

THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVIII., No. 35.

THURSDAY, SEPTEMBER 3, 1925

Subscription, 9/- per annum; posted, 10/6.

The World Without Prayer.

Ethelbert Davis.

IT is one of the paradoxes of life that most of us do not appreciate our privileges until those privileges are no more. We often trifle with the divinest blessings until those blessings have gone from us, and then we fret over them.

Again and again we are reminded that we shall never miss the water till the well runs dry. Who would not assent to the truth of the words of the old hymn:

"Strange we never prize the music
Till the sweet-voiced bird has flown!
Strange that we should slight the violets
Till the lovely flowers are gone!
Strange that summer's skies and sunshine
Never seem one half so fair,
As when winter's snowy pinions
Shake the white down in the air."

Human history teems with evidences of the fact that life's blessings and privileges are rarely valued until those blessings and privileges are gone for ever. How lightly we hold the religious liberties we enjoy—liberties for which our forefathers fought and died! How little some of us value the Bible, which we may read, none daring to interfere with, or make us afraid, while our forefathers had to hide in the mountain fastnesses in order to read its precious truths. How careless we are of the privilege of prayer; a privilege which, if denied us, would leave us helpless indeed.

There is nothing on earth that fortifies the soul as prayer does. There are times when the human heart would break were it not that the pent-up feelings may find an outlet at the throne of grace.

In the wildest flights of imagination we could never conceive what this world would be like if God closed his ear to prayer. The voice of the angel, proclaiming, by him that liveth for ever and ever, that time shall be no more, would not be half so terrifying. The elements melting with fervent heat, the heavens rolling scroll-like away, would not be more awful to mankind than an an-

nouncement that God would no longer hear and answer prayer.

Try to conceive what this world would be like if God no longer answered prayer. A vessel sails o'er the ocean. A storm has lashed the waves into a wild carnival of fury. The raging wind has driven the vessel on to a hidden rock. A hole has been torn in her bottom. Quivering from stem to stern, she begins to sink into the dark waters. No land is in sight; no help is at hand; a watery grave awaits those on board. With pallid faces, and with terror-stricken hearts, passengers and crew fall to their knees to intercede with God to deliver them from the horrors of a yawning grave; when suddenly they remember that their prayers for help will not be heard or answered. Helpless, hopeless, they sink to their death in the ocean's depths.

A fond mother has leaned on the arms of a dear gifted son. To her, the fast-coming evening of life promised fair. Because of the place he had won, the pathway of age seemed smooth to her feet. The Empire calls for men who are willing to fight for her honor and life; the son hears and answers the call. To her, since he

left, the months have seemed years. She has thought of him as safe in the keeping of the Father above. She sits in her lonely home. A knock at the door; footsteps in the room; a minister tells her that her son has fallen, has made the supreme sacrifice. With true woman's devotion she prays, "Oh, God, my heart breaks. Give me, I pray thee, strength to bear"; when, to her breaking heart, comes the thought, "No more prayers shall be heard." Oh, God, the terrors of it! No more strength to bear! No more drawing on the resources of heaven! Left alone to die in the dark!

A world without prayer! A father is thinking of his wayward boy. He thinks how once he was the pride and the joy of his life. He thinks of the sacrifices he has made, of the castles he has built in the air. He thinks of the woman, his wife, who lies in the grave yonder—died of a broken heart—while the child she bore is a waster, an outcast, wandering God knows where. He has circled the world in his search for his boy, but has not found him. His one consolation has been the fact that God answers prayer. But gone is the privilege of prayer. Man may no longer pray. The father can no longer commend his child to the loving care of his God. Bereft of hope, deprived of divine help, filled with a sense of utter loneliness, he lives out his days in grief.

A sinner is under conviction. For years he has wasted his substance in riotous living. He has bartered his soul for the pleasures that end in a day. Though sin has corrupted his heart, though iniquity has dulled his conscience, there is one spark of manliness left, there is one soft spot in a heart that as adamant was hard.

He comes to himself. His heart, by the sword of the Spirit, has been pierced. He has grown weary of sin, and now would

Duty.

*The sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.*

*The world may sound no trumpet, ring no bells,
The Book of Life the shining record tells.
Thy love shall chant its own beatitudes,
After its own life-working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense of
service which thou renderest.*

—Robert Browning.

do right. Convicted of sin, he seeks the Saviour. He falls down on his knees and implores mercy—but that is of no avail, prayer is no longer a right that man can claim! The sinner must fall back into his sin, and die in shame. That which brings God to his side, that which opens to him the very gates of heaven, that which links his weakness to God's power, is no

longer available. The heavens are brass to man's wild appealing.

Contemplating the possibility of the world without prayer, we are led to exclaim:—

"Oh! whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering souls no mercy seat?"

The Christian Fellowship.

There are two sides to the Christian fellowship: fellowship with Christ and fellowship with one another.

I.

He appointed twelve, that they might be with him: that is how the Christian society began. Whatever the church has come to be, and however we may define it, it was at the first simply a fellowship of the friends of Jesus, and the essential thing in the life of the church is always missing except in so far as that initial experience is repeated in the lives of men to-day. The fellowship is his creation—*He appointed the twelve*—and the burden of its maintenance is upon him. If, to borrow an illustration of Dr. D. S. Cairns, by letter of introduction, or in some other way, I seek to enter the circle of a great man's friendships, that is one thing; but if he himself takes the first step and invites me into it, that is another and a very different thing. And the Christian's fellowship with Christ is begun by his act, and from his side: *Ye did not choose me, but I chose you.* The words might be read as an implied reproach, as if on our side there were something lacking that might and should have been there. But rightly understood they are the ground of all our hope. If the burden of the fellowship were upon us, if we were responsible for initiating and maintaining it, we know that we could make no headway in it. But since he makes the task his own—and that is the very meaning of the "grace" of which the New Testament is so full—since he chooses and calls and appoints, we may dare to hope that some fruits of the fellowship will be ours.

He appointed twelve, that they might be with him: let us go back to the beginning and see how some of those who first entered that fellowship came at last to think of it. Once Jesus said to his disciples, *Let us go into Judea again. Rabbi, they answered, the Jews were but now seeking to stone thee; and goest thou thither again?* But he saw a hand they could not see; nevertheless, he said, *let us go. Thomas, therefore, said unto his fellow-disciples, Let us also go, that we may die with him.* It is easy to see what was in the disciple's mind: if this is the way the Master must go, Thomas will tread it too. To go may mean to die, but at least it will be to die *with him*; and though Thomas is sure of

nothing else, of this he is very sure—that nothing must separate him from his Lord; better death with him than life without him. And so the die is cast: *Let us also go.* Then, presently, they came to realise that Christ's fellowship with men is a thing over which even death itself has no power. Jesus, of course, knew it all along. On the cross he took the nailed hands of the robber into his own: *To-day shalt thou be with me in paradise*; and the fellowship begun in the night of Calvary lives on still in heaven's eternal day. When he took last leave of his disciples it was with no sadness of farewell: *Lo, I am with you always*, he said. It is the same great word that was upon his lips at the first: *with him—with you.* For this fellowship into which he had called them was not tied to the lake-shore, or to the Galilean hills; it belonged not to the passing years, but to the timeless and eternal things. So he thought of it, and so they came to think of it too; as the fellowship had outlived his death, so it would outlive theirs; and when they yielded up to death their dear ones, or thought of their own last hour, this was the faith which lit for them the darkness of the grave: *So shall we be ever with the Lord—with him still.*

And besides all this the fellowship had fruits which all the world might see and judge of. Whenever Jesus and men came together, things began to happen: old things passed away, wrong things were put right, all things became new. This is how one writes of the fellowship who was himself one of the first to enter it: *Our fellowship is with the Father, and with his Son Jesus Christ*; but, he continues, *if we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth.* Nor was this a solitary example; it was always so that the fellowship worked. Jesus called a publican into it, and straightway the thought of right and wrong, of duty to others, was charged with a new meaning. Henceforth, he said—and said it without any urging from without, as the natural first-fruits of his own new experience—half of his goods he would give to the poor, and where he had wronged any man he would make restitution fourfold. Even the hostile outsider could not wholly shut his eyes to what was happening: *When they beheld the boldness of Peter and John,*

they took knowledge of them, that they had been with Jesus. Their enemies themselves being witness, the fellowship worked; and the men whom Christ called to be with him grew in the end to be like him, and to remind others of him.

II.

The Christian fellowship has another side: it includes both our fellowship with Christ and our fellowship with one another. And here, too, the New Testament is equally explicit. *All that believed were together*: this is the note struck at the very beginning of the Apostolic Age; and when we turn to the letters of Paul we find them sprinkled throughout with nouns and verbs compounded with the Greek preposition which means "with." Fellow-prisoner, fellow-servant, fellow-traveller, fellow-heir—these are some of the names, as Dr. Glover says, which Paul uses for his friends. The Christian fellowship is a fellowship of service in which each has his part to fill and his work to do. *I long to see you*, the apostle writes to the Christians at Rome, *that I may impart unto you some spiritual gift; that is, he goes on checking and correcting himself, that I add you may be comforted in you, each of us by the other's faith, both yours and mine*, as if he would remind them that the very essence of their relation lies in its mutual character.

Again, the Christian fellowship is a fellowship of suffering. *Endure hardness*, Paul writes to Timothy, *as a good soldier of Christ Jesus.* The word he uses is one of those compound verbs which are not easy to translate. The Authorised Version misses its significance altogether; the Revised reads, *Suffer hardship with me*; but perhaps the true meaning is wider still, as if the apostle had said, "Life is full of hardship; take your share." "No deliberate seeking of a sheltered life," says Dr. Denney, "is truly Christian." For some of us, perhaps, it is a hard saying that we may well make us uneasy; yet when we open the New Testament, or sit down at the Holy Table and think of what is meant by the broken bread and the poured out wine, who dare deny its truth?

And beyond these obvious things there are implications in the Christian fellowship which are only just beginning to dawn upon us. *That ye may be strong to apprehend with all the saints*—is there not an understanding of the truth of God which is impossible to us in the isolation of our sectarian and national life? As our missionaries have long since told us, there are aspects of our own gospel which we shall never fully understand, until they are expounded to us by the saints of Africa or India or China. "Christians," says Bunyan, in one of his earlier and less known books, "are like the several flowers in a garden, that have upon each of them the dew of heaven, which, being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly

nourished, and become nourishers of each other." And there are flowers in the garden of our English Christianity that will never put on their fairest hues until they have been watered and nourished by other hands than our own.

And further yet this fellowship extends. "We also bless thy holy Name for all thy servants departed this life in thy faith and fear": the words stand as part of the prayer "for the whole state of Christ's church militant here on earth," in the communion service of the Church of England.

The Master's Comfort.

F. McClean.

"There is no danger. It is I. Be not alarmed."
—Mark 6: 50.

A mighty miracle had been performed. Five thousand men, besides woman and children, had been fed. Jesus in compassion had invited his twelve weary disciples after their return from the mission of healing, preaching and casting out of demons, to "Come ye yourselves apart and rest awhile" (Oh, that many of God's hard-working saints would note that invitation!), and "took them by boat to a desert place." But the people saw them go, and they ran ahead, and reached the desert place, and were awaiting the arrival of Jesus.

A hard day of teaching, and a hard task of feeding perhaps ten thousand people—a modern caterer would have some idea of the work entailed—and the still tired twelve are sent away in a boat to a place called Bethsaida, Jesus remaining behind to dismiss the crowd. "He then bade the people farewell and went up the hill to pray."

From his elevation at evening time, he noticed his twelve chosen ones out on the lake battling hard against the wind, for it was contrary to them; but he did not go at once to their aid. How unlike to man's ways are God's ways! News may reach Jesus that Lazarus is sick, but he waits two whole days in the same place before he goes. He waits until Lazarus is dead; he waits until decomposition has set in. He has a purpose in his "wait"—this sickness is unto the glory of God. Martha and Mary would not know why Jesus remained away after they had sent him word of their brother's illness, but Jesus knew; he had a purpose in remaining away. The disciples may be out in the boat, with "the winds contrary," but Jesus waits until the fourth watch in the night before he appears to still the winds and the waves.

O tempest-tossed Christian child of God, are you being buffeted about by contrary winds? Is the sky dark and lowering? Are you racked with pain? Have you suffered a great loss? Perhaps like Martha and Mary death may have claimed your very dearly loved one. Misfortune, misunderstanding,

One family we dwell in him,
One church, above, beneath.

Into this wide fellowship, a fellowship not of earth only, but of heaven, are we come, *unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to the spirits of just men made perfect.* Let us pray to be kept loyal to the generation of God's children.—Prof. George Jackson, in "The British Weekly."

persecution may be your experience; and with it all, you may be rowing hard, and Jesus waits. Jesus tarries; but there's "purpose" in his tarrying.

"The trial of your faith worketh patience," and there is a work for patience: it is your perfection. O tried, persecuted, suffering brother or sister, let patience, which is a fruit of suffering, have her way in your life. It spells for you perfection, wanting nothing! There is a purpose in pain. There is a mission in suffering. Christ, the Captain of our salvation, was made perfect—in some sense (it may have been in the sense of experience), and now he is able to succor them who are tried. Lean hard on him. Endure that which God in his all-wise providence sends—or as in Job's case, permits to be sent—knowing that he that endureth to the end shall be saved.

Your boat, like that of the disciples, may be tossing about in the sea of life's turbulent waters. You may be rowing hard, and the winds may be contrary, but oh! hear the words of Jesus: "Be of good cheer, it is I, be not afraid," and resolutely determine by God's grace you will endure, you will hold on, you will unreservedly trust God; and then, when the purifying process is complete, when the purpose of God is attained, you will be fitted through God's grace to enter the heavenly sphere where no pain and no suffering shall ever come.

"Wait, meekly wait, and murmur not;
O wait, meekly wait, and murmur not."

"There is no danger. It is I, be not afraid."

The Humble Way.

Who drives the horses of the sun
Shall lord it but a day;
Better the lowly deed were done
And kept the humble way.

The rust will find the sword of fame,
The dust will hide the crown;
Ay, none shall nail so high his name
Time will not tear it down.

The happiest heart that ever beat
Was in some placid breast,
Who found the common daylight sweet,
And left to heaven the rest.

—John Vance Cheney.

The Memorials of Love.

Robert Benzie.

Many centuries have elapsed since the Lord's Supper was first instituted, but the sublime memory of that occasion shall never pass away. Men usually erect monuments to perpetuate the memory of those who, by great and noble achievements, have proved themselves worthy of lasting regard, and that after their decease. But one of the significances of the Lord's Supper was its institution previous to our Lord's death, and in commemoration of that which was yet to be fulfilled. Jesus did not institute the Supper to his own honor and glory, and not so much a memorial to his own life, but rather for the benefit and blessing of those who, through his death, would enter into sublime relationship with God himself.

Unlike the cold and silent monuments of men which remind us of the past, the memorials upon the table of our Lord speak of present bliss, joyful fellowship, and constant association with Christ himself.

As children in the family of God, we partake of the life-giving memorials of his love which thus become inseparably a part of our own nature, showing forth our inseparable and vital connection with Jesus Christ as members of his spiritual body, and of his life, which is ever manifesting itself in ours.

"Jesus lives, and every grace
Comes, because he giveth,
Life and love in every place
Live, because he liveth.
All our thoughts his love exceeds,
Jesus lives, and Jesus leads."

How the Great Sacrifice should be Accepted.

There is a story told of the great Dr. Doddridge. During his Northampton ministry an Irishman was convicted of sheep-stealing, and, according to the cruel custom of the time, condemned to death. Dr. Doddridge did everything he could to save him, but in vain. When the man was being driven in the death-cart to the place of execution, he asked that they should stop at Dr. Doddridge's house, and they did. Then he said: "Dr. Doddridge, every drop of my blood loves you, every vein of my heart loves you, because you tried to save me." And how shall we carry ourselves to Christ, who died and lives to save us? Say to him: "Shall I not love thee back again for all the miracle of divine love thou hast brought to me?" For he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for us.—W. Robertson Nicoll, in "British Weekly."

Religious Notes and News.

A Wesleyan layman in England has given £50,000 for the development of rural Methodism in the Old Land, and a larger sum to the Aged Ministers' Fund. These princely gifts are strictly anonymous.

The Church and Family Life.

One prominent religious worker in the city of New York declares that family life in that city is largely pagan. He declares that it is materialistic, self-seeking, dominated by business and commercial interests, and subordinated to everything save the welfare of humanity.

Professor Charles A. Ellwood, of the University of Missouri, discussing this matter in the "Michigan Christian Advocate," says:—"We have tried to build the family life upon selfishness, and we have failed. The family life must be centred in the child, for the child stands for humanity."

"We need more Christianity in the home, not simply to make marriage and the home life more stable for adults, but above all, to make a proper environment for the child. We will have a Christian world just as soon as all children have the opportunity to grow up in a Christian atmosphere."

We fear that this accusation is only too well-founded, and applies to more countries than one. The refusal of young married people to subordinate their own interests to the interests of the family cannot fail to wreck the family.

When the child is displaced by business or pleasure, and the affection which God intended to be lavished upon children is wasted upon frivolous or worse objects, it may mean the speedy decadence of the individual and the destruction of family life.

When a man refuses to tie himself up to the financial burden of a young family, and a woman refuses to spend her life in caring for the little children that God might send, the sacred ideals of marriage are desecrated, and family life, properly understood, must cease to be.

It is the church's privilege and the church's duty to hold before its young people, steadily and consistently, the high ideal of the Christian home, and true marriage as the development of that ideal, and silence upon this subject will minister to the spread of lower ideals.—Methodist "Spectator."

Not "Well Dreamed."

"I know that there are cruel people who say that what's in comes out, and that in the long run a man achieves all that he had in him to achieve. To say such a thing as that is a real though delicate blasphemy! It may be safer for us to believe that so it is."

"For it might minister to a man's pride and to his indolence for him to take credit to himself for those 'blank misgivings,' those flashes of the ideal, and glimpses of arcs of truth, which visit even unlikely people."

"It may be all to the good for us to make plain to ourselves that the unfinished is nothing, and that in the end of the days the Judge of all the earth will say to his favored ones, not 'Well dreamed!' or 'Well proposed!' or 'Well intended!' but only 'Well done!'"—Dr. John Hutton in the "Christian World."

Women Should not "Over-copy" Men.

"The patriot is not dead," said Bishop Russell Wakefield at the speech day of a girls' college, reported in the "Sunday Times." "The selfish kind of patriotism one says everything against, but the true patriot is always welcomed. The girls here are going to be women, not paid reflections of the other sex. That is fading away now, I am glad to say. Over-copying men is not the best thing to do, for it is very often the weaker side of man's character that women copy."

"I am a little nervous with regard to all educa-

tion, for, while it is very much wider nowadays, I am not sure that it is deeper. In the old days there was an immense amount of depth in the education of women, and I urge you to dig deep and thus become of real use and value in the world."

"We are apt now only to skim the surface instead of letting down our nets for draught. A greater number of our women in future will have a greater share in public life. It is the great aim to become a good wife and loving mother, and I do expect from the women of the next generation far greater influence on the country's life than in the past."

"The spirit of womanhood," he concluded, "must enter into our national thoughts. They would be more likely to get that true union between nations if they got women into the discussions and development of it. It was to the girls of to-day and the women of the future to see that local government, national government and international government was based on the highest possible principles."

The Church Notice Board.

A letter in a religious magazine recently commented with the sentence, "I would like the opportunity to comment through your columns on the disgraceful condition and appearance of ninety per cent. of the church notice boards." This is often the first indication a visitor or passer-by gets that the church in that place is not alive to its responsibilities and opportunities. That dilapidated notice board—tumbling down, rotting away, dirty or needing paint—is a perpetual advertisement of the fact that the people responsible do not care sufficiently about that to which the notice board is to call attention.

Frequently the neglected notice board is an intimation of the condition of the House of Worship itself. If those who carelessly allow the place which has been built and set apart for the worship and service of God to become dirty and dilapidated could only know the impression that is made on the mind of the visitors, they would set

about at once to make the place worthy of its purpose. God is not a God of ugliness, but of beauty, and while we should avoid extravagance we should make our chapels as beautiful and as suggestive of worship as possible. Only such poverty as makes improvement impossible can excuse disrepair; while dirt and disorder are always a disgrace in a church of God.—"Christian Advocate."

Reading the Newspaper.

"Have you ever considered what a call to prayer is the morning or evening newspaper? It seems to me that every column, almost every paragraph, cries to us to side with and work with the will of God in some particular matter. In home politics, in foreign politics, in church and State, problems are being faced day by day which need an immense force of prayer behind them if they are to be wisely dealt with. Every morning in our newspaper we read of the sufferings or the sins or the perplexities or the happiness of many persons. Do you remember when some years ago a wretched man named Armstrong was being tried for the murder of his wife? Day after day, week after week, we followed the sordid story in our newspaper. How many of us, I wonder, ever thought of praying to God to grant to that wretched man repentance and confession of sin?"—F. Underhill.

Baptist Union of Australia.

The Fourth Australian Baptist Congress was recently held in Adelaide under the presidency of Mr. N. L. Beurle, president of the South Australian Baptist Union. The congress adopted a proposed constitution of the Baptist Union of Australia, and resolved:

"That we, the delegates of this Fourth Australian Congress, pledge ourselves to urge the acceptance of this constitution of the Federal Union by our respective State Unions at their next annual assembly."

"That, subject to the ratification of the constitution, the first assembly be held in Sydney, in 1926."

"That it be a recommendation to the interstate board that Dr. Mullins, of Louisville, U.S.A., be invited to be present at the inauguration of the Australian Baptist Union, and failing him Dr. T. R. Glover be asked."

Our Book Table.

THE TABERNACLE OF THE TESTIMONY.

The study of types is not so common to-day as it was a generation or two ago. The neglect is part of the wider neglect of the Old Testament in general and prophecy in particular. Older brethren well recollect the numerous sermons on the "types and shadows" of the Mosaic law. Those interested in the Tabernacle and its symbolism may have their attention directed to a splendidly produced volume just issued by the Standard Publishing Co., of Cincinnati, U.S.A. The title is "The Tabernacle of the Testimony," and the author G. Wilton Lewis, architect. Skilfully designed and beautifully executed diagrams of "the Tent of Meeting" and the Tabernacle are given. The expert knowledge of the architect has enabled him to give illustrations and scale drawings which far excel other pictures. Extraordinary care and skill are manifested. The Scripture texts dealing with the subject are quoted, and there are also given illuminative explanations and notes. The outstanding feature is the magnificent series of diagrams. The publishers are to be congratulated on their venture, and on the excellence of their work. The book is a pleasure to handle and peruse. If the nature of the subject may limit the number of readers, careful Bible students who wish to understand not merely the Old Testament but the New—those studying the Pentateuch and

say, the Epistle to the Hebrews—will welcome the help of such a book as this. Some of our readers have profited by the reading of Bro. Joseph Pittman's "The Shadow of Heavenly Things" (now out of print). A re-reading of that excellent little book in conjunction with this new volume would prove helpful and interesting. The Austral. Co. is able now to supply some copies of "The Tabernacle of the Testimony"; price, 6/-; posted, 6/6.

GROUP EVANGELISM.

C. J. Sharp, one of our well-known American brethren, has written a volume entitled "Twelve Lessons in Group Evangelism." The book is specially designed for class use. As the title suggests, we have a series of practical lessons in New Testament evangelism. The benefit and necessity of the work are dealt with. Interesting chapters tell us how to secure recruits for training and service, and how to organise, train and direct volunteers. Chapters are added on "How to plant and organise a New Testament Church" and "How to Build a Sermon." The Standard Publishing Co. issues this volume of 116 pages for 40 cents. The Austral. Co. will gladly fill orders as soon as the book can be secured from America; price, 1/9; posted, 2/-.

Paul at Rome.

Lesson—Acts 28: 17-31.

Text—Verse 28.

A. W. Connor.

"Be sure of this, then, that this salvation of God has been sent to the Gentiles; they will listen to it" (Moffatt's translation).

In Paul at Rome we have reached the outermost of the circles of witnessing indicated in Acts 1: 8, "Ye shall be witnesses first in Jerusalem . . . Judea . . . Samaria . . . the uttermost parts of the earth." In Jerusalem the religious centre; in Athens, the philosophical centre; in Corinth, the commercial centre, the centre of Christ had been proclaimed. Now in Rome, the political and military centre of the world, the foremost herald of the cross stands. There is something in the thought of that Christian Jew, the representative of a despised faith, standing in the midst of the power and splendour of the imperial city, to grip the imagination. In his letter to the church at Rome, he had looked forward to that day, declaring that he was "not ashamed of the gospel," and asserting his faith that it was the "power of God unto salvation." History has vindicated his faith, and while but few of the names of the mighty ones of that age have come down to us, his name is honored throughout the world. In the perspective of history we behold the triumphant Paul, and a victorious gospel, but in Luke's story we are dealing with the day of prosaic conflict, with no such vindication in sight. Those details are full of instruction and warning, and they must be our present and final study from the Book of Acts.

I. The fateful interview.

Paul was soon his old self again, and barely resting after his toilsome journey, he goes to work again. He called the leaders of the Jews in Rome together for an interview. If ever a man loved his people he did. "My heart's desire and prayer to God for Israel is that they might be saved." So he would have them understand from the first that his bonds betokened no criminality, nor had he anything of which to accuse his people. He was an appellant, but in everything he was on the defensive. He declares that not for any real opposition to the religion of their fathers is he in chains. Nay, he is bound because of the "hope of Israel." But for him this "hope" was bound up inseparably with Jesus of Nazareth. With what longing must he have made his statement, a longing that here a more open mind might be found among his people than at Jerusalem. The answer of the leaders was to profess ignorance of him and his cause. If "officially" this was true, it was certainly not the whole truth. Their motive can be understood. They did not want to be mixed up in his case at all. The "Christian sect" in Rome was a crowd to be despised by them, but this notable prisoner, appealing to the Emperor, and treated with deference and given great privileges, was another matter, and so they shelter behind official ignorance. "As regards this sect," they said, with a show of impartiality, "what do you think?" All they knew was that it was "everywhere spoken against." Paganism walked in Rome clothed with power, and worshipped in gorgeous temples. Judaism had its long traditions, and claimed divine sanctions. The new faith claimed as its votaries "not many great, not many mighty," and hid itself in alleys and upper rooms. Yet the first was a stupid superstition tottering to its fall; and the second a valley of dry bones which had once lived. The last was the truth of God, and to it belonged the future. The "sect everywhere spoken against" was the church of the living God destined to a victorious career. Paul truly describes them: "To all in Rome beloved of God called saints." What matters the sneer of the world or the false church as it registers its verdict about us, if only we have this testimony, "beloved of God, called to be saints"? Dr. Mac-

laren well says: "The same world which bespattered Christ and Christianity with abuse, degrades him and it with eulogiums after a century or two; but it has first emptied it of its true spirit. So when, generation after generation, earnest souls bring into view forgotten Christian truths, or try to apply recognised and inoperative ones to social corruptions, the old howl is raised again. It is better for the church when it is maligned than when it is applauded by the world."

II. The rejecters rejected.

The paragraph between verses 23-28 is one of deep and solemn significance. It is a brief note on Paul's last recorded address which had the same fate as those given before. It was a Scriptural address. He explained and set forth from the law and prophets his great theme. He "testified concerning the kingdom of God," and from the Scriptures sought to "convince them about Jesus." If we compare verses 23 and 31, we will see that Paul's whole message was on this twofold theme, "The kingdom of God and the name of Jesus." From our previous studies we have seen how this involved preaching Jesus as Saviour and sacrifice, and also as the Vindicator and victorious King who was coming again. They were ready to hear about the kingdom of God, but to associate its consummation with the name of the despised Jesus was the stumbling-block. Yet this was Paul's message. But the effort was largely in vain. Some indeed did believe, but as a people they repeated the actions of the Jerusalem leaders who had crucified the "Lord of glory." Still was it true: "He came to his own, and his own received him not." But God's plan will be fulfilled. The chosen guests may refuse the invitation, but the house will be filled. In biting words, words that burn as they are uttered, Paul shakes the dust from his feet as a testimony against them. In sadly significant words quoted from Isaiah Paul pronounces their doom. The rejecters are rejected. The word of the Lord is fulfilled: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." It is the epitaph of a privileged nation, and a perpetual message of warning to all who reject the gospel of God's grace, or who, while claiming high privilege, refuse to bear responsibility for obeying new truth. Oh! it is sad and solemn to see the rejecters rejected because, as Jesus said, "They knew not the hour of visitation." But the book ends on a note of courage and confidence: "This salvation of God is sent to the Gentiles; they will listen to it." And history has justified his forecast. Judaism turned aside. That memorable day in Paul's lodgings was fateful in their history. How little they dreamed that they stood on the brink of the catastrophe which would settle their fate, until they should say, "Blessed is he that cometh in the name of the Lord." Aye, and how little men still are aware of the fateful significance of their acts as they turn away from Jesus and his salvation. See to it, reader, that you do not make the great refusal. It is the supreme wisdom to know the hour of divine visitation.

III. The ministry at Rome.

Acts closes with Paul a prisoner at Rome, but exercising a wonderful ministry, which was not hindered by his chain. Were Acts a biography of Paul we would expect a different ending, but it is not. It is the book of the acts of the risen Lord, and the outline of witnessing drawn in Acts 1: 8 is being accomplished. Paul in Rome turning to the Gentiles is assurance that the "uttermost parts of the earth" will hear the gospel of Christ's salvation. We may be encouraged by noting a few crucial points in that ministry at Rome concerning which Paul declares that it

had "fallen out unto the progress of the gospel," in spite of man's hate.

1. His ministry of teaching all who came to him (verses 30, 31). Probably as a noted prisoner, an appellant to Cæsar, he had a far better hearing than as a free man. Phil. 1: 12, 13 recognises this, and in it Paul rejoiced. Through his soldier-guard he reached a new constituency, and through "the whole Praetorian guard" went the news of the man and his message. As a result of this we have the wonderful sight of "saints in Cæsar's household" (Phil. 4: 22).

2. His unabated missionary zeal became a greater spur to the Christians in Rome than if he had been a free man. "Most of the brethren in the Lord being confident through my bonds are more abundantly bold to speak the word of God without fear." The leader is bound, but the word of God is free, and there is no hindrance to its progress. Outward circumstances cannot hinder a church's progress. That which tells is the spirit in which it meets its difficulties.

3. But the most far-reaching part of that ministry is the one exercised for the world through his pen. The epistle to the Colossians, with its warnings and teachings, doctrinal and practical; the epistle to the Philippians, the revelation of his heart of love; the epistle to the Ephesians, with its sublime teaching concerning the church which is "his body"; the epistle to Philemon, concerning Onesimus, the runaway slave—all these came from that "hired room" and have enriched the life of the church beyond power of telling, and will go on in their ministering till the end of time.

From that "hired room" as from the headquarters of a great Christian general, went Timothy, Mark, Aristarchus, Epaphroditus, Luke and others. These, of whom the world was not worthy, were the fellow-workers and companions-in-arms of the great soldier. Their names are not recorded in the proud annals of the Cæsars, but they have an immortality which belongs alone to those who took the side of Jesus Christ. Their names are in the Lamb's book of life. For which honor may every reader be counted worthy. Christianity owes much to that old Roman prison, and to many a prison since from whence has gone the life-giving word of God. Here, with Paul in prison, we leave this wonderful little book of history. Its ending may seem abrupt, but it is not really so. Were it a biography of Paul it would be an unsatisfactory ending, but it is not. In its ending, as in its beginning, we are impressed with the fact that it is not so much acts of apostles we are reading, as the acts of the risen, everliving Christ. To his acts there can be no end. "He worketh hitherto," and true to his promise he is with us, as we still obey his holy behest, "Preach the gospel to every creature." May the Lord fire us all with a holy ambition to witness for Jesus at home and abroad. Let his promise inspire us, "Lo, I am with you alway, even unto the end of the age."

My task is done. We have gone over page by page this treatise of Luke to Theophilus. It has suffered much at the hand of literary critics, but to-day its historicity and early date are unchallengeable. It has suffered from neglect at times in the life of the church. To a people who wish to build on a New Testament basis it is of supreme interest. If, in these studies, evangelistic and expository, I have helped the readers to a deeper interest in, and a better understanding of the book, I am well content to have given time and labor. To its pages we still turn for those inspired examples of how to "preach Christ." He is its great central figure, even as he is of the gospels. To its pages we will still turn to find the divine answer to the question, "What must I do to be saved?" From its study the writer turns conscious that life offers no higher task than to "teach and preach Jesus Christ." "Unto him who loves us, and loosed us from our sins with his own blood, and hath made us to be a kingdom, priests unto God his Father—unto him be ascribed the glory and the power for ever and ever. Amen."

The Home Circle.

Conducted by J. C. F. PITTMAN

Opportunity.

They do me wrong who say I come no more,
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise and fight and win.
Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Though deep in mire, wring not your hands and weep;

I lend my arm to all who say: "I can."
No shame-faced outcast ever sank so deep,
But he might rise again and be a man.

Art thou a mourner? Rouse thee from thy spell.
Art thou a sinner? Sin may be forgiven.
Each morning gives thee wings to flee from hell.
Each night a star to guide thy feet to heaven.

—Walter Malone.

The New Sideboard.

"It's all arranged, Tom; they will dine with us to-morrow evening."

"How many?"
"Only four; Judge Bailey, Mrs. Bailey, and Mr. and Mrs. Hopkins; uncle and aunt, and you and I make just a nice table of eight."

"All right," said Tom; "got everything you want?"

"Ye-es," said Tom's wife, hesitatingly; "only we ought to have a new sideboard."

"That's true; we do need one, and we've talked about it long enough."

"It's the one defect in our dining-room. Thanks to our friends, we've plenty of silver and lovely china, but mother's old sideboard just spoils everything."

"Well, go and order one this afternoon; I happen to have the money with me now"; and Tom, with just a suspicion of a sigh, produced a roll of notes. "I intended to pay for coal and other things, but those can wait a few days. No, I can't go with you; get aunt Mary."

"No, she isn't well to-day."

"Well, then, get Uncle John; he's better than all of us," and Tom hastened away.

Uncle John, a stranger in the city, willingly accompanied his niece. He knew nothing of sideboards, and seemed almost bewildered by the elegant combination of marble, mirror, and polished wood which bore that unpretending name. Jenny and Tom had examined this very assortment only a little while before, so she, knowing her husband's taste, soon selected one as desirable and within his means, and consulted Uncle John.

"£15, is it? My dear, can you afford it?"

"O yes," said Jenny. "See, I have £19."

Uncle John said no more, and the purchase was made.

"It just gives the finishing touch to our dining-room," Jenny said, as she gazed at it admiringly in its appropriate place.

Uncle John looked thoughtful as he said, "Pardon an old man's question, but how much does Tom save from his salary?"

"Save! Why, uncle, how can he save on £450? We just manage to live."

"I feared so; but the instinct of some of the smallest of God's creatures leads them to take thought for the morrow."

"O, Tom hopes to do better next year; his salary must be increased soon."

"Suppose his health fails?"

"Tom is very well; surely you don't think he looks ill?"

"Only thin and worn; he has aged considerably since I saw him. Jenny, I am an old man and can speak from full experience. Mysterious leaks or too much sail have wrecked the staunchest boats.

Not many of us find smooth sailing through all the voyage, and some, as the current grows stronger and daylight darkens, are obliged to struggle for life in the cold waters of adversity. I've seen many a tired husband toil in rowing a boat in which the wife reclines at ease."

"But what can I do, uncle? We are more economical than most of our friends."

"Every captain should take his own bearings; the sea that your neighbor ships, or the wind that fills his sail, ought to be nothing to you. My rule has been to live on half my earnings. If I had but £2/10/- a week, I lived on £1/5/-; and if you'll try my plan you'll soon find that the tide has turned and is heaping treasures at your feet."

"But, uncle, we can't live on half Tom's salary."

"Reef sail and bear a hand, Jenny, and stop all leaks. Put £222 in the bank next year, and I'll make you a present of the side-board; ask Tom and let me know before I go home."

Not until dinner party was over did Jenny find time to speak with Tom, and then his eagerness to accept Uncle John's offer surprised her.

"It's time we tried something," he said. "Rainy days are sure to come, and we ought to be ready for them."

Something in his tone impressed Jenny, and the words, "toiling in rowing the boat in which the wife reclined at ease," passed through her mind. "I'll take an oar and bear a hand," she said.

As soon as she was alone she seated herself with bills and accounts to find where retrenchment could begin. With pencil in hand she quickly checked off embroideries, laces, ribbons, hosiery, gloves, children's toys, confectionery and flowers. "Fewer and less costly," she said, and she passed to household expenditures. "Don't scrimp Tom at table," Uncle John had said, and Jenny determined to obey; but the quantity of butter, sugar, eggs, canned fruit and vegetables, lemons, not to mention ice cream and other dainties that had been consumed seemed incredible. The bills for coal, kindling, and gas, she knew to be unnecessarily large. Tom cut off his "pet expenses and vices," as he termed them, and Jenny soon felt that the sails were well reefed. Temptations so frequently assailed her through beautiful but unnecessary articles that she was daily made to feel how extravagant she had been in the past. Knick-knacks, odd pieces of china, exquisite bits of painting, kitchen utensils, and other useful articles brought to the door helped to swell the sum total that Tom's salary had barely sufficed to meet. "I'll stop all leaks before I lose my captain and wreck my ship," said Jenny bravely, and few of her friends noticed the economy that made Tom's purse heavier and his heart lighter as months passed. The cheque that Uncle John sent at the end of the year increased the sum, which was already a "cool £250," Tom said.

Jenny's letter of thanks did not relate so much to the gift as to the advice that had opened her eyes, and taught her to "reef sail, and bear a hand."

—Observer.

One Better.

"Father," asked Alice, returning home from school, "are you good at punctuation?"

"Yes," replied the father.

"Well, how would you punctuate, 'The wind blew a £5 note round the corner!'"

"I'd put a full stop at the end of the sentence."

"I wouldn't," said Alice. "I'd make a dash after the £5 note."

Wife (out motoring)—"Horace, darling, drive carefully, won't you? Remember, we have Fido with us."

The Family Altar.

J.C.F.P.

SUNDAY.

And as we have borne the image of the earth, we shall also bear the image of the heavenly.—1 Cor. 15: 49.

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.
"So that a higher gift than grace
Should flesh and blood refine,
God's presence, and his very self
And essence all-divine."

Reading—1 Cor. 15: 29-58.

MONDAY.

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

Erroneous doctrines were being taught, so they must be ever on the watch; timid disciples were wavering, but they must "stand fast in the faith"; some were alarmed at the strength of the foe, but they must prove themselves true men, "strong in the Lord, and in the strength of his might."

Reading—1 Cor. 16.

TUESDAY.

Grace to you and peace from God our Father and the Lord Jesus Christ.—2 Cor. 1: 2.

"This shows that his (Paul's) mind was familiarised to the idea that he (Jesus) was divine. No man would introduce his name in such connections if he did not believe that he was equal with God. Compare Phil. 2: 2-11. It is from this incidental and unstudied manner of expression, that we have one of the most striking proofs of the manner in which the sacred writers regarded the Lord Jesus Christ."—2 Cor. 1.

Reading—2 Cor. 1.

WEDNESDAY.

For to this end did I write, that I might know the proof of you, whether ye are obedient in all things.—2 Cor. 2: 9.

One of their number had fallen. Instead of personally visiting the church, Paul had written, partly to give opportunity of proof of their disposition to be obedient. Such evidence they had given by disciplining the offended. Now that the transgressor is penitent they should forgive him and restore him to fellowship.

Reading—2 Cor. 2.

THURSDAY.

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.—2 Cor. 3: 18.

"As the image in the glass
Answers the beholder's face,
Thus unto my heart appear,
Print thine own resemblance there."

Reading—2 Cor. 3.

FRIDAY.

For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake.—2 Cor. 4: 5.

Paul left no doubt in the minds of any with regard to the subject of his preaching. All became aware that he "determined not to know any thing among" them "save Jesus Christ, and him crucified." They also learned that this preacher had no desire to lord it over God's heritage, but rather to be a servant of the church for the sake of Jesus.

Reading—2 Cor. 4.

SATURDAY.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.—2 Cor. 5: 1.

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Within the paradise of God."

Reading—2 Cor. 5.

Prayer Meeting Topic.

September 16.

The Door of the Sheep.

(John 10: 1-10.)

F. J. SIVYER, B.A.

A door is a very simple and yet a very significant symbol. It makes a world of difference as to whether or not some doors are opened or closed. Jesus repeatedly used the idea of an open or closed door to illustrate spiritual truths. The tragic element in one of the most dramatic of his parables reaches a climax with the assertion "and the door was shut." In this Scripture Jesus spoke of himself as the Door.

A glance at the circumstances under which these words were spoken will help us to see clearly their import. Jesus had given sight to a blind man, who, on showing loyalty to his benefactor, was excommunicated by the temple authorities. Jesus later met the man and drew from him the confession, "Lord, I believe." The claim to be "the Door of the sheep" follows almost immediately, and probably refers in the first instance to this man. He was homeless, outcast, excommunicated and Jesus offered him, as he offers all men, a new and better home, a spiritual one, "the kingdom of God." In verse 9 the benefits conferred upon those who enter the kingdom are spoken of under certain aspects of home-life.

1. *A Refuge*.—"By me if any man enter in, he shall be saved." Salvation has come to be regarded by some as an eccentric make-believe experience, far removed from actual life. In reality one of the root ideas of the term is that of securing refuge. Such is the thought here. If we accept Christ we enter a refuge where we are safe from the evil within us, and from evil men and evil spirits without. Among the saddest things in literature is the letter written by David Gray, the Scottish poet, when he was dying from consumption in London, and was longing to be back in the security of the old home near Glasgow.

"Torquay, Jan. 6, 1861.

"Dear Parents,—

I am coming home—homesick. I cannot stay away from home any longer. Oh God, I wish I were home, never to leave it more. Tell everybody that I am coming back—no better, worse, worse. What's about climate, about frost or snow or cold weather, when one's at home? I wish I had never left it. I have no money; and I want to get home, home, home. What shall I do, Oh God. Father, I shall steal to you again, because I did not use you rightly. Will you forgive me? Do I ask that? . . . I have come through things that would make your heart ache for me—things that I shall never tell to anybody but you, and you shall keep them secret as the grave. Get my own little room ready—quick, quick; have it all tidy and clean and cosy against my homecoming. I wish to die there, and nobody shall nurse me except my own dear mother, ever, ever again. Oh, home, home, home!"

There is in each of us some degree of longing for home like that. We all need a refuge from the ills and weakness within us, and from the hardness and evils of the world. God meets this need when we come to him through Jesus.

2. *Freedom*.—"By me if any man enter in he shall . . . go in and out." In the right kind of home, although there must be order and discipline, yet every member enjoys great liberty. Similarly too, those who enter the kingdom find large liberty, for "where the Spirit of the Lord is, there is liberty." None enjoy such freedom as those who spend all their time in God's service.

3. *Nurture*.—"By me, if any man enter in, he shall . . . find pasture." When we enter through the Door into the kingdom, we soon find that we are expected to grow—to grow like Christ. And in the kingdom, Christ provides all the nourishment needed by us to help us develop into healthy and happy Christians.

TOPIC FOR SEPT. 23.—THE LETTER TO THE CHURCH AT SARDIS.—Rev. 3: 1-6.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

A Full Day.

On Lord's day, August 23, the Victorian organiser had the privilege of meeting with the brethren at Cheltenham. This congregation was among the first of our churches to provide suitable accommodation for the Bible School, and through the years she has reaped the reward of the foresight and consecration that made possible the very fine buildings that accommodate her young people. During the day the organiser took part in the reorganisation of an adult Bible Class, and held a very helpful conference with the officers and teachers of the school. Mr. Dan. Wakeley is the genial preacher of this church. Bro. Frank Chipperfield the superintendent of the school, Allan Daff the secretary, and Miss Martin has charge of the very fine kinder department.

Religious Education.

Every real reform must have a spiritual basis. If it is world peace we seek, with our hopes organised politically in the League of Nations, how are its decisions to be given effect? By an international police force? That has never been seriously suggested. Yet "behind law there must be power." The success of the League demands a growing love for humanity on the part of the nations and individuals it represents. Prejudices die hard. But who could begin to estimate the effect, if to the 150,000,000 of the new generation in the western world, the spirit of human brotherhood were commended by teachers, ministers of religion, journalists, and literary men? This has been urged, as far as Europe is concerned, in the "Times Educational Supplement." May we not have a part also? If at the same time are inculcated personal righteousness, desire for knowledge, and love of the beautiful in nature and life, so shall men have fellowship with God, and keep the weightiest injunctions of the religion of Jesus. In this there is freedom and life.

The pre-eminent need is not for people who will work for a better social order, but for those who will themselves be that order.

Some Activities of a Successful School.

A successful Bible School is not necessarily an ideal one; but it is one which knows what the ideal is, and works toward it. Low aim is crime here even more than elsewhere. To let present limitations mould the school of to-morrow is sinful failure. To have the vivid conception of the ideal gradually altering present circumstances is essential for success.

Our Arrangement.

A good school (if there are fifty or more members) arranges itself in primary, junior, intermediate and senior departments, and associates with itself a cradle roll and home department. This is possible even in a one-room school, though such inadequate accommodation should be accepted only as an unpleasant and temporary necessity. As soon as possible, other rooms should be built or hired. Perhaps it will soon be generally recognised by church officers and building committees that they have not been true to their trust when they have spent all available funds on accommodation for the adults from whom less than 30 per cent. of the church's additions come. Perhaps the day is approaching (forgive this fanaticism) when, in planning structures, they will invite suggestions from someone who understands the needs of the school, from which at least 70 per cent. of the church's members are gained!

Our Equipment.

Provision of equipment depends on the kind of premises in use. But the minimum to aim for is:

Suitable chairs arranged to the best advantage, tables, wall blackboards, maps and pictures, materials for expression work and music for each department. All furnishings should be so arranged as to suggest orderliness and to aid worship. Are you speaking messages concerning love and kindness while your equipment inflicts cruelty upon your sensitive scholars? Do you tell of the bounties and beauties of God's world in surroundings whose niggardly ugliness shrieks a continuous contradiction? Perhaps you try to encourage well-ordered lives in rooms littered with disorderly lumber? There is a more excellent way.

Ourselves.

In Bible School work no factor is more important than the personal one. Through the pores of a young soul is constantly inhaled, for weal or woe, the influence of the workers' lives. Are they sanctified, industrious, pleasant and sincere? Efficiency in this respect includes, in the first place, a real enthusiasm based on our own experience and, in the second, preparation—not a training completed five, ten or twenty years ago, but a growing nurture that makes it possible to meet the changing challenge of the task.

Let the best (generally the busiest) available people be approached individually, informed of the greatness of the need and opportunity, and invited to enlist as workers. Encourage and train the senior scholars to become teachers. Help those who have enlisted by conducting a weekly preparation class. This all costs something, but it is worth more than it costs.

Our Outlook.

The ideal school is the whole church effectively organised to teach religion to the whole community. The school is not an *auxiliary* of the church, it is the church at work teaching. Any tendency towards separation should be rigidly avoided. (a) The church should finance the school, take an enlightened interest in it, and have presented at least once a year a full report of the school work. (b) To link the child with the church, there should be constant effort to enlist the senior scholars in church membership, and a well-ordered Young People's League of Worship. (c) Some schools have only opening exercises or preliminaries. The scholars should be trained in reverent worship, and taught to have a proper regard to prayer and singing. If the school must finance itself, let half its offerings be set apart for others. Choose 12 worthy causes—some definite mission project, home evangelisation, Bible School extension, cot in Children's Hospital, support of preacher, etc.—and allot a month to each. Let the scholars know how their gifts are being used and what they are accomplishing. One school found its offerings increase 200 per cent. through such unselfishness, and not only won scholars to the Christian life, but taught them to take an unselfish and enlightened interest in its responsibilities. This is success.—A. L. Haddon, M.A.

An Episode.

"I wouldn't be a Sunday School teacher for anything." These were the words I once heard spoken by one of my most promising scholars. I was keenly disappointed because she had the personality, tact, and deep spiritual thought, all necessary for the successful Sunday School teacher. I ventured then to ask the reason why. "Too much responsibility," was the ready reply. "I should always be afraid lest any one of them should fail to grow up a Christian." Ah! if all teachers had this same feeling of responsibility, what a wonderful army there would be for the King. Needless to say the one-time scholar is now superintendent of a large primary department, loved by all with whom she comes in contact.—Margaret K. Hutton, "Bethesda," Manchester.

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

Notes and News.

A cablegram just to hand from Mr. Mylne, our agent in Yunnanfu, reports "everything peaceful."

The late Bro. J. Dabb, who was keenly interested in our Foreign Mission work, bequeathed the sum of £105/9/3, which the treasurer has received from the executor.

The Federal Treasurer reports having received £65 from Mr. T. E. Rofe, £30 being from Mr. and Mrs. Rofe for half-yearly settlement interest, and £35 for the Federal Secretary's allowance.

Bro. Escott writes that in some parts about Diksal famine is declared, and many people are migrating in search of work. "Our own work continues to be maintained at a steady even pressure. The medical work at Diksal and Indapur is especially encouraging at present. The number of patients for July has about doubled itself. Many patients have come from a considerable distance. We are beginning to find our dispensary rather small, especially when it comes to performing operations. We are planning for another prolonged stay at Indapur."

Miss Laurel Redman expects to arrive at Western Australia by the "Maloja" about Sept. 30, and should reach Adelaide on October 5, and Melbourne on October 7. It will be necessary for friends in W.A., S.A. and Victoria to watch the papers for news of the "Maloja's" time of arrival, as owing to strikes, the arrival of the boat may be somewhat changed. Miss Redman will leave the ship at Melbourne, where her parents are living. Letters may be addressed, Miss Laurel Redman, Blackburn, Vic.

Miss Cameron's S.O.S. for Wool and Knitting Needles.

If any are wondering what they could put in the Indian box—sometimes such questions are asked by Endeavorers—I would suggest wool and knitting needles. Nearly every girl in the orphanage wants to learn, but wool is so dear here, and needles are so hard to get. The girls get two little sticks and cotton from anywhere till I had to threaten punishment because of some unravelling that was going on. This is only a suggestion, and it may be too late, but the wool and needles would give much joy and be most useful.

Boxes for India.

Boxes for India to go with Dr. Oldfield must be ready for the "Cathay" by Oct. 1. The boat will leave Sydney, Oct. 7, Melbourne, Oct. 13, Adelaide, Oct. 15, Fremantle, Oct. 19, but owing to shipping difficulties which may change dates, it will be well to consult the daily papers. We hope that although the notice is short, some response may be made to Miss Cameron's appeal and parcels sent by this boat. Please address all of these parcels of wool and knitting needles to Miss Cameron, Shrigonda. If any are unable to send by "Cathay," as the wool and needles will not be very heavy, they could be sent by packet post or parcels addressed to Miss Florence Cameron, Shrigonda, Bombay Presidency, India.

Boxes for China.

Boxes for China must be ready on Sept. 25, as the "Tanda" leaves Melbourne on Oct. 3, Sydney, Oct. 14, Brisbane, Oct. 16, but in this matter also it would be well to consult the daily papers for any change in date that may have to be made.

Victorian Foreign Missionary Annual Offering, 1925.

(Churches, Auxiliaries, Duplex Envelopes and Id. per week.)

Ararat, £7/0/11; Ascot Vale, £26/15/9; Ballarat, £70; Ballarat East, £4/11/9; Ballarat (York-st.), £4/7/-; Balwyn, £52/13/4; Bayswater (church, £11; Bible School, £1/2/-; Y.P.C.E., £1; Bible Class, 10/-), £13/12/-; Bendigo and Derby (offering, £7/0/4; Duplex env., £1/1/1), £8/1/5; Berwick, £35; Bet Bet, £11; Blackburn, £2/7/-; Boort, £5/15/4; Boronia, £16; Box Hill (church, £20/15/5; kinders, £1/3/3; J.C.E. and Int. C.E., £2), £32/18/8; Brighton, £32; Brim, £23/11/8; Brunswick (offering, £12/6/-; id. per week, £1/8/8), £13/14/8; Burnley, £6/19/5; Burwood, £4/4/9; Carlton, Lygon-st. (church, £87/0/8; Bible School, £1/18/-), £88/16/8; Chinese Church, £67/19/5; Carnegie, £26; Castlemaine (offering, £32/5/6; dup. env., £11/16/3), £44/1/9; Bamburgh, Caulfield, £12/1/-; Cheltenham, £38; Chelsea, £1/17/7; Coburg (church, £17/7/1; J.C.E., 10/-), £17/17/1; Colac (church, £5; Bible School, 10/-), £5/10/-; Collingwood, £10/15/10; Cosgrove, £1; Doncaster, £35/3/-; Doncaster East, £1/5/4; Drummond, £3/6/-; Dunmunkle, £5/10/-; Dunolly, £4; East Camberwell, £9/3/6; East Kew, £7; Echuca, £4/12/-; Emerald, Township, £2/15/-; Emerald East, £5/12/-; Essendon (church, £26/3/-; Bible School, £6; kinders, £6), £38/3/-; Fairfield, £7/19/4; Fitzroy, Gore-st., £5/8/6; Footscray (offering, £21/15/10; id. per week, £1/15/-; J.C.E., £3/10/-), £27/0/10; French Island (offering, £3/13/1; id. per week, £1/19/6), £5/12/7; Gardenvale, £1; Gardiner (offering, £48/8/-; dup. env., £8/16/10), £57/4/10; Geelong, £14/1/5; Hampton (offering, £18/12/-; id. per week, £2/16/-), £21/8/-; Harcourt, £5/2/6; Haven, £1/17/6; Hawthorn, £67/5/3; Horsham, £23/12/6; Ivanhoe (church, £4/10/9; J.C.E., 7/6), £4/18/3; Kaniva, £7/4/6/-; Kyneton, £1/12/6; Lake Rowan, £20; Lillimur, £8/3/6; Malvern, £36; Maryborough, £3/13/10; Melbourne, Swanton-st. (offering, £18/8/2; dup. env., £19/2/7), £200/10/9; Merbein, £4/13/-; Meredith, £1/1/-; Mildura, £17/16/7; Minyip, £4/12/-; Moreland (offering, £26; id. per week, £2/15/-), £28/15/-; Newmarket (offering, £16/10/-; id. per week, £1/10/-), £18; North Croydon, £1; Northcote (church, £12/4/8; J.C.E., 5/-), £12/9/8; North Fitzroy, £77; North Melbourne, £7/12/6; North Richmond, £12/12/-; North Williamstown, £4/11/6; Oakleigh, £11/10/3; Ormond, £1/2/6; Parkdale, £12/3/6; Pimpino, £4; Port Fairy, £1/5/6; Polkemet, £4/0/6; Prahran (church, £9/11/-; K.S.P., £1/3/-; Bible School, 15/-), £11/9/-; Preston, £11/11/2; Red Hill, £8/0/9; Redcliffs (church, £3/12/-; kinders, 8/-), £4; Ravenswood Bible School, 6/-; Ringwood, £8; Rochester, £3/4/-; Shepparton (church, £10/0/10; Bible School, 6/6), £10/17/4; South Richmond, £2; South Yarra (offering, £17/1/6; id. per week, £7/7/4), £24/8/11; St. Arnaud, £3/6/-; St. Kilda, £3/10/-; Stawell, £6/10/-; Surrey Hills, £18/10/-; Sutton Grange, £3; Swan Hill, £22/14/9; Taradale, £2/3/6; Thornbury, £26; Ultima, £2/5/-; Warrnambool, £5/1/-; Warracknabeal, £6/2/-; Warragul, £6; Wilkurl, £6/13/6; Windsor, £4/3/3; Woorinen, £1/13/6; W. Tree, £1/10/6.

July offering receipts to date.—Churches, £1,751/14/5; Bible Schools and Classes, and Kindergartens, £18/16/9; C.E., I.C.E., and J.C.E., £7/12/6; K.S.P., £1/3/-; Grand total, £1,848/5/8 (incomplete).

Gratefully acknowledged by the Victorian F.M. Committee.

Robt. Lyall, Treasurer.
J. E. Allan, Secretary.

State Foreign Mission Secretaries.

Please send offerings to the following:—
Victoria.—J. E. Allan, 51 Watts-st., Box Hill.
N.S.W.—J. Clydesdale, 9 Grand-par., Brighton-le-Sands.
S.A.—H. G. Burdon, c/o H.M. office, Liberal Club Bldgs., North Ter., Adelaide.
W.A.—W. H. Clay, 393 Bagot-rd., Adelaide.
Qld.—H. W. Hermann, Francis-st., Eagle Junction, Brisbane.
Tas.—J. Foot, jr., 14 Balfour Pl., Launceston.
Federal Secretary.—G. T. Walden, M.A., 74 Edmund-av., Unley, S.A.

COMING EVENTS.

SEPTEMBER 6 (Sunday).—Back to Ringwood, and Baker-Barber Tent Mission. All old members invited. Meals provided at chapel. To help our plans would like to hear from all intending to spend the day with us. Please notify M. Morgan, Station-st., Ringwood.

SEPTEMBER 6, 8, 13, 15.—Back to Collingwood. Bible School Anniversary Services at Stanton-st., Collingwood (next Collingwood station). All old members invited. Sunday, Sept. 6, 3 p.m. and 7 p.m. Tuesday, Sept. 8, 8 p.m. Concert. Sunday, Sept. 13, 3 p.m. and 7 p.m. Tuesday, Sept. 15, 8 p.m., Grand Concert by scholars, including Cantata. Tea available for visitors each Sunday. Don't miss this grand musical treat.

SEPTEMBER 7.—Concert by students of the College of the Bible in Lygon-st. chapel, Monday evening, Sept. 7, at 8 o'clock.

OCTOBER 4 and 6.—Malvern-Caulfield Bible School Anniversary Services. Sunday, Oct. 4 at 11 a.m., 3 and 7 p.m.; Speakers, L. C. McCallum, M.A., B.D., R. P. Clark, A. E. Illingworth. Concert, Tuesday, Oct. 6, 7.45 p.m.

OCTOBER 11.—Malvern-Caulfield Church of Christ, Cor. Alma and Dandenong-rds. A Gospel Tent Mission commencing Lord's day, October 11. Missioners, evangelist, Arthur E. Forbes, from Adelaide, S.A.; song-leader, Harold Feary, from Ballarat, Vic.

WATCH THIS SPACE
FOR DATE OF OPENING
NEW CHURCH BUILDING AND
KINDERGARTEN
AT BURWOOD, VIC.

DEATH.

TAYLOR.—On Aug. 30, at his late residence, Boort, John, husband of the late Sarah Ann Taylor; devoted father of John, Edward, Susie, Rosa (deceased), and Allie (Mrs. S. G. Lacy), in his 90th year. Late of Castlemaine. "Until he come."

WANTED.

Position for young lady in office, etc., good appearance, smart, inexperienced.

Young man, member, fine type, hard worker, well recommended, 30/- p.w. and keep, or state wages.

Young man, not strong, take anything. Old age pensioner. Several others. Write or phone, C. Burdeu, 19 Goe-st., Caulfield. U5471.

Bankstown church is in need of an organ, and would appreciate any information likely to result in a purchase. Please write F. S. Budgett, "Ballarat," Raymond-st., Bankstown, N.S.W.

Wanted, by member of church, position of trustee, storeman or caretaker; used to horses. Apply in first instance to H.B. Robbins, 20 St. John's-ave., Camberwell.

Shepparton church, Vic., is reducing its building debt (£1,350) by issuing £5 debentures, free of interest, maximum period 10 years. A considerable amount has been raised locally, but wider appeal is now made that others, by offering further loans, may share in the work at this strategic point in the N.E. Details gladly supplied. All applications received by secretary, F. J. Funston, 172 Knight-st., Shepparton.

Here and There.

On Sept. 7 the church at Peel-st., Ballarat, Vic., will commence a fourteen days' mission under the leadership of Bro. A. W. Connor, with Bren. Will Batch and Harold Feary as song-leaders.

On Monday the following telegram reached us: "Wonderful close to Hinrichsen-Pratt mission Yarrowonga; seventeen confessions Sunday: total, sixty-three; thankoffering, £340.—Pratt."

An anonymous gift of an Anglican chaplaincy endowment of £5,000 for Toc H. in South Australia has been announced from the Toc H. office in Capitol House, Melbourne. The gift is in memory of the late Capt. Edwin Wright.

The third term's work of the College of the Bible began on Tuesday last. Members in Melbourne and metropolitan area are reminded of the students' concert to be given in Lygon-st. chapel next Monday evening, September 7.

The Victorian Home Missionary Committee has arranged for Bro. C. H. Pratt to remain at Yarrowonga for the next three months. This arrangement will conserve the results of the mission. It is hoped that a strong church will result. When Bro. Pratt concludes his work, a preacher will be located in the town.

The tent mission at Semaphore, S.A., commenced on Sunday. The messages of the missioner, Bro. A. E. Forbes, were well received. At the afternoon service a number of Bible School scholars confessed Christ. The tent was full at night, and three adults made the good confession. Prospects for the mission are very bright.

Victorian churches and auxiliaries preparing goods for our mission fields are reminded that boxes, etc., should be forwarded to the Austral Publishing Co., 528, 530 Elizabeth-st., Melbourne, by Tuesday, Sept. 15. With each parcel there should be sent a list of contents and wholesale value of material used (not cost of labor).

Victorian brethren and sisters visiting the South Australian Conference are asked to note that concession tickets are available, providing as many as six persons travel to the Conference. Concession tickets will be issued from Sept. 9 to 12, and will be available for one month. Concession forms may be secured at the Home Mission Office.

It is important that the brethren throughout Australasia take another step forward in connection with the College of the Bible on October 4. The overdraft at the bank is very large, and is causing the Board of Management much anxiety. The objective of £1,500 is the minimum for safety, and brethren are urged to make a worthy offering.

In this issue we publish the closing article in Bro. A. W. Connor's expository series dealing with Acts of Apostles. Many readers who have carefully followed the studies have been benefited. We are grateful to our brother for his painstaking work and informative articles. Those who have preserved the series will possess a fund of information exceeding that which appears in some of the pretentious commentaries and volumes dealing with Acts.

Bro. W. Townsend, Winkleigh, Tas., writes as follows regarding the erection of a chapel at the Federal Capital: "Here is a plan which, if put in motion, would raise the building quickly—Sell the bricks. The writer would be pleased, if allowed, to become the first purchaser of 20 bricks at cost of 1/- each, said bricks to be placed in building of model city as a memorial to the name of Jesus Christ. People far and near would be pleased to know they were stake-holders in this house of God. My pound is here waiting the signal to go."

With the concluding of the Yarrowonga mission, the present term of the Hinrichsen mission party in Victoria comes to its close. The Victorian Home Missionary Committee has expressed to the missionaries its very great appreciation of their consecrated service, and its regret that the work must be discontinued for a time. Bro. E. C. Hinrichsen is under engagement to return to Victoria at Easter, 1926.

Bro. Alf. Hinrichsen, who for the past two years has been a member of the Hinrichsen mission team, will commence work on Sept. 20 with the church at Bendigo. The Home Missionary Committee is greatly interested in the work in that city, and some months ago decided to take up the work as soon as a suitable man could be found. It is believed that under the leadership of Bro. Hinrichsen rapid strides will be made. The work for the time being will be subsidised from Home Mission funds.

A strong missionary interest is being manifested by the young people's organisations of New South Wales. Following a rally arranged by the Bible School and Young People's Department a few weeks ago, and addressed by Dr. G. H. Oldfield, several groups have promised help in providing equipment for the Dhond hospital. Representatives of the clubs present at the recent State Chapter meeting requested that a further opportunity to help be given. They have planned an inspirational rally to be held at the City Temple on September 8, to be addressed by G. Fretwell (N.S.W. State Chaplain), and H. Clark, M.A. (National Chancellor), and have arranged that a special offering be taken to provide additional assistance for the hospital work.

At Queenstown, S.A., on Wednesday, August 26, the old members of the church extended a welcome to the converts, when all the auxiliaries of the church were represented by various speakers. A lady came forward to confess Christ. On Saturday, Aug. 29, a baptismal service was held, when 15 were baptised. On Sunday, Aug. 30, there were about 200 present at the morning service, when 18 received the right hand of fellowship. Bro. Brooker's subject at this service was "God and His Message." The attendance at Sunday School was the best for a considerable time. The chapel was crowded in the evening, when Bro. Brooker spoke on "The Birth of Christ." Five came forward, making the total for the mission, which was continued in the chapel, 102, most of whom have been baptised and have met at the Lord's table. A lady received the right hand of fellowship in the evening.

The annual conference of churches of Christ in South Australia will be held in Adelaide, Sept. 10 to 16 inclusive. J. E. Webb has been appointed to arrange for the hospitality of delegates from the country. Brethren and sisters who require accommodation are requested to apply early. Address to 5 Commercial-rd., Hyde Park. The usual excursion fares will be issued on all S.A. railways during the Royal Agricultural Show. As the annual conference commences during Show week, concession fares will not be necessary. Arrangements have been made for six or more who may travel from Melbourne to Adelaide to obtain the concession rate for such occasions. Victorian brethren are requested to apply to Bro. R. Enniss. Programmes and hymns for the conference can be obtained from the city and suburban church secretaries at the price of 3d. per copy. Country members can secure same from the Conference Secretary at 4d. postage paid.

The Baker-Barber tent mission at Ringwood, Vic., has been attracting growing meetings. Bro. Baker's addresses are of a high order. During the second week visitors have come from Bays-

water, Blackburn, Hawthorn and Lygon-st. Thursday night two young men obeyed their Lord in baptism, and on Friday evening a husband and wife came forward, being baptised on Aug. 30. On Sunday morning Bro. P. R. Baker gave a very helpful and timely talk on "Starting Right." The tent was well filled at night, and great attention was given to a stirring message. Bro. Baker's own lad, Malcolm, stepped out for Christ. On Monday night three more boys (brothers) made the confession. Numbers are attending every night and hearing kind Scriptural declarations of salvation in Christ. The work of Bro. Barber and the fine solos of Sister Mrs. Barber are deeply appreciated.

The Federal President, Bro. D. M. Wilson, accompanied by his wife and two daughters, recently motored from Perth to Kalgoorlie. The Kalgoorlie church extended to the party a typical goldfields' welcome on Friday, Aug. 21. The chapel was neatly decorated for the occasion, featuring the work of the Federal Conference. A beautiful table was prepared by the secretary, Bro. Garland (of Albany Bell Ltd.). The Mayor and Mayoress of Kalgoorlie were also guests, and his worship spoke very appreciatively of the work of our people in the city of the goldfields, and expressed his pleasure at welcoming the Federal President. The party were later entertained by the Mayor at the Town Hall. Bro. Wilson exhorted the church on Aug. 23, and also preached the gospel in the evening. In addition to his long motor drive from Perth and back, Bro. Wilson toured all over the various outlying parts of the Golden Mile districts, and was much impressed by the great possibilities that still are open for Federal evangelism.

We congratulate Bro. A. C. Garnett, M.A., on his having been granted the degree of Doctor of Philosophy by the University of Melbourne. Bro. Garnett was a brilliant student of the College of the Bible, and later of Melbourne University. The following extract from the University examiner's report of the thesis submitted for the doctor's degree bears witness to his mental calibre: "The thesis is a very well reasoned, robust and mature piece of work. The candidate is thoroughly well informed about the more recent developments in psychology which relate to the problem of his thesis. Moreover, he exhibits a mastery of his material and a critical independence which compels one to rank his work high. I regard it as a distinct contribution of marked originality in its critical parts. The argument moves on strongly and courageously throughout a wide range, maintaining its unity and culminating in interesting if not quite conclusive inferences for the higher reaches of personality. The form of the thesis is good, and the style admirably clear."

The following letter was recently sent to Hon. J. G. Barrett, superintendent of Vigilance Department of the Victorian Prohibition League: "Dear Mr. Barrett.—It was unanimously agreed at the monthly meeting of our Public Questions Committee to send our hearty congratulations to you upon the renewed victory you have secured by the defeat of the application for a hotel with liquor bar at Chelsea. This victory is significant in consideration of the fact that the forces that were against you were consolidated in their efforts to defeat you. But we all recognise that your labors were not by any means all destructive; you were engaged for many weeks in planning a constructive campaign, that required wisdom, expert knowledge, perspicacity and patience. You combined all four with a profound faith in God, and we rejoice that your work has met with the reward that it so richly deserved. We trust that your well-earned holiday will benefit you in every way, and that your every future effort in the cause of righteousness, and ultimate triumph of prohibition will be blessed by God, and we desire you to believe that we are amongst your willing fellow-workers. I have the honor to sign myself, your comrade in the big fight, Robina F. Cowper (Convener, Congregational Public Questions Committee).

The Supremacy of the Bible.

H. G. Harward.

1 Peter 1: 25.

(Concluded.)

A further proof of the supremacy of the Bible is to be found in

Its universality.

A great American, J. Quincy Adams, declared: "The first and almost the only book deserving universal attention is the Bible. It is a book which neither the most ignorant and weakest, nor the most learned and intelligent mind, can read without improvement." Listen to Lightfoot's testimony: "Contrast the infinite variety found in the Bible with the monotony of other great books. The Koran is Arabian, the Vedas are Indian, the Zendavesta is Persian, the Bible alone is cosmopolitan. Other books, for the most part, have a oneness of treatment, of subject matter, even of style. As a living thing the Bible appeals to the mind, affections, historical instincts, domestic sympathies, political aspirations." Emerson declares: "The Bible itself is like an old Cremona; it has been played upon by the devotion of thousands of years, until every word and particle is public and tuneable." Andrew Jackson, President of the United States, pointing to the family Bible as he lay on his death bed, said: "That book, sir, is the rock on which our Republic rests." Poet Collins, as he neared the end of life, could say: "I have only one book now, and that is the best." In his last hours Sir Walter Scott called for the book, and in reply to the question, "What book?" answered, "There is but one book; that is the Bible." Such testimony could not be given by different men, of different temperament, in different lands of any volume of the world's literature.

Here is a book which belongs to no country in particular, because it belongs to every country, being the only book of which it may be said that it has been translated into the vernacular of almost every land and people and tongue. Here is a book which is the exclusive property of no sect or party, the one volume which possesses the power to unite all the scattered forces of sects and parties into one harmonious whole. Here is a book with depths that the most learned of the ages have never fully fathomed; and yet a book with shallows that even the unlearned may pass through, and gather precious treasure of truth by the way. Here is a book found in the palace of kings and rulers of the mighty nations of our day, and also in the lowly cottage of the humblest toiler of the realm. Here is a book prominent at the coronation of kings or the inauguration of presidents, and found, too, at the bedside of the dying saint, passing to the crowning of eternal glory. Here is a book which has strengthened the mighty of different nations for greater achievements, and which has been an inspiration to the less prominent in their conflicts of life. Here is a book which has accompanied the Arctic explorer in his conquest of the eternal snows, and which has been the companion of those who have penetrated the jungles of tropical forests. In every land to-day devout men and women are giving forth the message of this book to people of different nationalities, and in their own tongues. Of no other book is this true. Rationalistic literature has no living messengers to bear its message to the remote parts of the earth. Infidelity has no champions to bear its negations to the benighted heathen. There is only one book that belongs to the world, that is the Bible. It is a universal boon to the whole of mankind; it belongs to the world like the air, the ocean, the rivers. Well has it received the title—"The Book."

Its influence.

In the influence the Bible has exerted, and still exerts, we have another striking proof of its supremacy. And there are no scales big enough, nor weights heavy enough, to fully estimate the

extent and greatness of this influence. The mere effort to do so requires that we glean the fields of history for two or three millenniums; that we compass the unborn ages while time shall yet last; and that we penetrate even into the realm of the celestial.

In literature, how extensive has been its influence! "It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life" (Goethe). "Intense study of the Bible will keep any writer from being vulgar in point of style" (Coleridge). "The Hebrew Bible, is it not above all things true, as no other book ever was or will be?" (Carlyle). "In the Bible there is an unique element which has had an unique effect upon the human heart, life and civilisation" (Kingsley). "The best turn any book can do its reader is to refer him to the Bible" (Lord Erskine).

"The Book of Holy Writ—
To calm the affections, elevate the soul,
And consecrate our lives to truth and love."
—Wordsworth.

Our Christ.

*I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.
I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.
I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.*

—Harry W. Farrington.

Authors would have been without their grandest themes, and libraries would be depleted of their best books, if all the subjects and stories inspired by Bible facts and truths were removed. Our grand oratorios, sublime hymns and cheerful sacred songs, have been born out of the message of this book.

In art, too, what wide range of influence this book has covered! The great masterpieces of the world's renowned painters are very largely upon Bible themes. If we were to start out to remove all paintings and pictures of Bible subjects from our art galleries, how bare the walls would become, how many empty frames there would be.

In civilisation how far reaching has been its influence! Trade may follow the flags of the nations, but the flag has usually followed the missionary who has borne the Word of God to the Islands of the Sea, or to the uncivilised peoples of the earth. President Grant made this appeal to the people of the United States: "Hold fast the Bible as the sheet-anchor of our liberties; write its precepts upon your hearts and practise them in your lives. To the influence of this book we are indebted for the progress made in true civilisation, and to this we must look as our guide in the future." Queen Victoria pointed to the Bible as the secret of England's greatness. The first encouragement Moffatt received in his missionary work in Africa was in the fact that the people began to take interest in the things which belong to civilised life.

In the great reform movements of our time, what influence the Scriptures would exert if they were permitted to operate toward the solution of our problems! Green in his "Shorter History of

the English People" gives marvellous testimony of the influence of the printed Bible in Elizabethan reign. "The whole temper of the nation felt the change. A new conception of life, a new moral and religious impulse spread through every class. The Bible exposes the dangers and abuses of all false systems. It supplies clear and authoritative ideas of what is right, and most powerful motives to act up to those ideas. It demands that all efforts at reform shall be thorough and complete. But it is in the sphere of the individual life and character that the influence of this book is most clearly seen. An English barrister, who was accustomed to train students for the practice of law, and not himself a religious man, was once asked why he put students, from the very first, to the study and analysis of the most difficult portions of Scripture. "Because," said he, "there is nothing else like it in any language, for development of mind and character."

"When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practised eye saw a little piece of black running through it, and he rejected it. He could discover the black, but could not make it white. The Bible discovers the black, but makes it white. A youth, who was a victim of stuttering, was most successful in leading others to Christ. He was asked, "How do you manage it? You cannot speak plain, and yet you are so successful. How is it?" "Doc-doc-doctor, I give 'em the Bible bi-bible—that don't stutter."

Flavel says: "The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying." It is the great window in this prison of hope, through which we look into eternity." One day Faraday, who was seriously ill, was found in tears. Dr. Latham said, "I fear you are worse." "No, no, it is not that, but why will people go astray when they have this blessed book to guide them?"

In 1816, The British and Foreign Bible Society sent the first cart-load of Bibles into Wales. The people flocked out to meet the cart and eagerly received the copies, and earnestly studied the message, all night, and in the rest-hours of their labors.

John Elliot tells of a pious woman who was sorely troubled by a wicked husband, who brought a very questionable company to the house. He advised the woman to bring forth the Bible whenever that sort of company came, and they would soon leave. This was so. As certain vermin dislike the light and flee when it shines upon them, so it is with the wicked when the light from this sacred volume shines across their pathway.

The influence of this book is immeasurable. We may add together the influence of all the rest of literature outside the Bible, and it does not begin to compare with this one volume. In this position is wonderfully unique.

The purpose of the book.

Last of all the great purpose of this book demonstrates its supremacy. It is historical, but it was not written to teach us history. It speaks of countries and peoples, mountains and plains, lakes and seas, and rivers, but it was not given to teach us geography. It tells of trade and commerce, but it was not revealed to become a textbook on commercial life. It sets forth laws which are the marvel of the centuries in their scope and justice, but they were not made known to satisfy the subtleties of the legal mind. It reveals the characters of men, but it was not to equip us merely with biographical knowledge that its message was given.

The primary purpose of the book is religious. As Wardlaw writes: "The Bible was not given to teach us philosophy, but religion; not to show us the way to science, but to heaven and holiness. Notwithstanding, therefore, the extent and variety of Solomon's knowledge of botany, natural history, and other departments of science, we have in preservation none whatever of his discoveries or speculations on such subjects."

Another writer (Boyle) says: "I use the Scriptures, not as an arsenal to be resorted to only

for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry and the magnificence of the structure; and to increase my awe, and to excite my devotion to the Deity there preached and adored."

The central figure of the Bible is the Lord. He is its Alpha and Omega, its beginning and end, its centre and circumference. He is revealed at the dawn of creative work, and made known to us in the new heavens and new earth, wherein dwelleth righteousness. He is the Seed of the woman; the Seed of Abraham; the Priest after the order of Melchizedek; Shiloh, the Prophet, like unto Moses; the King greater than the sweet singer of Israel; the Rose of Sharon; the Lily of the Valley; and the eternal Word, becoming flesh and dwelling among men, full of grace and truth. From Genesis to Revelation, Christ is its matchless theme. No other book brings us into his presence as does the Bible.

This word should be hidden in our hearts, that we sin not against the Lord; it should be in our homes, the light about which the family gathers, to receive illumination for the duties of each new day; it should be alongside of us at business or in the workshop, regulating our actions as those who in all things fear the Lord. From no sphere or relation of life should this precious volume be omitted. There is no association which can injure this book, and its fragrance will sweeten every gathering.

To us all it should be not a book only, but a speaking-trumpet, through which God speaks from afar to you, so that you may catch the very tones of his voice. At every approach to it we should breathe the prayer of the puritan, "More light, Lord; more light, Lord."

"The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."

"Ah, Philosophy, thou hast never yet, as this book, taught a man how to die. Reason, with thy flickering torch thou hast never yet guided to such sublime mysteries, such comforting truths as these. Science, thou hast penetrated the arcana of nature, sunk thy shafts into earth's recesses, unburied its stores, counted its strata, measured the height of its massive pillars down to the very pedestals of primeval granite. Thou hast tracked the lightning, traced the path of the tornado, uncurtained the distant planet, foretold the coming of the comet, and the return of the eclipse. But thou hast never been able to gauge the depths of man's soul, or to answer the question, 'What must I do to be saved?' No, no, this antiquated volume is still the Book of books, the oracle of oracles, the beacon of beacons, the poor man's treasury, the child's companion, the sick man's health, the dying man's life, shallows for the infant to walk in, depths for the giant intellect to explore and adore. Philosophy, if she would own it, is indebted here for the noblest of her maxims: poetry for the loftiest of her themes. Painting has gathered here her noblest aspiration. Music has ransacked these golden stores for the grandest of her strains. And if there be life in the church of Christ—if her ministers and missionaries are carrying the torch of salvation through the world—where is that torch lighted but at these same undying altar fires? When a philosophy 'falsely so called,' shall become dominant, and seek with its proud dogmas to supersede this divine philosophy; when the old Bible of David, and Timothy and Paul, is clasped and closed, the only morality and philosophy worth speaking of will have perished from the earth. Dagon will have taken the place of God's ark—the world's funeral pile may be kindled" (J. A. Macduff).

Offerings for Foreign Missions
from Victorian Churches and Members
will be thankfully received by
J. E. ALLAN, Sec., 51 Watts-st., Box Hill.
Phone: Box Hill 452.

THE BIBLE UNION OF VICTORIA.

Lectures will be delivered as follows:

Professor T. Jollie Smith, M.A.,

on

"Criticism and Modernism."

Presbyterian Church, Sydney-rd., Brunswick.

TUESDAY, SEPTEMBER 8, at 8 p.m.

Mr. C. H. Nash, M.A.,

on

"The Present Worth of the Bible,"

St. Mary's School Hall, Gleneira-rd., Caulfield.

THURSDAY, SEPTEMBER 10, at 8 p.m.

PHILLIPS' BOOK ARCADE,

CREMORNE, SYDNEY, N.S.W.

New and Secondhand Books Sold and Exchanged.

Music and Magazines.

Try our 5/- Sample Parcel.

Libraries Exchanged or Supplied.

Scott's Commentary of the Bible, 6 vols., 30/-.
Bible Educator, 4 vols., 10/-.
Family Bible, 30/-.
Josephus, and other religious works. Large Assortment. Correspondence Invited. Note Address—

323 Military Road, Cremorne, N.S.W.

'Phone, Y 4567.

Miss E. M. BARRETT

High-Class Tailoress

Ladies' Costumes, Overcoats, Coat-frocks,
Blazers, Gents' Overcoats, etc.

8 PORTLAND PLACE, SOUTH YARRA

Juvenile Work a Specialty

All Kinds of Work Required Anywhere

URGENT

Advise C. Burdeu, 19 Goe St., Caulfield

C 5937

Miss A. Allamby

SPECIALIST IN

LADIES' KNITTED APPAREL

126, 128 Queensberry Street, Carlton

Phone F 3374

Stained Glass Memorial Windows

AND

Plain Leadlight Church Windows

FITTED WITH

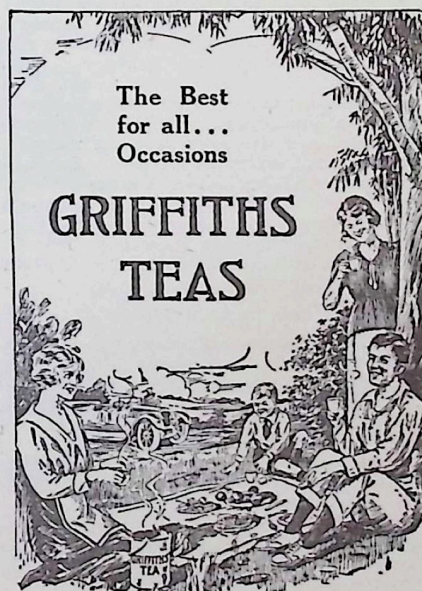
PATENT VENTILATORS.

Designs on Application.

Brooks, Robinson

& CO. LTD.

59-65 Elizabeth St., Melbourne.



The Best
for all...
Occasions

**GRIFFITHS
TEAS**

WE CAN TELL YOU

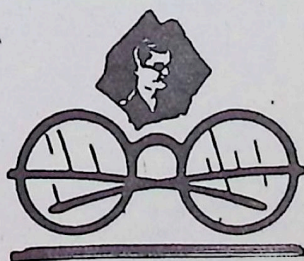
If you need Glasses. If you suffer from Head-ache, or your eyes tire easily, you should not neglect them but have your sight examined by a QUALIFIED OPTICIAN.

Don't put it off. Pay us a visit now.

We are...

Certified Ophthalmic Opticians

which is your guarantee of good work.



Phone 6778 for an Appointment.

E. WOOD

PTY.
LTD.

95 ELIZABETH ST.,
MELBOURNE

News of the Churches.

Tasmania.

West Hobart Sunday School celebrated its fifth anniversary on Aug. 9. Bro. L. Johnston gave an illustrated address to the children, and spoke again in the evening. The Methodist and Collins-st. schools attended, many being unable to obtain seats. On Aug. 12 the children received their prizes and gave an excellent programme to another large attendance. Mr. N. Farrar had charge of the singing, and Mrs. Park and Miss Eaton of the music. On Aug. 16 Bro. Purvis, from Dover, presided, and Bro. G. R. Woolley, from Geeveston, exhorted.

Queensland.

Good meetings at Ann-st., Brisbane, on Aug. 23. Bro. C. Young spoke very acceptably in the morning, and Bro. Alcorn preached at night on "Fortifying the Home." During the day four adults were baptised.

The married man who confessed Christ at Bunda-erg was baptised on the following Thursday night, when two more (a young man and a young woman) took their stand for Christ; they were baptised on the 25th.

At Gympie on Aug. 19, Bro. E. Trudgian spoke on "Opportunity," and a young lady made the good confession. On 23rd, Bro. C. Trudgian exhorted on "The New Testament Lord's Day," and at night Bro. E. Trudgian gave a stirring address on "A Glimpse of the Ages." The meeting was largely attended. Two young ladies who previously made the good confession were baptised.

Toowoomba reports excellent meetings during the past two Lord's days. Bro. Alcorn (America) exhorted, and also spoke at gospel meetings. The church has been much blessed by our brother's messages. Our brother left for America on Aug. 24. All departments of the work are being maintained. One scholar added to Bible School. Bro. Fisher was present on Aug. 9. Sister Hamlyn, a Bible School teacher, has left for Melbourne.

Western Australia.

North Perth reports enthusiastic meetings at beginning of Bro. Ingham's ministry. The Bible School, under Bro. Hoskin, is in splendid condition. A fine young people's club has recently been formed. It held a social on Aug. 15 to welcome Bro. and Sister Ingham.

At Bassendean on a recent Sunday morning, Bro. Albany Bell gave a fine address on "Such as I have, give I unto thee," which he said could be the slogan for every Christian. The meetings were good throughout the day. Bro. Hughes gave the gospel address, at the close of which a man and wife made the good confession.

Harvey is having well-attended meetings. After a splendid appeal by Bro. Wakefield on Aug. 23, a young man decided for Christ. The women's guild is making garments for the Foreign Mission box. Work at the Uduc Bible School continues favorably. Harvey and Uduc schools are practising for combined anniversary. Some nice improvements to the church—lining vestry, fine turned rail with brass rod and curtains, and new door for porchway—have recently been completed.

Brookton church enjoyed a visit from the organising secretary for a week-end, and a full chapel at evening listened attentively to a powerful address. Bro. Hibburt's morning exhortation was grand. Sickness at present interferes with attendances. Bible School progresses. Kindergarten department has recently been re-organised. York meetings continue steadfastly. Aug. 9 saw the opening of the third work in the Brookton circuit, at Beverley, half way between York and Brookton. There are less than 10 members, but there is a great opportunity. The meeting is

conducted every Sunday afternoon by Bro. Arnold Brown in the mechanics' hall.

Bro. and Sister A. J. Ingham stayed overnight at Kalgoorlie on their way through to North Perth on Aug. 6, and were given a welcome social evening. Bro. Ingham gave a helpful talk. The 25th anniversary of the Bible School was held on Aug. 9. In the afternoon an excellent programme was presented by the kindergarten scholars under the leadership of their superintendent, Sister C. H. Hunt. The speaker was Mr. Thomas, Methodist minister of Coolgardie. The senior scholars sang splendidly under the baton of the general superintendent, Bro. Geo. Banks, who has been associated with the school since its inception. On Aug. 12 a most creditable demonstration was held. Bro. and Sister Ethridge have been received by letter from Subiaco.

South Australia.

The Grote-st. Sisters' Foreign Mission Band held a very successful sale of work on August 25. It was opened at 3 p.m. by Miss Verco. At the evening meeting Mr. Allen (returned missionary) gave an address. On Sunday, Aug. 30, the church was delighted to have an address on "The Value of Medical Missions" from Bro. Dr. Oldfield. Bro. Rankine addressed the gospel meeting in the evening, and took for his subject "If the Church were Removed from the World!—A Plea for the Church."

Opening services at Colonel Light Gardens on Aug. 30 were very successful. The building, which had seating accommodation for 89, was filled in the morning: 70 of those present were church members, about 40 being from sister churches. 95 present in the afternoon; 52 scholars and teachers enrolled. In the evening the building was crowded. Bro. J. Wiltshire gave splendid addresses at all meetings. Special services are being held until Thursday. Prospects are exceptionally bright. The church is much encouraged. Financial position very satisfactory.

Prospect church is having good attendances at Lord's day services; an average of 105 for the half-year at the Lord's table. The half-yearly business meeting was held on Wednesday, 19th, when encouraging reports were given from all departments. The following were elected: Bren. Beiler and Roberts, elders; Bren. Hains, Poore, Bradshaw, Baker and Mauger, deacons; Bro. Crosby, secretary; Bro. Banks, treasurer. Mr. A. C. Stevens addressed the young-men's Bible Class on Sunday, Aug. 23, and the Hon. Morrow, M.L.C., on Aug. 30. The Sunday School has gained 31 new scholars for increase campaign. The C.E. Society held a successful rally on Aug. 26. It took the form of a duet service.

Maylands men's Bible Class, under Bro. Wright's presidency, recently entertained the church and Sunday School officers at a social evening, which was very enjoyable. Half-yearly business meeting passed off in its usual happy way, showing good progress and satisfactory financial position. Bro. Collins has visited Balaklava School Institute gathering, and is continuing his splendid work in Maylands, where he is so much loved. On Aug. 30 Bro. A. H. Wilson spoke at the morning service, Dr. Oldfield in the afternoon, and Bro. Collins at night. Another fine instalment received for the building fund, making a total of over £1,000 now in hand. A presentation was made by the S.S. teachers to Sister Miss Fullwood on her approaching marriage.

Special services in connection with the opening of the new building at Mile End were concluded on Thursday evening. It was a time of great spiritual blessing. The addresses of Bro. Thomas were instructive and inspirational. The meetings were most uplifting, and the results encouraging. 28 confessed Christ during the seven ser-

vices, and scores have testified to the help they have had in Christian experience. An item on the "Cross of Christ" by 18 young ladies, double quartettes and selections by the choir, all helped to make the meetings helpful. At the close of the meeting on Thursday evening, Bro. Manning presented to Bro. Thomas an enlarged framed photo. of the new building, and Bro. William Mathews presented to Sister D. A. Ewers a similar token of esteem.

Victoria.

At Golden Square, after a successful anniversary, three girls from the Bible School made the good confession. Bro. J. Mudford, from Surrey Hills, was preaching.

Hawthorn meetings on Sunday were addressed by Bro. Alec. Wilson, and his visit was much appreciated. All societies are busy at work. Bro. Scambler conducted a special service in the Bible School last Sunday, which was very helpful.

On Aug. 28 a sale of work was held in Thornbury kindergarten room by the children of the juvenile I.O.G.T. It was opened by Mrs. Swain and supervised by Mrs. Morley. The proceeds (£8/10/-) will be given to the building fund.

Services at Lygon-st. were well attended on Sunday last. A. G. Saunders gave a very fine address at each meeting. There was a special service at night for men, when Bro. Saunders' topic was "The Inward Man." Appropriate songs were sung by a men's choir.

Last Lord's day morning D. F. Pike, of China Island Mission, paid the church at Oakleigh a visit, and gave a very interesting and instructive address. During the week the choir held a successful concert, organised by Bro. Russell, the choir leader, in aid of the piano fund.

Bro. Perry, of Balwyn, exhorted at Gardiner on Sunday morning. Bro. and Sister L. C. McCallum were received into fellowship. Mrs. John Kingsbury, Sydney, was amongst the visitors. In the evening Bro. Reg. Ennis made a strong appeal for decisions. Good meetings throughout the day.

At Swan Hill good crowds attend the gospel services. Bro. Cockroft, of Woornen, spoke in the morning of Aug. 30, and Bro. Cameron gave a fine address in the evening, when a man confessed Christ. The district Conference is planned for Monday, Sept. 6, when the churches expect to have a fine time in Christian fellowship.

Meetings at Middle Park last Sunday were good. In the morning Bro. C. J. Williams' address was entitled "Facing Towards Jerusalem." In the evening the gospel message, "Behind the Prison Bars," was greatly appreciated. Bro. Smith, from the College of the Bible, conducted the song service, and delighted the children by his talk to them.

Excellent meeting at Pyramid Hill on Sunday. In the morning Bro. Stocks, of Boort, exhorted. At the close of the Bible School two men were baptised. Bro. Methven conducted the gospel meeting. A young man and a young woman confessed Christ, and together with two ladies who had previously accepted Christ, were baptised the same hour.

Good meetings at Blackburn since the mission. Sister Plain, of Fairfield, has been received into fellowship. A large number met around the Lord's table on Aug. 30. Bro. Graham exhorted. At night to a good meeting Bro. Shain gave a splendid address. Tuesday night prayer meeting and Bible Class have greatly increased in interest and numbers.

Splendid meetings at Ascot Vale on Sunday evening. A young man made the good confession. All auxiliaries are flourishing. A junior Endeavor Society is planned to commence next Lord's day morning. On Saturday evening, Aug. 22, the officers of the church gave a banquet to the junior football club. About 50 were present. Bro. Clark, Bro. Patterson and Bro. Roy Kemp gave inspiring addresses on "Playing the Game." Several musical items were given. The evening proved entertaining and helpful, and was much appreciated by the club.

Bro. T. R. Morris gave a helpful address to Hampton church on Aug. 24. The evening service was well attended, when Bro. Tinkler preached. On the 25th the girl guides gave an interesting display. A fortnight's mission is being planned, with Bro. J. E. Thomas as preacher. After the address by Bro. R. Pittman last Sunday evening a boy expressed a desire to follow Jesus.

Horsham had great services on Aug. 30. Fine exhortation to the church by Bro. Jas. Butler. The chapel was full at the gospel service, and after a powerful message by Bro. A. J. Wilson two married women made the good confession. At the close of this service, the sister who made the confession the previous Lord's day evening was baptised. The Bible School is assiduously practising for anniversary.

Good meetings at Warracknabeal on Aug. 23 and 30, Bro. Cornelius speaking at all services. One young man (son of elder Bro. Ed. Parsons) made the good confession on the 23rd, and the church rejoiced on the 30th over the confession of another young man, Victor Thomas. The guild has been extended for another three months. Recently an interesting address was given by Bro. Cowgill on his travels in the far East.

Bambra-rd., Caulfield, held its quarterly social on Aug. 19, and during a short business session Bro. J. F. Barber was elected an elder. Good meetings on Aug. 23. Two confessions at close of Bro. Schwab's gospel address, a young lady and a Bible School scholar. Aug. 30, fair attendances. Morning subject, "The Church of Jesus Christ." At night Bro. Schwab spoke on "If." One lady made the good confession.

Burnley Bible School has commenced preparing for anniversary under leadership of Bro. Cliff Haywood. The help of Bren. Martin, Smith, Methven and Garland, during the absence of Bro. Geo. Hughes, who has been conducting a mission at Croydon, was much appreciated. Sisters' meetings are a great help, and will be continued fortnightly instead of monthly. The programme of the last, supplied by the Malvern sisters, was enjoyed by all.

The joint Churches of Christ in Richmond held their monthly prayer meeting at North Richmond on Aug. 26, 60 being present. Bro. R. W. Payne presided, and Mr. Burgess, of China Inland Mission, gave an account of the work during his 36 years' stay in China. A most interesting and spiritual time was spent. Bro. Burgess sang in Chinese. Bro. Hall, of North Richmond, also sang, and an offering was taken in appreciation of the work in China.

At Swanston-st. last Lord's day, Bro. J. W. Baker, of North Fitzroy, exchanged with Bro. Shipway, and gave an excellent message. Bro. Shipway preached at the evening service, and the choir rendered an anthem and a hymn selection. Last Tuesday evening week the choir, assisted by friends, under direction of Mr. J. Harold Barrett, gave an excellent concert. Mrs. Featherstone and Mr. C. H. Mitchell officiated at the piano and organ respectively, and Miss Winsor rendered elocutionary items.

Amongst visitors at Maryborough on Sunday were Bro. and Sister Jenkinson, of Stawell, who intend residing in the town and linking up with the church. One sister who was baptised at Dawson-st., Ballarat, was received into fellowship. Seventy-four members met around the Lord's table, and the attendance at the gospel service numbered 152, a considerable increase on previous Lord's days. Splendid messages were delivered by Bro. S. R. Baker on "The Mind of Christ" (morning), and "Our Daily Heritage" (evening).

At Ballarat (Peel-st), attendances have been well maintained. A boys' club has been formed, and both club and guilds promise to be a great help to the church. On Thursday, Aug. 27, a kitchen tea was arranged by the girls' guild in appreciation of one of their number, Miss Alice Thompson, who is shortly to be married to one of the officers, Mr. N. Floate. Many useful articles were received, and Miss J. Cameron ex-

pressed the appreciation and good wishes of the guild for Sister Thompson. A new platform is ready for the anniversary services of church and Sunday School.

Favored with fine weather, the Dawson-st., Ballarat, school held a very successful anniversary on Aug. 30, when Bro. F. T. Saunders preached three times to large congregations. All enjoyed his messages and visit. The school, assisted by a large orchestra, rendered special music, for which they were trained by Miss Jolly. The kindergarten specially delighted all, and on the Monday a delightful programme was given by them and the school, when the school hall was packed. There was a fine spirit in all the services. All regular meetings very good.

At Cheltenham on Sunday the meetings were splendid. In the morning F. W. Martin was the speaker. Good attendances at school and kindergarten. The Bible Class had a visit, and a message on being prepared for the Lord's work, from Mrs. C. F. McDonald, which was much appreciated. She also conducted the prayer meeting before the gospel service. In the evening Bro. Wakeley preached a fine sermon, and conducted a most impressive baptismal service. There was a good congregation. The choir rendered good singing under the leadership of G. Clayton, and Miss Brough at the organ.

Meetings have been of a high order at Burwood of late. Since last report eight additions have been made by letter of transfer. Bren. Salisbury, Dickens and Pittman have exhorted in the morning, and Bro. J. C. F. Pittman has ably proclaimed the gospel. Since he commenced with the church in May the membership has doubled, and contributions have increased to four times the previous average. The new church home is in course of construction, Bren. Body and Richards having been given the contract. It is hoped to take possession during October, thanks to the help given by the Church Extension Committee, together with some fine gifts from brethren. Bible School in good order, and all other church helps are healthy.

South Melbourne held wonderful "home-coming" services last Sunday. Many pioneer members of the church were present to renew old acquaintances. The history of the church was read by the secretary. Bro. John Northeast, an old Bible School scholar, spoke on "Associating with Christ." The afternoon session was well attended. The Bible School was much impressed by a fine talk from Bro. Waterman on "The Most Beautiful Thing in the World." The newly-formed orchestra accompanied the singing. The gospel service was so well attended that it was necessary to open the gallery. Bro. and Sister Nicholls rendered a duet, and Bro. Waterman sang a solo to the accompaniment of the violin by Bro. Greenhalgh. The address, "Adventurers All," was much appreciated, and a young man (of the K.S.P.) accepted Christ. Fine representation of K.S.P. and P.B.P. members at all services.

New South Wales.

At Enmore on morning of Aug. 30, Bro. Thomas gave a very practical address from Luke 5: 8. Bro. Whately's evening subject was "In Praise of Madness." Bro. D. Cooper is back again after a long absence from Enmore. The young men's club which meets on Monday evenings has secured the services of an instructor for physical culture.

Work at Mosman is being faithfully carried on under the leadership of Bro. and Sister Davis. Special family meetings are being held during August, Bro. Davis giving addresses on "Religion in the Home." On evening of Aug. 23, a special message was given to the young people, and a girl from the Bible School confessed Christ. The school is in a splendid condition; there are now 115 on the roll.

South Kensington is progressing well. The Sunday School is working for anniversary, and teachers are canvassing for new scholars. The church regrets the removal of Mr. and Mrs. Elvy, Miss L. Elvy and Miss G. Elvy from dis-

trict, Miss G. Elvy having been for a long period one of the foremost workers of the church in the girls' club and Sunday School. Morning and evening services have been attended fairly.

At Lismore on Aug. 23, visitors included Bro. G. and Sister M. Riley, of Bowral; Bro. W. Davis, of Kyogle; and Sister Miss Weekes, formerly of Rockdale. Sisters Lutton and Larson were present after sickness. At night to a good audience, Bro. P. J. Pond preached on "Are the Scriptures Sufficient Guide to Salvation?" On Wednesday last the sisters of the church were entertained at the home of Sister W. Newton.

At Chatswood on morning of Aug. 30, Bro. Clydesdale addressed the church from Psalms 33: 20. Several interstate visitors were present. The gospel service was well attended, and Bro. C. R. Hall's message on "All Men Need Thee," was full of inspiration. Bro. J. Whelan has so far recovered as to expect to preach next Lord's day. The church much regrets the passing away of Sister Mrs. Button, and sympathises with the bereaved relatives.

Rockdale had a splendid attendance on morning of Aug. 30, when Bro. Clay gave an appreciated address. Keen interest is being maintained in the Baker-Clay mission. All meetings are largely attended. On Sunday night the tent was filled despite inclement weather, when Bro. Baker spoke on "Bible Baptism." Five more confessed Christ, making a total of 37 confessions for the first two weeks. A special heating apparatus is being installed in the baptistry. Bro. Clay's message in song and leadership are keenly appreciated.

At Lidcombe on morning of Aug. 30, two young sisters were received into fellowship. Bro. Palgrave, from Loftus Park, gave a helpful exhortation. Bro. H. D. Priestley conducted the gospel service; text Rev. 3: 20. On Aug. 23, in the morning, Bro. H. Wooster, Canley Vale, exhorted ably. Bro. Robinson, of the College of the Bible, conducted the gospel service; his address was much appreciated. Bro. H. D. Priestley conducted praise service. The church regrets that Bro. H. D. Priestley has been reluctantly compelled to relinquish the work as full-time evangelist.

ADDRESSES.

H. C. Bond (secretary Colonel Light Gardens church, S.A.).—55 Sussex-ter., Lower Mitcham, S.A.

R. J. Browne (secretary Red Cliffs church, Vic.).—Block 90, Red Cliffs.

Les Clay.—"Geelong," Drummond-st., Belmore, N.S.W.

P. Thompson (secretary Emerald church, Vic.).—Avonsleigh Post Office.

IN MEMORIAM.

SYME.—In sad and loving memory of our dear mother, Jane, who passed away at 13 Campbell-st., E. Kew, on Sept. 3, 1924.

I knew when her dear eyes closed in death,
There never could be another.

To take the place of that gentle soul
Who bore the name of mother.

—Inserted by Ruby.

TO LET.

Nicely furnished house, 6 rooms, large verandah, most beautiful views of mountains, good scenery all round, fern gullies, beauty spots. Miss Nightingale, Emerald, Vic.

FOR SALE.

250 "Joyful Praise" hymnbooks, fair condition, at 4d. each.—Victorian Home Mission Office, McEwan House (4th floor), 343-349 Little Collins st., Melbourne.

See Back Page for Rates of Small Advs.

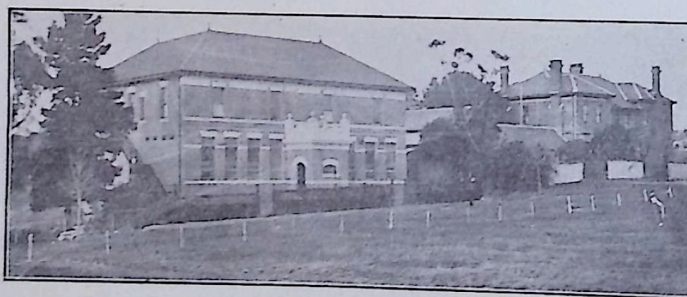
OBITUARY.

HEASMAN.—On Aug. 13 our aged Bro. Theodosius Heasman was called home by the Master he loved and served. For some months he had been ailing, and one of his daughters had him removed to her home in Eastwood in order to care for him. Gradually he grew weaker, until he passed peacefully away at the age of 71 years. In 1908 he confessed his faith in Jesus, under the preaching of the late Bro. G. H. Browne, and was a most faithful follower of the Saviour; serving to the best of his ability, and in a humble manner, in Belmore, Hurstville, and finally Rockdale. His son and daughters, with a goodly number of relatives and friends, assembled in the Woniara Cemetery to pay their last tribute of respect. The writer, assisted by Mr. Cox, Baptist minister in Kogarah, laid the worn-out tenement to rest, in certain hope of a glorious resurrection from among the dead. The sympathy of the brethren is extended to the family who have now lost both parents for a "little while," and we commend them to the God of comfort.—J.C., Rockdale, N.S.W.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room.
Let me but find it in my heart to say.
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."
—Henry van Dyke.

CHURCHES OF CHRIST IN AUSTRALIA

The College of the Bible



ANNUAL OFFERING

LORD'S DAY, OCT. 4
1925

ANOTHER
STEP
FORWARD

OUR OBJECTIVE: £1500

Send Offerings to Fred. T. Saunders, 361 Collins-st., Melbourne. 'Phone, Central 7887.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People
...

?

Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, Posted 1/6 per year
Through School Agent 1/- per year.

Write for Sample Copies.

HARTLEY G. RYAN

LL.B.

Barrister & Solicitor

418 Chancery Lane, Melbourne

Private Address:

12 Miller Grove,
Kew

'Phones: F 3827

Hawthorn 1799

JAMES DICK & SONS

Monumental Masons

6 WELL STREET, MIDDLE BRIGHTON.
PHONE, X 3646.

Works:

Cor. North & Hawthorn Rds., Caulfield.

Enquiries Invited. Estimates Submitted Free
of Cost. Work Done in all Cemeteries.
Prompt Attention given to all Country Enquiries.

AUSTIN SHOES.

For Ladies and Gents Pumps, Welts,
Machine Sewn. Stocked by Leading Re-
tailers throughout the Commonwealth.

Manufactured by

AUSTIN SHOES PTY. LTD.,

310-322 Johnston-st., Abbotsford, Victoria.

RUPTURE

If you are troubled with this distressing com-
plaint, it will be to your interest if you will
consult

W. H. MARTIN,

TRUSS EXPERT,

468 Chapel St., South Yarra.

Private Address—1 BOND ST., STH. YARRA.

'Phone: Win. 7498.

I have had 30 years' experience in this busi-
ness—20 in Melbourne and 10 in London.

Having recently left Roper's, I have started
business at the above address. Ring or write.

Recommended by many medical men, and com-
fort is assured.

Circular on application. Communications
answered promptly.

T. W. BURROWS,

CASH and FAMILY BUTCHER,

Prime Corned Beef, Pickled Pork and Ox
Tongues.

Families waited on daily. Orders promptly
attended to.

The favor of your patronage and recommenda-
tion respectfully solicited.

Canterbury-rd. (near Suffolk-rd.),
Surrey Hills.

'Phone: (Call) Canterbury 898.

Churches of Christ Collegiate School for Girls.

"Ellerslie," Magill Rd., Corryton, South Australia

DAY AND BOARDING SCHOOL.
Principal, Robt. Harkness, B.A.

A Reduction of 20 per cent. has been made in
Boarding Fees.

Full boarders under 12 ... £17 12 0 per term

Full boarders over 12 ... £19 4 0 "

Weekly boarders under 12 ... £15 4 0 "

Weekly boarders over 12 ... £16 16 0 "

Scholars taken at any time and charged
accordingly.

Prospectus on application to Principal.

Ring up J 1441 EX.
and we will wait upon you
for Consultation and Instructions

LE PINE & SON

Funeral Directors

RICHMOND CAMBERWELL CANTERBURY HAWTHORN SURREY HILLS

YOUR EYES MY CARE!
W. J. AIRD, F.V.O.A.,
The Reliable Optician
Equitable Building, 314 COLLINS ST.
(cor. Elizabeth St.) MELBOURNE
take elevator to 4th floor Phone 6937

NEVER BE WITHOUT
The Marvellous English
'CURE-EM-QUICK'
3d. Cough Remedy 3d.

Wonderfully Effective
and
Immensely Popular.
(Obtainable All Confectioners.)

Miss M. E. Pittman, L. Mus. A.,
(Univ. of Melb.)
Teacher of Singing
Phone, X 6473 "Brentwood," Hampton St.,
or c/o Allan's. also Lygon St. Christian Chapel.

FOR SOFT WHITE HANDS
USE

Owen's Gipsy Balm

Secure a bottle before Winter
and prevent the
**SKIN GETTING ROUGH AND
CHAPPED.**

GIPSY BALM
Will also remove Stains on HANDS
incidental to household duties.
Price, 1/3 & 2/3, post 6d. extra.

Prepared only by
EDWD. G. OWEN, Chemist and
Druggist,
102 COLLINS ST., MELBOURNE.
— PHONE 2087 —

Bringing—
Christ to Victoria
Victoria to Christ
**Help your Home Missionary
Committee in its great task**
Home Mission Office,
McEwan House (4th floor), REG. ENNISS,
343-349 Lit. Collins St.,
Melbourne. Organiser
& Secretary.
Phone Central 5445

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

PREACHERS' PROVIDENT FUND.
With which is incorporated the Aged and Infirm
Evangelists' Trust.)
Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: W. E. Day, A. Morris,
T. E. Rofe, L. Rossell, F. S. Steer, J. Stimson
and W. H. Hall (Hon. Sec. and Treasurer).
Representative in Victoria: A. R. Lyall, Royal
Park, Melbourne.
Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M.
Wilson, 33 Carr-st., Perth.

The Objects of the Fund are:
1st. To assist financially Aged and Infirm and
Retired Preachers.
2nd. To control and manage an Endowment
Fund to which Preachers may con-
tribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to W. H. Hall,
107 Pitt St., Sydney, N.S.W., making money
orders and postal notes payable at G.P.O., Sydney.
Contributions may also be sent to A. R. Lyall,
S. Price Weir and D. M. Wilson.

CHURCHES OF CHRIST.
SOCIAL SERVICE COMMITTEE.
BENEVOLENT SECTION.
No Needy Case Refused.
All parcels are carried free if addressed Churches
of Christ Mission, Burnley Railway Station.
Send all donations to R. H. Bardwell, Treasurer,
"Carola," Christmas-st., Northcote.
Correspondence to Jas. W. Nichols,
Superintendent and Secretary,
"St. Leonards," 8 Edgar-st., East Malvern.

FRUIT TREES, ETC.
Fruit-trees, best assorted, packed, 12/- doz.,
£4 100. Rhubarb, Grape Vines, Passions, Goose-
berries, Currants, Logans, 4/- doz. Strawberries,
6d. doz.; 2/- 100. Raspberries, 1/6 doz. Oranges,
Lemons, Persimmons, Mulberries, 3/- each. Choice
Roses, 1/- each; 10/- doz. Hedges, Green
Veronica, 3/- doz.; Privet, 1/6 doz. Good Carna-
tions, Dahlias and Salvias in good assortment, 6d.
each; 5/- doz. Write full price list.
A NIGHTINGALE,
Nurseryman, Emerald, Victoria.

A. J. CURSON,
Registered Architect.
Architect to the following Church of Christ
Buildings—Hampton, Brighton, Ivanhoe, and the
new Bible School, North Fitzroy.
Any person or church committee requiring new
buildings may have sketch plans supplied free of
charge to assist the collecting of funds.
Private Address—
Cr. BLUFF-RD. and RED BLUFF-ST.,
BLACK ROCK, VIC.
Tel. X 6618.

HAVE YOU CATARRH?
**ASK YOURSELF THE FOLLOWING
QUESTIONS:—**
Is my voice husky? Do I sneeze frequently?
Do I catch cold easily? Is my nose stopped up?
Is my hearing affected? Does my throat feel dry?
Do I feel tired on rising? Does the nose dis-
charge? Do I suffer from headache? Do crusts
form in my nose? Do I expectorate frequently?
Is my sense of smell affected? Is there fullness
in the throat? Does phlegm drop into the throat?
Do I suffer from noise in the head? Do I suffer
from shortness of breath?

Write out each question that affects you, and
send the same to me with 40/-, and I will send
the necessary treatment for one month's supply,
with full directions and instructions.

T. G. STORER,
Adelaide's Leading and Most Successful Herbal
Practitioner
IVALINE INSTITUTE,
KING WILLIAM-ST., ADELAIDE, S.A.

SULPHATE OF AMMONIA For Lawns, Flower & Vegetable Gardens,
(the Ideal Nitrogenous Fertilizer) 1/6 per pkt. containing approx. 5 lbs.
TAR For Renovating Paths, Asphalt Yards, etc.,
4/- per tin containing approx. 4 gallons.
Obtainable at ALL DISTRICT DEPOTS.
Further particulars from the Producers—The METROPOLITAN GAS COMPANY
106 FLINDERS STREET, MELBOURNE.

Mr. Clifford C. Sharp

L.D.S., B.D.Sc. (Melb. Univ.)

Surgeon Dentist**HAS REMOVED TO**

HARLEY BUILDINGS,

71 Collins Street, Melbourne

(Cor. Collins & Exhibition Sts.)

Phone, Cent. 7255. Hours by Appointment Only.

Telephone, Central 6083

For Good Honest Value go to

P. B. McMASTER WATCHMAKER and JEWELLER

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done

Orders by Post promptly and carefully attended to

JOHANNESBURG, SOUTH AFRICA.Church of Christ Meets Every Lord's Day
at 70 De Villiers Street (behind Drill Hall).

Breaking of Bread, 11 a.m.

Secretary's Address:

Wm. Wilson, P.O. Box 5184, Johannesburg.

LYALL & SONS PTY. LTD.

Exporters of

PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.**CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS**Country Orders carefully
attended to.

Special Attention Given to Seed Grain.

HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

Australian Christian

Published Weekly by

Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,

Victoria, Australia.

Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 9/- year,
Posted Direct, 10/6. Foreign, 14/-. Cheques,
money orders, etc., to D. E. PITTMAN, Mgr.CHANGE OF ADDRESS—Send Old and New Address
a week previous to date of desired change.DISCONTINUANCE—Paper sent till Definite Notice
of Discontinuance Received.ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1/-; every additional 12 words, 6d.
Other Advertising Rates on Application.**THE PAULINE PATTERNS**

ARE WHAT I USE.

I WILL HAVE NO OTHER.



AGENTS IN ALL CENTRES.

P.O. Box 795.

References:
E.S. & A. Bank, Swanston St.**H. Louey Pang & Co. Pty. Ltd.**
Fruit, Produce and Commission
Agents,172-176 LIT. BOURKE-ST., MELBOURNE.
Account Sales with Cheques sent daily, immedi-
ately after consignments sold.
Also at Victoria Market.

ALSO

LOUEY PANG & SAMUEL WONG LTD.
215 THOMAS-ST., HAYMARKET, SYDNEY
Telegraphic Address—Banana, SydneyFruit, Produce Commission Agents and Merchants.
Our premises are right opposite the fruit mar-
kets, where the central activities of the fruit
trade are being operated. We conduct our busi-
ness on the same principles as the Melbourne firm.**BIBLES AND TESTAMENTS.**State style preferred, and price you are prepared
to pay, and we will send a book on approval.**AUSTRAL PRINTING & PUBLISHING CO.**
528, 530 Elizabeth Street, Melbourne, Victoria.**Alfred Millis & Sons Pty. Ltd.**

Fruit Commission Agents,

5, 6 & 7 Western Market, Melbourne.

ACCOUNT SALES EVERY WEDNESDAY.

For First-Class

TAILORING

Ladies' or Gents'

Go to...

W.C. Craigie & Co.265 Little Collins St., Melbourne
(4 Doors from Swanston Street)**CORRESPONDENCE COURSES**Associated with the Brotherhood Quarterly of Churches of Christ, Victoria,
and heartily commended by the Victorian H.M. Committee.PREACHERS' PREPARATION, SPEAKERS' PREPARATION, BIBLE STUDY, BIBLE ANALYSIS, BIBLE DOCTRINE, CHURCH
HISTORY, CHRISTIAN EVIDENCES, GRAMMAR and COMPOSITION, TEACHERS' PREPARATION, ELOCUTION, CHURCH
EFFICIENCY (for Presidents, Officers, Secretaries, and Treasurers), etc.

£1/1/0 per quarter covers all costs.

TESTIMONIALS."I feel that I am benefiting by the course. I
did not realise before that the Old Testament
Scriptures were so interesting. I also feel more
confident to take an active part in the church
services.""It gives me very great pleasure to write you
my appreciation of your 'Preachers' Preparation
Course.' It is simplicity itself. All the subjects
that it treats (and there are quite a number), are
so fully explained that it is impossible not to be
able to grasp their meaning. It teaches the many
things it is necessary to know. It inspires con-
fidence in one's self, and does away with self-con-
sciousness, thus making platform speaking easy."Enrol me as a Student in } Course on.....
Forward particulars re }
(Indicate wishes by striking out one of above lines.)

Name.....

Address.....

Fill in above NOW and post to the

Instructor, J. C. F. Pittman, "Clyde House," Clyde St., St. Kilda, Vic.

Printed and Published by the Austral Printing and Publishing Company, Ltd., 528, 530 Elizabeth Street, Melbourne, Victoria, Australia.