

The Australian CHRISTIAN

Vol. XVII., No. 4. Thursday, January 29, 1914.

The simple Scriptural order of service which we claim to have demands by its very simplicity surpassing care, in order that its greatest beauty and helpfulness may be attained.



We cannot convey to others the sense of a passage if we have not found its meaning for ourselves. Let the reader prepare, prepare, prepare!

READING.

John Ruskin is said to have placed the art of reading aloud at the head of modern accomplishments. Such an art is one of the means appointed by God for the edification of his church. It can hardly be asserted that we have yet made the best use of this exercise. The simple Scriptural order of service which we claim to have demands by its very simplicity surpassing care, in order that its greatest beauty and helpfulness may be attained.

There never was a book like the Bible. One writer speaking of its beauty of language, says that "it lives on the ear like a music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than mere words." To convey the message of this wonderful book in some adequate fashion ought to be the ambition of every one privileged to read in the church of Jesus Christ.

A Christian man said to the preacher at the close of a service: "I wish to say that your reading of the eleventh chapter of Hebrews was as strengthening and profitable as an ordinary sermon. I wish to thank you for the rendition." We would all like such a tribute. Perhaps we would like to be able truthfully to give it. Alas; very often the reading of God's Word is the weakest and least profitable part of our service. Many readers are quite inaudible at the back of the building. Others are so monotonous and expressionless that the meaning could not be gained by one unprovided with a book. Occasionally, even in this twentieth century, we have some dreadful experiences. Passages of exquisite beauty are marred. Recently we heard the assurance that we should not be afraid for "the harrow that flieth by day," and that "no heavil" should befall us. We admire all brethren of godly life who desire to help in the worship of God; but we reflect that the Scriptural requirement is that all things be done unto edifying. We do not plead that all should be trained elocutionists or models of

platform deportment, but only those should be chosen who can read in the law of the Lord distinctly, and communicate to the people the sense of the passage, so that they may appreciate the best book in all the world.

There is frequently a remarkable carelessness exhibited in the choice of readers. Little attempt seems to be made to choose a reader for the passage selected. One is tempted to believe that names are inserted on the plan in rotation, with no thought of the possible incongruities. It is on record that an audience received a poor impression of a budding preacher's tact and sense because for his trial sermon he took the text, "I have been young, and now am old." Similar improprieties are found in readers. Passages which express the experience of a long life of godly service would more fittingly be read by a matured saint than by one young in years or a babe in Christ. Some Scriptures, full of comfort for those in distress, wait for the sympathetic voice of the Christian who has himself come up out of trial with a faith that is the clearer for his experience. It irks the intelligent listener to hear a callow youth declare the duty of wives towards their husbands or earnestly exhort to the nurture of children. The Scripture is ever the same; its words are true: only, some things are not fitting.

It is imperative, if pleasure and edification are to be the lot of the audience, that the manner of reading be suited to the Scripture. No one wishes the hundredth Psalm to be read "as if it were a funeral ode, instead of a jubilant call to praise." On the other hand, we cannot have the tenderest passages of comfort read with jaunty manner in a rollicking voice. The "sound of gentle stillness," fitting accompaniment of the presence of Jehovah, cannot be conveyed in an utterance which makes the rafters ring. Nor do we desire to hear a description of Job's leviathan or of the voice of the seven thunders read in such a gentle tone as irresistibly to remind us of Bottom's anxiety to save the timorous from a too realistic imitation of a lion's roar: "I will roar you as

gently as any sucking dove; I will roar you an 'twere any nightingale." One has complained of the reading of deeply emotional passages as if they constituted an auctioneer's catalogue. Yet there must ever be moderation and control. Nothing will more surely spoil the effect of Scripture reading than an apparent striving for dramatic effect. Here, if ever, we must beware of tearing a passion to tatters. He who remembers the reverence due to the word of the Eternal God will not likely offend thus. A preacher once told an aged brother that he had delivered a sermon on Hell. At once the question came, Could you do it lovingly? Frequently, great Scriptures are spoiled because the reader does not in the midst of tremendous rebukes of sin, in passages of denunciation, see the love which warns and would save from doom. Will Matthew 23 be read as if it were merely terrible invective and satire? He alone could read it aright whose heart overflowed with love as the Master's. We would not recite the "Woes" as if we enjoyed them; they came from lips which trembled, from a heart which presently melted into tears as it regarded sin and the fate of those it loved. The Bible contains literature of all kinds: we must read to harmonise with all these. Can we make those who listen appreciate the beautiful poetry of the Scriptures? Will they recognise the different speakers where dialogue occurs? Shall we ever make the mistake of turning apostolic irony into sober appeal? Oh, yes; we shall: some one will try by his tone of voice to make his audience believe that Paul seriously apologised when he wrote, "Forgive me this wrong"; or that the same apostle counted it testimony in accordance with sober fact instead of a malicious lie that he caught people with guile. Why will he do this? Either because he will not take the trouble to understand what he reads, or because he is a victim of one of the strangest of hallucinations, viz., that naming words is reading.

We have here suggested the importance of preparation. It is one of the greatest

needs in our church services. Everyone who hopes to take any public part should look upon it as a grave neglect of duty, a presumptuous, insulting thing, if he prepare not seriously for it. Even now, in some of our churches, it is not unknown for the planned reader to make enquiry as to the precise passage *en route* to the desk. Such a careless one, indifferent to his privilege and unmindful of his duty, should not easily get another opportunity to offend. We are all familiar with extraordinary blunders in pronunciation, more particularly of proper names. We know of coughs for "Mahershalal-hash-baz" and worse things for "Bonerges." The reader should look such names up beforehand. If he has not the means of knowledge, he should not profess to read, nor should he be encouraged to maltreat the Scriptures. How imperative careful preparation is will be specially apparent with reference to the great doctrinal passages of the Bible. Nobody can read Romans aright who has not given much thought and study to Paul's great argument. How often have we nearly wept to hear 1 Corinthians 8 misread, and therefore misinterpreted! We cannot convey to others the sense of a passage if we have not found its meaning for ourselves. Let the reader prepare, prepare, prepare!

How shall we improve our service? The remedy lies largely with those who choose the readers. We presume that such would naturally be the elders. But whoever it be—ancient elder or modern secretary—he would do well to note three things: Firstly, only those known to be capable of reading to edification should be selected; there may be a score, or there may be two. Secondly, there should be no experiment with the morning service. Our worship meeting is not a practising place. Other opportunities for testing abound, or should abound. Thirdly, let it be known that it is an honor to render this service in the church. For the reader selected there are also three rules: (1) Treat the function as the honor it is. (2) Carefully prepare. In all your work, give God the best. (3) Read not for personal display, but for the glory of God, for the edification of the church, and for the purpose of leading Christians to appreciate the beauty and grasp the meaning of the Word of God.

A prosperous iniquity is the most unprosperous thing in the world.—*Jeremy Taylor.*

The man who is in Christ receives the waters of life so abundantly that he overflows in gracious healing influence. He acquires a spiritual momentum which makes him forceful wherever he moves.—*J. H. Jovett.*

In the management and conquest of the daily disappointments and small vexations which befall every life—the life of the idle and luxurious no less than of the busy and the struggling—only a devout mind attains to any real success and evinces a triumphant power.—*Martineau.*

Editorial Notes

£3650.

The six Conference Executives in Australia and the three in New Zealand, ask the brethren for £3650 on Home Mission Day for Home Mission work. The amounts vary from the modest £100 of the Auckland District to the more pretentious £1000 of S.A., and are all well within the range of realisation. It will be interesting to see how far the churches rise to the importance of the occasion. £5000 should not be too much for which to ask, in view of the number and wealth of the brethren and the needs of the fields. If all the members, including the isolated, do their duty, there will be a response worthy of the object. This will reach some after the offering has been taken, but it is not too late yet for them to have fellowship if the call has been neglected or overlooked. "The harvest is plentiful and the laborers are few."

The "Australian Baptist."

Our Baptist brethren having federated their work in Australia, of course have a federal weekly, which has been conducted with considerable ability for the past twelve months. It was commenced as a penny paper and as, according to the last census, there are, including adherents and families, nearly 100,000 Baptists in the Commonwealth, the paper should have met with generous support. But after a full year's trial the management has found it necessary to raise the price to twopence per copy. The fact is that many professedly religious people never see their church paper unless they borrow it from a subscriber, and they are not often sufficiently interested to even do that. The discouraging thing is that so few church members seem to care about the progress of the work. In New Testament days the reports of the success of the gospel "caused great joy to all the brethren," but now the majority don't care a penny, much less twopence, about it. The secular daily is an essential, but the religious weekly merely an incidental, and of relatively little importance. While professing Christians put first things second, and think more of their secular than of their church papers, we cannot expect much help from them in the Lord's work. So far as our experience goes our subscribers are the workers and givers, the real strength of the cause.

Religious Bodies in S.A.

It is interesting to know that in point of actual church membership those wearing only the name of Christ are third on the list of Protestant bodies in South Australia. According to the Year Book for 1914 the Methodists lead with a membership of 20,764, while the Church of England has 17,194 communicants. The Churches of Christ come next with a membership of 6647, while the Baptists are close up with

5980. The Congregationalists, who have less preachers and churches than the Baptists, do not publish their membership, which is doubtless below that of the Baptists, but the Presbyterians have 2050 communicants. However, in the number of ministers, churches and Sunday Schools, Baptists and Congregationalists are in advance of Churches of Christ. In S.A., as also in the other States, the encouraging feature is the comparatively rapid progress of the latter. Thus, according to the last census returns, the Roman Catholics, Salvation Army, Unitarians and Hebrews report an actual decrease for the preceding decade; the Baptist and Congregational increase was under one per cent.; Lutherans 2 per cent.; Church of England 6 per cent.; Methodists 11 per cent.; Presbyterians 23 per cent., and Churches of Christ 54 per cent. The remarkable increase in S.A., as in the other States, is due to various causes, but prominent among them is the active co-operation in Home Mission effort. It is to be hoped that the offering on Home Mission Sunday will be so large as to give a further stimulus to the onward progress of the people pleading for the restoration of primitive Christianity.

Our Opportunity.

The rapid growth of the Restoration movement in Australia, as in other countries, is bringing the work into greater prominence, and it is increasingly evident that those pleading for the union of Christians by a return to primitive Christianity are becoming a force to be reckoned with in the settlement of the union problem. Our progress has not been made by toning down the teaching of the New Testament, but by a firm, kindly presentation of the plan of salvation on the human as well as divine side, and the unwavering plea for an unreserved submission to the authority of the Word of God. "Nothing succeeds like success," and we have now won a position that commands the respect of other religious bodies. It is a question whether there is not as much danger in popularity as in opposition and misrepresentation. Brought into direct and friendly contact with the leaders of people, who once looked upon us with unfriendly suspicion, there may be a possibility of presenting for the sake of harmony a less distinctive note in our plea. While it is necessary that we should at all times proclaim the truth in love, yet it is the truth that must be presented without curtailment or reservation. If we are faithful to the primitive platform we may anticipate that our growth will be still more rapid in the future, and as we grow in numbers and influence our distinctive plea for union will have an ever increasing weight. The great majority of denominationalists have but a faint conception of our peculiar position, merely recognising the fact of our success, but unacquainted with its cause. Now is our opportunity by voice and pen to lay before the religious world the work we are attempting to do. The prejudice of past years has been largely removed, and men of

all parties are more willing to hear and understand what we have to say. On all sides the union sentiment is growing, and many are now earnestly seeking for a basis on which to unite without the sacrifice of principle. We should have much to do in moulding and directing this sentiment along New Testament lines. If, as we contend, the teachings of Christ, as revealed in his Word, are an all-sufficient rule of faith and practice, we cannot modify our opposition to every human creed or platform. No question can ever be settled until it is rightly settled, and even if a union of compromise were effected it could not be permanently effective. It is not by revision of creeds, or the adoption of a creed, constructed on

the give and take principle, but by the abandonment of all such symbols and the substitution of the New Testament therefor that Scriptural union can be brought about. The problem can not be solved by the reformation of existing parties, but the restoration of the primitive church in its life, rule, ordinances, and name. The enunciation of these teachings in union conferences and the liberal use of much of our well-written literature will help to direct the thought of others into the right channels. For this purpose, doubtless, we have been called into existence, and it behoves us to seize the ever increasing opportunities thus to honor our Leader and promote the interests of his cause.

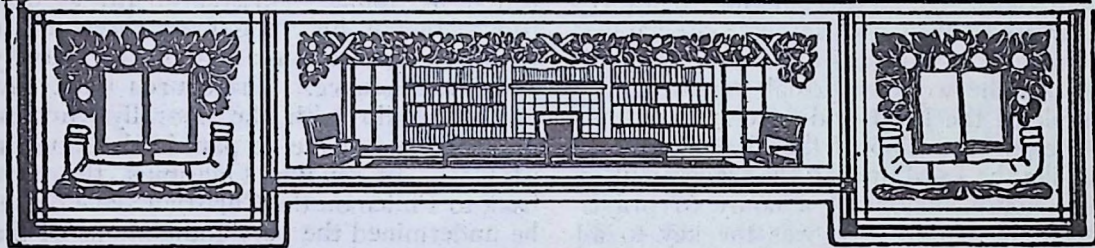
claim the message always in the same way. He was a careful observer of local conditions, and knew how to adapt his message to a Jewish or Gentile community, to Athens or to Rome. The apostolic church had a problem that was peculiarly its own, the standing of Jews and Gentiles in the primitive church. That was a struggle that nearly broke apostolic friendships. It called forth the greatest wisdom and learning of leaders in the church, and produced a most valuable discussion on Christian doctrine. It occupies a prominent place in the New Testament, but the difficulty itself is of no practical importance to us in Australia, because it does not exist here.

Later on the church lost its simplicity and spirit of democracy. It began to accumulate wealth, and increase in power. What the exalted Lord said of Laodicea became true, "Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable, and poor and blind and naked." The church entered upon its period of temporal power. Its worship became ritualistic, gorgeous, theatrical. Its spiritual leaders, from pastors and teachers, became princes. Cathedrals, palaces, robes, altars, replaced the simple religion of Christ; and so great became the worldly power of the church that its bishop kept a prince of the realm standing outside in the snow awaiting his pleasure. But God has never been without his witnesses. There is always a remnant who have not sold themselves to evil, a few prophets who will not bow the knee to Baal, believing souls who hold to the truth and will sell it not. In those darkest days of the church's history the candle of the Lord did not entirely go out.

Giants of reform.

Afterwards came the period of the Reformation, fraught with world-wide importance, to which we owe so much, and its privileges we should preserve. There were giants in those days. One can scarcely recall such names as Wycliffe, Tyndale, Huss, Luther, Melancthon, Knox, Calvin and others without being a hero worshipper. That new step in the life of the church put its emphasis on the God-given right of men to think, believe and speak what to them was truth. It gave birth to our modern freedom which we so richly enjoy, and for which our fathers suffered. It demanded that the conscience and the will be free, as free as God made them. It ushered in a new age of liberty, not simply religious, but civil and intellectual. When Luther rose from his penitential knees, his whole soul flooded with the revelation that man is not justified by the works of the law, but by faith in Jesus Christ: when he nailed his thesis to the Cathedral door, he did far more than he realised. The first struck a blow at the superstitious, heathenish conception of Christianity, that merit is to be secured before God by many self-torturing religious acts, instead of simple faith in the Lord Jesus Christ. In the second, every nail

CHRISTIANITY AND THE SOCIAL MOVEMENT



By B. W. Huntsman.

A Paper Read at the Melbourne Quarterly Meeting of Officers of the Churches.

In choosing a topic for this evening's consideration I have endeavored to find one that is practical, and of present day importance. Anyone with even a slight knowledge of modern conditions, must be conscious of the fact that there is an uprising among the masses throughout the world for better conditions of life. It is not peculiar to one nation, neither is it confined to what are called the enlightened races of men; even the oldest, most strongly bound by tradition, are throwing off the shackles, and stirring into a new national life.

This movement is not solely a demand for a larger share of material prosperity, it is also ethical. There has been a rapid change in moral ideals. There is an insistence on more justice, morality, and right doing in the affairs of men. The great fortunes built up in the New World are the result of business methods that are now prohibited by law, and those laws are the reflection of an awakened conscience. Social conditions and customs, that were lightly regarded, or passed over with a smile, are now occupying the serious attention of thoughtful people. All of this is really a return to the essential teaching and spirit of Christianity. It is true that some Christian doctrines, very precious to believers, may not be receiving a great deal of attention, especially those that Paul had to meet in the struggle between Jewish and Gentile Christianity. But men in the church and out of it are giving serious consideration to the life, teaching and example of Jesus Christ, as it applies to modern conditions. The church must share in this movement. It must not stand aloof, else it will be left behind. It is the business of the church not to be led, but to lead all movements for the

advancement of men in all that pertains to higher ideals and better social conditions.

The final and complete solution.

All manner of means have been, and are being tried; each party, society or organisation has its gospel of salvation for the ills of life. New saviours come and pass into oblivion, but after all the final and complete solution of life's difficulties lies in the religion of Jesus Christ. The best social workers believe that Christ is being proclaimed as the only true Saviour, and only as we bring to bear his teachings on man's relationship to man, can we be led out of the winding paths of social discord. It is well for us to briefly notice the change of emphasis in the progress of Christianity throughout the centuries. Truth never changes. What was truth in one age is truth in another. The moral precepts of the Decalogue are always binding because they are eternally true. But each age has its own needs and problems, so there is constant change of emphasis. Christ alone of all teachers announced truth that was so universal as to be applicable not only to his own people, but to all in all ages. The prophets had their particular emphasis. They were the religious statesmen of their times, dealing with political and social conditions from the religious and moral standpoint. They spoke for God to the men of their time, in the language of their own people, to meet the particular needs of the country in which they lived.

The apostles, while preaching the universal gospel of salvation in Christ, had to recognise the character and conditions of the varying peoples to whom they preached. That prince of preachers, Paul, did not pro-

THE AUSTRALIAN CHRISTIAN.

that held the parchment to the door was driven into the coffin wherein lie the false, presumptuous, vain, unchristian claims of the church that had lost the spirit of him who said "My kingdom is not of this world." The Reformation brought a new light to the world. It showed the new and living way of approach to God through the merits of Jesus Christ, the freedom of the human will and man's personal responsibility to God without human mediation. Protestantism must guard its heritage.

The call to evangelism.

The next great period in the history of the church was a tremendous step in the march of progress. It covers chiefly the last century and a half. All lines of thought and activity felt an impetus. It was an age of exploration and migration. New and startling discoveries in all branches of science. A period of astonishing inventions. The growth of large cities and the application of machinery to all forms of manufacture. The rapid development of industrial life. The birth of schools and universities, and the encouragement of literature and art. The church felt the stirring of the dry bones into new life, and from self-satisfaction and idle complacency, it began to take on the vigor of youth and the toils of manly life. It began to realise its responsibility to the world of men and women. So there came the spirit of evangelism. Leaving the cloistered halls, and "dim religious light" of its great churches, it went out to the villages and districts, streets and market places, proclaiming a gospel for the common people. It placed a strong emphasis on conversion. "Ye must be born again." "Flee from the wrath to come," was loudly proclaimed, if not from the housetops, yet where men could hear. There were mistaken ideas about miraculous conversion, but the glory of their message was the supreme necessity of the new birth, and without it no man could see God. That period rises in grandeur because it gave us our modern missionary movement. Concerned with the spiritual needs of the neglected at home, it became interested in the welfare of the millions living in the dark pit of heathenism. The church came to realise that to save itself it must save others. It saw a new light leading across the waters. It heard as Moses heard the voice of God saying, "Go forward." As Paul had his vision of the man of Macedonia, so the church heard the man of India, China, Africa, saying, "Come over and help us." It began to interpret the gospel in the terms of Christ, "The field is the world," and Christian leaders took off their colored glasses, rubbed their eyes and saw the great commission for the first time. In response to this new appeal, Carey threw down his cobbler's tools, and descended the dark pit of India; Livingstone's heart was buried in Central Africa as his contribution to the healing of "this open sore of the world." Morrison lived in a dungeon to give China the Scriptures in her own tongue, and God raised up a host of others, so great and good, that in com-

parison we are not worthy to untie the strings of their shoes. This period also saw the birth of a new plea, the union of all Christ's people, that the world might believe. Tired and sick of divisions and strife among God's people, a new light from heaven burst upon the soul of Thomas Campbell, and those whom we call the fathers of the Restoration movement. But theirs of all advance steps directed by God, it was not the sole possession of a few individuals, or of one locality. With that mysterious providence that directs human affairs, the Spirit of God was moving the hearts of many into this new understanding of the Divine will. The matchless prayer of our Lord, with its burning desire that his people might be one, had been lying there in the Scriptures, but it had been covered with the stubble of accumulating strife and dissension. It was an old truth re-emphasised when our fathers proclaimed the union of Christians on Christ alone. It was like the work of Josiah repairing the Temple of the Lord, and once more setting up the pure worship of the Most High. It was like the Lord driving the traders out of God's house, making it a house of prayer for all the nations. It was the key to all Christian enterprises; realise this, and the world would believe; bring this to pass, and Christian forces would be irresistible; the glory of Christianity would fill the whole world, and the kingdom of God would come in fulness of power. No wonder that some of its early advocates having seen the vision of a united church, died disappointed men because it did not find complete realisation in their lifetime.

Our peculiar problems.

But coming to our own generation, at this, the beginning of the twentieth century, there are problems and needs peculiar to ourselves. We face conditions that were unknown to our predecessors. To some they are simply social; to us they are Christian social problems. They are to be approached in the spirit of Christ and solved in harmony with his gospel. The material and moral welfare of the people is forced upon our attention as well as the spiritual and eternal. It is of no use to excuse ourselves from active participation in present day things by saying that they do not form a part of essential Christianity, because they do. The future and eternal is often affected by the present, and the spiritual is sometimes influenced by the material. If any one thinks that social Christian work is not essential Christianity, let him read again the law and testimony of our religion, the New Testament. Jesus said little about heaven, but a great deal respecting men living righteously with men. He said a good deal about the use, abuse and dangers of wealth. The programme of Christianity as announced in his own village, promised good to the poor, release to captives, sight to the blind, liberty to the bruised, and a new age, "the acceptable year of the Lord." Consider that summary of Christ's teaching which Matthew gives in the "Sermon on the Mount"; there you find such present

day topics treated as murder, adultery, impurity, divorce, swearing, hypocrisy, wealth, poverty, almsgiving, false judgments, deceiving teachers and insecure foundations of life and character. So one may go through all the recorded life and teaching of Jesus. Our Lord loved the people; he was no secluded hermit, living a self-satisfied religious life. Jesus was always with the people. He observed their needs and sins; he was not callous to their afflictions and poverty; to all he brought gracious help.

The apostles were not unmindful of the same thing. True, they had to deal more fully with aspects of Christian doctrine, requiring attention, but they were not neglectful of what is termed practical Christianity. In most of Paul's epistles, there is a natural division: 1. Doctrinal; 2. Practical. Often he applies Christian truth to daily life. He put his finger on three of the world's greatest sins: impurity, slavery, and intemperance. The church must have no fellowship with the morally unclean man, for such have no part in the kingdom of God. In sending Onesimus, the slave, back to Philemon the Christian slave owner, he undermined the very foundations of that evil by telling Philemon to receive Onesimus no longer as a slave, but as a brother in the Lord. He sowed the seeds of human brotherhood and universal freedom. Intemperance did not loom up as large as it does to-day, but he went to fundamental principles when he said that "It is good not to drink wine, nor to do anything whereby thy brother stumbleth." The letter of James is almost a reproduction of the sermon of Jesus, severe on those who abuse their trust and misuse their privileges. Peter touches civil and industrial conditions, and the word of Jude is like lightning and thunder upon all the ungodly "who walk after their own lusts of ungodliness." The final revelation to men carries our minds forward with prophetic vision to the consummation of all things, when there shall be a new earth ruled in righteousness and brotherly love.

To be Concluded.

To-day, whatever may annoy,
The word for me is Joy, just simple Joy:
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The joy of noonday and the tried
True joyousness of eventide;
The joy of labor, and of mirth;
The joy of air and sea and earth—
The countless joys that flow from Him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts upon our way.
Whate'er there be of Sorrow,
I'll put off till To-morrow,
And when To-morrow comes; why, then,
'Twill be To-day and Joy again!

—John Kendrick Bangs

Frankness and Union

Any conference on union among Christian people should be marked with utmost candor on the part of all engaged in such conference. Manœuvring under cover in the interest of party ambition is destructive of the spirit which leads us to consider the desirability and possibility of union. Especially in these days of general religious knowledge conferees should have substantial understanding of each other's position before entering the council room. Certainly it is incumbent on a people who have made the union of believers a capital feature in their preaching to make plain every phase of their plea for union. After a hundred years' testifying against divisions, it would be inexcusable for disciples of Christ in the Restoration movement to be misunderstood through any fault of their own.

Whatever may be allowed to good men and women just being aroused to the desirability of union, these free disciples are in duty bound, when they urge union, to present its definite basis. To keep this basis in the background would be to deal unfairly with their separated brethren in the denominations. In fact, frequent statements of the doctrine of unity will best make effective the plea for unity. So, as a current contribution to intelligent understanding of the situation, we submit the following elements of (1) what may not be consented to and (2) what is required in conferences of free disciples of Christ with supporters of denominationalism on the subject of union.

And, first of all, compromise proposals in which all parties yield something and save something of their respective party systems are utterly outside the possibilities. The union of two or more parties through a denominational merger would result merely in a new denomination with blended party traits. Our denominational friends should be given to understand at the outset that these disciples who have renounced partyism can not so much as consider any sort of denominational union. On principle they regard denominationalism as antiscritural and therefore outside the pale of conferences on the subject of Christian union.

Looking into the New Testament, we find that, at the first, individual baptised believers were counted members of the church or body of which Christ is the head. The church in general or universal, composed of all obedient believers, had no organisation other than the union of its several members in Christ. In one spirit all were baptised into one body. All the members were united with respect to the one God, one Lord, one Spirit, one body or church, one faith, one baptism and one hope of their calling. The members were joined to Christ the Head, and through him were joined to one another. No organisation of this church intervened between Christ and his individual disciples. When in the wilderness the Ethiopian officer was baptised, he came into the church of Christ, but not under any general religious establishment or official such as a "council," conference, diocesan

bishop or pope. The denominational organisations that presume to operate in the field occupied by the whole church of God have not a shadow of support in the gospel teaching.

The apostles as Christ's ambassadors held a general supervision over believers peculiar to their order. But as apostles they left no successors. The New Testament teaching which embodied their oversight in the beginning remains with the disciples until the present day.

As members of the body of Christ these individual disciples of Christ, pleading for the unity of God's people through the restoration of primitive Christianity, are already united in Christ with all other believers who were buried and raised again with their Lord in baptism, and who continue to walk in newness of life. The decrees of no ecclesiastical convocation or federation agreement can add to or improve on this fellowship. To believe in Christ and to be baptised into Christ, is to come into spiritual, living, and therefore organic, union with him and with every obedient believer.

In the beginning all the Christians in the world were stately gathered together at Jerusalem to worship God through Christ and keep the gospel ordinances. These assemblies were for the conversion of sinners and the edification of saints. In process of time, however, the disciples multiplied and were scattered throughout the Roman Empire. It being impossible for them to meet weekly at Jerusalem, they formed congregations in their several communities patterned after the Jerusalem church. These congregations are designated as "churches of Christ," "churches of God," "churches of the saints," and "the churches." Geographically, we have such expressions as the church at Corinth, the church of the Thessalonians, the churches of Judea in

Christ, the churches of Galatia, and the churches of Asia. These expressions of locality simply tell where the churches have their habitation or are grouped. To designate congregations made up of a particular race we have "the churches of the Gentiles." The terms of admission into these local churches are precisely those which bring disciples into the body or church of Christ made up of all obedient believers.

It is in the field of the local community that denominational divisions operate disastrously to the unity of the church of Christ. Where the disciples should assemble together under the authority of Christ they are split up into competing congregations wearing human names and directed by usurping denominational authorities. Here the cure for the unscriptural divisions of Christendom must be applied. Unite Christians in congregations or churches in their several communities and the problem of unity throughout the world is solved. The Christian world will demand that every proposed plan for unity shall be tested at this crucial point. In response to this reasonable demand we are pleased to state the basis on which disciples of Christ desiring to be simply Christians may become one with their religious neighbors.

In the matter of creed these disciples in the local churches could agree to no confession of faith for members and office-bearers other than that set forth in the New Testament. In the statement, "Jesus is the Christ, the Son of the living God," is embodied the only universal creed of Christendom. The so-called Apostles' Creed and the other human creeds of the early centuries are debarred along with the confessions of faith supplied by our present day Protestant denominations. The Christian congregation is a divine institution, and is to have only the divine creed.



Photo. taken at the Anniversary of the Church at Nelson, New Zealand.

THE AUSTRALIAN CHRISTIAN.

Submission to Christ in the one baptism appointed by our Lord is a condition of unity in the community church. Such substitutes as sprinkling and pouring and infant baptism are not to be considered for a moment. Baptism which all concerned count valid is required for union with those disciples who go to Christ and his apostles for all authority in religion.

Repudiation of denominational names for the church and its members would be required because the wearing of these names would tend to nullify the renunciation of denominationalism which the union being considered involves. One of the most potent agencies for the building up of partyism in religion is denominational names. All the names for the church and its members approved by gospel teaching are the inheritance of the church or congregation that has come to unity through submission to faith in Christ and obedience to his authority.

In the operation of the vital principles here set forth, a common worship, a divinely directed discipline, a practical fellowship and an efficient evangelistic programme are necessarily involved. Unity in Christ promotes the perfecting of the saints and the conversion of the world.

Summed up, the position of these disciples of Christ who are committed to the restoration of New Testament Christianity is as follows: First, As individuals they are already united with all other baptised believers in the universal church or body of Christ. Second: In place of the community divisions created by denominational councils and creeds, they propose the union of believers after the primitive pattern; having for their sole confession of faith, "Jesus is the Christ, the Son of the living God," submitting to the one baptism which is in the likeness of the death, burial and resurrection of Christ, and wearing only the designations applied to like disciples and congregations in the Holy Scriptures. When believers in their respective communities are thus united to keep the ordinances and to extend the kingdom of God, they will realise and represent the unity which will vanquish Satan and win the world for Christ.—Christian Standard.

Keeping Others Out.

When God invites us into a new blessing, our refusal to enter defrauds others. Dr. J. Wilbur Chapman has said of Israel's failure in accepting the report of the cowardly spies: "Caleb and Joshua had a perfect right to enter into Canaan directly from Kadesh-barnea, but the failure of the children of Israel put a barrier in their way." Israel's refusal to enter meant that Caleb and Joshua were robbed of thirty-eight years' enjoyment of the land which God had offered them all. Are there souls today outside the place where God wanted them to be, because we are outside? Barriers or gateways—which shall we be?

Tap-roots.

Charles E. Cheney.

I do not worry lest truly converted believers are going to be swept from their moorings in Christ; but I tremble for those who are not "rooted and grounded" in the word of God.

A few years ago something like a cyclone cut a path through the evergreen forest near my summer home. Huge spruce trees which spread out their fibrous roots like a mat just beneath the soil were overturned at the first onset of the storm; but the great pines that thrust a tap-root down into the depths of the earth braved the tempest and stood erect.

These are times of testing. Men with shallow convictions are yielding to the sweep of sceptical teaching; but they who send the tap-root of a living faith down deep into the eternal verities of God's word shall "stand the storm." Of such our Lord has said, "They shall never perish, neither shall any man pluck them out of my hand."

Queensland Notes.

By W. J. Way, Organising Secretary.

I again appeal to you in the interest of the Home Mission collection to be taken up in February, or on any date deemed most convenient. The Home Mission Committee are in great need of money. The work of our Divine Redeemer cannot be carried on rapidly without it, and his work must not stop; "it must not suffer loss."

The Lord loveth a cheerful giver. A cheerful giver is usually a cheerful liver. I often think of that poor woman of old who gave the two mites. If she could afford to give all she had for the embellishment of the temple, how much more should we give to his cause, and to him whose purpose it is to embellish and enrich us with his eternal life and glory.

The Home Mission Committee are not working for themselves, or with some sinister motive, but for the cause of our Saviour, and the common good of the churches. The plea in the past has been, "Get an organising secretary in the field, and the money will come in." Well, the Organising Secretary is now in the field, and if he is to be kept there, money must be forthcoming to support the work and retain the Secretary. Surely it was in response to the voice of God and the promptings of the Divine Spirit that the delegates at the last Conference were moved to appoint a Home Mission Committee, and to authorise that Secretary. The Secretary is now in the field, and far, then, you have obeyed the voice of God and the constraining love of Christ; and now that it is going to cost us a little money infinite love, by failing to give the support which is in our power to render? God forbid!

No man who gives to this work with a

true heart will lose his reward. Silver given now will be burnished into gold later on. The common mites given by the woman have long ceased to be common mites; they have coalesced into jewels of gold, and have spoken with silver tongues of eloquence ever since. Your gifts to Christ and his cause will not be forgotten before God; they will shine as gems and pearls and stars in the ages yet to come; and more especially if you have given at the cost of real sacrifice. Give, for he gave himself for you; deny yourself, for he denied himself for you; sacrifice, for he sacrificed himself for you.

Character.

Character is, according to definition, that something peculiar to each person which gives him an individuality. It consists of the aggregate of the qualities—intelligence, emotion and will, that mark him off from anyone else. These distinctive traits may be seen in the countenance, though Bishop Butler says that there is a greater variety of parts in what we call character than there are in the features of the face. In this sense each one of us may be said to have character; but there is also another meaning that is given to the term, character being those moral qualities, strongly developed, or strikingly displayed in each person, or what we call good character. A man who represents "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," that man has character.—Principal R. A. Falconer.

God Knows Us.

Every man bears his own burden, fights his own battle, walks in the path which no other feet have trodden. God alone knows us through and through. And he loves us, as Keble says, better than he knows. He has isolated us from all besides that he alone may have our perfect confidence, and that we may acquire the habit of looking to him alone for perfect sympathy. He will come into the solitude in which the soul dwells, and make the darkness bright with his presence, and break the monotonous silence with words of love. We have him only to speak to; he alone can understand us. He will rejoice with us when we rejoice, and weep with us when we weep. The heart knoweth its own bitterness; God knows it too; and though a stranger cannot intermeddle with its joy, he whose temple and dwelling place is the soul that loves him is no stranger, but the soul's most intimate and only friend.—R. W. Dale.

Not father or mother has loved you as God has, for it was that you might be happy he gave his only Son. When he bowed his head in the death hour, love solemnised its triumph; the sacrifice there was completed.—Longfellow.

The Family Altar

Conducted by M. M. Davis.
From the "Christian Standard."

SUCH A ONE AS PAUL.

Paul was to the early church what Abraham was to the patriarchal age, and what Moses was to the Jewish age. He is the statesman who disentangled the infant body from the meshes of Judaism, and gave to it freedom in the Christ; he is the theologian who made clear for all time the principle of justification by faith; he is the great preacher, faithful and fearless, a model for the pulpit to-day; he is the loving pastor, who not only from the pulpit, but from house to house, nurtured his charge like a shepherd his flock; he is the missionary whose pathway through Asia and Europe was like a stream of light from the skies; he is the author whose epistles magnify his Master and lead our souls in the divine life; he is the wise and zealous Christian who became all things to all men that sinners might be saved. Let us make this mighty and matchless hero our model for the week, and follow him as he followed Christ.

SUNDAY, FEBRUARY 1.

Gems of Thought.—"Be ye followers of me, even as I also am of Christ" (1 Cor. 11: 1).

Paul was a noble man; and if we compare the world as it was when he was converted with the state in which he left it at his martyrdom, and then reflect how much his writings have had to do with the progress which we can trace through the past eighteen centuries, we shall see reason to affirm that no one mere man has done so much for the world and the church as Paul.—*W. M. Taylor.*

Christianity obtained in Paul an incomparable type of Christian character. It already possessed the perfect model in the person of its Founder. But he was not as other men, because from the beginning he had no sinful imperfections to struggle with; and Christianity still required to show what it could make of imperfect human nature. Paul supplied the opportunity of exhibiting this.—*James Stalker.*

Bible Reading.—1 Cor. 10: 24-33: A glimpse of Paul's greatness.

MONDAY, FEBRUARY 2.

Gems of Thought.—"Bless ye the Lord" (Psa. 134: 1).

The year's at the spring,
And day's at the morn,
Morning's at seven;
The hillside's dew-pearled,
The lark's on the wing,
The snail's on the thorn;
God's in his heaven—
All's right with the world!

—*Robert Browning.*

I am athirst for God, the living God.—*Jean Ingelow.*

Bible Reading.—Psa. 134: 1-3: Blessing our God.

TUESDAY, FEBRUARY 3.

Gems of Thought.—"Surely Jehovah is in this place; and I knew it not" (Gen. 28: 16).

Lowell tells the story of an ancient prophet who made a pilgrimage far into the wilderness until he

reached the holy hill, Mount Sinai. He had lost the sense of God's presence, and had set out for the sacred mountain, confident that there, if anywhere, he should find it again. And so he stood on the hillside and prayed to God to give him a sign. He bowed his head and waited for the answer to his prayer. He expected something wonderful, perhaps a loud peal of thunder. He heard nothing; not even a breath of wind stirred the air. But suddenly, while his eyes were cast on the ground at his feet, the tuft of moss before him burst open, and a little violet sprang through. In a moment it flashed upon him how blind he had been. He remembered that just before he left home his little daughter had come running to him to give him a nosegay of precisely the same flowers. They grew at his own door, and he had no need to come so far for them.—*W. Hetherington.*

Bible Reading.—Gen. 28: 10-17: God every where.

WEDNESDAY, FEBRUARY 4.

Gems of Thought.—"O thou that hearest prayer, unto thee shall all flesh come" (Psa. 65: 2).

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.

—*Wm. W. Walford.*

There is no true prayer without some response. Invisible wires from heaven to earth are ever vibrating with divine blessings, and when prayer touches them the electric stream of love enters the soul.—*Newman Hall.*

Bible Reading.—Psalms 65: 1-4: The prayer-hearing God.

THURSDAY, FEBRUARY 5.

Gems of Thought.—"If a man die, shall he live again?" (Job 14: 14).

Asleep in Jesus! blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes!

—*Margaret Mackay.*

Let every man and woman count himself immortal. Let him catch the revelation of Jesus in his resurrection. Let him say not merely, "Christ has risen," but, "I shall rise." Not merely, "He, underneath all death and change, was unchangeable," but, "In me there is something that no stain of earth can tarnish and no stroke of the world can bruise. I, too, am a part of God and have God's immortality in me." Then nobility must come.—*Phillips Brooks.*

Bible Reading.—Job 14: 11-14: The cry of an anxious soul.

FRIDAY, FEBRUARY 6.

Gems of Thought.—"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18: 13).

Two went to pray; or rather say
One went to brag, the other to pray;
One stands up close, and treads on high,
Where th' other dares not send his eye.
One nearer to the altar trod,
The other to the altar's God. —*Crashaw.*

It is the way of nature and humility that one enters into a great good through a lower doorway. After he has passed in the loftiness ap-

pears and the majesty of the shining dome.—*W. M. Bicknell.*

Bible Reading.—Luke 18: 10-14: A contrast.

SATURDAY, FEBRUARY 7.

Gems of Thought.—"And Jesus said, Were not ten cleansed? but where are the nine?" (Luke 17: 17).

"Blow, blow, thou winter wind;
Thou art not so unkind
As man's ingratitude."

It is the character of an unworthy nature to write injuries in marble and benefits in dust.—*Palmer.*

Bible Reading.—Luke 17: 12-19: One of earth's fairest and sweetest flowers.

SLEEP.

"So he giveth his beloved sleep."—Ps. 127: 2.

He sees when their footsteps falter, when their hearts grow weak and faint,

He marks when their strength is failing, and listens to each complaint;

He bids them rest for a season, for the pathway has grown too steep;

And, folded in fair green pastures, he giveth his loved ones sleep.

Like weary and worn-out children, that sigh for the daylight's close,

He knows that they oft are longing for home and its sweet repose;

So he calls them in from their labors ere the shadows around them creep,

And, silently watching o'er them, he giveth his loved ones sleep.

He giveth it, oh, so gently! as a mother will hush to rest

The babe that she softly pillows so tenderly on her breast;

Forgotten are now the trials and sorrows that made them weep;

For with many a soothing promise he giveth his loved ones sleep.

He giveth it! friends the dearest can never this boon bestow;

But he touches the drooping eyelids, and placid the features grow;

Their foes may gather about them, and storms may around them sweep,

But, guarding them safe from danger, he giveth his loved ones sleep.

All dread of the distant future, all fears that oppressed to-day,

Like mists that clear in the sunlight, have noiselessly passed away;

Nor call nor clamour can rouse them from slumbers so pure and deep,

For only his voice can reach them who giveth his loved ones sleep.

Weep not that their toils are over, weep not their race is run;

God grant we may rest as calmly when our work, like theirs, is done!

Till then we would yield with gladness our treasures to him to keep,

And rejoice in the sweet assurance, he giveth his loved ones sleep.

THE TEACHER'S BIBLE

A LIBRARY IN ITSELF.

Post Free, 8/-.

Austral Publishing Co.

In the Realm of the Bible School

CHRIST'S HATRED OF SHAMS.

Sunday School Lesson for February 15,
Luke 11: 37-54.

A. R. Main, M.A.

The Lord Jesus accepted an invitation from a Pharisee to dinner. We have other instances in Luke's Gospel of such a thing. It is significant that the Lord is never represented as having declined an invitation, whether it came from a self-righteous Pharisee or from a publican. Jesus went wherever he could help. Sometimes, it apparently was the case that Pharisees asked Jesus from a very unworthy motive, in order to entrap him. There is no evidence that the Pharisee of our lesson did so; for Luke says he "marvelled" at the incident which led up to the great denunciation of the Pharisees as a class. We have in Luke 11, as in chapter 14, an illustration of the table-talk of Jesus. The discourse in each case was more helpful than palatable. On another and later occasion, Jesus elaborated the denunciations recorded in our present Scripture (see Matthew 23).

The Pharisee marvelled that Jesus "had not first washed before dinner." The American Revised Version renders it, "had not first bathed before dinner." The word for bathed is the now generally rendered "baptised" in our version. The American Version is preferable here. From Mark 7: 3, 4 we learn that such bathing was done when people came from the market-place where there was likelihood of defilement. Some believe that the dipping of Luke 11: 38 was not of the whole person; Peloubet quotes Lyman Abbott: "The hands of those who had gone abroad were required to be immersed; the pouring on of water in such a case was not sufficient."

For Jesus' view of the ritual of the Jews, see Matt. 15 and Mark 7. On this occasion he charged the Pharisees with paying more attention to external appearance and ceremonials than to inward purity and holiness. They were as people who would eat out of filthy vessels, if only the outside appeared clean. In the extortion which he declared to be within the Pharisees, Jesus evidently selected a characteristic and specially defiling sin. They overlooked the fact that God who made the outside made the inside also—the soul should therefore also be kept clean. It was a plea for the fact that all real goodness springs from within. The heart should be kept, for out of it are the issues of life (Prov. 4: 23).

Verse 41 is of peculiar difficulty. The common version reads: "But rather give alms of such things as ye have; and, behold, all things are clean unto you." This is hardly intelligible. The R.V. puts it: "Give for alms those things that are within." Some believe the meaning to be, and would render, "Give your hearts to almsgiving." The view of Godet is probably correct. He takes "those things that are within" to refer to the contents of the cup. "Instead of being so particular in cleansing the outside, give their contents to the poor. That will be the opposite to the defilement of extortion." Plummer takes a

similar view: "Benevolence is a better way of keeping meals free from defilement than scrupulous cleansing of vessels."

Pharisaic hypocrisy.

In his longer denunciation in Matt. 23—which should be carefully read—the Lord repeatedly calls the Pharisees "hypocrites," or "actors," men who pretended to be other than they were. If we recollect that the Pharisees claimed to be the religious leaders of the day, that their very name was a claim to superior sanctity, and that the people generally accepted them at their own valuation, we shall see how bold and even revolutionary a thing Jesus' rebuke of them was.

Luke tells us of a three-fold woe uttered on this occasion: "the first because of their scrupulousness concerning trivialities, and their carelessness concerning essentials; the second on account of their self-seeking, and consequent neglect of service; and the third because such men were like hidden tombs, defiling men unawares."

The Pharisees tithed herbs. Our Lord acknowledged their right to be thus careful: "these ought ye to have done." Some of the rabbis carried this tithing to what we can only regard as a ridiculous extreme, with ostentatious scrupulousness tithing leaves and stalks. The sin of the Pharisees lay in neglecting judgment and God's love. It is hypocrisy to be scrupulous about trivial matters and to neglect the greatest command of all. There is a danger for Christian folk here.

For their love of prominence, their pride of place, the Pharisees were also condemned. If ever a man should be humble, it is when he goes to the place where God is worshipped, and when he approaches in prayer the great Creator against whom he has sinned. But the Pharisees loved the chief seats on the dais facing the congregation; and they struck an attitude while they prayed in the streets. I hope I am not too critical, but whenever I see a platform parade or an extra aggressive official strut, I think of Luke 11: 43.

"Ye are as tombs which appear not." The Pharisees were full of corruption unsuspected by the people, who in associating with them were not helped, but defiled. Contact with tombs was regarded by the Jews as defiling; hence yearly they were whitewashed so that none might touch them unawares. The Pharisees, are in Luke, likened to unmarked tombs; in Matt. 23: 27 they are compared to marked tombs, "whitened sepulchres"—fair without, but foul within.

We cannot give much space to homilies or modern applications. But we should never read such words as those of our lesson without close self-examination. Tarbell bids us seek to apply to ourselves Booker T. Washington's advice to young negro students: "The way to show that you have education of the best kind, of the highest kind, is not by the use of titles, not by fingerling a few big books with large names, long names, but by knowing a little well, and going about the world, not representing yourself as somebody else, but representing yourself to be that which you really are. All through life, remember this:

Try to be all that you seem to be. Be more than you seem to be, and you will succeed."

Castigation of the lawyers.

While Jesus spoke to the Pharisees, one of the lawyers present confessed or complained that what the Master uttered of the Pharisees must apply to his own class also. Apparently the lawyers were practically identical with the scribes, and gave themselves to the study and interpretation of the Scriptures, the written and the oral law. A. B. Bruce describes the lawyer as "a professional man, the Pharisees being laymen." The Lord proceeded to make it quite clear that the lawyers did deserve the condemnation of the Pharisees, and charged them with three things—Pharisees, and charged them with three things—"tyrannical insincerity (v. 46), persecuting rancour (47-51), and theological arrogance and exclusiveness (52)." The lawyers put on men "burdens grievous to be borne." These were traditional observances added by them to the written law, and declared to be at least as binding as the law of God. They "fenced the law," guarded against infringement of it by means of "a fastidious casuistry which made quite innocent actions constructively illegal, and by forcing the attention of scrupulous people to innumerable details." This intolerable yoke is alluded to in Acts 15: 10. But Christ charged the lawyers as the Pharisees (Matt. 23: 4) with themselves evading the very observances of which they taught: "Ye yourselves touch not the burdens with one of your fingers." For one instance of how this might be done, see the Corban (Mark 7: 11). These were not the first nor yet the last religious teachers who found it easier to say than to do. It is the constant peril of the preacher and the teacher that he set before others a high ideal, to the attainment of which he himself will make no serious effort. May God grant that we do not fall under the condemnation of the Pharisees.

Again, the lawyers were charged with being worthy sons of old-time persecutors. They professed reverence for the prophets; for they built the tombs of those slain by their fathers; but yet they would kill the prophets sent to them. They rejected and killed the Christ, and persecuted the messengers of the gospel. It was no use to erect monuments to murdered men, if they continued in the sins which caused these men's death. In this connection, a terrible doom,—an allusion to the destruction of Jerusalem—was pronounced on the wicked generation. Vengeance was to be taken for the persistent and increasing wickedness of the people, their rejection of God and his messengers. The statement that the blood of all the prophets, "from the blood of Abel unto the blood of Zachariah" would be required of them, has its point in this, that "the murders of Abel and Zacharias are the first and last murders in the Old Testament, which in the Jewish canon ends with Chronicles."

The lawyers were denounced for taking away the key which opens the door to knowledge. They claimed the right of teaching the people and expounding to them the way of God. But their interpretations were false; so they could not themselves enter; others were hindered by the added traditions. It seems wonderful that after Jesus' rebuke of ecclesiastical arrogance and exclusiveness any teacher professedly Christian should do the very thing condemned; or that any Christian should allow another by special caste privilege to have the right to "the key of knowledge."



[Articles, items of interest, etc., for this page should be sent to J. I. Mudford, 76 Munro-st., Ascot Vale, Vic. 'Phone, Ascot, 767.]

Pioneering on Maewo.

Now that the Committee's decision regarding the work here has reached me, I feel justified in settling down to a life's work in the Islands. I fully realise that the extra work will cause increased expenditure, and trust I shall not cause the brotherhood unnecessary expense.

Some few weeks ago I paid a visit to Daviavosa, a village on the other side of the island—the only one in which the natives have built a school since my coming to the island. In another village bush has been cleared away preparatory to building, but this much was done three months ago. I spent a few days in Daviavosa, holding two meetings a day and trying to tell the gospel story to the few who came to listen. As might be expected, the interest did not appear so keen as during my previous visit; still, some of those in darkness heard the message of light. I have come to the conclusion that the plan I had in mind of spending a few weeks in each village where a school is built will not be the best. I must secure teachers who can reside in the villages and do something toward maintaining an interest, just paying brief visits myself. One of the teachers on Pentecost has expressed his willingness to come, and as soon as possible after he arrives, I hope to see him settled in Daviavosa. Doubtless other teachers will be found as schools are built.

Am continuing the meetings as usual at Sanasum, attendances averaging about 12 or 13. In the morning meetings I just give Bible instruction, but besides expounding a portion of Scripture I teach reading in the evenings. Of course there is not much headway being made. The natives don't know the letters of the alphabet yet, but a few of them are making some effort to learn.

My language study has had the result that I can make myself understood to a certain degree. When it is not raining I spend my spare time, or some of it, in clearing away bush. I sometimes wonder what the rainy season will be like on Maewo. There is certainly no shortage of water during the dry one.

Was hoping to have some photos. to send you before this, but although some of my negatives are fair, I have not yet got any prints worth posting. When the cause of the failures is discovered it will doubtless be easily removed.—Yours in the Master's service,—A. B. Chappell, Maewo, New Hebrides.

Missionary Summer School.

The Mission Study Council of Victoria, on which the Churches of Christ are represented, has arranged for a "summer school" to be held in Kyneton from February 18 to 25. The chief pur-

pose of this Council is to encourage the study of missions by means of the "circle" method. A most promising programme has been prepared for the Kyneton "school," comprising addresses on the non-Christian religions by acknowledged missionary leaders, Bible study, devotional talks, and the consideration, in "circles," of Mr. Frank Paton's intensely interesting and moving book, "The Kingdom in the Pacific," which has just been issued. Those wishing to attend should write *at once* either to J. I. Mudford, or to the Secretary of the Council, Mr. J. Oldmeadow, Lower-road, Ivanhoe, as it is necessary to enrol before the first of February.

Daltonganj Activities.

The other day we baptised two young lads, one the son of Paul Singh, the other the adopted son of Prabhu Sahay, both about 12 years of age, bright little fellows. We are kept rather busy building our chapel, which is now having the roof put on. We hope soon to send you a photo. of it. Our two outstations, at Garhwa and Latehar, are in a healthy condition. At Latehar we have just opened another little village school, five miles further into the jungle. The people are very friendly there, and give an attentive hearing to the gospel. We go out preaching every day, round and about Daltonganj, and our workers do the same at the outstations. In addition, we teach village schools, and dispense medicines. At present we are not reaping rapidly, but we are sure that if we plod on patiently for a little longer, we shall one day be rewarded with a great ingathering. Times are changing in India, and at any moment the tide might set in towards Christianity. At present we are fighting against prejudice and misrepresentation, and opposition by the higher classes, who prevent the lower castes from accepting the gospel. But we labor in hope.

We are enjoying good health, we are thankful to say, and greatly relishing the lovely cool season. Mrs. Pittman is doing a good deal of zenana work, having as her Bible woman a young girl named Moolrie, our first convert here. We have recently adopted a little Indian boy named Govind. He came to us in a starved and most neglected condition, a pitiful object, but now he is as fat as a little pig, and as lively as a cricket. We are very fond of him, and don't know what we should do without him. The boys of our village schools are learning the truths of the gospel very nicely. They answer questions very intelligently, and know all about the main facts of the life of Christ, and much other Bible knowledge. They would all be Christians to-morrow if their parents would let them. We have great hopes of them when they are grown up.

Our Indian preachers are doing good faithful work in preaching and teaching. We preach regularly in the bazaars, and I take a preacher out

with me to distant villages on the motor cycle to preach and sell gospels. In the near villages we have many interesting conversations with the simple-minded country folk, who are of course in even greater darkness than the townspeople. We ask for your prayers, that we may have wisdom and faithfulness in the work, and that the Lord of the harvest will send forth laborers to help us. —G. P. Pittman, Daltonganj, India, Dec. 12, 1913.

"Into the Mouth of Hell."

The Melbourne *Argus* of Monday last contains a vivid account of the recent terrible volcanic eruptions on Ambrim, New Hebrides. It is written by Mr. Frater, of Paama, the nearest island on the south of Ambrim. The following extract will give readers an idea of the terrible risks taken by the heroic missionaries in the interests of the terror-stricken natives:—

"At daybreak on Sunday morning, news was brought by terrified natives that the earth had opened some distance up the valley, and at once preparations were made for the removal of the patients. The launch was filled up with the more helpless patients, and sent with Mr. Robertson, the carpenter, to Malekula. The boat was also filled and quickly despatched. But there were still left a number of convalescent patients, and some of the native workers, for whom there was no boat accommodation. Dr. Bowie and Mr. Bayley, the assistant, remained with them, and managed to pacify them with the assurance that their plight would be observed from other islands, and relief would soon arrive. They remained on the beach while Dr. Bowie returned to the station to make sure that everyone had gone. He had no sooner gone than a crowd of terrified natives from the bush villages arrived in headlong flight, and shouted to them to run, as the fire was on them. Nevertheless, the doctor went back to the station, and, ascertaining that the place was clear, ran for his life. He had reached the beach, and was running as quickly as his legs could carry him when the earth reeled with a great thunder. The doctor looked back and saw the fragments of his house and hospital hurled into the air. A volcanic vent had formed in the middle of the hospital grounds. Their position seemed as hopeless as it could possibly be, but relief was at hand. A brave heart, over on Pentecost (Mr. Filmer, of the Church of Christ Mission), had been watching the fire all night, and as he saw the line of flames gradually encircling the hospital mission station, hastened in his launch to the rescue. He arrived in the hour of their extremity, and was in time to save them, though for a time, even after they were in the launch, it seemed as if they were to be smothered in falling ash. But the atmosphere gradually cleared as they got away from the burning zone. At sea they met a schooner which had come from Malekula to the rescue, and, transferring their living freight, these lion-hearted fellows went back into the mouth of hell to rescue the crowd of helpless natives."

The Lord will have enlisted soldiers. The guerilla may be true and brave: he may fight well upon the mountains: none the less, the Captain calls his followers by name into his columns that he may lead them as one man.—A. D. Whitney.



Correspondents are requested to condense their reports as much as possible.

Tasmania.

LAUNCESTON.—The chapel was crowded on Sunday night, the occasion being a white service, conducted by the Endeavor Society. The chapel was beautifully decorated with white flowers, and about 100 Endeavorers were seated on the platform. Bro. Swain, the president, preached on the advantages of living a "white life." One of the best Endeavor Society rallies held in Launceston was conducted on Tuesday night at the chapel. The occasion was the first annual meeting of the Church of Christ Society. About 200 sat down to tea, after which a rally was held in the chapel, which was crowded to the doors. H. Swain occupied the chair, and Mr. J. Benfield, a State officer, offered up the opening prayer. The vice-president of the Society welcomed the visitors, and gave them a message. Miss Shields, the secretary, read the annual report, showing the progress of the Society, which had now a membership of 87. The representatives of the various Societies represented, responded, and various musical items were pleasingly rendered, and the chairman gave a stirring address on Endeavor principles.—A. U. Heron, Jan. 23.

West Australia.

EAST PINGELLY.—Pleased to report having a visit from H. P. Manning, who spoke to the church in the morning, and delivered a gospel address in the afternoon. A young man, John Frances, confessed his faith in Christ. Afterwards we went to Bro. W. Clipston's pool, and he was baptised. Quite a number witnessed the ordinance.—W. E. Vinicombe, Jan. 19.

FREMANTLE.—The Lord's day morning meetings are still increasing in numbers and interest. We are greatly encouraged to see strangers attending the gospel services almost every Lord's day evening. Yet there are thousands of people all around us whose church is the picture shows and the beach. We are doing our best to reach them by systematic distribution of Austral tracts, personal invitations, on the street, in the home, and in their businesses. Bro. Jas. Leah gave us a good address on Home Missions last Wednesday night. The Senior C.E. had a fine meeting last night; subject, "Why I belong to the Church of Christ." Bro. Jas. Bridge led this helpful meeting. The desire of our young people here is to do their best for Christ and his church. We continue to have good meetings at Claremont every Tuesday evening. The choir sang the gospel well last Lord's day evening.—E. G. Warren, Jan. 20.

Queensland.

BRISBANE.—Last Lord's day H. U. Rodger, from Albion, exhorted the church, taking as his theme "The Divine Shepherd." W. H. Nightingale preached the gospel, his subject being "Behold, I stand at the door and knock." Both services were well attended. The church attendance campaign is awakening a deeper interest in church life. The mid-week meeting had an attendance of 60, and amalgamated with the Band of Hope. A resolution was carried unanimously to strive for a mid-week attendance of a century. The choir has commenced practice for the mission to be held during February. W. H. Nightingale visited Annerley on the 18th inst. The brethren there are standing loyally and unitedly by the new cause.

Hawthorn Bible School now reports over 70 scholars.—H.C.S.

TANNYMOREL.—Bro. S. Keable was called home to be with Jesus on Jan. 15. Our brother was one of the first converts of Stephen Cheek at Warwick, in 1883, and from the day he took his stand for the truth knew only one church—the church of the New Testament. E. Reeve, from the College of the Bible, has been with us for the past few weeks, preaching and exhorting. Attendance at Lord's table keeping up well. Members all dwelling in unity and love.—H.G.B., Jan. 22.

ALBION.—On Jan. 18 we had splendid meetings. Bro. and Sister Burrows, from Ann-st., were with us the whole of the day. Our brother exhorted very acceptably. Crowded meeting at night, when Bro. Rodger preached a stirring sermon on "Decision." Three of our eldest Sunday School scholars made the good confession. Yesterday the young people met at the home of Sister Green, when the class was reconstructed. Officers were elected, and under Bro. Rodger's control we are expecting great things.—B., Jan. 21.

ZILLMERE.—On January 4 A. E. Morton commenced his labors with the church. He exhorted in the morning, and preached in the evening. On the 8th a splendid welcome social was tendered to our brother. One of our young members (Jessie Jordan) passed away in the hospital, after a very brief illness. We commend the sorrowing ones to the God of all comfort. On January 11 we had W. Swan with us, who presided at the table. Bro. Morton spoke to a fair audience. On January 18 S. Trudgian, of Brisbane, addressed the church very acceptably, and Bro. Morton preached to a good audience in the evening.—J. Bruce.

New Zealand.

TIMARU.—The members held a picnic on December 16 in the local park. Although it was a rather miserable day, all the members and children turned out, and under the circumstances a very enjoyable time was spent. On Sunday, Dec. 21, quite a number of the adult members were present at the Sunday School meeting in the afternoon. Thanks to the never ending zeal and energy of Bro. C. Aburn, quite a fine class has been got together in a very short time. Sister Staples also renders yeoman service in Sunday School work. A prize was provided for each child, and these were presented by Bro. Fairbrother. R. McAvergne gave a short address to the children. During the holidays Bro. C. Aburn met with a very serious accident, which for a time him with us again in the church work.

NELSON.—There were 50 present at the prayer meeting last Thursday. Bro. Percy Bolton gave an interesting address on "Prayer." The Lord's day morning meeting was well attended. One was welcomed into fellowship. At the gospel service the chapel was again crowded. Bro. Mathieson preached on "Light Given to the Blind." A splendid meeting. Bible School still growing. Attendance keeps up well. Bright prospects for the new year.—H.E.A., Jan. 15.

South Australia.

MURRAY BRIDGE.—The opening services were celebrated on the 18th and 19th inst. There were three services on the 18th, and each was well attended. Splendid addresses were given by D.

A. Ewers of Mile End. Visitors were present from Mile End, Norwood, Milang and Stirling East. On the 19th tea was partaken of by a goodly number at 5.30. Then followed a well attended public meeting, over which A. W. Pearce, of Pt. Sturt, presided. The chief speakers were D. A. Ewers, J. E. Thomas, H. F. Allen (Methodist) and Jas. Manning. A supper brought the proceedings to a close. On the 11th inst. Sister Brake, from Norwood, was received in by letter. Yesterday, good meetings. Bro. and Sister Powell were received in from the Brethren. In the afternoon the Bible School was started; 28 present; 15 in Bible Class.—J.T.T., Jan. 26.

MILANG.—On Jan. 13 the united Bible Classes held a very successful social. Bro. Baker presided, and interesting reports were presented by the leaders. At the conclusion the members of the classes, with the C.E. members, made a surprise present of a number of useful articles to our Bible School organist and C.E. treasurer (Miss I. Blackwell), who was about to be married. On Wednesday, Jan. 21, our chapel was the scene of a charming wedding, the contracting parties being Mr. W. H. Moar and Miss I. Blackwell. They take up their residence at Queenstown. Bro. Caines, of Goolwa, who was present at the wedding, addressed the prayer meeting. We are preparing for our anniversary on Feb. 15, when we expect Bro. I. Paternoster to take the services.—J.C.W., Jan. 25.

NORTH CROYDON.—On Wednesday we held our half-yearly business meeting, and the church decided to use the duplex envelopes. N. Parham was elected deacon in place of W. Richardson, who has gone to Tasmania. Lord's day, January 18, good meetings. In the morning H. J. Horsell presided. E. J. Colliver, from the College of the Bible, exhorted. Bible School attendance good; 158 scholars present; 6 new scholars. At the gospel service H. J. Horsell preached on "Solomon's Wise Choice." Jan. 25, meetings fair. In the morning J. S. H. Ferris presided, H. J. Horsell exhorted. Bible School attendance fair. Gospel service, H. J. Horsell preached on "The Prodigal Son's Brother." C.E. meetings are still improving.—J.S.H.F., Jan. 18.

MOONTA.—On January 14 we held our second quarterly church social, and a good number of friends and visitors were present, and a happy and profitable evening spent. January 25, morning, Bro. Jackson presided, and Bro. Cuttriss gave us an interesting talk about Home Missions. Gospel service, fair attendance, and Bro. Cuttriss gave a splendid address, "God's Opinion of Man," Luke 12: 20.—B. Marshe, Jan. 25.

NORTH ADELAIDE.—On Wednesday, January 21, the church held their quarterly business meeting. The secretary's report was an encouraging one. The treasurer's statement showed that the church was in a healthy condition. Bro. A. Downs was re-elected, and James Lenman and Wm. Spry, junr., were elected as deacons. As our evangelist's (Bro. Day's) engagement expires on February 28, the church decided by an unanimous vote to ask our brother to accept a further engagement.—A. Downs, Jan. 25.

UNLEY.—The mid-week prayer meetings are well attended; 74 present last Wednesday. Mrs. Huntsman arrived in Adelaide on Thursday morning. The right hand of fellowship was extended to Mr. and Mrs. Huntsman this morning. P.S.M., Jan. 25.

KADINA.—Since last report there has been and still is a lot of sickness here, and several deaths. Bro. Verco has read the burial service for three in one week, one of whom was the son of our Sister Mrs. Sharples, who was also a member of our Bible School. May the Lord bless and sustain her in her trouble. Bro. and Sister Verco entertained the choir at their home last Friday evening. Bro. Will Martin has gone to the Adelaide Hospital for his eyes. May he find the relief he is looking forward to. Meetings well up to the standard. Bro. Verco gave an eloquent address to-night: Part I, "What think ye of Christ? The Enemies' Side of the Question."—J. H. Thomas, Jan. 25.

HINDMARSH.—January 25, good meetings all day. We had with us in the morning one of our own boys, Bro. H. R. Coventry, from the College

of the Bible, who exhorted. This afternoon the Junior Division of the Bible School gave the Children's Day exercises, under the leadership of Bro. James Roberts, and the leader and scholars are to be commended upon the way in which it was conducted. The collection will go to Foreign Missions.—J. W. Snook.

MAYLANDS.—On Thursday the Men's Brotherhood held its annual high tea, when 43 sat at table. The good things were prepared by the officers' wives, and they graciously waited at the tables. A business session, spirited discussions, and items by a visiting quartette completed a useful gathering. H. R. Taylor, president, and F. Langlois, secretary, were re-elected among other officers of the Brotherhood. Good morning meeting to-day, and Mrs. Holden, an honored foundation member of Mile End church, was received by letter. The Bible School and evening meeting were moderately attended, owing to welcome rains. R. Redman, of Perth church, was among our visitors.—R.L.A., Jan. 25.

STIRLING EAST & ALDGATE VALLEY.—Stirling anniversary services held on the 18th and 21st. Sunday, Bro. P. A. Dickson, of Norwood, delivered very helpful addresses to very fair gatherings. Bro. D. A. Ewers and Bro. H. R. Taylor addressed the public meeting on the Wednesday evening. The church greatly edified. Last night the service of song entitled "Phil. Kyle" was rendered very acceptably by the choir. Inclement weather interfered somewhat with gathering. Sister Marshall, of the Valley, has undergone a serious operation. Progressing favorably.—T.E.

New South Wales.

BALMAIN.—Bro. Corbett gave a splendid uplifting address last Lord's day morning. The attendance was very encouraging, and we were also very glad to see Sister Pickering with us once again. The prospects for Balmain are looking very bright.—G. Neuey, Jan. 19.

BANGALOW.—Good attendance at meeting for worship yesterday. At night a splendid gospel meeting, at the close of which a young lad from the Bible Class came forward and confessed Christ.

LISMORE.—Lord's day, Jan. 18, Bro. Stevens spoke on "Home Missions." One young man was received into fellowship. At night there was an immersion, and one young man decided to fellowship with the church. Annual meeting held on January 21. During last quarter there had been eight additions. Since his advent here Bro. Stevens has had 44 confessions. The Senior Endeavor has been very bright lately. A missionary committee has been formed.

INVERELL.—A new centre was opened up on the 14th at Auburn Vale, when a fine number were present to hear the gospel. It is intended to hold monthly meetings at this place. On the 18th Bro. Waters conducted gospel services at Rob Roy and Delungra, there being a good number present at each place. The Delungra brethren held a meeting the same day, and had a special collection towards getting a hall built there, and realised £20. Bro. Boys held the gospel service here at night. The monthly meeting of the Band of Hope was held on the 19th, and prizes were awarded to those who attended all meetings during the past year. A watch was presented to our young Bro. Newman for the way he worked in connection with the Band of Hope in getting bills printed, etc. Sister Nott, organist, was presented with a pair of vases for the way she worked in training the children. Combined Sunday School picnic on the 26th.—W.B., Jan. 2.

BROKEN HILL (Wolfram-st.).—It has been a matter of holding the fort through the worst weather experienced for years. During the past week we have held a mission. Bro. Graham has spoken each evening, and Miss Bice has been of great assistance with her singing. Mrs. Bachhoffer, one of our recent additions, has been very helpful as organist. So far, we have not had any confessions, but hope to see results ere the mission closes. Bro. Graham leaves to go to the Bible College, and will carry with him the prayers and best wishes of the church. Bro. Johnston has

been called to say farewell to his father at Glanville. We feel the deepest sympathy with him in his bereavement.—E. J. Tuck, Jan. 25.

RAILWAYTOWN (Broken Hill).—Quarterly church business meeting, Jan. 13. Reports of auxiliaries were very encouraging. Decided to organise sisters' weekly prayer meeting. We received an unexpected surprise in the form of a resignation from our evangelist, T. Jones. He has of late been in business, but found the dual position beyond him. Bro. Jones left the following evening for Adelaide. On the 18th E. J. Tuck exhorted in the morning. The writer spoke to a fair attendance in the evening on "A Master's Call." This morning we had a fine farewell address from Bro. Ross Graham. W. R. James met with a nasty accident last Lord's day morning. He had been attending the morning service, and whilst starting his motor to return home it "back-fired," with the result of a broken right arm to our brother. He is progressing very slowly.—C. H. Hunt, Jan. 25.

HAMILTON.—Every Lord's day morning and evening meetings are held. The church has nearly enough money in hand to pay two instalments off the land, and then one instalment will complete the purchase.—A. W. Jinks.

NORTH SYDNEY.—On the 24th Bro. C. Lawson and Sister Miss E. Thomson were united in matrimony. Good meetings yesterday, especially at the gospel service. Splendid interest manifested in sermon on "The Ninety and Nine." Mr. Tingate and Mrs. Gale together sang Sankey's hymn of that name, which was much appreciated. Bible School now improving after the holidays. Glad to have the fellowship of Bro. J. Modral, from South Yarra.—W.G., Jan. 26.

SYDNEY.—At the conclusion of Bro. Bagley's gospel address on Lord's day evening, one man came forward. Bro. Forbes, from Belmore, gave a fine Home Mission address at the morning service. Visitors present: Bro. McColl and Bro. J. Haddow, from Lygon-st.; Bro. and Sister Knoch, from Lismore; Bro. Smith, Lilyville; Bro. Arnott and son Alwyn, from Paddington. Bro. Bagley has resigned his position as evangelist here at the City Temple, and Bro. Harward takes up the work shortly. Bro. Bagley's resignation was received with regret at church business meeting, Wednesday night. He has done good work here, especially among the young people. He goes to labor at Chatswood, under the Home Mission Committee.—J.C., Jan. 25.

Victoria.

MALVERN.—One addition by faith and obedience since last report. Bro. Manifold addressed the church in the morning. At the gospel meeting there was a good attendance, when Bro. Main spoke on "There is no difference."—C.M., Jan. 26.

MIDDLE PARK.—After years of willing and faithful service, our highly esteemed Bro. James McKean has resigned office as choir leader. At a social evening at the home of our brother, the members presented him with an enlarged photo of the choir as a mark of esteem and appreciation of his capable leadership.—A. J. Aghan, Jan. 23.

CASTLEMAINE.—We had the pleasure of listening to messages from two of our former workers on Lord's day morning—our aged Bro. W. W. Davey, one time preacher here, and Bro. J. B. Gray, of Footscray, once our leader in song. Their words of exhortation were enjoyed by all present. Notwithstanding the heat, a fair number assembled for the evening service, our evangelist taking as his subject, "The Prodigal Son."—D.S., Jan. 25.

KYNETON.—One addition—a married man—since Bro. Combridge returned from holidays. Annual church business meeting held on 20th inst. The several reports submitted were encouraging, showing an increased membership, a credit balance, and gospel services well attended. The church was unanimous in expressing a wish that Bro. Combridge should remain for another year. The land purchased in August at a cost of nearly £200, has but £70 owing on it now, which will soon be cleared off.—W. G. Harman, Jan. 23.

CARLTON (Lygon-st.).—Meetings only fairly attended on Sunday, on account of the trying weather and the holiday following. We were pleased to see Bro. John Fischer, of Adelaide, present in the morning, and Dr. J. Cook (Bendigo) and A. Morris (Sydney) at the gospel service. Annual distribution of prizes to the Bible School scholars will take place next Sunday, Feb. 1. A hearty invitation is extended to any brethren from sister churches.—S., Jan. 25.

NORTH FITZROY.—Owing to climatic conditions our meetings were much smaller than usual. At the close of an excellent address by Bro. Baker one young man made the good confession.—A.J.H., Jan. 26.

HAWTHORN.—Last Wednesday night A. W. Connor gave a good address at our mid-week service. Yesterday the excessive heat affected attendance, although the evening meeting was a good one. Miss Schraples, of Norwood, S.A., was with us, also Bro. Jackel, of Taradale, and several from city churches. We are arranging this year for a harvest festival.—A. C. Rankine.

COLAC.—At the meeting for worship Bro. Chandler delivered an edifying address on "The Transfiguration of Christ," and at the gospel service a telling discourse on "Lot's Wife." One young man made the good confession. A reunion of members was held on January 21, and the Bible School picnic in gardens on Foundation Day.—E. Sheldrick.

GEELONG.—The Kentucky Club and the prayer meeting have commenced again after the vacation, 60 being present at the first and 56 at the latter, which is indeed gratifying. During last week our esteemed Bro. Laity passed away at the ripe age of 84 years. During the evening service Bro. Gordon made special reference to his death. The church sympathises deeply with Sister Laity and her family.—E.B.

BALLARAT.—The half-yearly church business meeting was held on Jan. 19. The reports from the different branches showed a progressive move all round. It was decided to form a C.E. Society, first meeting to be held on Jan. 27. Bren. Benson, Price and W. Stodden were elected deacons, and at a special meeting for the election of two new trustees F. Griggs and H. W. Morris were appointed. Last evening the foreman bricklayer at the new chapel made the good confession. This, together with a sister who came forward a Sunday previous, makes two for the new year. We expect the new chapel to be opened early in March. The meetings are well attended, considering the disadvantage we are put to in meeting at the Athenæum Hall. Visitors with us last Lord's day: Bro. and Sister Smith, Kaniva; Bro. Northey, Healesville; Sister O. Harvey, Middle Park; Sister Johns, Yarrowonga.—A.E.P., Jan. 26.

MORELAND.—We have received into membership during the past fortnight Mrs. Burns, from South Melbourne; Bro. and Sister Spiers, from Ascot Vale, and by faith and baptism, Miss Henderson and two Misses Beattie. Bro. Manifold, from Brighton, gave a splendid exhortation on January 18. All church auxiliaries again preparing for another year's work. Bro. Harold Barrett has been re-appointed organist. All meetings well attended. Bro. Pittman spoke on Sunday evening last on the life and character of our late Bro. Edwards. One confession in the evening, a lady.—C.R., Jan. 25.

WARRACKNABEAL.—Splendid meeting here on Sunday last. Bro. Reid presided at the table, and Bro. Combridge gave the exhortation. Twelve members present. There is a movement on foot in the circuit to the end that a chapel may be built in Warracknabeal. So far the arrangements are being carried out successfully. Bro. Combridge and Bro. Reid are working hard among the members to push the matter through as soon as possible, and are expecting good times in the proclamation of the gospel each Lord's day evening in this town.—B.E.R., Jan. 26.

FEBRUARY 1.
HOME MISSION SUNDAY.

THE AUSTRALIAN CHRISTIAN.

S.A. Churches of Christ C.E. Union
Home Missionary Rally.

Obituary.

KEABLE.—On Jan. 15 Bro. Septimus Keable fell asleep in Jesus at the age of 78. He was born in England, and came to Australia in 1856. Our brother was led to a knowledge of the truth by Stephen Cheek, and baptised by F. W. Troy in 1883, at Warwick. He was one of the pioneers of the cause in Queensland, and remained faithful till the call came for higher service. On leaving Warwick he set up the Lord's table in his home at Glenlyon. Thence he removed to Tannymorel, and in his house the remnant of Warwick church continued to meet for years. Mainly through the interest, foresight and liberality of our brother the present building was erected. He was a good man, and loved the Lord. His remains were laid to rest close to the grave of the man that led him to the Lord. W. J. Way conducted the service at the grave. We extend our sympathy to the relatives and friends.—F. G. Blackwell, Tannymorel, Qld.

TREWEEK.—There passed peacefully away to her rest on the last Sunday of the old year, 1913, the beloved wife of our esteemed Bro. Walter Trewcek. Mrs. Trewcek joined the Church of Christ in 1892, in which year she was baptised by J. Price. She was of a quiet disposition, and most unassuming in her manner, and was always a devoted and consistent member. She was about 60 years of age.

"Just when thou wilt—thy time is best—
Thou shalt appoint my time of rest;
Marked by the Sun of perfect love,
In death reach out to the realms above."

—A. U. Heron, Launceston, Tas.

N.S.W. Home Mission Notes.

By H. G. Payne.

The month that has just closed has been a quiet one, owing to the holidays.

Bro. Woolnough, of Junee-Marrar, has entered on his work with enthusiasm, and is hopeful of linking up the scattered members in his extensive district. The Junee brethren are moving in the direction of a new chapel. The Marrar church has paid off their chapel debt.

Mosman is hopeful of having the new chapel ready for use about Easter. They are planning a fine convenient building.

A. E. Forbes, the new evangelist at Belmore, is getting hold of his work, and making a favorable impression. There are splendid opportunities in this rising suburb.

Negotiations are being opened with a view to locating a man on the Manning River to assist Bro. Burns.

The church at Hurstville has been approached with an offer of assistance in the securing of a preacher.

S. Stevens, secretary of the Richmond-Tweed district, says: "The work in the district is bright. Good work is being done by Bren. Morton and Mason, the latter having some visible results, the former working equally hard, and the local committee are highly pleased with his efforts."

Arrangements have been made with the church at Chatswood for T. Bagley to serve them as evangelist. The policy of concentration has been adopted in order to speedily make this church self-supporting, when other places will be similarly helped.

Bro. Harward's work as State Evangelist will cease with Conference, he having accepted engagement with the City Temple.

The tent mission at Hornsby at the end of ten days, had had fair audiences but no results. The meetings are being continued.

Additions for the month are: Lidcombe, one by faith and baptism. Marrickville (State Evangelist), three.

The effect of the holidays is seen in reduced income. We went back £61/7/8 on the month. In common with other States we are looking to the annual offering to clear our debt and give us enough to work on until Conference.

On Monday evening, January 19, the above Union held a Home Missionary rally in the Norwood Tabernacle. There was a good attendance of enthusiastic Endeavorers and friends present from the city and suburban churches.

The president, A. G. Day, thanked those present for the interest shown by their presence, and put a proposal before the societies to try and do something in the way of supporting a Home mission-thing in the way of supporting a Home mission-thing. He said at present the Union, through the Bible societies, was supporting, combined with the Bible Classes in S.A., Miss Tilley in India, as a living link, and hoped to see very soon something similar being done in the Home field.

Bro. Norwood, the North Adelaide Baptist preacher, was the speaker, his subject being "Home Missions." It was indeed fine, and all benefited by his address.

All societies present responded to the roll call by novel greetings.

The Union is indebted to Miss Sando, the organist; Miss Verna Barrey (Junior Endeavorer) for her recitation; Mr. S. Touchell for his solo. The items were most commendable, and were much appreciated.

Gathering from the atmosphere of the meeting there is a great future ahead for Christian Endeavorers in our churches in South Australia.—T. P. Richardson, Secretary.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches towards Preachers: Rookwood, to Dec. 25, £8; Junee, to Dec. 28, £2.

From Churches, per Collectors: Marrar, 9/4; Enmore, £8/2/11; Paddington, £4/3/3; Junee, 10/-; Marrickville, £1/13/-; Hornsby, £2/19/7; Auburn, £1/17/8.

Individual Contributions: J. Stimson, Sydney, £15; Hornsby Family, £10.

Other Receipts: Advance Account, £2; City Temple Sisters' Sewing Class, £2/2/-; Plan printing, 7/6.

To January 19, £59/5/3.

Chas. J. Lea, Treasurer.

Raleigh Park, Kensington.

NOW READY.

A Month in India

being the collected writings of the late T. B. Fischer.

Dealing with his trip to India, in the interests of our Foreign Missionary work.

Profusely illustrated, with many photos. taken by Mr. Fischer.

Just the thing for Mission Study Circles.

Obtainable from

THE AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth-st., Melbourne.

Price, 1/3 per vol., post free.

Sunday School Supplies for 1914

Peloubet's International Lesson Commentary for 1914. "The best of S.S. Commentaries." 4/6, post free 5/-.

Leaflets on the International Sunday School Lessons for 1914. At the rate of 5/- per dozen copies (equal to 52 doz. lesson sheets for the year). The above price includes postage.

Uniform Class Registers. At the rate of 4/- per doz., post free.

Pure Words. An illustrated monthly for young people. Every Sunday School ought to distribute this valuable periodical. Subscription price:—12 months, 12 copies, 12/-; 24, 20/-; 36, 28/-; 48, 35/-.

THE AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth-st., Melbourne.

C. K. MILNE,

Builder, Estate and Fire Insurance Agent.

Plans and Specifications prepared and Estimates submitted town or country. Reliable valuations made.

Oobden Street, Caulfield.

Bibles & Testaments

NEW TESTAMENT, profusely illustrated, Neatly bound, size 3½ x 4¼in., post free 1/6

BIBLE, Text only, Yapped, size, 3½ x 5in. post free 2/6

BIBLE, References, illustrated, Yapped, size 4 x 6in., post free, 4/-

BIBLE, References, Yapped, thumb index, size, 4 x 6in., post free 4/6

THE WORKER'S BIBLE (with helps), Yapped, size, 4 x 5½in., post free 4/9

THE TEACHERS' BIBLE, A library in itself, post free 8/-

THE SCOFIELD REFERENCE BIBLE with a new system of connected topical references to all the greater themes of Scripture, etc., etc. A helpful book for preachers and workers. Well bound, size 5½ x 8in., post free 22/-

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth-st., Melbourne.

"EXA" will make Delicious Fruit Cordials at ½rd the usual cost.

6d. bottle (enough for 1 and ½ bottles of cordial) posted free on receipt of 6d. in stamps, the name of this paper and the name of your grocer.

C. M. Brooke & Sons, SOUTH MELBOURNE, makers of the famous "Lemos" Squash and Coffee Essence.

ASTIGMATISM



Look at the above with each eye separately. All the lines are equal. If they appear to you of unequal blackness you should at once consult

Ernest J. Dight,

"THE BLOCK OPTICAL PARLORS"

Room 2, 1st Floor,
THE BLOCK,

100 ELIZABETH STREET.
(Take Lift)

SILVER STAR STARCH



WHITEST AND BRIGHTEST



The Missing Person Department.

By C. H. Hubbell.

"For the Son of man is come to seek and to save that which was lost."—Luke 19: 10.

In the New York police force there is a most interesting and but little-known department. It is called "The Missing Person Department." Its sole business is to find persons who are lost, strayed, or stolen in the great metropolis—and their number is legion. This force consists of picked men of rare sagacity and courage, who seek these missing persons by every means in their power. Sometimes the search continues through long months, until some clue is obtained and success rewards their efforts.

The true Christian has joined the Missing Person Department of the church. Indeed, the church itself was instituted for that very purpose.

It is a keen and sure test which each of us may apply to himself: Do I miss people, or do I miss property the more? Am I more concerned about chattels than character? This was the test of Jesus. You remember his searching question, his eternal question that goes to the core of things, "What shall it profit a man if he gain the whole world and lose his own soul?"

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught.—*Thomas a Kempis.*

Books to Give Your Friends.

LIFE OF G. L. WHARTON, by E. M. Wharton. "Will take a front place among the missionary biography of the world."—Peter Ainslee. Illustrated. Post free, 4/3.

EPOCH MAKERS OF MODERN MISSIONS, by Archibald McLean. Illustrated. Post free, 4/3.

THE ONE VOLUME COMMENTARY. Edited by J. R. Dummelow, M.A. For its size, this is the best and most useful Commentary published. 1100 pages and maps. Price, 9/-; post free, 10/-.

ERRETT'S EVENINGS WITH THE BIBLE. Three volumes. Post free, 13/-.

THE CHURCH OF CHRIST, BY A LAYMAN. Post free, 4/-.

ROTHERHAM'S STUDIES IN THE PSALMS. Post free, 10/11.

BOLENGE: A STORY OF THE CONGO. Post free, 3/-.

JUBILEE HISTORY OF THE CHURCHES OF CHRIST IN AUSTRALASIA. Profusely illustrated and handsomely bound, 7/6. Carriage additional.

McGARVEY'S COMMENTARY ON ACTS. New Edition. Post free, 6/6.

THE TEACHER'S BIBLE. A library in itself. Post free, 8/-.

THE AUSTRALIAN CHRISTIAN for 1914. Would make a splendid present to friends likely to be interested in our movement. Post free for the year, 7/-.

Send for full Catalogue to

THE AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth-st., Melbourne.

Baptism: OUR LORD'S COMMAND.

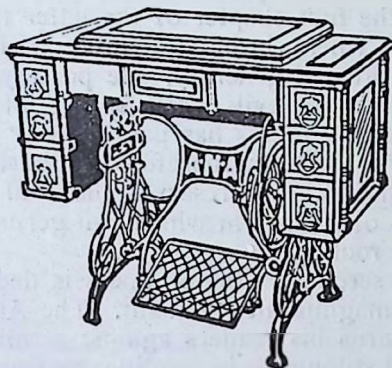
A. R. MAIN, M.A.

Price, 6d.; post free, 7d.
AUSTRAL PUBLISHING CO.

**EASY TERMS.
LONG GUARANTEE.
CHEAPEST AND BEST.**

**14 ADVANTAGES the A.N.A. have
over Other Makes.**

1. Ball Bearings and Case Hardened.
2. Sows Backwards or Forwards.
3. Ties thread at the end of a seam.
4. The Spool holds nearly a reel of cotton.
5. It makes easily 2,000 stitches per minute.
6. A perfect lock stitch on any material.
7. Needles and parts obtainable Everywhere.
8. Makes four rows of stitches wherever required.
9. Fewer parts, therefore lighter running.
10. It has Darning and Buttonhole Attachments.



SEWING MACHINES.

11. It has a short self setting needle that cannot be set wrong.
12. It has a tuck folder and makes the tucks.
13. Patent knee lever, so both hands are free.

**AND THE 14th IS A GREAT ADVANTAGE.
THEY ARE CONSIDERABLY LOWER IN PRICE.**

WRITE OR CALL FOR CATALOGUES TO-DAY.

**AUSTRALIAN SEWING MACHINE
CO. PTY. LTD.
(WARD BROS. & A.N.A. CO.)**

Head Office: Errol Street, North Melbourne,
Bendigo, Ballarat, and Geelong, also Sydney,
Perth, Launceston, and Adelaide.

Addresses—56, 58 Errol St., North Melbourne, and all Suburbs.
25 Queen Victoria Markets, Sydney, N.S.W. 7 Arcade,
Adelaide, S.A. 123 Elizabeth St., Hobart. 59 George St.,
Launceston. Baird's Arcade, Perth, W.A.

AN AUSTRALIAN COMPANY FOR AUSTRALIANS.
Insure with the

Queensland Insurance Co. Ltd.

Fire, Marine, Personal Accident and Sickness, Public Risk,
Employers' Liability, Plate Glass, Burglary, Live Stock,
Vehicles, &c.

LOWEST CURRENT RATES.

LYALL & SON, Agents, 59-51 Leveson St., North Melbourne
Chief Agents for Geelong, Vic.

Hyde's Bible Hall and Book Depot
79 RUNDLE STREET, ADELAIDE
(Proprietor, Pastor C. Frisby-Smith.)

Bibles, S.S. Rewards, etc., at the usual discount.
Church of Christ Hymn Books, "Sankey's" and
"Alexander's." Lovely Presentation and Teachers'
Bibles.

Calendars for 1914. Also "Tarbell's" Notes,
now ready; 3/9 posted; Peloubet, Christian Com-
mentary, and others to follow.

The Poets, Books for Devotion and Bible Study,
the Classics, and all healthy fiction.

Try our self-filling Fountain Pen, the Royal
George, 7/6.

BOARD AND RESIDENCE.

HEALESVILLE.
Come to "Denholme Farm" for a nice holiday.
Splendid scenery, fern gullies, mountain air, good
table. Bath and piano.—Mrs. Chaffer.
Terms, 25/- per week. Trains met when advised.

TUNSTALL.
Harcourt Cottage, Springvale-rd. Milk, Cream,
Bath. 25/- week.—Mrs. Bignill.

BLACKHEATH, BLUE MOUNTAINS, N.S.W.
Superior accommodation at Cooranga, Went-
worth-st., three minutes from Railway Station.
Misses Tewksbury, late of Katoomba. Terms,
from 30/- per week.

KATOOMBA, BLUE MOUNTAINS, N.S.W.
When requiring a change of air, it can be had
by going to Mrs. Griffiths, Mount Logan, Ka-
toomba-st., Katoomba, N.S.W. Terms moderate.

ORDER your next suit from

A. J. HARRIS,
Practical Tailor,
290 CHAPEL ST., PRAHRAN.

PERFECT FIT. Suits from 50/- BEST WORK.
On Receipt of a Post Card, Customers can be waited on for
orders.

LADIES' TAILORING a Specialty. A Trial Solicited.

Holder A.N.A. TYPEWRITING CHAMPIONSHIP,
Victoria.

Miss Minnie Mitchell

Receives Orders for all kinds of Typewriting
at Remington O'Boys,
(C/o Messrs. Chartraz Prop. Ltd.),
375 Collins Street,
Opposite Stock Exchange.
Quotations Given

Your Eyes my care.

OPTICIAN, W. Aird Equitable Bldgs.
4th Floor, 314 Collins St. Melbourne.
Is thoroughly Up-to-date and Reliable.
15 years' experience tells.

The Australian Christian.
PUBLISHED WEEKLY AT
528-530 Elizabeth St., Melbourne.
Editor & Manager, F. G. DUNN.

All communications should be addressed to the
AUSTRAL PUBLISHING CO., 528, 530 Eliz-
abeth-st., Melbourne.

All Cheques, Money Orders, etc., should be
made payable to F. G. DUNN.

TERMS.—In Australian Commonwealth, Two
Copies or more to one address, or Single Sub-
scription posted Fortnightly, 6/-. In New Zea-
land, Four Copies or more to one address, or
Single Subscriber posted Monthly, or Two Sub-
scribers posted Fortnightly, 6/-. Single Copy
posted Weekly to any part of the world, 7/-.

TERMS FOR ADVERTISEMENTS.
Births, Deaths, Marriages, and In Memoriam
Notices: 2/-.
Coming Events: 16 words, 6d., and 6d. for
every additional twelve words and under.
Other Advertisements (not displayed): 24
words, 1/-, and 6d. for every additional twelve
words and under.

The Power of Gratitude.

By J. H. Jowett.

The sin of forgetfulness throws its shadow upon the Scripture record from end to end. Everywhere throughout its pages we can feel the chill of spiritual neglect. Men use Divine bounty and they forget the Divine; they are unmindful of the fountain of their blessedness. And, therefore, we may hear this tragic judgment repeated in varying phraseology all through the centuries: "Thou hast forgotten the God that formed thee"; "My people have forgotten me." Along with the judgment there are messages of tender counsel and warning, lest others fall into the same spiritual benumbment: "Thou shalt remember the Lord thy God"; "Be thankful unto him and bless his name"; "Forget not all his benefits." Memory is strangely forgetful even in the relations that exist between man and man. A little memento soon loses its ministry of remembrance. When first it is given it energises and inspires the memory, but in a very little while its stimulus is spent and it is like a battery which has exhausted its strength. It may be something that we are using every day, and yet it fails to imprint a fresh image upon the mind. The memento is no longer a memento; it has lost its significance.

And if this be true in the relations of man to man, how much more is it true in the relation of man to God! The sense of God's bounty is lost in the use of his bounty; or, worse still, the sense of the Divine favor is lost in the harsher sense of human rights. The grace of a gift is forgotten in its possession. We roam about in goodly cities; we enjoy the good things of well-filled houses; we drink of springs of refreshment; we delight in the strength and sweetness of vineyards and olive trees, and we forget the Lord our God.

Now, thankfulness is not a minor virtue. It is not one of the elementary virtues which may be left behind as we become more mature. I believe that thankfulness is essential to the strength of every virtue, and that without it every other branch is starved and lean. Life without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks strength and fortitude. Every virtue divorced from thankfulness is maimed and limps along the spiritual road. I am increasingly surprised at the influential office assigned to thanksgiving in the Word of God. It may be worth while to notice one or two suggestions of the exalted office which the Scriptures give to common gratitude in the discipline and growth of the soul.

A moral antiseptic.

In the first place, thankfulness is declared to be a magnificent moral antiseptic. We live our daily life amid germs of worldliness. Microbes of evil suggestion abound on every hand. We cannot escape the de-

filement of an unclean atmosphere, and the critical question arises as to whether or not the defilement shall prove contagious and possess our souls. Now, in the Epistle to the Ephesians the Apostle Paul mentions some of these "catching" evils, amid which his readers had to move: "filthiness," "foolish talking," incongruous "jesting." And he declares that one of the primary defences against these besieging evils is the "giving of thanks." He proclaims the same teaching in the first chapter of the letter to the Romans, where, in his description of moral and spiritual degeneracy, he portrays the whole brood of evils which spring into life when thankfulness has passed away from the soul. Praise is, therefore, a minister of moral health. It preserves the soul in a fineness of temper in which evil germs can take no root.

And, secondly, thankfulness is declared to be a magnificent stimulant. The Apostle Paul warns his readers against turning to material stimulants in conditions of depression and gloom. I think he is not referring merely to mental and moral weariness, but also to physical tiredness and exhaustion. He advises people who are spent in body, mind or soul to turn to the ministries of the spirit, and particularly he mentions "giving thanks always for all things." It is a counsel which is much ignored. If thankfulness exhilarates the soul, what about all the murmuring and complaining in which our common life abounds? Every moody complaint adds to the burden we carry; every word of thanks lightens our daily load. There is no exhilarant like praise, and thankful people always carry a shining face.

A sense of sacredness.

Thirdly, thankfulness is declared to be a magnificent preservative of the sacredness of our possessions. There is a certain stimulus in striving for a thing; there is a certain hopeful aspiration after things we have not yet found. But a thing hoped for can act like a drug once we possess it. It may dull the very senses that were wide awake to possess it. When we acquire a thing our spiritual perceptions may go to sleep, and we may lose the sense of its sacred value. There is no awe upon its possession. It becomes common and commonplace. Now thankfulness retains a sense of the sacredness of things. The commonplace wears a nimbus. There is a halo upon the ordinary. A mystic fire burns in the wayside bush. God is seen in the lowly shrine. The common meal becomes a sacrament. To say, "thank you," and mean it, keeps the soul awake to the Divine.

And, lastly, we are taught that thankfulness endows us with ever-fresh appreciation of our possessions. The thankful spirit retains the first taste and flavor of a gift. Every time we honestly give thanks for an old gift we have a fresh reception of it. The

thing for which we offer thanks renews its graciousness. The "new song" makes all things new. The "goodly cities," the "houses full of all good things," "the wells which we did not dig," "the vineyards and the olive trees which we did not plant" give us constantly new surprises of grace, when we remember the Lord our God. We lose the fine flavors of things when we cease to be grateful for them.

All this is in the ministry of thankfulness. And, therefore, I say that thankfulness is not a minor virtue, but the inspiration of every other virtue, and without it every other virtue is in peril of plague and defilement.

Unprofitable Sermons.

One reason why some of our sermons are flat, stale, and unprofitable is because we have nothing to say. The saintly Summerfield, when he was dying, said: "Oh, now if I could return to my pulpit for an hour, how I could preach. I have had a glimpse into eternity." The truths we present are of tremendous import. The gospel of the manger, the cross, and the rifled sepulchre is sensational enough to preclude the necessity of all vulgar methods of rhetoric. There is no yawning in the presence of the baptism of fire. Felix trembles when Paul reasons from right premises. The preacher must believe something before he can preach, and this something must get hold of him, brain and sinew and bone and marrow, or else his preaching is a mere mumbling of words.

This is a good place to say that God's worst gift to man is fluent speech. At the outset of my ministry, and for ten unprofitable years, I suffered all the pains of verbal and rhetorical travail, for which I have to show some drawers full of light-weight manuscripts. One reason why some of us get a scant hearing is because we have nothing to say and say it beautifully. For this cause many are weak and sickly among us, and many in our congregations sleep.—*D. Y. Burrell.*

Every man has his own vocation. This is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinite sea.—*Emerson.*

Island Home for wayward boys of school age
Apply, 484 Bourke-st., Melbourne.

COMING EVENTS.

FEBRUARY 10.—The Annual Southern Conference of S.A. will be held at Strathalbyn on Tuesday, February 10. Conference starts at 10.45 a.m. Luncheon at 12.30. Public tea at 5.30. Public meeting at 7.30.—*W. S. Yelland, Sec.*

Here and There

Home Mission Day.

Attention! Feb. 1, 11 o'clock.

Next Lord's day is the great day of Christian patriotism, when we shall all make special offerings to save our own land.

D. A. Ewers expects to visit W.A. for the annual Conference next April.

Two confessions at the tent mission at Hornsby, N.S.W., on Sunday night.

Bro. Bridgman is expected to commence his work at Berri, S.A., next Lord's day.

Church treasurers or secretaries should send in the Home Mission offerings of Feb. 1 promptly.

B. W. Huntsman is having good meetings at Unley, S.A., and seems to be much at home there.

The store of S. W. Edwards, of Berri, S.A., was recently "burgled" and a large sum of money taken.

The Warrnambool, Vic., mission has been visited by brethren from Camperdown and Port Fairy.

W. L. Jones, evangelist at Warrnambool, Vic., will spend next Lord's day with the church at Port Fairy.

Although a large number of Almanacs for 1914 were printed, they sold rapidly, and the stock is now exhausted.

A good programme is arranged for the annual Conference of the Southern District at Strathalbyn, S.A., on Feb. 10.

Jas. H. Thomas, of Christie-st., Kadina, is acting secretary of the church till one is appointed at the next quarterly meeting.

Growing audiences at the Warrnambool, Vic., tent mission. Three confessions and one restoration up to last Sunday night.

We hear that the church at Balaklava, S.A., contemplates opening one or two preaching stations in the district. This sounds good.

Home Mission addresses were delivered by D. A. Ewers at Strathalbyn, S.A., on the 20th, and at the Stirling East anniversary on the 21st.

We only have four churches in the great Western district of Victoria—what a tremendous appeal this splendid field makes for Home Missions.

The splendid school building of the Norwood church, S.A., to cost somewhere about £1700, is approaching completion. The people there have a vision.

A. J. Ingham, after two years' successful work at North Perth, W.A., commences a course of study at the College of the Bible, Glen Iris, when it opens.

T. Jones has resigned at Railwaytown (Broken Hill, N.S.W.), and is, we believe, available for church work. Address, c/o Mrs. Anderson, Mile End, S.A.

The annual Conference of the Churches of Christ in Goulburn Valley District will be held at Shepparton, Vic., on Wednesday, Feb. 4, commencing at 2 p.m.

We regret to hear that Bro. James Ware, of Shanghai, China, passed away on Sunday, December 21. Particulars will be published next week in our Foreign Mission page.

The new chapel at Murray Bridge, S.A., is about the largest in the town, splendidly situated and well furnished. The comfortable, substantial seats were made by the evangelist, Bro. Train.

A. J. Fischer writes from Tumbly Bay, S.A.:—"Splendid opening meetings. Bro. Paternoster in good form, and helped greatly to gain the ear of the town. On Thursday the Eyres Peninsula Conference was formed, uniting six churches for more organised and progressive work. The brethren here are very grateful to Bro. Paternoster for coming, and to the Home Mission Committee and to the Prospect church for lending him."

Grote-st. church, S.A., is erecting two large rooms, one above the other, at the back of their schoolhouse, which are each larger than many of our country chapels. The cost will approximate £1200. Grote-st. is alive.

J. E. Allan, of Doncaster, Vic., writes congratulating R. T. Pittman on passing his Second Year Arts Course. Bro. Pittman is held in very high esteem by the faculty and students of the College of the Bible, who have a high opinion of his intellectual qualifications.

We are asked to make the following correction in list of acknowledgments of amounts received for Victorian Home Mission Fund, published in the "Christian" of Jan. 15, viz., £3/13/- shown as received from Lillimur should be credited to Kaniva, per L. J. Goldsworthy, collector.

Bible School Union, Victoria.—The next meeting of the general committee will be held in the Christian chapel (new hall), Swanston-st., on Monday, Feb. 2, at 8 p.m. P. J. Pond will deliver an address. All delegates and Bible School workers are asked to be present. Teachers' Conference held at North Fitzroy on A.N.A. Day passed off successfully, a report of which will appear early in February.—J. Y. Potts, Hon. Sec.

The Victorian Women's Executive will meet in the Hall, Swanston-st., on Friday, February 6, at 2.30 p.m. prompt. Mrs. Manifold will conduct devotions. Addresses are expected from Bren. Baker and Tully. Business: Conference catering. Afternoon tea will be served in the usual way. A large attendance of sisters is requested. Will delegates begin to collect one penny per year per sister-member for Conference and Executive expenses, the same to be sent to Victorian Women's Treasurer as soon as possible?—L. Rometsch.

H. C. Stitt writes: "Over twenty years ago two ladies living at Zillmere, Queensland, were frequent visitors to the church there, but subsequently went into the country without identifying themselves with the church, although being very much in sympathy with its teaching. These ladies recently returned to Brisbane to live, and the *People's Friend*, a church paper issued by Bro. Nightingale, came into their possession. They at once recognised a church similar to that visited over twenty years ago. Both have since been constant attendants at Ann-st. Temple, and have publicly made the good confession."

A veteran in the gospel told his audience the other day, says the *Christian*, that in his early days he "learned certain axiomatic truths which had proved an anchorage for faith for well over fifty years." His reference was not to secular, but to Biblical, knowledge; and not to the mere reading of Scripture only, but to its *doctrinal exposition* as he learned it from preachers of that day, whose method he justifiably described as "preaching for permanence." There is an unfortunate lack of this element in the ministry of the present day. Comparatively few occupants of the pulpit make any claim to be "expository preachers." Yet those who venture to tread that path are always well rewarded by an attentive audience; for there are far more people than is generally supposed who are not only "interested" in the Bible, but positively hungering to hear it intelligently expounded. That is the preaching that tells—and lasts.

The restless spirit that prompts people to wander habitually from one place of worship to another, says the *Christian*, and to settle at none, is not of the kind to make robust Christians. Such nomads evade all responsibility for the maintenance of the house of God, and take no part in its affairs. They may feel in duty bound to add a coin to the collection here and there, but they are of no practical value to any particular church. All they care about is *to get* instead of *to give*, and to "hear the best preachers," rather than to worship God. To become a church member may mean continuous financial support to the cause; but it means much more than that, namely, the giving of personal interest and helpfulness, fellowship and sympathy, a sharing of the general responsibility, and a bearing of others' burdens. Such gifts yield their own reward of blessing to the giver. The nomad may shirk the responsibility, but he also misses the benefit. Spiritually, he be-

comes a weakling, living on tit-bits; his religion is, in a double sense, *consumptive*. We have heard of a man who boasted that at last he had found a church which cost him only sixpence a week; but those who knew him best said his religion was dear at even that modest figure! Whether as to money or piety, we cannot "serve God for nought." If we would have true religion, we must pay its price, in the denial of self, and in the service of God and man.

"The effect of irreligion upon national life is well illustrated by the testimony of M. Fouillee, who says of his own country, France:—'Criminality has trebled amongst us during the last fifty years, though the population has hardly increased. And the criminality of youth (the new generation under the new regime) has about doubled that of the adults, and this while the minors from sixteen are only seven millions, while adults are more than twenty millions.' It may be supposed by some that this increase of crime (especially among the young) is due to the relaxing of Rome's hold upon France. In one way we should like to think so; for with all its corruptions the Roman Catholic religion does direct the minds of its adherents into serious channels. But statistics published recently by the Prussian Government show, by careful tabulation, that while—in a given period—out of every 100,000 of the population, 1094 professed Protestants were convicted of crimes and offences, the number of professed Roman Catholics so convicted was 1443. The statistics show further, that in *only one out of thirteen* of the provinces or cities under review is the balance in favor of Roman Catholics. We do not lay undue stress upon these proportions, because it is obvious that religion, in its truest sense, was lacking in all such cases. But the figures at least dispose of Rome's much-vaunted claim that her people are less criminal than Protestants. It is one thing to profess religion; it is another to practise it."

IN MEMORIAM.

COWLEY.—In loving memory of our dear father, who fell asleep on January 26th, 1909; also our dear mother, who fell asleep on January 7th, 1902. At rest.

—Inserted by their loving family, Lizzie, Ada, Mabel and Tom.

CLARKE, BOWMAN.—In loving memory of our dear mother, Mrs. Louisa Clarke, who died February 1, 1905, at North Fitzroy; our dear father, died August 18; our loved grandmother, Mrs. Allan, died January 21, 1908; also our dear brother, Alf. Bowman, died January 22, 1907, at Brunswick.

We could not stay the falling tears,
When from our lives you passed away;
And memory's pride is more than gold.
Their loved ones now who miss them here
Will always hold their memory dear.

Rest in the Saviour, sweetly rest.

—Inserted by Mr. and Mrs. J. Bowman, Brunswick.

THOMPSON.—In loving memory of William Forbes Thompson, late of 67 Barkly-st., North Fitzroy, who passed to the higher life on Jan. 27, 1912.

"Sleep on, beloved; sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loved thee best;
Good night."

—Inserted by his parents, S. and A. Bettens.

WANTED.

Girl, about 18 or 20, to assist housework, become one of family. Comfortable home and good wages to suitable girl. "Hygeia," Dandenong-road, E. Caulfield.

Woman, middle aged, as General, private house. Three adults. Liberal outings. Mrs. G. Stayner, Beaumont, Pt. Nepean-road, Moorabbin.

Wanted, an Evangelist to labor with the church at Wedderburn, Vic., to commence first week in February. All information from the secretary, February.

Wanted in Christian home, Melbourne or suburb, by young girl of 18 from country, position as nurse-maid. Apply, first instance, J. I. Mudford, 76 Munro-st., Ascot Vale.

THE AUSTRALIAN CHRISTIAN.

The Society of Christian Endeavor.

WHAT WE OWE TO CHRISTIAN ENDEAVOR.

February 1 to 7. Daily Readings.

Thine own self besides. Philemon 1: 1-21. Confidence in testimony. Philippians 1: 9-21. Channels of service. 1 Cor. 12: 27-31; Matt. 25: 34-40. Practical initiative. 2 Kings 13: 14-19; Acts 27: 21-36. Christian sociability. John 2: 1-11; Luke 14: 7-14. Wider fellowship. Ephes. 2: 19-22; 3: 14-19. Topic.—What we owe to Christian Endeavor. Psalm 34: 1-8; 1 Tim. 4: 12-16. Am I cultivating gratitude? Am I discharging my debt? Am I helping to keep Christian Endeavor fresh?

PHONE: CENTRAL 6088.

R. & A E Barnes, L.D.S.

DENTISTS.

17 19 Brunswick St. Fitzroy.

High Street, Kyneton.

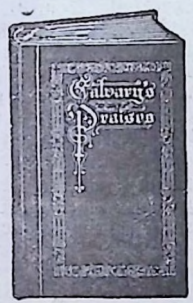
Ye Olderfleet... AND LIGHT LUNCHEON ROOMS... are now available for Dinners, Socials, Weddings, Ladies' Afternoons, and Proceastion Nights, &c. Meeting Ven. MISS MCHILL, Proprietress. Afternoon Ven. 478 COLLINS STREET, CITY.

Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—D. E. Pittman, Secretary.

A. L. CRICHTON, Caterer and Pastrycook. Country Orders Packed. Tabling, Marquees and Requisites on Hire. Masonic Hall, Collins St., City And 135 Racecourse Rd., Kensington

F. McCLEAN FURRIER (Wholesale and Retail). 126 Lygon St., Carlton, Melbourne, VICTORIA. Splendid Collection English, American and Australian Furs. Furs remodelled. SKINS TANNED, DYED, and made to PREVAILING FASHIONS. White Furs cleaned. Skins bought. Favour of a Trial Solicited.



Calvary's Praises

COMPLETE EDITION

Limp Cover, 1/-; posted, 1/3 Cloth Cover, 1/6; posted, 1/9 Austral Publishing Co., 528 530 Elizabeth St Melbourne

Books, Stationery and Fancy Goods.

New Books & Magazines By Mail Steamer Every Week.

Mechanics' Institutes and Libraries supplied at Lowest Rates. . . .

School and College Books & Stationery.

Bibles and Hymn Books.

M. L. Hutchinson, GLASGOW BOOK WAREHOUSE, 305-307 Little Collins St., Melbourne.

Phone Central 517

Leslie R. de Beer, L.D.S. DENTIST.

Champion's Buildings, 69 Swanston St., Melbourne.

A GAS COOKER is the housewife's best friend. It enables her to do her cooking in comfort, is always ready for the sudden call, and ensures a cool kitchen. See about one to-day, or write for booklet—METROPOLITAN GAS COMPANY

TEACHING STAFF: Principal—A. R. MAIN, H.A. and Assistant Teachers. FEDERAL CONFERENCE OFFICERS: President—F. G. Dunn. Vice Pres.—A. E. Illingworth. Treasurer—W. C. Craigie. Secretary—A. C. Rankine. Asst Secretary—R. Enniss. H. Kingsbury, W. H. Allen, J. Pittman, A. Millis, R. Lyall, C. Hardie. BOARD OF MANAGEMENT OF THE COLLEGE: F. G. Dunn, W. C. Craigie, C. Hardie, R. Lyall, A. Millis, F. M. Ludbrook, R. C. Edwards.

College of the Bible, Glen Iris, Melbourne.



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne. Treasurer—W C CRAIGIE, Little Collins Street, Melbourne. Secretary—CHAS. HARD' E, Henrietta Street, Hawthorn, Victoria

STATE EXECUTIVE COMMITTEES: South Australia: J. E. Thomas, D. A. Ewers, I. A. Paternoster, S. G. Griffith, W. C. Brooker, G. T. Walden. New South Wales: T. Bagley, T. E. Rofe, L. Rossell, G. Stimson, J. Stimson. West Australia: H. J. Banks, W. B. Blakemore. Queensland: T. F. Stubbin, L. Cole. Tasmania: W. R. C. JARVIS. NEW ZEALAND ADVISORY BOARD: H. G. Harward, R. Gebbie, J. L. Scott, S. H. Mudge, C. F. McDonald, J. Routledge, and J. Inglis Wright.