe.

Northdown Church, Tas. £1; B.M.A., 2/6; E. McNaught, £2; Mrs. Jas. Currie, £3/3/-; H. W. Butler, £1.

Social Questions Committee.—Collingwood Church, £17; Merbein, £3; North Richmond, £10.
W. C. Craigie, Federal Treasurer.

DEATH.

GROOM.—On the 11th January (suddenly), at Green Iowa, U.S.A., Dr. James Warner Groom, dearly beloved husband of Ethel Bernice, and son of the late Benjamin and Lucy Groom, of North Fitzroy, loving brother of Will, Fred, Charlie, Jack, Mrs. Swain, Mrs. Brown, Mrs. West, and Mrs. Ross, and loving daddy of wee Shirley Elizabeth Groom. "God knows best."

IN MEMORIAM.

BAKER.—In affectionate remembrance of Leslie William Baker, M.A., B.D., preacher of Church of Christ, Norwood, South Australia, who was called into the presence of the King, January 14, 1919. Affectionately remembered by congregation and brotherhood of Australia.

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ACKNOWLEDGMENTS.**VICTORIAN HOME MISSION FUND.**

During the month of December, the following amounts were gratefully received:—

Churches, per Collectors, Duplex Envelopes, etc.—Footscray, £4/18/4; Preston, £2/13/9; Bet Bet, 10/10; Swanston-st., £5/2/6.

Individual Gifts and Conference Promises.—Miss A. S. Crouch, 15/-; Mrs. Richards, 6/6; W. J. Brooker, £1; Miss E. Middleton, 2/6; A. Cother, £1; E. Eastlake, £1; H. S. Ritchie, £1; Mrs. Vaughan, 4/-; Mrs. E. J. Hosking, 10/-; Miss L., 2/-; Mrs. E. Jackel, 10/-; J. A. Wilkie, £3.

Special Evangelistic Fund.—E. B. Hilbig, 2/6; W. F. Screen, 5/-; Miss Sinclair, £1/8/-; R. L. Leane, 10/-; Mrs. Watson, 5/-; Mrs. A. Lyall, 12/-; S. Wilson, 15/-; J. A. Scarcebrook, £1/4/-.

Assisted Churches Towards Preachers' Salaries.—Ultima, £5; Bambra-road, £16/2/6; Echuca, £8 10/10; Brim, £37/10/-; St. Arnaud, £4/6/8; Tara-dale, £3/16/-; Warragul, £4/3/4; Ringwood, £13; Rochester, £5/4/-; Ararat, £15/3/4; Horsham, £19 10/-; Bet Bet, £7/0/10; Lake Boga, £2/14/2; Thornbury, £4; Boort, £13; Warrnambool, £8; Maryborough, £11/18/4; Stawell, £10/16/8; Duncolly, £2/10/-; Kyneton, £4/6/8; Colac, £9/15/-; Swan Hill Circuit, £6/10/-; Swan Hill Church, £5/14/10.

Miscellaneous.—Preachers' Provident Fund, £3 5/-; Ticket Refunds, £5/3/11; College of the Bible (Typiste), £11/18/6; Stawell Church (Mission refund), £29/0/6; Brim Church (Conference fee), 10/-; Exchange, 2/6. W. C. Craigie, Treas., 265 Lit. Collins-st., Melb. Thos. Bagley, Sec., 710 Rathdown-st., N. Carlton.

OBITUARY.

STEARMAN.—A very old resident of Wagga, N.S.W., and member of the Wagga church for many years. Mrs. Stearman, passed away on December 29, 1921. For the past five years she resided in Brookvale, near Manly, and was isolated from the fellowship of the church, yet never lost interest in the work of the church. She had a deep-rooted love for Foreign Missions; and to the extent of her ability, helped on the work. The writer laid her earthly remains to rest in the Manly Cemetery the following day, in the presence of her sorrowing children, who will miss her greatly. Mrs. Stearman had almost attained the ripe age of eighty-eight; and when visited shortly before her call home, was bright and happy, clear of mind, though feeble of body. Patiently she

waited for the call, and now she is with him she loved and longed for. Our sincere sympathy is extended to the sorrowing ones left behind, praying that the loving Father will bring the needed comfort to each.—J. Clydesdale.

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