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Heroism and Self-Abandonment.

The great war made us familiar with deeds of daring and surpassing bravery. Some of the stories would have seemed incredible but for the indisputable nature of the evidence. Those which impressed us most were not the exploits of men at the battle-front who, when in a state of highest excitement, roused to an unwonted pitch of enthusiasm, with blood hot, and possessed by the belief that they must either kill or be killed, performed some marvellous deeds. Their heroism needs no eulogy of ours. But there were others who showed at least equal bravery in circumstances which were not so likely to dull the mind to thoughts of risk and danger. In the ranks of the despatch riders, the stretcher-bearers, the doctors, were to be found heroes whose names, but for the multitude of cases, should live for ever.

"Peace hath her victories no less renowned than war." And her heroes too. The terrible bathing tragedies at Coozee, Sydney, during the last few weeks, have shocked us all, but the tales of the bravery of the men who went into the shark-infested water and snatched the victims from the very jaws of the ravening monsters have thrilled us. The poet put it—

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise."

We have had many indications in these recent years that when the great occasion presents itself there are not wanting men to rise to the opportunity. Preachers whose favorite theme was the decadence of the race have been somewhat at a discount latterly.

The history of scientific discovery is the story of innumerable acts of heroism—deeds of bravery wrought for the saving and not for the destruction of human life. Lord Riddell, in a recent number of "John o' London's Weekly," gave a most striking illustration of this. He was dealing with the experiments made to test the hypothesis

put forward seventy-five years ago that the mosquito was responsible for transmitting yellow fever, and thus records the final stages of the investigation:

"During the occupation of Cuba by the United States army in 1900 yellow fever became very prevalent, the mosquito theory was further investigated, and Drs. Lazear and Carroll allowed themselves to be bitten by mosquitos which had become infected by biting yellow-fever patients. Dr. Lazear died as a result. Dr. Carroll was attacked, but recovered. After Lazear's death nine volunteers offered themselves for experiment, and with the utmost fearlessness, clad only in their night-shirts, quietly lay down in a room containing infected mosquitos and submitted to their attacks—a wonderful exhibition of courage. Nearly all of them were smitten with the disease. Tests were also made to prove whether yellow fever was a contagious disease. Seven volunteers entered a room carefully guarded against the entrance of mosquitos. It was supplied with a large quantity of bed clothing, wearing apparel, and night clothing taken from the beds and persons of patients who had died of yellow fever. For twenty consecutive nights the volunteers handled, wore, and slept in the contaminated clothing, although the stench was so offensive as to be almost unbearable. They emerged from the ordeal in perfect health, proving, beyond possibility of dispute, that the disease was not contagious. The result of these experiments was to show that the mosquito (Stegomyia variety) is responsible for the transmission of yellow fever."

This is an excellent example of the sacrificial spirit manifested by many in the pur-

suit of science. Such heroism is not one whit behind the best which in time of war are rewarded by the bestowal of the coveted cross.

In the highest sphere of all—the realm of spiritual things—there is room for, and there are examples of, abandonment of self in the pursuit of an ideal. What the Apostle Paul endured and dared for the sake of Christ and the gospel is unexcelled by the noblest of men purely human. The story of the early persecutions is full of incidents which make the pulse beat faster and excite our highest admiration. But every generation of the Christian era has had its own confessors and martyrs. For example, in the Reformation days a great number of men—some apparently not cast in a heroic mould—went to their death with fortitude and cheerfulness, witnessing for the purer faith in contrast to the distortions of Rome.

The history of modern missions is replete with accounts of bravery of the highest order. To endure calumny, opposition, persecution, torture and death, from those whose eternal good you seek, is the highest type of sacrifice, and is akin with that of the Son of God himself. Dober, who to win the slaves was willing to take the only course open to obtain association—to sell himself as a slave—comes to mind. What in war, or science, or in purely humanitarian effort, excells the heroism of Father Damien, who gave himself to the help of the lepers? Chalmers of New Guinea ("Tamate"), and Paton in the New Hebrides, are but types of many. We know the big things in the lives of some big people. The innumerable smaller acts of daily abnegation and sacrifice may be just as heroic, but are unknown.

Thank God that in various ways it is proven that people are still willing to make the great adventure and to abandon self. What is wanted is that in the lives of all who commit themselves to the Christ this

The Violated Conscience.

"'Good-bye,' I said to my conscience,
'Good-bye for aye and aye,'
And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

"'But a time came when my spirit
Grew weary of its pace;
And I cried: 'Come back, my conscience;
I long to see thy face.'
But conscience cried: 'I cannot;
Remorse sits in my place.'"
—Paul Lawrence Dunbar.

same spirit be manifested. Why should it not be so? If we realised the truth of our religion, that we are children of the Omnipotent God whose resources are at our disposal, that we have daily as our Friend him who conquered even death itself for us, it would be so. It may be that the big occasion for a spectacular display of heroic

qualities will never present itself to us. Well, let us be content in a small sphere, in the lesser occasion of daily life, to manifest the spirit of faithfulness and self-denial. Men may not have cause for admiration or of praise, but he whom we serve will know and will reward one with such a life as this.

opens his life to the influence of that eternal life of his, takes on something of its power to defy the years. A spirit revived in the midst of the years, that is religion's great offset to the fact that life's fortieth milestone has just been passed."

"The Midst of the Years."

Chas. C. S. Rush, B.A.

"Wot I says, is, when a man's forty, he ain't no good for nothin' at all." When the English language interfered with his thought, so much the worse for the English; nevertheless, it was a very wise old man who spoke.

A coach-driver indeed, and he had been driving coaches for forty-six years. And who doesn't covet the seat next to the driver? Who hasn't asked and given much information to the Jehu? and if the journey is long we prove R. L. Stevenson was quite right. "The world is so full of a number of things, I think we should all be as happy as kings." This old philosopher had pronounced the last word on many subjects. And this was his verdict. A driver of such long standing has an opportunity to learn much, and our old friend had graduated with honors. "Oh, I think a man is good for some things at that age," we said. "Well, what?" and the gauntlet was thrown down most emphatically. "He is good enough to be good," was replied, and there was silence for quite a while. As our destination was reached, the last word was pronounced with a very merry twinkle in his eye. "Why, you're preachin' at me! anyway, wot I says, is, when a man's forty he ain't any good for nothin' at all no more." And Daniel Webster wearily turned over in his grave again.

A physician friend said recently, "I find that most of the complaints people in middle life suffer from are only imaginary. It is because they are refusing to believe that youth and its vigor have passed away, and the rebellion finds expression in many supposed physical grievances." Really the doctor and coach-driver have much in common. May they enjoy a ride together some day and compare notes.

Folk in middle life are neglected in many ways. They are not catered for like young people, or old people, and in a sense they need it most. Surely this is a critical time, too. The battle is at its fiercest. The summit is near, but not yet quite reached. The burden is heavy. All the responsibilities of life are our very own. Yet what cheer is specially offered for humans at this stage of the journey? The heroes and heroines of fiction are well on the sunny side of forty, and there are generally some dear old people in the story; but where is the author who made a man of forty his hero? Why do we judge physical beauty by the hand-

some faces of youth and the serene faces of old age? The forty-year brigade are passed over again. Newspaper "wanteds" generally seek the young, and fashion-plates only picture missies and stately matrons. "Too old at forty." Yes, indeed, there needs to be a brief taken for these neglecteds, and Habakkuk can best be the spokesman. "O Lord, revive thy work in the midst of the years." Did you notice it—"in the midst of the years."

For the man whose life is in touch with God here is no dead line. Medical science says: A man is as old as his arteries. Religion says: He is as old as his spirit. Hear Archibald Maclaren: "God never grows old, and whoso of any of the sons of men

A Timely Admonition.

James Moffatt renders 1 Tim. 4: 13, "Attend to your Scripture reading, your preaching, and your teaching"—the injunction of an aged preacher to a young son in the faith who had given himself over to the Christian ministry.

One of the finest traditions which have come down to us from those early, heroic days of the Restoration movement is the love of the pioneers for the Word of God. They all carried the Bible with them, seizing every opportunity to study it and to expound it to the people. Their New Testament was worn and discolored by reason of constant searching. They could read it to the people from memory, and give chapter and verse.

Their amazing success as champions of truth and winners of souls is traceable to this fact—the fact that they valued the Bible, read it diligently, and proclaimed it to their hearers without mixture of man's wisdom, so called. The great preachers were called Bible preachers.

Paul understood the danger that lurks in the path of neglect, and that follows those who trust in other sources of power. He insistently and continuously urged his young friend to study the Word and to preach the Word.

Over the desk of every preacher should be blazing this solemn word: "Give attention to your Scripture reading; give attention, give attention!"

An old lady friend enquired how the family were. "Ah, well," we replied, with memories of a restless night just passed, "they will soon be grown up and less trouble." Gather round, all you midway people, and listen to a modern Habakkuk. "What a pity it is that we should ever wish for our children to be grown up. They are always beautiful, and every part of everyone's life can be beautiful, if we will only look for its beauty." Every part of life beautiful. Yes, that's it, especially when we are forty, for God heard Habakkuk and all for whom he prayed when he sought help in the "midst of the years." Care for the young! care for the old! but thank God for all he has promised to those who have passed out from life's cool and joyous morning hours, yet have not yet reached the quiet of eventide. The noon-day sun is hot, the burden presses, the path still rises before us, but God will answer the prophet's prayer and send a "revival in the midst of the years." Jehu, you could be right, but, praise God, you are going to be wrong.

It is interesting to listen to the discussion among young preachers as to the "latest books" they have read. It is encouraging to find that young preachers and old are reading, even reading latest books. But rarely does one hear, in these groups, any remarks about finding treasures new and old in the first and latest book, oldest and newest, inexhaustible book, the one book, the Bible.

The preacher's power would come back as the rolling in of the mighty tides from the boundless ocean if—if—he would return, with the child-heart, to the oracles of God.

And, after all, this is what the people, our congregations, are hungering for. They want an authoritative word, a life-giving word of hope and comfort and immortality. Let our preachers attend to their Scripture reading.—"Christian Standard."

Wise Sayings.

It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the man who can
smile
When everything goes dead wrong."

"If I am weak, yet God is strong;
If I am false, yet God is true.
Old things are past, or right or wrong,
And every day that comes is new.
To-morrow then fresh hope may bring,
And rise with healing on its wing."

—Hartley Coleridge.

Preach the Doctrine, or Prepare to Die.

In the course of the Yale Lectureship of 1920, delivered by Albert Parker Fitch, professor of the History of Religion in Amherst College, the professor delivers himself of a declaration that may well be transcribed upon the walls of every preacher's study in Christendom:

"The world demands devout and holy thinking from us. Who would deny that the revival of intellectual authority and leadership in matters of religion is terribly needed in our day? Sabatier is right in saying that a religion without doctrine is a self-contradictory idea. Harnack is not wrong in saying that Christianity without it is inconceivable."

Those four sentences are as many bits of mental tinder, which frictionise one another into flame. Millions of eager, anxious, devout, thoughtful people feel that fire in their hearts, their hands, their brains, their spirits, for somehow, as the noise and tumult of the "iron shard and reeking tube" subside, the races of the world perceive once again the war-god smirking and grimacing at having outwitted the eternal in man, and we have a feeling that He who sitteth in the heavens must laugh, holding earth's bankruptcies and distortions in derision.

When the martyr's body is racked and seared, it is the time the martyr's spirit rises to imperishable heights. We have squandered priceless years asking whether the world *can* be Christian; but who is there now that does not perceive that the world *must* be Christian? But where will that refining fire start except in the hearts of the professed followers of Christ? Is it not only after *that* that the conflagration will be extended to the life-sources of the unregenerate world? The time is here for judgment to begin at the house of God. Jehovah awaits the day when American Christians will share the emotion the two men felt on their way to Emmaus, when their hearts burned within them as Jesus rubbed fact against prophecy to the kindling of that un-

quenchable apostolic fire. Christians are "clean, but not all." Believers are animated, but intermittently. The church is serious, but serious by turns. Gideon's thirty-two thousand must see the flaming torches of the valiant three hundred!

Enfiladed by the batteries of Dictator Mammon and General Deceit, the forces of the church hold loosely together, having the doctrines of Christianity shot out of them. Religion has allowed the world to outflank it, for while the forces of unrighteousness and brazen wickedness combine to shout scares into the ears of men that the church, and religionists, and would-be reformers seek to dominate and control all, these same forces of perdition following their *gas* barrage, in reality mobilise and sweep the field. Who questions the sabreing down of the standards of moral sanctions? Who don't know that treacherous hands thrust at the weekly holy day of God?

Who is not made terribly aware that the wisdom of Jesus is belittled, and that the church is told that the days for "doctrine" are passed? Yet commerce has its doctrine, and education its doctrine, and science its doctrine, and jingoism, and infidelity, and social piracy, and fattened prejudices, and violent hates, and so on unto endless endlessness. Oh, Militant Church of the Redeemer, where is thy magazine, where thine arsenal?

Christianity, a religion without doctrine? 'Twere better to be "a pagan suckled by creed outworn" than an adherent of such a plea. The edict of the day is "Preach the doctrine or prepare to die!" Not creedism, not sectarianism, not snatches of non-essentials; but the might of God, the power of God, the way of God, the will of God. Hold fast the doctrine! By it we live, and without it we die! So mote it be!—W. A. Shulenberg in "The Christian Worker."

Prohibition in U.S.A.

Direct reports of the working of prohibition in U.S.A. are always interesting. "The trade" is doing its best to blind us to the benefits of the new law. The testimony of business men of known probity is specially welcome. Following is a letter recently sent us from California by Mr. James Holloway, formerly secretary of the Malvern-Caulfield Church of Christ, Victoria, now on a visit to America:—

"In looking over some back copies of the 'Australian Christian' just received I was interested in—among many other things—a letter from Bro. Webb, of Santa Clara, California. It might interest you to know that I have visited the church under the leadership of Bro. Webb, and found it to be the most spiritual, loving congregation of Christians which I have met with in California. Bro. W. J. Webb is mightily loved

for his work's sake, and let me say, he does work. I do not know if he ever rests, but he is a wonderfully young old man. I mean to meet with that church again before I leave this State.

"I would like to endorse every word he said about prohibition. It has done great things, but California is not 'dry'; and it is my opinion that it will not be dry until the authorities try to make it so. I am engaged in work among almost a hundred men of the world, and I have learned a lot about prohibition from them. I have the passport for several places where I can get real old Scotch whiskey. I have not bought any yet. I have obtained introductions to several of these places on the pretext that I may want it for sickness. Perhaps I will; wonderful things have happened before. Now, sir, I can get better and more reliable

instruction from these men on the good prohibition has done than I could by announcing myself as a prohibitionist. Almost without exception—I have met no exception—these men will tell you that there is far less drunkenness and less liquor consumed than there was last year, and last year showed a big reduction on the pre-prohibition days. Good whiskey is 35 cents a 'shot'—about a church individual communion glass full—and people cannot afford to buy it. 'Jackass Brandy' and 'Home Brew' are used mostly by those who formed the habit and developed the craving before the Volstead Act was passed. Saloon-keepers tell me the reason they cannot sell good whiskey cheaper is because it costs so much to buy the blind eye of officials. America could be 'dry' in one year if the officials played the game according to the law. Prohibition is a great thing.

"I spoke to Captain Lane, of the San Francisco police, on this matter, and his statement was brief and emphatic: 'There is nothing to argue about; police records prove that prohibition is good.'"

Mr. Holloway enclosed an editorial from the "San Francisco Examiner," which reads as follows:—

"DRINK IN GREAT BRITAIN.

"The drink bill of Great Britain, according to figures recently presented by Lloyd George, amounts to about £430,000,000 a year. The figures are staggering in view of the fact that saloons are still restricted to a few hours of business daily under war labor laws.

"The United States is saving nearly two thousand million dollars annually through prohibition, while the United States is Great Britain's heaviest creditor.

"The end of competition between a drunken man and a sober one is easy enough to foresee; it is even more apparent when the abstainer is the creditor and the wastrel the debtor, and is quite as certain when nations, instead of individuals, are the competitors.

"Some very eminent Englishmen, like Sir Foster Fraser and Lord Leverhulme, have been trying to convince their countrymen of the truth. Thus far they have not met with a very patient hearing.

"Curiously enough, it is from the much objugated Sinn Fein that comes the first thorough-going recognition of the fact that the drinking man—or nation—carries a handicap. The Sinn Feiners in Ireland have put the ban on the tap and the distillery. Fighting for national independence, they do not propose to put their cause in jeopardy by weakening their fighting men.

"As prohibition becomes more effective in the United States, its economic advantages will more and more distress our British rivals.

"Its extension in the United States is inevitable, and is already apparent except among the select classes that have stores of strong liquor in their homes and cling to their privileged indulgences either from habit or vanity. Let no man envy them! Their days are numbered."

The Kingdom of God.

Frank J. Funston.

In considering the New Testament idea of the kingdom of God, we shall simply select from the forty direct references to the kingdom in the four-fold gospel record those that are the most suggestive from our point of view, considering them in turn.

First of all, we have two very important statements as to the nature of the kingdom. "Behold, the kingdom of God is within you." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." Very obviously, then, God's kingdom is not a kingdom in the ordinary earthly sense of the term, but rather is it a spiritual kingdom—a kingdom in which the dominion is primarily over the hearts of men, and a kingdom whose weapons are not physical weapons, but rather the great spiritual weapons of brotherly love, humility and generosity. Although we are plainly told that the kingdom of God is not a kingdom of this world—a material kingdom—it is spoken of as a thing present (not exclusively future). This leads us to the idea of a kingdom *in* this world, though not of it—a world-wide reign of God in the hearts and lives of men. The parable of the hidden treasure and of the pearl of great price tell us how worthy this kingdom is to have sacrifices made on its behalf; it is worth while for us to sell all we have if we might buy the kingdom in exchange. It is again a case of "first things first": although we are not to seek the minor things, these will come as part of our reward for seeking the kingdom. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Second, as to the coming of the kingdom. Was it to come suddenly, and in full power, or was it to be a thing of gradual growth? Three more parables in which Christ likens the kingdom to some well-known earthly phenomena are of value in answering this question. In turn, the kingdom's growth is likened to the change from the tiny mustard seed to a great tree; to the growth of seed in various kinds of soil and to the working of leaven. Plainly, then, the kingdom of God is no order of things which was to be "dropped down on us" suddenly, but was to be worked up by gradual development. The kingdom, then, is a growing thing, and, as in the case of the growth of seeds in various soils or of a tree in different seasons, its growth will not be quite steady. If we take it that the doors of the kingdom were opened on the day of Pentecost, and that this was when Peter's "keys of the kingdom" were used, then we see that the kingdom immediately showed just such wonderful changes as are seen in the germinating seed and the tiny plant. Before long, the faithful work of the apostles allowed the influence of Christ's teachings to permeate as with the working of leaven, and the kingdom's growth is thenceforward far more steady. But barren soils and fertile soils, good seasons and bad seasons there are, and always will be, and the kingdom's growth can never be absolutely steady. At present we are between two opinions as to the rate of the kingdom's present growth. While, on the other hand, the unsettling influence of the war period seems to have bred in many a contempt for the ideals once held dear, yet on the other, there are many great idealistic national leaders, sick of the past greed and lust and ungenerosity of the nations, and striving for the Christlike ideals of peace and international brotherliness. In the minds of the calmest and clearest thinkers of all the nations, "peace on earth and good will to men" is no far-off distant dream, but a glorious possibility for the near future.

We now go on to think of the method of admission to God's kingdom. In setting up a kingdom it would have seemed quite feasible for Jesus' message to have been: "We are going to set up a new kingdom; come and help us." But, no! His message was one inviting acceptance of his salvation and pointing out a new way of life. He plain-

ly showed that there was to be no double way of life; if he was to come in, sin must go. If his Holy Spirit is to work through our lives, then those lives must be fit for him to dwell in. A skilled mechanic who has delicate work to be done must keep his hands clean and smooth, and his sight keen; for on them he relies for the accuracy and beauty of his work. Our lives, as it were, are the hands and the eyes by means of which the Master does much of the infinitely more delicate work of his kingdom. Infinitely more important, then, is the demand that our lives be kept clean and free from anything that would prevent us being used to the full in his service. His call for workers in the kingdom was thus the plea for a new life rather than a straight-out call for helpers. This shows the recognition that he who lives the pure life is *already* a helper.

Again, we might consider just how far modern ideals fit in with Christ's kingdom ideals. His ideal for a spiritual kingdom appears to be that of "the greatest good for the greatest number." The kingdom, leading as it was to the happiness of all belonging to it, was to be life's biggest aim, and worthy of all sacrifices. In the Sermon on the Mount—one big lesson on the kingdom—we find that the beatitudes refer to the pure in heart, the merciful, the meek, the peacemakers, those whose hunger and thirst was for righteousness, and those who were willing to be persecuted, if needs be, for righteousness' sake. To an extent we find the professed ideals of the nations in line with those of Christ; noticeably so those of liberty, fraternity, equal opportunity for all, justice to all, good living conditions for all, democracy, autonomy instead of oppression, protection of the weaker nations by the stronger, democracy, arbitration and limitation of armaments. But there runs a counter-current from those whose mottoes are "direct action" or "might is right"; those who stand for the use of force, while those whose greed for money to spend on their own pleasure is their dominant characteristic could hardly be classed as "meek" or "peacemakers." Even those among us who draw a rigid "color bar" or who stand firm for a White Australia should ask ourselves whether we *really* believe in the universal brotherhood of man. Again there is the danger of a patriotism which does not extend beyond the confines of one's own nation. Christ's teachings on the kingdom and the implications of his sermon on the mount are mighty things to face to-day. The time may be proper for the nations to place "on the scrap-heap" not merely some of the weapons of war, but all the jealousy and greed and hatred that gives rise to war.

But whichever way the world is facing to-day, there is a certainty of this—that, just as no man's life can be full without God, so can there be no effective ideal of a social order unless that ideal is a religious one. Take from individual man his faith in God and you take from him as a worker, his greatest motive; as a thinker, his highest thought; in temptation, his surest help; in suffering, his safest refuge; and in death, his only hope. Take from a community its spiritual ideals, and you take from it the purity of its national life, the fountain whence its strongest men take their sustenance, and from all its dealings you take that honesty and generosity which draw others to it, and lead it to its truest prosperity. There is more than a germ of truth in what Robert Burns says of the home-life of his beloved Scotland:—

"The sire turns o'er, wi' patriarchal grace,
The big ha' Bible, ance his father's pride."
"Of strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says with solemn air.

They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim."
"The priest-like father reads the sacred page,
How Abram was the friend of God on high."
"Perhaps the Christian volume is the theme,

How guiltless blood for guilty man was shed;
How he who bore in heav'n the second name,
Had not on earth whereon to lay his head."
"Then kneeling down, to heaven's Eternal King,
The saint, the father, and the husband prays:
Hope 'springs exulting on triumphant wing,
That thus they all shall meet in future days."
"From scenes like these old Scotia's grandeur
springs.

That make her lov'd at home, rever'd abroad:
Princes and lords are but the breath of kings;
'An honest man's the noblest work of God.'

Some nations have, in the past, "cast God into outer darkness" as far as national life was concerned; but it is noticeable that they are not the nations which are flourishing to-day. When religious fervor dies out and a nation supplants it by "rationalism" or atheism, an inevitable result seems to be a lowering of the valuation set on humanity—the obliteration of the idea of a man with a soul and the creation of a new type of man considered as a mere cog in the national machine. This type of national "progress" brings in its train war or revolution, and finally destruction of the nation itself—literally national suicide.

Men fail to realise how much religion is woven into our national life—our Sundays, our Easter, our Christmas are all memorials of our Saviour; the biggest civil ceremonies—the opening of parliaments, the coronation of kings—are accompanied by religious ceremonies; and the biggest crimes against our law are considered as such because they are in defiance of one of the ten commandments. But religious ideals must be still more interwoven with our life if we are to see in its fulness the kingdom of God on earth. If the stone which the builders of nations have in the past rejected is to become the head of the corner, then the start in that direction will have to be the renewal of a right spirit within those who are to form the new nations. A great spiritual change must precede the changes which will solve the national and international, social and political problems which so sorely try the world, and whose solution will set up that ideal social order which we call the kingdom of God. It is only with the invisible "kingdom of God in the hearts of men" that we can have the more apparent "kingdom of God as an ideal social order." When this comes, its fruits will be fully manifest in the realisation of the herald angels' song, "On earth peace, good will toward men."

The Folly of Resenting Faithful Preaching.

Whence is it but from selfishness, that plain and close application in our sermons is taken to be an injury to those that think themselves concerned in it? If a minister will speak alike to all, and take heed of meddling with their sores, they will patiently hear him; but if he make them know that he meaneth them in particular, and deal closely with them about their miserable state, or against any special, disgraceful sin, they fall a-railing at him, and reproaching him behind his back; and perhaps they will say they will hear him no more. "Oh," saith the selfish, ungodly wretch, "I know he meant me to-day; had he nobody but me to speak against?" As if a sick man should be angry with the physician for giving particular directions and medicines to him in particular, and say, "Had he nobody to give physic to but me? Were there not sick men enough in the town beside me?"—Baxter.

The Wings of Love.

"If we err in human blindness,
And forget that we are dust;
If we miss the law of kindness
In our struggle to be just;
Snowy wings of love shall cover
All the faults that cloud our way,
When the weary watch is over,
And the mists have cleared away."

The Lord's Supper.

G. P. Cuttriss.

ITS AIM.

One great aim in the Supper of our Lord is to foster the Christlike spirit, and make it plainly visible to onlookers. It is in itself a feast, not a fast, which would be a contradiction in terms. A spiritual banquet, participation in which should conduce to a contentment of mind, which ought not to be an experience one day in seven, but in reality, a "continuous feast." The ceremony is only an eloquent figure of the existing fact of our deeply-seated joy springing from a very substantial cause. It is a reminder of an awful tragedy on the one hand, and not only a reminder, but an expression of a present joyful experience, figuratively set forth to cause others to hunger for a share. It carries the mind back to an incident which took place "once for all time," viz., our Saviour's yielding to death—the death of the cross, that we, united to him by faith, might be accounted to have died and risen with him. It further reminds us that as risen with him, we are now the children of God, surrounding his table in glad and helpful fellowship. This is veritably a new life replacing the old, so transformed as to have a new outlook upon everything. It is an expression which eloquently proclaims that old things have passed away and all things have become new.

The Lord's Supper to the Lord's people is an experience—a perpetual source of gladness. The feast is not consisting in his death which was preliminary that we might enjoy it; it is a participating in his risen life as sharers together with him. The blood in the cup of which we drink under the figure of wine, really means the life of one who liveth after having died, which life is a resurrected life in us ever flowing from his great heart—a "life hidden with Christ in God" (Col. 3: 3)—a practical fact, although hidden from earthly beholders. It is recorded that "when," which may not be now very long, Christ who is our life shall be manifested, then shall we also be manifested along with him in glory (Col. 3: 2-4), which practically means that this new life in us which is such a mystery at present, shall no longer be a hidden thing, but will be clearly visible to all.

As the bread that strengtheneth man's heart is needful to sustain the vitality and strength of the heart, so Christ himself, the Bread of God, the true Manna from heaven, feeds and sustains that life which is born from above. It is just his own blessed person as revealed to us on which our spirits feed, the only sustenance adapted for the purpose. To eat this bread is to contemplate what he said and did while he tabernacled among us.

Suffering and dying possess no virtue and no saving power in themselves; but when, as in the case of our blessed Lord, who for a most worthy cause which was the "joy that he set before him," even the joy of "bringing many sons to glory," out of their ruin and degradation, the spirit that so sacrificed himself for his love of many, this indeed is the highest virtue and calls for the highest gratitude, reverence and love. When those he "so loved" have their eyes opened to the truth, so as to truly believe on him, the natural effect is to excite gratitude, admiration and service.

It was not the passive part of the cross, i.e., the sufferings inflicted on him wherein his great atonement consists, but the part he himself played being his own voluntary self-sacrifice in allowing himself did, not what others did to him; that con his own blood without protest. It was what he himself did not what others did to him that constitutes our salvation.

If, as it would appear from the Gospels, the occasion of the Last Supper was the day of the Paschal Feast, which Christ said he desired to eat with the twelve before he should suffer (Luke 22: 15), his intention would be to explain that what the Passover meant nationally for Israel, such was he in the purpose of God to mean to humanity—

not as a race, but individually everywhere. His blood was about to be shed as was that of the Passover lamb, the token of which was sprinkled at the entrance to every dwelling; that same token, in his case, stains the entrance into our spiritual abode, so that the angel of judgment can pass us by. This being declared sufficient, and he having completed our redemption, and having taken us into union with himself in his risen life, there naturally follows, to complete the figure, the need of the corresponding food of the life, "the Bread" of God, "that strengtheneth the heart of man." It is Jesus himself, what he stands for, what he is, his personal excellence, that is to us the spiritual food of the soul. This is the hidden manna of which no man is aware save he that eats it.

But the blood of the Lamb in either case, when shed, was either eaten or drunk, but poured away on the ground as the atonement. Only the stain or token of that death marked the entrance. In Israel's Passover there was no resurrection to life of the slain lamb. It did not become a new life to Israel; but in the case of Christ our Passover, the Lamb having died for us, he did rise again and became then the new Adam, the Federal Head of a redeemed people. He became not a "living soul" alone like the first Adam, but a life-giving Spirit (1 Cor. 15: 45). The life blood of that now risen Fountain of life we drink by faith, and drinking, become partakers of the life. We receive that life by our union with him, and it is sustained by feeding upon his perfections which remain the same in glory as they were on earth.

However, whether or not intended by the figure, it is a great truth, as in 1 Cor. 5-7, that Christ as our Passover has been sacrificed for us, having first died for us. Therefore we are to keep the feast, not the figurative feast, but what it represents, the continual feast of joyful satisfaction—the flesh or bread of God which he has so wonderfully provided for us.

The Plea We Advocate in Tasmania.

Thos. Hagger.

The plea for the ideal Christianity of the New Testament was first made in Tasmania in the vicinity of Latrobe, in the year 1865, by Bro. and Sister R. C. Fairlam, who had removed there from Victoria. Being of the right kind, these good people did not wait for an evangelist to come along, but they commenced to break bread in memory of Christ on the Lord's day, and to proclaim the gospel to their neighbors. Very soon they had the joy of baptising their first convert—a man named Stephen Piper.

Bro. and Sister Geo. Smith removed to Hobart from Victoria, and began to seek for others of similar faith. They invited Bro. O. A. Carr, who was then laboring as an evangelist in Melbourne, to visit Hobart. He arrived in January, 1872, and the church was commenced with 16 members. Bro. Carr stayed for one year, at the end of which there were 108 members. Bro. G. B. Moysey then took up the work, and labored with conspicuous success for three years.

In 1879 Stephen Cheek organised two churches in the South-east portion of the island; at Bream Creek gathering a church of 50 members in seven weeks. The converts won in these places were good, and wherever they went they made known the gospel, and set up the Lord's table. And they walked miles to do the Lord's work; one brother, it is reported, walked 21 miles each Lord's day, conducted two schools, and took his turn in speaking at the services.

The Sin of Suppose.

William Jennings Bryan thus speaks of "The Sin of Suppose":—

It was charged that Paul brought Greeks into the temple. In our text we learn that the Greek referred to was Trophimus, "whom they supposed that Paul had brought into the temple."

What an indictment will be found upon the books against Dame Rumor in the last day! Property has been destroyed, hopes wrecked, and even lives taken because rumor led people to suppose.

I was once asked to give, for a symposium on the subject, an answer to the question: "What would happen if, for one day, every person told what he knew about other persons?" My answer was that nothing could be of less advantage to the public or of greater harm.

In the first place, half of the evil we think we know about other people is not true. It comes to us upon the authority "they say," and we have no time to verify the statement even if we have inclination to do so.

Of the half that is true, most of it ought not to be told. "To err is human," and there is enough wrong-doing in every life to make all charitable. What excuse can there be for dragging forth from their hiding-place the sins that have been repented of? Or the mistakes that have brought those who committed them in agony to high resolve? Gossip is uncharitable.

And it is probable that those who were so quick to make false accusations against Paul were actuated by reasons entirely different from those which they proclaimed.

Even a little experience in life is sufficient to convince any one that the indictments made by clamorous tongues do not always state the real cause of offence. As Demetrius, the silversmith of Ephesus, when he feared Paul's success in preaching the gospel to the Ephesians would rob him of his business of making shrines for the city's goddess, concealed a selfish reason in his praise of Diana, so to-day we find mercenary motives cloaked in righteous indignation.

The church at Launceston came into existence in the year 1884, through the efforts of M. T. Cheek, a brother of Stephen. One of the members of this church—Bro. C. Garland, now of Kalgoolie, W.A., in the year 1889 left some literature in the Mole Creek district, with the result that Bro. Byard went to Launceston and united with the church there, and returning to his own district, called into existence the first church in that part of the island.

There are now 14 churches and 1029 members in Tasmania, the membership having grown from 468 to the present number in 19 years. Progress may have been slower in the island State than on the mainland, but progress has been made. Still the cause in Tasmania is yet weak, and it needs the help of the brethren in the other States. It would be good if a man like Bro. H. G. Harward could be turned loose on the island for 12 months; such teaching as he would give would be of tremendous value to the churches already in existence, and his evangelistic work would probably lead to the establishment of more churches in the growing suburbs of Hobart and Launceston, and in some of the towns where as yet we are not represented.

The writer's recent visit to Tasmania was greatly enjoyed, and the tent mission at Hobart did some little good. May God richly bless the loyal disciples of the beautiful island State.

The Realm of the Bible School.

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

Emphasis in the Right Place.

We are in the beginning of a new day in the Religious Educational Department of the church. The old idea was to count all the heads possible, whether we were putting anything into them or not. The new idea is not how many we have, but what are we putting into the lives under our instruction. The old idea was to have the largest Sunday School in town. The new idea is to have the most efficient church school in town. One can not expect much from the mob idea, for (1) mobs are irresponsible, (2) they have no organisation, (3) they have no programme for action.

If we have had any success in church school work, it has been due to efficient operation, rather than to great crowds. After all, thorough work brings permanent success. It is no longer a question of how many we have in our schools, but what kind of Christian citizens are we making of them. Jesus had compassion on the multitudes, but he did his real work apart with the twelve. We have no intention to try to belittle the large school, provided it has proper equipment and trained teachers. Our purpose here is to point out the uselessness of having a throng, unless the school has a corps of teachers with which to impart the Word of God.

Properly trained teachers and adequate quarters for work are pre-requisite to an attendance of any size. We have stressed numbers at the expense of training and equipment too long; from now on we should place the emphasis upon equipment, teaching, and Christian character. It is not how many we have in our church schools, or how many we have baptised, but how are we caring for them after baptism, and what kind of Christian workmen are we making of them, which are the tests of our church school work.

The devil tried to get Jesus to use the flashy method, but he refused to jump from the roof of the Temple, and dumbfound the people. God does not want us astonished; he wants us taught. Jesus knew if his work was to be lasting, he must proceed upon a sane basis. Therefore, his programme was, teaching, suffering, sacrifice, and persecution. He spent most of three years training twelve men, and only lost one of them. Do we save eleven out of every twelve we teach?

The basis of any church school programme must be the teaching of Jesus. If this is given sufficient time, it will bring results; if it does not, the school will ultimately fail. A farmer does not expect to plant corn to-day, and gather the ear to-morrow. A gardener does not expect to plant a rose to-day and enjoy its fragrance the next day. It takes time to grow a beautiful rose. It also takes time to grow an efficient church school. Do not try to rush too fast. Have a programme, train your workers, have faith to stay with your plan, and God will give the increase.—"The Front Rank."

Brightening the Pathway.

Speaking of "vocal therapy" reminds one of a very fine demonstration of the art given by the young people of Collingwood church at the Austin Hospital on a recent Saturday evening. Perhaps the music was not altogether of the orthodox order, but it was effective as a vocal therapeutic. These young people, under the tutorage of Mrs. Sampson, the wife of one of the deacons, have learned an operetta, "The Magic Ruby," whereby they have delighted two crowded audiences in the Collingwood church building, and now have delighted another audience in the hospital hall at Heidelberg. The music is bright and lilting, the choruses are light and airy, the costuming is picturesque and chaste, there is a wholesome strain of humor, and enough plot to grip and hold interest. Altogether it is a delightful little piece, particularly when well rendered by such a fine lot of young people as hail from Collingwood.

Bro. Webb and several of the young men went out to the hospital early in the evening, and assisted in wheeling the cot and chair cases to the hall. Altogether there were 130 patients in the audience, besides several nurses and the matron. At the first interval the little girls of the party distributed 140 bags of lollies, and at the second interval fruit was handed round. These refreshments were made possible by a retiring collection at the church on the previous Sunday evening. Little Miss Mavis Anderson, at the request of the patients, delighted all with her solos. Bro. Webb writes that: "We had a lovely time, and the entertainment was greatly appreciated by the staff and patients. After the programme our young men wheeled the patients back to their wards, and we came away realising the true happiness that comes from helping to brighten the pathway for others."

Advertisements.

A Junior Endeavor Rally of Melbourne Societies, south of the Yarra, was held at the South Yarra church on Saturday afternoon, February 25. Seven Societies were represented by an attendance of 105. Items, all appropriate and interesting, were given by the various societies. But there was one particularly good. It was a paper written and read by little Issie Cox, nine years old, of the South Yarra Society. It is too good to keep, so we pass it on. Here it is verbatim, more telling than some sermons:—

"An advertisement is a notice put in a newspaper, or perhaps put up on a notice board, to attract people's attention to something we want

them to know. There are different kinds of advertisements. Suppose we want to have a specially big meeting at Endeavor, we would talk a lot about it, or put a notice up outside on a board. That is one kind of advertisement. Some people put advertisements up in different colored lights when they want to let people know about something. All our Juniors should be advertisements, too. We have something to let people know about, and that is the gospel. We must be little advertisements for Jesus. 'Let our lights so shine before men that they may see our good works and glorify our Father which is in heaven.' This is the sort of advertisement Jesus wants. He wants us to be loving and kind to everybody, so that people will know that we belong to him, and will want to belong to him, too, because people always like nice, kind little girls and boys."

Enthusiasm, Consecration, Conservation.

The methods used to increase the attendance of the Sunday School and hold it can be told very briefly. Lots of enthusiasm on the part of the leadership. Consecrated teachers who believe in co-operation, and know what they are teaching, and work for the conversion of every pupil of the school. If good seed is sown properly, and taken care of, it will take root and grow.—"The Front Rank."

Ask Yourself—

What kind of pleasures did Jesus Christ endure and enjoy?

Is there possibility of harm to another through any pleasure in which I indulge?

If I believed a certain pleasure to be wrong, would I be willing to give it up for Christ?

Are there any pleasures in which I engage that afterwards bring dissatisfaction and unrest?—"The Christian."

In the Religious World.

A Remarkable Year's Work.

The First Baptist Church, Forth Worth, Texas, of which Dr. J. F. Norris is pastor, has had the greatest year in its history. Over 1100 additions to the church were received, most of them by baptism; 165,000 dollars were raised for all purposes; 124 were baptised on Christmas night, among them being four ex-saloon keepers. The present membership is over 5000, with a Sunday School enrolment of 6200.

Bible Burning.

In a recent issue of the "Advocate" of New York, says the Methodist "Spectator," Bishop Locke describes one interesting episode. It seems that an enthusiastic agent of the American Bible Society gave a series of moving picture lectures, and distributed copies of the Gospels among those who attended. This being done at the town of Vigan, a local priest sought to undo the work by giving a moving picture entertainment, charging for admission a copy of these Gospels. He then gave a vitriolic denunciation of the books; then, having secured them, had a great bonfire made where they were publicly burned. This act was followed by similar bonfires of the words of the Lord Jesus Christ in other localities. No doubt a number of persons were duly impressed by this method of preserving their faith from the Word of God, but in other instances it had the opposite effect. Bishop Locke, in this article, says:—"The bonfire of Vigan has immortalised the Book. Young men and young women are crowding our dormitories and our chapels.... Leaders in education and political and business circles have broken with Romanism to follow Jesus Christ." One of the young men who assisted the priest at the Bible burning has become an ardent Protestant, and after a course of education in the United States, has returned to work in the Philippines. It will thus be seen that the work of Methodism there has had

its thrills, and the whole story of our pioneers there and in the Latin States of South America would make a fascinating story.

The Apostle Paul as a Poet.

Prof. S. W. Green, in a recent sermon, referred to the discussions going on as to the message of the churches, and especially to the place assigned by some to the Apostle Paul. Paul, he said, was reckoned "a theologian, much given to argument and controversy," the author of a system of doctrine styled "Pauline theology" (much of which would astonish the apostle himself). Now, if some who so judged of the apostle would but do him the compliment to read him, and, discarding convention, would attempt to find the real Paul, they would surely find in his writings the imperishable gifts of the seer, the poet, the prophet.

The problems which pressed upon us pressed upon Paul too, from the manifold issues of human weakness, ignorance and sin up to the final riddle of the universe. If there was sameness of note, that was because he had one fit solution in the crucified and risen Lord. "God was in Christ reconciling the world unto himself" was the pith and sum of his message. Hence, from whatever dark facts of life he started, his final word was always one of hope and rejoicing. And when he suddenly scaled the heights his language was not the rhetoric which has no commerce with facts; it was the poetry of vision which looks at facts, but through them to the light. "Paul the poet" might seem a strange estimate of Paul the theologian; but insight and sympathy would find his theology not half so "crabbed as dull fools suppose, but musical as is Apollo's lute." The world's literature, from Plato to Ruskin, might be ransacked without finding a more exquisite lyric than the Hymn in Praise of Love in the thirteenth chapter of First Corinthians, or in the companion prose poem on the Love of God with which the eighth chapter closed.

Conversion and the Kingdom.

Dear Bro. Editor,—

Thank you from so many of us for the "Gold Mine" editorial of last issue; it assayed 24 carats. This reef is in all our churches, and needs to be some dross, but it can be refined most readily. Why, yes, of course, prospect everywhere; who wouldn't? But do not let us neglect the shaft inside the four walls. Plenty of gold at our hand, just waiting for the King's imprint in order to be currency in the heavenly realm. In searching everywhere do not let us neglect the wealth so close at hand; the metal outside contains such a fearful amount of dross, and it is so hard to refine.

"Honor more our Bible School workers." That was great; it is scriptural enough to be in the Bible. I am thinking now of a host, a heavenly host of young teachers who are making heroic sacrifices in order to pass on the love of God to the children. Why doesn't every congregation, every year, entertain every teacher in the school at tea, and during the social that follows make a little presentation to each? That would be encouraging. Substitute this meeting for your next "church anniversary," and see if it won't be as enjoyable, and perhaps worth more to the general work. Perhaps this suggestion comes under the heading "unwise exaggeration." Anyhow, if the Austral folk would print some nice wall mottoes with your wise injunction thereon, they would look well on the walls of the room where the deacons meet—of course, only some deacons. We will buy some for that purpose.

Some schools in the U.S.A. have honor boards for the teachers. Each star after the name represents a year of service. A bouquet of flowers is attached when the honored one has a birthday. Most certainly, Bro. Editor, let us honor *more* our Bible School workers; for in the realm of church activity, few people do more, and receive less recognition, than this worthy band.

But this letter was really to ask for information, or to give some; doubtless you often discern the motives are the same. "Modern heresy of salvation by culture," or "Salvation by nurture," and this evil is based upon the statement, "keeping in the kingdom those who are already members of it." I have used this statement in print and from the platform, and because many tokens of approval have been manifested, this heresy business is evidently widespread, despite the fact that on several occasions you "have expressed your views." But of course we do not want to be classed with such company; and furthermore, because you do not want to put us there, would you help us back to the narrow way by a further article?

When I speak of those who are already members of the kingdom, I mean the majority of our scholars who have not yet arrived at the age when an intelligent confession of Christ can be made. If such pass away during these tender years, we would both agree that they would be received as members of the kingdom. If so, are they not members of it now? And furthermore, must we believe that a child necessarily need ever be in a lost condition? Of course when an understanding of confession and baptism can be appreciated, it is essential for them to be further obedient to Christ; but were they not members of the kingdom before this further practical expression of their faith? Despite original sin, I cherish the thought, and ideal, as a Christian father, that some boys who live with us have always, and will always, be members of the kingdom.

Matt. 19: 14 helps my decision in this matter rather than forms a hindrance. Who possesses the child-like qualities that Jesus would have us emulate more than the children themselves? If Christ says they possess this qualification for kingdom membership, then why are they not members? I think "of such" embraces "of these," just as the term "kingdom" embraces the term "church." Jesus did not say much concerning the church, but his great heart often found expression in the term that was more in keeping with his world-wide

mission, "the kingdom of heaven." If my deductions are right, I would again appeal for our congregations to stress the work of keeping in the kingdom those who already belong to the King. This surely is a normal plan. Allowing children to be lost, and then seeking to save, appears to me to be an abnormal plan.

I know it was to "grown ups" that the injunction was given to "grow up in all things into him," but what an ideal this is for the church as we contemplate our little folk, and I love to think in every stage of the growing process they are members of the kingdom.

Thank you again for the Gold Mine story; and if the theology of some of us needs refining, no one will be more considerate in the process than yourself. So light the fires. Cordially,

Chas. C. S. Rush,
Secretary, N.S.W. Bible Schools Committee.

We should be glad if all who wish to disagree with our remarks would write in so kindly and entertaining a manner as does our present correspondent. We dare not trespass on the patience of our readers—or imply that they could not understand our meaning in the editorial article discussed—by writing another leader just now; but a few comments may be made.

The most important things are those held in common by Bro. Rush and ourselves: (1) The tremendous importance of Bible School work, and the desirability of our giving it support commensurate with its acknowledged value. (2) Children of tender years (who have not reached that humanly indefinable stage of years of responsibility) are certainly safe. In our opposition to infant baptism we have made it quite clear that we object to the view of many that somehow the unbaptised infant is less safe than the baptised one. (3) We do not for a moment believe that conversions are all of one type, and still less that all must be what are styled cataclysmic—there need be no such thing as a wandering away in paths of open, flagrant sin, followed by such a spiritual upheaval as the truly converted profligate must have experienced.

The editor, however, declines to support positions 2 and 3 above by going to such lengths as does our esteemed critic. We believe that the time must come in the case of every person who comes into the kingdom when he must make a personal decision and acceptance of Jesus Christ as his Saviour. That is the moment of conversion. We refer readers back to our former article to see why we cannot take Bro. Rush's position. Briefly the reasons are two: (1) His exegesis is faulty. The Bible does *not* say that little children are in the kingdom. If Christ had meant "of these" he would certainly have said *τουτων*; instead he said *τοιουτων* (which is quite properly and definitely translated "of such"). "These" means "these," and "such" means "such"—and there is no need of "embracing" at all. Scholarship—and Pædobaptist scholarship—is against this confusion of thought. We should hesitate to say that to "grown ups" alone was given the injunction to "grow up in all things into him" (for we have no warrant for thinking that all members of apostolic churches were adults); but we are with Bro. Rush in our knowledge that this reference was certainly not to children who had never made the personal decision to serve our Lord. No one who reads the Ephesian letter can doubt the reality of the conversion of those to whom it was addressed. He who would extend the principle to those who are not in similar case, must produce his warrant to do so. (2) All of our correspondent's reiteration, or suggestion in question form, that children of tender years are in the kingdom, unfortunately opposes Christ's definite statement that "except a man [really there is no word for "man" in the text, it refers to any person] be born of water and the Spirit he cannot enter into the kingdom of God." We take it that the reference is to a kingdom manifested on earth. Whether or not being

born of water refers to baptism does not in the least affect the statement that those who are not twice born (and infants are not such) are not in the kingdom. There really is no such thing as salvation by nurture. We would affectionately urge that Bible School work is of such immense importance that it is unwise to attribute to it effects which it cannot possibly have. The blessing of the work is that it leads to decision for Christ, conversion, and the development of Christian character.—Ed.

"That Blessed Hope."

Dear Bro. Main,—

In a recent issue of the "Christian," 9th February, exception is taken by two of our esteemed brethren to a literal acceptance of the prophetic statements regarding the second coming of our Lord, and emphasis is also placed on the fact that no other means has been provided for the salvation of the world than the preaching of the gospel, which would fail in its object if a pre-millennial advent took place. To those of us who have the steadfast belief that our Lord will come in just the manner that is described in the Word, and that the Scriptures mean *just what they say*, there appears a solid reason for advocating the important truth regarding the literal fulfilment of these prophetic statements, for surely here the Bible speaks, and we should not remain silent.

Surely the key to the solution of the problem is to be found in the manner in which the prophecies relating to the first advent were fulfilled, and this can be determined without the slightest doubt. If we turn to Isaiah we read, "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). Micah 5: 2 contains the prophecy that Christ would be born at Bethlehem. Compare Zech. 9: 9 with Luke 19: 30-38, and in Zech. 11: 12 we read, "So they weighed for my price thirty pieces of silver," the price for which Judas betrayed Christ. Compare Isaiah 50: 6 with Matt. 26: 6, 7, and 27: 26. In the 53rd chapter of Isaiah the sufferings of Christ are foretold, and in the New Testament we read of their literal fulfilment. Other references could be given, but these should suffice to prove a literal fulfilment of the prophecies concerning Christ. We cannot ignore the fact that these prophecies were all fulfilled literally without rejecting Christ, and this is indeed the position of the Jews even at the present day; and while they are no doubt still looking for the appearance of the Messiah to occupy the throne of David, we as Christians are looking for the coming again of this same Jesus, who will come in like manner as the disciples saw him go into heaven. We accept the truth connected with the literal fulfilment of the first advent when the Son of God humbled himself, and took upon himself the form of a servant, and suffered cruel wrong and oppression; and what possible reason can we have in rejecting the view of a literal fulfilment of the second advent, to which surely the same method of interpretation can be applied, when the Lord will come in glory, and bring his glorified saints with him? In Luke 12: 37 we read, "Blessed are those servants whom the Lord when he cometh shall find watching," and in Titus 2: 13, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." But how can we watch, and exercise that hope, if we do not expect our Lord's coming?

Regarding the statement that those who expect Christ to appear and occupy the throne of David admit the inadequacy of the glorious gospel; it may be said that this is hardly logical, because we do admit the adequacy of the gospel, and it is somewhat remarkable that the answer to this appears in the touching article by R. A. Burriss immediately preceding the correspondence, and on the same page. No fault can be found with the gospel, but the fault lies with the people to whom the gospel is preached, in their refusal to accept Christ. It is true that the gospel is the divinely appointed means for salvation; but it is also true that to the end of the age the world will reject

Christ, and the work of the gospel under the Holy Spirit is not the conversion of the world, but to call out of the world a people to bear the name of Christ, and we must remember that the invitation is open to all. In the antediluvian age God was just as mighty to save, and yet the age ended in failure, and eight persons only put their trust in God; and the present church age will also end in failure, for "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man"—and as retribution came to the people in the days of Noah and Lot, "after the same manner shall it be in the days that the Son of man is revealed."

The teaching of the Word is that the world will drift away, and be more pronounced in its rejection of God, and if space permitted this truth could be enlarged on from the viewpoint of the Bible, apart from the evidence of existing world conditions, and every-day happenings which we have before us.

The Lord will first come in the air for his church, which is his body, his bride, when the dead in Christ shall rise first, and we who are alive and remain shall be caught up together with them to meet the Lord in the air. Here we have a distinction: the dead in Christ, and those who died out of Christ; living Christians, and those without Christ and without hope in the world; some will be taken and others left, some will even be wise and others foolish. "And the door was shut." This does not indicate the salvation of the world through the preaching of the gospel prior to the millennial advent. Later the Lord will return to the earth with his glorified saints, to reign over the earth; "and his feet shall stand upon the Mount of Olives, and the mount shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley, and half of the mountain shall remove towards the north, and half towards the south, and living waters shall go out from Jerusalem, half towards the former sea, and half towards the hinder sea. And the Lord shall be King over all the earth" (read Zech. 14). Personally I believe that all this will be literally fulfilled, and when we consider that the Dead Sea is 1316 feet below the Mediterranean, and the formation of the land will be altered, the Mount of Olives being divided, etc., and waters shall extend from the Dead Sea to the Mediterranean, we can imagine that it will materially alter the surroundings of Jerusalem, and it is fitting that it should be so, for then the Lord will be King over all the earth, and will occupy the throne of David. Not until then will there be peace on earth; the wonderful change will be effected when the Lord sets up his kingdom, and conditions will be so changed that even the lion and the lamb shall lie down together, and nothing shall hurt or destroy.—H. R. Elvery.

[This correspondence is now closed.—Ed.]

OBITUARY.

HARMER.—A short time ago Sister Mrs. Harmer met with an accident while visiting friends at Aldgate, and her injury proved of such a serious nature that she gradually sank and passed away at the home of her daughter, Mrs. Bennett, on Sunday morning, February 6. Our late esteemed sister, with her former husband, Bro. Hartell, attended the meetings of the church when they were first held in the Unley Town Hall, and together they became members of the church shortly after the cause was established in Park-st. During all the years that followed, when her health permitted, Sister Harmer was a regular attendant at the Lord's table, and her family have become workers in the church. Her daughter, Mrs. Bennett, is an honored member of the Park-st. church, and her son, Bro. Hartell, at the present time is an officer of the Grote-st. church. On Monday, February 7, we laid what was mortal of our sister to rest in the West Terrace Cemetery, Bren. G. T. Walden and T. Hagger assisting the writer in the service at the grave.—Robert Harkness, Unley, S.A.

"What Thou shalt to-day provide
Let me as a child receive;
What to-morrow may betide,
Calmly to Thy wisdom leave."

The Family Altar.

J. C. Ferd. Pittman.

A CALL TO LOOK BACK.

Deuteronomy is a divine call for retrospection—a request from the Almighty that the Israelites should "ask of the days that are past," and meditate upon long-continued evidences of God's power and loving-kindnesses. "Since the day that God created man upon the earth," asks the Lord, "hath there been any such thing as this great thing is?" "Did ever a people hear the voice of God speaking out of the midst of the fire?" Has any other nation been so wonderfully helped in days of trial, and received such unmistakable tokens that Jehovah is God and there is none other? Has any other race seen bitterest enemies flying before it as chaff before a strong wind?

The very asking of these questions seems to supply the answer, "Jehovah, he is God in heaven above, and upon the earth beneath; there is none else." And in our own case, as with the Israelites of old, a deliberate and thoughtful retrospection will always lead to the same decision, "Jehovah, he is God; there is none else besides him."

MARCH 12.

No Need to Fear.

"Ye shall not fear them; for Jehovah your God, he it is that fighteth for you."—Deut. 3: 22.

"In the march of life through the toil and strife
Of the winding path before us,
We have nought to fear with a Saviour near,
And his banner waving o'er us.

If the tempest rise in the darkening skies
We will yield to no repining;
Though the storm roar loud through the rifted
cloud,
There's a golden sunbeam shining."

Bible Reading.—Deut. 3: 18-22.

MARCH 13.

Reviewing the Past.

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is?"—Deut. 4: 32.

"Someone was asked what was the chief requirement for making a pessimist, and he answered, 'A poor memory.' It is true when you hear a man complaining that things have all gone wrong, that nothing is going right, that everything is against him—it is true, I say, that we are safe in saying that that man has a 'good forgettery,' rather than a good memory. A pencil, a pad and about ten minutes of time will cause the sun to shine through many a dark cloud."

Bible Reading.—Deut. 4: 32-40.

MARCH 14.

Walking with God.

"Ye shall walk in all the way which Jehovah your God hath commanded you."—Deut. 5: 33.

The true Christian walks "in all the way" which God commands. "It is not taking a step or two in a way which denominates a man a *walker*, but a continued motion. No man is judged healthy by a flushing color in his face, but by a good complexion. God esteems none holy for a particular carriage, but for a general course—a Christian may stumble; nay, he may fall, but he gets up and walks on in the way of God's commandments; the bent of his heart is right, and the scope of his life is straight, and thence he is deemed sincere."

Bible Reading.—Deut. 5: 28-33.

MARCH 15.

The Lord our God is One.

"Hear, O Israel; Jehovah our God is one Jehovah."—Deut. 6: 4.

"A recent traveller among the Moslems of the Nile Valley says that when a pause occurs to conversation, one of the company will say, 'God is One,' and the whole company in a low murmur will repeat, 'There is no God but one God,' and conversation will be resumed."

Bible Reading.—Deut. 6: 1-6.

MARCH 16.

Teaching the Children.

"And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6: 7.

"Mirabeau was once asked what was the best way of teaching popular liberty? He replied, 'Begin with the infant in the cradle, and let the first name it lisps be Washington.' So we would say to Christian parents, the best way to teach your children the knowledge of that liberty which makes them free indeed, is to begin in the cradle, and let the first name you teach them to speak be Jesus."

Bible Reading.—Deut. 6: 7-15.

MARCH 17.

Temporal Blessings Promised.

"And he will bless the fruit of thy body and the fruit of thy ground, thy grain and thy new wine and thine oil, the increase of thy cattle and the young of thy flock, in the land which he swore unto thy fathers to give thee."—Deut. 7: 13.

"The gospel mentions not riches, honor, beauty, pleasures; it passes these over in silence, which yet the Old Testament everywhere makes promise of. They were then children, and God pleased them with the promise of these toys and rattles, as taking with them. But in the Gospel he has shown us he has provided some better things for us; these things are spiritual."

Bible Reading.—Deut. 7: 12-16.

MARCH 18.

The Good Land Ahead.

"For Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills."—Deut. 8: 7.

"The Golden evening brightens in the West;
Soon, soon, to faithful warriors comes the rest;
Sweet is the calm of Paradise the blest—
Alleluia!"

Bible Reading.—Deut. 8: 1-10.

PRAYER.

Our Father God, I would remember the way thou hast led me, and all the wonders of thy power and grace; none others than those who have "tasted of the heavenly gift, and become partakers of the Holy Spirit," and whose feet are planted in the way that leads to the Canaan of rest, and who have "tasted the good word of God, and the powers of the age to come," know anything of how thou canst provide, and satisfy, and lead, and keep. For thy past mercies, and the hope of everlasting rest and joy in thee, I thank thee now, in Jesu's name. Amen.

Tasmanian Sisters' Executive.

Meeting held at Collins-st. on Feb. 16. Sister Miss J. Rodd led devotional. Several sisters engaged in prayer on behalf of the work in Home and Foreign lands. Miss Murray gave a very helpful paper on the power and need of prayer, which was much appreciated.

Mrs. Nightingale presided over the business part. Nine responded to the roll-call. Business for Conference was dealt with. Decided to ask all churches for reports of each department of work. Letter of sympathy to be sent Mrs. Poultney, who has for some time been laid aside by sickness. Decided that letter be sent Miss Caldicott, inviting her to attend Sisters' Conference at Launceston, and to give a talk on the work in India. Next meeting, March 16. Leader, Miss Murray.—L. Riley, Secretary.

Here and There.

Bro. Ross Graham has accepted a two years' engagement with the church at Prospect, S.A., to start at the close of his present temporary engagement.

Bro. M. Wilson-Park, evangelist of Wahroonga church, N.S.W., was married to Nurse Gray on Wednesday, 25th February, 1922, at the City Temple, by Bro. Eaton.

Bro. E. J. Paternoster has been offered an engagement as evangelist by the church at Hindmarsh, S.A., in succession to Bro. G. P. Cuttriss, who goes to New Zealand.

On March 23—Bro. T. J. Gore, M.A., will be 83 years old. The evangelists of the Adelaide churches and their wives will entertain Bro. and Sister Gore at tea that evening in honor of the event.

Bro. B. Ryall, of the church at Carnegie, Vic., who recently qualified for the degree of B.C.E. at Melbourne University, expects to leave Australia on March 16, for an extended visit to England.

On Monday next, March 13, at 2.30 p.m., in the City Temple (Sydney), Bro. F. J. Sivyer, B.A., will address the Preachers' Association. His message will concern literature as an aid to the preacher's work.

For a while Bro. J. C. F. Pittman will be away from his usual residence, 37 Horne-st., Elsternwick, Vic., undergoing slight surgical treatment. He will attend to all correspondence with as little delay as possible.

The church at Mallala, S.A., is planning jubilee celebrations for April 9 and 10. All who have held membership in this church are invited to communicate with the evangelist, W. J. Taylor, or the secretary, T. H. Worden.

Sisters of the churches in South Australia are asked to note that the next Executive meeting will be held at the Mile End church; the occasion will be taken to bid farewell to the secretary, Miss Thompson, who is leaving shortly for a trip to England.

The last meeting before Conference of the Victorian Sisters' General Dorcas will be held in Swanston-st. lecture hall on Wednesday next, 15th March, from 10.30 a.m. till 4.30 p.m. All sisters welcome. Sisters are urged to help in the work for the Master's poor.

A telegram received too late for last issue reads:—"Second week Harward mission, good attendances each night; three decisions.—Berry, Maylands." On Monday an additional message reached us:—"Third week Harward mission commenced Sunday; crowded meetings: eight decisions to date."

C. R. L. Vawter writes from Kansas, U.S.A.:—"I enjoy the 'Christian' very much. It brings me news of a people I learned to love very much—a people I hope to visit again some day. Mission work in this country is at high tide. Missioners are out in greater numbers, and are having splendid success."

The mission at Malvern-Caulfield has completed its third week. There have been 33 decisions for Christ, and two have been restored to fellowship. The baptismal service on Wednesday evenings is quite a feature of the mission, the chapel being almost filled at an after-meeting for this purpose. Twelve obedient ones were added to the church on Sunday morning, and several others were received by letter. The mission is planned to close on Monday next, March 13.

The American "Christian Evangelist" contains an interesting photograph of Mrs. Amanda Warren, and under the heading of "The Oldest Living Missionary Disciple" states:—"Mrs. Amanda Warren was 100 years old on January 8, 1922. She has been a member of the Christian Church for 84 years. Many of her family connections gathered to celebrate her centennial anniversary at Higginville, Mo. W. R. Warren, a grandson, delivered an address. Mrs. Warren was born in Kentucky. She is a descendant of the Belt family of Baltimore, Md."

The church secretary at North Williamstown, Vic., is C. F. Tovey, 4 Alma Terrace, Newport.

Two Sunday School scholars have decided for Christ at Echuca, Vic., since last report. For the first time in 18 years the church celebrated harvest thanksgiving services on Feb. 26. Crowded meetings all day. Bountiful gifts expressed appreciation of God's goodness. £3/5/9 was taken from sale of the goods.

The special tent mission at Belmore, N.S.W., conducted by Bro. Stuart Stevens, has closed. Splendid meetings throughout. Results to date are 64 confessions, 34 baptisms, and 16 have been received into the church fellowship. Splendid services on March 5 in the chapel. Nine were received into the church, and nine were baptised at the close of a crowded evening service.

To help workers in Bands of Hope and Junior Temperance Societies, the Victorian Band of Hope Union has issued a valuable book of temperance knowledge papers in the form of responsive readings. The matter is quite up-to-date, and covers all phases of the question. It has been issued for teaching the average child. The aim has been to give something free from technicalities. Amongst those who assisted in the compilation are Professor Osborne, of the Melbourne University, and Mr. C. M. Gordon, M.A., B.D. The book also contains a ritual for use in young people's meetings. Copies of the book can be obtained from the Victorian Band of Hope Union, at 530 Bourke-st., Melbourne, the price being sixpence posted.

Victorian Home Missions.—The statistical return from Ararat shows that eight months ago there were 10 members. As a result of two missions conducted by Bren. E. C. Hinrichsen and L. Brooker, the membership stands at 172. The church has engaged the services of Bro. B. J. Combridge at a salary of £5 per week, and is entirely self-supporting. Bro. Combridge is a recent graduate of the Bible College. The beautiful church home recently opened will seat 300 people and will cost about £2000. Brethren everywhere can rejoice over this splendid victory. Maryborough.—Bren. Hinrichsen and Brooker commenced a tent mission in this important town on Sunday last. The church has made good preparation, and we look and pray for great success. Bren. Paternoster and his co-workers are in the midst of a successful mission at Malvern-Caulfield. There have been over 30 decisions, and prospects of many more. Bro. Paternoster will enter upon a campaign with the church at Prahran immediately at the close of his present mission. Merbein.—Bro. E. H. Randall has been engaged by the church at this centre. He will begin his work on Sunday, March 19.—T. Bagley, Organising Secretary.

In connection with the Victorian Band of Hope Union, a very successful series of out-door meetings is in progress in the metropolitan area. At these meetings both the lantern and the moving pictures are used to drive home the remarks of the speakers, and to interest the young people in the temperance movement. The singing of the new prohibition songs has been quite a feature of the meetings. The gatherings are held as a rule on vacant blocks of land, on the sea beaches, and in church grounds. The meetings have been attended by thousands of children, many of whom are quite outside the scope of the usual activities of the Bands of Hope and Junior Temperance Societies. The workers in the campaign generally find a crowd of children waiting their arrival, as the meetings are made known by announcement in the local State and Sunday Schools. The fixing of the sheet, the arrangement of the lantern, etc., soon attracts the attention of others, and presently an audience are pressed into the service as canvassers, and off they run, telling all and sundry of the meeting, and helping to swell the crowd further. The interest of the young people, and the many requests to come again, prove the value of this method of temperance teaching.

Federal Evangelism.

LEAGUE OF ROPE-HOLDERS.

Gifts for February:—Miss Binney, £1; Mr. Brown, 6/-; G. Thomas, 2/6; Mrs. Thomas, 2/6; Miss Sinclair, 10/-; Miss C. Olney, 5/-; Mrs. Stevens, 2/6; Miss A. Dowell, 2/6; Miss A. Sherman, 5/-; Bro. and Sister Cooper, £1; Mr. Denny, 5/-; Mrs. Tame, £1; J. Crawford, 10/-; J. Halliday, 5/-; C. C. Maddocks, 7/6; H. Berry, 4/-; Chinese Church, Melbourne, £2/10/-; F. Newby, 10/-; H. A. Millar, 2/6; J. Graham, 10/-; Mrs. Maloney, 5/-; M. C. Purdie, 2/-.—L. C. McCallum.

COMING EVENTS.

MARCH 12 & 15.—West Wimmera Conference at Kaniva. Visiting speakers—Bro. Gale and Sister Tonkin.

MARCH 19.—On High-st., Prahran, just above Chatsworth-road. Great Gospel Tent Mission with Ira A. Paternoster, evangelist. Members of South Suburban Churches and others invited to co-operate. Miss Campbell, soloist. Song-leader, Mr. L. C. McCallum. Alexander's hymn-books. Take tram from St. Kilda or Glenferrie-roads, and ask to be put down at Chatsworth-road, end of section.

MARCH 19 & 22.—North Richmond Bible School 31st Anniversary. Sunday, 3 and 7 p.m. Speaker, W. B. Blakemore, B.A. Special singing by the children, under the baton of Mr. C. Hall. Wednesday, 22nd, at 8 p.m., Grand Concert by teachers and scholars. Admission, 6d. Proceeds in aid of school fund.

MARCH 27.—Churches of Christ Football Association. Any teams desirous of entering the above Association are requested to make application to the Hon. Secretary, W. A. Fordham, 28 Spencer-road, East Camberwell. Phone, Cant., 403. Annual meeting, March 27, 1922.

APRIL 9 & 10.—Jubilee Celebrations. Mallala church invites members and friends to these meetings. Bro. G. McKie will be the speaker. Services as follows:—Sunday, 10.45 a.m., 2.45, and 7 p.m. Monday, Jubilee Tea, 5 p.m. Public meeting, 8. Representative speakers. We hope to hear from all who have held membership in this church. Communications to be addressed to evangelist W. J. Taylor, or the secretary, T. H. Worden.

DEATHS.

ELLIS.—On Feb. 14, 1922, suddenly, at the residence of his eldest daughter, John Thomas Ellis, beloved father of Mrs. D. Rankin, Alice-st., Maryborough, Q., formerly of Brisbane, Q., aged 76 years and 9 months. At rest.

He heard a voice we could not hear,
That said he must away;
He saw a hand we could not see,
That beckoned him away.

SHIRT.—On March 2, at his residence, 50 Rowest, North Fitzroy, Louis Henry Shirt, beloved husband of Jinnie, and devoted father of Poppy (Mrs. Austin), and Louie; aged 77 years.

A life hid with Christ in God.

IN MEMORIAM.

TROUSE.—In loving memory of my dear wife, who was called away on March 4, 1920.

"Only severed till He come."

—Inserted by her loving husband, Charles Trowse, Wallaroo, S.A.

WANTED.

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

Widow, member of church, with boy 9 years of age, would like position of housekeeper or assist in Christian home. Apply "Home," Austral Publishing Co., Melbourne.

Foreign Missions.

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

Message from Miss Cameron.

It is only through "The Christian" that I can hope to keep in touch with the majority of people whom I met during my year of furlough, and though I have been a long time in using this means, it is not that I have forgotten, or that the inspiration of your interest has passed.

Plans made earlier in the year could not be carried out; and while we regretted the cause of the delay, I was glad of the opportunity of again being with the boys before they left for Baramati. This month Mr. Leach will take the biggest sixteen boys to Baramati, and the other younger ones will go when Shrigonda is ready to receive the girls, for a wall has to be built, and it will be necessary for the one in charge to live nearer the Orphanage, so rooms will have to be built to make this possible.

The boys are getting on well at school, but some of them could well put in a half-day at learning a trade; this we expect them to do at Baramati.

Christmas is over, and with it the accompanying excitement. Perhaps there is a great similarity in the accounts of "Christmas at a Mission Station," but I could not help thinking of the difference between the first and the last which we have celebrated with the children. The boys have grown considerably in that time; from lads they are now verging on manhood, and taking all things into consideration, I think we should feel glad and encouraged at the progress they have made, and the promise they give for the future. They, apart from missions, would have had no chance in life at all; and when I hear of those in the home land who have experienced disappointment because these children are not all orphans, I think it is because they do not realise the circumstances that make them worthy of help.

There was a time in the history of missions when to get a band of children like this to teach and train would have been considered a wonderful opportunity of spreading the gospel and forming a nucleus for a better class of citizenship in India. Those of our children who are not orphans or fatherless, are children of old fathers or poor parents. This means that the father would get fivepence or sixpence a day, and his wife, if she could get work, or was free to do so, might earn fourpence a day. These times I don't think they could exist on less than twopence a day. I am sure of it, because that would be the price of the pound of grain he would need apart from the wood with which to cook it; vegetable is extra, clothing and soap, too. Unless the children are helped they have no chance of education, and have to earn or help earn a living, if they can get work.

Perhaps some would point out the lessons of poverty, but the Indian does not take them. If he has not the means for his needs, he steals and trains his children to do the same, and his religion (as far as he understands it) does not check him. And that is only one of the sins he is trained to.

During the war, and for several years after, the

British Government in India realised the advantage of employing Christian clerks, and did so wherever possible. These men, mostly, were as boys of poor parents trained in mission schools. Left to themselves in their villages, they would have been without the means of earning an honest living in hard times. Now they can work side by side with the highest caste in Government employ. We hear of objections to missions educating Indians as a cause of unrest. I think we can safely say that those who are causing trouble in India to-day have never allowed themselves to come under the influence of missions. The Indian with means does not depend on us for education. We seek to help those whom he spurns because he has not the love of Christ in him.

I would like to thank all those who sent gifts to the orphanages. They were appreciated, and helped to make our Christmas a happy one. For gifts of clothing for the children, I offer special thanks, for the time as well as expense it saved. Christmas brought its tops and marbles, and with them a rage for pockets. I find it as hard to keep pockets from boys' clothes as weeds from a garden, so now as long as they are on the inside "somewhere," and are not like great patches on the outside, I give in. Consequently some boys appear to have very swollen chests, and some are swollen only on one side. They tell me that the Sahib's style is best, and I believe it, so we'll bow to the inevitable, I think, and pants shall be made with pockets.

On Sunday night the boys had the first of a course of debates on "Is it better to be rich or poor?" It was interesting, and sometimes amusing. Dusrath, who is at High School in Poona, being home for Christmas holidays, led the debate. He is getting on well, and we are glad to say he is a very good influence amongst the boys. Next week they are to have a debate on "Strong Drink." We are glad to say that this district is almost "dry," however.

Bro. Watson's Work.

Bro. Watson writes: "Having made several visits to Dhond, I was warmly welcomed by the Christians there, who number about one hundred. They wish us to organise them into a church. I had the pleasure of baptising four Hindus there, who have taken Jesus to be their guide and Saviour. It was a beautiful afternoon when a little company of seven Hindus and eight Christians gathered on the river bank to witness the public confession of four who were baptised into Christ. There are several others who are thinking of taking this step. We have a unique opportunity at Dhond, and I am doing my best to keep the door open until we can settle some workers there. Our work at Paragaon, our new station, is going on nicely; the school has twenty-three scholars in regular attendance. The children show good progress in their studies. The influence of the Christian Mission is also being felt in the town. Four

men from there waited upon me and asked for baptism. These are heathen men who have come under the teaching of the Master there, so this is encouraging, as these men are among the leaders of their class. This influence is spreading to other villages. We have a request from Loli, the village three miles from Paragaon, asking us to send a schoolteacher to their village, where there are thirty children ready to go to school. The people there are willing to provide a house for the teacher, and also a school-house, so we are in touch with these people, and will likely come to some definite arrangement for a teacher to go there. The work at Shrigonda at present looks encouraging. The people at this place are very friendly, and there are signs of some coming forward to confess Christ in the near future. Since my return from Australia, we have had twenty-two baptisms—thirteen at Shrigonda, and nine at Dhond. There are others wishing to be baptised, but we are holding them off for a while that they may learn the significance of the ordinance. We are expecting to take a trip to some of the outer villages this month with the gospel message. We do pray God to open the eyes of these people that they may see the great light of Christ Jesus, and follow him. I feel more than ever that this is the time of missionary opportunity in India; this is the waking up time of the East. As they wake up, may they behold Christ in his beauty and desire him."



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South Australian Home Mission Notes.
H. J. Horsell.

The following is a synopsis of the reports received from the fields for the month:

Port Pirie.—Splendid meetings. One addition by baptism. All departments in good state. A series of five special meetings preparatory to the annual offering were held. Addresses were given by Bren. Wright, Bottrall, Pope, Arnold and Shipway on successive evenings. The offering on Feb. 5 amounted to about £31. This is the outcome of purposeful, energetic, working, believing prayer.

Berri and Winkie.—The annual offering to date amounts to about £23. This is more than 100 per cent. increase on 1921 response. Everybody happy over it. Work in good heart. One addition to membership.

Barmera.—A. C. Mudford has been visiting several camps, Cobdogla, and McIntosh. Several isolated members discovered, who are interested in the work; these brethren have contributed £3 toward the annual offering. New Sunday School opened at Cobdogla with much promise. Sunday School at Barmera fairly well attended. Church meetings small. Work exceedingly difficult and hard to reach. We ask for your prayers.

Murray Bridge.—P. A. Warhurst reports harvest thanksgiving services held; a very blessed day it proved all round. 120 at evening service. Good meetings held at Woodpoint and Hillside. Five additions to the church. Home Mission offering to date, £8/10/-.

Gawler.—R. Raymond is very happy in his new field of service. The meetings are all on the upgrade. Our brother has now settled down to a progressive work. Home Mission offering, £8/2/2.

Eyre Peninsula.—R. Blackburn has conducted services at Butler, Ungarra and Tumbly Bay, and in addition visited at Carrow, Butler Tanks, and Lipson. He is in touch with isolated people. Our brother has intimated that he will conclude his work in this field in May—the expiration of his two years' term.

Moonta.—W. G. Oram has done a great deal of sick visitation. The meetings keep up well. Finances causing a good deal of concern. The closing down of the copper mines is a serious matter, and is bound to affect the church. A start is being made to renovate the chapel. A "working-bee" has done excellent work about the property.

Wallaroo.—A. J. Ingham states that the closing down of the Wallaroo and Moonta mines, and in addition also the Smelters, has thrown 200 men out of work in Wallaroo. Work on the wharf is slackening off. Several have already left the town, and the outlook is not very encouraging. The Home Mission offering is small.

Kersbrook and Williamstown.—Geo. T. Walden is giving fortnightly service to Kersbrook; and Bro. Talbot week-end work at Williamstown, and also conducting week-night service. The services of these brethren are much appreciated. Williamstown offering, £8/5/-.

Bordertown, Mundalla and Wampony.—This circuit has contributed over £100 toward the annual offering (Wampony, £5/6/-; Mundalla, £34 4/-; Bordertown, £64/17/6). E. Edwards is working on faithfully. Our brother is far from well.

Naracoorte.—The secretary recently visited and addressed meetings in the church. The committee intend to place a full-time preacher in this field at a near date. The church has promised liberal assistance by way of subsidy. The cause is at present weak, but there are prospects of a good work being done.

"Forward Movement."—Bro. Will Beiler has been appointed to conduct a series of gospel tent missions in connection with the forward movement campaign. We are planning missions at Murray Bridge, Gawler, and Port Pirie with the tent; and probably a short mission in the chapel at Ungarra, all before Conference. We hope to begin at Murray Bridge on April 30. The tent is in a bad state of disrepair, and is undergoing overhauling. Probably new side walls will be required. This is a big expense, and we shall be glad to receive donations toward our tent fund. It is only a matter of a few months when a new tent will be wanted if work of this character is to be carried on. Let us begin the fund for this purpose now.

The Secretary has visited and addressed meetings at Bordertown, Naracoorte, Murray Bridge, Croydon, Dulwich, and Goolwa during February. He proposes to visit the River Murray fields March 4 to 10 (Barmera, Berri, Winkie, etc.).

Annual Offering.—Churches are please urged to forward their gifts as soon as convenient. We are in need of money. It is difficult to arrive at the response until many more churches have been heard from. Isolated members are thanked for their offerings.

Western Queensland District Conference.

On Feb. 17 and 18 a series of meetings were held in the Church of Christ, Roma, Queensland. The object was the formation of a District Conference to consider the needs and problems of the many members scattered in isolation throughout the district extending from Dalby to Roma, a distance in length about 160 miles.

The happy inauguration of this very necessary adjunct of our work in Queensland is due to the zeal of two brethren, Bro. H. C. Spratt, the consecrated preacher of Roma church, and Bro. A. S. Cooke, our energetic secretary.

A public meeting was held on Friday night to welcome representatives from Drillham, Chinchilla and Yingerbay. Bro. E. Davis, secretary of the Queensland Home Mission Committee, was warmly welcomed on behalf of the Roma church by Bro. W. Rothery. Addresses also were given by Bro. Spratt and Bro. Davis.

The business session was opened on Saturday at 10 a.m., with a short consecration service, when addresses were delivered upon the themes "Consecration," and "Stewardship," by Bren. W. Rothery and E. Davis. The election of officers resulted as follows:—President, Bro. H. C. Spratt; secretary, Bro. A. S. Cooke; treasurer, Bro. R. Stevens; executive committee, Bren. Munt, R. Davis, E. V. Roberts, Simpson, O'Connor, and Sister Casewell.

During the afternoon a discussion was introduced by Bren. Roberts, Flitt and Waldron, upon "My District Needs." The problems of the isolated brethren, of whom there are over 60 in this district, were freely discussed. Conference was touched to tears at the story of one family who for thirteen years have maintained in isolation the observance of the Lord's Supper. It was resolved to ask the Home Mission Committee to assist in placing a preacher in the Chinchilla district. Some £75 have already been promised towards this work. The need of opening Sunday Schools, and of the use of the Austral Graded Lessons; also the value of the distribution of our distinctive literature, were also freely discussed and commended.

A splendid Conference tea was provided by the sisters of the church, at which about 100 sat down. A musical programme, interspersed with speeches from the neighboring churches, brought a successful epochal function to a close.

Bro. Ethelbert Davis, for permitting whom to



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attend we owe the Albion church a debt of gratitude, was a source of inspiration and help. We are also indebted to him for special services during the week and on the Lord's day. We were delighted also to have Sister Davis, whose sweet singing of the gospel "lingers in the memory," and will not be lightly forgotten.—W. Rothery.



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News of the Churches.

New Zealand.

At Nelson, on February 5, Bro. Bolton spoke at both services. A young man baptised on the previous Tuesday was received into fellowship. Bro. Bolton spoke on "Conditions of Acceptable Prayer." His subject at night was, "An Inspired Bible or No Scriptures." On February 12, the church had a fine address from Bro. D. M. Wilson, of Perth. Bro. Bolton at night spoke on "A Scriptural Baptism or No Baptism." On the following Tuesday night, after the prayer meeting, a social was held in honor of Bro. and Sister Wilson, who were returning to West Australia.

Tasmania.

At Hobart good audiences continue. Fellowship has been enjoyed with a number of visitors from the mainland. Bro. A. C. Garnett delivered two inspiring messages on our new field and forces in China. Bro. Nightingale leaves this week to conduct a volunteer tent mission at Geeston. Bro. Campbell will preach at Collins-st. during the effort. Eunice Purden had a leg amputated on Feb. 28.

Bro. A. C. Garnett visited Ulverstone on Feb. 27, and spoke on mission work in China. Bro. Bowes' address at gospel service on Feb. 26 was entitled "Our Apology to the People of Ulverstone," and on March 4, "The Progressive Revelation of God's Light." Several members have been added to the church since Bro. Southgate's mission closed. At the annual meeting on March 1, the secretary's report showed that in February, 1921, the membership was 66, and to-day it was 106; an increase of 40 for the year. Five members had been transferred to sister churches, and eight removed from the roll. Mid-week prayer services and C.E. meetings had been consistently attended, especially by the younger members. Special mention was made of the services and influence of Bro. Southgate, whose mission proved to be of incalculable value. Nearly £300 had been raised for all purposes during the year. The average offerings had increased from £1/15/- to nearly £3 per week. Reports of the secretaries to Bible School and C.E. Society were read. Eighty scholars was shown to be the strength of the Bible School, whilst the Endeavor Society had 35 active members enrolled. Election of officers resulted: Bren. T. J. Barnes, N. J. Warmbrunn, G. Howard, T. Berry, F. Howard, and A. J. Charleston. Secretary, Bro. A. J. Charleston, and treasurer, Bro. F. Howard.

Queensland.

Ma Ma Creek Sunday evening services are well attended. Special address by Bro. Kingsford on "Abraham's Pathway of Faith," illustrated. A blackboard address on Sunday evening, Feb. 12, very interesting, and enjoyed by all.

Splendid meetings at Brisbane on Feb. 26. Bro. Davis, of Albion, gave a splendid address in the morning. Visitors included Sister Harvey, of Montville. At night Bro. J. Coward preached a fine sermon on "The Sin of Ignorance."

At South End, Toowoomba, prayer meetings are bright, attendance being creditable. Membership meetings are well attended, and visitors are attending in fair numbers. Feb. 26, Bro. Stitt exhorted acceptably. Bible School still growing. Open-air work is attracting attention. Bro. A. Coleman's subject, "Preaching, by Command or Permission," was convincing. Gospel meeting well attended.

At Toowoomba on Feb. 26 Bro. Burns exhorted; good attendance. Bro. and Sister Waghorn and Bro. Crane were welcomed to fellowship. Gospel meetings are bright and promising. The gospel was preached by Bro. Burns. During March Bro. Burns proposes to give a series of addresses on "The Young Men of the Bible." The concert at Harlaxton on Feb. 27, in aid of the building fund was very successful. Feb. 5 marked the first Bible School meeting in the new building there. Bren. Vanhan and W. Skerman conducted the meeting at Meringandan on Feb. 26.

At Maryborough annual church meeting, held on March 1, the following appointments were made: Elders, Bren. Jas. Smith, Alan Price; deacons, Bren. Bennett, Payne, Pratten, Stiler (treasurer), and Wilson; secretary, W. Dakin; deaconesses, Sisters Goodall, Payne and Stiler. Proceedings particularly harmonious and cheerful. No settlement yet as regards appointment of evangelist. In the meantime Bro. Price is preaching at night, and other brethren are faithfully carrying on all other departments of church work.

West Australia.

At Subiaco on Feb. 26, Bro. Leece, of Claremont, delivered an inspiring address on "Look." Several visitors. At the gospel service Bro. Hibbert delivered a powerful address. Special music by the choir, and solos by Mrs. Hibbert and Stevenson. The youngest daughter of the secretary of the church accepted Christ. Several members are ill. The Girls' Club spent a happy evening on Feb. 28. Miss Carruthers, of the Y.W.C.A., Miss Blok, of the Girl Guides, and Miss W. Welbourne, Y.W.C.A., and others, gave interesting talks. An interesting discussion and exchange of ideas was followed by a dainty fruit supper. Splendid prayer service on March 1. Helpful address by Bro. Clay.

At West Guildford on Feb. 12, Bro. R. W. Ewers addressed the church, making a splendid appeal for Home Missions. 93 broke bread. Maylands men visited on Feb. 11, for a game of cricket, the local team winning by 24 runs; enjoyable and exciting time spent. On Feb. 15, a Home Mission rally, Bro. Hibbert and friends gave musical and elocutionary items, and four four-minutes' talks on Home Missions. On Feb. 19, at the breaking of bread, 95 present. Bro. H. Johnston, of Maylands, spoke on "Christian Joy." Home Mission offering, £14. Sister Gladys Adie, from the Bible School, was received into fellowship. The father of Bren. Harry and George Baynes passed away recently. Sympathy is expressed to the bereaved. On Feb. 26, 86 broke bread, and Bro. Stirling spoke. A letter from Bro. Stirling stated that he had decided to leave the work. He has had three years of strenuous work, and has given of his best. Mrs. Baynes confessed Christ at the gospel service on Feb. 26. The church has purchased a block of land for removing the chapel. The brethren now own three blocks.

Victoria.

At Hampton annual church business meeting excellent reports were received from all departments. During March, Bro. W. A. Russell is conducting the night services.

Meetings at Colac on Sunday were good throughout, and, at the close of the evening service, the ordinance of Christian baptism was observed. Since last report, one has been received into membership by letter.

At Berwick last month Mr. Cleator, from British and Foreign Bible Society, addressed one Sunday morning's meeting, and was very interesting. Bro. Bowan, of the Bible College, was the speaker last Sunday, Bro. Andrews being indisposed.

At Emerald gospel meeting, last Lord's day evening, Bro. G. Tease gave a fine address. At the close five made the good confession. After the meeting another young man, a baptised believer, requested that his letter be written for.

Bren. Dawson and Turner completed their first year of service with the church at Windsor on Sunday last, and their work has been greatly appreciated. Fine meeting on Sunday night, and a nice solo was rendered by Miss Campbell. Record Bible School.

The opening meetings of the Maryborough mission have exceeded expectations. A well-attended prayer meeting on Saturday was followed by a good meeting on Sunday morning. At the gospel meeting the tent was comfortably filled, and a number listened from outside. The brethren are greatly encouraged, and expect a most successful mission.

Good meeting at Swanston-st. last Lord's day morning. Several visitors, including Bro. H. Clapham, of Enmore, N.S.W., Bro. and Sister Smith, and Bro. and Sister Newell, of Dunmunkle. A special thanksgiving address in the evening by Bro. Kingsbury, on "The Goodness of God," greatly impressed the audience.

At Essendon, on Lord's day, March 5, 85 broke bread. Bro. Clark exhorted. Amongst visitors was Bro. C. Morris, of Ballarat. To a well-filled building, Bro. Clark proclaimed the gospel message; at the close one young woman made the good confession. Bible School attendance, 210. All auxiliaries doing good work.

The Geelong Bible School Department's picnic, held at Barwon Heads, proved an enjoyable outing. The various auxiliaries have settled down to work after their vacation. Fine weather, fine meetings, fine addresses, were the order on Feb. 26. A number of visitors were present. The work continues to progress favorably.

Very good meetings at North Williamstown on March 5. The chapel was nicely decorated in keeping with the harvest thanksgiving services held during the day. Nice address in the morning by Bro. Ireland. Bro. Johnston gave a fine address in the evening to a good congregation on "A Plenteous Harvest." Work is going on nicely.

At Hawthorn on Sunday evening, Mr. Geo. T. B. Davis, Organiser Pocket Testament League, delivered a stirring address. The service was conducted by Bro. T. H. Scambler. Excellent attendance, and one confession. At the morning meeting, Bro. Scambler gave a very helpful address to the church, and a young man was received into membership.

On Feb. 26, at Swan Hill, the services were conducted by Bro. J. Warren. There were good attendances at both meetings. New faces were present at the gospel service. On the same date Bro. Warren conducted the afternoon service at Lake Boga. The attendance was smaller than usual. Several members have removed from there during the month.

Shepparton annual church business meeting was marked by a decision to build a new chapel on the block in Corio-st. The obscurity of the present location is believed to be detrimental to progress. With a new meeting house in one of the principal thoroughfares of the town, a big extension of the Master's kingdom is anticipated. Meetings on Feb. 26 were good, and interest keen.

At Middle Park Bro. J. I. Mudford finished his ministry on Feb. 26. His able addresses were highly appreciated and enjoyed. Bro. Allen Brooke and Bro. W. Graham commenced their work on March 5, when there were splendid and inspiring services. Bro. Alex. Mitchell has taken over the choir, which is a very valuable adjunct to the church, and his untiring efforts are highly appreciated.

Services at Boort for the past few Sundays have been well attended. On Sunday evening last, at the conclusion of an address by Bro. Hargreaves on "Signs of the Times," a young man confessed his Master, and was baptised the same hour. Matters connected with the formation of a Young People's Club are well in hand. Bro. and Sister Hargreaves have been appointed delegates to the Conference.

Boronia attendances are keeping up well. The church held its first annual business meeting on Feb. 28. Reports showed all departments in a satisfactory state. Bren. Warden, Salmon, Batterham, H. R. Chandler, and Maguire were elected deacons for the ensuing year. Bren. Maguire and H. R. Chandler were re-elected secretary and treasurer respectively. The Sunday School is busy practising for anniversary.

Helpful meetings at Lygon-st. on Sunday. Amongst the visitors were Sister Magor and daughter, from Grote-st., Adelaide; also Bro. McDonald, of Swan Hill. Jas. E. Thomas spoke in the morning, and again at night, his subject being "Second Thoughts." On Monday evening F. W. Clarey delivered an interesting lecture on "The Secret of Britain's Greatness," preceded by a musical and elocutionary programme, the object being to raise funds for the new tent purchased recently for the school.

Progress is steady at Collingwood. Two—a young lady and a young man—were received into the church on Feb. 26. All meetings are well attended. On Feb. 21, at a social for the occasion, Bro. H. Campbell (State Scribe of the Kappa Sigma Pi and Phi Beta Pi movement) installed the officers of the respective clubs. The church is grateful to those brethren who are taking the platform in the absence of Bro. Webb.

At Burnley on Sunday a splendid start was made with Bro. Stephenson, who took both services. In the evening a brother was restored. Bren. Welsh and Carter will also assist Bro. Stephenson. During the week a welcome social to these brethren was held, and farewell was said to Bro. Payne. He and Sister Mrs. Payne were the recipients of several presents from church and individuals. A splendid programme was provided. Bro. Blakemore visited the school, and spoke a few words of appreciation and encouragement.

Doncaster had good attendances last Lord's day. A feature of the evening service is the very fine singing by the choir, under the leadership of Bro. A. Tully. The church is favored by having quite a number of soloists, a solo being contributed each night. Bible School scholars and teachers are busy preparing for the anniversary. On Feb. 26, harvest festival services were held. There was a very fine display of fruit, vegetables and flowers, which were forwarded to the Children's and Austin Hospitals. Splendid gatherings all day on that occasion.

Warrnambool gospel meetings are increasing in attendance and interest; fifty present on Feb. 26, and last Sunday night an audience of 54 listened attentively to Bro. Arnold's sermon on "The Vision Splendid." In the morning the church enjoyed an exhortation from Bro. McCallum, of Ascot Vale, and was pleased to welcome Bro. and Sister McArthur, from Brighton, who have come to live in the district. Other welcome visitors have been Sister Styles, from Bamba-road; Bro. and Sister Oliver and Bro. and Sister Dumesny, of Polkemmet, and Sister Organ, from Cheltenham. The church's effort in connection with the local Soldiers' Memorial Market Day, held on Saturday, realised about £21.

At South Yarra, during February, Bro. McKean's services and gospel messages were greatly appreciated, and resulted in one confession. J.C.E. celebrated its anniversary on Feb. 26, when fifty were present at the 10 a.m. meeting. A. Gallop, from Horsham, addressed them. The Juniors also assisted at the evening service. On Feb. 28, the public meeting was presided over by Bro. Hurren. There was a crowded house, which was neatly decorated by the J.C.E. A good programme was appreciated. Prizes were presented for general proficiency and attendance. Great credit is due to the superintendent, Miss Sear, and her loyal band of helpers. The superintendent presented Mr. Graham with music books for his consistent help with his violin at the J.C.E. meetings. March 5, meetings very well attended. Visitors, Mrs. Miliken, Roma, Qld.; Bro. Smith, Dandenong; Miss Russell, Woornelang (one of the isolated members). Bro. Payne has taken up the work for three months, and spoke morning and evening to appreciative audiences. All auxiliaries are in a healthy condition, particularly the Women's Guild, which is doing a splendid work.

South Australia.

Prospect reports two by letter. Helpful visit from Bro. Baird. J.C.E. rally, great success; Bro. Hagger speaker. Bro. Ross Graham has accepted the unanimous invitation to labor for two years following the present term. Harvest festival on Feb. 26, delightful. Most of the gifts were sent to the City Mission.

Harvest thanksgiving services were held at York on March 5. A fine display of produce was well arranged by willing workers on Saturday afternoon. The gathering at the Lord's table was good. Bro. Baird exhorted. Bro. Cuttriss addressed a fine congregation at the evening service.

Usual services were held through the week at Wallaroo church. On Sunday, Bro. Ingham spoke at both services. Bro. and Sister K. Bennett have had to part with their little girl, and much sympathy is extended from the church.

Bro. Shipway spoke both morning and evening at Port Pirie on Feb. 19. Splendid gathering in the evening, when Bro. Shipway gave a fine address on "Is Jesus Coming Again in Person?" At evening service on Feb. 26, there was one of the largest congregations in the present building. The address on "Is Heaven a Place or a State?" was splendid.

At Norwood, on Sunday, Bro. G. D. Wright gave the morning address. One sister from England was received into fellowship by letter. Bro. Beiler spoke at the evening service on "In Quest of Christ." On Saturday evening, March 4, the young people tendered a surprise party to Bro. Beiler, on the occasion of his birthday; a happy time was spent.

The church at Croydon is improving in tone and usefulness. The attendance at the Lord's table has greatly improved, and the state of the finances causes increasing encouragement. The goal of self-support should be reached this year. Bro. Wilson has returned from his holiday, and preached to good congregations morning and evening on Feb. 26.

At Balaklava on Feb. 27 Sister Mrs. G. Milton was called to higher service after several weeks of intense suffering. On Tuesday her mortal remains were laid in the local cemetery, Bro. Saunders conducting. The sorrowing ones are all commended to the heavenly Father. March 5, good attendance at meeting for worship. Bro. Saunders' topic was "The Angel of His Presence," and at the gospel service, "The Overcoming Man." Special references were made to the life of the late Bro. J. Curtis, senior, and Sister Mrs. J. Milton.

At Unley, on Sunday, harvest thanksgiving services were a great success, there being a splendid display of produce, and willing workers on Saturday afternoon decorated the chapel in a tasteful manner. The evening meeting took the form of a choral service, and the choir under leadership of Bro. W. Craddock, rendered good music. Bro. Burford, senior, was a welcome visitor at the evening meeting. To the regret of all Bro. K. Bond has resigned as secretary of the Sunday School. During the last week the young men of the church, under the leadership of Bro. Jas. McIntyre, have been busy renewing the tennis court. Home Mission offering has totalled about £3. The new envelope system begun on Sunday promises to be a success.

New South Wales.

A meeting of the church at Parramatta was held last Lord's day at the home of Bro. James Bren. Green and Arnold helped at the meeting. Geo. Gray, Hargrave-road, Auburn, has been appointed secretary of the Parramatta church.

All meetings at Auburn were well attended last Lord's day. Bro. Forbes, who has been away on holidays, was back again, and spoke at both services. At the gospel meeting Bro. Forbes gave a fine address on "The Supreme Mission of Jesus."

W. H. Wooster, of Canley Vale, addressed the Petersham church on March 5, on "Does Christianity Pay?" On Feb. 26, two were received into fellowship. Bro. Arnott's subject at night was "Curiosity." Open-air meetings are being conducted on Friday evenings by the preacher.

Sunday, March 5, was Men's Sunday at Enmore, and the finishing up of the effort to raise the money to clear off the entire debt on the building. 180 broke bread during the day. At the evening service there were almost 400 present. Bro. Sivyer gave a stirring address to men; one man made the good confession. A fine men's choir took charge of the singing under the leadership of Bro. R. K. Whately.

Bro. Whelan addressed Marrickville church on March 5. Miss Turner (recently baptised by Bro. Crisp (was received into fellowship. The tent mission was launched in the evening. All seating accommodation was taxed to the utmost, there being over 400 persons in the tent. A large number gathered outside. At the close of a splendid address by Bro. Whelan, three young women took their stand for Christ. The mission continues each evening, except Saturday, for a month.

City Temple reports well attended services on March 5; many visitors present, including Bro. and Sister Williams, from Forest Vale, S.A.; Sister Mrs. and Miss Flavell, Subiaco, W.A.; Bro. Lloyd, Ivanhoe, Vic. Two splendid addresses from Bro. Eaton during the day. On Wednesday, 1st, prohibition rally held, and welcome to Bro. C. M. Gordon, M.A., who gave a great address on prohibition work. Sister Miss Clark was soloist.

At Paddington on Feb. 19, Bro. A. Hutson, from Belmore, addressed the church. At the gospel service Bro. Hibberd, from Chatswood, spoke on "The Sin of Negative Failure." On Feb. 26, Bren. Goddard and Casperson gave earnest and uplifting addresses at morning and evening services respectively. Average attendances. Bible School work progressing; increasing attendance. Thanks are expressed to brethren who have kindly filled the platform during the absence of Bro. Stevens at the Belmore mission.

At Lismore, on Feb. 19, an in memoriam service was conducted by Bro. P. J. Pond in memory of Sister Mrs. E. Rugendyke (Miss Olive Davis). There was a large and representative gathering. Distances up to 60 miles were travelled by some in order to be present. Dorcas Society has had best average attendance for years. Good work for hospital, sewing and relief. £85 raised for the year. Preacher's residence fund helped, and £100 promised for new church building. Officers for year: President, Mrs. Pond; vice-president, Mrs. Jordan; secretary, Mrs. Newton; treasurer, Mrs. Atkin; cutters, Mrs. Page and Mrs. Somerville.

At Hurstville since last report meetings have been well attended. A married woman made the good confession on Feb. 26. Annual church meeting was held on the 28th. Reports showed a good work accomplished during the year. The building had been freed from debt, and the various organizations were in good order. Bible School picnic was held on Saturday, March 4, under ideal conditions. Services on March 5 were helpful. Bro. Plummer ably exhorted, and at night Bro. Crossman spoke on "A World for a Soul." The son of the esteemed organist made the decision. Bro. Winks is at present in Kogarah Hospital, and Sister Ivy McCoughtry in Prince Alfred. Both are doing well.

At Chatswood on morning of Feb. 26 Bro. C. R. Hall spoke on Home Missions. Bro. J. Whelan gave a fine address at the gospel service; at the close one Bible School scholar confessed Christ. On March 2 the annual business meeting was held. Satisfactory reports were given from the church auxiliaries; treasurer's report showed an increase for the year. Bro. J. Whelan also gave a fine report of his work. Sister Newton and Bro. J. Gole (second son of Bro. Sid. Gole) were baptised. On Saturday, March 4, Bible School picnic was held at Balmoral Beach. A very happy time was spent with the scholars and teachers; fair attendance of adults. On March 5, Bro. R. Verco addressed the church on the theme, "Home." Received into fellowship Sister Newton and Bro. J. Gole. The address given by Bro. Robbins at the gospel service was greatly appreciated; good attendance.

WANTED KNOWN.

Boronia Church Building Debenture Draw took place on February 28, when the following numbers were drawn:—£5: 15, 94, 62, 45, 37, 65, 56, 42, 60, 23.—J. Maguire, Secretary, "Allowah," Boronia, Victoria.

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ACKNOWLEDGMENTS.

S.A. HOME MISSION FUND.

Amounts up to Feb. 23, with heartiest thanks:

Donations.—Mrs. W. E. Black (Pentecost), £1; Moonta Dorcas Society, 11/-; Railwaytown Church, 14/5; Union Trust Fund, £50.

Conference Promises.—(a) "Forward Movement."—Will Beiler, £2; F. C. Adams, £1; C. J. Caldicott, £5; E. A. Riches, £5; A. Fischer, 15/-; G. P. Cuttriss, 10/-; G. E. McDonald, £1; W. Stanford, 6/-. (b) General Fund.—"Brother," £20; J. Harkness, £10; Mrs. F. Langlois, £1; A. Fischer, £1/10/-; Miss Evans, 9/-; T. M. Glover, £1.

Duplex Envelopes.—Port Pirie, £2/4/8; Gawler, 16/11; Wallaroo, 17/3; Croydon, £1/11/8; York, £1/14/3; North Adelaide, 10/3; Grote-st., £3/16/8; Goolwa, £1/17/10.

Christian Union Expenses.—Norwood, £6; Unley, £6; Maylands, £4; Grote-st., £3/2/6; Berri, £1/10/-; Barmera, 17/-; Bordertown, £3; Owen, £3; Port Pirie, £2; St. Morris, 10/-; Forestville, 5/-; Gawler, £1/15/-; Queenstown, £2; North Adelaide, 14/7; Semaphore, £2.

Refunds.—C. H. Hunt, £1/10/-; Stirling East, 2/9; Goolwa, 12/9.

Thankoffering.—Glenelg Church, £3/3/-.

Living Link Fund.—C.E. Union Societies, £3 14/-; Murray Bridge Junior C.E., 2/6.

Subsidies, Assisted Churches.—Bordertown and Mundalla, £56; Berri and Winkie, £25/10/-; Port Pirie, £11/5/-; Wamponny, £11/5/-; Broken Hill (Wolfram-st.), £6; Murray Bridge, £10/10/-; Moonta, £22; Wallaroo, £10; Ungarra, £12; Williamstown, £9; Gawler, £2; Kersbrook, £1/15/-; Tumby Bay, £16/5/-.

Famine Fund.—Alma, £5/16/10; Murray Bridge, £5/8/9; Williamstown, £2/1/-; Norwood, £6; Blackwood, £3/10/-; Kersbrook, £3/11/-; Henley Beach, £3/14/6; Lochiel, £3/2/9; Port Pirie, £2 19/6; Owen, £4/3/-; Point Sturt, £3/19/9; Walkerville, £2/2/8; York, £1/16/-; Maylands, £8/9/9; Balaklava, £3/13/6; Kadina, £3/4/1; Stirling East Church, £5/18/-; Stirling East Sisters, £2; Prospect, £6/12/-; Croydon, £5/14/4; Forestville, £1 10/-; C.E. Union, £1/0/3; Milang, 14/- (additional); Ungarra, 12/6; Grote-st., £21/19/7.

Annual Offering.—Individuals: Mrs. Rossell, £1; A. W. Walkley, £5; Miss Duncan, 2/-; V. Beard, 2/-; Miss Hillman, 8/6; Anon., 1/6; Misses Jones, £2/2/-; Miss A. McKenzie, £1; A. McKenzie, senior, £2; Mrs. Dolphin, £1; Mrs. E. J. Burzaccitt, 10/-; Mallala Sunday School, £1; Geo. May, £5; Mr. and Mrs. Mitchell, £1; Mrs. V. Cordon,

14/5; Mr. and Mrs. Tippett, 6/-; Mrs. Wheaton, £3; Mrs. Pallot, £1/1/4; Mrs. Klinberg, £1; Ray De Houghton, 9/4.

Church offerings will be acknowledged later, when complete returns are to hand.

Kilkenny P.O. H. J. Horsell, Fin. Sec.

An Appeal.

Twelve months ago about twenty members living in the district of Mentone and Mordialloc, Vic., decided to meet for worship. For that purpose we rented the Recreation Hall at Mentone. A few weeks later we formed ourselves into a church with a working committee of six brethren. Since then we have met continuously, a few moving away, but others have come in their place, so that we are about the same in number as when we started. A few weeks ago a suitable block of land was offered to us, 132 feet frontage by a depth of 320 feet, on the main road, opposite Parkdale Station, for the sum of £500, £50 deposit, and balance in five years at 6 per cent. This was thought a reasonable offer, and we decided to secure it, paying the £50, and the land is now in our possession. For a building 30 x 20 feet, it is estimated that the cost of material would be about £225. Before we made any outside appeal for funds, we made a special collection among ourselves; and as a result received £30, which is earmarked for the building. We have decided that as soon as we have £100 in hand we shall commence the building. Some brethren who are builders, and others, have volunteered to give all their spare time in the erection thereof. We appeal to the brethren and sisters who desire to have fellowship with us in starting a new cause in a place where at present there is no church building of any sort to forward donations. It is our ambition to open the new building free of debt, as we shall have our obligations *re* the land for some years to come. With every confidence as to result, I remain, yours, in behalf of church at Mentone, T. H. Parkes, Secretary.

Miss M. E. Pittman, T. C. Mus. Aust. (Singing)

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