

The Australian CHRISTIAN

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Thursday, September 19, 1912.

The Principal's Message.

By A. R. Main, B.A.

The College of the Bible stands for the consecration of our best to the service of Jesus Christ. It exists for the glory of God and the advancement of his cause. It makes its plea for efficient training for the noblest work on earth. You may not always judge a thing by its name, but after all names stand for something definite. Ours is a College in which the Book of God is loved and honored. Students and teachers alike believe in its inspiration and authority. It is because we believe that the gospel is God's power unto salvation that we are here to study it more and to prepare to speak it more effectively. The College has as the very reason of its existence the propagation of primitive Christianity. We may miss many things and yet be a success; but whatever our attainments may be, if this institution fails to advance the cause of New Testament Christianity it will have failed indeed. Our object is good; it is because of this that the brethren have so generously helped us in the past and that we can so confidently appeal to them for a liberal response on October 6.

This article is being written on the day of the formal opening of our new building. This makes the expression of gratitude easier and more heartfelt. The present interest of the brotherhood in the College was manifested in the hundreds who, despite the most inclement weather, journeyed to Glen Iris for the occasion. We thank them all for their sympathy and interest.

All who have seen our new class rooms are delighted with their appearance. They are roomy, well lighted and ventilated, and look business-like. The new building has also doubled our dormitory accommodation, and only those who were experimentally familiar with prior conditions can begin to realise what this means to us. Others may admire, but we appreciate. The commodious premises speak of various things. They tell of noble generosity on the part of some, of kindly interest on the part of many. They seem to bear witness to the stability of the institution. It looks as if we were here to stay. They stand for comfort. I have to confess that my admiration for our consecrated band of students has

been deepened by the cheerful, uncomplaining way in which they endured positive discomfort for the sake of their equipment for the Master's service. Comfort means here efficiency. The better conditions will



A. R. Main, B.A., Principal.

conduce to more effective service. For all these things we thank God and the brethren whom he made the instruments of his help.

The students from all the States are working conscientiously. They have come with a purpose and are seeking to realise it. College life, while pleasant, is not intended to be nor in fact is it a continuous holiday.

We are glad to be able to say that the men now in residence are, on the whole, earnestly striving to gain the advantages which the opportunity affords. We fancy that already we can see in better work the result of our more congenial surroundings. In the second term's work the following acquitted themselves well in the subjects shown, gaining ninety per cent. or over:

Old Testament: W. Rothery, F. J. Sivyver, W. H. Hinrichsen, B. W. Manning, L. A. Anderson, Miss Ludbrook.

New Testament, 1: D. A. Cockroft.

New Testament, 2: F. J. Sivyver, C. R. Hall, B. W. Manning, W. Rothery.

Church History: D. A. Cockroft, F. J. Sivyver, W. Rothery, B. W. Manning.

Homiletics: F. J. Sivyver, W. Rothery, C. R. Hall, B. W. Manning.

Comparative Religion: Miss Ludbrook, Miss L. McCallum, H. A. Clark.

Apologetics: N. G. Noble.

Ancient History: W. H. Hinrichsen.

English II.: W. Swan.

English I.: W. H. Hinrichsen.

Algebra: A. J. Fischer.

Algebra (Prep.): J. Clark.

Geometry: A. J. Fischer.

Arithmetic: A. J. Fischer.

Arithmetic (Prep.): J. Clark.

Our sixth year draws to a close. Already are we laying plans for next year. Men are now notifying their intention of seeking for admission. All who have coming in mind are asked please to communicate as early as possible with me, and to make formal application when the coming is definitely decided upon. Some more women students are expected; already we have three. We would make an urgent appeal for the best to come. We want students of sterling Christian character, who feel the "Woe" uttered by the apostle who felt compelled to preach the gospel; students of full consecration, of good mental ability, possessed of grit enough to go through with the course when once they decide to begin it. We want such to come, for we believe that the needy

fields await them. Church officers and preachers could and should use their influence with the best—with the young men who are regarded as almost indispensable in the local congregation—and constrain them to enter a wider service.

Notes from the Organising Secretary.

By C. M. Gordon.

A number of our preachers have intimated their intention of doing their utmost to secure a good offering for the College of the Bible on October 6. This is encouraging. An enthusiastic preacher counts for much.



C. M. Gordon.

We are specially anxious that all our churches should make an offering this year. Last year quite a number failed to do so. Some of them were deterred from contributing by the thought that their offering would represent but a small amount. This is a mistake. Modest donations figure largely in the support of our College.

One strong reason why all our churches should share in the financial responsibilities of this institution is that they all share in its ownership, and sooner or later, directly or indirectly, they shall all share in its blessings. Ownership in the institution and participation in its results surely imply a proportionate responsibility for its maintenance.

Our heart's desire is that every member of our churches in Australasia should get enthusiastic about the College. We believe that if they could come into close personal touch with the College they would get enthusiastic about it. Here are young men preparing themselves to further the gospel of Christ in our homeland. Here are missionaries in training for work among the heathen. This institution represents energies which are exhaustless in their possibilities. It is hallowed by the noblest of purposes. It is dedicated to the work of fulfilling the imperial wishes and behests of the Christ. Surely we ought to be enthusiastic about it and to give it the support of our prayers and our purses.

Our brethren in America find themselves face to face with a very critical situation. They have, in round numbers, eleven thousand churches and only five thousand preachers. This deficiency presents a problem which the united strength of their Colleges cannot solve. For while these Colleges are supplying about two hundred preachers annually, this number is not adequate to meet the demands of our rapidly growing movement. During the last five years the num-

ber of our preachers in the States has decreased by six hundred and twenty, while the membership shows an increase of one hundred and twenty-five thousand. This is indeed serious. The problem can only be solved by a much larger number of young men consecrating their lives to the preaching of the gospel.

Our cause in Australasia is also embarrassed by a shortage of preachers. The situation here is not so serious as it is in America, but there is a danger of it becoming so unless wise provision is made against such a possibility. The call is for more young men to give themselves to the ministry of the Word. It is to be hoped that a large number of our young brethren will hear that call, and that they will lay the foundations of effective evangelistic service by a course of careful training at our College.

The Scoville mission has revealed the possibilities of evangelism in Australia. Evangelise! Evangelise! Evangelise! This is the Master's message, and fidelity to it alone will bring conquest. The multitudes are growing in Australia and will grow more rapidly as the years roll on. Australia will yet enjoy her lawful heritage of teeming millions. Our Lord expects us to give them the gospel. Loyalty to him demands that we do so. Our College shows our anxiety to be loyal to him. It is the most effective means of providing for the future evangelisation of Australia.

Rationalism is rampant in Australia, we are told. Many young men are growing up in atheism or in some form of disbelief. They are reading sceptical literature. They deride the Bible and never go to church. The spirit of doubt and disbelief is fostered by cheap rationalistic reprints, by atheistic socialism, and by the destructive criticism of the Bible. How urgently needed, then, is the College of the Bible. It champions the old Book. It stands for a pure gospel. It is unswervingly loyal to the fundamentals of the faith. In the course of time this institution will be represented by hundreds of strong minded, strong hearted men, all contending earnestly for the faith once for all delivered to the saints. Surely we should need nothing else than this to prompt us to a generous support of our College.

Our College stands for Christian union in place of the unrighteous sectarianism which abounds to-day. It stands for the Bible as the authoritative source of religious life and practice instead of the unnecessary creeds of Christendom. It stands for a whole Bible instead of the conglomerate of tit-bits left us by the destructive critics. It stands for culture in the Christian ministry instead of ignorance, for consecration in preachers instead of professionalism. Does it need any further recommendation? And if these are some of its ideals, does it not merit the most liberal support that we can give it?

Thoughts Suggested by a Visit to the College of the Bible.

B. C. R. L. Vawter.

The hardest, easiest years of all of our years were the years of our College life. How full of worries and anxieties and vexations they were! And yet, how relatively free they were from these very things when compared with those later years in which the affairs of life became more and more involved, and more and more a part, an essential part, of the affairs of others. Then, it was largely a matter of meeting the standard erected by the professor. Later, it was a matter of meeting the standards of each individual in a populous world. Then we satisfied the professor—sometimes. Now we have to try to satisfy everybody. Then we were judged very largely by the grade we made. Now we are judged by the life we live, by the way we talk, by the dress we wear, by the color of our hair, and the house we occupy. I am not complaining, for the world has treated me very kindly, and has very considerably overlooked my many shortcomings. Both in my own land and beneath the Southern Cross I have found little cause to complain of the treatment accorded me. But what I say is true.

This train of thought was suggested to me by a recent visit to the College of the Bible at Glen Iris. As I met the boys on the "campus," faced them in the lecture room, dined with them, visited them in their own rooms, I was reminded of those old days at Kentucky University, now Transylvania. In those days we gave vociferous applause to a very mediocre speech, just as the boys did at Glen Iris when we looked very wise (?) and told them the same old stories visitors used to tell us. The gathering in the mess hall recalled very vividly those six years that I waited on the table, washed dishes and rang the dinner bell. And when I climbed the gangway, or, as it was not on shipboard, I had better say the stairs, in the new dormitory, and had a real visit with the happy bunch of students in that wonderland, their own rooms, I was a student again, burdened with care—of which I was free, loaded with responsibilities—of which I had none. I may say without reserve, that one of the pleasantest afternoons I have spent in sunny Australia was the afternoon I spent at Glen Iris. Among the professors was one educated at my old Alma Mater, an occupant of the same room I occupied—Prof. Gordon. There were other teachers and students whom, in the mission, I had learned to love for their very work's sake. (I can put the apostrophe after the "s" just as well and say, "for their very works' sake.") There were also present that day directors and visitors. There was W. C. Craigie, with beard and smile and camera, and there was little Gordon with sweet ways and beautiful face, reminding me of little Vawter on the other side of the sea. There were neat buildings, and well arranged class rooms, and cosy quarters for the stu-

dents, and new buildings under construction and a hundred evidences of thrift and real and progress. And my heart was glad as should be the heart of every disciple. For are not these things at once the evidence and the prophecy of a great work? Do they not say in mute though emphatic way that the Australian brotherhood has wrought as well as prayed? Do they not speak a message of larger vision and of greater hope? Do they not prophesy of more rapid progress in the great work of restoring apostolic ideals and practices? No more is it necessary to send the boys to America to be educated in Bible Colleges there, where they will too often remain, to the disappointment of friends and the neglect of work in this great and growing and favored land. A Bible College that teaches the same Book and in the same way is here. And my prayer is that the people of Australia will realise the value of this Bible College and work for the increase of its resources and the extension of its influence.

What Ought a Preacher to Know?

By T. J. Gore, S.A.

This theme has been assigned me for the special educational number of the "Australian Christian."

I may at once say, in a general way, that the preacher should know everything it is possible to know. However, it is apparent that no one in this short life knows as he would like to know the great subjects which, specially in our day, challenge the attention of every thoughtful mind. The preacher's knowledge, and, of course, his studies, should have a special bearing on his vocation in life. Hence some subjects appeal to him above others. In the *first* place the great themes of his preaching and teaching are to be found in the Bible. In the *second* place, the instrument which makes truth, the truth in the Bible, his own, is his mind, his intellectual nature. To him then, the study of psychology, or the study of man's mental nature, is necessary, and he ought to know himself. He ought to know something of the world of nature around him, and hence the natural sciences. He may diligently enter this great field of investigation with much profit in his great work as a preacher, and with much joy and blessing to himself. Dr. T. DeWitt Talmage said, "The same fingers that wrote on the rocks of the mountains wrote on the

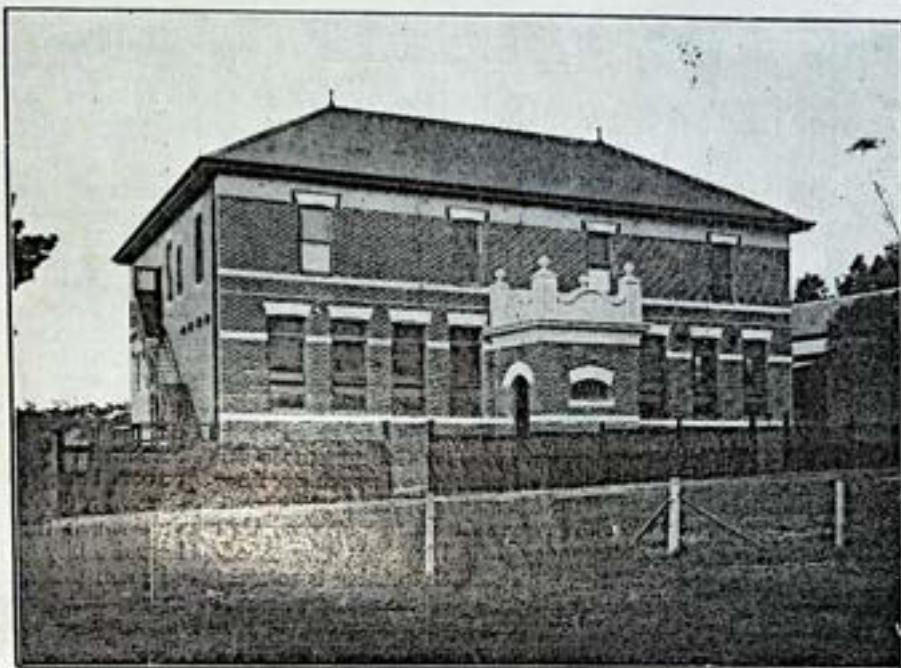
pages of the Bible." God is the maker of the Universe, with all its laws, as well as of the Bible, with all its laws. The preacher that brings before the minds of men God and all his glorious manifestations should know what God has revealed both in nature and in the spiritual world.

He should know in a special way what God has made known in his great Book—the Bible. He should profoundly and specially study the pages of this wonderful volume. He should not only study it in the school of learning which he may attend—but all along his life he should daily study this greatest of all books. He should never forget, that in order to understand and

fitted to preach the gospel. He may know these tongues and yet not his Bible. He must know his Bible, with its great facts, commands, and promises. The great Book must be a great reality to him in his every day life. Knowledge can only come by study, and hence the preacher must be a student.

Again, this specially, the preacher must know Christ. This was the knowledge Paul longed for, and doubtless prayed for. He says, "That I may know him" (Phil. 3: 10). I have often pondered this expression. Surely Paul knew Christ, for whom he had suffered, who had stood by him in the prison, and spoke touching and tender

words of comfort, who had specially called him and sent him to preach the gospel. Yes, he knew him, but he wanted to know more. He wanted to catch the Spirit of Christ, who gave up all and pleased not himself. He wanted to have his soul daily touched by the realised sense of Christ's presence in power and blessing. With the open Bible the great and endless subject for the preacher in study is Christ, "That I may know him."



The New Building at Glen Iris. W. C. Craigie, Photo.

preach the truths of Divine Revelation, it is needful that he have knowledge of language. He must understand language and thus bring truth to bear on the minds of the people.

It is needless to say the Bible is written in Hebrew and Greek. It is well, and a preacher will find it a great blessing and an added power to himself, if he is not dependent on translations, but can turn to the Bible as written. I do not mean to say that a knowledge of these languages is an absolute necessity to a preacher, but I can say it is to him a blessing and a great joy and satisfaction. I can say, however, that every young man studying for the ministry of the Word should understand his own language, and both speak and write it correctly. In these days of compulsory education there is no excuse for a deficient knowledge of the English tongue in our own land.

Here I must pause to say that a preacher may know the languages—Hebrew, Greek, Latin and English—and yet may not be

it must; for without it, the cause we love cannot prosper in this land. If Australia is to be taken for Christ it will come nearer being taken by the men who come forth from our College than by any other body of men. The home-trained man is the man for Australia. To whatever line you turn this is true. Especially is it true of the church. The College man is needed to preach to College men. We have more men in our audiences who think than we give credit for, and while with all reverence we say, "God keep us from head religion," yet we have to give a man who thinks something to think about before we can expect to reach his heart.

The work of the College calls for our best gifts. We should give our best boys to study. If our boys are all girls, then give liberally of your means that some other boy may be helped to preach Christ. The safest investment you can make is educating preachers in the College of the Bible, Glen Iris, Melbourne. Let us give the boys a chance.

Home-trained Men.

By I. A. Paternoster, S. A.

The experimental stage of our College has passed. It has come to stay, and stay

Leadership.

By H. G. Harward, N.Z.

"For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye Jehovah." In lofty strains like these did the people of God celebrate a great victory over their enemies. Two things made their triumph possible—leadership and co-operation. And, from the human standpoint, these two things are ever the dual conditions of success. Where co-operation is lacking, conquest cannot be expected. Where leadership fails we must not look for victory.

This is true in the service of the church of God. Not infrequently the cause of Christ has languished in our hands because these two things have been lacking among us. And more particularly is this true respecting leadership. "Leaders, not followers; original thinkers, not imitators; men with strong individuality, are in demand everywhere as never before in the history of the world." And this demand is specially noticeable in the enterprise of Christian service.

Many, with the best of motives, have tried to be leaders, though they would have served more effectively in the ranks. Some who have been satisfied to be followers have possessed the inherent qualities of leadership, but through lack of opportunity or insufficient diligence, have not trained for generalship. "God holds the sea in the hollow of his hand," but that does not make less necessary competency and faithfulness from the one who navigates the ship. The great Captain of our salvation ever leads his forces in their holy warfare, but he has likewise made provision for other officers to serve under him. The first of these he trained himself. For three years they were under his tuition. No students ever had so marvellous a Teacher. What a privilege to have sat at his feet and learned of him.

And is there any service in which his church can engage more important, more necessary, more sacred, than the work of training men for leadership? In that long ago, how much depended upon the labors of those divinely called and Christ-trained men. And in our present, how much depends upon the efficiency and consecration of those who lead in the service of the church. And what of the future? Is that not dependent upon the earnestness with which the Church of Christ carries on the work of educating and training men? Let us never cease to honor the men who, while "diligent in business," have yet served the Lord, in the very forefront of the work. But in these days the men upon whom the duties and cares of business life press so heavily cannot be expected to assume the responsibility of leadership in the progressive movements of the church. Men must specialise in this, as in other departments of life.

The College of the Bible is both the recognition of a need, and a Christ-like endeavor to supply the same. It has done

well in the past. Under the blessing of God it is destined to do better in the future. From every field of labor in this great Australasia, eyes are looking longingly towards "Our College" for the laborers who are required for the harvest. It is not irreverence to say of the College, "Our hope is in thee." It is a God-raised institution. Christ has already honored it. If it fails, the cause of primitive Christianity in these lands has but a dismal future. But it cannot fail. It has a place in the prayers of the brethren; its welfare has become a part of the real success of the church; it is included among the institutions in every way worthy of generous support. Let there be deep personal consecration, and we shall not fail of *purse* consecration.

A Generous Gift.

By W. C. Craigie, Treasurer.

The amount of money raised annually for the College of the Bible has increased considerably during the last few years. This speaks well for the loyalty of the Australian brotherhood, and indicates a growing appreciation of our educational work. Our brethren everywhere are recognising that our College represents a work that is of vital importance. The call for earnest and educated preachers of the gospel is insistent to-day, and is likely to be more so as the days go by. Our College stands for the provision of such men in such numbers as to meet the demands of our brotherhood. It aims to prepare Christian workers of all kinds: Sunday School teachers, church officers, etc., but its chief function is to train men to be strong evangelists and missionaries, and effective soul-winners.

Recognising the necessity and value of this work, our brethren are coming more and more to the support of this institution. Sometimes it is asked whether a more satisfactory way of raising money could not be devised. I think in some respects it could. An instance will illustrate.

A good sister of Lygon-st. church came to me and explained that she had intended to leave the College a legacy of one hundred pounds, but that if it would serve the College better, she would give it now. Arrangements have accordingly been made at her request that the interest of this amount shall be her perpetual annual donation to the funds of the College. In the meantime the one hundred pounds is invested in the Building Fund, and the interest due is to be annually transferred to the Maintenance Fund. The Board of Management has given an undertaking that when our new building has been paid for, the one hundred pounds will be invested as an endowment of the College.

This is the first contribution toward an endowment fund for the College received during the lifetime of the donor. I consider it an example worthy of warm commendation, and certainly worthy of imitation on the part of others.

Make Haste!

By J. Inglis Wright, N.Z.

On all hands arises the cry for Preachers, more Preachers! Success creates increased demand, and the divine blessing is presenting open doors which await Evangelists. If we are but one of many denominations, we need not worry unduly, so long as there are preachers who will preach the gospel, though it be according to ecclesiastical tradition; let us then be content, but—if we believe that God has entrusted us with the proclamation of primitive Christianity then we must bestir ourselves to greater activity. The world has become satiated with ecclesiasticism, "ministers," "clergy," and parsons. It wants plain, earnest men of ability and some means of training and preparation to preach the gospel of free salvation.

The line of cleavage has developed, it is now recognisable—on the one side "Higher Criticism," New Theology, Christian Rationalism, associate membership, broad views, and—spiritual starvation. On the other, fidelity to the Lord Jesus Christ and his revelation. The times are ominous. In some of our own Colleges in the United States there are to be found teachers of primitive Christianity with the gloss of New Theology.

The supply of preachers of all kinds, trained in our Colleges, is unfortunately diminishing. In 1910, the addition in membership in the United States was close on 90,000, but the force of available preachers showed a decrease of 175. Apart from the fact which these figures disclose, and the improbability of having our ranks augmented from this source, there are cogent reasons which urge upon us the wisdom of supporting with liberality our Melbourne Bible College. We can more readily and rapidly secure a continuous supply from this source than from any other. Men who are trained in the environment in which they will have to work are likely to be more efficient than those trained amid circumstances and surroundings in some measure foreign to the conditions under which they will be called to labor. The management and staff of our Bible College are "sound in the faith" and their students are likely to be so. We have many splendid well-trained deeply pious consecrated preachers who have been educated over the water, but we acknowledge this only to emphasise with greater intensity the desirability of training our own men in our own country.

The work already achieved by Australasian students in the United States shows that the Commonwealth and Dominion are capable of producing men of undoubted ability. The preachers who have come from our Melbourne Bible College are evidence of the excellent training obtainable there.

From every standpoint the Bible College merits our support. The obligations of Christian fellowship, the imperatives of Christian responsibility, expressed through the medium of sanctified common sense, demand from each of us a whole-hearted

measure of support to this worthy institution.

The very position we hold as those redeemed by the Lord Jesus Christ must force us to do so. The Christian who has no interest in the salvation of others is an anachronism—he belongs to the eleventh or twelfth century, the night-time of Christianity. Realising our responsibility, we will be well advised if in every way possible we aid heartily and generously the Melbourne Bible College, not forgetting in our prayers its excellent Principal, staff and students.

New Zealand has one Bible College student representing it in the Foreign Mission field, and several others doing the work of an evangelist in different parts of the Dominion—and this acknowledgment is made with hearty appreciation and much gratitude. It constitutes a strong plea to the people of the Dominion on behalf of the Bible College.

The Claims of the College upon our Support.

By A. E. Illingworth, N.S.W.

The College is no longer a beautiful dream of the Australasian brotherhood. It is an actual fact. It is here in our midst as one of our Federal institutions.

We are pleased that this is so. Its progress has been watched with interest. Its Board of Management has won our respect. We trust the Faculty. We rejoice that its class rooms are filled with eager young men. Already some of the students have entered into evangelistic work and are doing well. Many more give promise of becoming a vital force amongst us in the days to come. The College itself is beautiful for situation. It rests with us to make it a joy to the whole community. Glen Iris and its College are now an integral part of our Federal responsibilities.

Its claims—what are they?

1. Intelligent interest. We have a privilege and a responsibility. This institution will grow. How? Much depends upon the way in which the brethren think about its needs. We must watch its progress. Scrutinise its objects. Carefully consider its curriculum. Meditate upon its influence. Foresee its possibilities. Give it our best attention. We may make and mould it as we think fit. If we are indifferent to its existence, and care nothing about its op-

erations, we may have reason later on to regret our apathy and want of foresight.

2. Sympathetic prayer. Let us have a prayer circle in every church. The teachers require heavenly endowments. The students require divine grace. They are our coming leaders. Let every little group of disciples unite in earnest prayer for these boys, that they may be led of God to become a blessing to the churches in future days.

3. Generous offerings. Cash is one of the chief requirements of the College. It has a claim upon our purses. How can our progressive brotherhood maintain its forward march without preachers? How can



Board of Management, Faculty, Students, and Scoville Party.

W. C. Craigie, Photo.

we get efficient preachers unless we train and educate them? How can we run an educational institution without money? The growth of the churches will necessitate the enlargement of the College. The call is urgent for all to support it liberally. Thousands of pounds would be well spent now in its endowment. Hundreds are wanted for its general revenue. God bless our College.

An Important Factor.

By H. J. Banks, W.A.

The College of the Bible is an important factor in the work of the Churches of Christ. A few years hence her graduates will dominate the life and work of the churches in this land. It is therefore a joy to know that the true-hearted young men now within her walls are being trained by godly, competent leaders. We owe it our best support. The more efficient it becomes the greater will be the benefits accruing to the churches. Every wise disciple will make an offering on October 6.

Wanted Preachers!

By Horace Kingsbury.

We are told the present great need in Australia is more population. Immigrants are coming in hundreds to our shores. Far-seeing statesmen prophesy great things for the future of our country, but they have in mind material prosperity rather than spiritual welfare. Let the church of Jesus Christ remember that it is righteousness that exalts a nation. We dare not neglect this phase of national life. It stands to reason that with an ever-increasing population there is need for an ever-growing number of missionaries of the cross. All true lovers of Jesus must now face the problem of supply of preachers. Let us not wait till we are hopelessly unable to cope with the needs of the people, but let us begin right now to sound out the cry, "Wanted Preachers!"

"Wanted Preachers!" Mothers of Australia, you who have the boys under your influence in their most impressionable years, do you hear that cry? "Wanted Preachers!" Fathers of Australia, you who can do so much in the selection of the life work of your boys, do you hear that cry? "Wanted Preachers!" Sons of Australia, who you are strong and wise and brave and true, do you hear that cry? "Wanted Preachers!" It is the cry of the neglected and the outcast. It is the cry of the people who sit in darkness. It is the cry of the children. It is the cry of men and women for whom Christ died. Don't you hear it? Then mothers, dedicate those boys. Then fathers, advise those sons. Then young men, enter for service.

May I become even more direct in this final word. Perchance some young man with latent possibilities and holy ambitions is reading this simple appeal and hearing this insistent cry, "Wanted Preachers!" If so, my brother, let me suggest that this may be God's call to you. The Lord is yearning for Australia's salvation, and his voice is saying, "Whom shall I send, and who will go for us?" Won't you answer, "Here am I; send me." God bless you, brother. Come to College and make the best possible preparation for the largest usefulness in life's noblest calling.

Biblical Authority for Educated Preachers.

By W. B. Blakemore, W.A.

I have been asked to write a short article on the above topic. Just what was in the mind of the one who suggested this subject and how he thinks it should be treated, I do not know. Some may think that there are certain problems in Biblical criticism which have a tendency to undermine belief in the authority of the Scriptures, and since the educated preacher is more likely to be confronted with these problems than the uneducated, he is, therefore, in greater danger of losing his faith in the authority of the Bible.

I see no reason why the right kind of education should ever endanger a man's faith. The more one knows of that which is true, not speculative, the more of Biblical truth he will be able to comprehend. The right kind of education should not only confirm a man's faith in the Bible as a divine revelation, but should increase his capacity for receiving that revelation. But some one says, "Is there not danger that the educated preacher will lose his faith in Biblical authority?" Not at all. Provided his education is not lopsided. If a man's training is sane and thorough, it will prove a buttress to his faith. I firmly believe this, notwithstanding the fact that many men in the pursuit of culture have made shipwreck of their faith. The fault was, I believe, with the education. Their training was one-sided. They made a god of intellect. They neglected the heart side of culture. They speculated and theorised, and philosophised until the heart became atrophied. The eyes of the heart became darkened. Truth is never really known until it is seen with the eyes of the heart, therefore they became incapacitated for knowing the truth.

Much of this glib talk about the Bible being no longer a book of authority is simply faddism. It has become quite the fashion in certain circles. Some professor in some University tithing the mint and anise of the text and taking no account of the truth, beauty, and power of the Word of God, gets up some morning and says to himself, "I must say something that will make the ears of men tingle." So, he gives out with great assurance that Moses did not write Isaiah, or that Isaiah did not write John. And then a lot of the people who take their cue from the said professor throw up their hats and shout "Hurrah! The Bible is not the Bible at all." And the next day another professor in another University gets up and says, "That other fellow is wrong, there is not one Isaiah, there are two Isaiahs, and there is not one Genesis, there are two." And the next day another professor stands forth and proclaims that there are more Isaiahs than Professor No. 2 ever dreamed of, and that he has discovered unmistakable evidence of at least

three authors of Genesis. And so the fads and faddists go apace.

But how little these things disturb the truly educated preacher! Until these theorists are able to come to something like a unanimous decision as to what constitutes "the assured results of criticism," there is no need to be disturbed by the dictum of the critics. I wonder if Carlyle had them in mind when he wrote, "Dilletantism, hypothesis, speculation, a kind of amateur-search for Truth, toying and coquetting with Truth: this is the sorest sin. The root of all other imaginable sins."

Now I have said that the right kind of education will serve as a buttress to faith rather than a menace. The educated preacher will not be disturbed by the batter and bluff, and boast of those who say "The Bible is only a book of myths, and is no more a record of divine revelation than are the works of Shakespeare." The educated preacher knows the foundations of Zion, he has made a thorough survey of her walls, he has tested the strength of her gates, he has seen her impregnable towers, he laughs, therefore, at those who cry, "The city has fallen."

The educated preacher will be likely to see the things that are vital to Christian faith. He will be able to marshal his forces at the point where the battle is to be decided. He will not waste time on side-issues and in fighting windmills. He will not commit the folly of hanging his faith upon issues that are not vital. I once heard a preacher say that his faith in Jesus Christ depended upon his faith in the Mosaic authorship of the Pentateuch, to the extent that if his faith in the latter should be overthrown his faith in Christ would go with it. The brother was mistaken, and I told him so at the time. Had he understood the question more fully and understood its bearings upon Christian faith, he would never have made such a statement. The truly educated preacher will not be likely to make the mistake of hazarding his faith in Christ or in the authority of the Bible upon the single proposition that Moses wrote the Pentateuch. He comes to know that his faith in Biblical authority does not rest upon a few points of textual criticism, but upon the unity of the Book, upon its truth and power, and upon his own experience of Christ.

A Visit to the College.

By T. E. Rofe, N.S.W.

One of the many pleasing functions I attended while in Melbourne as delegate to the Federal Conference of the Churches of Christ was the "At Home" of the College of the Bible, Glen Iris.

The day was wet—the sky overcast with heavy clouds—everything tended to dampen our spirits as we boarded the train for Glen Iris. Some of the delegates left the train at the station before Glen Iris. My wife, self, and many others, decided to go

on to Glen Iris and thereby obtain a good view of the College buildings, while passing in the train. Well pleased were we that we decided to go to Glen Iris. The rain ceased, the clouds broke, and old Father Sol burst through the clouds as we came within view of the College of the Bible.

What a view! what a panorama passed before our eyes. Everything looked fresh after the showers; a perfect picture appeared before us; everything was acclaiming the goodness of our Father in heaven. Standing out as if in solitary grandeur was a large brick building with many windows and a noble looking porch. Adjacent to and in the same grounds was a large building in course of erection.

In the grounds were planted trees as if put there to relieve the sternness of the straight up and down lines of the edifices. No need to ask what these buildings were; the stream of visitors arriving at the main gates told us we were viewing that grand institution known as the College of the Bible where those soldiers of the Christ were being taught the way, the truth and the light, were being drilled into telling the story of Jesus and his love, a story that never grows cold or stale in the telling, but ever has something fresh and satisfying. Well, after feasting our eyes with the good things nature was passing before us while travelling in the train, we arrived at Glen Iris. After an easy walk, we soon came to the College of the Bible, the property of the Churches of Christ in Australasia. We were impressed with the solidity of the buildings, the large number of windows and openings for the free passage of fresh air into the class rooms and dormitories.

At the main entrance we were received by the worthy Principal of the College, Bro. A. R. Main, who at once by the warmth of the welcome made us feel that we were among friends and at home. Whenever the Principal and students met a kindly word was spoken. Everything pointed to the respect the students had for the Principal; the students' faces indicated that their lot was cast in pleasant places, and that "*Labor ipse voluptas*" was the motto best applied to the students.

My dear friend Bro. G. T. Walden quickly put us on the way of having a very full and complete inspection of the College buildings. First the class rooms with their hard forms and sloping desks, and proverbial blackboard. The class rooms seemed to be deficient in one thing, which we looked for in vain—the weapon of torture. Our answer as to the non need of such a weapon of torture was to be found in the Principal's face, which indicated that he ruled by love and not by a rod of iron. The dormitories were next visited—splendidly ventilated, as were also the class rooms, each room having fine large window openings, allowing plenty of nature's best restorer to flow in in the form of fresh air. Where did they put all the students? was our enquiry. The sleeping rooms seemed inadequate, and far and away too small to ac-

commodate all the students we met. The dormitories are pleasantly situated and from each window a splendid view of the landscape was obtained. The surroundings everywhere were highly conducive to health and study.

The grounds next were visited; the orchard, kitchen garden, swimming pond, cricket pitch, lawn tennis court, and sports' ground. The grounds are too small, and every effort should be made to obtain more land. As the College grows, more land must be obtained, and the longer it is left the more costly will the land become.

The new building next engaged our attention; the best of faults, plenty of windows, ventilation, light and fresh air, and above all a good, pleasing view of the surrounding country. The building was of brick, and at the time of our visit consisted of two large floors which were being divided off into smaller rooms.

My remarks were that this building is far and away too small; it should have been twice the size. Want of funds, Bro. Rofe, prevented us from building it as large as it ought to be, was the answer given. Brethren, the best asset the Churches of Christ have is the College of the Bible, and to my mind it should be heartily supported by our brethren; the Committee should be relieved of the burden which hangs like an incubus round their necks and retards the progress of the work. This College is training some splendid God-fearing young men, and thank God some splendid self-sacrificing young women, who are being prepared to obey our Lord's last commands on earth (Matt. 28: 19, 20).

Brethren, rise to the occasion; help not only with your sympathies, but also with your purses, this worthy and noble institution; keep your young men and women in the colonies to be taught the blessed truth of the gospel.

The College has a noble and sacrificing band of teachers, a splendid lot of young men and women under their care; they should be encouraged by the brethren of the Churches of Christ throughout the Commonwealth.

The gathering was a large and representative one from all the States, and everyone seemed impressed with the good work being done at the College. I sincerely hope and pray that the brethren will open their purses, giving liberally to the work of the

Lord, and thereby help to relieve the Committee of the Bible College from any anxiety as to the wherewithal to obtain the moneys urgently needed for the carrying on of the work.

God bless the work of the College of the Bible, Glen Iris, Melbourne, is the prayer of—Yours in his service, T. E. Rofe.

Relationship to the Future.

By W. Morrow, S.A.

It was considered by many a very bold policy when the Federal Executive decided



A Class Room in the New Building.

past so much as the future that the merits of the Bible College must be considered, if its claims are to receive full recognition at the hands of the brethren, for however great its necessity in the past, that necessity becomes considerably accentuated in the future that looms before us. Undoubtedly the demand of the future will not only be for competent preachers, but an increased number of competent preachers. For years past our work has been handicapped for want of preachers; with the hope of removing this disability the College of the Bible was called into being, and although it has furnished our cause with many able preachers, yet so great has been the growth of our

plea that that need is greater to-day than ever, and if this is so with practically a stationary population, which has characterised Australia the last few years, how intensified must that need become in the light of the great stream of immigration that is now flowing into the Commonwealth. I noticed the little State of Victoria is making provision to receive 20,000 immigrants during this year, and this is only an index of what is taking place in the other States; consequently, if the supply of efficient preachers is going to keep within measurable distance of our requirements, then we must considerably increase our

number of preachers, and we must not lose sight of the fact that the Bible College can only furnish the men in proportion as the brethren furnish the means.

The College from a Student's Viewpoint.

By B. W. Manning.

What do you think of the College? This is the question that is continually asked the student who has completed his first year of study. The answer assures the questioners that the institution is a splendid one, and just what we need in Australia. The healthy situation, the improved facilities, the helpful comradeship, the opportunities for study and the class of teaching all appeal to the student as he enters College, and are endeared to him more and more as he continues his stay. The brotherhood has every

to assume the responsibility of providing an institution where our young men, who were willing to consecrate themselves to the work of the gospel, could be equipped under conditions peculiarly adapted to the needs of the Commonwealth, and thus stem the increasing tide of young men to America, where there was an even chance of Australia losing some of the brightest and best in that land of many inducements. Whatever doubt may have existed in the minds of some of the brethren at the time, as to the wisdom and need of such a proposition, there can be no doubt that subsequent events have fully vindicated both the wisdom and need of such an institution.

Judged in the light of its excellent results during the comparatively brief period of its existence, the College of the Bible has not only justified its existence, but must be regarded as one of our most valuable assets in the presentation of our plea to the people of the Commonwealth; consequently it should command our highest appreciation and strongest support. However I feel that it is not in its relationship to the

reason to be proud of the institution, the Board of Management, and the Faculty.

There are many reasons why the College is dear to us. *It means home.* The terms "home" and "College" are synonymous to us. Our coming to College has not meant losing a home, but rather the gaining of a fresh one. Home! Yes, and a good one. We eat heartily, sleep peacefully, think clearly, and work whole-heartedly. The sweeping of rooms, scrubbing of floors, washing of clothes and the wiping of dishes remind us of our first home.

It means work. We like to follow Paul's teaching, "If any will not work neither let him eat." With many the nature of work is changed when the books are open, thus the work is harder for some than for others; but it is never intended to be easy for anyone. It requires consistent and concerted effort to pass examinations, preach good sermons, and equip one's self generally; but the work is not mere accomplishment of duties, it is foundational work for a life's service. To work conscientiously while at College is to be able to do the same thing in after life. If a man is content to waste his own time, he will have little respect for the time of others.

It means fellowship. This is undoubtedly one of the most helpful things in College life. The associations are so many and so varied that our lives are laid open to one another. As our fellowship with Christ should be of a mutual character, so should be our association with one another. Wonderful companionships are formed in a College course. A five years' stay at an institution of this kind is filled with experiences of the most interesting natures. Men who are sitting in a class room together one year are scattered in various parts of the world a few years later. College life is treasured by us because of these acquaintances.

It means increased knowledge. Truly these are our storing-up days. We take in that we might effectively give out in our future service. Knowledge is increased by our associations, experiences, and practical work. Chiefly, though, we are greatly indebted to our respected teachers. We are drawn to them by their characters, we respect them for their kind interest and help, and we esteem them highly for their teaching. The Bible study not only increases our knowledge of that Book of books, but strengthens our faith. It is a treat to hear one teacher successfully vanquish the Biblical critics, and another expound carefully the First Principles of New Testament teaching.

It means development. Each year sees improvement and advancement. Minds are broadened, memories are cultivated, thinking capacities are increased, hearts are enlarged and talents generally are improved.

College training means development if it means anything. We are being helped to improve ourselves in all the various phases of the work; but what we are striving after,

and are most anxious to attain to, is the development of the Christlikeness. We are confident that it is the aim of this institution, with all its objects and advantages, to help us in this and every other direction, that we might help on the all-round development of others.

Makes for Efficiency.

By A. F. Turner, N.Z.

While it is true that a Bible College education is not absolutely necessary to successful preaching of the gospel of Christ, most of those who have never had the opportunity of acquiring such, freely admit that the want of it has been to their disadvantage.

Every one realises that under present day conditions there is great need for properly educated men to be engaged in this work, if the cause of Christ is to make headway amongst us.

This being so, but very few will question the need and advisability of possessing our College of the Bible. To have an institution in which those who have determined to consecrate their life to the work of an evangelist, can daily come into contact with those of like faith and practice and aim, and be aided in their efforts to become better equipped for greater and more effective service by men who are earnest and self-sacrificing teachers, and moreover possess a living and abiding faith in God, in Jesus as the Christ, and in the Bible as the Word of God, is something for which we as a people cannot be too grateful, or do too much.

Needing then as we do, a constant supply of efficient evangelists, let us support our College, feeling assured that no amount of money spent upon such educational work can be said to be wasted.

Involves Sacrifice.

By Herbert Grinstead, N.Z.

Our recommendation of the Bible College rests on the fact that we are encouraging two more of our best workers to enter upon a course of training and fit them for evangelistic work. We need hardly say that we would like the College to have been in New Zealand, and in Wanganui in particular. As we contemplate what it means to the church here, our sorrow in losing one after another of our young men is turned into great joy as we see them fitted for greater and fuller service.

We need in New Zealand a big band of young men, evangelists, ministers of the gospel in the real true sense of the word, earnest, consecrated young men who shall know how to use the Sword of the Spirit with some effect. We do not need so much B.A.s as we need "Bible Advocates."

I cannot think of anything more likely to give us the men we need than a course of

instruction at a College run on the lines of the College of the Bible, and if the brethren realised the tremendous sacrifices that many of our boys make in order that they might enter the College there would be little need to plead for funds. The boys often give up good situations, sacrifice home comforts, and in some cases accept menial positions in order that they may provide the necessary funds. With such sacrifices God is well pleased, but surely the boys are not the only ones who should sacrifice. The churches are the reapers, therefore, what? Well now, just think and act.

Official Opening of the New Building.

By W. Rothery.

Many were the anxious queries as to the prospects of the weather when the morning of September 14th dawned. Despite the gloomy predictions of sympathetic but pessimistic friends of the College, the rain did not deter some four hundred from attending the official opening of the new building at Glen Iris.

A most pleasing feature of the gathering was its representative character. The writer noticed members, not only from most of the suburban churches, but also from places as far distant as Berwick, Dandenong and Montrose. The presence of C. Fleming McDonald, from N.Z., gave the gathering something of an Australasian character.

When refreshments had been partaken of to the enjoyment of all, the meeting was opened with the hearty singing of "All Hail the Power," G. Manifold leading in prayer.

Congratulations re the progress of the College were received by cable from H. G. Harward from New Zealand.

The chairman, F. G. Dunn, extended a cordial welcome to the visitors, who under such distressing circumstances had come in such goodly numbers to show their interest and sympathy with the College. In a few well chosen words, the building was declared to be officially and formally opened. This event marked the beginning of a new epoch in the history of the College, and the progress which it marked was largely due to the kindness of two men—R. C. Edwards and T. B. Verco.

A number of interesting speeches, suitable to the occasion, were given by H. Kingsbury, C. F. McDonald, W. H. Allen, W. C. Craigie, R. C. Edwards, C. M. Gordon, F. M. Ludbrook, R. Lyall, and A. R. Main. H. Kingsbury, President of the Victorian Conference, expressed his congratulations to the brotherhood for the evidence of their faith. The building was the result of their attempting and expecting great things for God. He also emphasised the need of more men and of adequate support for the institution.

C. Fleming McDonald in a few words expressed the appreciation of the

men in the field in New Zealand from the College. He was satisfied with the solidity of the new building, which he hoped would symbolise the character of the instruction in the College.

The report of the Treasurer, W. C. Craigie, showed the wonderful advance in the expenditure since the inception of the College in Rathdown-st. to the present commodious structure at Glen Iris. Incidental and unlooked-for expenses had considerably increased the original estimated cost.

C. M. Gordon, in his inimitable style, assured the gathering of the greatness of the privilege of contributing to the support of the institution. The pride and also the responsibility of ownership were well emphasised. An opportunity would be afforded on October 6 of raising £1000 for the College.

Many thanks are due to the Swanston-st. choir and to Madame McClelland for musical items, very agreeably rendered, which contributed so much to the enjoyment of the afternoon.

From every standpoint the gathering was felt to be a most successful one. Whilst it commemorated the labors of the past and showed the progress of the institution, it indicated the prospects and future attainments of the College. It has well justified the former support of the brotherhood, and thus merits the kindly interest, prayers and practical assistance in the future.

"The Bible College! imp'h'm! if it's not that it's something else. I suppose we must have preachers—must have cultured preachers too—people's gettin' educated now-a-days—wish I had more education; still, if I haven't much education, I've a bit of money—you don't need education to make money, that's one good job—and if I have not made as much as I might, I've saved pretty carefully what I have made. Yes—that was a good deal yesterday, £21/5/—clear to the good—last month £18/10/- too—that's all beyond the usual—Humph! What's the good of it after all?—Home

than they'd ever expect," and John smiled with an air of satisfied attainment.

"Is it far to Heaven?—will we be long on the road?" enquired John.

"You know I was a great worker in the church—an office-bearer in fact, and I did a lot of work—"

"For the Lord Christ?" interrupted the Angel quietly.

"Yes, Oh yes—for the church, you know," said John.

"Did you tell people of my Lord's love for them?" enquired the Angel.

"Me! Oh, no. I was an office-bearer—the evangelist preached, you know."

"Yes, but you helped in teaching and prayer. Perhaps so?"

"Me? Oh, no; my time was too much occupied in my daily business—No. I was an office-bearer; I advised—I worked in that way, you know."

"Yes, but business taking up so much of your time you would be able to make a great deal of money; you would help my Lord's work much with your money,—is it not so?"

"Rather!—I mean, Oh, yes! Every week the collection, then the annual offerings—"

"And you would so gladly honor my Lord with great gifts from your fulness—surely yes?"

"Every year, Home Missions, £4; Foreign Missions, £2;—regularly, mind you, and the Bible College, £2—every year!"

"The 'Bible College'—that is where men are taught to become preachers of my Lord's gospel—is it not so?"

"Yes, that's it! you're right," said John briskly.

"You yourself did not preach the gospel. You yourself did not feel that my Lord Christ looked to you as to all those whom he redeemed to tell others of his salvation?"

"That's the work of preachers—evangelists, and so on—I'm not—I haven't the gift—the—the—ability."

"Oh, no; but then you would give so largely of your means, that many, many preachers might be taught and sent abroad to tell others of the Boundless Love—the Glorious Deliverance from Sin—the Marvellous Redemption—the Infinite Compassion of Our Beloved Lord! Is it not so?"



"Watering" the Tree of Learning.

Missions, Foreign Missions, Bible Societies, and—yes, Bible Coll-eges—Give'm a pound—must have more preachers—"Go or send"—I'll make it two pounds—only comes once a year—"

John Smith muttered and mumbled a few words more—then he became silent. Sleeping? Perhaps,—who knows!

"This is easy travelling," said John Smith, as with the Angel's hand resting on his arm he mounted higher and higher.

The Angel looked grave, and with a sad solemn smile said nothing.

"I did pretty well when I was in the world," said John, blythely. "When they read my will, the day after to-morrow, they'll find more thousands of pounds there

THE VISION OF JOHN SMITH.

By JEAN KYTHE.

John Smith sat by the fireside in the sitting-room. It was late, and all the family had gone to bed. John Smith lay dosing in his comfortable arm-chair, with the Education Number of the "Australian Christian" lying on his knee. John Smith was thinking—meditating, and thus soliloquised:

"Ye-Yes! I always gave £2 a year, whether I had a good or a bad year."

The Angel seemed to shudder with a kind of indefinable horror, and—drew a little away from John Smith.

The Angel spoke not—and they travelled on through the mirky blackness of space. It was cold—cold—and the Angel's grip seemed to become clammy and chill.

"John Smith—dear man, *You have missed the mark!*"

Away in the distance, the sempiternal Light flashed and glowed in weird and iridescent effulgence. Ever and anon came the gorgeous harmonies of Celestial chorus-song, borne past the travellers, like the fragrance of an early summer zephyr.

And thus they travelled beyond—ever beyond.

"We near *'the parting of the ways,'*" spoke the Angel quietly, "where my Lord's message awaits us."

As the Angel spake, a flash of lambent flame smote them, radiant and scintillating in ten thousand colors, enwrapping the dread being of "The Angel of the Presence." He handed to the guiding Angel a scroll, and passed on.

"This," said the Angel, "is the Message of my Lord."

"John Smith, I gave him every faculty in fair measure. I endowed him with energy, bestowed upon him opportunity. He has failed.

"I gave him no gift of eloquence, no large measure of human knowledge, no great meed even of intelligence; but I gave him the power to make money—this one talent I gave to him by which he might honor Me. He has failed—he hath wrought but in stubble and straw.

"With his talent he might have achieved much, for I loved him and I redeemed him—but he has failed. Let him abide with those who have wrought out their destiny in wood, hay and stubble."

"We go this way," said the Angel, having finished reading the scroll to John Smith.

"This way? Where to?" John muttered, choking, and almost gasping, as he groaned to himself—"Missed the mark."

"My Lord gives every one opportunity to prove his fidelity and love. You! oh, how could you give but £2 every year to teach men, so that the world might know of my Lord's salvation?"

"I've missed the mark," groaned John Smith; "I gave what cost me nothing, and my money—oh! I've missed the mark; I've missed the mark!"

"Yes, you have," said the Angel simply, but with such intensity of pathos that John Smith would never forget the intonation. "You might have shared the Highest Heaven, but you have made your choice in the lowest—this is your place."

The great golden gate opened, and John Smith passed in, and as it slammed back—

John Smith awoke! The fire was out, and he trembled and quaked in every limb. He shuddered—as he thought! "Missed

the mark"—said the Angel of his vision, and he went for his Bible, laid it open on the chair, and kneeling down read these words:—

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

John Smith prayed—and thought, then prayed again, then he soliloquised. "Yes,



preaching of my Lord's love and salvation, that's the great thing—to tell others—the more preachers we have the more people will hear the good news. The Bible College is training and sending forth preachers. I must give what I will wish I had given, when the Guiding Angel comes again in dread reality. I was blind! blind!"

I have finished the tale of John Smith's vision. Had it been yours, would you have been compelled to admit that you too had "missed the mark"? Surely not!

We never miss an opportunity of giving innocent pleasure, or of helping another soul on the path to God, but we are taking away from ourselves for ever what might have been a happy memory, and leaving in its place a remorse.—*F. P. Cobbe.*

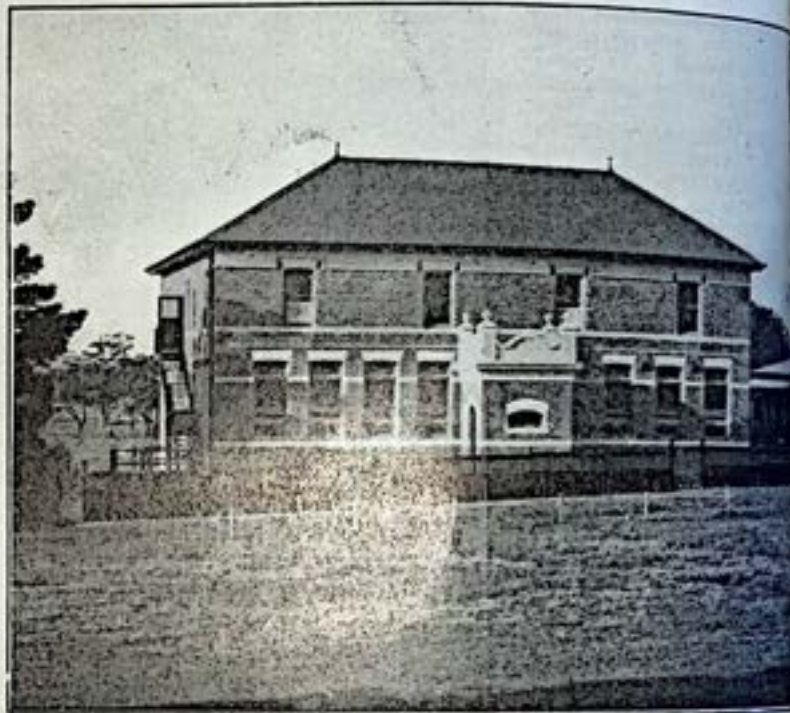
Home Missions in Song and Story.

By H. G. Payne.

The semi-annual meeting of the New South Wales Home Mission Committee was held in the City Temple on September 10, when a good audience assembled to listen to the choral programme and the speeches.

Bro. Illingworth, who presided, in a brief speech outlined the purpose of the meeting, and, instancing the development of some well-known business firms, urged the church to follow the people in the same way and take every chance of extending our cause.

The major portion of the evening was taken up by the choral items. The following choirs took part: Eastern Suburbs, led by A. R. Purson;



THE COLLEGE

Sydney, Bro. Mossop; Northern Suburbs, J. Tingate; Western Suburbs, Sister Mrs. F. Collins; Enmore, R. K. Whately; Petersham, F. Goode; Southern Suburbs, T. C. Walker.

The chairman contributed to the enjoyment of the meeting by suggesting that, as a few minutes would be lost as each choir prepared for its chorus, such time could be well spent in social chat.

Bro. T. R. Coleman's failure to correctly pronounce some of the N.S.W. names of localities caused some merriment, particularly when, to show that his vocal organs were in good order, he reeled off something which he called Welsh. The climax was reached when he stated that on one occasion he had said in the hearing of Bro. Illingworth that he believed that Welsh was the language of Adam before he fell, and that Bro. Illingworth had replied, "No wonder he fell."

Bro. Coleman, dealing with his experiences in the country, mentioned the work in Iwerell. He



New Zealand.

SOUTH WELLINGTON.—The mission at Kilbirnie has come to a close, and we have settled down again to the work here. During Bro. Mudge's absence the platform was filled by Bren. Hardham, Vickery and Wright. The meetings were well sustained, even though several of our number were visiting the mission services.—H.H., Sept. 4.

DUNEDIN.—On Wednesday there passed to her rest Sister Mrs. Mathieson, mother of T. H. and S. J. Mathieson, at the age of 68 years. Another of our members, Miss K. Sinclair, also suffered a bereavement through the death of her father, Mr. Mark Sinclair.—L.C.J.S., Sept. 9.

CHRISTCHURCH.—The church has just been enjoying a very successful rally, in which we were greatly assisted by the presence of H. G. Harward. Meetings started with well attended prayer meetings on the preceding Wednesday, on Saturday night, and Lord's day morning early. An uplifting consecration service and breaking of bread was held at 11, with a record attendance for the year. A large Bible Class meeting was held at 2.30, with addresses by Bren. Harward and Little. In the evening Bro. Harward made a searching address on "Christ and the Rich Young Ruler." Tuesday night, the rally continued, with an address on "The Betrayal of Christ." On Wednesday, a large number gathered together to discuss building plans, and by the time refreshments were brought in over £400 had been promised, payable in five years. This was increased to over £500 before the close of the C.W.B.M. meeting on Thursday evening. At this latter meeting, the annual meeting of the auxiliary, new officers were elected, and an address was given by Bro. Harward.—P.S.N., Sept. 8.

AUCKLAND.—Besides our esteemed Bro. Turner, the church has more than 20 brethren competent to preach, who fill appointments in the eleven places of proclamation within easy reach. Bro. Abercrombie has rendered us good service, for which we are thankful. His last address was on "Knowing Christ." All such brethren will have a warm welcome and a full opportunity that come our way. Our rule for Sunday evening meetings is no collection, yet we take up one annually for the Army's social work, plainly stating this. Such an effort by all the religious bodies would be a grand combination for good work. Bro. Main's paper on "Baptism" manifests a wide range of reading, and a masterly capability in stating a case.—E.C.

INVERCARGILL.—The church has not secured an evangelist, although several brethren from Australia have been in communication with the secretary, Bro. Brighton. We are pleased to report that Bro. Bait, who has passed through a serious illness, is now about again. Although he has resigned his position as evangelist, he has decided to remain in the district, and will render all the assistance he can to the church here. During the month the Young Women's Sewing Class held their annual sale of work in Victoria Hall, when between £20 and £30 was realised, which sum is devoted exclusively to charity. This class, of which our Sister Watt is president, and Sister E. Todd is secretary, does a vast amount of work in relieving distress in our midst, and deserves the support and co-operation of the brethren and the charitably disposed generally.—P., Sept. 9.

NELSON.—The Endeavor Society visited the hospital and submitted a programme consisting of recitations, singing and instrumental music, afterwards distributing button holes. The patients and staff appreciated our effort. Lord's day, August 24, a goodly number at the meeting for worship. Visitor, Sister Scringour. Bro. Knapp spoke, and chose a special text with suitable reference in memory of Bro. Page. An in memoriam service was held in the evening, when there was a large attendance. Bro. Verco took the service, assisted by Bro. S. Mathieson. Favorite hymns of our departed brother were sung. Bro. Verco spoke on 2 Tim. 2: 4. The service was a very impressive one. The anniversary of the church was celebrated by a tea and after meeting. A very happy time was spent. Our much esteemed Bro. Lewis was with us, and all were cheered by his presence.—E.M.J., Aug. 30.

KAITANGATA.—Our thanks are due to the New Zealand C.W.B.M. for the faithful and energetic services of J. Binney, who has been laboring with us now for three months. There is a good attendance of members at the Lord's day morning worship, and the chapel is filled at the evening gospel service. Bro. Binney's presentation of the gospel in song and sermon attracts a lot of young men not in the habit of church going. Six believers have been added to our number by gospel obedience, and one drifting member has been restored. For this fruit of labor we thank God. Bro. Binney has started a class for Bible study, and also a class for training for service, and in both good work is being done.—R. Eaton, Sept. 2.

WANGANUI.—The church has suffered lately through members moving to other parts. The latest departures are: Bren. Tom Arthur and Harry Bell. Though young, they have both been real live workers in the church. Bro. Arthur has gone to Dunedin. He has been a most energetic Sunday School secretary, and will be sorely missed in the school, young men's class, choir, and in fact all branches of church work. Bro. Bell goes to Sydney, and eventually to the Bible College, Melbourne. He was an active worker as a Sunday School teacher, and member of the various societies of the church. The meetings on Sunday, August 25, were good, especially the morning service. On Sunday, September 1, a cantata was rendered in the school in conjunction with the C.W.B.M.—H. Siddall, Sept. 2.

NELSON.—The weather interfered somewhat with the attendance at our services on Sept. 1. The writer spoke at both services. In the morning, on "Doing all in the name of the Lord Jesus," and in the evening on "Halting Between Two Opinions." The work here is in a very good condition; Bible School steadily growing; Endeavorers enthusiastic; Young Men's Improvement Class growing in interest, and all other departments doing good work. I think our correspondent omitted to report that Bro. Verco had announced his engagement to Miss Ruby Bell, of Nelson. On Thursday, August 23, we held our annual tea and public meeting. Very heavy rains thinned out our audience, but a very enjoyable evening was spent.—G.D.V., Sept. 4.

MONINGTON.—Moderate attendances are the rule at the morning services. The gospel services are better patronised. In the temporary indisposition of Bro. Melville the church has had the aid of Bren. J. I. Wright, Holmes, Irvine, and C. Miller in the proclamation of the gospel. The school has been rearranged. Two sand tables are proving a valuable aid in teaching the

infants, under the care of Sisters Clark and Melville. The Sunday School Hymnary has been adopted by the school, and provides a fund of instructive yet bright hymns for the children. The Sunshine Band, meeting on Friday evenings, is justifying its existence. Close on a hundred children are on the roll. Songs, recitations and games form the "bread" between which a good layer of moral and religious teaching is sandwiched. Bro. Melville with an energetic committee has occasion to feel proud of the Band.—T.J.M.

South Australia.

NORTH CROYDON.—Good meetings to-day. This morning F. Plant presided, and E. J. Paternoster exhorted. We had one of the most pleasing sights ever witnessed at the church this morning—ten welcomed into fellowship. At the Bible School we had an excellent attendance; five new scholars. At the gospel service to-night H. Bennett gave an interesting address.—J.S.H. Ferris, Sept. 15.

YORK.—Since the close of the Scoville mission, we have had fine meetings. Lord's day, Sept. 8, four were received into fellowship. In the evening Bro. Tuck, from Broken Hill, preached to a large gathering. At the evening meeting to-day there was a very large number present. After an impressive sermon by E. J. Paternoster, four persons were baptised. Others are enquiring the way of the Lord more perfectly.—W.B., Sept. 15.

SEMAPHORE.—Meetings were well attended to-day. A large number of visitors present at the breaking of bread. Bro. Coia, of Quorntown, presided. The Bible School is doing well; four new scholars were enrolled. A fine gathering at the gospel service. Writer preached on "Walking in the Light" (1 John 1: 7). Five responded to the invitation, including two married men.—W. J. Taylor, Sept. 15.

PROSPECT.—Good meetings yesterday. J. Roberts, of Hindmarsh, addressed the church, and Bro. D. Thorpe, of Unley, preached the gospel at night. The writer has had a week's holiday in bed with influenza; the first time he has had a day in bed for about 15 years.—I. A. Paternoster.

HENLEY BEACH.—On Sept. 8, we had good meetings. One young girl from the Bible School was received into fellowship, who made the good confession and was immersed at the Scoville mission. We were pleased to see another woman confess her faith in Christ at the gospel service. To-day we were pleased to welcome visitors. Bro. Hurcombe presided, and Bro. Gore gave us a fine address. The Bible School is still growing, and the Endeavor Society has started work again.—W. Stanford, Sept. 15.

WALLAROO.—The work in this field is moving along slowly, but surely. All meetings are fairly well attended, and a good interest is manifest. We are looking for several who have sat under the sound of the gospel for some time to make the good confession. To-night's meeting was not very large in attendance, owing to the Methodists holding their anniversary in the Town Hall, but one young woman made the good confession.—E.J.K., Sept. 15.

MILE END.—Although the church here has not benefited to the same extent as some others from the Scoville mission, our membership has been substantially increased. Altogether since the beginning of August we have welcomed 26 into the church, of whom all but two are directly traceable to the mission. Our attendances have also greatly increased both morning and evening. On the 8th, before a full congregation, two who have been attending over four years confessed Christ, a brother and sister in the flesh. Last night it was very wintry, but we had a good meeting, and another man came out for the Lord.

UNLEY.—Seven were received into membership this morning; six from the Sunday School.

and one young man who was baptised at the Scoville mission. This evening there was a full attendance, and one lady stepped forward at the close of Bro. Walden's address. Mrs. Ernest Fisher, a well known singer, with a magnificent voice, who has recently joined our number from the Scoville mission, has consented to act as leader of the choir, and will be of great assistance in the musical portion of the services.—P.S.M., Sept. 15.

MALLALA.—There was a fair attendance at the fellowship meeting this morning. T. H. Worden presided, and R. Harris exhorted. The scholars and teachers of the Bible School are busy preparing for the anniversary services, which are to be held on October 6. This evening Walter Harris, a young and promising speaker, preached the gospel. Our aged Bro. House recently met with an accident, and is now lying at Miss Hill's hospital in Adelaide. Latest reports inform us that he is gradually recovering.

LONG PLAIN.—A goodly number assembled this morning for the breaking of bread. Sister D. Parker has returned from the city and taken up her residence in the district again. This afternoon, instead of the usual classes, the school assembled to practise the singing for our anniversary service—next Lord's day, when we expect to have W. L. Ewers with us. Prior to the gospel service a maiden was immersed into Christ. Bro. Cottriss preached on "The Light of the World." Miss Jessie Parker very effectively sang as a solo, "There is a green hill far away." The young people are manifesting much interest in the work of the church.—Sept. 15.

KADINA.—Good meetings again to-day. Bro. Brooks presided over a good congregation this morning. We had Bro. Catchlove with us, a convert in the recent Scoville mission in Adelaide. His father and mother also confessed Jesus in that glorious mission. We had a splendid gospel meeting to-night. Bro. Roy Raymond delivered a very earnest address. Our brother is leaving us next Friday to go over to Tumbay Bay and help our esteemed hard-worked Bro. Harkness. May the Lord use our two brethren in bringing many souls to Jesus. Three young men have left Kadina church during the writer's stay to go out and tell the glad message of salvation.—E. G. Warren, Sept. 15.

WALKERVILLE.—Lord's day morning meetings have been steadily improving. Record attendance to-day, when 30, including Bro. and Sister Fisher, of Bordertown, broke bread. It was a deeply devotional gathering. Bro. Wilson delivered a very helpful and encouraging address both to the old and young followers of the Lord. Bro. Thomas Terrace has been welcomed into our midst as a disciple, a result of the Scoville mission; others are awaiting immersion. £3/10/6 has been collected to help defray expenses of the big mission. This morning's offering was £1. Bro. Hawkes preached to-night. We hope to have the electric light installed for next Sunday evening's service, when Bro. Wilson is to preach.—E.D.C., Sept. 15.

GROTE-ST.—Since last report we have had great meetings, both morning and evening. A number of visitors have been present with us lately; among the number we mention Bro. and Sister F. G. Dann; Bro. and Sister R. Lyall and daughter; Bro. W. Morrow, President of the Conference. Sunday morning, Sept. 8, Bro. Dann gave us a fine address. Altogether about 85 have joined us as the result of the Scoville mission. The last two Sunday evenings the chapel has been packed, Bro. Thomas preaching fine sermons. Bro. R. Burns, from Unley, assisted Bro. Thomas at the service this evening. Three confessions since mission closed.—W.J.M., Sept. 15.

GLENELG.—The work here is progressing satisfactorily. The same spirit of love and peace continues, and with the rapidly growing district we are hopeful of increase in the near future. In most of our families there is sickness, but we are thankful that all are on the mend. Since last report there has been one baptism. We are having fine gospel meetings. On Tuesday last

the writer, who is giving a series of lectures, at the request of the Royal Institution for the Blind, gave an explanation and demonstration of the "Higher Education of the Blind," assisted by Miss Ivy Rule, blind typist to the Institute. The explanation seemed to be appreciated, and the demonstration by Miss Rule of piano playing, braille reading and writing, and typewriter manipulating, caused considerable astonishment. We hope to repeat this lecture in several of our churches. On Thursday we inaugurated a "Young Christians' Training Class," for all members under 16. This will be under the guidance of the evangelist, who will endeavor to thoroughly ground the young people in first principles. The class will be connected with the Bible School. Having to be away over next Lord's day on Yorke's Peninsula, with the Blind Orchestra and Concert Company, Bro. Bitmead, Home Missionary of the Blind School, will speak morning and evening.—E. W. Pittman.

QUEENSTOWN.—Two confessions at the gospel meeting on Sunday, 8th inst., Bro. Brooker preaching. At the officers' monthly meeting, held on Sept. 9, it was decided to fully utilise the latent energy and ability of the church in more vigorously working the districts in and around Port Adelaide. The favorable impression created by Bro. Scoville and party presents an opportunity not likely to occur for some time. At an adjourned meeting held on Saturday, 14th inst., the scheme took concrete form, of which more will be heard in the near future. At the meeting for worship on Sunday, 15th, the right hand of Christian fellowship was extended to a sister.—A.C., Sept. 15.

QUEENSTOWN.—Sister Gill, senr., passed away on Sunday morning, at the close of our service. We had a glorious service, the building being nicely filled. S. Bangs presided; W. C. Brooker gave the exhortation from the New Testament lesson. The verse of the last hymn was sung, and the benediction pronounced; Bro. Brooker was at the door shaking hands with the people leaving the building; Sister Gill came along, and in shaking hands said, "These meetings are a great inspiration; I love to be here; but I do miss dear old Dad. It is just seven weeks to-day since you buried him." She turned around, spoke to those about her, and was just in the act of wishing Mrs. Brooker good-bye when she fell down. Loving hands uplifted her to a chair, but the spirit had gone; only that which is mortal remained in the building she had loved so well, the place of her spiritual birth. We sorrow not as those without hope, for we shall meet with our loved one again. It was, however, a sad sight to witness the relatives one after the other coming in the chapel and shedding tears over the body of mother. "Gone, but not forgotten," one of the daughters said, as she looked at the body. "Mother, I would not wish you back; you have passed away at the place you loved so well, remembering your Saviour, at the post of duty, on active service." At the evening service Bro. Brooker made special reference to the death of Sister Gill.—W.C.B.

S.S. UNION.—On Friday the Committee met for the first time since Conference, and the new President, H. R. Taylor, occupied the chair. Officers elected: E. A. Riches, Vice-President; W. J. Harris, Treasurer; A. L. Read, Secretary; C. L. Dockett, Asst. Sec.; W. E. Grosvenor, Auditor; also Advisory and Literature Sub-Committees. The President spoke of progressive work before the Committee, and especially mentioned the appointment of a teacher and organiser, more help to country schools, more frequent conferences, more helpful morning services for young people, and school visitation. The Asst. Sec. was asked to call a meeting for the formation of a tennis association. Owing to some schools not wishing to enter, and interruption of study through the Scoville mission, it was decided to abandon the Scripture examination this year. No responses were received from other States re Federal Union. Three schools nominated delegates out of fourteen.—A. L. Read, Union Sec.

HINDMARSH.—Wednesday, Sept. 11, a baptismal service took place, Bro. G. Wilson kindly

assisting H. D. Smith. Several who made the confession during the Scoville mission were immersed, and 14 of them were admitted into fellowship on Sunday morning. Two who were leaving for the country districts were received in during the week; this makes a total of about 32 up to date, as a result of the mission. Sept. 15, good meetings, conducted by H. D. Smith. At the gospel service a short song service, led by J. Roberts, was held before the meeting opened, and at the conclusion one young girl made the good confession. We were successful in raising our apportionment of £40 towards the Scoville mission, and so far have sent in to the Committee £45. The officers also decided to send on the apportionment of £3 towards the Federal Evangelistic Fund, from Jan. 1. We were pleased to have a visit from Bro. and Sister Prior, from W.A.—J. W. Snook.

STRATHALBYN.—Last Lord's day we started our gospel tent mission. Good and bright meetings were recorded for the first three nights, two fine young men making the good confession. Our hopes were lessened when the storms damaged our tent so much that we have had to abandon it and go to the building. Bro. Griffith says these are the roughest storms he has experienced in tent mission work. Sister Millington, from Prospect, and Sister Robinson, from Grote-st., are helping in the mission. We are waiting for the wind to cease, which has been blowing a gale for the week, and then to erect the tent once again.—B.J., Sept. 15.

Queensland.

ALBION.—Bro. Mudford exhorted last Lord's day. In the afternoon some of the members visited the home of our aged Bro. and Sister Reich, for the purpose of breaking bread. In the evening Bro. Forbes delivered the gospel message to a record attendance. As a soloist Sister Forbes is proving a powerful help in the gospel services. A Mutual Improvement Society has been formed, and will meet fortnightly. The Young People's Society is now in full swing, and is becoming very popular. The Juvenile Class hold an "all temperance" meeting next Lord's day morning. Bro. Forbes' blackboard talks at the mid-week cottage meetings are very interesting and educative.—H.C.S., Sept. 11.

West Australia.

PERTH.—The speaker at our meeting on Sept. 1 was A. Bell, who spoke upon "The Death of John the Baptist." At the men's class Ensign Scotney, of the Salvation Army, delivered an address upon the life and work of the late General Booth. We listened with interest to a gramophone message from the late General of the Salvation Army. We have formed a Training for Service Class, with Bro. Blakemore as the teacher. The Bible School continues its successful career. The average attendance for August was 236. A pleasing feature of our work is the increased attention at the prayer meetings. On September 25, Mr. Hall, of the North Perth Baptist Church, will conduct a meeting in connection with the Chapman and Alexander preparation campaign. We had a good meeting last Lord's day morning, when H. J. Banks, of Subiaco, addressed the members. Our annual business meeting is to take place on September 18, and there will be given reports of the various organisations.—W.A., Sept. 10.

SUBIACO.—The 14th anniversary celebrations of the Bible School were commenced on Sept. 1. A large number gathered at the church building to witness the proceedings, and by 3 o'clock fully six hundred were seated. The building was picturesquely arranged in the varying class colors in flowers and ribbons, with decorated mottoes prettily framed adorning the walls. One pleasing feature of the afternoon's meeting was the unveiling of a beautifully painted banner, 9ft. by 7 in size, bearing the title of the school and

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BAPTISM: OUR LORD'S COMMAND.

A. R. MAIN, B.A.

Jewish Baptism.

"The Bible, and the Bible alone, is the religion of Protestants."

"We note that only children born before their fathers' conversion received this Jewish Baptism. This difference from Christian Baptism, and the uncertainty about the date of its origin, make the Baptism of Proselytes an uncertain basis for argument."—Prof. J. A. BARR, Methodist.

Pædobaptist apologists generally attempt to support their argument by reference to the proselyte baptism of the Jews. They cannot get cases of infant baptism in the Bible—Old Testament or New,—so they are extremely anxious to obtain them in Biblical times if not in Biblical writings. To those who have been brought up to regard the Scriptures as their sole rule of faith and practice, this may prove an uninteresting study. All who are content to believe that God meant us to learn his will from his Word will not bother much about proselyte baptism. Mr. Madsen says: "Baptist advocates strongly deny the prevalence of baptism among the Jews in our Lord's time." Some of them doubtless do this, because we have no recorded instances there. But the chief objection which is taken to the pædobaptist position here is this, that whether or not Jews baptised proselytes and infants does not begin to touch the question as to those whom the Lord Jesus would have baptised. He who wants to know whom the Jews of later days baptised, naturally goes to Jewish uninspired writings. He who wishes to know those whom the Lord desired to be baptised, will equally naturally go to the inspired Scriptures which are given to make us complete (2 Tim. 3: 17). It is ludicrous to suggest that God meant us to learn his will as to the subjects of baptism from extra-biblical sources, or from the very people who so sadly rejected the gospel of Christ.

It is important that believers in God's Word should be warned against accepting specious arguments which might undermine its authority. In the common pædobaptist treatment of proselyte baptism there is such a danger. It will often be found that controversialists seek for the origin of Christian baptism, or John's baptism, in the supposed Jewish practice. Mr. Madsen quotes from A. Plummer, who in Hastings' Bible Dictionary writes thus:

"Assume that baptism for proselytes was a well-established custom when John began to preach, and we have an obvious reason why John adopted the rite. Not that this was his only reason; but that, so far as the custom was of any influence, it was a recommendation and not an objection. And the same argument applies to Christian baptism, which becomes more, and not less, intelligible when we consider that it was pre-

ceded by baptism for proselytes and the baptism of John."

That reference to "an obvious reason why John adopted the rite" is mischievous. What Plummer put guardedly is often expressed more rashly. "The Colac Reformer," of 10th September, reports a sermon by a Presbyterian minister, in which report appears the following:

"When John came on the scene there was baptism among the proselytes. Firstly, there was circumcision, secondly there was baptism, and thirdly they had to make an offering or sacrifice in the temple. That was absolutely necessary for the Jewish proselytes. John made a selection from the three rites, and he chose baptism—spiritual cleansing."

"John made a selection"! I prefer my New Testament way of speaking: "There came a man, sent from God, whose name was John" (John 1: 6). "That he should be made manifest to Israel, for this cause came I baptising in water" (John 1: 31). "He that sent me to baptise in water" (John 1: 33). We would not like by uninspired modes of speaking to seem to give reason for being ranked with those who would have liked to say John's baptism was from men, and not from heaven (Matt. 22: 24-27).

Even if we assume (and it is wonderful the number of assumptions which have to be made with the Jewish proselyte baptism argument) that John knew of Jewish baptism, how far does that assumption carry us? John knew of proselyte baby baptism and so preached "the baptism of repentance" (Mark 1: 4)! Therefore, also, we read that the people "were baptised by him in the river Jordan, confessing their sins" (Matt. 3: 6)! Any one can see the weakness of the argument, the halting of the logic. If baby baptism were in existence before, and if John "selected" the rite, he must have altered one important part of it, for, save in the case of our Lord who knew no sin, there is not a hint that anybody who did not repent and confess his sins was baptised by John.

The argument from proselyte baptism consists of an inference added to another inference. (1) It is not proved that proselyte baptism was practised in the days of Jesus or of John. Most modern writers seem to believe in its existence. They do not so believe on the ground of express mention or stated example. Read the following:

"What is wanted is direct evidence that before John the Baptist made so remarkable a use of the rite, it was the custom to make all proselytes submit to baptism; and such evidence is not forthcoming."—A. PLUMMER, in Hastings' Bible Dictionary.

"It is uncertain whether the later rite with which Jewish proselyte baptism was performed . . . was in existence at the foundation of the Christian Church."—P. DEXWS, in "The New

Schaff-Herzog Encyclopædia of Religious Knowledge."

"The details of the act of reception [of proselytes] seem not to have been settled definitely before the second Christian century."—THE JEWISH ENCYCLOPEDIA."

Some one may ask, How then can Plummer say, as he does, that the fact of proselyte baptism in the days of John "is not really doubtful"? The answer is that there is very great difficulty in believing that the Jews who so opposed Christ would have later borrowed a Christian rite; Plummer calls this a monstrous supposition. Most, I think, in this agree with Plummer, though some yet vigorously deny the validity of the inference, holding that the lack of any mention in the Bible and Apocrypha, in Josephus and Philo, and in the older Targumists is inexplicable if the rite existed.

(2) It is, then, an inference only, and that not an absolutely necessary one, that such baptism existed in early days. It is also an inference—and that so wild that to state it is almost sufficient to refute it—that the subjects of John's baptism or of Christ's must have been settled by the subjects of Jewish baptism.

Pædobaptist controversialists are by no means agreed amongst themselves as to the weight to be attached to this argument, even while they agree on the early existence of proselyte baptism. Particularly, has there been difference of view as to infant baptism.

Edersheim, speaking of the Jewish views, says:

"In regard to the little children of proselytes, opinions differed."—"The Life and Times of Jesus the Messiah," II, p. 746.

We call attention to J. Agar Beet's view as stated at the beginning of this article. He also states:

"It is therefore more probable than not that this undoubted Jewish practice was as early as the days of Christ. Usually, though apparently not always, the young children of such converts were also baptised, as undoubtedly their boys were circumcised. This proselyte baptism, if then practised, would naturally suggest the Baptism of the young children of converts to Christianity."

E. Von Dobschutz, Professor of N.T. Exegesis in the University of Breslau, after speaking of the threefold ceremony of circumcision, immersion, and sacrifice, says:

"The relation of this rite to the Christian sacrament of baptism has given rise to much discussion, but the present tendency to derive Christian baptism from the immersion of proselytes is incorrect, especially as the existence of sacramental ideas is not certainly proved in connection either with immersion or circumcision."—In "The New Schaff-Herzog Encyclopædia."

Here is another striking statement:

"Sometimes the attempt is made to strengthen this argument from circumcision to baptism by a reference to the baptism of the proselyte. When a proselyte was baptised, it is said, his whole household, down to its youngest member, was baptised with him; and it may be supposed that the Christian practice would conform to this custom. . . . Opinions differed, however, on the subject of the baptism of the children of proselytes. . . . And in any case, the analogy from proselyte baptism is not one that it is safe to apply to Christian baptism; for whatever may be thought about the younger children of the household, it is exceedingly unlikely that the older children would be baptised by the apostles on the mere ground of their father's faith, as the analogy from proselyte baptism would suggest."—J. C.

LAMBERT, in "The Sacraments in the New Testament."

Surely these quotations will show that the argument from proselyte baptism to infant baptism as a Christian rite is far from being proved when it is rendered reasonably probable that proselyte baptism existed in the days of the Lord Jesus. If Beet confesses that it is "an uncertain basis for argument," we need not blush with shame merely because Beet's brother Methodist, Mr. Madsen, tells us we "are fighting a hopeless issue."

To anyone who is interested in the amount of weight to be attached to the argument from Jewish proselyte baptism, assuming such a thing existed in the days of Jesus, we commend a consideration of the following facts. These are conclusive against the argument as generally presented.

1. The proselytes spoken of were introduced not into the church of Jesus Christ, but into the Jewish nation. "If, then, the little children of proselytes were, with their parents, grafted into the Jewish nation, it follows not that the children of Christians should, in like manner, be received into the church—which is not national but spiritual—which the Lord requires shall be composed of those only who are twice born, not of those born of the flesh nor of the will of man; but solely of those who are born again; born of God."

2. Mr. Madsen and his brethren persistently argue that baptism came in the place of circumcision. They never give proof of this, of course. Now see how their own argument that the baptism of John or Jesus was adopted from the earlier Jewish rite destroys the cogency of their former reasoning. If both baptism and circumcision were needed to initiate proselytes, surely in their case the baptism did not come in the room of circumcision. If the New Testament ordinance were framed on the analogy of the Jewish proselyte practice, then how could New Testament baptism come in the room of circumcision? If our friends are right now, they were wrong before; if they were right before, they are wrong now. They could not twice be right; but they could be, and are, twice wrong.

3. How little weight Mr. Madsen himself really attaches to the analogy of Jewish proselyte baptism may be shown. The "Jewish baptism" was immersion. See the quotation from Von Dobschutz above. Plummer tells how the proselyte "plunged beneath the water, taking care to be entirely submerged." So also Lightfoot says. Dr. Brandt, in Hastings' "Encyclopædia of Religion and Ethics," writes: "The convert made a complete immersion." J. V. Bartlett in the same Encyclopædia remarks: "Immersion seems to have been the practice of the Apostolic age, in continuity with Jewish proselyte baptism." The Jewish Encyclopædia speaks of the *tebilah* or "bath of purification." Now, Mr. Madsen is not very keen on immersion; he is only keen on the analogy of Jewish baptism so far as it seems to serve his purpose.

4. Overlooking the difference between a Jewish "bath of purification" and a Methodist sprinkling, and assuming that proselyte baptism was practiced in New Testament days, and further assuming that infants were baptised with their parents, we are still very far from the practice of paedobaptists now. For what children were, in the case of proselytes, so baptised? Edersheim says:

"Unborn children of proselytes did not require to be baptised, because they were born 'in holiness.'"

Lightfoot, whose "Horæ Hebraicæ" is a storehouse of paedobaptist argument, and is quoted by Mr. Madsen, says:

"The sons of proselytes, in following generations, were circumcised indeed, but not baptised."

J. Agar Beet writes:

"We note that only children born before their fathers' conversion received this Jewish Baptism."

Proselyte baptism was not repeated on the posterity of those baptised, not given to any born after their parents became proselytes. If this pattern, then, were to guide us, then "only the children of Christians born before the conversion and baptism of their parents would be entitled to baptism, while all born afterwards would remain unbaptised." Compare this with paedobaptist practice. Our friends really ought to allow that we are in good company when we decline to be bound as to the subjects of Christian baptism by any Jewish procedure. They themselves decline to be thus bound. Their consistency must improve, and their reasoning also; else tracts, sermons and books alike will fail to stop the numbers from turning to the precept and practice of the Word of God and hearing, believing, being baptised.

"The B.C. Magazine."

By A. J. Fischer.

Probably all readers of the "Australian Christian" have heard of the *B.C. Magazine*, even if they have not read it. With the twofold aim of stimulating interest in the College, and of affording opportunities for knights of the quill to display their talent, it first issued from the press of the Austral Publishing Company in November, 1907. Since then, steadily growing in size, volume and circulation, it has been published every two months, the whole work and responsibility being undertaken by the students on their own initiative.

The contributions consist of articles written by members of the Faculty and by the students, and deal with many themes, including such as "Incidents of College Life and Sport," and "Our Literary Society."

Since its inception, the magazine, although improved in several ways, has always been kept at the subscription rate of 1/6 per annum. This has been possible by the help of the printer, and also by the hearty support and prompt payment of our many subscribers, and in expressing our thanks to these, let us just say that we hope this will continue in the future.

On the editorial staff of past years such names as J. I. Mudford, R. T. Pittman and C. A. Batt have appeared, and at present the work is being well carried out by W. C. Swan and B. W. Manning. These have all tried to keep the matter up to a high standard, and by the appreciative messages frequently received from subscribers, we have reason to believe they have been fairly successful.

Should any readers be desirous of seeing the magazine, a sample copy will be gladly sent if a communication is addressed to the Business Manager, *B.C. Magazine*, Glen Iris, Vic.

The Great Need.

By A. P. Wilson, Tasmania.

This is an age of books. Every phase of thought, scientific, religious or political, that desires to bring itself before the world has its literature. In fact the prosperity or otherwise of any propaganda, its dignity, or its power, are judged by the wealth and quality of its literature.

Then, too, it is an age of great problems. Socially, scientifically and religiously we are face to face with startling and plausible propositions. Theories as adverse as the poles demand our attention.

The church of God is being looked to by the world at large as possessing a solution for its many difficulties. Thus at no time has the need of deeply educated men been more keenly felt. The greater the problem, the greater the need. Let us therefore give to those in whose hands is the "ministry of reconciliation" the finest culture and discriminating power we are able.



A. J. Fischer.



B. W. Manning.



W. C. Swan.

Editorial Staff, "B.C. Magazine."

From the Field—Continued.

its motto, "All the School for Jesus." H. J. Banks, the evangelist, spoke in happy vein to the children. In the evening the proceedings were continued to a packed building, and on the Wednesday evening the tea meeting took place, followed by the annual demonstration. The scholars in numerous exercises—songs, drills, and recitations—acquitted themselves with commendable ability, and won well merited applause. Mr. Ingham, the donor of the banner, was present, and after being thanked on the school's behalf by the evangelist, he returned thanks and rendered the solo, "Only Tired." The celebrations terminated on Sunday afternoon, the 8th inst., when before another large gathering the presentation of prizes took place. The supt., E. E. Nelson, is an expert in Bible School work. To his indefatigable efforts the school owes much of its present success. We are planning for a 500 numerical strength by next anniversary.—R. F. Robbins.

New South Wales.

PADDINGTON.—Bro. Williams, of Rookwood, exhorted this morning. Bro. McKnight, who presided, made pathetic reference to the sad loss of Sister Mildwater, by the passing away of her daughter—a mother of three of our Bible School children. Bro. Jones, one of our elders, welcomed into fellowship Sister Mrs. Caragatti, who was immersed during the week. Bro. Franklyn, who is taking a big interest in the young folks, has commenced a cricket club to the great delight of our boys. The third of a series of gospel addresses on "God's Way of Salvation" was presented by our evangelist to-night; about 400 people present. Our Bible School is now furnished with a fine piano, thanks to the energetic way which the following lady teachers collected for the deposit on same: Misses Rene Walker, £1/1/3; Miss Egspubler, £1; Mrs. Bait, 9/6; Miss Buckingham, 9/6; Miss Wollet, 8/6; Miss Eva Lennox, 8/6; Miss Credginton, 3/6; Mrs. Blare, 3/6; Woolhara School, per T. W. Smith, 10/-; S.G.G., 6/-; Total, £5/0/3. Fund is still open for donations; please send to S. G. Goddard, Paddington-st.

HAMILTON.—We are glad to be able to report that Sister Mrs. Jinks, who has had a critical illness, is steadily improving in health. Sister Jinks is in thorough sympathy with all efforts to advance the cause here, and hopes, when her health is restored, to take an active interest in the work of the sisters of Hamilton and Merewether.

WAGGA.—We were pleased to have with us as a visitor, Bro. Wilkins, who spoke both morning and night. Our building fund is growing; our need is great. Don't forget the address:—Railway-st. Thanks to a sister for £1; Bro. Rossell, £1; Mrs. Murphy, 5/-—A.B., Sept. 15.

NORTH SYDNEY.—At the meeting for worship on Sunday last, W. H. Wooster, of Canley Vale, gave us a practical and very helpful exhortation. At the gospel meeting we were very pleased to see a greatly improved attendance, which included many friends. Bro. Saunders gave a very fine address on the theme, "The Priesthood of Jesus," and at the close we rejoiced to hear the good confession made by a young woman, and afterwards to witness the baptism of a young man who a few weeks ago took his stand on the side of our Master.—W. J. Modral.

BROKEN HILL (Railway Town).—Our Bible School anniversary was brought to a fitting close on Monday. Short addresses were given by the chairman, Bro. Jones, and R. J. House. After the distribution of prizes, a social cup of tea was partaken of by the scholars, parents and friends, who seem deeply in sympathy with us in our work among the young people. This morning there was a good attendance at the Lord's table. A. Clark exhorted. At the close of the school Bro. House was presented with a framed text

and a fountain pen, by his Bible School class, as a mark of their esteem for him. The recipient has since the commencement of the school been helping us along as a teacher, but with the growth of the work and the development of teachers locally, this pressure has been relieved, and Bro. House will again take up his duties at Wolfram-st. school.—C. H. Hunt, Sept. 1.

GOUGHTOWN-MERRYLANDS.—At a large meeting of representatives and brethren, the Western Suburbs Circuit of the Church of Christ was successfully formed at Rookwood on Sept. 5. W. J. Williams in the chair. A constitution was adopted, and officers elected as follows: F. Collins, Auburn, president; W. H. Wooster, Canley Vale, vice-president; W. J. Williams, Rookwood, vice-president; G. L. Piper, Seven Hills, hon. treas.; John R. Cattanach, Goughtown-Merrylands, hon. secretary. The Western Suburbs united choir sang delightfully during the evening. In accordance with the objects of the circuit, the president, Bro. Collins, announced that an important mission rally of forces would be held at Parramatta on Saturday, Oct. 19.—J.R.C.

LISMORE.—Bro. Stevens on September 1 had the joy of taking the good confession from two young men and a scholar from the Bible School. Two of them were immersed into Christ on September 8. Matters are well in hand for the coming District Conference on Oct. 9, when we shall be pleased to welcome friends from a distance. T. B. Fischer is the essayist for the Conference this year. The District Committee are specially grateful to the Lismore church and Dorcas sisters for their valuable help in the district work. Bro. Savill leaves Lismore on September 16 to superintend the erection of the Tyalgum place of worship. Encouraging reports from all the stations in the district, especially Upper Mongonerie, where the Committee are placing T. R. Coleman for a week, as we feel that good work will be done and souls won for our Saviour.—E.A.P.

PETERSHAM.—On September 16 we had the pleasure of extending the right hand of fellowship to Bro. Pascal Avenall, who brought with him an excellent letter of commendation from the church at Sparkhill, Birmingham. We have had Sister Avenall and family with us for some time. The work in every department is in a flourishing condition. We are looking forward to a good time with the young people of the Lord's day School at their anniversary on Sept. 22, concert on the 23rd, and picnic on the 28th, to The Avenue.—T.L., Sept. 16.

Victoria.

COLLINGWOOD.—Last night one of our young men belonging to the Bible School, who decided for Christ some time ago, was baptised into the precious name.—A.B.C., Sept. 16.

NEWMARKET.—Since last report the meetings have been fairly well attended. Bren. Kemp, Smith, Clark and Young have filled the platform very acceptably during the last month, and to-day F. Thomas spoke morning and evening. Bro. Mudford, who has accepted an engagement as evangelist, will be with us early next month.—J.H., Sept. 15.

HAWTHORN.—Last week, during the writer's absence, the services were conducted by Bren. Ludbrook, J. E. Allan, M. Wood Green, and Morton. Their addresses were much enjoyed. Two were received into fellowship; one by restoration and one by obedience to Christ. Our new hall is now in course of construction. Last night the deluge of rain interfered with the attendance. Bro. Clark, of Meredith, worshipped with us.—A. C. Rankine, Sept. 16.

CHELLENHAM.—W. Judd took the service again to-night, preaching to a fair audience. A good meeting in the morning; our visitors included Bro. and Sister Sharp, from Brighton; Sister Morris, from Ballarat, and Bro. and Sister C. F. McDonald, from New Zealand. The Sunday School is in the midst of anniversary preparations, and anticipate having a good time on October 13 and 16.—F.W.M., Sept. 15.

CARLTON (Lygon-st.).—Good meetings and helpful addresses by Bro. Kingsbury on Sunday. We were pleased to welcome four into our midst, three by obedience and one by letter. At night we had a full meeting, notwithstanding the wet weather. Horace Kingsbury gave a splendid gospel address on "The Compassionate Love of God." A young man made the good confession.—J.M.C.

BENDIGO.—Sunday was a glorious day here for the farmer, beautiful rains falling at frequent intervals all through the day. Of course it militated against the evening meeting, but the morning service was up to the regular standard of attendance. Our visitors included Bro. and Sister Stappers, of Swanston-st., Bro. C. Tyrer, North Melbourne, and Sisters Huckerly and Wilson, of Richmond. Our evangelist preached at both services, his topic in the morning being "The Patriotic Paul," and at night "The Great Commission." Both of these sermons were highly appreciated, and will do us all much good. Any of the brethren visiting this city on Railway Picnic day, 28th inst., should look us up, and if possible stay for the Dorcas picnic on the following Wednesday.—T.J.C.

MELBOURNE (Swanston-st.).—Last Lord's day week Bro. Ennis was the speaker at the morning meeting and Bro. Frank Thomas in the evening. For the two previous Sunday evenings Bro. Thomas had also taken the services, while Bro. Allen was away on his vacation. Last Lord's day morning we had a very good meeting. Several visitors, amongst whom were Bro. and Sister Fullston, senr., from Norwood, and Bro. and Sister Fullston, junr., from Kersbrook, S.A. Bro. Allen resumed his work after an enjoyable visit to Yarrawalla, Mildura, Victoria, and Adelaide, S.A. Good address both morning and evening from Bro. Allen. Large gathering at the evening meeting. On Thursday night last Bro. and Sister A. R. Lyall arranged a musical and elocutionary programme, and invited the choir and friends to enjoy same. An excellent evening was spent together, and the gathering was most successful.

EAST SUBURBAN.—Annual meetings of the Co-operation were held in the Balmains-st. chapel, Richmond, August 4 to 9. Subjects and speakers were: "A Life Study," W. L. Jones; "Christ and the Children," Geo. Manifold; "Christ and Organisation," C. A. Quirk; "Christ and Evangelisation," Jos. Pittman; "Christ and Missions," P. J. Pond; and "Christ and Temperance," Ethelbert Davis. A resolution was adopted recommending each school to appoint a representative to visit each other school in the Co-operation, with a view of picking up any new idea. The same was resolved *re* the different societies. It was also thought desirable to stimulate interest in F.M. work by asking the F.M. Committee to name native evangelists as the Co-operation's "living links." The following officers were elected for the ensuing year: President, C. A. Quirk; vice-president, W. L. Jones; secretary, E. Moody; asst. sec., J. Barnett; treas., J. Smith.

PRAHRAN.—A reasonable time has now elapsed to get the normal condition of our Adult Bible Class, following our great blue and white contest held the beginning of the year. The permanent attendance is three times greater than before the rally, notwithstanding the fact that 12 of the class are now in the Bible School staff. 21 from the ranks of the class have also been baptised and added to the church. The church here is planning to celebrate its diamond jubilee in a manner worthy of the occasion, next December. The Prahran church is the oldest of our churches in Victoria.—P. J. Pond.

COLAC.—The last week of the Hagger-Clay mission was very wet and stormy, therefore our meetings were not so well attended, but our brethren were pleased with the number that turned out every night. We are glad to report 12 confessions for the week. On Saturday evening Bro. Hagger gave his lantern lecture, "Thirty-six Thousand Miles by Land and Sea," which was enjoyed by those present. Last Lord's day being finer, we had fine meetings all day. In the morning Bro. Hagger gave a fine exhortation.

"Be Thou Faithful," and 16 were received into the church. At the Bible School in the afternoon we had a rally, and had an attendance of 140; 6 additional scholars. At the evening service in Victoria Hall, Bro. Hagger spoke to a fair audience, the subject being, "What Shall the Harvest Be?" at the close of which four made the good confession, two of these being believers, but desire to obey their Lord in baptism.—E. Sheldrick, Sept. 16.

Here and There

The offering for the College of the Bible will be taken up on the first Sunday in October.

The Austral has now ready a fresh supply of the threepenny edition of "Calvary's Praises."

The address of A. E. Pittock, secretary of the Ballarat church, is now 211 Windermere-st., Ballarat.

F. T. Saunders' address is now 16 Hayberry-st., North Sydney. All matters relating to Foreign Missions for New South Wales should be sent to that address.

The present number of the "Christian" contains eight extra pages, and gives special prominence to educational matters in connection with the College of the Bible.

The Colac, Victoria, Bible School has two Adult classes, one for married people, with Bro. Jenner as teacher, and one for single people, with Bro. Chandler as teacher; the former has an enrolment of 23, the latter of 70. Good.

The value of the property used for College purposes at Glen Iris is something like £4500. The amount owing, and on which interest is paid, is about £3000. The rate of interest paid is 4 per cent., or a little less per annum than was paid for rent for the house in Rathdown-st. in which the College was first held.

The annual report of the Melbourne Girls' Mission Band, which was read at the central meeting on September 2, showed great progress. Mrs. G. Manifold was elected as president at that meeting. All who would like information re mission bands, please write to Miss R. Hayden, secretary, Cochrane-st., Brighton.

One isolated brother has written to the Victorian Home Mission Organising Secretary, offering £5 towards the cost of holding a mission in the town in which he lives, and in which he is anxious to see the cause of New Testament Christianity established. He is canvassing other members in the neighborhood to see what they will do.

Wednesday, Sept. 25, is the date fixed for the visit to the Cheltenham Benevolent Asylum. The train leaves Flinders-st. for Cheltenham at 1.12 p.m. Cabs await trains at Cheltenham. G. Manifold and party from Brighton are expected, and will supply the programme for the meeting. Visitors are welcome to join the party.

Elsewhere will be found an interesting account of the diamond wedding of Bro. and Sister Ed-ward Lewis, of Nelson, N.Z. Bro. Lewis, in the early days, was evangelist for the church at Prahran, Victoria, and was held in high esteem by all who knew him. We join in congratulating Bro. and Sister Lewis on the happy occasion, and rejoice in the long and useful lives they have lived in the service of God.

During the progress of the mission at Colac there have been 53 confessions, one baptised believer added to the church, 25 new scholars enrolled in the school, nine new subscribers to the "Christian" secured, and the attendance at the Supper on Lord's day mornings has increased 100 per cent. The converts are being asked to pledge themselves to regular weekly gifts for the work. The church will do more towards the support of the evangelist in her town from this on. The mission was to close on Monday night last.

The Austral Co. has received a good supply of the complete edition of "Calvary's Praises."

Mr. and Mrs. C. Fleming McDonald, of Dunedin, N.Z., were present at the opening of the new building at Glen Iris. Bro. McDonald represented New Zealand, and as one of the speakers, spoke very highly of the students of the College who were laboring in the Dominion. New Zealand was prepared to accept some more of them as soon as they were ready.

The *British Weekly*, in reporting a speech made by Dr. S. Edward Young, of America, says:—"He spoke of the cosmopolitan life of New York, where, out of a population of five millions, there are over one million Jews, and where at one bookstall five papers are for sale in Greek. 'We have more Cohens than Smiths in New York. We have one bridge which is crossed by so many Jews that it is called the Passover.'"

More than half of the church secretaries, and nearly all the preachers in Victoria have failed to answer the letter concerning isolated members. If this work is to be done efficiently, there must be co-operation. Will those who hitherto have failed to do their part, please hunt out that unanswered letter and write at once to the Organising Secretary for Home Missions.—"Olney," Walsh-st., Coburg.

The new building in connection with the College of the Bible at Glen Iris was formally opened on Saturday afternoon last. Notwithstanding the inclemency of the weather, between three and four hundred people were present, and a very pleasant afternoon was spent. The new building was very much admired, more especially as it was seen that the extra accommodation made for the comfort and health of the students.

The Victorian Home Missionary Committee has offered an engagement to Bro. W. H. Clay to work with Bro. Hagger. He will take charge of the singing in the various missions, do personal work, and when necessary, preach. This will make the missions more effective. But a larger income will now be necessary. Brethren who desire to see the work in Victoria going ahead still more rapidly, please send on your contributions.

At the Anglican Synod held recently in Adelaide, when the question of Foreign Missions was under discussion, Bishop Wilson, in the course of his remarks, as reported in the *Register*, said: "The Church of England had twelve times as many members as had the Churches of Christ denomination, and if it gave as liberally to missions as did the latter, the annual Foreign Mission contribution would be £13,000 instead of £1800."

Some changes are taking place in the Home Mission work in South Australia. J. T. Train, from Goobwa, has been appointed to Murray Bridge for twelve months, commencing Sept. 8, where a cause will be established. P. Warhurst, of Wallaroo, will remove to Narracoorte, J. Wiltshire, of Stirling East, has accepted the invitation of the Evangelistic Union Committee to take up the work at Wallaroo. Theo. Edwards has accepted the call of the Stirling East and Aldgate Valley church. These changes will probably take place before the end of October.

The sixty-seventh annual meeting of the Churches of Christ in Great Britain and Ireland was held in Edinburgh on August 5. The following extract from the report will show the numerical strength of the cause in the mother land: "Annual returns from 201 churches showed a membership of 14,778. New churches were added to the list of those co-operating—namely, Hyde Park, Leeds, Bentley, near Doncaster, and Newport, Mon. Sunday Schools reporting numbered 169, with 18,378 scholars and 1888 teachers. The membership shows an increase of 76 for the year, which in these days of decreasing numbers is gratifying."

The twenty-third annual convention of the Victorian Christian Endeavor Union will open in the Baptist Church, Collins-st., on Wednesday, October 2, and continue till Monday, October 7. The general theme of the daily conferences will

be "Paul's practical principles for Christian Endeavor as revealed in his Epistle to the Romans." On Saturday afternoon, October 5, a Model Junior C.E. meeting will be conducted on a very large scale in Wirth's Hippodrome, and in the evening a great song service will be given in the same building by the Alexander Choir of 650 voices under the leadership of Mr. Thos. Hopkins. Representative men will address the various gatherings, the chief visiting speaker being A. T. Brainsby, of Adelaide. Very complete arrangements are being made for the comfort and entertainment of visiting delegates, and all meetings are open to the public.

Quite a number of churches in Victoria have no Home Mission collectors; the Organising Secretary would like to see such in every congregation. If Victoria is to be won for Christ and New Testament Christianity, the work will have to be done faster, and very largely, in its initial stages, through our Home Mission Fund. In every church there are members who would gladly contribute a little each week or month if the opportunity was presented to them, and the regular income is a source of comfort to the Treasurer. Church secretaries are invited to communicate with Thos. Hagger, "Olney," Walsh-st., Coburg, about the matter.

COMING EVENTS.

SEPTEMBER 24-27.—Conference of Queensland preaching brethren, Tuesday to Friday, Sept. 24 to 27, at Toowoomba. At least one preaching brother, beside the paid evangelist, is expected to attend from every church. Nearly all the regular evangelists have promised to come. It will be a great time. We want to get into line for our big forward movement. Three sessions daily, varied programme, and opportunities for all in discussion. Write me re your accommodation and concession ticket.—John W. Parslow.

OCTOBER 12.—A preliminary gathering of forces will be held at Parramatta on Saturday, October 12, for the purpose of distributing bills announcing the great rally to be held on Saturday, October 19, 1912.

IN MEMORIAM.

SPENCE.—In loving memory of our dear son and brother Will, who passed away Sept. 20, 1910, aged 24 years.

"We shall meet to part, no never,
On the resurrection morn."

GRIBBLE.—In loving memory of my beloved wife, Catherine Mary, who fell asleep in Jesus Sept. 12, 1899.

"Better the empty casket
Than jewels besmeared with sin;
Safer than those without the fold
Are those who have entered in."

—C.M.G.

PROCTOR.—In loving memory of my dear friend Mrs. Proctor, who went home from Dandenong, Sept. 22, 1907.

She is safe in our Father's house above,
In the place prepared by her Saviour's love;
To depart from a world of sin and strife,
And to be with Jesus—yes, this is life.

—E. A. Crisp.



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In the Realm of the Bible School.

THE WALKING ON THE SEA.

Sunday School Lesson for October 6,

Mark 6: 45-56.

A. R. MAIN, B.A.

The incident took place the night after the feeding of the five thousand. When the people saw the wonderful miracle wrought by Christ, they were so enthusiastic that they would have made him king by force. It appeared to be the very height of the popularity of Jesus. It is a sad commentary on the value of human applause that the very people who that day would have crowned Jesus went back from following him on the very next day, offended because of the spirituality of his teaching. It would seem that the apostles themselves may have participated in the popular clamor. We note that Jesus "constrained" them to leave him. It looks as if a simple request had not been enough, and that they had to be compelled to go.

It is interesting to find that Jesus permitted his disciples to depart alone, since we shall agree in believing that he knew that the storm with its attendant trouble to them would ensue. It may be that the Master arranged for the education of his disciples. The whole incident, we can see as we read the various accounts, was full of instruction to them.

We must note, however, that doubtless the Saviour wished for solitude for his own sake. In times of crisis the Master was wont to spend much time in prayer. Frequently, his retirement to a mountain is mentioned (Luke 6: 12; 9: 28; Mark 6: 46). If we carefully read the lesson text, we shall see that on this occasion Jesus probably spent a number of hours in communion with his Father. He is our great Exemplar. We feel that if the spotless Son of God thus recognised the value of prayer as a preparation for or means of settlement of the crises of life, much more should it be necessary for us to seek this solution.

Reluctantly the disciples embarked and began to row towards their destination. But presently they were "distressed in rowing." The Sea of Galilee is low-lying; the valleys between the surrounding hills are as funnels along which the wind sweeps with tremendous power. For its size, Galilee can thus raise a storm with billows surprising and dangerous. So strong was the wind that though apparently the disciples started in the "evening," by at least three o'clock in the morning they had gone little, if any, over three miles, and were literally "in the midst of the sea."

The Master knows.

There is a beautiful thing told us here. The Master saw them toiling (Mark 6: 48). Even in the midst of his communion with his Father, yet he considered his distressed disciples. Jesus is never forgetful of his followers. He is ever the same. He sent a message to the angel of the church at Ephesus: "I know thy works, and thy

toil and patience" (Rev. 2: 2). Whatever the hardship of life, Jesus knows and cares. Even if he delay to come, as he did in the case of these disciples, he yet means to help. The trial and the delay are alike for our good. Plummer well says: "His delay in going to help them is like his delay in going to Lazarus. 'Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick' (not, He went to them at once, but) 'He abode at that time two days in the place where he was' (John 11: 5, 6). It was just because he loved his disciples so well that he let their trouble do its work before he relieved them."

Graded lessons.

The divine teacher suited his instruction to his pupils. The lessons increased in severity. He used the graded system. Once before the disciples had been in a storm in the Sea of Galilee; but the remembrance of that help which Jesus gave them then was no comfort now. On that former occasion the Master had been with them, and in their hour of supreme fear and peril they could awaken him. Now it was night, and the Lord was absent. They were yet to learn that they never could be beyond his care; that, doing his will, obeying his words as now in crossing the sea they were doing, they must be safe.

To their terror of the elements was speedily added another fear. To the natural disturbance was added a supernatural one. They saw a shape flitting over the water, and they took it for a ghost. It was the time of full moon; and as the waves rose and fell the appearance was to the occupants of the boat intermittent. It is strange to find the men who had so recently been exercising the power to cast out evil spirits now shrieking in fear because they see a ghost. They called out, and Jesus reassured them with a word of cheer. We must notice in passing the interesting word that he "would have passed by them" (verse 48). He waited for their cry, itself an appeal for help. The Lord responds at the time when the answer will be of most value. If he delays help, it is for a wise purpose. It may well be that the Lord is willing to bless us, but we will not call upon him, and he passes by, because the fulness of blessing cannot be theirs who do not realise the need or recognise the Giver. We have not because we ask not. But let us speak the word, and the Lord comes to help; see the force of that "immediately" in verse 50. "It is I"—and at once they knew that they had been fearing him whose presence they would most have desired. It may often be so. God comes in a way not familiar, works by means unusual, does not act in the way of our planning, or wishing, and we fail to recognise him and his working.

Peter's experience.

This is not told us by Mark, but it may briefly be noted. Peter recovered first, and with characteristic impulsiveness said, "Lord, if it be thou, bid me come to thee upon the waters." That "if"

did not necessarily imply doubt. There is enough wrong in the request apart from that. Peter loved, but he often erred. Here there seemed a desire to outdo the other disciples, to vindicate himself and to make up for his former fear. I think Farrar is right when he suggests that this request was "but in another shape, 'Although all shall be offended, yet will not I.'"

The Master giving a permissive "Come," Peter boldly stepped on the sea, and was upheld by the power of God. Yet presently the apostle looked from his Lord to the raging sea, and so began to sink. The story has a meaning for us. He who removes his gaze from Christ and looks around will fail as Peter did. "Looking unto Jesus" is a splendid life's motto. Yet, Peter, while his faith faltered, did not absolutely lose faith in Christ. He called to Jesus, "Lord, save me," and immediately the Saviour raised him up. Whereupon, restored, Peter full of faith walked back again to the boat.

If we would be wretched, let us look within. If we would be distracted, let us look around. If we desire peace, let us look up.

"A hand that is not ours upstays our steps,
A voice that is not ours commands the waves;
Commands the waves, and whispers in our ear,
'O thou of little faith, why didst thou doubt?'"

The effect of Jesus' presence.

When Jesus entered the boat, the wind ceased. With Jesus, there is peace. The stilling of the storm, added to the prior experience, amazed the disciples. They were sore amazed beyond measure, and wondered. Yet Mark implies they ought not to have been so. Had they truly understood and remembered the feeding of the five thousand, they should have known more of Jesus' power. The one miracle as truly attested Jesus' divinity as did the other; and to the Divine One all things are possible. So the wonder was out of place. Yet amazement, Matthew lets us know, gave place to faith and adoration; the apostles came and worshipped Jesus, and said, "Of a truth thou art the Son of God."

John tells us another effect of the presence of the Master. He says: "They willingly received him into the ship; and immediately the ship was at the land whither they went." That was surely a sudden passage. Many of us believe a miracle is implied in this. If so, see how many miracles the lesson has: Jesus walking on the sea, Peter's walking, Jesus' saving of Peter, Peter's walking back to the ship, the stilling of the tempest, the reaching of the haven. It was a great night for the manifestation of Jesus' power.

The lesson outlined.

Andrew Murray has an interesting sermon on the incident of our lesson. The subject is, "The Presence of Jesus." The headings are:

The Presence of Jesus Lost.—The disciples are in the storm, while the Master is absent.

The Presence of Jesus Dreaded.—When he came unexpectedly, they thought they saw a ghost and were afraid.

The Presence of Jesus Revealed.—"Be of good cheer. It is I." At the time of deepest need, the reassuring word was spoken.

The Presence of Jesus Desired.—See Peter's request.

The Presence of Jesus Trusted.—Peter in Christ's strength walked on the waters.

The Presence of Jesus Forgotten.—Peter looked around and sank.

The Presence of Jesus Restored.—Despite the small faith, when the appeal was made Jesus rescued Peter.

Diamond Wedding.

MR. AND MRS. EDWARD LEWIS.

On Wednesday, July 31, the 60th anniversary of the wedding day of Bro. and Sister Edward Lewis was celebrated at Belgrove, N.Z. The weather for some days before had been showery and unsettled, but the eventful day was gloriously fine, with a cloudless sky. It was at first intended to utilise the chapel at Wai-iti for the purpose, but the chapel was abandoned later on, and a spacious marquee was secured and erected in a suitable position on the grounds of Sister E. R. Higgins, the oldest daughter of Bro. and Sister Lewis.

Invitations had been forwarded to all the Churches of Christ in the Nelson district, and many of the friends of the happy couple who are not members of the church were invited and made welcome. Quite early in the day, some who had to come from a long distance put in an appearance, and by 3 p.m. there must have been 200 present. A glad and thankful spirit seemed to pervade the happy gathering and permeate every heart, and all who were privileged to attend were pleased to see how thoroughly the aged pair were enjoying themselves. Sister Lewis was heard to declare that it was the happiest day she had ever spent in her long and eventful career. It was indeed a great joy to their loved ones to see them in such perfect health and good spirits on their diamond wedding day.

At 4 p.m., a choice and sumptuous tea was prepared, and the large tent was twice filled by the hungry, happy crowd, who were bent on doing full justice to the good things provided. While this part of the programme was being attended to, Bro. C. B. Telenius in brief, well chosen words, referred in eulogistic terms to the good example set, and the useful, Christlike life of our Bro. Edward Lewis. He regarded him as a grand old veteran in the cause of truth, and a loyal worker for Jesus Christ. He also gave instances of the kindness of heart and loving sympathy shown by Sister Lewis on many occasions. He was sure that when called away from their earthly labors they would receive a glorious reward for true and faithful service. They were the recipients of very many congratulatory telegrams and letters from churches and individuals throughout New Zealand and from Australia; and they also received a large number of useful and handsome presents. A photographer from Nelson was in attendance, and he was successful in securing some very good pictures of the relatives and descendants of Bro. and Sister Lewis, and of the assembled crowd. In the evening, after some of the visitors had left, quite a number of the young folks remained behind in the tent, which was lit up by acetylene lamps, where they spent an enjoyable time in the playing of various games.

It will interest the readers of the "Christian" to know that Bro. Lewis, though in his 82nd year, is still supported by the Spring Grove and Wai-iti churches as their regular evangelist; that he preaches every Lord's day, sometimes walking 16 or 17 miles, besides conducting the services, and that he still has an amount of vim and energy both of body and mind which many a younger man would be glad to possess. Though not so robust as her partner in life, Sister Lewis has fairly good health, and looks young for her years. Our brother and sister were blessed with three sons and five daughters. One son (John Thomas) passed away to be with Jesus when 21 years of age. The other sons, Edward E. and Joseph M., reside at Waverley, near Sydney. The daughters are: Mrs. E. R. Higgins, Mrs. P. Higgins, Mrs. J. M. Gardiner, Mrs. W. R. Glover, and Ivy (adopted). As the others have now to attend to the claims of their own homes and families, Ivy is proving a real comfort and blessing to the old folks. There are also 32 grandchildren, and 18 great grandchildren.

We are sure that fervent prayers will ascend from many who read these lines, that in the even-

tide of their lives our dear Bro and Sister Lewis may experience all the light and love and happiness that God can give to those who have been loyal and faithful in his service.

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The Society of Christian Endeavor.

United Meeting of Y.P. and Juniors.

(Y.P. to give the Juniors a Social.)

Topic for September 23.

Daily Readings.

The marriage in Cana. John 2: 1, 2.

Christ a guest. Matt. 9: 9-12.

At Bethany. Mark 14: 3-7.

By the sea side. John 21: 12-14.

Another great social. Matt. 15: 34-38.

Social all the time. Rom. 12: 9, 10.

Topic—Jesus and the Boy with the Basket.
John 6: 5-12.

How can we make socials helpful?

How can we be sure of Christ's presence at our socials?

Who is the happiest person at a social?

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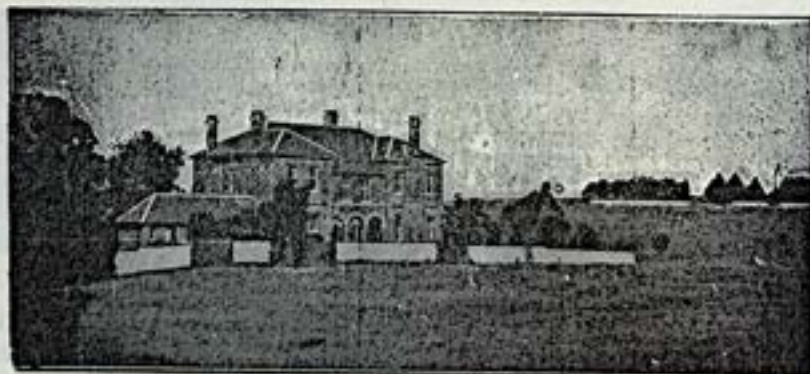
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