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Special College Issue

Our College
does not
train men
for a
Living



Our College
trains men
for
a
Life

New Students Enrolled 1922.

Not a Competitor, but an Ally.

We are committed to the great tasks of Home Missions, Foreign Missions, and Bible School work. The appeal of our Bible College is not that of a competitor, but of an ally of them all, as well as of the local Church in its work and witness. All these might exist without a local Australian College for preacher-training, but the well-being and development of all these demand the College. Therefore, to adequately support it is to help all. Some colleges might not have the right to make such a claim, but by its fruits Glen Iris can be judged abundantly worthy.—A. W. Connor.

College Annual Appeal, Oct. 1, 1922

ANNUAL
COLLEGE
OFFERING
OCT. 1



Foreign Mission Students 1922

COLLEGE
SUNDAY
October
First.

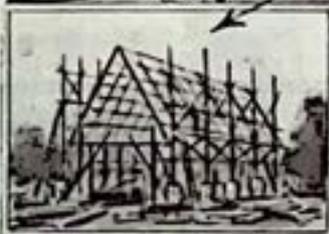
College Expenses have doubled in Ten Years.
Have you doubled your Offering since 1912?
Our Opportunity to Help, Oct. 1, 1922

E. C. Hinrichsen
our highly
successful Tent
Missioner, is an
ex-student of
Glen Iris.



HOME MISSIONS

CHURCH EXTENSION



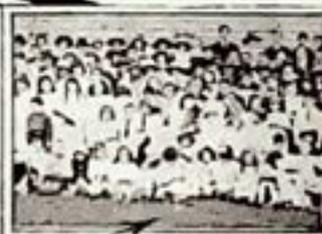
Many of our
new church
buildings have
resulted from
the efforts of our
College men.

AT THE
HEART
OF OUR
WORK



*"The Future of our work
depends more upon
The College of the Bible
than upon any other
Human factor"*

W. B. Stakemore B.A.



BIBLE SCHOOL WORK

FOREIGN MISSIONS



Portion of the
School at
Bamba Road.
Almost 200 now at-
tend. Built up in
two and a half years
under the leader-
ship of A. J. Hadden,
a graduate of the
College.

The picture
scarcely does
justice to Miss
Vera Blake, our
heroic Indian
Missionary.
Miss Blake was
trained at
Glen Iris.

Message from the Board of Management.

"Though thy beginning was small, yet thy latter end should greatly increase."—Job 8: 7.

As the years speed away and we reach another milestone in the history of The College of the Bible, our minds go back to 1907, when after long and earnest consideration the foundation of the present work was laid. The "beginning was small" indeed, but there was plenty of faith behind the enterprise, and it was begun in the faith and hope that God would prosper what was done. Many of us have been spared to see the College "greatly increase," and we sincerely trust that its "latter end" will be a continuous march of progress and advancement. For what has been accomplished up to the present we gratefully acknowledge the Divine blessing, and the best thanks of the Board of Management are most heartily accorded to the Brotherhood of the Churches of Christ in Australia and the Dominion of New Zealand, for their generous financial support, which has made the work possible during the fifteen years' history of the College. The liberal monetary gifts made in response to appeals of the Board, through their Organising Secretary, necessarily continuous and importunate because of the growing needs of the work, have been very gratifying, and indicated that the whole Brotherhood was supporting the movement. The Board is glad to express appreciation of the valued and enthusiastic services of our Organising Secretary, Bro. Reg. Ennis, and speaks for him at all times a good reception during his visitation of the churches.

No less a factor in the success achieved has been the loyal and talented service of our esteemed Principal and Teaching Staff. The students have been a fine body of young people, many of whom by diligent study and careful preparation are now proving of immense value, and giving excellent service to the churches in Australia and New Zealand. We think with pride of the growing number of able and consecrated men devoting their abilities to preaching the Word.

Had our College not been in existence during the fifteen years just past, it is quite reasonable to suppose that many talented young men who felt a call to prepare themselves for the ministry of the Word might have sought training in lands across the seas. Probably after obtaining the equipment they desired, the lure of other skies and opportunities for good service might have been so strong that only a percentage would have returned to work with our churches. It is certain that under existing arrangements, we have retained a greater number in our Homeland. We thank God for the good and faithful young men prepared for service through their sojourn at our College, and for their increasingly useful lives. Those still preparing have our best wishes.

For those men and women who have left our shores and now toil in the Mission Fields of India and China as representatives of the churches, we feel honored. We are glad that the College has been able to help them prepare for their splendid and heroic service amongst the people of the dark lands of the earth. We also think of the men who have passed through the College and are taking their Medical Course in our State Universities, so that they may by reason of special training be fitted for more capable service alongside their fellow Missionaries. They have our very best wishes for success both in their studies and in their future careers.

It may be some young men who entered College with high hopes were disappointed in not realising their ideals. Possibly, after their experience, they found it necessary to turn their activities into other channels of service. They must, however, have received help from their association and communion with fellow students, Principal and Teaching Staff, and it is certain they are able to give greater help to their churches than before.

The future pages of our College history have yet to be written, but our constant prayer will be that, with the larger support of a courageous, interested, and increasing Brotherhood, added to the efficient and wise help of a Principal and Staff of Teachers greatly beloved and esteemed by all, in unison with the hearty co-operation of a growing body of students of high and noble aim, ever willing to study hard so that they may show themselves "approved unto God, workmen needing not to be ashamed, rightly dividing the word of truth"—all of these, united in effort, will ensure the success we expect. If such be achieved, surely the "latter end" should "greatly increase."

On behalf of the Board of Management,

Robert Lyall, Chairman.	W. B. Blakemore.
Chas. Hardie, Secretary.	James G. Hare.
W. C. Craigie, Treasurer.	A. E. Illingworth.
	Alfred Millis.

Messages from Conference Presidents

MEETING THE NEED.

The College of the Bible possesses more friends to-day than ever it had before.

It had friends sixteen years ago, else it would not have existed or persisted. Included in these were brethren and sisters in different States who liberally contributed the money necessary for the establishment of the institution; and also the students who left home and remunerative employment to give themselves to a season of poverty, self-denial and drudgery, in order that they might be better prepared to serve their Master.

For one friend then, the college has ten now. For ten critics then, it has one now. Some of the early supporters had faith, the majority hope, in the college and its work.

To-day, the growing favor is manifest in words of appreciation, an enlarged enrolment of students, and increasing liberality and generous gifts, for all of which we are thankful.

What accounts for the new feeling towards the college and for the widening circle of friends?

(1) *The college was called into being to meet a felt need.*

Far-seeing brethren appreciated the urgency of the work. "The plea" must be proclaimed. Our land must be evangelised. The heathen world must be reached. It was imperative that more workers must be sent forth. *Because* our brethren had faith in the Gospel, and *because* they accepted the reasoning implied in the apostolic questions "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" therefore they established a college intended to be *par excellence* a College of the Bible.

More is required to account for the favor the college now enjoys. A want might be recognised but unsatisfied. A felt need might not be met. But the happy situation is that the brotherhood under the Southern Cross believes that

(2) *The college is meeting the need.*

We read that eighty-eight men from the college are regularly proclaiming the gospel in the home-land. Where would our work be without them? Every week our paper reports a number of accessions through their labors, whether in special missions or in regular church work. Our Foreign Missionary work could not have developed as it has done apart from the College of the Bible.

Early friends of the College of the Bible had hope. Present-day friends of the college have both faith and hope—knowledge of the good work it has done, and confidence in its continued loyalty to the Book and its increasing usefulness to the cause we love. The college lies "at the heart of our work." Is it not permissible to suggest in this case that where the heart is there should at least a part of our treasure be also?—A. R. Main, Pres. Fed. Conf.

PREPARATION.

In conversation with the Principal of a Business College recently, he said, with much emphasis, "Men must prepare." It is exactly what one would have expected him to say; he is in the "preparation" business. What he meant was, that if men would be *successful* they must fit themselves by a course of training for their particular line of business.

The more I think of this, the more I am convinced that he was right. All the worth while things of life speak of preparation. Think of the great business concerns of the world, they speak of preparation. The beauties of architecture speak of the same thing. Art has the same story to tell. A Spanish sculptor was employed to make a statue of St. Antonio de Padua. When he presented his account he was told that the charge was exorbitant for a piece of work that took only five and twenty days to accomplish. "Wretch!" exclaimed the artist; "I have been five and twenty years *learning* to make that statue in five and twenty days." I repeat, the worth while things of life speak of preparation.

All the things of God speak of preparation. God prepared the world for man. Through thousands of years a wonderful preparation was going on for the coming of Christ. After he came there was another period of preparation extending over some thirty years; it was his preparation for a three years' ministry. During that ministry he prepared others to carry on the work he had begun. Just before he left the earth, he spoke of another work of preparation, "I go to prepare a place for you." Surely no one will doubt the value of preparation.

"Men must prepare." Of course they must, unless they choose to fail. How necessary, then, that men should prepare for the greatest of all tasks, that of preaching the gospel of the Son of God. The successful preachers of all ages have been prepared men, not necessarily in Colleges such as we have to-day—although most of them would have welcomed such an opportunity—but they spent years in preparation, nevertheless.

"We live in a specially favored age, modern invention has made all life a luxury." This statement may or may not be true, but it is true that the young man who lives in Australia to-day and has heard the call of God and humanity to preach the gospel is living in "a specially favored age," for Glen Iris offers a magnificent opportunity for preparation for such a work. In the College of the Bible we have a prepared place, a prepared Faculty, a prepared company all ministering to the preparation for a God-given task.—A. T. Eaton, N.S.W. Conference President.

DEVELOPING THE RIGHT TYPE.

Many old established business firms train their own men, and keep them in their employ as long as they are able to work. There are peculiar features about the trade which are known only to these men. In answer to an applicant desirous of obtaining employment in a China bank, Mr. E. S. Little, Australian Trade Commissioner in China, recently wrote, "The bank managers of the Eastern banks state that they draw their men from the Home office, after giving them training in those offices in the peculiar conditions and currencies of the Far East." These men are trained for the peculiar conditions under which they will have to labor.

As a people we need men who understand the peculiar conditions of the plea we advocate, and to get these men in sufficient numbers we have to grow them. We have a distinctive and definite message both for the church and for the unsaved, and the man who preaches just anything and gets nowhere is of little value to us. Having a clearly defined mission, and declaring a positive message, we require men who know the message, and know that they know it, and who are mentally, morally and spiritually fitted to proclaim that message.

We want men for leadership in the greatest religious movement to which the centuries have given birth, that movement which has for its aim the unity of God's people by the restoration of the New Testament church, in order to the evangelisation of the world for Christ. We want men for city churches where peculiar problems are to be met, and where big things are to be done. We want men for suburban churches, where the work is gradually expanding, and where a man is called upon to expend every ounce of mental and physical energy he possesses. We want men for work in great country towns, where there are the possibilities of building up strong churches. We want men for pioneering. Men to do spade-work. We want workers for foreign fields; we want evangelists and song leaders; we want Bible School experts; and we want State and Federal organisers. And we demand that all our workers shall be consecrated men; we demand that they be cultured men; we demand that they shall be true to the Bible; we demand that they shall be loyal to the Christ of God; we demand that they shall represent and not misrepresent our plea; and we demand that they shall be educated men. Men for the positions mentioned and with the qualifications required can not be picked up anywhere, at any time; they have to be made. The College of the Bible has the endorsement of the Australasian brotherhood, because it exists to produce, in sufficient numbers, the men we want for our work. It stands to supply the churches with preachers equipped for efficient service. In supporting the college the churches are maintaining that which, under God's blessing, is supplying their needs.—Ethelbert Davis, Queensland Conference President.

Conference Presidents Value the College.

MESSAGE FROM THE DOMINION.

Our college to-day is the young man's opportunity. Young men and women have been found ready to undertake the work of preparation. Every young man who has the necessary qualifications should be encouraged to consider the advantages of this opportunity. The churches are in need of them, that the gospel might be preached more effectively, and that new fields might be entered. The call is insistent, and every placement should be given to young men and women to take up the work.

We have already seen the value of the college in the splendid men that are here with us who have come from that institution. We have every confidence that the college will continue to supply us with men efficiently equipped to "preach the word." We rejoice that this year five left our shores to take up their studies at Glen Iris, and we are looking forward to the time when we shall welcome them back to their home land as preachers of the gospel. We are hoping that our quota will be increased next year, for herein lies our future prosperity.—D. Cairns, Jr., Dominion Conference President.

YET THERE IS ROOM.

Through the "question box" at a recent mission held in South Australia, I was asked, "Why do not the ministers of the Churches of Christ call themselves 'Rev.' when they are as good preachers as those of any other body?" The answer given was to the effect that only once in the Scriptures did the word "Reverend" occur (Ps. 111:9), and there it is applied to the name of the Lord. "Holy and Reverend is his name." The questioner was also thanked for his kindly word of commendation.

I believe the man spoke the truth (writer accepted, of course). Our preachers are a splendid lot of fellows. They are not angels, nor are they perfect (they would be lonely in any church if they were), but they are men, men of consecration and conviction, and given anything like a fair chance, can hold their own in any town and make good. How much so many of them owe to our Bible College it is impossible to tabulate. It was there, under sound instruction, and in sane spiritual atmosphere, many had their consecration for Christ and his church deepened, and their convictions regarding the Word of God and the gospel of Christ and its power to face and solve all life's problems intensified, so that to-day with no uncertain sound their voices are heard on the platform opposing the forces of evil and supporting the forces making for righteousness. But reinforcements are badly needed, in South Australia, as in other States. Men are required to rally to the standard. Yes, "still there is room." Room for others to enter the arena. Room for you, my brother, with devotion to

Christ, and with ability and talent—for only the best is good enough for "the Best." God sent his Best from heaven to earth. Therefore give your best, be it in life or in cash for the furtherance of the great cause of Jesus Christ. There is room and need for the best you can give.—Will Heiler, President, S.A. Conference.

SHARING THE SACRIFICE.

When a young man or young woman goes into the College of the Bible they must needs make a very great sacrifice. The course of training through which they hope to pass, will possibly be from three to seven years, and by long and earnest toil these consecrated servants of God hope to fit themselves for greater efficiency in his service. Many of these young people have been in splendid situations, and have been earning good salaries. Some of them have every hope of advancement to positions in business life that will be far more remunerative than they can hope for in the work of a preacher of the gospel. Few of them at the threshold of life have been able to save much for the expense of their self-chosen course of preparation, and some young married students are willing to share the years of sacrifice together. These noble Christlike young people surely have a great call upon us as they labor in this institution, that their lives may count for more in the advancement of the kingdom of God. They should be continually in our hearts and constantly remembered in prayer by all the churches. Only those who have passed through such an experience can know the difficulties, the mental and financial strain, and the patient endeavor required in a college course. These who are our fellow-workers in Christ Jesus have not made any urgent appeal, nor do they desire to make public the hard side of what to them is a joyous and God-given privilege. They are sufficiently compensated in the enjoyment of all the sacred fellowship and splendid advantages for equipment in this fine college of ours. But should we allow them to make all the sacrifice? Ought we not to contribute willingly of our means to the common cause, that we may share the financial burden together? A dear old saintly mother of a preacher said to me the other day, as she gave her love-offering for the Lord's work, "I cannot preach, but I want to help those that can." On our college offering day this sacred privilege may be ours—to help those that dedicate their lives to the preaching of the gospel. May it be a great joy to do our part.—Jas. E. Thomas, Victorian Conference President.

WEST AUSTRALIA'S PRESIDENT BELIEVES IN THE COLLEGE.

We commend the College of the Bible to the West Australian Brotherhood. It is worthy of our support. We have sampled

its products, and know that men who have been trained within its walls are loyal to the Book, and in many cases are proving themselves "workmen that need not to be ashamed."

To rightly assess its value to the brotherhood, let us imagine, if we can, that no such institution existed, and no such opportunity is afforded for training the young men of our churches who desire to invest their lives in the work of preaching the gospel. It would certainly hinder the extension of our work, and the carrying out of the Saviour's commission, "Go ye into all the world, and preach the gospel to every creature." One noteworthy feature of the college is that many of its students are preparing to represent us on the foreign field, and this fact alone demands for it our interest and support.

Some of our West Australian young men are in the college. We look forward to the time when they will be ready to take their part in the evangelising of this great State. We therefore urge that, because of them, the college has a claim upon us, to help in making it even more efficient for the work it undertakes. To this end give it your prayerful and financial support.—D. M. Wilson, W.A. Conference President.

DYING CHURCHES.

The hour is approaching once more when through the guidance of our heavenly Father we shall have the privilege of contributing of our means to the support of the College of the Bible. The passing years serve to vindicate the wisdom of our growing brotherhood in establishing this splendid training institution, and to strengthen the annual appeal for support. Unfortunately some of the Tasmanian churches do not count it a privilege nor even a duty to help train men and women for the ministry of the Word. Needless to say that such churches are gradually dying, slowly but surely. They are losing golden opportunities for service, their influence in their communities, as well as their faith in the gospel as the power of God to save souls. The only progressive churches to-day are those which are on fire with the spirit of evangelistic fervor and enterprise. They give, pray, go and send. They contribute gladly to the support of the college, because it helps the coming of the kingdom of God by the furtherance of his word.

This is an age when efficiency is demanded in every calling of life. It is an exacting age, when the best is required in the interests of the kingdom of God. The college exists to help equip men for such tasks both at home and abroad. Scores of young people have trained already, or are in course of training at Glen Iris. May the Lord bless them richly, with the whole Faculty, and may the Tasmanian churches excel all past efforts for the support of our college on October 1.—W. H. Nightingale, Tasmanian Conference President.

"OUR COLLEGE."

Horace Kingsbury.

In a copy of the "Australian Christian," before me as I write, is the advertisement of the College of the Bible, at Glen Iris, and I like it. May I be allowed to say why?

First of all, I like the title, "Our College," for it is ours—supported by our prayers, provided for by our means, attended by our people, and blessed by our Lord. Personally, I feel richer for having a part in our educational institution, and can better appreciate the old story about the man who claimed a share in the construction of the great cathedral because he had mixed the mortar.

Then I like the slogan, "Does Not Train Men for a Living: Trains Men for a Life." Especially when I remember that the life is one of love to God, and service to men, in the spirit of Jesus. And even more so when I recall that its grand purpose is to carry out Christ's commission and thus introduce others to the life that is life indeed.

"1922 Enrolment Constitutes a Record." Thank God! The institution is becoming increasingly useful, and our brotherhood is furnishing the men and the women to carry forward the banner of the Cross. Of little use our increasing offerings for the work at home and abroad unless we have the messengers to tell near and far the glad story of Jesus.

Then I read, "10 Glen Iris Representatives are now in the Foreign Field," and that "20 Others are Preparing to Follow Them." Why, this thing of itself constitutes a Foreign Missionary challenge to our brotherhood! Surely prayers have been heard, and God is thrusting forth laborers into his harvest field.

And then I like to know that I may "Help This Good Work," for in God's alchemy, offerings for the College of the Bible are transmuted into character, life, service and evangelism; and thus I may have fellowship in the furtherance of the gospel. I never expect any regrets over money given or effort expended to help our College of the Bible, for I believe it is in line with the will of God, and that his blessing will continually rest upon it.

WHY GO TO COLLEGE?

T. H. Scambler, B.A.

The young men and women who come to college in increasing numbers are those who have heard the divine call to a life of service and self-denial. With the sense of call there came also the sense of inadequacy for the high and holy service to which their life was to be given. It is the same sense of insufficiency that Moses and Isaiah and Jeremiah felt when the call to service came to them. There is not a holier thing in the world than that young heart that comes out in the freshness and greatness and generosity of youth and offers itself on the altar of service. The more definite the sense of call, however, the greater the sense of insufficiency

for the God-given task—hence the college.

No young man, on coming to college, realises exactly all that the college course will mean to him. Probably none of them realises just what his heart desires. He comes for an education; he comes to acquire knowledge. But more than that—if we could read all the yearning of his heart, we should see that he comes "to learn what none may teach, to seek what none may reach, to perpetuate the vision of youth after youth itself has fled."

That which a college should do for the student is to help him develop and enrich his personality. It is not merely to present him with certain information along definite lines, though that is done; it is not to fashion him after a particular pattern, which it should never do; it is to provide him with the best conditions for growing that wonderful something, his personality.

Personality? Hoyt says: "It is an unfathomed mystery, but some things are clear. It is a man's deepest and fullest self; that which connects a man with humanity, yet separates him from every other member of it—the fountain from which his life flows, the force by which his work is done. It is not a fixed, unchanging element. At any moment it is the resultant of what he has received and done."

His college work will increase his knowledge; his college experiences should enlarge his human sympathy, and open his mind, and help him to be eager in the search for truth, and reverent in his approach to God. All that helps towards a full, rich manhood, finds its place in the ideals of college life. So

AN EDUCATED MINISTRY.

Ira A. Paternoster.

The church of Jesus Christ owes much to-day to the fact that Alexander Campbell, though rightly opposed to a "ministerial" class, saw the need for an educated ministry. We do not state this fact simply as an end to all controversy, for we know even Mr. Campbell was open to make mistakes. But we do believe he was led in a very real sense by the Spirit of God in this respect, as in many others, and in as far as he followed the Lord Jesus Christ, we do well to be imitators of him.

An educated ministry will mean greater efficiency on the part of a greater number, so long as the true spirit of education is kept before young men, namely, that "education implies not so much communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart."

Our College has the right motive. Its business is to equip men for life service. Surely no age was more in need of the ideals of Jesus Christ than the one in which

Education and the Work of God.

we live. And the preacher must be an idealist. In touch with the common, sordid things of life, he must receive such a foundation in his college years that these common, sordid things will not tempt him to lower his ideals, but will challenge him to come forth with a clearer note and revolutionary evangel based on the perfect life of Jesus Christ.

Religious education is needed to-day, and who is better able to give this than an educated ministry? Our schools and colleges are fitting men for business. They are training bankers, brewers, blacksmiths and others. But "educate men without religion, and you make them clever devils." The young life, being trained so liberally in secular things, needs the services of an educated ministry. The noblest and highest ideals are presented by such a ministry, for we are confident that no calling in life reveals greater unselfishness or more complete self-surrender.

Young men who in these days of commercialism are prepared to give up the emolument of a good position for the embarrassing financial existence of the average minister of the gospel, deserve the greatest consideration of a new wealthy brotherhood. Surely the facilities will be ungrudgingly provided for them to prepare for the life they intend shall, under the guidance of the Holy Spirit, be lived without complaint or hope of reward. The annual offering should be liberal when it is borne in mind that it is for such a purpose. Some will think it ill becomes a preacher to speak thus, but for the sake of the younger men who are being called to serve Christ, we older men are anxious to see them provided with every opportunity so that no obstacle will be placed in the way of the poorest young man having it within his power to make the best preparation for the life he would live for Christ. An educated ministry means a progressive church, able to give an answer for the faith it holds, and not driven by every wind of doctrine.

NEED FOR TRAINED WORKERS.

A. C. Rankine.

The Christian preacher and teacher of this age needs to be skilful in the handling of the Word of God, which is the sword of the Spirit. Everywhere one meets with the followers of religious cults of all sorts. Many of them contain a measure of truth with a great admixture of error. So specious are some of the arguments used by false teachers that persons who do not study the Bible for themselves are captivated by the doctrines presented to them.

The work of a preacher of the gospel and a teacher of the Word in these days is no sinecure. He must be a diligent student not only of the Word of God, but he must make himself familiar with the present day religious systems in order that

The College the Key to Progress.

VITALLY IMPORTANT.

A. C. Garnett, M.A.

he may be able to combat the many erroneous doctrines promulgated. The physicians who would become efficient in treating diseases of the human frame must seek to know the nature of those diseases. So he who deals with the souls of men must know something of the deadly doctrines taught in order that he may the more successfully deal with them. The preacher's work is not only to preach the Word, but, as things are at present, he must uproot a great deal of error before the truth itself can have a chance to take root.

People who have embraced certain doctrines are generally hard to convince that they are in error. They must be intelligently shown. Some of these modern cults have as their champions cultured men and women, who, with intellectual ingenuity, place their views in an attractive manner before their hearers. Theosophy, Christian Science, Russellism, etc., have their learned exponents. And shall not the representatives of Christ with his pure gospel be prepared and trained to match the men who handle the Word of God deceitfully?

The Master himself realised how necessary it was to train men to carry on the work to which he had called them. He did not send them out until he prepared them to go. For over three years he taught them by precept and example. The ability to teach and preach was recognised by the great Head of the church. The early preachers and teachers were wisely taught, "what to preach," and "how to teach." Timothy became an evangelist, but he was schooled from a child in the Holy Scriptures. His education was not neglected.

The Bible puts no premium upon ignorance. Paul the Apostle was a learned man. Humanly speaking, he could never have accomplished the work he did had he been other than a giant intellect. He was able to answer the infidels and opposers of the New Testament doctrines. He told Timothy, his son in the faith, to commit the things he had heard of him to faithful men who should be able to teach others also.

The Churches of Christ in Australasia are, I believe, proud of the College of the Bible. It richly deserves our support.

YOU MUST.

Ralph Gebbie, B.A.

You must pray, work and give for the Glen Iris College of the Bible. When I say "you" must, I mean that I must, that we all must, that in our relation to our Bible College we are to be driven by the compulsion of that word "must." Does that word jar upon you? Does it make you feel like deploring that you will not? Let us consider it a moment. Whence came our freedom? It was from Christ, and we are exhorted to stand fast in the liberty wherewith Christ has set us free. Yes, that is so, but are we to have a greater liberty than our Master?

That were unthinkable. Here, then, is an apparent curtailment of our liberty. As the servant is not greater than his Master, if he be driven by the compulsion of "must," can we then escape the same compulsion?

If one thing obtrudes itself more than another in the Gospels, it is that word "must" on the lips of Christ. "I must be about my Father's business." "I must work the works of him that sent me." "The Son of man must be lifted up." "The Son of man must suffer many things." The music of his life was set to the measure of such phrases. All the upper reaches of that marvellous character were attained only under the stimulating compulsion of that word "must." To him that word was a delight because its obligation came from the Father. It drove him to his task—even to the cross, but he rejoiced in being so driven, because the Father was in full control.

We are ready now to ask, "Why must I give, work and pray for the College of the Bible?" Let us feel the cumulative effect of the four following reasons.

1. *For the sake of the students*, I must give the College my most loyal support. Who can estimate what the College means to the students past, present, and future? Here there is for them, the way to knowledge, and an education for the highest service, an opportunity for expansion of soul and the development of real character, the joy of entering a larger and fuller life and preparation for efficient living.

2. *For the sake of my own soul*, I must have the largest share possible in this work. Anything that enlarges my interest helps me. Here is a cause that will make and maintain enthusiasm, keep my heart young and lead me more and more into the plans of God for world-wide evangelism. To know something of this work, to pray for it and to conscientiously give to it, is to add culture to my soul.

3. *For the sake of the church*, I must help to maintain the College of the Bible. "How shall they hear without a preacher?" "It pleased God by the foolishness of preaching to save them that believe." The church needs and will always need preachers. Infinitely more effective they, when trained in heart and intellect, as they may be at Glen Iris. That the church may be prospered and increased by such ministry I must do my best.

4. *For the sake of the Christ*, I must. He is interested in the work of training those who are to work expressly for his glory. It will please him if I am interested, too. When on earth he spent a large part of his time in training workers who would extend his kingdom. To-day nothing delights him more than to have my fellowship in the work he seeks to do through the faculty and students of Glen Iris. Let me help, so that he "may see of the travail of his soul and be satisfied." *For his sake I must.*

However much we may deplore the fact, it is, unfortunately, only too true that the problem of building up a strong church is usually the problem of finding a suitable preacher. There are some churches, of course, in which no preacher can make a success, because the membership is too cold and selfish, too much divided and quarrelling, or is dominated over by one or two opinionated and wilful persons who oppose every forward move and drive strangers and young people out of the church. But even in such churches a preacher with consecration, ability, enthusiasm and tact can often overcome the difficulties and push forward the work. On the other hand there are some churches which have such fine local leaders and such an enthusiastic membership that even with a poor preacher progress can be made. In the great majority of the churches, however, with just an ordinary share of problems and an average quality of membership, it is the kind of preacher the church has that makes all the difference between steady decline and steady progress. This being so, of what vital importance is our college, for our college at Glen Iris is the only hope we have of securing adequate supplies of the type of men our churches need. A college course alone does not make a preacher. The young man must have character, spirituality, and natural ability to begin with; and the more of these he has the better. But there are few men who can become preachers, fit to meet the needs of the present day, without a college course. Some men of outstanding ability and earnestness have done and are doing it; but men of that calibre are rare; and they all wish that the opportunity of training had been theirs in younger days. The College of the Bible is the hope of our movement. It is turning out men of the type we need. The standard set is rightly high. The training is sound and thorough. The teachers are splendidly qualified and earnest. And students, with keen brains and high ideals, are coming forward in increasing numbers. Yet the college is starved for funds. The teachers cannot be paid sufficient salaries to enable them to give the whole of their time to their work and to keep abreast of their subjects. Promising students are lost because they lack the means to complete—or to commence—their courses. The financial burden is so great on the students that really adequate preliminary studies cannot be demanded of them before they commence their Bible course. The lady students have no accommodation provided for them, and have to work night and day to earn the means of their support. Thus is the most vital part of the brotherhood's work being seriously handicapped for funds. Magnificent is the work it has already done. But if it is to really meet the need, to provide our churches with a body of preachers that will everywhere make them grow, then more money is needed.

The College—Its Worth to the Kingdom.

Not many years have passed since the brotherhood, in fear and trembling, essayed the task of establishing this institution. Brief though the time, yet great has been the work achieved. We as brethren owe a great debt to the Board of Management and all those associated with them, and the best way to discharge it and show our appreciation in a practical manner is to unloose the purse-strings.—W. R. C. Jarvis.

The College of the Bible stands for the ideals of Jesus Christ—true spirituality, clear thinking, broad culture. The tutors are trustworthy, efficient, and loyal in every way to the plea for New Testament Christianity. Students are thoroughly prepared for evangelistic service. Let us support it loyally.—Fred T. Saunders.

To Simon and Andrew, Jesus said, "Follow me, and I will make you fishers of men. And they straightway left their nets and followed him." They forsook their previous occupations for three years of intense culture, at the feet of the world's greatest Teacher. The preparation was not too lengthy. Pentecost followed preparation. The college of the Bible is both an incentive and an opportunity for men to "leave their nets," and by intense preparation become participators in present day Pentecosts at home and afar off. Pentecosts do not just happen, they are prepared for. Pray for and participate in the preparation of preachers for pentecostal propaganda.—P. J. Pond, B.A.

If a person were able to stand and observe for one week the lives of students just entering college, then to depart, and in about four years' time observe the same students' lives another week, the thoughts would be, "What a difference!" "How they have altered!" Yet they are still the same personages, with the same characters, only transformed. The fellowship, discussions, teaching, experience in church life, with its responsibilities, have made the "new" student, the "old" one; have so moulded his life and ways, that he is now able to accomplish what before was impossible. He is transformed.—C. P. Hughes.

A leader in one of the great denominational bodies in this State recently remarked publicly on the difficulty they have in getting men to offer for training. There is a wonderful plant, but few students. After all, an institution is valueless without men! And herein lies the first challenge—to those who can go to the College of the Bible. Fortunately we have not yet had to lament a dearth of students. Surely nothing augurs success to our movement as does the fact that the capacity of the college is taxed to the utmost. Herein lies the second challenge—that which comes to us all—to provide both for the present requirements and for the ever-growing needs. We have now to prove whether as a Brotherhood we have the vision of those who traded, or of him who digged and hid his Lord's money in the earth.—A. C. Crisp.

Some dear brethren would not write and speak unkindly about "Our College," its students and graduates, if they only knew that many who want to go, go to want; they love to learn, they learn to love; they hope to preach, they preach to hope; they do not merely preach to live, they live to preach.—B. J. Combridge.

To meet the needs of the world to-day one must have a solid foundation of truth. The Christian minister, if he would do progressive work for his Master, needs a reserve of truth and tact. To be specially trained for his work is, to-day, of vital importance.—W. G. Carpenter.

The message is divine, and therefore complete. The messenger is human, and needs preparation spiritually and educationally. The churches prepare by worship, the College of the Bible gives opportunity for the messengers to prepare themselves to more fully proclaim the message. Let us support this means of making the human messenger of the divine gospel as complete as it is possible for him to be.—R. W. Evers.

The aim of the college is to impart knowledge to the students to enable them to proclaim the gospel wisely to all peoples, and to give a reasonable defence of its truth. Every member of the brotherhood should help in the maintenance of the college; prayerfully, monetarily, and by speaking to others of its need for a proper promulgation of our plea.—J. E. Bardsley.

Whilst it is true that a few men through sheer determination and natural ability succeed in becoming famous along certain lines without special training, yet few men become specialists in handling the Word of God without it. In the midst of the "crooked and perverse generation" of the present day the need is far greater than ever before for our College of the Bible, where under godly instructors men, by a special study of the Word of God, may fit themselves to meet on an equal footing the ever-increasing number of those who devote their time and talent to destructive criticism of God's Word. Very few men indeed can be found who are naturally gifted to combat the assault of atheists against the Scriptures, and it is therefore our duty to support the College of the Bible, so that we may train more and more men who will earnestly stand four-square for our glorious plea.—W. A. C. Wendorf.

Chinese Wisdom.

He who knows not, and knows not that he knows not—

Count him a fool, unworthy of thy speech.

He who knows not, and knows that he knows not—

Count him as one whom it were well to teach.

He who knows, and knows not that he knows,

I shudder, he, who but awakening needs,

He who knows, and liberate knows he knows—

Mark such a one, and follow where he leads.

—C. H. Payne, in "Chambers's Journal."

Most of us cannot avail ourselves of what the college can do in the way of education for the ministry of the word; but we can do, what is equally pleasing to God, we can take shares (some very low-priced to suit the poor). And when the dividends are paid out, there will be good interest for all lenders to the Lord.—A. R. Henn.

Lloyd George is right. Religion is the only power that can save the world from destruction. But religion must be preached, and the purer the message, when it is preached, the greater effect it will have. How important, then, is the work undertaken by the College of the Bible at Glen Iris. That institution is helping men to become efficient proclaimers of the pure Word of God. As long as she does this, she is worthy of support, for it is simple preachers of the Word that the world needs, not modern ministers.—Thos. Hagger.

Faced and encouraged by the growing interest in Christian Union, it is of paramount importance that the plea we advocate be represented in a manner worthy of the truth it contains. The college well provides opportunity for "gathering strength" in acquisition of the necessary knowledge, that best ensures correct application. Support it.—D. Stewart.

Any arraignment of the College of the Bible that does not take into the reckoning its moral and spiritual influence upon the lives of its students omits one of its most valuable assets. Whatever we, as a brotherhood, may owe to the college for its intellectual advantages, that sense of indebtedness becomes considerably intensified in the knowledge of the moral and spiritual atmosphere in which those intellectual advantages are obtained.—W. Morrow, M.L.C.

The call of the church at home and abroad is for men, especially young men; more especially for consecrated, trained young men. If we as a people have anything that is trying to answer that call, it is the College of the Bible. Let us all work and pray and give to help that institution.—F. L. Stubbin.

A recent issue of "Aussie" gave a cartoon showing the capitalist and labor despots doomed by the advance of Education. We may spiritualise this idea, knowing that the despotism of Sin, Division, Rivalry, and Indifference are doomed by the spread of Education. That is only true, however, if the education is based upon the eternal principles of the Word of God. Therefore, as long as the College of the Bible keeps true to its name and instils into the minds and hearts of the students a deeper love for and an understanding of the Bible, so long will it exert a powerful influence against the evil of this world, and so long will it justify the appeal for prayerful and liberal gifts.—A. J. Fisher.

Than the privilege of speaking favorably of the college I have few greater joys. Faithful to the Word of God, effective in its service, meeting a real need, "Our College" to-day not only has a definite place in the affections; it has that position on merit. We have now lost the day of maintaining its magnificent record and increasing the domain of its influence.—Stuart Stevens.

A word for the college! Certainly, with pleasure. It is the duty of all to sound its praise. The short time I was enabled to spend at Glen Iris helped me greatly. It is a valuable asset to the cause, and every brother should support it. Speak for it! Give for it! Work for it! Pray for it! —W. J. Campbell.

To meet the need of the hour and provide a ministry that will adequately equip the church with leadership for the coming days of responsibility, the Christian Home, the Christian Church, and the Christian College, must combine in holding before the young manhood of our day, the lightness of the task to which the Lord calls them in the "Ministry of the Word"; and assure them of the support and co-operation of those whom they serve.—Godfrey Fretwell.

"Go ye into all the world." Here we have activity demanded as well as the field of operation indicated. That the college has met this teaching in a conspicuous manner is seen by the number of men and women now in our F.M. fields, as well as those in our own land. "And preach the gospel to every creature." Numbers of those who have had training in the college are engaged in full-time work, while others are rendering good service through occupied in other callings. The college teaches the students to be true to the flock, hence the theme of their preaching is the gospel.—S. H. Mudge.

Laborers for his fields, well equipped in mind and soul, earnest and consecrated, is the one aim of our college. Higher aim we know not. Better investment there is not. Assist the highest aim by making the best investment on October 1.

Give as you would to the Master.
If you met his loving look;
Give as you would of your substance
If his hand the offering took.

—C. Schwab

It seems true that if a man's head only is educated he becomes an infidel. If his heart only is educated he becomes a fanatic. But if his heart is educated along with his head, we have the noblest work of God. Such are the teachers at our college. They are men of head and heart. They seek to develop both in those under their care. Are you a believer in true education? If so, care for the student who has been helped so much by this institution, and who can only express his appreciation in words, appeals to you to use a privilege which is denied him. Give freely.—E. C. Harrichsen.

Honors List, Second Term, 1922.

China as Seen by Our Missionary.

A. Anderson.

For centuries the Chinese people could not get beyond Confucius. What he thought, said, taught, or did, was handed down to the later generations as the standard, and to all else China shut her doors, and the people closed their ears. What their sage had not mentioned must of necessity be wrong, and if introduced must assuredly bring evil upon them. Thus, for example, when railways and telephones and other Western ideas were introduced the people thought that "sudden destruction" was coming upon them. One of the earliest railways that China had was introduced by the foreigner, and the wily Chinese bought the concern as soon as it was completed, so that they might tear it up again. Only peace treaties in the first place allowed it to be built. Later lines fared no better, for no sooner were rails down than they were torn up by the demented people.

Practically everything has changed, or is in the course of changing. The focus of thought has moved from the past, and the future holds the golden opportunities. China, which was so commonly referred to as the dragon, is slowly unwinding herself, and beginning to take notice of things about her. In the old days she wanted nothing from outside, but now she is absorbing all she can—and as quickly as she can, too—of Western ideas and thought. This, in time, must make it easier for Christianity; for even though they erroneously regard it as something Western, still they are not so afraid of Western methods as they were formerly.

The people, too, are demanding to have more voice in the affairs of State, and in this Province at the present time the Government have decided, and with the permission of the Governor, too, that there must be a change. On the very day of writing this article the Yunnan Government intend holding celebrations, and invite the common people to take part. The Governor is going to meet the people on their own level, and he wants to show them that he is one of them. The big idea of the thing is to show the people that there is to be a more democratic form of Government, and that the common people are to have their representatives in Parliament. What has brought the change? Education has wrought the miracle. So many Chinese have been abroad, and so many Westerners have come to live in China. Schools have been opened in practically every village, and even an attempt made at compulsory education. To-day no girl may attend a Government middle school with bound feet, so gradually the old abuses are passing away. The business men of this town have given six scholarships to enable students to go to Hong Kong and study at the University. Last week at a Government function the writer overheard a business man offer two more scholarships, and the Governor immediately replied that he would give two more if the firm gave their two. The coastal towns have had their Universities established for many years on foreign lines, but in more recent years similar places have been established in the interior. For instance in Chienku, the capital city of Szechuan (the Province where our new work is to be established), there is a united University, established by five missions working in the Province. Affiliated with the University they have 368 schools, representing 16,385 students, and the University itself has nearly 800 resident students, coming from various parts of the Province. The University staff consists of 61 fully qualified teachers, 39 of them foreigners from various Universities in the homelands, and 22 of them are Chinese who are for the most part graduates of the University. The day is passing when the ordinary missionary will be able to meet all classes. He must keep ahead, or at least abreast of those he seeks to reach, or his influence will not be great. The future China missionaries for the most part are studying, or will be studying, at the College of the Bible, so the brethren who have the needs of China on their hearts will recognise that this institution is supplying a need that can not be lost sight of when we think of China—the new China—as she is to-day.

The following students passed with credit, securing at least 80 per cent. of the maximum number of marks. For a pass a grade of 60 per cent. is necessary.

- New Testament.—H. Gray, 91; A. Brooke, 89; R. G. Graham and L. C. Peacock (equal), 87; S. E. Riches, 84; Miss R. Hilford, 82; F. A. Youens, 81; A. Baker, C. A. Bowen, H. Ball and A. A. Hughes (equal), 80. 15 others passed.
- Old Testament.—H. Ball, 91; H. Gray and J. R. Waterman (equal), 89; A. Brooke, 88; A. A. Hughes and L. C. Peacock (equal), 83; A. Baker, S. C. Halletday, Miss R. Hilford and F. A. Youens (equal), 82; W. G. Graham, 80. 18 others passed.
- Christian Doctrine.—A. Baker, 90; H. Gray and L. C. Peacock (equal), 86; J. Turner, 85; W. G. Graham and F. A. Youens (equal), 81; A. H. Pratt, 80. 6 others passed.
- Church History.—H. Gray, 93; L. C. Peacock, 90; J. Turner, 85; N. C. Halletday and F. A. Youens (equal), 84; W. G. Graham, 82. 7 others passed.
- Homiletics I and Practical Church Work.—A. Brooke, A. A. Hughes and J. R. Waterman (equal), 100; S. E. Riches, 92; E. W. Chandler and A. W. Stephenson (equal), 90; G. Hughes, F. A. Baker, 84; G. O. Tease, 82. 1 other passed.
- Homiletics II.—H. Gray, 90; A. Baker and W. G. Graham (equal), 89; F. A. Youens, 87; N. C. Halletday and A. Hinrichsen (equal), 84; A. H. Pratt and J. Turner (equal), 82; H. Ball and W. J. Thomson (equal), 80. 3 others passed.
- Homiletics (Special Class).—Miss R. Hilford and Miss P. W. Ludbrook (equal), 88; Miss G. Woznesin, 86; Miss E. Dixon, 85; Miss A. Jenkinson, 82.
- Comparative Religion.—A. Brooke, 99; H. Gray and J. R. Waterman (equal), 98; Miss R. Hilford and L. C. Peacock (equal), 96; S. E. Riches and F. A. Youens (equal), 94; N. C. Halletday and A. A. Hughes (equal), 93; Miss P. W. Ludbrook, 90; E. W. Chandler, 89; W. G. Graham, F. A. Baker, 87; G. Hughes, 86; A. W. Stephenson, 85; C. A. Bowen, 83; A. G. Brown, 81; J. Turner, 80. 10 others passed.
- Greek New Testament.—Miss P. W. Ludbrook, A. A. Hughes, 90; Miss R. Hilford, 88; J. R. Waterman, 86. 8 others passed.
- Apologetics.—C. C. Dawson, 96; D. Wakeley, G. J. Andrews, 94; H. Toogood, 83; J. F. Sault, 82; H. Jaekel, 80. 1 other passed.
- Hermeneutics and Exegesis.—C. C. Dawson, D. Wakeley, 88; G. J. Andrews, 82. 4 others passed.
- Logic.—C. C. Dawson, 95; G. J. Andrews, 89. 1 other passed.
- Psychology.—C. C. Dawson, 92; G. J. Andrews, 84. 4 others passed.
- Ancient History.—A. Brooke, 97; J. R. Waterman, 96; S. E. Riches, 85. 4 others passed.
- Education I.—Miss R. Hilford, S. E. Riches and J. R. Waterman (equal), 100; A. Brooke and A. A. Hughes (equal), 90; G. Hughes and G. O. Tease (equal), 88; E. W. Chandler and Miss P. W. Ludbrook (equal), 80. 2 others passed.
- Education II.—W. G. Graham and H. Gray (equal), 100; A. H. Pratt, 98; A. Baker and J. Turner (equal), 96; L. C. Peacock, 95; C. G. King, 80. 4 others passed.
- English (Intermediate).—H. D. Priestley and K. Robinson (equal), 83. 11 others passed.
- English (Leaving).—J. K. Robinson, 86; S. E. Riches, 84; H. Priestley, 82. 11 others passed.
- History (Intermediate).—10 passed.
- History (Leaving).—10 passed.
- Geography (Intermediate).—7 passed.
- Algebra (Intermediate).—R. Hilford, 90; W. J. Taylor, 80. 8 others passed.
- Algebra (Leaving).—None passed.
- Geometry and Trigonometry (Intermediate).—R. Hilford and J. K. Robinson (equal), 91; A. C. D. Gordon and V. R. Griffin (equal), 82; F. J. Swain, 81. 1 other passed.
- Trigonometry (Leaving).—None passed.

- Latin (Preparatory).—2 passed.
 - Latin (Intermediate).—None passed.
 - Greek (Preparatory).—C. T. J. Carter, 85. 2 others passed.
 - Greek (Intermediate).—None passed.
 - French (Intermediate).—None passed.
- A. R. Main.

Defenders of the Faith.

The letters D.F. which are a part of the supercription stamped upon the coin of the realm, remind us that our Gracious Sovereign, the King of England, is "Defender of the Faith." In this respect every preacher of the gospel must follow the King, and become in a very real way a champion of divine truth.

Jesus said that in the days of his ministry the kingdoms of heaven suffered violence, and in our day we know that many are engaged in violently assailing that sacred kingdom. It is opposed by a blatant rationalism, an insidious higher criticism, and an undermining worldliness. Christ is being continually wounded in the house of his friends, and those who would listen to the voice of the Master have their minds distracted by the clatter of those who teach erroneous and destructive doctrines.

Well is it then, that we have a college whose aim is to equip preachers to be "defenders of the faith," an institution where the students are furnished with weapons which will enable them to defend the great principles of the kingdom against unbelief, superstition and the perversion of religious cranks. Surely such a college is worthy of the whole-hearted support of our brotherhood, in order that an ever-increasing number of young men shall be trained to labor for souls and effectively and earnestly to contend for the faith once for all delivered unto the saints.—Robt. Harkness, D.A.

What is Education?

H. A. G. Clark.

Education to be valuable must be purposeful. The higher the purpose is, the greater will be the value. Many have held a dwarfed conception of the aim of education, which is corrected by the following satisfactory conclusion reached by a body of efficient men, "The aim of education is to foster growth towards a free, complete, and harmonious personality." This involves the training of the will and the culture of the emotions as well as the enlightening of the intellect. The tendency has been to neglect the former, and the product has sometimes been an enlightened rascal. There has been too much stress on scholarship, and too little on the development of a full-orbed personality. The two are not contradictory, since some of the world's greatest men have been most brilliant scholars. It is true, nevertheless, that a man may be a great scholar in the customary sense of the term without possessing "a free, complete and harmonious personality."

We cannot well doubt Darwin's scholarship, but his confession that poetry and music ceased to charm him and became a bore to him revealed an unfortunate and one-sided development in his personality. How many men have lost their sympathy with the masses in their intense desire for intellectual enlightenment. Books rather than human beings have become their continual associates; eager to keep in touch with the great minds of the past, they have lost their contact with the aching hearts of the present.

Some schools may be content with scholarship in the lower sense, but the College of the Bible stands for scholarship in that fuller sense in which Cecil Rhodes understood the term. Education in the lower sense may be best for a "livelihood," but education in the truer sense is best for a "life." We may measure a man's education by the loftiness of his thoughts, the wealth of his emotional life, and the nobility of his purposes and actions.

What Glen Iris Means to Me.

Ding-dong-ding-dong. The rising bell peals forth its fatal note, and within half-an-hour forty cheery faces will be seen around the breakfast table. So begins the day at Glen Iris.

After morning devotion (the dearest time of the day to our memories) we all wend our way to our various classes, to learn of and appreciate the character and teachings of our Saviour, as they are to be found in his holy Word. It is during the morning hours that we receive the instruction for which we came to college. This certainly means much to us as lovers of Jesus Christ, and yet the fellowship with kindred minds, who are all seeking to serve their Master better, is a phase of college life almost as helpful.

The battle ground for most of our problems is not always in the class-room, but very often in the studies. As one walks along the passage after tea and visits the various rooms, this truth is brought home to him. Here three room-mates are arguing on some theological problem; in the next room a discussion is being waged on some method of church work; in the next some social problem is being thrashed out. It is at this time of the day and at these places, that one is brought to a conclusion on many of the problems of the day.

Glen Iris is also a place of friend making, and perhaps the sports field is the greatest friend maker. Here the true spirit of sport is manifest, and it is here that life friendships are moulded. As I lie in bed and ponder on the events of the day, and the topic on which I am asked to write, I can only say that Glen Iris means everything—everything to me.—L. C. Peacock (W.A.)

Growth at Glen Iris is like the growth of a child, noticed by every one but itself. But in the heart of the student, alone, can be felt the true worth of Glen Iris.

The first subject that a student graduates in is humility. Lads right from the country or office expect to be capable of preaching in any church almost as soon as they enter college. Some believe they are learned, and capable of topping the class; but a few months at college enables them to see themselves as they are. Then there comes the course in fellowship, which every man must pass through. This subject is learned by experience, and it is impressed upon the mind so well that it can never be forgotten. The last subject that I will mention of the many that remain is the call to service that grows louder each day as one grows to the end of the college course.

When the student passes out to the great harvest field he will look ahead, and see "so much to do," so little done, but will not be discouraged, for he will be able to look back to Glen Iris and see there, "something attempted, something done." This is not what Glen Iris means to me alone; but what Glen Iris has meant, is meaning, and will mean, to all who pass through our college.—Cecil G. King (Queensland)

I came over to Victoria from New Zealand with many conflicting thoughts such as these. Was I doing the best thing? Was I coming to the right place? Since I have been here these questions have been answered in the affirmative. I believe that God led me here to prepare for the greater work which he always has for those who will serve him.

Glen Iris has benefited me in every conceivable way, not only mentally, but physically and spiritually. Never before did I realise that such enormous quantities of wealth lay hidden in the "Book of Books." Never before did I understand how much knowledge there was to be gained to help one in the study of the Bible. Never before did I see what magnificent opportunities presented themselves to Christians, and most important of all, how to grasp those opportunities.

I shall never be able to realize fully how much the college means to me, but I know that it has changed my whole life, and it will be impossible for me ever to pay back the debt of gratitude I

owe. I am not sorry that I came to Glen Iris; my only regrets are that I did not come years ago, and that I cannot spend more time here.—C. A. Bowen (N.Z.)

Though troops almost untrained in battle tactics have fought valiantly and fearlessly in action, it is likely that even greater success would have attended the efforts of trained troops under similar conditions. For this cause I value our college as a training ground, a place of learning wherein is found training which develops the strength needed in life's battle against sin.

To be called to special service is always encouraging, but add to that call the opportunity of training and equipping one's mind to ensure success, and, if as at Glen Iris the call has been to God's special service, there has come into existence a very potent factor in life's battle. Glen Iris is the keystone of the arch we build for God, and for that cause I value it.

Here we have a field of training where men of like mind meet and ponder the things of the kingdom, not for personal use, but that others may know. Here we learn to equip ourselves with armour, to gather in the much needed supply of ammunition which later, through Christ's strength, we hope to hurl against the arch-enemy of mankind—sin. But our work there is not all search and store. We use much of it as we go along, and so we learn to use what we have collected. Yes, Glen Iris means much to many, no two are the same, but to me above all else it is a hard training school, voluntarily entered that the Word might be spread further across this struggling, seething world of possibility.—A. G. Brown (S.A.)

I have been asked to tell "what Glen Iris means to me"; but our parents, friends, books, tasks and teachers are so complementary in their ministry to us, that we are forbidden to attempt to decisively separate and label their contributions. Of this I am sure, that "Glen Iris"—our popular name for the College of the Bible—signifies one of the great contributors to my life.

Some one has said that life's problem is to make a right inventory of the gifts one carries. Though I count not myself to have attained, one is certain that Glen Iris means much in the acquisition of this self-knowledge.

As an adventure in brotherhood, "Glen Iris" gives unusual opportunity for learning something of the "chemistry of souls," or the art of getting along smoothly with ourselves and our fellows. We need to know that given tones brought to bear on certain tempers are as sure to produce an explosion as the application of a match to gunpowder. We require to find the influences at our command, which will suppress the worst and draw out the best in the lives of others. Blessed is "Glen Iris" for its help in this enlightenment.

"Glen Iris" is a theological institution, but truly it is a College of the Bible. Other studies have their place, yet with all our getting, we get understanding in, and appreciation of, "God's Message to the Human Soul."

Many who are ambitious to be "workmen that needeth not to be ashamed" are in danger of availing themselves of the aid of those who will wrongfully turn them from their purpose. Through the ministry of "Glen Iris," which is not that of a hot house, one feels that his purpose to serve Christ as a preacher of the gospel is clarified, and his eagerness for ministry to men is enlarged.—G. J. Andrews (Vic.)

What does Glen Iris mean to me? So much in so many different ways that I hardly know where to start, but once started one might write on for a long time without feeling satisfied that the question had been adequately answered.

When I first read the question, the reply that suggested itself was "Hard work." That would have been truth, but not the whole truth; and would have misrepresented things almost as much

as Peter would if he had been asked the result of obeying the Master's instructions to "launch out into the deep and let down your nets," and had given the same reply.

Certainly Glen Iris means work, but that is only incidental to the splendid opportunity it presents for Christian growth, intellectual and spiritual development, and general training of a particularly helpful and practical nature, which comes, at first, as a rather disconcerting revelation of one's ignorance, but gradually fits the persevering student for greater usefulness in a larger field of service, making him a better preacher, a better teacher, and a better Christian.

It means delightful fellowship—association with men and women of like mind from almost every part of Australasia, and from as many different walks in life—fellowship that leads to lasting friendships and a personal interest in the churches all over the Commonwealth and New Zealand, and in the distant mission fields where you labor those who once were fellow students.

It means a better system of working, a better consecration, a stronger faith, a greater enthusiasm, a richer experience, a higher ideal and a deeper reverence for the Word of God.—D. Wakeley (N.S.W.)

In the lands where violets grow they are only truly appreciated when they first begin to bloom. As soon as daphne, boronia, or other sweet perfumed flowers begin to blossom, violets take second place, because there will be plenty of them again next year. But take your bunch of freshly picked violets to the hot barren plains of India. Give them to a European who has been away from her homeland for several years, and has not had the privilege of enjoying such sweet flowers as violets, boronia, or daphne, during that time. Just watch as her eyes drink in the beauty from those pure purple blossoms, and as she inhales the indescribable perfume, she thinks of the wonderful Creator who caused such beautiful flowers to grow, that her life might be happier in the enjoyment of them. These violets are placed in the coolest spot in the house; every day she pours fresh cool, clean water in the vessel in which they are placed. Ah! how they are cherished in that land where they do not bloom.

This is what Glen Iris means to me as a returned missionary. For, with the appreciation of one who knows what it is to lack the privilege which the college affords, I am enjoying under the able guidance of a very competent Faculty such studies as will give me a fuller knowledge of the truths in God's Word which it has been my pleasure to try and teach others. The fellowship also with other students is refreshing to one who has not had such a privilege for several years.—Elsie M. Caldicott (India)

Faithful men who have studied to show themselves approved unto God, workmen who certainly need not be ashamed, and who rightly divide the word of truth, are teaching at the College of the Bible, the things necessary, to the cream of the young men and women of our churches, who also desire to be faithful to the charge committed unto them of telling forth the word of life. Both men, the consecrated Faculty are worthy of your support, the loyal, self-sacrificing student body does merit and need your help, so, oh, do give on "Education Day" as you have never given before.—E. Arnold.

Who can tell the worth of our college? It affords a wonderful opportunity. It issues a challenge to young men. It helps to qualify for better service. The roll of the saved, the work of Home and Foreign Missions, the increased activity, enthusiasm and growth of many churches bear striking testimony. No argument is needed other than a comparison of the present progressive condition of the "work" with that of pre-college days. Its worth is sure and increasing.—H. J. Patterson, B.A.

Messages From Brotherhood Leaders.

The Same Need.

J. Inglis Wright,
Dominion F.M. Secretary.

Looking over an old number of the "Australian Christian Witness" published by our brethren many years ago, the Editor spoke of the urgent need of more preachers—"men who are brave for Christ and him crucified, and contend earnestly for the faith once delivered to the saints." The times demand faithful men. If these words were true four decades ago, they are assuredly more applicable to the needs of Australasia today. It is to supply this urgent lack that the College of the Bible was established, and from it have gone forth many earnest preachers. May their number increase! Not only does the college need financial support, but if it is to fulfil

its purpose there is ever the need of men, called of God, to give their lives fully to this service. And we can never enlarge our work, and evangelise this State, unless we can greatly increase the number of evangelists. For this the college is our one source of supply.

We are not looking for men who are anxious about a salary, but for those who are ambitious for service. We have no easy fields. But we have room for young men of pioneering spirit, who can enter into this great State, in the name of the Lord, and plant the standard of primitive Christianity. We have splendid men among our preachers who have never studied at Glen Iris. They are doing fine work. We have also six Glen Iris students. We rejoice in the contribution they are making to the work in New South Wales. But we need more, many more. And because we look to the College of the Bible to sup-

A Personal Tribute by the Secretary of the Federal Conference.

L. C. McCallum, M.A.

The writer was privileged to spend four years in the College of the Bible, Glen Iris, and has an ever-growing appreciation of the educational facilities that were then granted to him.

Looking back on those days we can truthfully say that our faith was widened and deepened, our confidence in the gospel of Jesus Christ as the great antidote for the world's maladies was increased. Our text book was the Bible, and every part of our study was designed towards helping us to further appreciate its value, and to more efficiently equip us for presenting its claims to men. The student who enters Glen Iris will be faithfully instructed in the great fundamentals of the Christian faith.

And what opportunities for fellowship came to us in those days! The heart to heart talks with teachers and students; the looking forward to the future when college would be left behind, and we would take our place in the great worldfield; days when life did not move so smoothly and our patience and fortitude were sorely tested; nevertheless days when rough corners were being rubbed off, characters strengthened, and the knowledge of our fellow-men increased. How we thank God for them all!

But one cannot recall those days without feeling a deep sense of gratitude to the brotherhood who with such noble faith took up the task of making possible the College of the Bible. It was J. J. Haley whom we once heard say that his stay in college put him in equipment and experience ten years ahead. And we believe that every man who has completed the course at Glen Iris can endorse that statement. May God continue to bless the college, its teachers and students, and the brotherhood that stands behind it so splendidly.

Teachers and Organiser.



Back Row: Reg. Dennis, T. H. Scambler, B.A., Dip.Ed.
Front Row: R. F. Pittman, B.A., Dip.Ed., A. R. Main, M.A. (Principal),
J. S. Taylor, B.A.

is function adequately and effectively it must be our prayers. In our private devotions many remember before God the college and its work, but do we not almost forget it in the prayers of our Lord's day church meetings? Let us change that! Prayer is the dynamic force that will energise the college with Divine power, and create the "faithful men"—"strong in the Lord and in the power of his might."

Indispensable to New South Wales.

H. G. Harward, State Organiser

The College of the Bible is indispensable to the work we are striving to do in New South Wales. It numbers the membership of Churches of Christ is insignificant—being less than four thousand. The population of the State is two million. Outside the metropolitan area there are very few centres associated with our work. Many of the suburbs and most of the large country towns have never heard our distinctive message. It is the Lord's will that every disciple should bear the message of life to others. There is no exclusive brotherhood in the service of the church of God, and the untouched towns, and the unreached people of this State, are both a challenge and an opportunity to our united membership to give themselves whole-heartedly to the glorious work of presenting the primitive gospel to others.

ply these, we urge every member in this State to pray definitely for our college work, and to contribute to its funds a most generous offering.

A Federal Institution Doing Federal Work.

W. R. Hibbard, Organising Secretary for W.A.

Every student of Commonwealth affairs is anxious about the future of our land. Many very real and vital problems have to be solved. A nation is being moulded. All this calls for wise leadership. There is good reason to-day for the people deploring the lack of right leaders. The people wait expectantly for the strong, noble, righteous leaders.

Our College is an institution for training leaders. There we have leaders in the making. Let us take up our task anew and resolve to place Bible-trained men in places of power. Men who know the Bible, and have the mind and spirit of Christ. Men whose sinews tighten as they compare the Christ ideals with those which rule in our land. Let the objective thrill us! Bible-trained men in the church, in the college, at the head of our great business enterprises, in our legislative assemblies, and as leaders of the masses. Our big gifts will enable the college to become big enough to do a big work.

From the Man Behind Victorian Home Missions.

I consider the College of the Bible the greatest asset we have in connection with the brotherhood work. The fine body of consecrated young men who have completed their course, and who are doing successful work in all the States, is the best proof of its value. In Victoria, we have about 20 of the present students doing excellent work among the churches, and their services are much appreciated. In several cases, they have succeeded in building up good, strong, self-supporting churches.

E. C. Hinrichsen, after spending four years in the college, was appointed tent missionary in this State. Readers of the "Christian" are familiar with the large successful missions that have been held. In the first twelve months of his special work, with the co-operation of his whole-hearted song-leader, Bro. Les. Brooker, over 500 souls were won for Christ. There are other young men in the college also developing the evangelistic gift. We need to encourage the brightest and best of our young men for this work. The business is the Lord's, and surely the best should be given.

While the college seeks to train men to preach the gospel effectively, it is doing the work the churches expect of it. We have a staff of able teachers, and an efficient College Board of Directors, and we are glad to have this opportunity of testifying to the great value of the institution in the work, as we see it from our Home Mission point of view. We have the message, let the students be forthcoming, let the means be provided, and we will evangelise this country in a few years.

—T. Bagley.

1922 ENROLMENT.

The year's enrolment constitutes a record. The accompanying picture, taken in March, includes two students who found it impossible to continue throughout the year, and omits one who was not available for the occasion. The following list reads across full page from left to right.

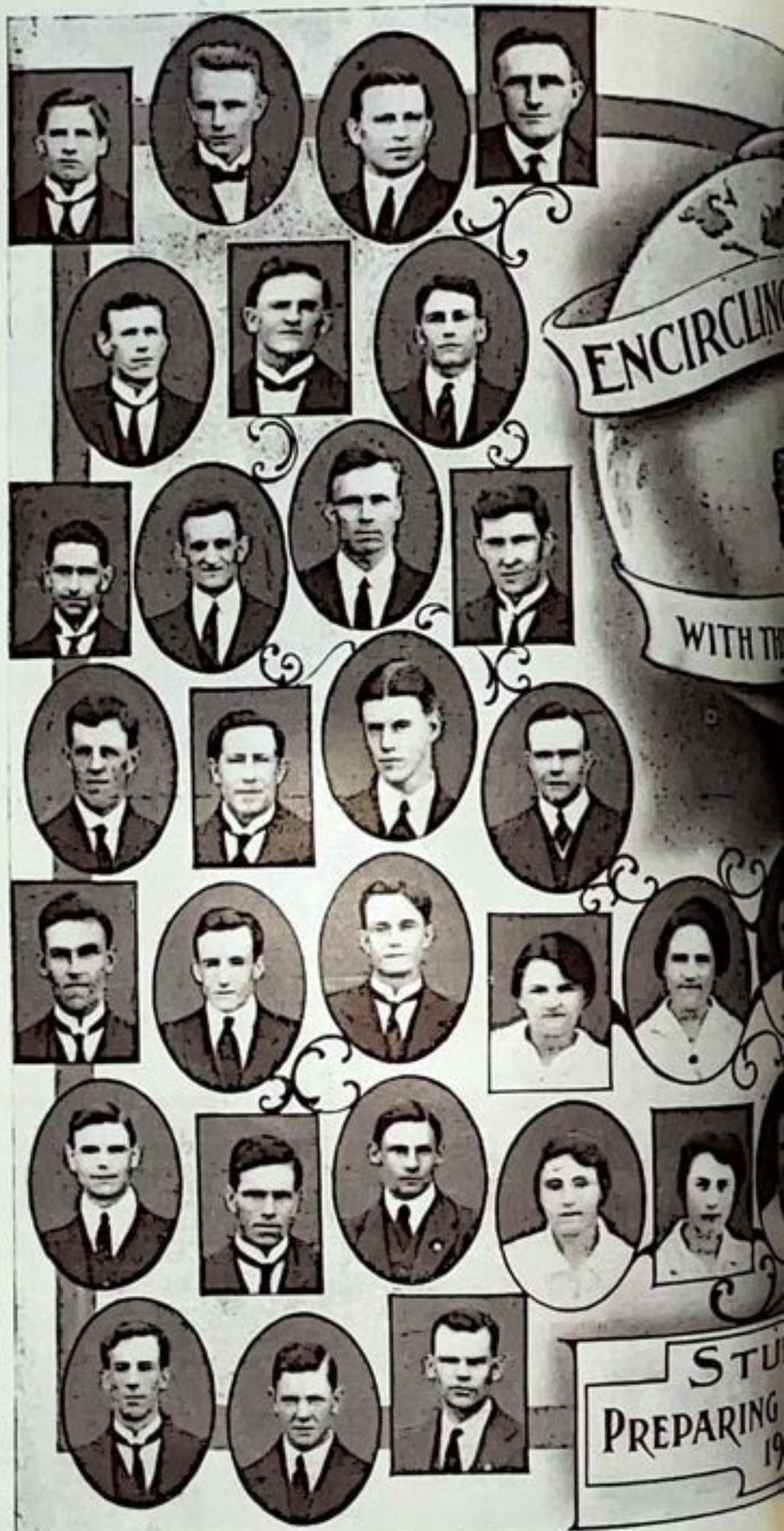
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|------------------|------------------|
| E. W. Chandler | G. J. Andrews |
| H. Cave | L. C. Peacock |
| J. Durdin | V. Griffin |
| W. A. Russell | H. Gray |
| J. Swan | Miss Blatch |
| A. A. Hughes | Miss Cole |
| W. D. Taylor | Miss Brooks |
| A. G. Brown | Miss Scott |
| J. E. Hinrichsen | Miss Callicott |
| R. Sheehan | G. Tease |
| W. G. Graham | A. Brooke |
| H. Ball | A. Hinrichsen |
| H. D. Priestly | F. A. Youens |
| W. J. Thomson | N. C. Halleday |
| L. Braden | J. Paternoster |
| A. A. McConchie | Miss Jenkinson |
| R. Hillford | Miss Ludbrook |
| D. Welsh | Miss Metcunthun |
| G. Hughes | Miss Dixon |
| J. R. Waterman | Miss Hillford |
| H. Jarke | J. Ward |
| C. A. Bowen | D. Wakeley |
| E. Yates | J. Searle |
| A. H. Pratt | A. H. Stephenson |
| C. C. Dawson | R. Morrow |
| J. Turner | S. Riches |
| K. Robinson | A. C. D. Gordon |
| C. Carter | H. Toogood |
| A. Baker | C. G. King |

"A FAMOUS RESERVOIR."

I have passed many times the Chain of Ponds, that forms the basis of the Millbrook Reservoir, which is the water supply of Adelaide's 300,000 citizens. I see in it a symbol of our Bible College. It, too, is a reservoir, a source of supply for our 30,000 church members. While some people may obtain their water from tanks or wells or local springs, the majority of Adelaide's citizens depend on the Millbrook Reservoir. So with our churches. Not all of them have Glen Iris men. Some have preachers who have received their education from other colleges. Others have men who are doing magnificent service, who have not attended any college, but about 70 per cent. of them have preachers who have gone to Glen Iris raw, inexperienced, uneducated young men, and left it as workmen who need not to be ashamed, rightly dividing the word of truth. This reservoir of preparation sends its streams of living water into every part of Australia, and even to India and China, to make more fruitful and prosperous the churches and mission fields.

I have often looked with anxious eyes on the waters of the Millbrook Reservoir during the summer months, and marked the water sinking lower and lower, and wondering if the rains of winter would make good the waste. Then, as the rains fell, how glad I was to see the water rising inch by inch, till it passed the level of the last year, and I knew the people of Adelaide would have plenty of water to drink, the mills and factories plenty of water for the great business of the city and State, and the beautiful gardens and orchards their refreshing drink, and so bless with their fragrant and lovely flowers and luscious fruit the people of the Queen City.

Is not this a symbol of our feelings, as we know that month by month the college treasury is being depleted? For the teachers must be paid, buildings renovated, students helped with money grants, enlargement provided for, and many other expenses met. We wonder whether the streams of the churches' liberality will suffice to make this college reservoir treasury full enough to provide for all the demands of the coming year. How glad will our hearts be when the bountiful rains of consecrated and sacrificial offerings fill the college treasury, and the future of the work is assured.—Geo. T. Walden, Federal F.M. Secretary.

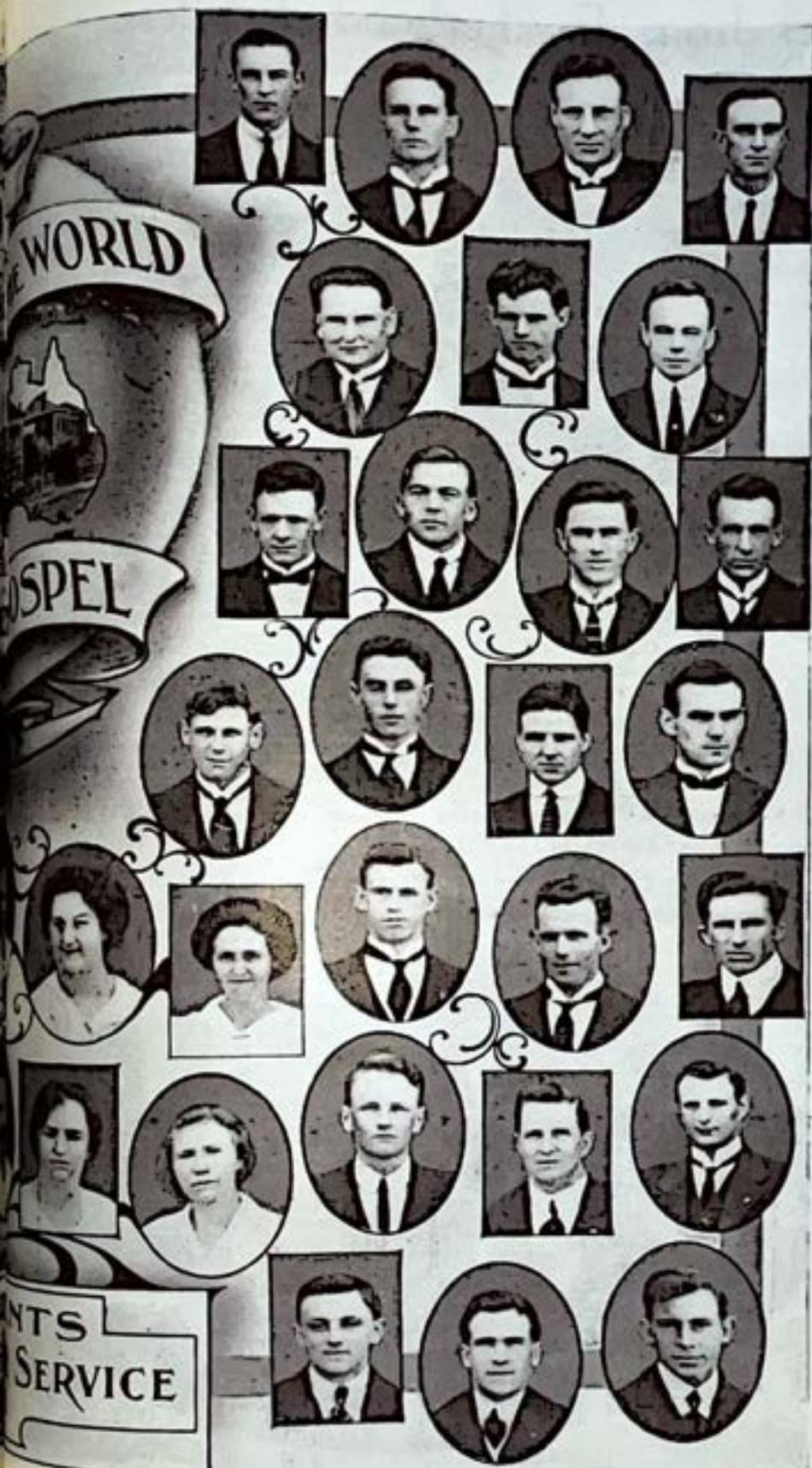


ENGLAND'S GLEN IRIS.

The following is culled from a letter by Mr. Frank Morton, a former Glen Iris student—

On Easter Monday I was taken through "Overdale," our English Glen Iris. I did not have the pleasure of meeting the Principal, Bro. W. Robinson, or the other members of the Faculty, as they were away on holidays. "Overdale" owes much to the scholarship and ability of the Principal. He is an ex-service man, an Oxford graduate, and has qualified for his master's degree at Trinity College, Dublin. His high standing in the English scholastic world is a valuable asset to the College of the Bible. The college stands at the junction of two busy roads at Moseley, about four miles from Birmingham city. The building was formerly a private residence. It is a magnificent brick structure, three stories high, and stands well back from the road. There is plenty of room for garden purposes, and a big lawn for recreation. On the ground floor is a large hall, the large class room, the common room, and the dining room and kitchen. Glen Iris has nothing like the common room of "Overdale." This room is very well furnished, and possesses a fine carpet. As a former Glen Iris man, the carpet, especially, caught my eye. On the next floor the Principal's quarters are situated; there are also the maids' quarters, the library, and the Chapel. I spell Chapel with a capital C, because it is unlike most chapels found in colleges of the Church of Christ. It is one of the features of the college, and is used for devotional purposes only. It reminds one of a Church of England chapel, without the relics of popery. There is about it an atmosphere of worship and reverence. One feels that one has come to pray, and not to gratify one's curiosity. This chapel, I feel sure, will prove to be a great factor in the deepening of the spiritual life of the student body. On the top floor are three large dormitories and a large bath and washing room. Each dormitory has accommodation for five or six students. At present, there are about fifteen students in residence. Many brethren of the Birmingham churches attend night classes, especially the Lord's day school teachers' preparation class, held on Friday evenings. The internal students, if they are in a position to do so, are expected to pay fees, board and lodging, and other college expenses. However, if the student lacks the money, the Training Committee admit him *free of all charge and without obligation*, in addition to this, in such cases, the student is allowed five shillings a week to cover incidental expenses. There is no doubt this is a most generous offer to the poor, young men of the brotherhood who wish to equip themselves for the Lord's service. Nevertheless, I prefer the system we have at Glen Iris. It is far better, I think, to give students an opportunity to earn money—even though you have to make the opportunity—than to pay all their expenses for them. I mentioned my point of view to several brethren, but they said, "It can't be done—at present." From my experience in other countries, I think it could be done; and, that, in spite of the difference that exists in the economic conditions of this country, and the newer countries of the world. Nevertheless, I think the Training Committee is to be congratulated on having established "Overdale" at this time. The college is a monument to their courage and faith, for the obligations incurred are very great indeed. The financial responsibility is heavy; the difficulties are perplexing; the opposition forces are powerful and well established. In Australia and the States, I am glad to say, we have no established church to reckon with. Our virgin soil is easier to break, and the seeds take root more quickly. The English College of the Bible has made a fine start, however, and, supported as it is by an enthusiastic Training Committee and a consecrated and scholarly Faculty, has come to stay and to grow.

"If the Lord loves a cheerful giver, O then place yourselves in the position where the Lord will love you.... He will bless your soul as well as your body."—J. W. McGarvey.





STUDENTS
 PREPARING FOR SERVICE
 1922

Further Messages from Brotherhood Leaders.

Message From a Young People's Leader.

W. B. Blakenore, B.A.

There is an old story of an emigrant ship which was wrecked on an uninhabited and far-away island. The passengers and crew tracked land without the loss of life. Then they were able to bring ashore stores of provisions and seeds for planting. There was enough food to last for many months, but the more thoughtful members of the party said that they ought to break the soil and sow grain for a coming harvest, for they were cut off from the rest of the world, and might soon find themselves in need of food. The suggestion was considered a good one, and preliminary preparations for sowing a crop were made. Then gold was discovered. Men, women and children caught the gold-seeker's fever. All thought of putting in a crop was lost sight of. Weeks soon ran into months, and still the mad hunt for gold continued, till the time for sowing had passed; it was too late for a crop; the summer had ended and winter would soon be upon them. Only a few emaciated beings were alive when after a long time a passing ship found them. The colony had failed to provide for future supplies. That might soon be our plight as a brotherhood had we not some such institution as the College of the Bible. More than any other agency among us it makes sure our present and future supply of preachers.

The Master said "Pray ye the Lord of the harvest that he send forth laborers into the harvest." If we pray the Lord of the harvest to send forth laborers, then we are in honor bound to make some practical effort along the line of our prayer. The College of the Bible is the brotherhood's prayer for preachers, translated into practical ways and means of moving out along the line of our prayer. Thus we are making wise provision for present and future supply of workers. As the harvest increases there is need for more laborers. We must keep up the supply. This can be done by co-operating in prayer and in earnest, consecrated endeavor, seeking to make possible the answering of our prayer as the Lord of the harvest calls out his laborers.

"Christian evangelism is the divine art of proclaiming the gospel in such a manner that men and women will turn to Christ and be saved."—J. V. Coombs.



West Australian Students, 1922.

(It has been said of the Western State that W.A. stands for "Wait Awhile." In our churches of the Golden West it signifies to-day, "Wide Awake.")

Read What South Australia's Home Mission Leader Says.

These are days that call for the best and brightest and brainiest men for commercial and mercantile pursuits. Directors who are striving on behalf of shareholders to make their companies paying concerns, engage for responsible posts men with business acumen, men trained in the right methods of approach to their fellows. Briefly put, no young man but the best is required for the highest and most lucrative positions.

The church of Jesus Christ is engaged in the greatest task God ever gave mankind, the pulling down of the strongholds of sin and shame, and rescuing a lost and ruined world. The development of high spiritual ideals requires the best men whom we can put forth to "sound out" the word of life and truth in clear notes with telling effect.

The great masses have long been looking and searching for a solution of the many vexatious problems of life; they are seeking for methods which may satisfy a craving desire for the betterment of their conditions. In front of the Museum of Fine Arts in Boston, U.S.A., stands a bronze statue of an Indian on horseback. Without saddle or spur, he bestrides his horse in apparent oblivion of his surroundings. His frame is wiry, but sparse and tense. He spreads his naked arms outward, with palms upward, in a gesture of prayer; and his face beseechingly, but mutely upward toward a brazen silent sky. There is a mighty prayer there for some hidden need. It is no necessity for food, or drink, or climate that tortures the heart or wrings the breast of that dusky aborigine. Beneath him his well-nourished, sleek pony muzzles contentedly, revealing no consciousness of want. And that very difference marks an eternal boundary between rider and beast. Food, drink, and sunshine may satisfy the horse, but not the man, if he really be a man. Rationalism, material speculations, human philosophy, and the schemes of world thinkers all fail to satisfy the needs of man, because they do not rescue or elevate the soul.

Jesus knew this, and met men's need. He chose out his disciples, and sent them forth with a great message. He set apart a people who alone can

adequately meet man's need with the truth. And the strongest and best equipped preachers and leaders of the church can send forth to tell that message of the Lord will do the most effective and enduring good.

It is for this purpose that our college at Glen Iris came into being. It trains men for a life. It is fitting young men to meet the conditions of the age.—H. J. Horsell.

ANNUAL COLLEGE OFFERING,
SUNDAY, OCTOBER 1,
1922.



South Australia continues to be well represented.

Here and There.

One confession at Lake-st., Perth, on Lord's day evening, Sept. 3.

Two confessions recently at Cottesloe, W.A., Bro. A. Miller preaching.

The address of C. H. Johnson, sec. of Northcote church, is now 4 Station-grove, Northcote, Vic.

Several interesting paragraphs intended for this issue are unavoidably held over till next week.

Bro. S. H. Mudge is engaged in a special evangelistic mission with the church at Fremantle, W.A.

For the first week there were seven confessions in the tent mission at Loftus Park, N.S.W., conducted by H. G. Harward, State Evangelist.

Bro. and Sister E. G. Warren leave Melbourne next Monday afternoon for South Australia. They will attend the Adelaide Conference on their way to Wallaroo.

On account of the great success attending the tent mission at Peel-st., Ballarat East, Vic., conducted by Bro. Hinrichsen and Brother, the mission will continue an extra two weeks. Over 100 decisions to date.

Bro. J. Mortimer, recently from Central Africa, and formerly evangelist with our churches in England, New Zealand and Victoria, has accepted the position of evangelist on full time with the Oalleigh church, Vic., and commences his ministry on October 1.

The next meeting of the Victorian General Doreas will be held in lecture hall of Swanston-st. on Wednesday, Sept. 20, from 10.30 till 4 o'clock. A special rally is requested, as the work is urgent, and there will be an extra machine, kindly given by the Windsor sisters. All are urged to help.

The young men of the metropolitan churches give an entertainment in the Lake-st., Perth, chapel on Tuesday, August 29, under the auspices of the Conference Bible Schools and Young People's Committee. There was a good attendance from all the churches. The proceeds go to the Committee's work.

H. G. Payne, evangelist of Inverell, has accepted an engagement to begin service at Hornsby, N.S.W., in November. Some years ago Bro. Payne spent some four years with this church, and his new period of service is looked forward to with much anticipation of success.

"In a true New Testament church every member is a living stone—contributing to its growth and helping it to fulfil its mission. If our churches are even to approach the New Testament ideal, not an idler must be allowed. Never until the whole available strength of the church is put forth, until its whole spiritual strength is spent on the world, shall we be able to appreciate the wisdom of Christ in creating it."

The prospectus of the Churches of Christ College School for Girls, founded by Mr. and Mrs. W. Burford, and situated in Magill road, Tranmere, Adelaide, S.A., has just been issued. Brethren and sisters interested may receive same from the Principal, Mr. R. Harkness, B.A. These who desire copies by post will please write him. The Austral Co. has a few copies; callers at the office may receive such on application.

The College Board of Management desires to make special acknowledgment of the services rendered by brethren and sisters who have provided annual scholarships or prizes, and to thank them sincerely for their generous support. As a result of their liberality help has been regularly given to those deemed most deserving, and the monetary assistance gained thereby has been deeply appreciated by the recipients, and their pathway through College and University made very much easier. It is hoped that many brethren and sisters who are financially able will be found increasingly willing to help students in the College by founding scholarships. Sums of £25, £50, £75 or £100, or larger amounts, will provide a regular interest income which can be awarded in accordance with the wishes of donors, and in their lifetime they will very materially help our best students in getting the highest equipment possible.

Interest in the tent mission at Ballarat East is well maintained. The fearless denunciation of error and the fine clear presentation of the truth are doing untold good. Last Lord's day evening Bro. Hinrichsen's sermon on Christian Unity drew a large crowd, both tents being packed, and many standing outside. At the conclusion those willing to unite to form a new church at Ballarat East were asked to step out and reconsecrate their lives to the service of Christ, and 60 came forward.

It is rather early to accurately gauge the number of brethren from the other States who will be coming to the Federal Conference in Melbourne, but it looks as though South Australia and New South Wales will be well represented, while Tasmania and Western Australia will send delegates. No less than sixteen missionaries or ex-missionaries are expected to be present. This is easily a record number, and should give those interested in Foreign Missionary work a great opportunity of seeing and hearing our representatives on the foreign fields. Remember the date—October 24 to 27, 1922.

Colac, Vic., church has had fellowship during the past fortnight with Bro. Oswald Goulter, M.A., B.D., who has been studying in America for the past eight years. He is on a brief visit to his home in Colac, prior to leaving, with his wife and child, for service in China, under our American brotherhood. Bro. Goulter was present at the morning meeting on September 3, addressed the prayer service on the 6th, and at the gospel service on September 10 gave a fine address on "Accepting Christianity Because it is True," the building being practically filled. All have greatly enjoyed his fellowship and help, and he has also conducted a number of prohibition meetings.

The fathers of the Restoration movement, says the "Christian Standard," did well to stress the truth that the gospel is a fact to be proclaimed, and not a philosophy to be taught. For over four hundred years a divided Protestantism has been seeking to win men's mental assent to its varying denominational systems. A man may accept a human creed as logical and mentally satisfying, he may become an intense partisan of that creed, and yet not even profess to be in actual life a follower of Christ. When a man accepts in his heart Jesus as the "Christ and him crucified," seeks to follow Him, the way, the truth, and the life, when not a philosophy, but a fact, controls him—he will believe what Christ says and do what He enjoins.

Len D. Gilmore, chairman of our N.S.W. Temperance Committee, writes—"It seems an easy thing to demand that a grocer should give up his wine license; and we quite agree with you there, but what are you going to do to help the man who sacrifices his profit for his principles? Recently a relative of one of our church members purchased a business in a suburban area, with a wine license attached, and deliberately let the latter lapse. Now it is quite easy for such a man to lose his other business with a certain class of customers. We therefore urge our supporters to trade with men of this quality, and with those who do not carry wine licenses, and further to make a point of asking them, in order to let them know why they have your support."

FOR SALE.

Bookcase, and library of late E. Edwards, including Maclaren's "Expositions of Holy Scripture" (32 vols.), Great Texts of the Bible (4 vols.). Write for list to Mrs. A. Edwards, Bordertown, S.A.

CHURCHES OF CHRIST, New South Wales.

Home Mission Office and Book Depot,
Bible House, 242 Pitt Street, Sydney.
Interstate and Country Visitors Welcome.
Phone, City, 10,767. H. G. Harward, Secretary.

Of Interest to Intending Students.

J. S. Taylor, B.A.

Begin to-day!

For general information, and particularly for the benefit of intending students, we publish the following details regarding College studies:—

Secular Subjects, 1923.

Students are required to pass in three subjects, including English, at the Intermediate Examination of the University of Melbourne, or at a similar examination in any other University before commencing the work of the Biblical Course at the College of the Bible. The following partial details concerning certain subjects are given to enable new students to commence reading before entering the College. The books included in the list will be used in class in 1923.

1. English.
 - (a) Mason's Junior English Grammar.
 - (b) Palgrave's Golden Treasury of Lyrical Poems.
 - (c) Historical Novel—"Westward Ho!"—Kingsley.
 - (d) Austral Garden of Verse—Hansen and McLachlan.
 - (e) Shakespeare—The Tempest.
 - (f) Essays—Selected Essays, E. Lee.
2. Geography.
 - (a) Physical Geography—Tarr.
 - (b) Physical Geography Notes. Price, 6/6. (Intending students should purchase these notes without delay, from Mr. A. James, High School, St. Arnaud, Victoria.)
 - (c) Australia, Physiographical and Economic, 1922 Edition—Griffith Taylor.
 - (d) Junior Geography, 1920 Edition—A. J. Herbertson.
3. British History—From earliest times to 1485.
 - (a) The Groundwork of British History. Part I.—Warner and Thorn.
 - (b) Handbook of Civics—Thorn and Rigg.
4. Algebra—Hall and Knight.

Those who can devote some time to study before entering should study carefully Mason's Grammar, pp. 1-62, and also pp. 66-107. They should also read the historical novel "Westward Ho!" and the play, "The Tempest." In Geography they should read in "Australia, Physiographical and Economic," chapters III, IV, and V, in Part I, and the whole of Part II. They should also study James's Physical Geography Notes, and read in Tarr's Physical Geography, chapters I, IV, V, VI, IX, X (Currents only), XIII, XIX, pp. 375-392.

Continue to-morrow!

DEATH.

BRUCE—On August 25, at Glenhantly, Melbourne, Charlotte, beloved wife of the late A. E. Bruce (late of Zeehan, Tasmania), and dearly loved mother of Irene (Mrs. A. A. Brown), Muriel (Mrs. W. B. Roberts) and Albert.
"Peace, perfect peace."

BEREAVEMENT NOTICE.

Mr. and Mrs. G. A. Gaylard and family wish to return thanks for letters, telegrams, floral tributes, etc., during their recent sad bereavement.

IN MEMORIAM.

BURKETT.—In loving memory of Pte. Charles Westley, 51st Battalion, died of wounds received in action, Mouquet Farm, Sept. 16, 1916; also Pte. Richard, 11th Battalion, killed in action, Bullecourt, May 6, 1917. Loved sons of Mr. and Mrs. Richard Burkett, Maylands, W.A.

No one knows how much we miss them,
No one knows the bitter pain
We have suffered since they left us—
Home has never been the same.
—Inserted by parents, brothers, and sisters.

DUNN.—In loving memory of Francis Gregory, dearly loved husband of Eleanor Rea Dunn. Died at Parkville, Vic., Sept. 13, 1914.

WILLIAMS.—In loving memory of my dear wife, Susie (nee Pond), who passed away on Sept. 10, 1920. Sweet rest.

The Family Altar.

J. C. Ferd. Pittman.

A WHEEL WITHIN A WHEEL.

A soldier, amid the smoke of the battlefield and confusion of the conflict, knows little of the general plan as compared with the knowledge possessed by the general, who, field-glass in hand, looks down upon the struggle from the top of a hill. In like manner, amid the din of strife, the Christian soldier cannot see the plan of life's conflicts half so well as he will, at last, when he stands upon Zion's height of the New Jerusalem, and sees as God sees.

But this we know even now—*there is a plan*. Even in connection with the wonderful vision of Ezekiel of the living creatures and the heads, faces, wings, rings, and wheels, all part of a great mystery, we read that there was "as it were a wheel within a wheel." So, behind all human agency and the achievements of every-day life; behind the vicissitudes of Christian experience, there is a hidden power, "as it were a wheel within a wheel."

God holds the forces of this world, and makes all things, whether pleasant or disagreeable, to "work together for good" to those who love God. This is God's world, and not the devil's, and it is a fatal mistake to conclude that God takes little interest in human affairs because things do not always go along as we would wish: or to ask, as did the sons of Jacob in the days of Malachi, "What profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts?" Let us rather rejoice that whilst the wheel of destiny seems at times to crush and destroy, there is "a wheel within a wheel," controlled by the Lord God Almighty.

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad."

SEPTEMBER 17

Pulling Down and Building Up for God

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it.—Zechariah 4: 7.

"Give me the faith which can remove
And sink the mountain to a plain;
Give me the child-like praying love,
Which longs to build thy house again;
Thy love let it my heart o'erpower,
And all my usque soul devour."

Bible Reading.—Zechariah 4: 6-10.

SEPTEMBER 18

The Power of the Spirit.

Not by might, nor by power, but by my spirit, saith Jehovah of hosts.—Zechariah 4: 6

"It is not difficult for us to realise the essential weakness of material might. I saw two volumes standing side by side. One was a record of the Napoleon wars; the other was the Gospel by John. In which dwells the greater power? Not far from Armstrong's great gun works in Newcastle-on-Tyne, there was in my day a little place of worship. In which of these dwells the secret of ultimate victory? In the huge factory, or in the small chapel? Which is the mightier thing—an army or Charles Wesley's hymns? We must revise our estimates of life's values. Let us not allow mere mass to terrify us. External measurements tell us little. It is not by might, nor by power, but by my Spirit, saith the Lord of hosts."

—J. H. Jowett.
Bible Reading.—Zechariah 4: 1-6.

SEPTEMBER 19

"Into the Woods."

So they weighed for my hire thirty pieces of silver.—Zechariah 11: 12.

"Into the woods my Master went,
Clean forespent, forespent.
Into the woods my Master came,
Forespent with love and shame.
But the olive trees were not blind to him,
And the little grey leaves were kind to him;
The thorn trees had a mind to him
When into the woods he came."

"Out of the woods my Master came,
And he was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo him last,
From under the tree they drew him last;
'Twas on a tree they slew him last
When out of the woods he came."

Bible Reading.—Zechariah 11: 7-14.

SEPTEMBER 20

Light at Even-tide.

But it shall be one day which shall be known unto Jehovah; not day, and not night; but at evening time there shall be light.—Zechariah 14: 7.

"Holy Father, cheer our way,
With thy love's perpetual ray;
Grant us every closing day
Light at evening-time
"Holy Spirit, be thou nigh
When in mortal pains we lie,
Grant us when we come to die
Light at evening-time."

Bible Reading.—Zechariah 14: 7, 8.

SEPTEMBER 21

Concerning Freely.

Then they that feared Jehovah spake one to another.—Malachi 3: 16.

In 1835, Carlyle wrote to Emerson.—"Let us be grateful for mercies; let us use them while they are granted us. Time was when they that feared the Lord spake often (A.V.) one to another. A friendly thought is the purest gift that man can afford to man. 'Speech' also they say 'is cheerfuller than light itself'."

Bible Reading.—Malachi 3: 13-16.

SEPTEMBER 22

"Mine Own Possession."

And they shall be mine, saith Jehovah of hosts, in the day that I make; and I will spare them, as a man spareth his own son that serveth him.—Malachi 3: 17.

"When Henry Drummond was a child, James Robertson, a noted children's preacher, held a service for all the Sunday Schools of Stirling in Erskine United Presbyterian Church. The building was so crowded that Henry and two other boys were taken into the pulpit. Mr. Robertson began his sermon by saying that the Bible was like a tree, each book a branch, each chapter a twig, and each verse a leaf. 'My text is on the thirty-ninth branch, the third twig, and the

seventeenth leaf. Try and find it for me.' Almost immediately, Henry slipped from behind him, and said, 'Malachi, third and seven-teen.' 'Right, my boy; now take my place and read it out.' Then from the pulpit came the silvery voice, 'And they shall be mine, saith the Lord of hosts, on that day when I make up my jewels.' Mr. Robertson laid his hand on the boy's head, and said, 'Well done! I hope one day you will be a minister'."

Bible Reading.—Malachi 3: 17, 18.

SEPTEMBER 23

"Dreamings Near the Dawn."

Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come.—Malachi 4: 5.

"The Old Testament closes with 'dreamings near the dawn,' which, as Dante says, are of the truth presageful. Elijah the prophet was long expected to return to his weary, scattered, exiled people. But a greater than Elijah was at the doors. 'Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.' And as Mr. Honest said in the 'Pilgrim's Progress,' were a man in a mountain of ice, yet if the Sun of Righteousness should arise upon him, his frozen heart shall feel a thaw."

Bible Reading.—Malachi 4: 4-6.

PRAYER.

Merciful Father, give me grace to realise that thou art afar off, infinitely above all earth's creatures, seated upon thy heavenly throne, yet very near, so near to me that thou hearest the feeble cry for help amid life's conflicts; and may I never forget that though my eyes are veiled, thou dost see the end from the beginning, and wilt cause even the wrath of man to praise thee, and give ultimate victory to all who put their trust in thee. For Jesu's sake. Amen.



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"Our College" and "Our Foreign Missionary Work."

J. Ernest Allan,

Secretary, Victorian F. M. Committee.

The development of "Our Foreign Mission Enterprise" is inseparably linked to the heart of our work at home and abroad—"our college"; for its existence enables the F.M. Committees to think in big terms, to plan big programmes, and to attempt big things for Christ in heathen lands. The extension of the work in "our India," the occupation of "our China," and the maintenance of "our islands," are dependent upon "our college." These will need more workers to-day, and every year the demand will be greater. A growing brotherhood must foster a progressive Foreign Missionary policy, and that means missionaries, and more missionaries.

Big opportunities on "our fields" challenge the churches to send heralds of the Cross, and they must be efficient messengers. It is true that many noble workers without a college training, have done, and are doing magnificent service on the mission field, but these graduates of the stern college of experience support the principle of sending well-trained workers to foreign lands, especially India and China. The modern missionary must be adequately equipped to wrestle with the keen, critical, questioning, and doubting mind of the Orient. Many cultured Easterners are re-examining their belief in age-long religions, customs and superstitions, and turning to materialism. Christianity must make an impact upon these as they live in heathendom, by proving the superiority of Christ's doctrine of salvation and hope, to the hopeless teachings of materialism; Christ's missionaries must be competent to make this impact.

Through the systematic study of God's Word, comparative religion, the inspiring history and fascinating literature of missions, and kindred subjects, the Foreign Missionary students at "our college" are splendidly prepared to worthily represent the Australian Brotherhood in "our F.M. fields."

Let every member make a worthy offering on Lord's day, October 1st, to support the educational heart of our F.M. enterprise, our college.

Words by the New Dominion Organiser.

G. P. Cuttriss.

To be or not to be, i.e., to be educated, led out, brought up, trained, cultivated, to be made efficient, cultured, minded—alas, the mind is not always minded—it is not developed, and its immeasurable riches are not revealed. Does it matter if it is not? Of course it matters not if efficient, educated leadership for our churches be regarded as a matter that does not matter—does not count. But it does count. The great big, urgent, clamoring need of to-day is strong, virile, fully equipped and wholly consecrated men. Applied morally, there may be some truth in the slogan, "It does not matter much what a man has; it is what he is that counts"; but mentally the converse is true. It is what a man has, i.e., in education, culture, ability that counts. A man may be physically and spiritually and financially perfect, but if his mind be irresponsive and ignorant, he is manifestly not what he ought to and should be. The churches require strong men, literary, shrewd, and astute men with cultured minds, developed brains, and consecrated hearts; men loyal to the Word, true to the church, and faithful to Christ. The College of the Bible exists to train men, to discover their mental capabilities and develop such to the point of highest usefulness. The educational process through which the students pass has the effect of sorting out and bringing ability to the top; and thus the appropriateness of task to capacity is rendered comparatively easy. The College of the Bible should encourage the earnest and practical support of all who are interested in furnishing our churches with capable, cultured and consecrated leadership.



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News of the Churches.

Tasmania.

In the absence of Bro. Bowes, through sickness, Bro. Warmbrunn spoke morning and evening at West Ulverstone on Sept. 3. Attendances at both services were good.

New Zealand.

Since last report two scholars of Onehunga school confessed Christ. Two others who formerly confessed desired to be baptised. At the close of a contest, which resulted in 20 scholars being added to the school, the teachers entertained the scholars at a social; 90 present. The improvement to the building is attracting much attention.

Queensland.

Splendid attendance at Corndale school on Sept. 3. In the evening Bro. Mason conducted a service in the Presbyterian Church building at Nanango, kindly lent for the occasion. Good attendance. There is much sickness, but all meetings are fairly well attended.

At Toowoomba on Sept. 3 the meetings were very encouraging, particularly the opening meeting of the "forward move mission" in the Strand. At the fellowship meeting Bro. Burns spoke on "Evangelism—The Holy Spirit its Chief Director." All are pleased to hear Sister A. Skerman's health is improving.

Brisbane was favored on morning of Aug. 27 with a fine address from Bro. J. Graydon. Good gathering on the morning of Sept. 3. Bro. A. C. Rankine exhorted on "The Privileges of Saints." Bro. J. Sage was welcomed back after a severe illness. At night Bro. Rankine spoke on "Excuses." Several coin evenings have been held in connection with the sisters' sale of work.

West Australia.

Sunday, August 27, Lake-st. held a special young women's service. The young ladies' choir rendered several pieces very effectively, and Bro. Hagger gave a splendid address on "Ruth's Noble Resolve." Bro. Mudge, from Fremantle, addressed the church. An attendance campaign is to be conducted during the month of September, including all church and Sunday School meetings. Prayer meetings have been well attended. The Young Ladies' Club is working for a jumble sale.

At Fremantle S. H. Mudge commenced a fourteen days' mission in the chapel on Sept. 3. The morning service was large and inspiring. The gospel meeting also was largely attended, and each night since the audiences and interest have been splendid. Bro. and Sister Richardson, of Claremont, sang a duet most beautifully one night. There has been one confession. The school rally gained 13 scholars and 7 cradle roll enrolments the first day. With regret it is reported that Sister Mrs. Crofts passed away recently.

South Australia.

Norwood had good meetings on Sept. 10. Bro. Bristow presided at the Lord's table, and Bro. Paternoster exhorted. Sister Mrs. E. D. Clark has returned home after a long visit to Tasmania. Good attendance at the gospel service. One woman renewed her vows to Jesus Christ.

Port Pirie continues to have good meetings. Last two Sunday evening services have been made much brighter, and the singing more spirited, because of the help of Sister Hazel Cobb and Bro. Max McDonald, with their violins, and Bro. R. O. Bettrall with his flute. After the young ladies' class on Tuesday, Sept. 20, Bro. Shipway presented Sister M. Seigmann with a salad service from the church members on the eve of her marriage. Prayer meetings continue to be well attended.

The mission at Barmera and Cobdogla commenced well on Sunday, Sept. 3. Bro. Beiler gave very interesting addresses. There were 60 present at the Bible School meeting, when one scholar made the confession. During the week splendid

addresses have been given by Bro. Beiler. The good folk from Berri and Winkie have cheered considerably with their presence. The attendance during the mission has been varied. On Friday five more boys from the Bible School made their stand for Christ.

Sunday, Sept. 3, was a day of blessing with the Berri brethren. Nine were received into fellowship. Record attendances at both Berri and Winkie schools. Bro. Hunt preached to a large attendance at night. An elderly man confessed Christ. The C.E. held a social evening on Wednesday; 62 young people attended. Bro. Warren Cosh was a welcome visitor, and spoke words of encouragement. A number of Berri and Winkie folk have backed up the Barmera mission by travelling down to the meetings.

Strathalbyn Sunday School anniversary services were conducted on Sept. 3, and were the most successful yet held. The chapel was crowded afternoon and evening, and all were appreciative of the special singing, and the excellent services rendered by Bro. S. J. Southgate. Five new scholars enrolled in the kindergarten on Sunday, and several other new scholars expected. Bible School work is putting on new life. An extra class had to be formed out of the kindergarten, this alteration leaving the kindergarten leader with 17 to manage on her own.

Good attendances at Forestville on Sept. 3, especially in the evening, when Bro. Hollams gave a splendid address on "Baptism," two being baptised. On Sept. 6 an enjoyable social was held to welcome new members. Sept. 10, morning, Bro. Hart exhorted on "Spiritual Thoughts in Bush Life," and welcomed into fellowship Sister Florie Jones and Bro. J. Penny. Bro. Hollams being laid aside, in the evening Bro. Clive Caldwell preached very earnestly on "Paul before Felix." Several members are sick. Bro. Wheeler is able to leave hospital and return to his friends.

New South Wales.

At Chatswood on Sept. 6 at the prayer service Bro. and Sister Wilson were baptised. On morning of Sept. 10 Bro. Stephens, of Paddington, gave an instructive address. Visitors included Bro. Alex. Smith, from Newcastle-on-Tyne, England. Bro. Whelan's evening theme, "Sin of Forgetfulness," was greatly appreciated.

Petersham special services were continued on Sept. 10. A good congregation gathered to hear Bro. Arnold's addresses on "Is Church going out of date?" "Are we bound to keep the Sabbath?" Several Adventists were present, and much interest is being aroused in the district on the theme. Bro. Arnold gave a very convincing address. The question box is being used.

On Lord's day, Sept. 3, the church at Paddington had fellowship with Bro. W. Wakefield, of Victoria. Bro. Wakefield gave very helpful services; his addresses morning and evening were greatly appreciated. Those who attended the mid-week prayer meeting were greatly edified by his discourse on "Prayer." On Saturday, Sept. 9, the men of the church met together in conference, a dinner having been generously provided for by a brother. Much interest and enthusiasm were displayed.

South Kensington church reports the death of Bro. S. Smith, after long and intense suffering patiently endured. Sympathy is extended to the mother and brothers and sisters. Bro. Albert and Ernest, sons of deceased, have been faithful servants of the Lord in season and out of season for many years, and quite recently experienced the joy of taking their father's confession in Christ. An in memoriam service was held, when Bro. Dixon preached on "The Better Home." Meetings generally are good.

City Temple had fairly well attended meetings the last two Lord's days. Sept. 3, fine exhortation from Bro. Forbes, of Auburn. During the week a men's dinner was held, the occasion being an opportunity for the men of the Churches of

Christ to meet Bro. Harward, the Organist Secretary. On Sept. 10 Bro. Clydesdale gave a splendid exhortation, and at night Bro. Eaton gave the gospel address on "Pilate." A number of the Christian Endeavor Annual Convention meetings that were held in the building were largely attended.

Bro. P. E. Thomas was farewelled on Aug. 27, when he preached his last sermon in Taree. Text was, "Hold fast that which thou hast, that no man take thy crown." The chapel was overcrowded by an audience representative of most of the churches. Bro. Thomas was presented with a well-filled purse containing pound notes as a token of the esteem of the members of the district. Bro. H. Edwards, of Cundle, fills the breach very ably, but the church miss Bro. Thomas' fellowship and word of exhortation keenly—characteristics which win the admiration and respect of all honest minded people. He carries with him the good will of all.

Wolfram-st., Broken Hill, reports two confessions. The anniversary of the Bible School was held on Sept. 3, and was a great success. The special singing by the children was very good, under the baton of the superintendent, Mrs. Cuthbert organist. Bro. Blackburn spoke morning; afternoon, Mrs. Blackburn addressed the children admirably. Good congregations afternoon and evening. On Wednesday a public meeting was held, with distribution of prizes. Bro. Blackburn spoke, and the superintendent reported successful work. Secretary's report showed 29 new scholars during the ten months. Treasurer's report showed an increase in finances; in 1921 £20 passed through the books; during the past ten months there had been £44. The Ladies' Guild are holding meetings weekly, to work for a sale of gifts. On Friday last they held a successful drawing room, as a result £5/11/7 will be used for goods for the stall.

Victoria.

At the close of Bro. Andrews' gospel address at Berwick on Sunday, Sept. 10, one young girl made the good confession. Good meetings all day.

Hawthorn morning meeting was addressed by W. F. Nankivell. A husband and wife were received into membership. Record Bible School. Five meetings at night, T. H. Scambler preaching.

Gardiner had good meetings on Lord's day, Sept. 10, when 60 broke bread. Several visitors, including Mrs. Harward, of Sydney. Excavations are in progress for building of chapel and kindergarten hall.

At Hampton 60 broke bread on Sunday. Bro. Wakeley spoke morning and evening. The Bible School was well attended; commenced practice for anniversary. The foundations of the new brick building are now in.

Croydon had good meetings last Lord's day, and was pleased to have fellowship with Bro. and Sister McCaughey, of Hawthorn, and Bro. Oldfield, of Ringswood. Bro. Oldfield's addresses were much appreciated.

On Sept. 10 Bro. H. Kingsbury paid his annual visit to the Chinese church, Carlton, and spoke on one of his interesting subjects. Bro. D. C. Gow spoke at night. The meeting house was entered by thieves, many articles being lost.

Coburg had good meetings on Sunday. Mr. Roberts, of Brunswick, gave a very much appreciated talk to the J.C.E. J. C. F. Pittman spoke morning and evening, his subject for the latter being "Eagles Around the Carcase." S.S. and mid-week services well attended.

Cheltenham had large gatherings at all services on Sunday. P. R. Baker answered questions at the evening meeting in a splendid way from the Bible. The kindergarten, under the leadership of Miss Martin, is making rapid strides. Some more chairs were brought into the hall on Sunday.

At Moreland the Lord's day services commenced with splendid attendance at J.C.E. Bro. H. Swam addressed the worship service. 183 members met for the day. The gospel service was well attended, when Bro. Gale preached. S.S. attendances are still in advance of previous years. Great enthusiasm is shown in all departments.

At Swanston-st. last Lord's day there were very interesting meetings. In the morning visitors included Bro. Steer, of Enmore, N.S.W. Bro. Gibbons gave a very interesting address. Bro. Kingsbury delivered a splendid sermon at the evening service.

Castlemaine enjoyed a visit from Bro. Reg. Ennis, who spoke morning and evening on Sept. 3. On Sept. 10, Bro. Clipstone gave an address on "The Bible Staircase," illustrated by a large chart. The church hope to see some of the old members on "Back to Castlemaine" Sunday, Sept. 20, when special addresses and singing will be given.

At Kaniva the annual prizes in connection with the Sunday School were presented on 10th inst. by the superintendent, Bro. Goldsworthy. The church is under a great obligation to those who give of their time and talents to instruct the children in the truths of God's Word. Nice address in the evening by Bro. Benn, to a fair congregation, on "The secret of the Lord is with them that fear him."

At Kyneton the fellowship and addresses of Bro. H. Jackel and H. Priestly were much enjoyed during college vacation. Sickness has laid aside for some weeks Sisters T. Price and J. Goble. Both have now recovered. The presence of two Sisters McKay, of Coburg, is enjoyed. The uplifting and eloquent messages of Bro. Baker and Hinrichsen, at well attended meetings, are much appreciated.

At Windsor last Sunday four were received into the church, three by letter (Mr. and Mrs. Parker and daughter), and Mr. McDowell, baptised the previous Sunday evening. Bro. Dawson spoke both morning and evening, his addresses being most inspiring. These were Bro. Dawson's farewell services, as he leaves to take up work in another district. All are sorry he is leaving, and wish him success in the future.

Burnley had splendid meetings on Sept. 10. In the morning Bro. Stephenson exhorted. Five Bible School scholars were received into fellowship, and one adult. Bible School had one new scholar and one help for kindergarten. Evening service, memorial to Bro. Miller. Bro. Stephenson's subject was "A Little While." Very good attendance. Bro. and Sister Eaton rendered a fine solo. At the close four were immersed—results of mission.

Record attendance and four new scholars at Little Park Bible School. A young people's mid-week training class recently formed is well attended, and proves encouraging, under Bro. Graham's supervision. Splendid meetings for worship. On Sept. 10 Bro. Graham spoke in the morning, and Bro. Brooke in the evening. A public farewell was given on Sept. 13 to Sister Miss Boy, who has done good work for the J.C.E.; she intends leaving for W.A.

The church at Doncaster celebrated its 50th anniversary on Sept. 6, by a tea and public meeting. The programme consisted of addresses, solos, recitations and anthems. Bro. H. Kingsbury and K. Lyall gave splendid addresses, which were much appreciated. On behalf of the choir Mr. Albert Tully, the conductor, presented Sister T. Petty with a silver cake-basket and fork as a mark of their appreciation of her services as organist for many years.

On Sept. 3 Geelong were favored with a visit from Bro. Bardeu, of Ballarat, whose messages were much appreciated. Mid-week meetings continue to be very helpful and encouraging. Last Lord's day Bro. Ennis spoke to the church in the interests of the College of the Bible. He also addressed the Bible Class in the afternoon, and in the evening discoursed on "Making the Most of Life," to an interested audience, which resulted in three men and three young women confessing Christ. It was a season of great inspiration and blessing.

Good services at Footscray on Sunday. Bro. Tomkins was welcomed home from hospital. Splendid attendance at school and kindergarten. Bro. Warren gave his farewell message to the Senior C.E. last Wednesday evening. Lord's day morning he unveiled a very nice honor roll to departed and deceased soldiers. The honor roll was

the gift of Miss V.M. Plunkett, a splendid worker in all branches of church work. Bro. Warren concludes his ministry next Lord's day. He has had remarkable success in lifting debts off all the buildings, etc.

Box Hill had good attendances on Sunday. In the morning Bro. Wedd concluded a series of helpful addresses on "The Life and Character of Moses." The church extends sympathy to Sister Wedd, whose mother passed away on Saturday evening last, after an extended period of affliction. On Sept. 7, under the auspices of the K.S.P. Club, an interesting and informative lecture was delivered by Bro. Wedd on "Kendall's Life and Poetry." The lecture was interspersed with fine musical items by the Riverdale Orchestra and local vocalists.

At Stawell the local brethren are keeping the work going until the arrival of Bro. S. R. Baker on Sept. 24. Bro. H. H. Carey exhorted very acceptably on Sept. 10, and A. D. Perry preached to a good audience at night. The Sisters' Guild held a successful sale of work recently, and handed over a substantial sum to the building fund. A farewell social was tendered to Bro. and Sister Wakefield on Aug. 29. A. D. Perry occupied the chair, and on behalf of the church presented Bro. Wakefield with a beautiful R.V. Bible, and to Sister Wakefield a silver cream-boat and tray; a celluloid-covered alarm clock from the Bible School, and a silver ink-well from the officers of church. Bro. and Sister Wakefield suitably responded.

At Northcote at the recent annual business meeting the reports of the auxiliaries showed them to be in an excellent condition. The preacher's report showed that he had put in very hard work. The church congratulates him on having so successfully passed his examinations. Bro. John and Joseph Collings and Bardwell were elected as deacons; Bro. Marriott, Gracie, Watson, Johnson, Carmie, Gibbons and Hanger. Meetings are being well attended. During this month a "Back to Church at Northcote" campaign is being held. Splendid meetings on Sunday. At the gospel service Bro. Hinrichsen's message was "Pieces of the Old Shell." Sister Mrs. I. Barber very sweetly rendered two solos.

During August the work at Warrnambool has shown decided improvement in all departments. The attendances have increased; at the Lord's Supper from 25 to 35; at the gospel service from 40 to 55, and the prayer meeting from 8 to 15. Not only is there increased attendances, but the interest and enthusiasm have also increased. The church's aim is to become self-supporting before twelve months. It is hoped to hold a mission early next year. A special spring campaign is being launched for October, and an increase and attendance campaign is also being launched in the school for September and October. A Girls' Companion Club, with an enrolment of 14, has been formed. During the month there have been a number received by letter, two by restoration, and two by faith and obedience. The church and evangelist are happy and united, and the work generally is more hopeful than for many months.

VICTORIAN CHURCHES OF CHRIST Home Mission Office.

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The church at Bordertown, S.A., invites the services of some preaching brother to fill the vacancy caused by the death of our late Bro. Edwards.

Churches of Christ, Manning River, wish to secure the help of an evangelist. For particulars apply to the Secretary, Arthur W. Bingham Victoria-st., Taree, N.S.W.

COMING EVENTS.

SEPTEMBER 19.—Church of Christ, Essendon. Phi Beta Psi Club. Grand Concert in aid of Church Building Fund. St. John's School Hall, Buckley-st., Tuesday, Sept. 19, 8 p.m. Admission, One Shilling.

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; looking, 6d. Your support will be very much appreciated.

SEPTEMBER 21.—North-West Conference at Horsham, Thursday, Sept. 21, including 10 churches. Meetings all day. Everyone welcome. A good opportunity for those returning from the Adelaide Conference.

SEPTEMBER 24 & 26.—Oakleigh Church, sixth anniversary, Sunday, 11 and 7, Bro. Alex. Wilson; Tuesday, public meeting, 8, Bro. Hingworth (chair), and Bro. Mortimer (new evangelist), Saunders (Carnegie), and Alex. Wilson. Musical and elocutionary items. Reunion of old friends and new.

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. E. Thomas, President Victorian Conference.

MONTH OF OCTOBER.—Great Tent Mission, conducted by Messrs. Hinrichsen and Brooker, in Union-road, Ascot Vale. The prayers and visitation of members of sister churches earnestly desired.

OCTOBER 1 & 3.—Anniversary of Boronia Church. October 1, morning, 11.30; afternoon, 3; evening, 7. Speaker, Bro. Gilbert Chandler. Train leaves city in time to reach Boronia for the morning meeting. Dinner and tea provided for all from a distance. Tuesday, Oct. 3, 8 p.m., social and farewell to Bro. and Sister Gilbert Chandler. Good programme. Representative speakers. We cordially invite all those who helped in the erection of church building to be present at all the meetings.

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.

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There are many things a preacher may do, but the following he must do, and do well, if he is to prove himself a true workman. He must preach the gospel, converting the sinner; teach the Scripture, edifying the saint; explain the way, helping the enquirers; lead the child, understanding his problems; confound the adversary, rightly dividing the Word. These are things worth while. As preachers let us prepare to do them. As a brotherhood let us provide the opportunity.—R. W. Manning.

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SUNDAY, OCTOBER 1, 1922

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