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

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Was the Apostle Paul a Seventh Day Adventist?

The intelligent reader will please not take the "Christian" for such a title as this. Let us disarm his suspicion by explaining that it was a representative Seventh Day Adventist who, in the desire to impress the uneducated, was willing to add somewhat to the gaiety of nations. In reply to Prof. F. J. Wilkin, of the Victorian Baptist College, who in the course of an address made the modest and truthful remark that he saw in S.D. Adventism a return to Judaism, the secretary of the Victorian Conference of Seventh Day Adventists, Mr. J. L. Smith, rushed into print with one of the most comical of curious epistles. He gave the names of some leading Seventh Day Adventists, including Adam, Enoch, and the Apostle Paul! Who then would not be an Adventist and so have fellowship with the progenitor of the race, the Old Testament prophet, and the Apostle of the Gentiles? Filial piety and inspiration alike should lead us to submission! Talking of inspiration, we wonder why Mr. J. L. Smith confined himself to old time prophets and prophecies. Why not allude to that nineteenth century prophetess, Mrs. E.G. White, whose claims and writings mean so much to Adventists? It ought to be apparent to even the dullest member of the Adventist communion that there some obvious advantages in an appeal to Mrs. White rather than in an appeal to the Apostle Paul. The lady at least can be quoted in support of Seventh Day Adventist claims, however foolish her claim to inspiration can be shown to be. With the Apostle, on the other hand, the more his inspiration is granted, the more deadly becomes his witness against the errors of Seventh Day Adventism.

First let us hear what Mr. Smith says of the Apostle, and then we shall listen to Paul speaking for himself.

The representative of Adventism writes

— Paul gives a noble list of heroes and heroines of the faith in the 11th chapter of Hebrews, covering an historical period that embraces more than

two-thirds of Biblical history. Paul was a seventh-day adventist; so were those whom he extolled. Mr. Miller, whom Dr. Wilkin deprecates, may not have been a good Hebrew scholar or historian, but Paul was both. We would sooner accept Paul's testimony than we would that of any modern professor.

Let us now interrogate the Apostle, and note his words of inspiration.

Question.—Paul, Adventists say that unless we keep the seventh day of the week holy we sin against God; do you agree with them?

Answer.—"One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind" (Rom. 14: 5).

Q.—But, Paul, you surely cannot mean that general statement to apply to the seventh-day Sabbath ordained in God's law. Adventists insist that the Sabbath law is binding on us all to-day.

A.—Christ "blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day; which are a shadow of the things to come; but the body is Christ's" (Col. 2: 14-17).

Q.—Are we really to understand, Paul, that you mean we can be saved without keeping the law given by God on Sinai?

Sons of Promise.

*In every meanest face I see
A perfected humanity,
All men, though brothers of the clod,
Bear promise of the sons of God.*

*No human ore that does not hold
A precious element of gold;
No heart so darkened and debased,
But has for Him some treasure hoard.*

—Thomas Curtis Clark.

A.—"By the works of the law shall no flesh be justified in his sight" (Rom. 3: 20). "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5: 4). "We have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter" (Rom. 7: 6).

Q.—Yet, Paul, if we reject God's covenant, how can we be saved?

A.—God "made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. 3: 6). "We reckon that a man is justified by faith apart from the works of the law" (Rom. 3: 28).

Q.—Our keeping of the law, then, does not save us?

A.—The law is "the letter" which "killeth"; it is "the ministration of death," and "the ministration of condemnation" (2 Cor. 3: 6, 7, 9). "As many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith; and the law is not of faith; but, He that doeth them shall live in them. Christ redeemed us from the curse of the law, having become a curse for us" (Gal. 3: 10-13).

Q.—Suffer yet another question, Paul. Seventh Day Adventists, who claim you to be one of their own number, say that by the "ministration of death" you did not mean the ten commandments, but that it was the "ceremonial" part of the law which was "done away," while the "moral" remains.

A.—"If THE MINISTRATION OF DEATH, WRITTEN AND ENGRAVEN ON STONES, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which

glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that glory which passeth away was with glory, much more that which remaineth is in glory" (2 Cor. 3: 7-11).

This dialogue may be resumed just as soon as any modern Adventist will show from Scripture that it was not the Decalogue but rather the so-called "ceremonial

law" which was written and graven on stones. Meantime, the rest of us will accept the statements in Deut. 4: 13 and 10: 4, and also believe that the Apostle Paul is a more reliable exponent of his views than is the secretary of the Victorian Conference of Seventh Day Adventists.

It is well to close with a harmonious word. It may be gathered from what we have written that we are quite prepared to associate ourselves with Mr. Smith's statement that "we would sooner accept Paul's testimony than we would that of any modern professor." We would but venture to add the words "or even secretary."

'The United States of Christ.'

Thos. Hagger.

We recently came across the above phrase, and read what the writer who used it had to say, and then we began to think.

The recent war did not end war, and the very men who talked so eloquently about it a few years ago are now discussing the next war. If another war between the civilised (?) nations of the earth comes, it will be infinitely more terrible than the last. We have been told by one who knows that by means of aeroplanes and poison gas it will be possible to destroy life in a city like London. Another has declared that it will be possible to render districts quite uninhabitable, and so "chemical warfare will thus be able to bring about the most terrible of consequences, and over huge tracts of territory." The very possibility should stir all that is noble and Christlike within us, and send us forth with a determination to do our bit to prevent such a dreadful and God-dishonoring catastrophe as another war coming.

It is very evident that the people of the world do not want war; if, then, statesmen and diplomats cannot prevent it, surely they are either weak or cowards, or have an idea that money is more important than men, or have yet to learn the right way to go about this important matter.

What the Chilians and Argentines have done, others can do. Into their relations with each other came a Christian saviour, and they made peace. Up in the Andes 14,000 feet above sea-level, they have erected a great figure of Christ. It is of bronze, and was cast out of cannon belonging to both countries, and was paid for by public subscription. The inscription reads—

"Sooner shall these mountains crumble to dust than Argentines and Chilians break the peace, which, at the feet of Christ the Redeemer, they have sworn to maintain."

If two nations have made peace at the feet of Christ, twenty can do it, and if twenty, then every nation of the earth. If all did this, we would have "The United States of Christ." And why not do it? Surely such would be Christian; surely such would be doing "the will of God on earth, as it is in heaven"; surely such would be an evidence of sanity.

Every Christian should work for this, and from every Christian the cry, "No more war" should be heard. They must lead in this great work.

"The interior beauty of a soul through habitual kindness of thought is greater than words can tell. To such a man life is a perpetual bright evening, with all things calm, fragrant, and restful. The dust of life is laid, and its fever cool. All sounds are softer, as is the way of evening, and all sights are fairer, and the golden light makes our enjoyment of earth a happy preparation for heaven."—F. W. Faber.

Federal Conference

OF CHURCHES OF CHRIST IN AUSTRALIA.

to be held in

Melbourne, October 24 to 27, 1922.

Brethren throughout the Commonwealth are urged to attend the forthcoming Federal Conference.

Co-operation in service is scriptural and necessary for the progress of our work. The church was established because isolated, individual discipleship would not suffice to carry out our Lord's plans for the evangelisation of the world and the building up of the disciples in their holy faith.

There are duties which no one church, or indeed the churches of one State, can discharge so effectively as can the co-operating churches of the Commonwealth. The Federal Conference has charge of the following most important departments of our work:—

- Foreign Missions.
- Federal Evangelism within the Commonwealth.
- College of the Bible.
- Preachers' Provident Fund.

The importance of these matters, to say nothing of other business to be discussed, is so great that every State should be well represented.

Every member of a Church of Christ in good standing and fellowship who cares to attend will be regarded as a member of Conference, and will have a right to take part in the discussions and deliberations.

Concession fares may be obtained if a sufficient number of members decide to come from any State. The following have been appointed Transit Agents in the various States, and applications for concession fares must be made to them:—

- New South Wales.—R. P. Arnott, 82a Waratah-st., Haberfield, Sydney.
- Queensland.—W. V. O. Marsden, Marne-road, Allion.
- South Australia.—R. Harkness, 15 Commercial-road, Hyde Park.
- Tasmania.—N. J. Warmbrunn, c/o Customs and Excise Office, Devonport.
- West Australia.—R. W. Ewers, Churches of Christ Central Rooms, 140 Barrack-st., Perth.

B. J. Kemp, of "Oakley," Braemar-st., Essendon, Vic., has been appointed to arrange for hospitality for visitors for the period of the Conference. Those wishing such arrangements to be made on their behalf will please communicate with him as early as possible.

The Secretary of the Conference is L. C. McCallum, of 25 Murray-st., Prahran, Vic., from whom any needed information may be obtained.

Each State is urged to send its full quota of delegates.

Brethren in all the States are earnestly requested to arrange to be present and so help to advance the work.

Scraps from a Wayfarer's Log.

C. R. Hall.

An Invitation and a Request.

The old log is a boon companion. It has a word for any hour and every mood. It recreates yesterday's light, which shines through to-day on to to-morrow, and helps to show the way.

A day or so ago, rambling through its pages, I came on two notes, one an invitation, the other a request. Just ordinary every day things, but I hardly know which pleases me most.

In Hamadan there are some American missionaries, who, among other things, conduct a school for girls. A class was about to graduate, and announcement being made of the fact, an invitation was sent to all interested. This is the invitation:—

"Petition is made: as on Thursday, 21st of Shabbon, 3½ hours before sunset, the graduating exercises of the American girls' school is appointed at Sar-i-gala to occur in the church, and it is evident that the meeting will be without (empty of) charm (freshness and purity) without your blessed presence. It is desired, that having kindness, you will adorn this special gathering with your blessed footsteps, that it may be a cause of inspiring the youth of the country and an increase of our indebtedness to you."

Now there's a thing to say of another: "Empty of charm and freshness without your presence." What do we say? "Mr. and Mrs. ——— would be glad of your company"; or if we like being a bit informal, "Come over and take tea with us; we'll be so glad." Now, why? Even if we do not say there is charm and freshness in the presence of our friends, why should we not mean it, and show it in other ways? I think we do.

The presence of a beloved face fills a place with charm on charm, and the absence of one we love leaves an emptiness we know only too well, even though we do not speak it. We are rather more reserved than these Eastern peoples, and treasure in our hearts things that seem too precious for speech.

And then we gather in a larger family, around the cup and loaf as He did, and it is all charm and freshness and radiant purity because of his blessed presence. And we can add something to the beauty of the supper too: add charm and freshness, if we know something of the heart of it.

And to this feast He invites us all, with the most charming of all invitations:—

"Come . . . and remember me."
The other note is a request. It also is Eastern, and it, too, is couched in expressive and picturesque language. It is an extract from a letter received by an Indian soldier while on service. You must think of a professional letter-writer, seated in a quiet corner of some Indian bazaar, with a

sheet of paper in one hand, and his pen in the other. A sad and huddled figure at his side dictates the letter he cannot write, but needs must haste. Here it is:—

" . . . on account of the plague so many deaths have died of thy home; uncle, youngest brother, aunt, second uncle's wife, your uncle's son, your sister; all these life of thy home have perished by plague and in this way all your home property and ripen harvest has mixed in the dust. . . . Sir, I should be granted leave to India."

If our graduation invitation is a song of beginnings and hope, this request is a tale of endings and a cry of despair. Here is tragedy indeed. Lives and harvest are in the toils of death, when days of service should be theirs. An indiscriminate plague is full of death, and a ripened harvest perishes in the earth that nourishes it, because there is no hand to gather. A laborer has fallen amid the golden grain, and there is a cry gone up. "Come! thrust in the sickle." But for all that, the falling grain spreads a golden pall about the harvester, and to-

gether they perish; for, as the scribe says: "All thy ripen harvest is mixed in the dust."

The Master said something like that, once:—"The fields are white already to harvest; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Yes, and that harvest has been white a long time now, and I often wonder what has happened the many hands that should be tending it.

"Lift up your eyes and look on the fields." "I am afraid we have been looking so long that the ripened harvest is mixing in the dust at our feet, and if we do not make haste, we will have gathered very few sheaves ere sundown."

And we must remember, too, that He who said "Come," also said "Go." And that is an invitation and a command.

Growing Old.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.
A little less care for bonds and gold,
A little more rest in the days of old,
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring a-down the way,
That leads to the gates of a better day.

Divine Cameos.

7. THE BRIDEGROOM'S JOY.

Isaiah 62: 5.

A. J. Fisher.

Closest of all human relationship is that of husband and wife. To this sacred relation God has given his highest approval, and said "They shall be one flesh," a statement which cannot, by any interpretation, be made to apply to any other human relationship. Beautiful, therefore, is it that the prophet takes this and finds in it a picture of God's relationship to us when he says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." As the bridegroom is tender, attentive and thoughtful, anticipating each need of his beloved, so Christ, the bridegroom, cares for the church, his bride. He delights to see her beauty and purity, he is anxious to provide for her needs, and he longs to have her fellowship. He has every right to claim the church as his bride, for he purchased her with his own blood. If, therefore, we claim a constituent part in the church of Jesus Christ, does it not behove us to see that in nothing do we bring dishonor to our Lord. He rejoices in us—but if we err, if we yield to impurity, if we do not seek fellowship with him, his joy will be turned to sorrow.

In the bridal relationship we have the highest, purest, closest human tie, enshrined in love and surrounded by joy. In the

church also Christians can come into the highest, purest, closest relationship with the Lord, and here we may have deep joy and fellowship in communion with him.

But before us lies the day of eternal joy. What is it that shall usher in that triumphant time? The voice of a great multitude shall say, "Alleluia, for the Lord God Omnipotent reigneth." The beloved apostle tells us that on that day a voice shall say, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Isaiah, centuries before, said, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." This joy will be fulfilled in the Lamb's great bridal feast. Until that glad day shall come, let us earnestly examine ourselves, so that we, united to the church, the bride of Christ, may be arrayed in the fine linen of the righteousness of saints.

"The Lord is coming by-and-bye:
Be ready when He comes!
He comes from His fair home on high:
Be ready when He comes!
He is the Lord our Righteousness,
And comes His chosen ones to bless,
And at His Father's throne confess:
Be ready when He comes!"

Religious Notes and News.

An average of 2173 persons join the churches in the United States every day. Dr. H. K. Carroll, statistician for the Church Federation, attributes this phenomenal record largely to Prohibition.

Portraits of Peter and Paul.

Professor Laticiani, of Rome, announces the discovery of portraits of the Apostles Peter and Paul, believed to date to the second century. They were found during the digging of the foundations of a motor garage in a hypogeum, or underground sepulchral building, probably belonging to a Gnostic sect. The two heads are realistic in style, perfectly characterised, and certainly painted with the help of portraits from life and of oral tradition, which would be still fresh in the second century. The place was not damp, so the paintings are beautifully preserved, and are among the best specimens of Christian art.

Outposts of Hope.

Journeys in Europe and Asia Minor, totalling 21,000 miles, are described in an interview with Dr. Armstrong Smith, Chief Continental Organizer of the Save the Children Fund, in "The Record" of the Fund. "Nothing has impressed me so much," he says, "as the wonderful devotion of the relief workers. After more than a year's travelling in a war-scarred continent I feel I should have come back full of the misery of the world but for the inspiration of the self-sacrificing labors of those men and women who, far from the comforts of home life and the close comradeship of kindred spirits, are giving their lives to bring relief to suffering children. It is a marvellous work, and it does one's heart good to go round to the various centres—those outposts of hope in the midst of what is often well-nigh despair—and to see how the people bless the name of the Save the Children Fund and the other relief organizations working in association with it. I wish the hundreds of thousands of people at home, who have made this work possible, could realise one tittle of the gratitude of those who have been saved from despair and whose children have been saved from death and disease by their gifts."

Favorite Hymns.

At the Church of England, Ivanhoe, Vic., recently, a vote was taken in the congregation of their favorite hymns. Much interest, it is said, was taken in the ballot, the result of which placed the first twelve in the following order:—1. Abide with Me; 2. Lead, Kindly Light; 3. Rock of Ages; 4. Onward, Christian Soldiers; 5. Nearer, my God, to Thee; 6. The Church's One Foundation; 7. Jesu, Lover of My Soul; 8. O God, our Help; The Day Thou Gavest; 9. Sun of My Soul; 10. The Voice of God's Creation; 11. We Love the Place; Peace, Perfect Peace; O, for a Closer Walk with God; 12. Thy Way, Not Mine.

Archbishop Lees and the Totalisator.

On Sunday evening, August 27, in St. Paul's Cathedral, Melbourne, Archbishop Lees delivered a striking address on "Righteousness in Public Life," in the course of which he referred to the totalisator bill and its defeat. The Archbishop was particularly outspoken regarding the attempt to "bribe the community." On this aspect of the case he spoke as follows:—

"It was deliberately proposed to bribe the community, the electors, the members, the shire councils, the charity committees, into favoring a doubtful measure by offering to them the golden bait of revenue and a full Treasury. I say unhesitatingly that this was infinitely worse than the totalisator. I cannot conceive how the argument can ever have been used or entertained for a moment. I do those who proposed it the honor of believing they failed to perceive what they proposed. It is an entirely different thing from either a repressive duty like a drink licence or a regulating fee like the bookmakers'. It was simply this, 'Never mind the right, the wrong, or the doubtfulness of the question. Listen to me, there's money in it.'

A private bribe is actionable. Are we ready to listen to public bribery in this great State of ours? God forbid. There's money in it. So there is in the traffic in slaves, so there is in sweating, so there is in the financing of houses of ill-fame, so there is in the illicit gin traffic on the African coast and in the islands. But we don't talk about it, we don't encourage it, nay, we do our best to punish the traffickers. We don't want our public roads made smooth with the reckless waste of the means of life. Our feet will be blistered nationally if we tread that road. We don't want hospitals sustained out of the blood of the ruined gambler, and the hunger of neglected children, and the tears of unhappy wives. A man is no wouser or spoil sport if he burns with an honest indignation when he is asked to lend his support and sell his vote for so many pounds, and so much profit. Better, far better, to give your vote mistakenly on the wrong side than sell it on the right one."

A Bishop on Anglican Dissension.

The Bishop of Durham recently at Westminster Abbey spoke very plainly on the extreme divergence of doctrinal views in the Anglican Church, says the "Christian World." To discuss reunion with Free Churchmen, he said, savored of hypocrisy when there was so deep a rift in their own Church. Until that breach was filled there could not possibly be reunion. He referred especially to a "declaration of faith," addressed by Dr. Gore and others to the heads of the Greek Church of Constantinople, in which they speak of the Thirty-nine Articles as "a document of secondary importance concerned with local controversies of the sixteenth century," which is to be interpreted "in accordance with the faith of the Universal Church." The Articles, Dr. Henson points out, are the authoritative interpretation of the faith of the Universal Church for Anglicans, and as recently as 1865 were legally imposed as the doctrinal standard of the Church of England. He called public attention to the categorical repudiation of these by an important section of English Churchmen, and demanded in the interests of religious sincerity that this famous Confession shall be reconsidered, and, if necessary, revised without further delay. He spoke of the insincerity of approaching Protestant Churches—in reunion conferences—with one standard of doctrine and the Eastern Churches with another. All negotiations for reunion should be suspended until the indispensable work had been done of settling what the Church of England precisely stands for in a divided Christendom.

"Blackened Faces" in Church.

Sir William Joynson-Hicks, M.P., presiding at the annual meeting of the National Church League at Church House, Westminster, stated that at a church service on Ash Wednesday the congregation blackened their faces before advancing towards the communion rail. "The vicar," he said, "announced that a cloth had been provided in the vestry for anyone who desired to cleanse their faces afterwards. This is our Church, the Church of England, of which the Bishop of London is patron. It is not for the Archbishops to ask us what our proposals are for the Church. We are mere laity. It is for the bishops to take their courage in both hands and deal with the problems of ritualism carefully and firmly."

They did not, he added, intend to give up the principles for which their forefathers fought at the Reformation. Modernism had reached a point when they might not belong to the Church of England at all, but might just as well form a philosophical or moral society. "You can go as far as you like in unessential toleration," said Sir William, "but it is no use blinking the fact that the Church will have to decide whether these men, honest according to their lights, sincere according to their views, should any longer be permitted as dangers in the Church of England."

Early Methodist Discipline.

The old minute-book is not without its flashes of humor, albeit somewhat grim. Take the following—"August 18, 1823. A representation was made to the meeting that when the Rev. R. Hall was preaching the anniversary sermons of the Parliament-street chapel, he made use of several rash expressions relative to the conduct of the Old Connexion in taking possession of the Hookley chapel." It was resolved "that Mr. Jerram be appointed to write to Mr. Hall in a Christian manner to give him better information on the subject."

Even the innocent did not emerge without a scar. Mrs. Askey has been accused of criminal conduct, and is duly examined. The resolution in her case is reminiscent of the finding of the Irish magistrate. "Not guilty, but don't do it again!" The charges have not been substantiated; there was not sufficient cause to prevent her being continued a member of society; but as she had manifested too much warmth of temper, that she be affectionately exhorted to watch particularly over her temper and tongue."

Conference on Faith and Order.

The Joint Commission appointed by the General Convention of 1910 and continued by the Conventions of 1913, 1916, and 1919, to bring about a World Conference for the consideration of questions touching Faith and Order, and to ask all Christian communions throughout the world to unite in arranging for and conducting such a conference, has presented its report. It has been decided to hold the next World Conference at Washington in May, 1925, and a meeting of the Continuation Committee to make final arrangements for the conference will be held in London in 1923. The following topics have been submitted by the Continuation Committee as subjects for a first series of preliminary local discussions concerning the faith of the reunited Church: (1) What degree of unity in faith will be necessary in a reunited church? (2) Is a statement of this one faith in the form of a creed necessary or desirable? (3) If so, what creed should be used, or what other formula would be desirable? (4) What are the proper uses of a creed and of a confession of faith?

Results Justify National Prohibition.

After two years of Prohibition, although conditions are by no means such as are to be desired, yet they are markedly better than during the years of license. The verdict is justified that though "still under fire it is slowly winning out." It is declared that while drunkenness is increasing in other nations, it is notably decreasing in the United States. Crimes related to liquor have fallen off over 30 per cent. Juvenile crime of that kind has decreased; accidents caused by liquor have decreased; the increase of insanity has been checked; deaths from alcoholism have decreased. On the other hand, savings accounts have increased. More fine hotels have been built during these two past years than at any previous two years in the history of the country. The evidence that labor has profited is manifold. Prohibition may not be the only cause of these favorable conditions; nor have we named all of the important and desirable results of Prohibition, the saving of prison, court, hospital, asylum, and similar expenses. It is reported that Boston, in 1917, had 74,897 arrests for drunkenness; in 1921 there were 39,687. Cincinnati, in 1918, had over 14,000 arrests for drunkenness, in 1921 over 500; Milwaukee showed a falling off of more than a thousand in the number of arrests. Washington, D.C., in 1918, had over 10,000 arrests; 1921, over 5000.

These are not by any means satisfactory results. The drunkenness that still persists is deplorable, but it was to be expected, and the total results are such that a return to license conditions seems impossible. The more important results, moral, physical, social, which cannot be indicated by statistics, as they come to be recognized and appreciated will assure the progress and development of Prohibition principles and enforcement.—Boston "Congregationalist."

"Divine Healing"

From a Christian-Medical Point of View.

[The following article from the pen of two well-known Christian doctors of Melbourne appeared in a recent number of the "Southern Cross." In the belief that its temperate treatment of a subject now being much discussed will prove helpful to our readers, we take the liberty of reprinting it.—Ed.]

In recent years what is known as "Divine Healing" has been unusually prominent, and, in fact, has become one of the many remarkable developments of these latter days.

In England, India, New Zealand, the United States of America and elsewhere, certain men and women are reputed to have been the means of the healing of large numbers of sick and diseased, and of enabling the lame to walk, the blind to see, and the deaf to hear, in answer to the prayer of faith.

The Christian attitude.

As a consequence, many earnest Christian folk have been much exercised in mind concerning these reports and claims, and are seeking to discover what means of truth and actuality there is in them, and what their own attitude should be towards such movements. Others, however, taking for granted their accuracy, and without adequate inquiry or investigation, as to the genuineness or permanence of the "cures," have been led to believe that not only is it unnecessary, but God-dishonoring to use medicines, employ remedies, or engage physicians or surgeons to alleviate suffering, set fractures, perform operations, or treat sickness and disease.

There is undoubtedly a spirit of hope and expectancy abroad (in which we participate) that in the days prior to our Lord's return the Spirit of God may demonstrate His power in supernatural manifestations as in Pentecostal times. And that we are not only not prejudiced against Divine Healing, but on the contrary are fully sympathetic in our attitude towards it, will be conceded when we say that we have at times prayed with the sick at their request, and in fellowship with Christian friends anointed them in the name of the Lord, in accordance with the injunction of Scripture, and in the assurance that God would honor such action in such manner and time as His infinite wisdom and love might determine.

It may, however, be deemed incredible that though each of us has for over twenty-five years of Christian medical experience been ever watchful for genuine cases of so called "Divine Healing," and though we have carefully probed and investigated many such reputed cases, we know of only one (definitely seen by one of us) concerning which the recovery was apparently due to an act of distinct Divine intervention, the case being that of a baby healed of blindness.

What is a miracle?

What we mean by a genuine case is one in which a miracle of unquestioned healing has taken place. We use the word "Miracle" advisedly, and could explain that we would consider the sudden disappearance of a goitre as a miracle; the closing of an old ulcer in a few hours would be a miracle; the immediate vanishing of a palpable mal-tumor; the instantaneous uniting of a fractured bone would be a miracle. The regrowth of a tooth, the straightening of a crooked bone, or the replacement of a lost finger would be miraculous. The recovery of hearing or blindness not due to nervous causes would also be of the same character.

On the other hand, the following need not be miraculous, but may happen, and does happen frequently, in the ordinary processes of Nature. The cessation of neuralgia, or severe pain of any kind, the movement of a limb said to be powerless, the rising and walking of an invalid who has been

bed-ridden for years, the obtaining of regular sleep by one who has long suffered from insomnia, the disappearance of particular forms of indigestion, the cure of certain kinds of deafness, etc. The sudden cure of these neurotic, hysterical, or functional diseases is not necessarily miraculous, or supernatural. What seems really wonderful or supernatural to the inexperienced may to the medical man appear quite ordinary. He recognises the amazing effect of mind upon body, and from time to time in every day practice sees unusual, and possibly extraordinary events. Not only is this true of nervous or neurotic cases, but it is not at all uncommon to see such incidents as the recovery of a patient whose case seemed hopeless, or it may be of a tubercular or heart case given up by medical experts, but living on against all expectation for twenty or thirty years. Medical journals record strange happenings, such as that of a lad who lost the power of speech, and who ten years afterwards in the excitement of a cricket match suddenly regained it. Sir Henry Butlin, a London specialist, has told of cancer cases too serious to operate upon recovering spontaneously. A remarkable case of recovery from blindness was that of a well-known Australian soldier, who was blinded at the war. He lectured throughout Australia, and when visiting the United States on a like tour, suddenly recovered his sight.

The secret of Christian Science.

The wonderful effect of mind upon body is not generally realised, but is doubtless the explanation of most of the cases of healing in the heathen temples of ancient Egypt and Greece, and by the so-called "Christian Scientists" of to-day. The cures reported in Roman Catholic countries at such places of pilgrimage as Lourdes, are counted by the thousand, and are certified to by committees of medical men of high repute as having taken place, but such are not necessarily miraculous. The vast majority of seeking pilgrims are not healed, but cases of recovery certainly occur, due to impressions made on the mind of the individual. The power to will may be restored, as for instance when a paralysed cripple throws aside his crutches, and to the amazement of the onlookers arises and begins to walk. There is possibly nothing more astonishing on record to better illustrate the effect of mind over matter than the instances recorded of Roman Catholic saints, who, through continually pondering on the nail marks imprinted on our Lord, have actually developed such on their own hands and feet. Similar cases of modern "stigmata" have been demonstrated in hospitals, where the hands being enclosed in glazed shields, there was no possibility of deception.

Failure and disappointment.

Our experiences of cases of supposed Divine Healing have been so distressing, and the disappointments so constant, that we are convinced that the harm resulting has unquestionably far outweighed the good. Even those who believe and practise Divine Healing admit a considerable proportion of failures, which, however, they ascribe to lack of adequate faith on the part of the individual. What searching of heart and distress of mind this has led to. Among many sad cases, we would mention that of a sincere godly man who came for medical examination, and was found to be in the early stage of tubercular disease of the lungs. He and his wife were strong believers in Divine Healing, and being positive that the Lord himself would cure, they refused all remedies. Months later another examination revealed increasing involvement of amination. Still the confident expectation was that recovery would ensue, but the disease steadily progressed, and a life which medical science could have

saved was lost, but not before his faith in God was shaken, and a time of darkness of soul passed through.

Faith or folly?

We may well suppose that medical men are more likely to see the failures than the successes, and alas, what tragedies we have seen and known of. One such was the case of a missionary who, believing in Divine Healing, refused to have a physician when his wife had her first child. She was a strong, healthy woman, but became septic; and though husband and wife continued steadfastly in prayer, she got worse and worse, medical attention was declined, and she and the baby both died. He married again, and after a time the second wife, who also believed in Divine Healing, contracted typhoid fever, all remedies were again refused, and she too passed away. The missionary himself then developed the disease, and still declining treatment, he died also!

Nearly twenty years ago there was a Mission Hall in Melbourne where Divine Healing was a prominent feature. The leaders were two ladies. At the request of one of us they sent cases of reputed healing for investigation. Details of these we still possess, and we can but testify that there was not a single case examined which was satisfactory. What happened to one of these ladies was so ridiculous that we almost hesitate about publishing. One of her legs was fractured through a bicycle accident. She refused to go to the hospital, or have medical treatment, and after being bed-ridden for months was able to get about with the aid of a stick, and finally walked. She then testified that the Lord was her Healer! It is evident that healing took place by natural processes, as it constantly does in a fractured leg, say, of a dog; but under medical supervision her leg would have recovered more speedily and been more useful.

Healing and the Atonement.

We set out to narrate our experiences from the practical physician's point of view, but we feel impelled as those who have carefully thought over this matter for many years to add a few remarks. It is widely stated that Divine Healing is included in the Atonement, that not only did Christ's sacrifice atone for the soul, but that it included healing of the body in addition, for "Himself bare our sicknesses." That the salvation of the body is included in the Atonement we are prepared to accept, with some essential qualification. Sin blighted man in his tripartite nature, and the remedial work of Christ on the Cross touches, restores and redeems spirit, soul and body, and so in the magnificent argument of 1 Cor. 15 and Rom. 8 the earthly tenement of the spirit is to be clothed with immortality. The best that a cultured philosophy can hold out for the yearning spirit is that the "vital spark of heavenly flame" is at death to be set free from "the muddy vesture of decay"; but the Christian hope transcends this far, for it unfalteringly declares that "this mortal shall put on immortality." In the meantime "we ourselves who have the first fruits of the Spirit groan within ourselves... waiting for the redemption of the body." This is the vital mistake of modern Divine Healing, as exemplified in Mrs. Aimee Semple McPherson, Mr. Wigglesworth and others of this same school, that recognising the all-sufficiency of the atoning work of Christ as encompassing the redemption of the body, they affirm that it is the portion of the believer now, whereas the Word of God clearly states that this glorious and final outcome of the work of Calvary is yet in the future. "Waiting for the redemption of the body."

A considered criticism.

In undertaking this criticism we realise our serious responsibility. In this age of a superficial materialism and a sceptical philosophy that call in question the great supernatural facts of Revelation, we would gladly welcome any special divine manifestation that would force conviction as to the things of God. Not only is this to be ardently desired for the sake of the multitude nominally

within the fold of the Christian Church, whose faith has been staggered by modern criticism, and who are at least vacillating camp-followers of the Christ, but also for the frankly sceptical world which is enmeshed in the negations of a "science falsely so called."

If we pass in review the great spiritual movements, which have been as titles of life to the Church of God, from the days of Luther to our own time, the Reformation, the great Methodist revival, the mighty awakening of 1850-60, as well as the great movement under Moody, and later still the refreshing Welsh revival, we find that the great emphasis in all these was laid on the moral and spiritual relationships between the sinful soul and a holy God. First things were put first, for the Spirit of God was dominant, and it was only when some of these movements began to wane and weaken, and thus their spiritual resistance was low, that the "tongues movement" and modern "Divine Healing" began to fasten on them. God is Sovereign, and there may be a blessed manifestation of the apostolic gifts; but what we deny with vehement emphasis is the present ill-balanced and unscriptural teaching with regard to "tongues" and "healing," and the morbid straining after these, which to our knowledge has brought many to unbelief and some to insanity. No believer in the New Testament can deny these gifts, and we would rejoice if there was again a valid and real manifestation; but when the test of our Lord's words, "By their fruits ye shall know them," is applied to these recent movements, they are found to be decidedly questionable.

We live in a neurotic age, the world is suffering from nerves, and all the alleged healings we have been able impartially to investigate are along the line of the functional and the merely nervous, and are easily explained by the laws of modern mental healing or psychotherapy. The present is an age pregnant with mighty possibilities for good or evil, and we must ever lay to heart that the devil as an angel of light is subtly ensnaring thousands by laying stress on the merely subsidiary gifts, while God is calling us to the more excellent. "Covet earnestly the best gifts.... Follow after charity and desire spiritual gifts, but rather that ye may prophesy.... In the church I had rather speak five words with my understanding... than ten thousand in an unknown tongue."

We feel constrained to sound a strong note of warning against undue abandonment (without necessary thought and prayer) to the allurements and methods of certain types of "Divine Healing" propaganda and campaigns such as have recently stirred up wide-spread publicity and expectancy, and to urge upon all the necessity of sobriety of judgment and for thoughtful questioning as to whether many of the present-day features or procedures are consistent with those of our Lord or the early church, or with such as have characterized obvious movements of the Spirit of God as recorded in authentic religious records.

A warning against sensationalism.

Personally, we instinctively recoil from the sensationalism, the advertising, the subtle use of music and other features associated with some Divine Healing Campaigns of to-day, as, for instance, that women (who in the spirit of expectancy have drawn near to be healed) should be handled before the public gaze, as we have seen them handled to our sorrow and regret. We can not conceive that such is or can be consistent with the will or the workings of God by his Spirit. Finally we protest against these spectacular platform displays as repugnant to the sober-minded, as mischievous to the nervous and sensitive, and as absolutely foreign to New Testament procedure and teaching. Our Lord and his apostles avoided publicity in their deeds of healing. But certain modern evangelists are advertising far and wide their invitations to the sick to advance to their platform, where amidst the excitement of the witnessing crowds hands will be laid on them, their emotions will be stirred, and they will be led to believe that they are healed. But we, as Christian medical men of many years' experience and observation, after examining their methods sol-

emly raise our note of warning against accepting the claims that are being made by Divine Healers to-day. We do this more expressly in view of the impending visit to these shores of Mrs. Amee Semple McPherson from North America, concerning whom and her campaigns such

varied and sensational reports have been broadcast, and concerning whose teaching and methods we have been definitely advised by men of God who have had ample opportunity of becoming acquainted therewith and upon whose judgment we can rely.

The Realm of the Bible School.

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

The Teacher's Preparation.

By Agnes Noyes Wilberger.

Preparation for the teaching of any lesson should cover three distinct lines of approach: background, teaching material, pupils. No one, nor yet two, of these lines will insure success while there is a whole sector uncovered.

A wise man said he never dared to teach up to the limits of his knowledge for fear of falling overboard. That danger threatens one who stands before a class with no background for the lesson story. Nationality of the characters, manners and customs belonging to the time in which they lived, geography of the region, racial peculiarities, traditions and customs and superstitions, all these are included in what we may call the background of the lesson.

Not that you will impart all this information if you are teaching little children; but it is necessary to give you a correct idea of the importance and the meaning of incidents in the story. You will feel safe in your preparation, and the story itself will make richer teaching material.

The same background will probably cover a series of lessons. Only occasionally is a lesson quite separated in time and place and people from the lessons before and after. This preparation you may gain from commentary, Bible dictionary, biography, history, historical museum, etc. An evening spent acquiring background knowledge for a series of lessons is time well spent.

Given background knowledge, the lesson material falls into its proper perspective. It does not stand isolated and alone, but has its place in the story as a whole; it is one chapter, with another coming next Sunday, like a serial story. Its actors are old friends. You see them in a setting of racial and tribal customs and traditions, as if you had visited them in their home and knew the family.

Yet it is the lesson for the day that you are to teach. What is its story? Its inner meaning? What eternal truth does it teach? What laws of God are at work bringing reward or punishment? For that, more than the story, is the lesson. You will teach the story of Jonah as a story, but you will miss the lesson unless you show also that people have a sorry time disobeying God.

At this point in your preparation you need to take account of the third factor, your pupils. You know the characteristics, the normal mental development and the natural interests of the age you are teaching. Yet each child departs in some measure from the standard for his age. Old for his years; backward; not still a minute; lethargic; sly and tricky; tender-hearted; callous; emotional; mischievous; prim—these words describe individual children, not a class nor an age. Do you know your pupils so that each one stands out from the rest, with the characteristics of his age, and still other characteristics belonging to himself alone?

Unless you thus know your pupils, your preparation for teaching is incomplete. Your teaching method, your way of going about the lesson presentation, will be planned to win and hold the attention of individuals. What phase of the lesson will catch and hold the interest of Tony, the irrepressible? How can the truth of the lesson be impressed upon Opal, who needs it? What activities of the week will give John and Eldon, in their farm home, an opportunity to work out the truth you wish to impress? What children especially need what this lesson has to teach? How can you bring it home to them individually without being too personal?

This threefold preparation, background, lesson material for the day, individual pupils and their needs, will not only help you to be a good teacher, but will make teaching a delight. A successful teacher who loves her work, is not that an ideal worth striving for?

The Golden Gate.

Given the right instruction and leadership of "the child in the midst" and the problems and difficulties that confront our statesmen and social reformers would disappear as the morning sun before the rising sun. The great organized evils in our community, such as the liquor traffic and gambling, depend for their supply of future victims upon the rising generation of adolescents. We can rob the insatiable maw of the drink demon and the grasping fingers of the gambling fiend of many a fair victim by making the work of the Bible School more effective and far-reaching.

The problem of Christian citizenship, of preacher supply, of Foreign and Home Missions, of Christian leadership, and Christian homes, falls back ultimately upon the success of the Bible School. If the church can link, through the school, the unfolding life of the world to Christ, all will be well.

The supreme importance of the Bible School is set forth in the words of Marion Lawrence as follows: "The Sunday School is the standing army of the nation. And why? Because it teaches the young purity of life, integrity of purpose, the patriotism of religion and the religion of patriotism. It is also a builder of churches, and the defender of the Bible as the all-sufficient Word of God, the under-girding of all Christian activities; the best missionary agency at home and abroad; a live wire, thrilling with its abundant life all who really touch it; it pays the largest dividends of investment of the church, judged by its results; and is the largest and best organized army that ever marched under one banner for the Christian conquest of the world. *The Sunday School is the Golden Gate to the Church's Promised Land.*"

Victorian Notes.

The last of the series of lectures arranged by the Bible School and Young People's Department was delivered by Principal W. H. Holdsworth, M.A., of the Baptist College, in the Swanston St. church, on August 30th. Principal Holdsworth's lecture was a fitting climax to what has proven a most helpful and interesting series. Those who heard these lectures have been helped in their appreciation of the old Book and have had their faith strengthened in it as "The Impregnable Rock of Holy Writ." The Book still stands! There is a likelihood that the lectures will be published for the wider circulation which their excellent character merits.

L. C. McCallum, M.A., is setting an example worthy of emulation. He has planned a series of ten talks to his Bible School teachers to be given at the time of the mid-week service on Wednesday nights. The first night, August 30th, fifty were present. The series will be on Old Testament Psychology and Principles of Teaching. This is the ideal Teacher-Training Class—in the local church, rather than a central class in the city. Such a class could be held every year with the subjects leading on in a progressive order. It would prove helpful not only to the teachers, but to others who might attend.

The Lord's Coming

In Relation to the Jews, the Gentiles, and the Church of God.

Percy Dixon.

Prophecy concerning the Lord's coming becomes more simplified when we rightly divide the Word of Truth (2 Tim. 2: 15). God's method is revealed unto us through the Apostle Peter, "that the prophecy of Scripture is of any private interpretation" (2 Peter 1: 20). Much misunderstanding happens when Israel is confounded with the church and vice versa. Also such terms as "house of Israel" and "house of Judah," which together form the whole house of Israel" (Ex. 37: 11); also "the seed of David," and "the seed of Abraham," "the kingdom of heaven" and the "kingdom of God," "the day of the Lord" and "the day of God." These are not interchangeable terms as some suppose, but are specific in their meaning and application. However, we cannot leave the question in so limited an article as this.

If we study carefully the Old Testament prophecies of the Messiah we shall observe a twofold aspect of his coming—a fulfilment and a fulfilment—which applies principally to the chosen earthly people of Jehovah, but never to the Church of Jesus Christ. For example, Isaiah speaks of the Messiah in humiliation, which is "the acceptable time of the Lord" (Isa. 53), and also in judgment and vengeance of our God (Isa. 61: 2). We shall note here that Jesus when quoting from the Scripture suspended the reading in the middle of the verse (Luke 4: 10). Space will not permit to mention of other instances such as Daniel, who foretold the cutting off of "Messiah the Prince" (Dan. 9: 26), and the return of the "Son of man" in glory to deliver the smiting (Dan. 2: 44; 7: 13, 14).

We shall now proceed to consider the coming of the Lord, and that in relation to "the Jews, the Gentiles, and the church of God" (Acts 10: 32).

1. Jesus as "Son of man," of "the seed of David," came into his own in his "Father's name," and his own received him not. He was rejected by the Jews, who will receive another in his own name" (John 5: 43). Christ, just prior to predicting his suffering and death, informed his apostles for the first time that he would build his church (Matt. 16: 18). At the end of this church age, or dispensation of grace, he will come again, and the Jews will "look upon him whom they pierced," and "one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the love of my friends" (Zech. 13: 6; 12: 10). They shall then know they crucified their Messiah—the "greater than Solomon." Having missed him as their Redeemer through faith, they accept him as their King by sight. "Blessed are they who have not seen and yet have believed" (John 20: 29).

2. As "King of kings and Lord of lords" (Rev. 19: 16) Jesus is coming again to judge the Gentile nations in relation to his brethren the Jews. "Inasmuch as ye did it unto one of the least of these," and "inasmuch as ye did it not," being the method of judgment (Matt. 25: 40, 45). Rome, the material power (Luke 2: 1), at the time of Christ's crucifixion, despising the love of God, through the grace of our Lord Jesus Christ, will come to rule the nations with the rod of iron under God, in that terrible day of the Lord (Joel 3: 1). The punishment of the nations who will have fought against Jerusalem and the conditions of worship during the kingdom age are explained in the Prophet Zechariah (Zech. 14: 9-21). Upon the Jews and the Gentiles this "day of the Lord" will come as a "thief in the night." But we must remember, too, that it is a day of a thousand years beginning with the judgment of "this present world," and ending with the dissolution of heaven and earth (2 Peter 3: 3-13). During the thousand years—called by many the millennium—"The earth shall be full of the knowledge"—not the "ignorance" of the world, as some vainly expect

(Acts 13: 14), but "the knowledge of the Lord, as the waters cover the sea" (Isaiah 11: 9). Satan also will be "bound," later to be loosed for "a little season" for the final testing of the nations, resulting in the double fulfilment of the Armageddon conflict (Ex. 38; Rev. 16: 16; 20: 7-9), and followed by the Great White Throne Judgment on "the day of God" (Rev. 20: 11-15; 2 Pet. 3: 12). "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power" (Rev. 20: 6).

3. As the Son of God the Lord Jesus Christ will come again for his church. But one could hardly compare this coming in the sense as applied to Jew and Gentile. He came to the Jews a King rejected. He will come again a King accepted, by a once rebellious, earthly people, Abraham's "seed as the dust of the earth" (Gen. 13: 16). The church was not founded until after Christ had left the world, so his coming in relation to his heavenly people—Abraham's seed as stars for multitude (Gen. 15: 5)—is as a bridegroom who is in a far-off country preparing a place for his bride—of which the church forms only a part—and will soon return to receive her unto himself (John 14: 1-3; 1 Thess. 4: 16-18).

This is the "mystery" (1 Cor. 15: 51), and a mystery is something that is hidden. Hidden from whom? All to whom it is not revealed! To whom then revealed? Why, his church, of course. Hence "we are not in darkness that that day should overtake us as a thief" (1 Thess. 5: 4-5). We are "the children of the day," and are told of many signs that would herald the time when our "redemption draweth nigh" (Rom. 8: 23), and "his mortal shall put on immortality" (1 Cor. 15: 53). Christ forewarns us that when we should see these things beginning to come to pass, then "know that it is nigh, even at the doors" (Mark 13: 24). The following are a few we might well note:—

- (1) Nations rising against nations, being "the beginning of sorrows" (Matt. 24: 7, 8).
- (2) The return of many Jews to Palestine, principally from the "north parts" (Jer. 31: 7-10; Ezek. 38: 8, 11-12).
- (3) Lawlessness and a time of general world unrest (2 Thess. 2; Luke 21: 25-28).
- (4) The restoration of political Rome—the eighth head of the seven (Rev. 13: 3; 17: 11).

- (5) The apostasy or "falling away" (2 Thess. 2: 3, 7; Jude).
- (6) The union of the churches with ecclesiastical Rome (Rev. 17: 5).
- (7) Peace talk and the making of confederacies (1 Thess. 5: 3; Ex. 38: 1-7; Joel 3: 9-11; Rev. 17: 12, 13).

In conclusion, let us remember that Bible students have divided themselves into various schools of prophetic interpretation, five of which we shall here consider—the Preterist, the Historical, the Futurist, the Harmonist, and the Post-millennialist.

The Preterist says Christ came at the destruction of Jerusalem by Emperor Titus in A.D. 70. Yet John on the Isle of Patmos still prophesied of the coming of the Lord.

The Historical school makes the Pope answer for Anti-Christ, and is the school of thought always tempted to juggle with dates concerning Christ's second coming.

The Futurist, on the other hand, holds that everything is still future, and that "the man of sin"—i.e. Antichrist—is not the Pope, but a person yet to be revealed, and that after the church is with her Lord.

The Harmonist teaches a double fulfilment of prophecy, holding that the two foregoing schools are each partially true, and believing in a historical unfolding repeating itself at the final consummation.

The Post-Millennial school we can dismiss, for we could not imagine an earthly kingdom without the presence of a king to reign. But Christ will reign on his own throne in the kingdoms of heaven and fulfil the vision of Jacob's ladder, with angels ascending and descending from heaven to earth.

However, Christ is coming, and so is Antichrist, who no doubt will be a Roman called by Christ, "the prince of the world," and by Daniel the prophet, "the prince that shall come" (Dan. 9: 26; John 14: 30).

May we, brethren, belong to no particular school of prophecy, but search the Scriptures daily, deeply, devotionally, precept upon precept, line upon line, here a little, there a little" (Isaiah 28: 10), and the Holy Spirit will "guide us into all truth," and show us things to come" (John 16: 13).

"Who then is a faithful and wise servant whom his lord hath made ruler over his household, to give them meat in due season?"

"Blessed is that servant, whom his lord when he cometh shall find so doing."

"Surely I come quickly." "Amen. Even so, come, Lord Jesus" (Matt. 24: 45, 46; Rev. 22: 20).

A Characteristic of the Prophecies of the Book of Daniel.

Lionel Johnston.

There is a certain characteristic of the prophecies of Daniel which, if it had been recognised by critics, would have prevented them making various charges against the credibility of the writer and, if observed by the advocates of certain interpretations, would have saved them from raising some irrelevant objections against interpretations made by other schools holding a different view. That characteristic is—the presence of an unanticipated gap in the fulfilment of each prophecy. The reading of the prophecy would give the impression that the writer is referring to an unbroken course of events, whereas he includes a protracted period of time intervening at some stage of the prophecy. The principle will be readily recognised when pointed out in the following instances:—

1. The image representing world empires, Chapter II.

The unanticipated gap in this prophecy is between the fourth kingdom (represented by the

legs of iron) and the setting up of the kings or kingdoms, represented by the feet and toes of iron mixed with clay. The fourth kingdom is doubtless the Roman Empire; but all attempts to give an interpretation of the feet and ten toes that will apply to the regal or political conditions existing at, or near to, the time of the dissolution of the Roman Empire are most unconvincing, and, I think, unsatisfactory to those who make them.

Those who accept the prophecy as applying to an unbroken course of events usually take the stone cut out of the mountain side, which smote the feet of the image and ground it to powder, as referring to the church in its establishment and progress through the centuries. I would direct such to verse 44 and to the words, "It shall break in pieces and consume all these kingdoms," and ask them, When has the church established by Christ, shown itself a rival to earthly kingdoms, and made their destruction its mission? If we could accept the Papacy as identical with the

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The Family Altar.

J. C. Ferd. Pittman.

TRIUMPHANT FAITH.

Every little sceptic we meet or hear of seems to enjoy a sneer, when hearing of the achievements of faithful men of God; but this they conveniently forget; faith is the very principle they act upon in every-day life. Let the sneering infidel lose faith in his fellow-men, and the sooner he puts up his shutters, the better for himself. Let faith cease, and not only will the wheels of traffic stop, but the very foundations of society will be removed. All men, sceptics and even agnostics not excepted, have faith; but here is the trouble, so few have faith in God. That infidel who finds pleasure in scoffing at the faith of God's people, does not take a single step in the dark without acting upon the very principle he sneers at. We frankly acknowledge that our faith is like the world's, in kind, but rejoice because it is glorified in object, and thus made divine; so that, like Habakkuk, we can each be assured that "the righteous shall live by his faith," and can triumphantly exclaim, "I will rejoice in Jehovah."

SEPTEMBER 10.

Make It Plain.

And Jehovah answered me, and said, Write the vision, and make it plain upon the tablets, that he may run that readeth it.—Habakkuk 2: 2.

Of the works of a famous alchemist of the thirteenth century, it is said that, "whenever would read his book to find out the secret would employ all his labor in vain." When we hear preachers talking of divine things in a styleavoring more of metaphysical subtlety than of gospel plainness, when the seeking sinner cannot find out the way of salvation because of their philosophical jargon, may we not with justice suspect that the preacher does not know the gospel, and conceal his culpable ignorance behind the veil of rhetorical magnificence? Surely if the man understood a matter so important to all his hearers as the way of salvation, he would feel constrained to tell it out in words which all might comprehend.—C. H. Spurgeon.

Bible Reading.—Habakkuk 2: 1, 2.

SEPTEMBER 11.

"It Will Surely Come"

For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie; though it tarry, wait for it; because it will surely come, it will not delay.—Habakkuk 2: 3.

Some of the promises are like the almond-tree,—they blossom hastily in the very earliest spring; but there are others which resemble the mulberry tree—they are very slow in putting forth their leaves. Then what is a man to do, if he has a mulberry tree promise which is late in blossoming? Why, he is to wait till it does. If the vision tarry, wait for it till it come, and the appointed time shall surely bring it.—Spurgeon.

Bible Reading.—Habakkuk 2: 2, 3.

SEPTEMBER 12.

Our Ever-abiding God.

For though the fig-tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in Jehovah, I will joy in the God of my salvation.—Habakkuk 3: 17, 18.

"Though vine nor fig-tree neither
Their wanted fruit should bear,
Through all the field should wither,
Nor flocks nor herds be there.

Yet, God the same abiding,
His praise shall tune my voice;
For, while in him confiding,
I cannot but rejoice."

Bible Reading.—Habakkuk 3: 16-19.

SEPTEMBER 13.

"He Will Rest in His Love"

Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.—Zephaniah 3: 17.

The poem of Oliver Wendell Holmes entitled "What we all think," closes with these words—

"Though temples crowd the crumbled brink
O'erhanging truth's eternal flow,
Their tablets bold with what we think,
Their echoes dumb to what we know;
That one unquestioned text we read,
All doubt beyond, all fears above,
Nor crackling pile nor cursing creed;
Can burn or blot it; God is love."

Bible Reading.—Zephaniah 3: 14, 18.

SEPTEMBER 14.

"Thine Own Coin"

The silver is mine, and the gold is mine, saith Jehovah of hosts.—Haggai 2: 8.

"The Venetian gold ducat bore an abbreviated inscription which is to be read in full: "Sot tibi, Christe, datus, quem tu regis, iste Ducatus" ("To thee, O Christ, be given this ducat, which is thine own coin").

Bible Reading.—Haggai 2: 6-9.

SEPTEMBER 15.

"The Land of Peace"

In this place will I give peace, saith Jehovah of hosts.—Haggai 2: 9.

"Come to the land of peace!
Come where the tempest hath no longer sway,
The shadow passes from the soul away,
The clouds of weeping cease."—F. Hemans.

Bible Reading.—Haggai 2: 9, 19.

SEPTEMBER 16.

Chosen by God.

In that day, saith Jehovah of hosts, will I take thee, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts.—Haggai 2: 23.

"We've nothing lost ourselves, and scarce that either;

Vile dirt and clay;
Yet it is soft, and may
Impression take.

Accept it, Lord, and say, this thou had'st rather;
Stamp it, and in this sordid metal make
The Holy Image, and it shall outshine
The beauty of the golden mine."—Jeremy Taylor.

Bible Reading.—Haggai 2: 20-23.

PRAYER.

Loving Father in heaven, I adore thee for thy wondrous love in Jesus my Saviour. For saving and sanctifying grace, and continued watch-care over thy chosen ones; for all the glorious promises which are verified in the experiences of thy faithful followers, and the untold blessings awaiting them, I praise and magnify thy holy name. Give me grace, O Lord, that I may be numbered amongst those who live by faith in thee, and are eternally saved by thy grace. For Jesu's sake. Amen.

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Dinner and Tea Provided.

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COMING EVENTS.

SEPTEMBER 10 & 12.—Collingwood Bible School Anniversary, continued. Sept 10, 11 a.m. Mr. A. R. Main, M.A.: 2.45 p.m., prize distribution, no collection; 7 p.m., gospel service, special singing, collection. Sept 12, 6 p.m., scholars tea meeting; 8 p.m., grand operetta, "Princess Ju Ju," by Musical Society; adults, ed., children, 3d.

SEPTEMBER 10 & 13.—South Yarra J.C.E. Anniversary. 13th, 7.45 p.m., public demonstration by members. Good programme. W. H. Hartschens will preside. Free.

SEPTEMBER 16 (Saturday).—Balwyn Grace's Working Bee, to erect new building at corner of Whitehorse-road and Cherry-st. Take cable tram to Victoria Bridge, thence Mont Albert electric car to the site. Carpenters, painters, bricklayers, plumbers, electricians and general helpers wanted. Dinner and tea provided. Come.

SEPTEMBER 17.—Ascot Vale. In memorial service for the late Mrs. Wright (Vera Pinkstone). Friends invited.

SEPTEMBER 19.—Tues., 8 p.m.—Grand Concert in the Freemasons' Hall, Union-road, Surrey Hills, will be held in aid of Surrey Hills Church of Christ Tennis Club. Excellent programme. Admission, 1/-, plus tax; booking, 6d. Your support will be very much appreciated.

SEPTEMBER 21.—North-West Conference at Horsham, Thursday, Sept. 21, including to churches. Meetings all day. Everyone welcome. A good opportunity for those returning from the Adelaide Conference.

SEPTEMBER 24.—Church of Christ, Albion, Qld. Home-coming Sunday, September 24. Special services, 11 a.m., 3 p.m., 7 p.m. Every member present. Greetings from isolated and past members. Thankoffering. Motor cars for aged and long-distance members. Short mission commencing same day; preacher, Ethelbert Davis.

SEPTEMBER 30—OCTOBER 2.—Half-yearly Conference, Sept. 30—Oct. 2. Saturday, Sept. 30. Harbour trip, 2.30—6.30; 1/-. "Young People's Rally," City Temple, 7.30—9 p.m. Lord's day, Oct. 1, Conference Sermon, City Temple, 3 p.m. Monday, Oct. 2, All Day Conference, City Temple. Special speaker, J. F. Thomas, President Victorian Conference.

OCTOBER 24 to 27, 1922.—The Federal Conference of Churches of Christ in Australia will be held in Melbourne on the above dates. Tuesday evening, October 24, inaugural and welcome meeting; President's address and welcome to interstate visitors. Wednesday and Thursday, business sessions. Wednesday evening, public meeting; "The Commission At Home," Teaching, Preaching and Social Service. Thursday evening, "The Commission Abroad," when returned missionaries will tell of their work in the fields. You cannot afford to miss these great gatherings.

BIRTH.

KEEBLE.—On August 6, at Nurse Skermer's private hospital, Toowombula, to Mr. and Mrs. W. Keeble (nee Mabel Wendford), Bridge-st., Toowombula—a son (Clifford John).

DEATH.

LYONS.—On September 1st, suddenly, at his residence, "St. Leonard's," 8 Edgar-st., East Malvern, Thomas, loving father of Nell (Mrs. Jas. W. Nichols), and loved grandfather of Beryl. Thy will be done.

BEREAVEMENT NOTICE.

ENNIS.—The family of the late Mrs. Mary Ennis desire hereby to express their deep appreciation of the great many kind messages and letters received in their recent bereavement. Friends will please accept this expression of thanks, with the assurance that their thoughtfulness and sympathy have proved a comfort and a source of strength.

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Here and There.

Annual Offering for College, October 1.
 Owing to pressure in our space several news items had to be held over.
 Next week we hope to publish a Special Education Number dealing with the College of the Bible and its work.

Churches throughout the Commonwealth are asked to allow nothing to interfere with the Annual College Offering planned for October 1.

H. G. Harward, State Evangelist for N.S.W., commenced a tent mission at Loftus Park on Sunday, Sept. 3, and had good meetings for the day.

Bro. J. J. Anderson, an esteemed officer of the church at Coburg, Vic., received last week the news of being appointed Mayor of Coburg. We offer our congratulations.

The regular meeting of preachers will be held at the City Temple, Campbell-st., Sydney, on Monday, Sept. 11, at 2.30 p.m. Two visitors will present addresses. All preachers are invited.

Junior Christian Endeavor workers are notified that the Junior Rally, which was to have been held in Wesley Church on the afternoon of the 28th inst., has been postponed to October 28.

Bro. Beazy, of Dimolly, Vic., writes that the mission recently conducted by Bro. Troogood and Taylor during the College vacation was much appreciated, and that there were two confessions.

We have received as many articles on the Lord's coming as we expect to be able to use. Will correspondents please note? It will be some weeks before we can use all the matter in hand.

"Popybook" Johnson received a hearty welcome on his visit to Melbourne and gave informative addresses to large congregations. He should prove a tower of strength to the Prohibition movement in New Zealand.

Last Monday night Mr. Allen, who for thirty-one years has labored in China under the C.I.M., visited the College of the Bible and addressed the students. He spoke of Yunnanfu and Hweli-chow, and the prospects of our work in those fields.

Wm. Wakefield, formerly of Victoria, preached at Paddington last Sunday. This event was of special interest to local members for the reason that Bro. Wakefield went from that church to Glen Inis to prepare for the work of an evangelist.

In A. Paternoster writes to say that he has been authorized by the S.A. Preachers' Fraternal, and as a member of the Near East Relief Committee, to appeal to all the S.A. churches for funds. He requests that moneys be sent to him in Church of Christ, Chapel-st., Norwood.

It is pleasing to note that the church at Colburg, Vic., by the generosity of a few of its members, has been guaranteed most of the interest on £200 for five years. The church has made strenuous efforts to purchase land, and, with the above loan offered, hopes soon to commence building operations.

The president of the N.S.W. Council of Religious Education (Mr. H. Wheen) has estimated that 150,000 Protestant children and young people in New South Wales who live within reach of Sunday Schools are outside any school. That is probably an underestimate of the real extent of the field for mission work lying about our door.

In the series of lectures recently held in Melbourne under the auspices of the Bible School and Young People's Department, Mr. J. Howlett Ross, Lecturer in the Art of Public Speaking at the College of the Bible, made a helpful contribution by his readings from the Sacred Word. Mr. Ross loves the Bible, and delights others by his reading of its great passages.

We heartily congratulate the enterprising band of members at Parkdale, Vic. They have purchased a splendid site for a church building, and are now in the midst of an effort to erect their church home, but are in need of carpenters. Brethren who could give a Saturday afternoon would do much to help them. Fares would be paid and meals provided. Take train to Parkdale Station; the building is two minutes' walk from the Station.

In the "Family Altar" column last week the reading for September 3 should have been Obadiah 17 (R.V.), under the title "Possessing One's Possessions."

Owing to Bro. and Sister Hughes leaving the district, the Gardenvale church, Vic., which has been meeting at their home, 19 Hamilton-st., will meet there for the last time on Sunday, Sept. 10, after which date meetings will be held at the home of Bro. Hoppe, O'Neil Avenue, E'sternwick, until the completion of the Sunday School building. Breaking of bread at 3; evening, 7. The church thoroughly appreciates the hard work of Bro. and Sister Hughes.

A grand welcome social was tendered Bro. and Sister Coventry by the Hindmarsh church and Foreign Mission Auxiliary on Wednesday evening, August 30. There was a large attendance. Appreciative words of welcome were spoken by the chairman (Bro. Paternoster) and by Bro. A. Glastonbury, Pierce, J. Williams, and G. T. Walden. Bro. Coventry feelingly responded. The Chinese students from Grote-st., with Bro. McPhee and staff of teachers, helped to fill in a splendid programme.

We have received from two of our esteemed correspondents letters regarding Mr. T. E. Ruth's book on the "Advent Heresy," recently mentioned in our columns. Both of the present writers strongly protest against Mr. Ruth's views being accepted, one of them (Bro. Graham McKie, of S.A.) asking: "Why drink at tainted waters when the pure reservoir of God's Word, and the pure streams of orthodox men which flow from that reservoir, are available?" We cannot spare space for a discussion of this book or preacher.

Mr. Tennyson Smith has accepted the invitation to carry on another prohibition campaign in Victoria, so as to help to defeat the attempt to induce the Government to abandon the Local Option polls. His inaugural meeting was held in Wesley Church on Aug. 27, when the building was packed. A welcome social was tendered to Mr. and Mrs. Smith in the Temperance Hall, Melbourne, on Aug. 30. Mr. C. H. Matters presided, and he with other speakers eulogised Mr. Tennyson Smith's past work, and wished him well in his new campaign.

Splendid crowds have assembled during the past week at Ballarat East tent mission. The interest is increasing, and the prospects are splendid for a great ingathering. The question box is being used freely, and Bro. Hinrichsen's fearless and able answers are dispelling many doubts. Bro. Brooker and Jaekel are doing much to help by their visitation from house to house. It is said that our plea has never been more forcibly presented nor more readily received in Ballarat than in this great effort. So far forty have decided for Christ. Both tents crowded out. Side let down, but many turned away.

About six weeks ago at a meeting of men held in Lygon-st. chapel, Victoria, it was decided to inaugurate a quarterly meeting for the men of our churches. Last Monday night the first gathering was held, and was largely attended by brethren from most of the churches around Melbourne. H. B. Robbins led a song service. The men's choir from Brighton rendered three special items which were much enjoyed. Jas. E. Thomas delivered a fine address on the subject, "Is the New Testament Still Authoritative in the Church?" Bro. Thomas left no doubt in the minds of the audience as to the position generally accepted by members of Churches of Christ that the Book is the inspired word of God and is of all authority in the church. Discussion and questions at the close of the address also proved helpful and interesting.

Cowandilla, S.A., opening services were continued as follows:—Monday evening, Bro. Graham McKie gave a Foreign Missionary evening. He brought his pictures and stories of the work in China. The place was packed. Tuesday, a basket tea was provided by the members. 100

children and about 60 adults partook. A very happy meeting followed. Bro. Ackland, who acted as overseer, and with others worked wonderfully in the erection of the building, presented his report. Hundreds of pounds were saved through the methods of purchasing material and of voluntary labor. During the evening Bro. G. A. New, on behalf of the ushers, asked Bro. Manning to screw on to the new organ a plate thus engraved: "Presented to the Cowandilla Church of Christ from unknown friends of the Australian Brotherhood, through our Brother R. W. Manning, 1922." The church gave the surprise this time. Thursday evening a very profitable evening was spent. The Mile End choir sang, and a number spoke on the topic, "Essentials for a Good Beginning." The members of the Home Missionary Committee were invited, but Bro. Claude Verco was the only member able to be present. His presence and message were very much appreciated. Apologies were received from nearly all the others. The opening services have been a great inspiration to all concerned. May other churches follow the lead so ably given by the Mile End church.

A. M. Ludbrook writes: The "suggested" hymn for the Lord's Supper on October 15 is No. 399. This beautiful lyric of Dr. Bonar's is seldom used in our service of praise because of the difficulty in regard to a tune. It can be sung, with one "star," to "Genoa"—No. 885 in the Bristol; but a better tune was printed by the Austral many years ago, and circulated as a leaflet among the churches. May I respectfully suggest that this hymn, beautiful as it is, should not be attempted on October 15th unless prepared for; otherwise the result will be neither helpful to worship nor honoring to the Lord. Another thought is often on my mind—do we think enough about what we sing? Are we not apt to be so carried away by the music that we fail to be seized of the meaning? It seems to me that we need to have more teaching about our "spiritual songs"—not about their authors and histories merely, but about the hymns themselves. There is often a plan in their construction that might profitably be dwelt upon. Take for instance the hymn referred to above. The first stanza sets forth the purpose of the sacred feast—its precious symbolism. Its right observance provokes the beautiful prayer of verse 2. This is answered by praise, "exceeding great," in verse 3. Jesus said to his loved disciples, "Because I live, ye shall live also"; "I will come again and receive you unto myself, that where I am there ye may be also." Finally, in the last two stanzas we have praise—a fine example indeed of what the apostle terms "glorying in the Lord." May we earnestly and perseveringly endeavor to "sing with the spirit and with the understanding" the high praises of our God.

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Foreign Missions.

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Owing to the many calls upon his time Bro. F. Collins has found it necessary to relinquish the position of secretary of the South Australian Foreign Mission Committee, which he has held for three years. The new secretary is S. J. Southgate, Carlisle-road, Westbourne Park, S.A.

Shrigonda Mission Station Report.

Once again we have much to praise God for since our last report to you. You will rejoice with us over the good rains that have fallen in India lately. Every person is rejoicing over the prospects of a good harvest. The grain in the market is becoming cheaper. Two years ago, five pounds of grain sold to the rupee, now it is twelve pounds, and when this year's harvest is reaped it is expected to go at 24 pounds to the rupee. The good seasons seem to be coming back to India, and the poor will be relieved from distress.

We have had good times in the evangelistic work. We visited twenty villages this month, and have had good crowds listening to the gospel. In one meeting we counted 130 people listening well to the message. One old man said the message went right into his heart; but what was he to do with his idols? We told him to leave them and follow Christ. He said he was willing to do so. We would like you to pray for this old heathen man. We have eight men and women enquirers for baptism; these we hope to bring in during the next month.

We baptised six people this month, one Hindu woman and five men. These meet with us every Lord's day at the communion table. I know you will pray for these young converts. Their ages range from 17 to 45 years. The lad of 17 is a fine lad, and will, I am sure, be a good Christian among his fellows. Last Sunday I conducted the meeting at Dhond, and was delighted to see 26 adults sit down to the Lord's table. Our building is a very temporary one. It is built of reed mats. We had a kerosene tin turned bottom up for the table, a brass saucer for the communion cup, and an Indian unleavened cake. The Lord was present with us, so he made up to us our principal needs as we sat cross-legged on the earthen floor. We are greatly in need of a little hall at Dhond, and also one at Shrigonda, where the Christians can meet for services, and where their children can be schooled.

At Shrigonda we have a weekly Bible Class for all who are taking part in the preaching of the gospel. Ten persons are attending this class. We are now studying the parables of our Lord, and also homiletics; these studies should help them to tell forth the gospel in a clearer manner.

All the Christians here meet together for prayer every Wednesday at 5 p.m. Last week twenty adults and forty orphans met for prayer. One of the Indian members gave a short address on prayer, and then prayer was begun. One orphan boy prayed God to bless Walden sahib, and help him to get plenty of money so that more boys might be helped and brought to Christ. The Lord's day meetings are keeping up well. We have the school well filled. Last Sunday we had 70 in the meeting. Two of the brethren exhorted, and we had a very helpful time. When the girls move to Shrigonda we will need a little hall for meetings, because the school will not be available at times when we need it. We could build a place for £300, with seating accommodation for 150 people. The work here is growing, so that we cannot very well do without a building of some kind in which to meet. This is a good opportunity for some brother in Australia to help in direct spiritual work.

The village schools are progressing nicely in this district. Here are five schools, with seven Christian masters, teaching 130 Indian boys and

girls. Schools in villages become centres for evangelistic work. Each school has a good Christian master, who by precept and practice is seeking to influence the children and their parents to Christ. When I visit these schools quite a number of the parents come too, and delight to listen to their children reciting their lessons. Many of the scholars are able to repeat verses of Scripture, sing the Christian hymns, and repeat the stories of Moses, the miracles of Jesus, and the death and resurrection of Christ. In reality, the gospel is being preached to these people by their own children. We thank God for these opportunities. We are glad there is a movement of some kind taking place. We have quite a number of requests from other villages needing schools. This may be but the cloud, the size of a man's hand; but we are looking for the time when these people will turn to the Lord Christ for their salvation, and the showers of blessing shall come.

The medical work here is still keeping us busy. This month we had 380 sick people to attend to. We gave out 980 doses of medicine, and the people gave more than half the running expense of the dispensary. Some of the patients were from Bombay, Poona, Sholapur, and other places. The Lord continues to bless this branch of the work. Not a few Indians have learned to revere the name of Jesus because of some medical benefits received.

The boys in the Orphanage are doing well at school, and are growing into big fellows now. We have hopes that some of them will be evangelists to their own people in the near future. Miss Cameron is devoting her whole time to fitting these children for better service to their country and to Jesus Christ.

We are preparing for our half-yearly meeting to be held in the first week in August. Among the subjects for discussion will be the Dhond hospital building plans. I would like to see this work begun, even if only portion were built, and used for the many sufferers in our districts. From rumors that I hear I gather that if we do not make a start at an early date, we will lose one of the best opportunities ever presented to our mission. The C.M.S. and S.P.G. missions are thinking of starting there. Dear Bro. Norton carried on a good work there for some years; but he is 78 years of age, and hardly able to leave his room. There is no one attending to the spiritual needs of the 300 English-speaking people at Dhond. There is no preaching of the gospel in the large market there, where 1000 Indians do their marketing every Sunday, neither is there any teaching given to the many families of Christians who are permanently living there. So I am of opinion that we should push on with the hospital buildings at an early date and open the station.

We are all much encouraged with the prospects of the work in this part of India. We thank all

the brethren for their prayers and encouraging letters, and we ask them to continue to pray for us as we minister to the needs of these heathen peoples.

We have Miss Jones at Shrigonda with us now, so she will be a good help with the Bible women in this district. Already she is getting to know the people, and she is getting invitations to visit the homes of the people; this is a good start for her in the work among the women.—Hj. Watson

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A Characteristic of the Prophecies of the Book of Daniel.

(Continued from page 575)

Church of Christ, we doubtless could find such a many, as well as an avowed intention of breaking it in pieces and consuming kingdoms. But no Protestant could accept this. If such were the intention of the Church of Jesus, the persecution of Christianity would have been justified as a measure of self-protection; but the very reverse is true. That righteousness exalteth a nation is a truth not confined to the old dispensation. The world's best statesmen know that the strongest nations are those where the principles of Christianity are the most firmly established, and the weak are those where they are least respected. We believe it is true, as Queen Victoria is said to have stated to a foreign prince, that the secret of Britain's greatness is the Bible. In consideration of these facts it must be obvious that the same, breaking in pieces kingdoms, cannot apply to that stage of the kingdom of heaven which exists under present conditions. A new order of things such as has never existed before must be ushered in. An unanticipated gap in the prophecy is necessary; and the only place for it is where I have indicated.

2. The four beasts, representing world empires, Chapter VII.

This vision is the counterpart of the image of chapter II. The same things are represented by a different set of symbols, with the addition of a little horn which overthrows three of the others. The little horn, of course, is not to be identified with the stone cut out without hands; for, whereas the stone kingdom is an everlasting kingdom, the kingdom of the little horn is only of short duration. Both prophecies end with the setting up of the universal kingdom of righteousness.

The unanticipated gap of Chapter VII, comes between the period represented by the fourth beast and that indicated by the ten horns (latter day king).

3. The ram and the he-goat, Chapter VIII.

The unanticipated gap of this chapter comes between the 8th and 9th verses. The most widely accepted interpretation of the four notable horns, that replaced the great horn of the he-goat, refers them to the four successors of Alexander the Great among whom his kingdom was divided, viz: Ptolemy, Cassander, Lysimachus, and Selma. This division was made after the battle of Ipsus, B.C. 301. The 9th verse passes over six of the successors of Seleucus in the Syrian kingdom without hinting of their existence, and brings us to Antiochus Epiphanes, the eighth of the dynasty, who came to the throne in B.C. 176. This unanticipated gap covers a period of 125 years.

4. The seventy weeks, Chapter IX.

This is a striking example of the above enunciated principle. The unanticipated gap comes between the 69th and 70th week, and, here, I wish to express my preference for the interpretation expounded by Sir Robert Anderson, viz: That the 49th week ended in A.D. 32, the year of Christ's crucifixion, and that the 70th week awaits fulfillment till about the end of the present age, thus leaving an interval covering almost the whole of the Christian era.

Another class of interpreters make A.D. 26 the

end of the 69th week, and the first half of the 70th week end with the crucifixion of Jesus; not the latter half of the week ends in nothing of any significance, whereas the prophecy declares that it will end by judgment being poured out on the desolator. A gap there must be. Those who would close the prophecy with the destruction of Jerusalem in A.D. 70 must allow an interval of nearly 40 years between the first and second half of the 70th week; but I consider it far more reasonable to make the unanticipated gap between the 69th and 70th week, and so make the scene close with the consummation of this age.

5. The great warfare, Chapters X. to XII.

From 10: 1 to the end of the book is but one vision, giving the conflicts between the kings of the North and the South, and bridging a gulf that brings us to the close of the era.

There is no clearer example of an unanticipated gap than is found in this vision. The break in the story is so marked that the destructive critics have taken this point as the precise time when the book of Daniel was written. They have, of course, regarded this Scripture as history instead of prophecy; and, when they have come to this gap, they have concluded that Daniel had finished all he knew up to that date, and then made a much mistaken guess at the remainder. It is amazing that these men of such keen critical acumen should so allow their infidel prejudice to blind them to the fact that the gap was an intentional one, and according to a principle common to all the apocalyptic writings of Daniel. The unanticipated gap lies between the 35th and 36th verses of the 11th chapter. Up to that point all the details find remarkable confirmation in the history of the kings of Egypt and Syria, so as to be irresistible evidence that the prophecy was intended to apply to them. The last king described is Antiochus Epiphanes. Step by step history confirms every detail, and then suddenly refuses to assist us any further. Nothing in the life of Antiochus corresponds with the events described in the latter part of the chapter, which closes with the overthrow of the king whose actions it predicts. The fact is that the deeds of another, belonging to another age, are portrayed, and that other is evidently the little horn of chapter VII, the prince that shall come and the desolator of chapter IX. He comes to his end, and none shall help him.

This fondness for unanticipated gaps even extends to the historic writings of Daniel. Who, for instance, in reading the 5th chapter without some extra-biblical knowledge, would not conclude that Belshazzar was the immediate successor of Nebuchadnezzar? And what critic of the book could resist the temptation of declaring that Daniel said that he was? And yet four kings intervene between Nebuchadnezzar and Belshazzar. To observe this characteristic is a necessary step in rightly estimating or interpreting the Book of Daniel.

Again, is this a peculiarity of Daniel alone? May it not help us to interpret other prophecies



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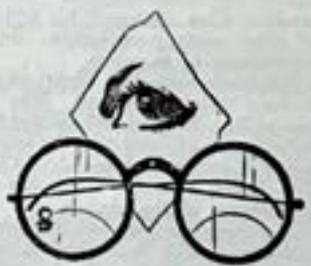
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of the Bible? In Christ's prediction of the destruction of the temple and his second coming (Matt. 24, etc.), we have two events that seem hopelessly entangled with one another. A careful study of all the existing literature concerning the destruction of the temple fails utterly to find events that correspond with some of the statements of Jesus, without the greatest travesty of the use of words. May I ask, is it not possible that the presence of an unanticipated gap may afford some explanation? I leave it for my readers to ponder over.

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News of the Churches.

New Zealand.

At Nelson Bro. Carpenter delivered the gospel message on August 20. After the meeting two who confessed Christ on the previous Lord's day evening were baptised. Bro. Carpenter is shortly leaving for Christchurch to take part in the work of the mission to be held there. The Bible School scholars have commenced singing practice in preparation for the anniversary.

Queensland.

At Toowoomba on August 20 in the morning Bro. Burns exhorted. August 27 Bro. Burns gave a stirring message in the morning. Visitors were Bro. and Sister Wendorf, of Brisbane, and Bro. Illingworth, of Taroom. The gospel service was well attended, when the last of a series of addresses on "God's Abilities: To Keep us from Falling," was delivered by the evangelist. Lord's day afternoon the table was set up at the residence of Bro. Keeble, senr. Sister Keeble is in good spirit, despite her physical infirmities. On Sunday evening Bro. Wagborn conducted the gospel service at Harlaxton. Lord's day, Sept. 3 opened the "forward move mission."

Tasmania.

At Hobart one brother was baptised and welcomed into fellowship on Sunday, Aug. 27. Sister Mrs. Poultny received a hearty welcome back after eight months of illness. Senior C.E. Society held a successful social on Aug. 29.

Good meetings are being held at Greyston under the ministry of Bro. J. Warren. The Bible School services are splendidly attended. Sister Warren is leader of a kindergarten class of about 40 children. On August 23 Bro. Alf. Clark and Sister Irene Ahlin were married in the chapel, Bro. Warren officiating. On August 20 Bro. Byard spoke morning and evening. Bro. Warren journeyed to West Hobart to conduct the Bible School anniversary services.

The services at West Ulverstone on August 27 were conducted by Bro. Warmbrunn in the morning, and Bro. A. R. Taylor and Alec. Ivory in the evening. Bro. Bowes, who was stricken down with pleurisy about three weeks ago, is making steady progress towards recovery. His sickness has been painful, and at one stage was serious. The church joins in wishing him a speedy recovery. On August 29 Mr. Albert Keeling, of Adelaide, conducted a young people's prohibition rally.

West Australia.

Sebiaco on August 27 had a special meeting of Sunshiners at 10 a.m., the occasion being Father's Day. A very happy and helpful service was enjoyed. The attendance at the Lord's table keeps up well. Bro. Clay gave a stirring exhortation. The Bible School has launched a campaign, the aim being 100 new scholars by October 8, anniversary of Bible School. Interest is keen. Leaders, Mr. Will Manning for girls, and Mr. Angus Miller for boys. The gospel service was bright and attractive, the congregational singing splendid, and as Bro. Clay delivered his address on "Suppose," many were compelled to think deeply of their prospects of salvation.

At Maylands since last report two ladies have made their stand for Christ. The very fine addresses of Bro. Stirling and visiting brethren have been the means of deepening the spiritual life. On August 7, a recognition social was held in honor of Bro. Berry, who for a number of years has been secretary of the church, and is retiring to take up superintendency of the school. On behalf of the church Bro. Stirling presented him with some useful books. On August 11 the Boys' Club held a social, to which the Girls' Club was invited; 57 were present. The Girls' Club held their half-yearly meeting on August 8. Miss Schmidt, their president, who had been on sick day, was welcomed home. On July 24 the annual business meeting of the Bible School was preceded by tea at 6.30. The business session opened at 7.30; Bro. Berry presided. The following were

elected—General superintendent, E. R. Berry; assistant superintendent, Miss E. Schmidt; general secretary, R. Kent; assistant secretary, H. Reid; home department superintendent, T. E. Peacock; treasurer, T. E. Peacock. Bro. Stirling has organised a training for service Bible Class, of which he is the leader, and the membership has grown to 27. At the monthly prayer meeting of the teachers and officers on August 6, 23 were present.

South Australia.

Barmera contributed £4/17/3 toward the F.M. offering; this is good for such a weak cause. The Sunday Schools are keeping up well in attendance; 40 present at Barmera and 24 at Cobdogla on August 27. Recently four new scholars have been gained between the two schools. J.C.E. meetings have been very encouraging during the month.

At Hindmarsh the father of Sister C. Trembluth was called home to rest after a trying illness. Sympathy is extended to them. Good meetings were held on Sunday, Sept. 3, Bro. Paternoster speaking at both services. A large number broke bread in the morning. The church football team were successful in annexing the premiership honors in the B Grade of United Church Football Association, losing only two games during the season.

At Queenstown on Sunday Bro. G. Cox gave an interesting talk on "Ships" to the Y.P.M. The 53rd anniversary of the church was celebrated. Worship, Bro. A. Coon presided. Bro. Brooker delivered a helpful talk. Evening, Bro. Brooker's sermon was especially applicable to the occasion. The choir rendered two anthems under the leadership of Bro. G. Cox. The monthly united Quiet Hour Prayer Meeting was held in the chapel. Bro. G. Cox presided. Mr. H. P. Radcock gave a helpful talk.

St. Morris were favored by a visit from H. J. Horsell on Sept. 3. He spoke to the church on the work of the Home Mission Committee in relation to the various fields of labor. He also laid emphasis on the preparation for the tent mission, which commences in the district on Sept. 24. The attendances are well maintained. 122 were present at the Bible School in the afternoon. The evening service was conducted by W. Garratt. It was officially announced by H. J. Horsell that G. P. Pittman, of India, will take up permanent work at St. Morris about the middle of November.

Prospect Y.P.C.E. held its annual meeting on August 15; 140 present. Reports showed much energetic work. Supper was provided. Bro. Ira Paternoster spoke. Church annual business meeting, Aug. 22; increase of eight members during last nine months. Various auxiliaries in good working order. Deacons sisters are asking for more sewing machines. Garments were made for Minda, City Mission, and Bible Society work. Reports from Bible School revealed much labor. Deacons were elected to fill vacancies caused by resignation and retirement. Bro. and Sister Folland suffered the loss of their child. Sister Winner's brother and Bro. Wilson's father passed away. The church extends to these sorrowing friends sincere Christian sympathy.

The mission at Berri conducted by Bro. Will Beiler was brought to a close on Friday, Sept. 1. It has undoubtedly been the greatest evangelistic effort ever held in this town. Thirty-three confessed Christ. Twelve have been baptised, and several others have desired to be immersed forthwith. Seven will link up with other churches, being boys attending elsewhere. Several homes have been opened to the preacher, and our message is better known and understood than ever before. There is no doubt that the results of the mission are largely yet to be recorded. Opportunity was taken after the closing of the last meeting to express words of appreciation of Bro. Beiler's work, by Mr. Smith, Methodist preacher. Bro. Chapple, Bro. Jarvis, and Bro. Gray. Bro. Beiler gave in reply a final exhortation to the new

converts and the church. A thankoffering amounted to £10/5/2.

New South Wales.

At Wagga on Sunday, Aug. 27, four were baptised, and two men on Sept. 3. Good attendances at both Sunday School and church. The Sunday School is preparing for anniversary. The Erskineville reports good meetings with increasing attendances. Sale of work proved a great success, also concert. The church thanks all who helped in these functions. Bible School picnic will be held on Saturday, at Como.

Chatswood on Sept. 3 received into fellowship two sisters, Doris and Amy Newton. Bro. J. Whelan gave an instructive address to the church, and at night spoke on "The Patient Tenderness of Christ." Mr. and Mrs. Wilson made the good confession.

Special services started at Petersham on Sept. 3. Increased number in school, seven new scholars. All who sat for the recent examination passed, gaining honor certificates. A good number assembled at the evening meeting to hear Bro. Arnott's eloquent address on "The Greatest Name in Heaven and Earth." The piano, which cost £85, was used at the afternoon and evening services for the first time.

At Paddington on Aug. 22, the members of the Social and Outing Club combined with the Bible School teachers in tendering Bro. Clarence Rattle a complimentary social on his coming of age. Bro. Rattle was presented with a gold pencil in recognition of his fine qualities and faithful services. Several enjoyable musical items were rendered, and appreciative speeches made. On Lord's day, Aug. 27, Bro. Crossman, from Hurstville, addressed the church on "God's Unfathomable Love." At the gospel service Bro. Stevens gave an earnest address entitled "Eternal Life."

At Lismore, Aug. 27, meetings were not largely attended, owing to sickness. Normal conditions are now in sight. Results of B.S. exam, five B State certificates and 3 District certificates to Lismore Bible School, and 3 State certificates to North Lismore. This week Bro. P. J. Ford is away at Grafton, Maclean, and other centers in the Clarence River district. The work of church auxiliaries at Lismore has been much hampered through having no place of meeting, except by payment of heavy rent. In the coming year the hindrance will be removed by erection of new building.

On Aug. 6, Lidcombe church appreciated the presence of H. G. Harward, whose addresses were finely stimulating. Bro. Hutson, Forbes, and Laney have since given timely exhortations. G. H. Browne takes holidays during September, and Bro. Crawford, Rodger, and Laney will preach during his absence. The Bible School is jubilant over excellent results in the exam. The coaching teachers deserve much credit, and Miss Nel Browne's excellent supervision during the exam helped largely. Exam candidates had a picnic Saturday. The church is showing signs of activity on evangelistic lines.

Victoria.

Fine meeting at Emerald on Lord's day. In the afternoon a thankoffering service was held to conclude the mission, when £7/9/6 was contributed.

Hawthorn had large attendances on Sunday. T. H. Scambler, B.A., speaking morning and evening. A young man made the good confession at the evening service.

At Berwick on August 24 the church held a social in honor of Sisters A. Richardson and E. Funston, prior to their marriage. They were presented with a token of esteem.

Cheltenham had good meetings on Sunday. The school is preparing for anniversary. Visitor from Launceston, Mr. Beazley. Three confessions at the close of the evening service.

The church at Croymond was pleased recently to have a visit from the Ringwood Young People's Society. Bro. Hughes, of Montrose, delivered a splendid exhortation last Lord's day. Bro. Sellers and a band of willing helpers are still engaged on the erection of the new chapel.

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OBITUARY.

HAYDEN.—On August 11, 1922, Sister Mrs. William Hayden, wife of the late Bro. William Hayden, was taken from our fellowship at Malvern Camfield, by our heavenly Father, at the age of 57 years. She was the daughter of the late Bro. Wm. Procter. Her three daughters are Mrs. P. D. McCallum, Mrs. R. P. Clark, and Miss Minnie Hayden. Our sympathy goes out to them. Her baptism took place many years ago at Lygon-st., and her service for the Master was spent in quite a number of our churches. She was greatly beloved everywhere for her pious Christian life. Her trust and confidence in God, and calm and patient resignation in her last weeks of suffering, were typical of her whole career as a faithful follower of the Lord Jesus. Happy memories of a beautiful life of self-sacrifice and devotion will remain to comfort her relatives and friends. At the New Cemetery on August 12, in the presence of her children and dearest loved ones, her body was laid to rest. Bro. Huntsman (who assisted the writer) spoke feelingly concerning her past life and testimony. He had known her from his youth. His closing words are appropriate here: "May our Lord Jesus Christ himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort all the sorrowing hearts."—A. E. Hingworth.

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