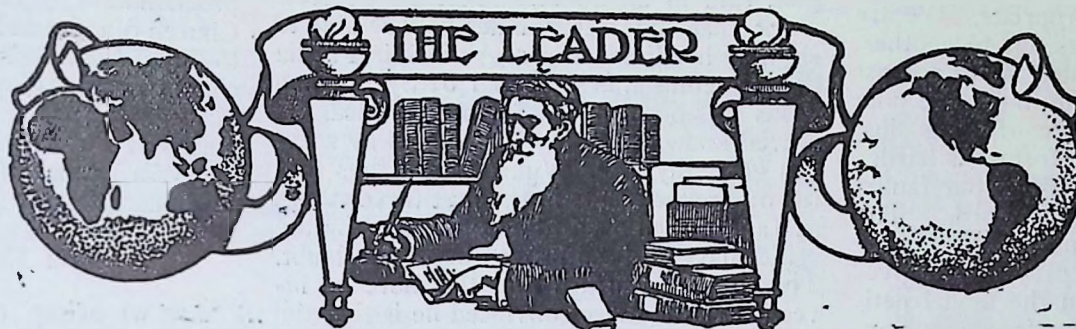


The Australian CHRISTIAN

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God has as plainly revealed a "plan" for the disciple overtaken by sin as he has set forth in the New Testament the "steps of pardon" for the man outside.



The former sinner must, we submit, be as ready to obey the divine will and accept the divine order as the latter.

POST-BAPTISMAL SIN.

If this article were headed, "The Plan of Salvation," nearly every reader would expect it to deal with the terms on which God is willing to save the man at present beyond the pale of the church, to receive into Christ him who is now without God and hope in the world, to admit as a subject of the kingdom the one at present a rebel and an alien.

Our present purpose is to enunciate God's way of pardon for the erring Christian. Presumably, for every sermon we have ever heard on the law of pardon for the Christian who has fallen short of his privilege we have listened to a hundred setting forth the terms for the "sinner's" reception into grace. There seems to be room and need for an emphatic declaration that God has as plainly revealed a "plan" for the disciple overtaken by sin as he has set forth in the New Testament the "steps of pardon" for the man outside. The former sinner must, we submit, be as ready to obey the divine will and accept the divine order as the latter. Obedience in the one case is as imperative as in the other.

Do Christians need pardon?

One of the things first to be settled is the question as to whether there is such a sin as described. There are to-day some who so confound the ideal and the real as to deny our need of pardon. 1 John 3: 8, 9 and Heb. 10: 26 have been quoted to prove that the primitive church believed in the normal sinlessness of Christians and that forgiveness for at least wilful sin after baptism is impossible. Probably since the beginning there have been some who claimed perfection; but the experience of the centuries has shown that Christians—not the ideal Christians, but those we meet with every day, Christians such as we—are far from sinless. We know that when we would do good evil is present with us. With the Apostle John we would say that he who claims to be sinless is guilty at least of the sin of false

witness (1 John 1: 8-10). We reflect that there are two aspects of salvation: By grace have we been saved through faith (Eph. 2: 8); yet the day of our salvation is only nearer than when we first believed (Rom. 13: 11). If that day of final redemption for us is ever to dawn, we must avail ourselves of God's scheme of redemption in Christ, firstly for the alien sinner and secondly, for the sinning child.

Men's devices.

Various expedients have been adopted to avoid the consequences of post-baptismal sin. One was the practice, at one period fairly common, of postponing baptism till near the hour of death. Acceptance of the doctrine of baptism for remission was joined to a superstitious belief in the intrinsic efficacy of the water of the laver of regeneration and to a lamentable ignorance of God's scheme of pardon. The Emperor Constantine was but one of many who thus delayed baptism, doubtless in the hope thereby to enter heaven pure and spotless.

It was natural that some should argue from the doctrine that sins were in baptism remitted to the seeker for salvation to a need of rebaptism for subsequent sin. An early writer tells us that the heretic Marcion, in the second century, admitted rebaptism and availed himself of this device. This repetition, we are told, was limited to three times.

The Marcosians, a sect of the second century, had a second ordinance called "Redemption." This was closely akin to baptism; Neander calls it "pneumatic baptism," and says that in it "the spiritual nature attained to self-consciousness and to perfection, and entered into fellowship with the Pleroma."

Other sacramental notions were current. Hermas had a curious doctrine of repentance, which Kirsopp Lake calls "the first step towards the ecclesiastical doctrine of penance." It would seem, also, that the Lord's Supper was looked upon as a means

of forgiveness, a divine method of nullifying sin committed after baptism.

God's plan.

The fundamental mistake of the men referred to was that they overlooked God's provision. One writer puts it that their error lay in referring "the forgiveness of sins obtained through Christ only to those particular sins which had been committed previous to baptism; instead of regarding all this as something which, with the appropriation of it by faith, must go on developing itself through the whole of life." We may add that the means of appropriation must be those of God's appointment, and these need not be precisely the same in the case of the wavering Christian as in that of the alien. Many to-day overlook this way of pardon for the erring disciple. Occasionally our religious friends, in opposing a Scriptural statement of baptism in the name of Christ for remission of sins, try to convict us of inconsistency. They ask if we insist on rebaptism for subsequent sin; and, when we give a negative reply, they consider they have satisfactorily disposed of our former position. Only the grossly ignorant could be imposed upon by such reasoning. Any man can only find assurance of forgiveness in the knowledge that he has accepted, on God's own terms, the divine offer of pardon. The only ground of hope, for saint or sinner, lies in the meritorious death of Christ; but the means whereby the wandering child appropriates the benefits of this death and so receives pardon for post-baptismal sin, are not precisely the same as are the terms for those outside of the household of faith.

Space only allows a formal statement of what we conceive to be the conditions of pardon for the child of God who falls into sin.

1. In the nature of the case, a continued faith in God the Father and in Christ is essential. Without this one cannot be well-pleasing to God.

2. Repentance, with whatever of restitu-

tion may be possible, is essential to pardon. The unpardonable sin has never forgiveness probably because repentance is impossible. God cannot forgive an impenitent man.

3. In our sermons on the plan of salvation, we generally put confession of Christ as the third step. So confession appears here: this time it is confession of sins. It was to Christians, not to non-professors, that John wrote: "If we confess our sins, he is faithful and just to forgive us our sins." In the case of injuries to our fellows, confession to them is appropriate. We are asked to confess our faults one to another. But since all sin is ultimately a sin against God, we must confess all to him. We note that the apostle speaks of confessing sins, not merely sinfulness. The former is harder than the latter. We must consider our faults, and confess them before the Lord. The exercise is a wholesome one.

4. The Christian must pray for forgiveness. So Christ taught in the model petition. It may be even with reference to pardon that we have not because we ask not.

5. Forgiveness of others' trespasses against us, and a spirit of reconciliation, are absolutely indispensable to forgiveness. The Saviour has taught us the price of a grudge. The luxury of a revengeful, unforgiving spirit is too costly for us: it shuts out hope of our pardon (see Matt. 6: 12, 14, 15; 5: 23).

These "steps of pardon" seem to us as plainly and definitely revealed in the Scriptures as are the initial terms of faith, repentance, confession, and baptism, which are so familiar in our evangelistic services. Who dare say that he can dispense with one of either list? Yet how easy it is for us to pride ourselves on strict obedience to the one and neglect the other! It is surely at least as necessary that we be forgiven our present sins as that we comply with the order laid down for our primary acceptance. A man, in order to eternal salvation, must not only come into Christ; he must abide in him.

Editorial Notes

Not Too Late.

It is possible and even probable that a few brethren have not yet had fellowship in the great Home Mission offering of this month, and it is possible, though scarcely probable, that a church or two where this paper is read may have neglected to take up the offering. There is yet time to repent and reform. Only one annual offering is taken up for this all-important work, and surely neglect here is inexcusable. A collection in every church and an offering from every member is not an unreasonable ideal. Singing and sacrifice, praying and paying, go together in practical and primitive Christianity.

Sir William Ramsay's Testimony.

It is not unusual to find men even yet who question the historical accuracy of the Bible. These little fellows pose as scientists and philosophers, but those who are worthy of the name are continually telling us of the confirmations of archæology to the testimonies of the old Book. One of the latest of these, according to an exchange, is the statement of Sir William Ramsay, who, referring to his recent labors as an archæologist, said in an address recently at New York that only last summer he was able to show by his discoveries at Antioch in Pisidia that Cyrenius was Governor of Syria when Jesus was born in Bethlehem of Judea. It is well known that this was denied by sceptics generally. Sir Wm. Ramsay says that the other statements in the first three verses of Luke which used to be sneered at by the critics have all been proven beyond a doubt. The speaker affirmed that the more he investigates the more convinced he is that the Bible is correct in its historical details. Just when sceptics have proved to their own satisfaction that the Scriptures are unreliable on some particular an old stone is turned over or an old coin is discovered with an inscription upsetting all their "proofs." This has occurred so often that it is becoming monotonous.

Wanted: Young Men.

The rapid growth in the number of churches in Australia and New Zealand necessitates an ever-increasing number of preachers. Several of our evangelists are approaching the time when they must take an eternal rest; others, discouraged by various causes, drop out of the ranks, and so a continual supply is needed to fill the gaps. Then the great and growing development of Home and Foreign Mission co-operations is demanding a regular increase in the supply of workers. When David faced Goliath he selected smooth stones from the brook, but we in our conflicts with the giants of sin and sectarianism have had to use the unpolished material at hand. Many of our men in the field have been called from the plough, the workshop, or the office, and sent out without any special training for the tremendous work in which they are engaged. Most of them have done excellent service, but the most successful would readily admit that they have labored under serious disadvantage in not having had a collegiate education. In America, too, the numerical progress is greater than the supply of trained men, and we cannot look to that country for our future help. It follows that our own excellent institution at Glen Iris must be depended upon as our source of supplies, and this simply means that we should have 100 students at the opening this month. Allowing for those who neglect to continue their studies, 100 graduates each year, and every thoughtful brother will realize that this is insufficient for the growing demand. The College at Glen Iris as an asset is second in value to none in the brotherhood, and is deserving of

our heartiest support. But the efficient machinery provided requires, in order to its full usefulness, an adequate supply of material to work up. We have not much sympathy with young men going to the College who have not first proved their fitness in some degree by active service, but in many of the churches there are pious, promising fellows who in the C.E. Societies, prayer meetings, or more public efforts have indicated their abilities to express their thoughts effectively, and these should be encouraged to make the proclamation of the gospel their life work. Church officers and preachers may do much to direct the minds of these along the right channel, and while, perhaps, unable to win many converts themselves, they may be the means of thus introducing to the ministry of the Word those who shall win their hundreds and thousands for Christ.

"The Fourth Estate."

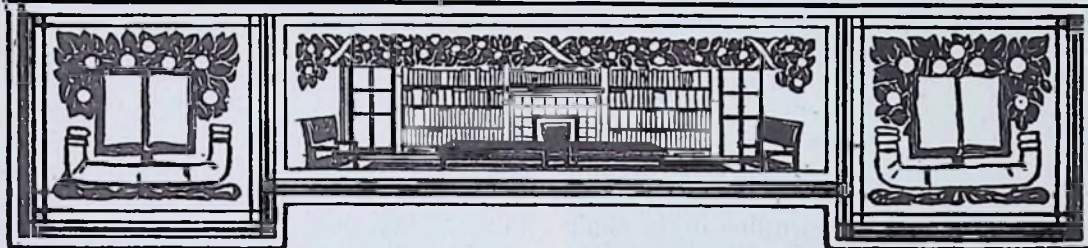
Are we using the press as we should? "If you have a good line, push it," is a commercial principle, and if we have, as Chas. Reign Scoville said when in Australia, "the best line of samples on the road," they must be pressed on the public attention. C. H. Spurgeon is credited with the couplet, "He who in the world would rise, must either burst or advertise," and though its authorship may be apocryphal, the doggerel is not without sense. We may reach many thousands from the pulpit and platform, but can reach tens of thousands more only by the press. This is a reading age, and the eye rather than the ear is the popular avenue to the soul. Our own paper should be more widely circulated, and subscribers may render good service by posting it to friends or giving it to neighbors when done with. Our excellent tracts should find their way by medium of brethren into every home, while pamphlets and other publications advocating a return to the simple Christianity of the New Testament ought to be loaned around in large quantities. But when all this is done the work is not exhausted. The daily and weekly secular papers, which are read by people of all sects and no sects, present an excellent medium by which to reach the public with our plea. The followers of Pastor Russell and other religious cranks set us a good example in this respect. Many country papers are kept supplied with stereos of sermons or articles which save the work of the compositor and provide the religious reading looked for, and thus many are favorably impressed with perversions of Scriptural truth. It is a regrettable fact that most of the dailies of our large cities devote more space to the reports of divorce cases, race meetings, or even prize fights than to church matters, unless, indeed, some new heresy is being propounded, but even here more might be done to advertise the Lord's work through the news columns. In some of the cities the papers are kept supplied with items which they publish, and there ought to be a live press reporter appointed in connection with our work in every city and town of the Commonwealth and Dominion. The regular and persistent

reporting would meet with some success at least, especially if editors were interviewed. And our churches should use the advertisement columns more freely. There are scores of churches pursuing the penny-wise and pound-foolish policy of never advertising their Lord's day services. They hide their light under a bushel and wonder they are not seen. "The children of this world are in their generation wiser than the children

of light," for they advertise freely. It is true that we have used the press to some extent with advantage, but there are still unexplored regions to be occupied. The Austral Publishing Company alone could double its usefulness if the brethren freely availed themselves of the advantages it offers, while the secular press presents a means for the diffusion of truth, the greatness of which we but faintly realise. Let there be light.

them from competing with outside tradesmen. Left in confinement with nothing to do, accustomed to physical and not mental exertion, many went insane and others died. In contrast with that, look at the splendid work of Harris Cooley, formerly one of our own preachers; he persuaded the city of Cleveland to establish a workhouse farm; prisoners were put to work as farmers, gardeners and dairymen. It has been brought to such completion that it is the pride of the city, and the results have shown this erring class improved in body, mind and morals. In line with this movement, Judge Lindsay, of Denver, started the Juvenile Court, where children are treated not as criminals, but as ignorant offenders against the law. In Chicago there is a court of Domestic Relations whose business is to settle family difficulties. The Big Brother idea is another side of brotherly help. Instead of committing a man to prison, the judge puts him in the care of a reliable man living in his neighborhood, to whom he must report, and his "big brother" helps him to get on his feet again.

CHRISTIANITY AND THE SOCIAL MOVEMENT



By B. W. Huntsman.

(Concluded.)

Let us briefly mention a few of present day evils that call for modern Christian work. Standing out pre-eminent is temperance reform. A new conscience has come to the church on this question. From indulgence and indifference, Christians have been aroused to active opposition. Methods have changed, and no reform presents a better illustration of what we now see to be so necessary, namely, Christian lawmakers and administrators, and the sacredness of the ballot box. The old method was personal appeal; the new is to remove the temptation out of the way. The new is seen in the story of a city that was affected with an epidemic of typhoid; doctors were overworked, hospitals crowded and many were dying, the authorities were baffled until the river that supplied the city's drinking water was examined, and found to contain the germs. But how did they get there? Carefully the river was traced back many miles, to almost its source in the hills, and a family was found, living alone, in which there had been a case of typhoid, and carelessly they had thrown their refuse into the river, carrying the germs of death to the city, and not until the source of supply was prevented was the plague stopped. That is the new method in temperance reform. Christian men must not shrink from the task. The church must not be afraid to tackle dirt; dirt must be grappled before clean conditions can be produced. In the coming struggle of 1917 in Victoria, the leaders in temperance work have the right to expect the heartiest co-operation and support from all who profess to be workers for Christ.

The problem of vice.

The vice evil is another dark and loathsome condition that is forcing its attention upon the modern church. In the past Christian men and women shunned it, a false modesty held them back, and it was only spoken of in whispers. A few bold spirits like William Booth, of London, and Jane Adams, of Chicago, have led the way in a

new crusade, a Christian chivalry to deliver our sisters in the chains of death. Woe be to the church, when it raises no voice of protest and offers no hand of help to those who are down, and does not bend its energies to stay this tide of evil. Especially in Australia should we be alarmed. Our climatic conditions, our free and easy open air life offer easy inducements to the breaking down of those natural reserves which protect from ruin. I cannot do better than quote the words of a social expert, Jane Adams, of Chicago. "The new publicity in regard to the social evil in itself should force the church into radical action; understanding of the sinner has ever been essential to his forgiveness; knowledge of conditions has ever preceded social reform. If it is made clear that youth is ensnared because of its ignorance of the most fundamental facts of life, then it is the duty of the church to promote public instruction for girls and boys which shall dignify sex knowledge and free it from all indecency. If it is found that degenerate children born of diseased and vicious parents become an easy prey to evil-minded men, it is clearly the obligation of the church to challenge all applicants for marriage, and to work out through modern eugenics the admonition of the Hebrew teachers as to the responsibility unto the third and fourth generations."

Prison reform.

Prison reform is another question occupying the attention of Christian workers. The old idea was punishment, retribution; the new is reformation and restoration to society. The old idea said the prisoner had injured or robbed society, and must pay in equivalent coin; the new says he has got away from the path of right and must be trained and helped back. The Melbourne city jail is an illustration of the old unchristian methods. The State of Ohio presents an illustration of the old and the new. A wicked law was recently passed that took away all industrial work from the prisoners in the State penitentiary in order to prevent

Amusements.

The question of amusements is one that vitally affects Australian life. The church cannot afford to ignore it. The time has gone by when a wholesale condemnation of amusements will suffice; there is good as well as bad mixed up in it. Neither is it to be solved by the church going into the amusement business. It will lose money, self-respect, and the glory of its divine mission. But there are two things which the church cannot overlook, the need of social recreation, and the alluring fascination of amusements provided by men who are in it for profit. Look at the increasing number of theatres, pictures, and out-door forms of gaiety in our city. It will never do to lift up holy hands of horror, and say that our people are going to the devil and tumbling over the brink of hell. One has only to see the tens of thousands in the evening hurrying to some form of amusement to realise the hold that amusements have on the life of the people. It must be no ordinary thing that draws together 150,000 people in one day to see a particular horse race. The church has gone to two extremes on this question. It has either let it absolutely alone, or it has condemned it as a work of the devil, and all who had anything to do with it as servants of his Satanic majesty. All who love horses are not gamblers, all plays are not bad. "Within the Law" resulted in the wages of shop girls in New York city being increased. All actors are not wicked people; some are professed Christians. Harry Lauder, the Scotch comedian, will not sing on Sundays. All pictures do not have an evil tendency; many are uplifting and instructive. What the church can do is to speak out on the waste of time and money by over indulgence in amusements. It can exercise an oversight and lift a strong protest against anything that is harmful to mind and morals. It can give its approval to what is

good and uplifting. It can develop a conscience in the community so that it will have a feeling towards anything morally bad, as it does toward a plague. It should encourage cities to provide more open reserves for outdoor games, play grounds, especially for boys and girls. Amusements the people will have. To stop them would be like a child trying to stem Niagara.

Industrial strife.

I will only mention another form of modern Christian social work, and that is the church's relation to industrial strife. The spirit of organisation runs parallel with the growth of civilisation. The undeveloped races with few needs and simple methods of living have little organisation. As a nation increases in wealth and power it finds the necessity of closer organisation. The spirit of feudalism kept the workers out of the proper return of their labor, and a voice in the affairs of the nation. It was inevitable that as soon as the working classes could find a Moses and a Joshua, one to organise, the other to lead them into battle, they would bind themselves together for the betterment of their condition. In self defence the employers were forced to combine. The first battle was the right of workers to unite at all; and for the good of the whole, to compel all trades to be unionised. That battle in this country has been practically won by the unions. It has been a bitter struggle, much hardship, and some bloodshed. But no one can deny the splendid results that have come to the working classes of Australia. Perhaps no country offers such favorable conditions to those who toil. Our factory laws were a much-needed legislation. Our country's regulation of hours, wages, holidays, and settlement of disputes, though not perfect, is yet much to our credit. Much of this is due to men of the churches, but on the other hand there are leaders among the workers who openly repudiate the churches, scoff at religion, and go so far as to advertise for "a new Saviour, no dogs or gods need apply." The struggle between the classes still goes on; permanent peace is not yet in sight, the golden age for industry has not arrived, the decks are always cleared for action, the guns are quickly manned, and they only await the signal for war to begin. Blessed shall be the peacemaker, who can bring these contending forces together; he shall indeed be a child of God. Has the church, as the proclaimer of God's truth, nothing to say on this question? Its voice should be heard. It has a message to the men who employ, and the men who toil. It must free itself from any suspicion of pampering to the capitalist and ignoring the poor. We need more men in our churches like Charles Stelzle, who will make their mission in life to bring the churches with their aims and ideals into closer touch with these problems—helping employers and trades unions to settle their difficulties by the help of Christian teaching and example. Consider just one more phase of this subject. The methods to be used in carrying out this Christian social programme. They

are all more or less in active operation. Pre-eminent is the quiet, secret method of leavening the whole community with Christian ideals. Jesus illustrated it by the parables of the leaven and the seed growing secretly. The country would suffer and deteriorate if the silent influence of the churches was removed. Next in importance is probably the teaching and training of the young. We have great hopes for the future because of the new generation being trained for Christian service. All kinds of reformers look to their children to carry forward their ideals. Even socialists and anarchists have their Sunday Schools. A most essential part of our church work is keeping young people occupied in Christian enterprises. Training them so that when the opportunity comes it will find them ready.

The establishment of Christian family life is a splendid contribution to the social programme. It is a golden link in the chain of progress. The family life determines the State. This is the fountain from which the streams of human life and activity flow. Defile it, and all else will be unclean; make it pure and holy, and out of it will come influences that will make impossible many evils that affect us.

Another powerful agency rightly directed is Christian literature. Religious journalism is honestly trying to meet the needs of Christian people. It has a powerful influence in church life. Sometimes it has stirred up animosities that have set the people of Zion against each other. Sometimes it deals with old world and out of date problems, but on the whole it is modern, progressive, bringing the light of Jesus Christ on all phases of Christian life and work.

There is also a need for closer co-operation of all Christian forces to directly attack these evils and put something better in their place. The strongest argument for Christian union is that the united forces of evil can only be successfully met by the united forces of Christianity. Our representatives on the foreign field, appalled with the tremendous problems of heathenism, are compelled to unite in order to best do the Lord's work, or else be defeated in their task. Difficult enough with union, in vain without it. So with our work at home. A united attack and defence would be irresistible.

A stronger emphasis.

There should also be a stronger emphasis in the messages of ministers on the social teachings of Christianity. What is the gospel? Is it not good news for this life as well as the one to come? We are to bring heaven to earth as well as to go to it when we die. People are to be taught that God's will is to be done on earth, even as it is done in heaven. The gospel is to make men right with God, but they cannot be right with him unless they are right with men. The man who is against men is against God. There is no way of serving God except by helping God's children. The spokesmen of the churches must speak of these things. The charge must not be hurled at them, that they are not preaching the gospel, because they

deal with social questions from the Christian standpoint. His business is to get heaven into the souls of men, as well as lead the way to brighter worlds, to get hell out of their lives, as well as warn them of the destruction that may overtake them.

I would also suggest a larger, freer use of church buildings for social advancement. A false sacredness has been attached to church buildings. Whatever is good, pure, true and honorable is fitting for our places of worship. Churches would not lose, but gain, if it were generally known that their buildings were at the disposal of men and women, for anything that was really helpful. The point is not so much that the churches should shelter lodges, trade unions, and provide places for political discussion, though in some communities that might be necessary, but that all classes of men will know that churches are so vitally interested in them, that their doors are always open for anything that will improve their lot.

Embracing all of these suggestions must be the insistent demand that all the problems of modern life, material, moral, social, political, shall be settled by the light that comes from the Sun of righteousness, rising with healing for all the ills of life—the Lord Jesus Christ.

"And the seventh angel sounded; and there followed great voices in heaven, and said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever."

The King's Commission.

By A. W. Connor.

"All authority hath been given unto me in heaven and on earth: Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the age."—Matt. 28: 18-20.

Every word of Jesus is important, but this word assumes by virtue of its scope, and the circumstances of its utterance, a place of paramount importance. Spoken just prior to his ascension, it is the closing act in the earthly ministry of our Divine Lord. This ministry, beginning at the manger cradle of Bethlehem, has come by way of the carpenter's bench, the waters of Jordan, the wilderness of temptation, the glory of Hermon, the shadow of Gethsemane, and the blackness of Calvary to its triumphant finale in the resurrection from the dead. The first act in the new ministry—the ascension—is imminent. Looking into the future with a vision that takes in "all the nations," and sweeps forward into the "consummation of the age," the Lord speaks.

In asking you to look afresh at this word we will take light and guidance from the parallel accounts in Mark 16: 16, and Luke 24: 45-48. These preserve for us the substance of the commission which Jesus no doubt had given again and again during the

forty days of instruction. It is a word which demands our closest attention as our duty and destiny are here clearly revealed. Our object shall simply be to find out the true New Testament meaning of its commands. In doing this, apostolic practice, as revealed in the Acts of Apostles, and not church practice, however ancient or popular, must be our guide. Let us view it as

1. An imperial word.

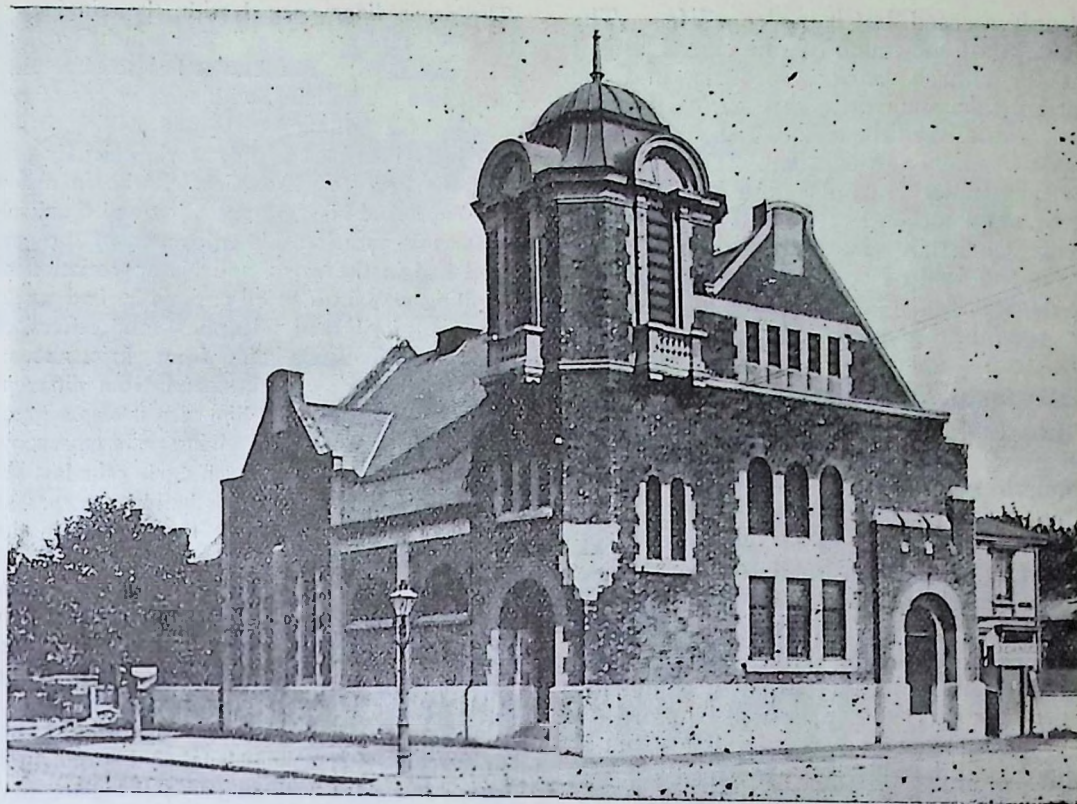
"All power is given to me." Let us note that the source of this commission is imperial. "All authority hath been given to me in heaven and earth." Here is a word of infinite power, speaking to men pledged to obedience, in a word of command. For what purpose is this power to be used? To send to the needy ones of earth the evangel of salvation. A consideration of the fact that the mission involved was world-wide and age-long will show that not only did obedience devolve upon the apostles, but also upon the church for all time. Faithful and loving obedience must be rendered. To men Jesus confides the word of salvation, and fortifying them with his imperial word he sends them forth. Shall we ever falter in our great mission if we remember who it is who has sent us forth? Ours not to question or falter in evangelising. "Preach the gospel" is the mandate of the Master.

2. An imperative word.

"Go . . . make disciples . . . baptise . . . teach." The great object of this commission is revealed in a series of imperatives which leaves no room for discretion to the preacher, and which fixes the duty of every one who would benefit by its glorious provisions. No detail is unimportant, and no transposition of its terms or watering down of its commands can be permitted. Let us note briefly and rapidly the mind of the Master as here revealed.

"Go ye." "Into all the world" (Mark). This word expresses the world throb, the missionary genius of the gospel. Do we who are disciples of Christ realise that the Christian life is the dedication of the whole life to an enterprise of aggression, invasion, conflict, and victory for Jesus the Lord? The church must "preach or perish, evangelise or fossilise, send or end, go and grow or stay and starve."

"Disciple all Nations." "Preach the gospel to every creature" (Mark). What was involved in this discipling process is best understood by considering the nature of the message entrusted to the apostles. The sacred deposit entrusted to them was the gospel of salvation in all its fulness. The parallel word of Mark to Matthew's "make disciples of all nations" is "preach the gospel to every creature," Mark 16: 15. The means to be used in making disciples was the preaching of the gospel. The word of Luke 24: 46 has also light for us here. The message was not only to contain the facts of the death and resurrection of Jesus, but was to contain a promise of "remission of sins conditioned on repentance." It is a contention alien to the New Testament



The New Chapel at Christchurch, N.Z.

The building is in brick, with cement facings, and is of the Byzantine order. It is finished inside with plaster, and has leadlight windows. It has a seating capacity, including a gallery, for 450 people and is lit throughout with electricity, aggregating some 1600 candle-power. It comprises a choir gallery, accommodating 30 singers, with choir vestry, besides two robing rooms and lavatories. The baptistry, which is behind the platform, is finished in white tiles, and is so arranged that the candidate is visible only during the baptism. The floor of the auditorium slopes down from the back, like the quarter of a saucer, to a

depth of two feet to the platform, which is in one corner. Brass rails with blue serge curtains present a very impressive and artistic finish to the platform and choir gallery. The building has been provided with beautiful curved seats, made in polished red pine and three-ply oak, which radiate about a centre on the platform, and which are provided with book-rests and holes for communion cups. It is gratifying to note that the acoustic properties are perfect, there being no echoing tendency, while the slightest sound may be heard anywhere. (Report of opening service will be found on page 86.)

thought that disciples could be made by baptising. Possibly such a thought would not come from the reading of the word itself, but support is sought for the unscriptural practice of infant baptism. In discipling men to Jesus the first thing is the preached gospel, which being received becomes the means of conversion. The gospel is preached. The gospel is believed and souls stand ready to confess him. Here comes the next step, universally enjoined, and obeyed in apostolic preaching.

"Baptising them." Baptising whom? Those who in faith and penitence receive the word are to be baptised. This question is again up for much discussion, and in this we rejoice. Though among those who in infancy were made subjects of the rite of infant baptism, I am also among the thousands who saw in it only a sincere mistake, in the light of New Testament teaching and example. The terms, promises, and requirements of the commission all show that infants as such are not included in its scope. Baptism is an act of confession, and a public pledge of obedience to the Lord Jesus. The history of apostolic preaching in the book of Acts is the abundant proof of the truth of this. All this is required by the usage of the word in the New Testament. It is used always as signifying one who accepts the truths of a teacher and professes adherence to his doctrine. John 4: 1 sug-

gests to us the true Scriptural order. "Jesus made and baptised more disciples than John." First, they are made, then baptised as professed disciples. This commission involves preaching the gospel to all mankind as a means to faith in the Divine Lord. And this faith is a prerequisite to baptism. Have you heard? Dost thou believe? Have you in conscious obedience and surrender been baptised? This requirement is grounded in the will of the Lord. Let us not seek to set aside baptism or offer for it a cheap, unworthy substitute. What shall we do with this? Obey it.

"Teaching them." The gospel is twofold. The "all things" taught by Jesus must be observed. Baptism is the starting point. It is the enlistment for service. If Acts illustrates for us the baptising commission, the epistles do the same for the teaching here enjoined. The Christ life is to be lived in the world, and the spirit of the Master is to rule in the hearts of the baptised.

Leaving the "all things" of Jesus, we will go on to give constant attention to "the apostles' teaching, the fellowship, the breaking of bread and the prayers." But not only this, but we will be in the world as the "light" and as the "salt" as we live out in unselfish, brotherly service among men the lessons of our Lord. The church should be a pledged host, disciplined and trained, going up against the mighty. Christianity is

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not only a creed, but it is also a life. The weakness of too much of our church life is that the church *teaches* so little, and the baptised take such little care to *learn*, what Jesus would have them do. Let no one rest in past obedience in baptism. The value of that was in its promise and pledge of a life of obedience. Let us add to our faith all the Christian virtues, and realise that here is the field of conflict, that now is the day of service. "Work while it is called day, the night cometh when no man can work.

3. *An inspiring word.*

"Lo, I am with you alway." Opening with a proclamation of infinite power, the commission closes with a promise of an un-failing presence. "Lo, I am with you alway, even unto the end of the age." But the promise is for those who do the service and "go" at the Master's bidding. Here is encouragement for those who would stand up and confess Christ. How shall we realise this presence? Give ourselves completely up to his service. Jesus will be Lord of all, or he will not be Lord at all. What a precious promise this is! How radiant our lives would be if we realised it always! Are we willing to live for him, to put him first, to do his will? What a glorious imperial Master calls us to himself! The living presence of Jesus is promised to all who will pay the price.

"They who toil where his reapers be,
The glow of his smile may always see,
And their faith can never swerve.
It were not hard, he says, to see him,
If we would only serve."

By this inspiring word, standing on the threshold of a new year, we are encouraged to gird on the armor and battle for the Lord. Concerning the apostles and their work it is that the "Lord was working with them." With this trumpet blast the King rallies our wavering hosts, to face the powers of sin.

Oh, men and women, we may have "his presence" if we will pay the price. Are you on the side of the King? If not, are you willing to live for him and put him first? Do his bidding. Follow him, lead where he will. We will see him as we serve, and at last be with the servants who "serve him" and "see his face."

New Chapel at Christchurch, N.Z.

An event to which the Christchurch brethren have been looking forward for a long time took place on Thursday, December 18, when the new chapel, which has been under construction for some eight months, was declared open. After a well attended tea meeting in the old chapel, a large number of folk came to the new building, which was practically filled.

Bro. Gebbie, who occupied the chair, had with him on the platform elders H. Langford, J. Rhind, Bren. T. J. Bull, of Invercargill; P. D. McCallum and C. F. McDonald, of Dunedin; T. H. Mathieson, of Oamaru; J. M. Innes, of Ashburton; together with Messrs. J. J. North, of Oxford Terrace Baptist Church, and Laird, who represented the Ministers' Association.

The proceedings opened with the singing of "How Firm a Foundation," after which Bro. Bull led in prayer. Bro. Rhind, who has acted as clerk of works on the building, with some words of reference to the willing hearts and willing hands which had taken part in this work, officially presented the keys to Bro. Gebbie, who in a few words expressed his very great joy and thankfulness for this occasion, his enjoyment of the part he had had in the work, and his appreciation of the willing responses to all appeals he had made.

Bro. Langford read telegrams and letters of sympathy and congratulation from various members, from sister churches, and from different church organisations. To him also it was a great day of rejoicing and thanksgiving. He gave some figures showing that the church during the last six years had paid some £1850 for building purposes; they now had nearly £450 to their credit in the bank, wherewith to meet forthcoming demands of £1250. The remarkable liberality and self-sacrifice of the members was evidenced by the fact that when the final payment would be made, it would be without any mortgage. This had been made possible by the kindness of a few members advancing sums which were covered by promises already given. After acknowledging the kind help of Bro. McDonald, who prepared the plans and specifications gratis, he showed that our success was not to be measured by numbers, but by the characters which were developed.

Bro. McDonald, as President of the Dominion Conference, expressed the congratulations of the churches of the Dominion, and his great pleasure at seeing so much enthusiasm, the broader vision, and the deeper realisation of what it meant to be a member of the church of Jesus Christ. This work, which would be an inspiration to the brotherhood of Australasia, had been accomplished, in spite of its erstwhile apparent human impossibility, by keeping close to the Saviour, and its value was only to be measured by the love which had prompted the sacrifice that had been made.

Mr. Laird, in expressing the congratulations of the Ministers' Association, who held Bro. Gebbie in high esteem, pointed out that, in these comparatively new lands, the churches were laying the foundations of the great work of coming generations.

Bro. Innes recalled some remarks he had made about nine months ago about the old building; now the building had been erected, but there remained the work of building up noble and good Christian characters. He emphasised the need to get a larger vision of the population of this city, of those in darkness and sin, and to strive to win them for Christ.

Bro. McCallum bore the greetings of the Dunedin Tabernacle. In describing some of the scenes of his travels, he referred to the awe and splendor of the great cathedrals of Europe; but here he felt more of the spirit of reverence, because in a house of God. Mere rites and ceremonies did not constitute following Christ, nor did the erection of beautiful buildings, but such a building as this service to God, a place in which one might come closer to Christ.

Bro. Bull sounded a note of personal thanksgiving for being present on such an occasion, and gave the greetings of several of the members in Invercargill. Speaking of Christ's promise to build his church, he emphasised the need for each person to be absolutely at the Builder's disposal,

to take any place which might be assigned. We were fellow workers with the Lord in the erection of that glorious spiritual structure.

Mr. North expressed the hope that the building would be the spiritual birthplace of many, and that it would be a challenge to the world to believe in Christ. That which made a church rich or poor was its possession respectively of practical saints or hypocrites. A few such practical saints constituted a very valuable asset of a church, while most of the infidel talk gained its point from hypocrites. It was not the precision of its creed, but the practice of Christianity, which made a church an evangelical force.

Bro. Mathieson, in expressing the Oamaru greetings, said he was proud of Oamaru, in that incidentally it was the town which had given us our preacher, the anniversary of whose wedding day this was. We needed to walk humbly, for after all we were unprofitable servants. We needed to realise how little we had done after all, and how much we might do, and when we saw how much we should do, we should rise up and accomplish great things.

This series of speeches was broken by anthems by a choir about thirty strong, and by solos by Sisters Gebbie, Cocker and Ure. The Benediction closed a very successful and joyful evening.

Sunday, December 21, was a day of days for this congregation. All from the evangelist to the youngest member have experienced a spiritual lift which has been inspiring. It was the day on which were held our opening services.

At the communion service, over which Bro. Langford presided, and at which the building was nearly full, the chapel was set apart and consecrated to the service of God, all members taking part in simultaneous reading. At this service, while for the first time the individual communion cups were being dispersed, a beautiful feature was the very subdued choral singing of "My Jesus, I love thee," and the simultaneous partaking of the wine. Bro. Gebbie spoke on "Forward!" taking as his text Exod. 14: 15, where the children of Israel are bidden to go forward. The building first erected was not a goal nor an end, but a means unto the honor and glory of God. We were to be glad that there should still always be the word for us: Forward! There was a vision to be realised; our work lay in helping to regenerate the individual, to reconstruct society, and to reunite the church.

At the great Bible Class Rally in the afternoon, well over two hundred adults were present, and an inspiring time was spent. Several musical items were given by the choir, assisted by Bro. Graham's orchestra, and Bro. Gebbie gave a fine address on "The Three-Sided Man."

The building was filled up at night, somewhat over 400 people being present. A special programme of music was arranged, and added greatly to the force of the meeting. Bro. Gebbie preached from 2 Cor. 4: 5. "We preach Christ crucified." Only one story in the world was worth telling, the story of Jesus, and in preaching him, we preached him as: 1. The Son of God. 2. The Wisdom of God. 3. The Love of God. 4. The Power of God. 5. The Lord of All.

Thus ended this day of all days for the church in Christchurch. A day of inspiration and lift, it brought us into closer contact with our Divine Father and with Jesus Christ his Son, and the memories of this day will doubtless dwell in the hearts of all for years to come.



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

Death of Bro. James Ware.

84 Yangtspoo-road, China,
December 30th, 1913.

It is with an exceedingly sad heart that we have to record that Bro. Ware passed away on December 21, the Sunday before Christmas. I saw him a few days previously, and he gave me messages of love and remembrance to the Committee and all the brotherhood in Australia. He told me to write you that the churches in Australia were peculiarly dear to him, and that if the Lord had seen well to spare him his hope was to have spent his last days among you.

He passed away in his sleep. His end was very beautiful, like a ripe sheaf. Up to the last he preached Christ to anyone who he knew was not trusting the Saviour, and to the Christians who visited him he just drew them nearer the Saviour with loving counsel and prayer. His room was truly a place of prayer, and hundreds visited him. He was a very quiet man, but greatly beloved by every one.

It is a great loss to our work so far as we can see, but no doubt God will bring great blessing out of it all. Mr. Barcus takes up his work. He has been in China rather more than a year, and is a very fine, deeply spiritually minded man. Mrs. Ware will stay on and do women's work around the district where their home is, about a mile and a half from me. Mrs. H. P. Shaw has also returned to take up the Christian Institute Church in Miller-road.

While our Christmas was sad, still both Mr. and Mrs. Ware felt we ought not to deprive the schools of their happy time, so we conducted our usual Christmas exercises with the usual distribution of presents and sweets, and they all desire to thank the children in Australia for their loving thought. The weather was cold, but dry and bright. So far we have had no snow this year, though all are longing to see some for the good of the land and the general health. For we long for snow to cut off the small-pox and other contagious diseases. You will be glad to know that we had nine baptisms from Yangtspoo and one from the Loong-tsing-li church, making ten in all last Sunday. Also the previous Sunday nine, I think, were baptised at Miller-road. Among those at Yangtspoo were three pupils from the girls' school, two school amahs and one outsider, and one teacher from the boys' school.

Many letters have come from friends asking for account of the work here, but so far, on account of the many things extra which have fallen to me to do, I have been unable to answer. If they would accept this as an answer it would greatly relieve me. I am well in body, sometimes tired, but supremely happy in the work.—Yours sincerely,—R. L. Tonkin.

Opening the Shrigonda Station.

Diksal, Nov. 28, 1913.

We have been successful in securing a piece of land at Shrigonda suitable for a mission station. We tried hard to get the price reduced on land north of the town, but without avail. This land is in the hands of men who are greatly opposed to the gospel, but the Lord has helped us to obtain a piece on the east side of Shrigonda. It is on a gradual rise overlooking the town. It has Government roads on north and west sides, and well defined boundary line on the east and south. The area is 26 and one-eighth acres freehold, with a never failing spring in it. I got it baled out and saw the spring water coming, so this is all right. It is a good piece for cultivation and poultry farming, so that it should support some Christian families on it, or if it be sown yearly it should pay for itself in five or six years, and also become a valuable property. There is a good standing crop upon the land now, but I could not buy it because of the difficulty of looking after it until we settled there, so we arranged the price minus the crop, which is to be reaped in February, and we are to get the stubble and gleanings; this will graze the horse and bullocks for a while. There is a good site near the well for a bungalow and native houses.

I have applied to the Government for permission to begin building on the land, so when we receive this I will put up a rough hut to begin with until we get word from the Committee re plans, etc., and also some money to make a start with. There is a good stone quarry near the land, so that stone building will be as cheap as brick, and be more lasting.

The present time is a good one to commence building, because it will help the poor people to get a living to tide them over the famine months until next year's harvest comes. It will also be a help to our mission work both financially and spiritually.

Items of Interest.

For some unknown reason no copies of the *Missionary Intelligencer* for November have come to hand. Will subscribers please take note? The December number has just reached Australia, and will soon be in the hands of the brethren.

The church at Grote-st., Adelaide, has decided to support its own "living link" on the Foreign Mission field. This involves the raising of £120 per year. Congratulations to Grote-st.!

That Bro. Filmer's training institution on Pentecost is doing good work is evidenced by the fact that three of its students have commenced work on Maewo with Bro. Chappell. The Pentecostians are supporting four teachers on this island at a cost of £24 per year.

The Melbourne Chinese Mission is in need of more teachers on week-nights. Any brethren willing to help should present themselves on Tuesday or Thursday evenings at the Queensberry-st. Hall, Carlton, at 8 o'clock.

Cheering word recently came to hand from Mrs. Henderson (*nee* Miss Edith Terrill). She and her husband toil on amid discouragements in the land of India.

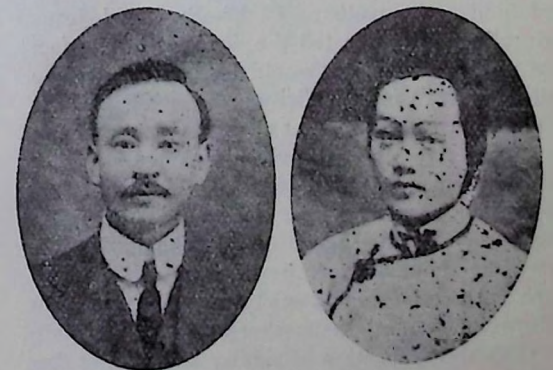
It has been decided to call the new motor-launch for the New Hebrides by the name of "Sunbeam." Her ultimate destination is Maewo, but Bro. Chappell and Filmer have arranged that for the first few months, until he becomes familiar with anchorages, etc., on Maewo, Bro. Chappell shall use the "Endeavorer." We shall soon have a fleet of two ships in the South Seas in the service of the Prince of Peace.

Hon. H. F. Wilber, American Consul-General, Kobe, Japan, says:—

"I am up against the missionary critic. I heard from this person the charge against the missionary. I made up my mind I would personally investigate. I took my time about it. I did not go to the Far East as a bird of passage, a travelling tourist or a sea-captain: I went there as a permanent resident, and I was one of the kind that did not accept everything I heard without investigation. I watched the missionaries in their outward life; I watched them in their home life; I watched their work; and after months of thorough investigation I learned to my great satisfaction that each and every charge made against the missionary was false and malicious in every particular."

President Taft has borne his personal testimony to the fact that until he went to the Orient he did not realise the immense importance of foreign missions.

Robert Louis Stevenson has publicly stated that he had conceived a great prejudice against missions in the South Seas, and that he had no sooner gone there than that prejudice was at once reduced and then annihilated. "Those who deblatterate against missions," said he, "have only one thing to do, to come and see them on the spot."



The photographs appearing herewith are those of Bro. Arthur John Sing (Chinese Evangelist, of Sydney) and wife. Bro. Sing has been engaged wholly in the work for some six months. He is now absent on a visit to China for the purpose of bringing his wife to Australia. The Commonwealth Government has granted permission for Mrs. Sing to stay three years in Australia.

In the Realm of the Bible School

FAITH DESTROYING FEAR.

Sunday School Lesson for February 22,
Luke 12: 1-12.

A. R. Main, M.A.

In our last study we saw Jesus at meat in a Pharisee's house, and considered his rebuke of Pharisaic hypocrisy, and of the lawyer's arrogance. This denunciation naturally aroused the opposition of those who cared more for caste than for truth and holiness: "The scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." The noise of the conflict evidently spread abroad; and one of the greatest crowds alluded to in the Gospel assembled. Luke says "many thousands of the multitude were gathered together, insomuch that they trod one upon another." Probably the multitude were divided in their sympathy, the most part holding with Christ. Some, as Farrar, think the people "flocked together for his protection, and their arrival hushed the unseemly and hostile vehemence of the Pharisees."

The words of our lesson were spoken to the disciples (v. 1), but in the presence of the people, one of whom presently interjected (v. 13), and to whom the Lord later addressed himself (v. 54).

The uselessness of hypocrisy.

The Lord had already shown his detestation of the sin of hypocrisy, apparently classing it as one of the worst of sins. Now he bade his disciples beware of "the leaven of the Pharisees." Leaven in the Bible is generally used as "a type of evil which corrupts and spreads, disturbing, puffing up and souring that which it influences." Luke 13: 20, 21 apparently gives us an exception to this usage.

Since hypocrisy aims at concealment—and also since "the hypocrisy of the Pharisees had consisted very largely in the fact that they had covered up and hidden the truth of God,"—the Lord Jesus naturally went on to tell the disciples of the fact that all hidden things would be revealed and to call them to "a new publicity in service." "There is nothing covered up, that shall not be revealed"; so "hypocrisy is not only sinful, but useless," "not only wicked, but senseless." The word said in the darkness would be declared in the light; the whispered message in the inner chamber would be shouted from the housetop. The Lord here apparently simply emphasised the fact that this would be so. In another connection (Matt. 10: 26), the application of similar language is that the disciples should publicly sound forth the truth of God. To keep back part of his teaching, to conceal the truth or cover it over with any tradition of men, would be to fail in their responsibility.

Faith destroying fear.

The Lord knew that, as in his own case, the disciples' proclamation of divine truth would make

for them many enemies, and would result in persecution. But not even for the sake of avoiding persecution unto death were they to conceal their convictions and become hypocritical as the Pharisees.

Courage would be necessary, for fear would assail. In the days when fear of men would tempt them to unfaithfulness, let them cast out that fear by a fear of One greater. They might escape from men if faithful, at the worst these could only kill the body and not the soul; but if they were unfaithful, they could not escape from God, who had power, after he had killed, to cast into Gehenna. I take it that the reference in v. 5 is to God, though Prof. Bruce, in "Expositors' Greek Testament," says that the unnamed object of fear is "surely he who tempts to unfaithfulness, the god of this world." Farrar's comment on the side we adopt is cogent: "If 'fear' ever meant 'be on your guard against' the other view might be tenable, but there is no instance of such a meaning, and we are bidden to defy and resist the Devil, but never to fear him; nor are we ever told that he has any power to cast into Gehenna."

This passage is specially interesting and important because of its teaching that the death of the body does not mean destruction of the soul.

It is implied in Jesus' word that faith in God and fear of God (not the fear which hath torment and which is opposed to love: cf. 1 John 4: 18, but the reverential awe which is appropriate even of the most confident, trustful disciple) will naturally be found together. It is also suggested that the fear of God is the best antidote to the fear of men. Our lesson title is a sermon in itself; faith destroys fear. We have an illustration of this in the life of John Knox, who witnessed boldly for his faith in the midst of much opposition, and over whose grave Morton said: "Here lies one who never feared nor flattered any flesh."

In a passage of wonderful tenderness, Jesus reassured his disciples. They would never, in the worst affliction, be beyond their Father's care. The disciples often saw sparrows on skewers for sale in the market-place. They could buy five for two farthings. Yet not a sparrow was forgotten before God. Matthew speaks of two sparrows for a farthing; Luke of five for two farthings. The varying expressions "lead us to the interesting fact that if five were bought one was thrown in, which still more forcibly proves how insignificant was the value of the sparrows; yet even that unvalued odd one was not 'forgotten before God.'"

Confession and denial of Christ.

The Lord proceeded to tell of the reward if persecution left the disciples unmoved; of the doom if they were disloyal through fear of men.

The confession which Jesus asks, and to which he attaches one of the sweetest promises in the Bible, is not simply a confession of faith with the mouth. This initial confession is of the highest importance. Paul declares Timothy before witnesses made "the good confession" unto life eternal (1 Tim. 6: 13). As a means of public commitment, which in the hour of trial will do much

to enable the convert to stand, we may see in this initial confession the highest wisdom. But there is a daily confession of Christ which is as important as this. In lives of loving service, in constant acts of obedience, in a willingness to do his will and to tell others of his love, there are ample opportunities of confessing him. We may not all have Polycarp's magnificent chance, and respond to it as he with heroic spirit did. The words of the noble martyr have kindled the hearts of many. When offered life if he would deny Christ, he nobly replied: "Six-and-eighty years have I served him, and he has done me nothing but good; and how could I curse him, my Lord and Saviour!" This may not be our portion; but in humble service, in the lowliest sphere, there are occasions of confession which the Lord will regard. Whatever the difficulty—and at times it is hard to be true—we may be sure of this, that all will be more than paid for when we hear the fulfilment of the promise. "Him shall the Son of man confess": a smile of approval from the Saviour, his word "Well done, good and faithful servant," will outweigh all that confession has ever cost us. D. L. Moody tells of a little prayer meeting in which most of those who attended and took part were old men, but one little tow-headed Norwegian boy, who could only speak broken English, got up and said, "If I tell the world about Christ, he will tell the Father about me." "That," said Moody, "wrote itself upon my heart, and I have never forgotten what that little boy said."

There are many ways of denying Christ. There is Peter's way, the denial by word of mouth. Judas in act denied Christ, selling him for the price of a slave's ransom, betraying the Son of man with a kiss. In the days of persecution, many recanted. For some, the denial consisted in this that they gave up their copies of God's Word, offered sacrifices or burned incense. We read of some who were not prepared to do this, but who were not bold enough to confess publicly their faith. They hoodwinked the persecutors—since they only pretended to perform the specified act of recantation. We are sorry for such folk; they overlooked the fact that their action had all the force of a definite recantation, since those whom faithful testimony might have touched and won took it for a denial of discipleship. We deny our Lord by unworthy lives: Jude speaks of some who professed that they knew the Lord, but who in life denied him. We may deny Jesus by our very silence. Not to speak for him may in certain circumstances be as culpable as to speak against him. Not to confess Christ is to deny him. We must either do one thing or the other. There is no middle course, no neutrality. The lesson is a solemn one, whether for those who hesitate to make a public decision, or for Christians who are tempted to hide their light. Spurgeon illustrated the attitude of those who would be secret Christians: "What would the Queen think of her soldiers, if they should swear they are loyal and true, and were to say, 'Your Majesty, we prefer not to wear these regimentals; let us wear the dress of civilians! We are right honest men and upright, but do not care to stand in your ranks, acknowledged as your soldiers: we had rather slip into the enemy's camp, and into your camp too, and not wear anything that would mark us as being your soldiers.'" Christ declares that there can be no such soldiers in his army. All must be publicly committed to him. To refuse confession of his name is to come under a threat which is most fearful to contemplate: "He that denieth me before men shall be denied before the angels of God." Rather would we pray the hills and rocks to fall upon us than listen to the voice of him who loved us and gave himself for us utter at last the words: "I never knew you: depart from me, ye that work iniquity."

The Family Altar

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

WHAT SAVED HIM.

A young man, wild and wayward, after much sin for one of his age, was saved. In talking of the things contributing to his salvation, he summed them all up in these words: "The memory of hearing my father on his knees praying for me was what did it." This single incident makes its own powerful plea for prayer in the home, and we do well to think of it each day of this week. Have we a father among our readers whose children never heard him pray for them?

SUNDAY, FEBRUARY 8.

Gems of Thought.—"In my Father's house are many mansions" (John 14: 2).

Out of the chill and the shadow,
Into the thrill and the shine;
Out of the death and the famine,
Into the fulness divine;
Up from the strife and the battle,
Oft with the shameful defeat,
Up to the palm and the laurel!
Oh, but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the cheer,
Finding the end of our sorrow,
Finding the end of our fear;
Seeing the face of the Master,
Yearned for in "distance and dream";
Oh for that rapture of gladness!
Oh for that vision supreme!

—Margaret E. Sangster.

Infinite in degree and endless in duration.—
Franklin.

Bible Reading.—John 14: 1-11: Going home.

MONDAY, FEBRUARY 9.

Gems of Thought.—"Esau for one morsel of meat sold his birthright" (Heb. 12: 16).

We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessing miss,
Then wash with fruitless tears our idle crown.
—Keble.

Did you ever read Thackeray's great story, "Henry Esmond"? If you did, you will remember Father Holt, the Jesuit, who was always plotting mysteriously and running hither and yon, scheming all the time to restore the family of the Stuarts to the English throne. But his plots somehow never came to anything. You will remember how Esmond himself entered into the last of these schemes, which was to bring the young Prince James over from France, and by a sudden coup to present him to the English people immediately on the death of his sister Anne. The plot went all right, the prince was brought over, and there was every chance that he would be proclaimed king. The critical moment came, the nobles were gathered, and the hour had struck—a kingdom was in his grasp, but the prince was not there. He could not be found. Bewitched by the pretty face of the ambitious and heartless Beatrice, he had ridden away from London to follow up his flirtation with her. So it came to pass that George III. was proclaimed king of England, and James lost his empire. He sold his birthright for a pretty face, just as Esau sold his for a mess of pottage, and as many a man is to-day selling his life's

chances for some paltry trifle of present pleasure.—*James M. Stifler.*

Bible Reading.—Gen. 25: 29-34: A bad bargain.

TUESDAY, FEBRUARY 10.

Gems of Thought.—"Remember not the sins of my youth" (Psa. 25: 7).

Betty, aged six, is something of a philosopher. The other day, as she slowly and painstakingly worked at the strip of hemming which was her first attempt at needlework, she thoughtfully remarked: "The best thing about not putting in crooked stitches is that you don't have to pick 'em out again." The truth seems obvious enough, and yet how long it takes many of us to learn it, and how many bitter hours we spend in picking out life's crooked stitches that we never should have put in!—*Emma C. Fish.*

Bible Reading.—Ps. 25: 1-7: The sins of youth.

WEDNESDAY, FEBRUARY 11.

Gems of Thought.—"What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 26).

In some of his books Tolstoi has given the story of the place in Russia where it was said that a Russian peasant could have all the ground that he could measure out from sunrise to sunset. So he started for the place, and when the sun rose in the morning he started on his journey after the land. He saw the waving trees in the distance, and said, "They shall be mine." He saw the glisten of the lake beyond them, and he said, "I will take that in." He saw the fertile plain just ahead, and determined that it should be his own; but when he had gained these, he lifted his eyes, and, behold, the sun had gone beyond the meridian! Then he bent every energy to reach the starting place. The sun dropped lower and lower; but he reached the starting-point just as the sun went down, and he gained it all. But when they picked him up he was dead.—*May Watson.*

Bible Reading.—Matt. 16: 24-28: A question for all.

THURSDAY, FEBRUARY 12.

Gems of Thought.—"I determined to know nothing among you save Jesus Christ and him crucified" (1 Cor. 2: 1).

Alas, and did my Saviour bleed?
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?
—Watts.

At twenty I believed several hundred things; at fifty I believed about a score, but now, with clearer vision, as I grow older and come nearer to the close of the journey, I hold only to three things as vital: that God our Father loves us far better than we know; that Jesus Christ, his Son, is our Redeemer and Saviour, and that I am a sinner, enriched by his grace, though all unworthy.—*Talmage.*

Bible Reading.—1 Cor. 2: 1-10: The supreme thing in Christianity.

FRIDAY, FEBRUARY 13.

Gems of Thought.—"The Lord our God we will serve, and his voice will we obey" (Joshua 24: 24).

O happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.
—Dodgridge.

Choice and service—in these are the whole of life.—*Mark Hopkins.*

Not to resolve to be is to resolve not to be.—*Maclaren.*

Bible Reading.—Josh. 24: 20-28: Choosing our God.

SATURDAY, FEBRUARY 14.

Gems of Thought.—"And the child Samuel ministered unto the Lord before Eli" (1 Sam. 3: 1).

The childhood shows the man,
As morning shows the day. —Milton.

The *Epsworth Herald* gave an interesting story of a child who ministered unto the Lord. He was a close friend and namesake of Bishop McCabe (then Chaplain McCabe). The chaplain was very busy in those days raising money for the missionary society. He talked much of his hopes and successes, and the boy became interested in the work so dear to his friend. One day he came to his mother, saying, "I want to write a letter to Chaplain McCabe, and send this money." He insisted on his mother holding his little hand and guiding it while he dictated the following:

"Dear Chaplain:—I am glad you're getting a million dollars for missions. I send you five cents to help, and if you want any more, just write to me.—*Charles McCabe Howe.*"

Bishop McCabe said last year: "That five cents has won for the church 300,000 dollars. It was a great gift and a great letter. I have told the story twenty years, and it always touches hearts and brings a response."—*Mrs. W. H. Selleck.*

Bible Reading.—1 Sam. 3: 1-10: Children serving God.

God makes large investments in the soul of a man, and expects large returns in the services of the man.—*McDowell.*

Whenever the Good Shepherd makes us lie down we may know it is in order that he may give us some new blessing. This is true, for example, when he leads us into a sickroom and draws the curtains upon us. He does not intend the days or weeks we spend there to be wasted. The work we do on our worldly affairs is not by any means the only work of life, or the most important. We are not here merely to plough and sow and reap, to build houses or bridges, to keep books or set type, to navigate ships or to make money. These occupations are right enough, and we should be diligent in our calling, whatever it is. But we are here to grow into men and women, to be fashioned into the likeness of Christ, to learn to do the will of God. When we are called away from our common occupation for a longer or a shorter time, it is doubtless because there is something that needs to be done in us, something that is more important than the pieces of work outside, which we would do if we were to continue uninterruptedly at our tasks.—*J. R. Miller.*

THE TEACHER'S BIBLE

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

Tasmania.

LAUNCESTON.—On Sunday, January 25, splendid meetings all day. At the morning service Bro. Swain presided, and also addressed the church. There was a large attendance at this meeting. The afternoon Bible School well attended. Children are learning hymns for their anniversary, which takes place next month. The evening service was a crowded one, Bro. Swain preaching on "The Conversion of a Soldier." This was a powerful address, commanding rapt attention. Endeavor Society and week-night meetings keeping well up to average.—A. W. Heron, Jan. 30.

New Zealand.

NELSON.—Meetings continue good; 60 present at mid-week prayer meeting, when F. V. Knapp conducted a very interesting and helpful service. The attendance at the 6 o'clock prayer meeting on Sunday evening is increasing. Bro. Mathieson spoke at both morning and evening services on January 18. Splendid attendance at the gospel service. "The Last Message of Our Risen Lord" was the subject chosen. Large attendance at Bible School.—A.E.K.

RICHMOND (Nelson).—Nelson district Conference was held here on Boxing Day, there being a large gathering of brethren from surrounding churches. Morning meetings well attended. Since last report Bro. and Sister Inglis have removed to Nelson. We are hoping very soon to have H. Batt living here among us.—B. G. Cooper.

WELLSFORD.—Our worship meetings have been held every Lord's day. At the close of one of the gospel meetings held by a visiting brother, a Bible School scholar made the good confession, and next Lord's day was baptised and received into fellowship. We expect Bro. Oram, of Australia, in February, to commence labors in Northern Union churches. Usual Northern Union church picnic was held on Boxing Day. Though a dull day, many gathered to exchange their good wishes, while both old and young sought enjoyment by friendly talks and other amusements. Bible School scholars received prizes for general Bible School for the past year.—B. J. Poole.

West Australia.

FREMANTLE.—Last Thursday evening the Junior C.E. held their anniversary. This was the largest week-night meeting we have had for a long time. Miss Annie Anderson is the superintendent, and is also a teacher in the State School. Our sister is doing a grand work among the little people. Lord's day morning Bro. James Leach gave us a fine address on "Working out your own salvation." In the afternoon Mr. Fry, Secretary to the B.F.B.S., gave us a very instructive address on the work of the Society in all lands. A very substantial offering was taken up to help on the work.—E. G. Warren, Jan. 27.

NORTHAM.—The meetings are steadily improving. Jan. 25, good meetings all day. Bro. Mannerling presided over the Lord's table. A. T. Eaton addressed the church, the subject being "Contrary Winds." At night we had a fine meeting, Bro. Eaton taking as his subject, "Having nothing, yet possessing all things." Bro. Higgs sang the solo "Where will you spend eternity?" Three made the good confession, two men, and the mother of four of our Sunday School scholars.

BUNBURY.—The last two weeks have been a spiritual uplift for the church here. The morning meetings have been well attended, the evening services taxing the seating capacity of our little chapel. The addresses given by Bro. Fitzgerald have been full of power. The Lord's day School is on the upgrade, having reached its record attendance last Sunday. The annual school picnic was held on Jan. 26, down the river at Turkey Point, the scholars and members and friends going by motor boats.—T. Mann, Jan. 27.

Queensland.

BRISBANE.—Good attendance at Lord's table yesterday. Bro. Morton, from Zillmere, spoke on "I know that my redeemer liveth." Prior to the evening service a lady who had previously openly confessed Christ was baptised, and with another was welcomed by the church at the after meeting. The attendance at the gospel meetings is showing better interest. The singing by the choir, and the "Gospel Glee Singers," has added to the brightness of the meetings.—H.C.S., Jan. 26.

ALBION.—Splendid meetings last Sunday. Bro. Trudgen, from Ann-st., exhorted in the morning, and Bro. Rodger delivered a stirring address to a crowded house in the evening. The Young People's Class has been re-formed by our evangelist, and under two leaders has now started a rally. Our Sunday School has also made a start with a rally, and the hall is crowded out in the afternoon. Our Thursday night prayer meeting at the home of Bro. and Sister Goode was a great spiritual uplift, 22 being present. At the morning meeting last Sunday the secretary announced that the land for our new chapel was now fully paid for, and we are looking forward to an early start with our new building.—B., Jan. 28.

MA MA CREEK.—Just held our annual church business meeting. Officers for ensuing year:—Secretary and treasurer, re-elected, and evangelist committee are Bren. Chappell, Turner, Cole, Bade, John Chappell, Francis, E. Rosenberg. Church finance, credit balance of £20. Church membership, 6 lost by removal. Bible School, increase of one. Bro. Erick Rosenberg has decided to stay with us for 12 months, and so has been appointed Bible School supt., with Sister M. A. Larsen and Millie Neumann as helpers, and are getting along very well. Meetings have been well attended. J. Larsen and E. Rosenberg preaching. Have decided to have a temperance Sunday on the 15th.—T.A.C., Jan. 27.

South Australia.

LOCHIEL.—A social was held on Jan. 13 to open the Christian Endeavor Society, when an enjoyable time was spent, the building being full. Bro. Clark took the chair. Bro. Wiltshire, from Wallaroo, and W. L. Ewers, from Balaklava, gave interesting addresses. Several musical items were rendered. Lord's day, Jan. 25, meetings good. The young man who confessed his faith in Christ last Sunday was baptised. Another confession. We are busy preparing for our anniversary on Feb. 8 and 9.—W. G. McGregor.

UNGARRA.—We have had a visit from Bro. Paternoster, who gave a lantern lecture on the work in the foreign fields. The lecture was on the appreciated. We also had with us Bro. Fischer for the first time, who is taking the place of Bro. Harkness. The prospects are bright for the church here. We intend starting a Sunday School in the near future.—H. T. Pedler, Jan. 27.

YORK.—The annual church business meeting was held on Jan. 13. There was a splendid attendance, with A. Forrest in the chair. Good reports from all departments, numerically, financially and spiritually. All retiring officers were re-elected, with the addition of one extra deacon. Bro. H. Bennett. Annual teachers' meeting on 20th was also well attended. W. Brooker was re-elected superintendent, with E. Mossop vice-supt. On Wednesday, 21st, Sister W. Brooker entertained the members of the Y.P.S.C.E. at a social, the occasion being our sister's 70th birthday. A very pleasant evening was spent. Sister Brooker, who is one of the foundation members of the church, received congratulations from all sides. May she long be spared to meet with us.—W.G.J., Jan. 30.

NORWOOD.—Our new Sunday School building is rapidly approaching completion, and we hope to see it opened before Easter. Members are gradually returning to their homes after their Christmas holidays, with the result that our congregations are larger. This morning Bro. Ludbrook presided. Bro. Dickson spoke both morning and evening. Our Home Mission collection realised about £50, and we hope to reach our apportionment, £60, next Sunday.—S.P.W., Feb. 1.

GROTE-ST.—On January 25 Bro. Thomas exhorted in the morning, and gave a splendid address in the evening. The Sunday School picnic was held at Mrs. Haslam's grounds, Hyde Park, on Monday. A large number were present, and a very happy time was spent. Our thanks are due to Bro. T. Spottswood, for the kindly gift of prizes for the sports. This morning Bro. A. Gordon, of Mantung, was with us. Bro. Thomas exhorted. The newly elected elder and deacons, Bro. McPhee and Bren. Williams, Spottswood and Kersley, were formally received into office. To-night Bro. Thomas delivered a good address, after which one young woman confessed Christ. The K.S.P. commence their new session on next Tuesday. Home Mission offering to date, £62 10/.—T.M.G., Feb. 1.

UNLEY.—The football club annual meeting on Tuesday was an enthusiastic one, when rules were adopted and Bro. Huntsman was elected president. The half-yearly church business meeting and social were held on Wednesday evening. There was a large attendance, and fine reports were presented of the work of the church, and the various auxiliaries. The membership numbers 420 at Park-st., and 51 at Cottonville. The offering for Home Missions is £36/10/8 to date. Good meetings to-day, and splendid addresses from Bro. Huntsman. The Sunday School anniversary is being arranged for Sunday, March 29, and the following Tuesday.—P.S.M., Feb. 1.

STIRLING EAST & ALDGATE VALLEY.—On behalf of the members of the church, a presentation was made to Sister Hilda Rudd, who for several years has served the church faithfully in the capacity of organist. Offering for H.M. so far a fair one. Hope to raise our apportionment of £30. Isolated brethren are responding to the call. Attendance at all services yesterday very fair. Quite a number of visitors present. E. Verco exhorted the church. Sister T. Oinn is lying ill in the hospital. We are praying for her recovery.—T.E.

MILANG.—We had the privilege of listening to a splendid address by J. E. Thomas on Home Missions on Wednesday evening, Jan. 28. Our offering amounted to £13/3/5. We are pleased to report that our aged Sister Overall has so far recovered as to be able to be present at the Lord's table. Our Endeavor starts again on Tuesday evening, after about six weeks' vacation.—J.C.W., Feb. 1.

HINDMARSH.—H. D. Smith addressed the church. The Home Mission collection amounted to over £24. 2/30, the Century Bible Class was inaugurated, when H. A. Wheeler, Secretary of Y.M.C.A., gave a fine address. There was a good attendance, especially of males, and judging from the first meeting the movement should be a success. 6.30, R. Graham, who is on his way to the College of the Bible, spoke. The church wishes Bro. Graham every success in his work.—J. W. Snook, Feb. 1.

CHICAGO.—Meetings both afternoon and evening yesterday were records. The Bible School with an enrolment of 25 recorded 21 present. Much regret is sustained by the departure shortly of Bro. Roy Coventry (now supt.) to continue study at the College of the Bible. Bro. E. Collier preached to a crowded audience at night, about 50 in number. Miss Minnie Leedham very kindly helped in the service by singing two solos. The enthusiasm tends to big things at Chicago.—H. R. Reynolds, Feb. 2.

GLENELEG.—75 per cent. of the members broke bread to-day. This, with visitors and those who attended the evening breaking of bread, constituted a record. We were delighted to give the right hand of fellowship to Mrs. Hannam, a foundation member of the Norwood church, and two daughters, Misses Nellie and Olive. Our apportionment for Home Missions was £25, but already this has been more than doubled. Last Monday the Bible School picnic was held in Sydney Kidman's beautiful grounds at Fullham. All were delighted with the outing. The work here is progressing smoothly, and we trust satisfactorily. On Wednesday Bro. Checker addressed the meeting on work among children in Canada. We are thankful to say that Mrs. Pittman is now able to attend the ordinary meetings, and is looking forward to resuming her work among the young ladies.—E.W.P., Feb. 2.

QUEENSTOWN.—Wednesday, Jan. 28, held annual business meeting and election of officers. Before general business a knife and fork tea was partaken of by a good number. Business followed. Various reports not quite so good as previous quarter, but fair. Sunday, Feb. 1, we had a nicely attended morning meeting. We had with us Bro. and Sister Carson, from Georgetown; Sister Anderson, from Semaphore; and Sister Moar, who has lately been married to Mr. H. Moar, from Milang, and come to live at Queenstown, met for the first time with us. Bro. Brooker presided, and Bro. Hawkes addressed on the chapter read, Matt. 17. Evening service, Bro. Brooker spoke on "Does Christianity to-day satisfy the demands of the people?" to a large audience.—H. Watkins, Feb. 1.

KADINA.—We held our half-yearly meeting last Thursday evening, when a fair amount of business was got through. We decided to start a busy bee for our new school rooms. One brother has promised a quarry to raise stone, and several brethren have promised to carry all stone, etc., free. All we want now is the young men to raise the stone. A visiting committee was appointed to help the evangelist. The writer was appointed as the church secretary. This morning Bro. Verco presided at the Lord's table, when Bro. Frank Cornelius gave his farewell exhortation previous to going to the Bible College. Bro. and Sister Sweet, from Hindmarsh church, were with us to-day. This evening the chapel was well filled, when Bro. Verco gave part two of his address, "What think ye of Christ?—What his followers thought of him." Home Mission offering, £6 10/8.—Jas. H. Thomas, Feb. 1.

NARACORTE.—On Lord's day morning, Feb. 1, Bro. Warhurst addressed a good meeting and made feeling references to our late Bro. Ezek. Goode, who died on the day previous in the presence of our evangelist. Bro. Goode was a very old member and officer of the church, and loved by all who knew him both in and out of the church. Our brother was 76 years old, and he leaves a widow to mourn her loss. In the evening Bro. Taylor, from Port Pirie, preached to an interested gathering. Bro. Taylor is touring the country on behalf of the Scripture in State Schools League. Last Thursday Bro. Read, from Adelaide, was with the Endeavorers, and gave an interesting address on Endeavorism. He is also on an organising campaign on behalf of the Rechabites. We are getting on with the building of a new room at the rear of the chapel, only we are in need of more money. We will be pleased to hear from any brother who wishes to loan or donate.—H. Hawkes.

BALAKLAVA.—On Jan. 26, the K.S.P. held their first annual picnic at the Rocks, on the river Wakefield, and a very enjoyable time was spent. On Wednesday, Jan. 28, the church tendered a

farewell social to Bren. G. Bridgman, who is taking up the work in the river Murray districts under the State Home Mission Committee, and S. C. Curtis, who is leaving shortly to study at the Bible College, Glen Iris. Bro. Ewers presided over a large gathering of members and friends. Both will be greatly missed, as they were energetic and conscientious workers in the church. The Junior C.E. Society presented Bro. Bridgman with a gold C.E. pin. A number of useful books were presented to each of the departing brethren on behalf of the church and auxiliaries. The writer, on behalf of the church, presented Bro. A. Doley with a purse of sovereigns as a small token of the esteem and appreciation for his services as choir conductor for about five and a half years, he having resigned. The three brethren suitably replied, and a cup of coffee brought a very enjoyable social to a close. Feb. 1, good meetings, Bro. Ewers speaking at both services. Home Mission offering amounted to about £8.—P.H.R.

New South Wales.

LISMORE.—Lord's day, Jan. 25, Bro. Furlonger spoke at the Tabernacle. Two were received into fellowship. Bro. Stevens spoke at Keerong. Afternoon, Bren. Houlden and Hambly took the Dunoon service; three new scholars at North Lismore. Bro. and Sister C. L. Savill commenced South Lismore school. At night Bro. Stevens spoke to a large audience. Many are very interested.

ERSKINEVILLE.—Lord's day, Jan. 25, in our Bible School was a day of joy and enthusiasm. Good attendance of scholars, who showed good interest in their lessons. We had the pleasure of welcoming a new teacher, Miss Melba Kleutz, to our teaching staff, and we have every hope within the next week or two to add four more. The main feature was the visit of Bro. F. Webber, who, after a short address to the scholars, presented the premier class quarterly banner to the winning class, E. C. Taylor's class of boys being the winners. Our school prize distribution takes place on Feb. 3. At a special meeting of teachers it was decided to hold our annual picnic at Roslyn Gardens, near Sydney Heads, on Sept. 12.—W. Budgen.

ST. PETER'S.—Sunday, 25th, morning meeting very well attended, with Sister Barnes visitor from Enmore. Bro. Clark exhorted. S.S. progressing favorably. Evening meeting the best for some time, when Bro. Clark's subject was "Obedience." The percentage at this meeting were strangers.—C. E. Cook.

MEREWETHER.—Lord's day meetings good all day. Bro. Nesbet gave a splendid exhortation on "Co-laborers with God." School still growing. Bro. Fretwell gave a powerful address on "Faith," at the gospel meeting. Open-air meetings could be better attended. Had our Bible School picnic on Jan. 26 to Toronto.—J. Fraser.

HORNSBY (Albert-st.).—The writer presided, 56 present. Bro. Harward gave a fine address on Home Missions, and a good collection was expected, but only £4/18/1 was received. The gospel service, conducted by Bro. Harward, was very well attended. The mission will be continued throughout this week. Pray for the divine blessing on us, brethren, for we do need it—we want a religious revival.—Thos. E. Rofe.

ERSKINEVILLE.—Sunday, Feb. 1, we had the pleasure of the company of Bro. and Sister Oram. Bro. Oram preached morning and evening to fair audiences. Tuesday, Feb. 10, the quarterly church business meeting will be held, when the resignation of our Bro. Clydesdale will come before the church.—Geo. Morton, Feb. 2.

LILYVILLE.—Much better meetings yesterday. One received into fellowship in the morning, having been baptised during the week. Glad to have as visitors during the day Sisters Mrs. Wilkins, Wagga, and Ling, Cessnock. School good, and interest growing. At night the series on New Testament conversions was advanced further, by the consideration of the case of the Ethiopian.

PETERSHAM.—Entertainment and thanksgiving social was held to commemorate the second

anniversary of Bro. Coleman's labors with us, also thanksgiving social for amount received through self-denial effort to wipe out overdraft. Total amount received, £35. The choir rendered a number of glees and individual items, which together made a fine programme. W. Gale, North Sydney, took the chair. Refreshments were provided, and an enjoyable evening was spent. Bro. Coleman leaves to-day on three weeks' leave. H. James will take his place at the gospel meetings. Good attendance at morning meeting on Sunday, when Bro. Coleman gave a very profitable address.—T.I., Feb. 2.

MARRICKVILLE.—Good attendance at the morning service. Two received into fellowship. Bible School had good increase over previous Sunday, Bro. Holtz, our new supt., taking hold in fine shape. New classroom built for the "Willing Workers" used for the first time yesterday. Bro. Barclay McEwing has sent a complete set of models, demonstrating life in China and Japan, to our kindergarten department. We appreciate the thoughtful gift. Bro. Walker is out to surpass all past anniversary records; practice began yesterday; eight instruments in school orchestra. A large number of visitors at gospel service. Sister Rush sang very effectively, "Won't you come back home?" We rejoiced to hear a lady confessing her Lord. Tea and public meeting next Tuesday (Feb. 10) to celebrate first year's ministry of present evangelist.—C.C.S.R., Feb. 2.

PADDINGTON.—We had J. J. Franklyn with us yesterday, all day. In the morning he gave us an uplifting address on "Finished Work." At the evening service he delivered a powerful address on "The Philippian Gaoler." There was a large congregation, among whom were many strangers. We were rejoiced by seeing three lads step out and confess Christ. Two, like the gaoler, were baptised the same hour of the night, one being the youngest daughter of Bro. Franklyn. This is expected to be his last service in N.S.W.—at least for some time—as he leaves this week for Wellington, N.Z. We all wish Bro. Franklyn every success in his new sphere of labor. His bright, genial, manly disposition have won him many friends outside the church as well as in it. Death has been very busy with us lately. We have had four deaths in about as many weeks. Our aged Sister Davis was called to higher service during the past week.—W.R.R., Feb. 3.

HURSTVILLE.—January 25, Bro. Buckley exhorted the church. We had a very large gathering of members. The gospel service conducted by Bro. Garden was very well attended, and one young man decided for Christ. Lord's day, Feb. 1, good meeting for worship. Bro. Garden exhorted. The gospel service was again well attended, when we rejoiced to see five more make the good confession. A baptismal service is to be held on Wednesday at City Temple. The annual business meeting of the church was held on Thursday last, when the officers for the coming year were elected. A social in connection with the Young People's Improvement Society was held on Tuesday last, when a very pleasant evening was spent.—Eleanor Winks, Feb. 1.

ENMORE.—Splendid meetings last Sunday. Bro. Harward's address in the morning made special reference to Home Missions. At the close of Bro. Illingworth's address in the night, we had the joy of seeing one young woman make the good confession. We were pleased to have our Bro. Walden with us at this morning's meeting, as speaker. Bro. Illingworth's address in the night was entitled "The Great Annunciation." Our brother gave us many beautiful thoughts to take away with us, of the kind that are calculated to inspire and bring one into closer touch with our Lord.—E.L., Feb. 1.

Victoria.

BET BET.—Good meeting this morning. Harold Patterson exhorted. Home Mission offering, £11/18/9. Bro. Larsen preached to a crowded meeting this evening, when one young lady was baptised.—G. A. Sewell, Feb. 1.

BUNINYONG.—We had a real good time to-day—Home Mission Day. Bro. Price brought out

Continued on page 94.

THE AUSTRALIAN CHRISTIAN.

American Presidents and the Bible

In taking the oath of office the American Presidents kiss the Bible, and they often press their lips to some selected passage. President Woodrow Wilson chose the sixth section of the 119th Psalm, beginning, "Let thy mercies come also with me, O Lord, even thy salvation, according to thy word." The verses General Grant chose to kiss were Isaiah 10: 2, 3: "To turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the days of visitation, and in the day of desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" President McKinley selected at his first inauguration, "Give me new wisdom and knowledge, that I may go in and come out before this people: for who can judge this thy people that is so great?" (1 Chron. 1: 10). For the second term of office he chose Prov. 16: 20, 21: "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning."

The passages kissed by other Presidents have been: Hayes, Psa. 118: 11-13: "They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them. They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them. Thou hast thrust sore at me that I might fall: but the Lord helped me." Garfield, Prov. 21: 1: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." Arthur, Psa. 31: 1-3: "In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me." Cleveland, Psa. 91: 12-16: "They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him up on high, because he hath known my name. He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." Roosevelt, James 1: 22-25: "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Taft, 1 Kings 3: 9-11: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine

enemies; but hast asked for thyself understanding to discern judgment."

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches towards Support of Preachers: South Melbourne, £7/11/8; Cosgrove, £10/16/-; Polkemet, £8/16/10; Warracknabeal, £9/7/10; Dumnunkle, £10; Colac, £13.

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Individual Contributions: Sister Stevenson, Perth, W.A., £1; "R.F.," Kaneira, £1; Jas. Huffer, senr., Gormondale, 5/-; T. A. Comer, Yan Yean, £1/5/-; W. H. Moysey, Jombuk, £2; "Self-denial" (tram tickets), 2/3; Mrs. Jones, Frankston, 5/-.

Total, £85/7/7.

N.B.—All contributions received from individuals, etc., in connection with the annual offering will be acknowledged when the whole of such is being acknowledged.

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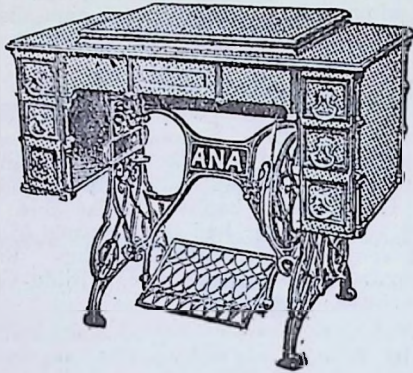
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Obituary.

WADE.—The church at Auburn, N.S.W., has been called to part with Bro. A. Wade by death. This brother was a member with the church here since its inception, and held various offices, but owing to ill-health had to resign. His death came suddenly. While at the meeting of his Friendly Society on Monday, Jan. 19, and taking part in the discussion of the B.M.A. agreement, our brother fell forward, and on the arrival of the doctor had departed to be with his Maker at the early age of 30. He leaves to God's care a wife and two children. His body was laid to rest in the Rookwood Cemetery on Jan. 21. Bro. Collins, of Paddington, officiated at the funeral, where about 200 mourners were present.—W. Younghusband, Auburn, N.S.W.

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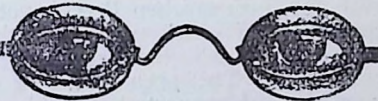
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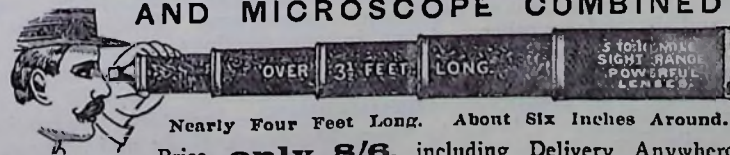
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THE AUSTRALIAN CHRISTIAN.

From the Field—Continued.

with him Bro. and Sister Leng, from the church at Ballarat, and Sister Gowan, from Mt. Clear. Bro. Leng gave us a splendid address on Matt. 5: 8, "Blessed are the pure in heart." The collection for Home Missions amounted to £1, which is the best yet.—E. Gullock.

BERWICK.—At the close of Bro. Bennett's address last night, one girl made the good confession. Home Mission collection amounted to £16.—E.E.H., Feb. 2.

BRIGHTON.—We were favored with a visit and address from A. R. Main last Sunday. This morning we had a good meeting and an interesting discourse from Bro. Ludbrook. Bro. Manifold preached to-night. We have introduced the duplex envelopes, and are expecting good results. The *Brighton Searchlight* is the title of a church paper we are now publishing each month.—R.P.C., Feb. 1.

NORTH RICHMOND.—Since last report we have had Bro. Griffith and Bro. A. Wilson with us, both of them helping us by their presence and addresses. Last week the meetings were the largest we have had since the holidays. Bro. Procter preached both morning and evening, and at the close of the evening service a lady confessed her faith in the Master.

HAWTHORN.—Our meetings were good yesterday both morning and evening. A number of visitors were present. The response to the Home Mission appeal was good also. Our offering will reach £55. We are arranging Harvest Thanksgiving Services for Feb. 15.—A. C. Rankine, Feb. 2.

COSGROVE.—We had good meetings last Lord's day, and at the close of Bro. Clipstone's message we had the joy of hearing one young lady make the good confession. Our Home Mission special at present is £7. The church have decided to assist the Shepparton brethren so soon as they make a forward movement toward the erecting of a more suitable building for worship.—J.C.S., Feb. 1.

CHELTENHAM.—Meetings have been very good to-day, Bro. Wilson speaking morning and night, giving good, sound addresses. In the afternoon a splendid gathering in the school. The kindergarten is progressing, but is much handicapped by the want of sufficient accommodation. It was crowded out of its room to-day, and was compelled to gather in the yard under the bright blue sky. This cannot be done in all weathers, so better provision is urgently needed. The church responded to the Home Mission Committee's allotment for its portion, and has exceeded the sum stated by over £1.—F.W.M., Feb. 1.

PRESTON.—Fine meeting in the morning. Two received into fellowship. W. Strongman exhorted. Home Mission offering, £9/10/- to date. Splendid attendance at night. Bro. Binney delivered a fine discourse on "The Unchangeable Christ." Mrs. Roy Thompson in her usual sympathetic manner gave us the message in song. Interest and attendance at mid-week prayer service, also Endeavor Society, well maintained.—G.A.D., Feb. 2.

MONTROSE.—During January our meetings were well attended, meetings for worship being very good. We were glad to have with us a goodly number of brethren and sisters from other churches. Bren. Holloway, McKean and McCrackett were our speakers, and their thoughtful addresses were helpful to us. Feb. 1, we had Bro. McCallum, from Ascot Vale, who gave us two excellent addresses. Our collection for Home Missions broke all previous records, the amount being £5/5/3. We are hoping soon to have our distribution of prizes to our Sunday School.—R. Langley.

MILDURA.—The work in this district is faithfully maintained, thanks to many willing workers. The Bible School opened at The Lake with Mr. Jas. Halliday, supt., and four teachers, meets regularly, and has an attendance of about 30 scholars. The weekly gospel services held at the same place are also very encouraging. Master Norman Halliday is working eagerly to establish a Junior Rechabite Tent, with much promise of success.

Services yesterday in Mildura were the largest for some time. Bro. A. Crisp, who rendered good service for several weeks past, has returned for the Bible College Course.—Hugh Gray, Jan. 28.

WINDSOR.—In common with other churches we have been having small audiences, owing to members being away. On the 25th we had Bro. Gibbons all day, and as visitors Bro. Harris, of Enmore, and Sister Miss Smith, of Kerang. The Sunday School picnic was held on 26th at Black-burn, all having an enjoyable day. To-day memorial services were held for our late Bro. J. Flood. Bro. and Sister J. Pittman worshipped with us, also Bro. Bisch, of Swan Hill, and Mrs. Noar. Bro. Pittman gave a beautiful exhortation, and at night M. W. Green preached and made feeling reference to our late Bro. Flood, whose family he has known for 43 years. The Young Ladies' Mission Band (Monday) and Sisters' Church Aid Class (Tuesday) have resumed work.—H. Jan. 1.

FAIRFIELD PARK.—Interest is growing. Bro. and Sister F. Chipperfield, from Nth. Richmond, brought letters of commendation. They are now residing in our district. Bro. Hubert Edwards, esteemed by the brethren here and elsewhere, has the sympathy of the brethren in the loss he has sustained in his father's death. Our Bro. Wiechelt, owing to an accident, is in the hospital, suffering from a broken leg. The family has our sympathy. Bro. Hibburt has had a fortnight in South Australia, but is now back again at his post. For two weeks Bro. C. Lang took his place. On Jan. 26 the church and school held a picnic in Bro. Knowle's orchard, kindly lent for the occasion. A very enjoyable day was spent.—F.P.

BURNLEY.—Work here progressing very favorably. Meetings yesterday splendid, Bro. Aurish occupying the platform at the morning service, when we had the pleasure of receiving a sister in by transfer. There was a good attendance at the evening meeting, when Bro. Arnott spoke, at the conclusion of which two (a brother and sister) were baptised who had previously made the good confession. The open-air work is receiving a good deal of support, last Friday evening being the best meeting yet. We are grateful to Bro. Edwards for a small cabinet organ for use in the open-air.—Jas. W. Nichols.

PRAHRAN.—One added by letter—Sister Inglis, from Charters Towers, Qld. New kindergarten hall is approaching completion. A few faithful souls have given time and labor for this great work. We have to thank the following from sister churches: Bren. Ashworth, McDowell, Ryall (Carnegie); McColl, and Prettie (Lygon-st.), and Whittington (Glenferrie). Some came several times. We are sorry to lose Bro. and Sister McCrackett and daughter, who have endeared themselves to us.—P. J. Pond, Feb. 2.

MELBOURNE (Swanston-st.).—With the holidays over members are getting back in their places at our meetings. We had large gatherings on Home Mission Sunday. Bro. Allen gave us a very fine address on "A Genuine Revival" in the morning, and in the evening we had a full house to listen to an address on "Conditional Immortality." After the evening service the ordinance of baptism was attended to. We expect our Home Mission offering to amount to about £60. We are also glad to report the health of Bro. Dunn shows a slight improvement. Fine interest is being shown in our meetings, Bro. Allen's addresses being very much appreciated by the large number of strangers attending.

BRUNSWICK.—Acceptable exhortations given by Bren. Blackburn, Shain and Hutson. Gospel re-started open-air meetings on Saturday nights. Included in our visitors at meeting for worship were Sister Miss Menzies, of the Northam, W.A., and Miss Inglis, from the Kyneton church, while we welcomed back Sister Mrs. Kelly, after many years' absence. On Jan. 26 the Christian Endeavor Society held its annual picnic at Upper Fern Tree Gully, where a very enjoyable day was spent. Sorry to relate that Sister Mrs. Peters has lost her brother (Bro. Jennings) by death, and also lost their mother, Sister Mrs. E. Bowen, by death.—W.T.

CARLTON (Lygon-st.).—The holiday season being over, our meetings on Sunday were again being over, our meetings into fellowship (four by large. Six received by obedience). In the morning transfer and two by obedience). In the morning S. G. Griffith gave an inspiring exhortation after the breaking of bread. In the afternoon the annual distribution of prizes in connection with the Lord's day school was held in the chapel, when there was a fine gathering. Bro. Griffith gave an interesting and instructive talk to the children. The supt., Bro. Reg. Enniss, occupied the chair, and presented the prizes. The chapel was full at night, when Bro. Griffith gave a fine discourse, his subject being "No More Sea." One confession.—J. McC.

MORELAND.—Excellent attendances at all meetings, morning, afternoon (when a record attendance at the Bible School was attained) and evening. Bro. Pittman spoke in the morning, and pointed out several flaws in "Seventh Day Adventism." There was a baptism at the close of the evening service. We had the pleasure of having several visitors from sister churches. Bro. W. Strongman addressed the Senior Bible Class in the afternoon.—C.R., Feb. 1.

NEWMARKET.—Two added since last report—one by primary obedience, and one by letter. Our three months' Bible School Rally has commenced. Preparations for our coming mission (March 1 to 22, to be led by J. E. Allan) are being pushed forward. Home Mission offering yesterday, £5/12/7, our best yet. The church was happy to have the fellowship, in the morning, of Bro. A. Ravenhall for the first time since his serious accident. On Thursday, Jan. 29, the infant class were much to their delight entertained at the chapel by their teacher, Mrs. Alford. Good meetings yesterday. A visitor (Miss Pearling) gave a helpful solo in the evening.—J.M., Feb. 2.

BENDIGO.—Amongst our visitors on Sunday were Sister Stappers, of Swanston-st., and Bro. D. Reed, of Lygon-st. A. W. Connor returned from his vacation, and preached at both meetings. Dr. Cook took up the preaching at Golden Square. Mrs. Taylor, recently of Dandenong, was received into membership. We regret the departure of Sister Mrs. Bertram, senr., and her three daughters, Ethel, Lucy and Amy, who have been associated with the cause here for a very long period, and are leaving for the metropolis.—C., Feb. 2.

SOUTH YARRA.—On Saturday afternoon, Jan. 24, the Junior C.E. Society held their picnic in the Park near Botanical Gardens, and had a very enjoyable time. On Lord's day, Jan. 25, we had the pleasure of a visit from Bro. S. Batt, at one time a prominent member with us, but now residing at Bendigo. We also had Bro. G. Exley with us, who gave a vigorous address in spite of his advanced years. We are busy preparing for our church congress to be held on 10th and 11th inst. On the latter evening we expect to have A. R. Main and F. M. Ludbrook with us, who will give addresses on suitable topics. We extend a hearty invitation to members from sister churches.—T.M., Feb. 2.

FITZROY.—Splendid services to-day. Fine meeting at breaking of bread. Two received into fellowship. To-night the service was specially for men. Fine singing by male choir, led by F. Lang. Special singing much appreciated. Three pointed addresses were given by the following: viz.: C. Lang, "What it Means to be a Christian"; J. McG. Abercrombie, "How May I Become a Christian?"; and Will. Beiler, "What it Costs Not to be a Christian." Harold Barrett was at the organ. Dorcas Society has been organised amongst the sisters. Open-air meetings doing well on Friday nights. Our Home Mission offering reached £15/9/2 to-day.—W.B., Feb. 1.

STAWELL.—We had present to fellowship since last report Sisters Kilpatrick, of Swan Hill, and Foreman, of Cheltenham. Several members sick, including Bro. Morgan, who is in Ararat Hospital with typhoid. Our annual general meeting has been held, the following being appointed to the major offices: Deacons, Bren. Jellet, Burdett, Williams, Peters and A. D. Perry. The two latter are young men brought in at the time of the mission last March. Bro. Williams is financial secretary, and Bro. Burdeu corresponding

secretary. One confession since last report.—A.P.A.B., Feb. 2.

BOX HILL.—Splendid services yesterday. F. Johnston exhorted in the morning. Record offering for Home Missions. The Committee asked us to aim for £3/10/—, but the result was over £9. Fine meeting at night, R. T. Pittman preaching. Bro. Pittman has been with us for the past two months. Bro. Sivyer takes up the work next Sunday. On Jan. 26, the Sunday School held their annual picnic at Elwood beach, and a very enjoyable day was spent. We are pleased to welcome back Sister E. Gill, who for the past ten months has been touring England and the Continent.—Robt. G. Carter, Feb. 2.

Here and There

Let all church secretaries or treasurers report to the Home Mission Secretaries the results of the Home Mission offering at once.

Mrs. T. B. Fischer is temporarily residing at Torrensville (Mile End), S.A.

The address of H. Urquhart Rodger is now "Carnarvon," Wride-st., Woolloowin, Qld.

W. L. Jones had good meetings at Port Fairy, Vic., last Lord's day. At night the chapel was almost full.

Bro. Earl Bulgin, late of Zillmere circuit, Qld., has been engaged as preacher by the church at Wedderburn, Vic.

Thirteen confessions, two restorations and two baptised believers added up to last Sunday in the Warrnambool mission.

The Northern Suburbs (Sydney) District Conference is to be held in the North Sydney chapel on the afternoon and evening of Saturday, 21st inst.

It is expected that Bro. Harward will begin his work at the City Temple, Sydney, on March 1. Bro. Bagley will commence at Chatswood on the same date.

Did any church miss the Home Mission offering last Sunday? If so, that church, so as not to miss the great divine blessing attached to this matter, should take the offering next Sunday.

J. E. Thomas has been preaching on "Beginnings" in Grote-st. On January 18, "In the beginning, God." On the 25th, "In the beginning was the Word," and last Sunday, "Beginning at Jerusalem." A fine interest.

If any brother or sister failed to make an offering last Lord's day for Home Missions, do not let them think that it is too late; take it to the meeting next Sunday, or send direct to the Home Mission Treasurer of their State or district.

The mission in the tent at Hornsby, N.S.W., was brought to an end by a wind storm on Wednesday, January 28. The wind, the velocity of which was estimated at 70 miles per hour, blew down and damaged the tent. The meetings are being continued in the chapel.

The Christian Endeavor Union of the Churches of Christ in Victoria will hold their monthly council meeting in the Swanston-st. lecture hall on Monday, February 9, at 8 p.m. All delegates are urged to be present. Business, nomination and election of officers.—Clarence L. Lang, Secretary.

"The Yorke's Peninsula Messenger" is the name of a little church paper published in connection with the live churches in Kadina, Wallaroo, and Moonta, where G. D. Verco, J. Wiltshire, and G. P. Cuttriss are laboring with success. We notice from it that tenders are called for the renovation of the chapel at Kadina, when more school accommodation will be provided.

Will church treasurers or secretaries please forward the Home Mission offerings at once? This is necessary if the amounts are to be included in this year's income in most of the States and districts.

Will. Beiler's address is now "Lornaville," 9 Groom-st., North Fitzroy, Vic.

Southern Conference, S.A.—Just a final word to members of the Southern churches, S.A., that they might all realise their duty by attending the Conference gatherings on Feb. 10, so that we may have a share in this great work and become more fully acquainted with the plans and future work of the churches. All communications intended to reach me on Conference day (only) should be addressed to Strathalbyn P.O. Free accommodation for horses and traps at the Farmers' Union Sale Yards, near Institute, kindly lent for the occasion.—W. S. Yelland, Secretary, Milang.

On Tuesday night of last week a strong gale commenced to blow at Warrnambool, Vic., and before the tent could be lowered it was rent and torn considerably. The tent has had many years' service, and of course cannot now stand much rough handling. Unfortunately, the damage to the tent was not the only injury done. A piano which had been hired for the mission was blown off the platform and damaged; it will cost, it is expected, £10 to put the instrument right. This will be a serious item to the little church, which had already done well in finding the ordinary expenses of the mission. If any brethren would like to help meet this unexpected expense, Thos. Hagger, c/o W. L. Jones, Cramer-st., Warrnambool, will be glad to receive and acknowledge the contributions.

Greater Brisbane Bible School Union.—A conference of Bible School representatives and those interested in Bible School work was held in Ann-st. chapel on Jan. 24. There were representatives from all the churches laboring in and around Brisbane. It was unanimously decided to form a Bible School Union. The following officers were appointed:—President, H. Urquhart Rodger; vice-president, Bro. Enchelmaier; secretary, Bro. Munro; treas., Bro. Haigh. A paper was read by Bro. Huntley, the subject being "The Bible School: Its Place and Object." The paper was well received. The evening session opened at 7.45 p.m., when the newly-elected president took the chair. In his inaugural address he thanked the representatives for the unsought and unexpected honor done to him in appointing him as the first president of the Bible School Union. He trusted their confidence would not be misplaced. W. H. Nightingale delivered an instructive and interesting address upon "Child Psychology," which dealt with the child nature, the child mind, and the senses of the child. This address was an education in child study. The musical items were by the "Glee Party," Sister Mrs. Huntley, and Miss Gilliland. Bro. Stitt, the president of the Churches of Christ City and Suburban Conference, closed the conference with prayer.

Victorian Band of Hope Union.—The current number of the *Clean Sweep*, the quarterly publication of the above mentioned Union, contains some particulars of the last year's work. There are ninety societies connected with the central body, with a total membership of 4434 young people, who are being trained as total abstainers. Sunday School visitation is a special feature of the work, and is under the control of the Organising Department. The Head Organiser has completed several extensive country trips, and given a number of lectures illustrated with lantern views. The President, Mr. E. Blakiston, and the Hon. General Secretary, Mr. C. H. Carter, have visited nearly all the branch societies during the year. Two societies are working under a new system known as the Ingram system (first introduced by Dr. Ingram, Bishop of London), and good progress has been made. A demonstration was given recently in the Temperance Hall, Russell-st., Melbourne, and was largely attended. The Union officers are anxious to get into touch with every Band of Hope in Victoria not yet affiliated with them, also with persons willing to take up this most important work. Singers, speakers and reciters are needed to help the various societies. The Union aims at opening 50 new societies during 1914. Will you help? All those interested are invited to communicate with the Head Organiser, Mr. W. H. Rose, Temperance Hall, Russell-st., Melbourne.

Indian Out-castes.—It is noteworthy that the Indian mass movements toward Christianity affect, for the most part, the depressed classes. The great majority of the four million Christians in our Eastern Dependency are from the very poor; and observers on the spot calculate that, in due time, the entire volume of the depressed classes, sixty millions in all, will take advantage of the helping hand of Christianity. Then, as in the early days of the church, the rich will hear the gospel from the poor. Meantime, with this wonderful outlook, missionaries report with apprehension that non-Christian reformers, and theists with no gospel to preach, have boldly adopted the missionary platform, in the hope of satisfying the out-castes with something less than Christianity. Their "platform," however, affords no real dynamic. The millions of India need *Christ*; and it now devolves more than ever upon the missionaries to present him with fidelity and loving persistence.

Government Monopoly in Strong Drink.—The Russian Government at St. Petersburg has maintained a monopoly in the manufacture and sale of vodka, and has promoted with great energy its production and use. The *Novoye Vremya* (St. Petersburg) condemns the monopoly in the following words:—"A State monopoly of the source of drunkenness exists only here, in Russia; and all the rest of the world—it seems without exception—does not allow the complicity of the Government in this public vice. In the whole world, even in the barbaric and pagan, the role of the Government is presumed to be a struggle against vices, but not participation in the way of their exploitation. Repudiating the monopoly of liquor, the Governments in the West deprive this vice of the most powerful capital in the world, that of the State. They deprive it of the most powerful mechanism of distribution, the governmental system. They take from it the highest authority, that of the State approval. That alone constitutes a hard blow to vice."

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Daily Readings.

Out on the ocean. Psalm 107: 23-31.
 A straight course. Acts 21: 1-6.
 Sailing dangerous. Acts 27: 9-20.
 A swift passage. John 6: 16-21.
 Making shipwreck. 1 Tim. 1: 18-20.
 No more sea. Revelation 21: 1-7.

Topic.—A Place of Repair. Joel 3: 9-17.
 Tell what you actually know of this Haven.
 Think of others out in perilous waters.

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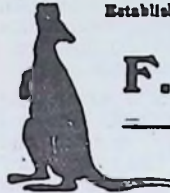
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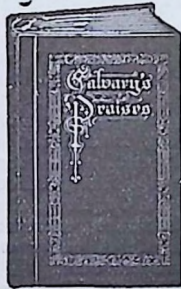
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