



THE

Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 31.

THURSDAY, AUGUST 5, 1909.

Subscription, 6s. per annum. Single Copy, 1½d.

The College and the Commission.

J. INGLIS WRIGHT.

The warrant for the inauguration of a Bible College is found in the great commission of the Lord Jesus Christ. The charge to "make disciples of all nations" is binding and obligatory upon all who acknowledge the sovereignty and supremacy of Christ. We can only divest ourselves of this responsibility by renouncing our own redemption. There is no option. To refuse obedience to this command is to humiliate Christ anew, by holding so lightly in our esteem the glorious gospel of human redemption, achieved by Christ Jesus in the shedding of his blood, and his triumphant resurrection, that we think it not worth while to publish abroad such glad tidings to sin-polluted men and women. More than this, to disobey the great commission is to create grave reflections upon the genuineness of our own personal salvation. It indicates the existence in our own hearts and lives of a principle which is diametrically antagonistic to the predominating characteristic of all the teaching of Christ Jesus, to wit, love and unselfishness. If this be denied, then there is only left the conclusion that we do not really believe that the salvation of mankind is dependent upon the atonement wrought out by the Lord Jesus Christ. The position is grave in the extreme, more especially as Christ made failure out of the question by his divine promise, "Lo, I am with you alway, even unto the end of the world"—a promise which clearly indicates the binding perpetuity of the commission upon all disciples of the Lord, until "the end of the world."

Apostolic example.

Some clearer understanding of the manner in which this commission was to be carried out may be gained from a study of the methods employed by those who from the lips of Christ received the message, as well as from the actions of their contemporaries and successors. We find that in the earliest days, the members of

the first church at Jerusalem as the result of a "great persecution" were all "scattered abroad," but they "went everywhere preaching the word," doubtless in accordance with the obligations of the commission of Christ. But from the beginning of Christianity, it is evident that the importance of the gospel message claimed not only the personal efforts of every disciple, but demanded the setting apart of suitable men who would give themselves exclusively to the work of preaching, being sustained therein by their brethren. In the church at Antioch we find both preachers and teachers, among whom were Paul the tent-maker, and Barnabas, formerly a land-owner of Cyprus. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." That work proved to be the preaching of "the unsearchable riches of Christ." For a like purpose Philip, Timothy, and others were called to do the work of evangelists—to undertake as their life-task the "announcing of the good tidings." The function of the Bible College is to provide a succession of men who will devote their whole time to the work of proclaiming the glad tidings, and it is clear from the teaching and example contained in the New Testament that the sending forth of such men is as obligatory upon the church as is the individual's duty of "preaching the gospel."

Equipment by education.

The Church of Christ in Australasia should rejoice in the establishment of the Bible College, and in that which it has so fairly and hopefully set out to accomplish. The field truly is white to the harvest and the laborers but few. Let us then the more enthusiastically support this institution which has for its aim the equipment by education and training of godly young men for the work of preaching the gospel. It is in true sympathy with the terms of the commission and their successful translation in the lives and actions of

the New Testament preachers. The world has ever an open ear for the "glad tidings" of the great Sin-bearer.

Not for making "ministers."

God forbid that our Bible College should ever degenerate into a seminary for making "ministers"—a term synonymous with "clergy" and "priests," representing a class as far removed from New Testament precedent as the modern meaning of the word is foreign to its etymology. Nay, but we look for better things, and we have the utmost confidence in the staff of our College that they will turn out men willing, competent and life-consecrated to preach the gospel, not in "words of men's wisdom," but in accordance with the terms of the great commission.

Men faithful to the commission.

Yes, indeed, we do want educated men—men with a good sound common sense education. If they can earn academic degrees, so much the better; all honor to them; but we want something more than educated men—we need men steeped in the spirit of loyalty to the teaching of the New Testament, in fine, men faithful to the terms of the great commission and the polity of the primitive church of Christ. We believe that the College of the Bible will develop such preachers, and we believe that as it already has the deepest sympathy, it will also have the financial endorsement and support of the brotherhood throughout Australasia. It is because the Bible College is helping to realise in a wider degree the obligations of the great commission that its claims upon each one of us are insistent, absolute, and imperative—we ignore them at our peril! May the richest blessing of the eternal God abide upon the staff and students of the Bible College, and upon all who assist in its maintenance and extension.

The Training of the Preacher.

T. J. GORE.

By the word preacher I understand one who intends to devote his life to the preaching of the word of God. In this brief paper I will indicate some of the important elements in his training. In the first place he should be taught to *think*. A man who does not think is out of place in the ministry of Christ. Divine revelation—the spoken word of God—makes the strongest possible appeal to the intellect. “Understandest thou what thou readest?” fell upon a great mind in the olden time. The man who teaches others needs to be correctly and profoundly taught himself. The world needs trained, and hence, cultured, intellects to present the claims of the Saviour upon the intellect as well as the heart of man. The Greeks of ancient times were fond of the word in their tongue, which meant to them what the word thought means to us. In the first place, then, the preacher should be taught and thus trained to think, to think accurately, wisely, and well. He should long for knowledge, specially to understand the word of God. In my judgment, some knowledge of the original language in which God has enshrined his will is a great factor in the training of the preacher. Hebrew and Greek should, if possible, enter into his training.

The character of the preacher.

In the *second place*, I may call attention to this training in the light of some words used by the apostle to a young preacher, Timothy, whom he greatly esteemed and loved. He speaks of the *character* of the preacher in these words: “Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity” (1 Tim. 4: 12). In these things the preacher should be as well-nigh perfected as it is possible. A man who preaches Christ should certainly be, in his life, from every possible standpoint, Christ-like. A preacher should be trained, and should train himself not to be self-conscious—not to think of self at all—but of the Master whom he serves, and of the message which he is called upon to deliver. It takes a good deal of self-discipline for a young preacher to think not of self but of the great work he has undertaken. He does not need to be troubled about the affairs of this life, but to be fully consecrated to the great and magnificent work of the ministry. His training should include both mind and heart. In the ministry of Christ character is absolutely essential. No man without a Christ-like character should become a preacher of the gospel.

Preach the word.

In the *third place*, Paul lays out clearly the work which devolves upon a preacher.

He does this also in his letters to Timothy—an invaluable portion of God’s word for preachers. He says, “Till I come, give heed to reading, to exhortation, to teaching. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest to all. Take heed to thyself and to the teaching” (1 Tim. 4: 13, 15, 16). I quote from the Revised Version. Again Paul speaks, now in his last letter to Timothy: “Preach the word; be instant in season, out of season (2 Tim. 4: 2). The whole training of the preacher must be along the line of preparation for preaching the word of God. It is unfortunate when the preacher turns aside to something not the word of God. It is a great privilege conferred by the Lord to be a preacher of his holy word. There is no higher calling. There is none so full of great blessing as that which takes the life—the energy, the powers of the whole man and devotes them to the best interests of the man. Our Bible College has a great work before it—even the training of our young preachers for the work of the Lord in all these southern lands.

The Educated Preacher and Present Problems.

W. B. Blakemore.

Every age of the church has had its “present problems.” Because of this, it has always needed educated men. The early church needed the broad culture, the sanity, the far sightedness, the world-wide sympathy of a Paul to save it from those Judaizers who would have been fatal to its mission. The church to-day needs the same type of prepared men to grapple with the many problems which the “changing order” is thrusting upon us. Granted the need of educated preachers, what advantage have they over the uneducated preacher in facing present problems? Many, I would say.

Seeing the problems.

1. *The educated preacher is better fitted to see the problems.* His education enhances his capacity for discovering and diagnosing. There is a demand for the trained orchardist not only because he knows how to remove the difficulty, but because his trained eye can detect it. Where an untrained man would be working blindly, knowing that something was wrong, but wholly unable to locate the trouble, the trained man at once finds the scale or the moth and applies the remedy. So the trained physician is able to diagnose the disease. The patient is aware of the trouble, but he calls in the physician

to find out what it is. The right sort of culture, in the same way, will help the preacher to discover present problems and to see them in their proper perspective.

Maintaining optimism.

2. *The educated preacher will be better able to maintain his optimism in the face of present problems.* Nothing is more dispiriting than to see the ravages of some blight year after year, and because of insufficient training be unable to detect the cause. On the other hand, nothing will so satisfy and encourage as to be able to get at the root of the trouble. In getting at the root of present problems the educated preacher has much the advantage, and is not nearly so apt to become discouraged at what appear to the superficial worker to be lions in the way. President Faunce, of Brown University, says here is the supreme value of a College course—“that it enables a man to see the greatest in the smallest, the eternal in the fleeting phenomenon; and to be calm and strong whatever life may bring.”

Solving the problems.

3. *The educated preacher is better fitted to solve the problems.* The problem understood is more than half solved. Because he can look at the problem from all sides, because he can see it in its true bearing to related issues, because he can view it through his own glasses and does not have to depend upon another’s, the educated preacher is better fitted to offer a solution.

The real and the imaginary.

4. *The educated preacher will be saved from fighting windmills and storming old strongholds that have long since been deserted.* Hugh Black says, “Without culture the preacher does not possess the means of self-criticism. He goes down blind alleys spending his strength on subjects vainly for lack of knowing what has been done. He gets caught with the glitter of ideas that are outworn, or have been proved false.” A preacher needs to be liberally educated if for no other reason than to avoid futile effort, to know the difference between a dead issue and a live one, and to be able to discriminate between real and imaginary problems.

“Knowledge is Power.”

David R. Hall.

With pleasure I add my testimony to the value of the work being done by the College of the Bible. In temporal affairs it becomes more and more apparent that “knowledge is power,” and if the church is to creditably carry out its mission and fit men for this world and that to come its teachers must be educated. Character and earnestness are first essentials, but these, plus education, are ever more effective than without it.

The Apotheosis of Hard Work.

W. W. MANTELL.

The Parable of the Talents conveys to us, among other truths, this—that God in his perfect wisdom has entrusted to every human being a talent or talents, to one, more—to another, less. The inference is, that to every one some endowment is vouchsafed. Among these talents are to be numbered the mental faculties or capacities. The parable then distinctly affirms that the receiver of these is solemnly responsible. Some day he will be called upon for an account of his stewardship, when he will be either rewarded as a “good and faithful servant,” or condemned as a “wicked and slothful servant.”

A boundless necropolis.

We are environed by solicitations to be unfaithful to our sacred trust by neglecting that prayerful, patient, and persevering employment of those faculties, which eventuates in their development, in the enlargement of the capacity for true happiness, for the “authority over many cities.” To fail in this profoundly solemn duty, to be unfaithful to this sacred trust, constitutes the burial of our talents—“the hiding of the Lord’s money,” and he knows that there is room enough in this world of ours to ensepulchre all the good gifts dispensed to us by our Lord and Master. The world is a boundless necropolis, and with our minds’ eyes we may see the ground strewn with stones bearing such melancholy inscriptions as:—Here lie entombed the neglected talents of so-and-so.

“Resurgam.”

But “all men small and great,” in obedience to the trumpet-tongued call to judgment, will stand before the “great white throne”; so will these buried talents rise again. On the grave of every buried capacity is written “resurgam.” Earth cannot hide them for ever. They must and surely will be obedient to the insistent summons, and will stand forth as the accusers of those who so wickedly and slothfully consigned them to the sarcophagus of neglect and misuse.

No royal road.

To guide and help our young men to escape such a terrible nemesis, our College of the Bible has been established. The “modus operandi” which reason and experience suggest is used with prayerful and solicitous care to pilot them in this deeply solemn work of “trading with their talents.” There is, however, another profoundly important consideration. “You may take a horse to the water, but you cannot make him drink.” The College may woo the student to the fountain of insistent guidance, but it cannot make him

earnestly avail himself of it. His will is concerned here. “There is no royal road to learning.” It matters not how excellent the teaching, how talented and earnest the teacher, if the student be indifferent or idle, or unwilling to co-operate with his preceptor “The horse will not drink.”

Inspiration and perspiration.

The half-hearted student, confronted by his non-success, may try to save his self-love by blaming his teacher, or accusing him of inefficiency. But what is this miserable excuse but the reproduction of the talent-burier’s whine: “I knew thee that thou art an hard man, reaping where thou hast not sown,” etc., etc. No, no! The student must do his part of strenuous persistent work; he must “scorn delights, and live laborious days.” Edison’s well-known definition of “genius” is to the point:—Two per cent. inspiration, 98 per cent. perspiration.

Weeping and gnashing of teeth.

Thus is *hard work* absolutely necessary, that we may escape the awful condemnation of the judgment day. *Hard work* is a solemn and profoundly sacred duty. Use it prayerfully, and by its aid we mount the golden stairs to God. Fail to use it, and we “lay up for ourselves wrath against the day of wrath.” We voluntarily bring upon ourselves the awful sentence: “Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

Willing to Serve.

Ralph Gebbie.

The aim and spirit of the College of the Bible are well set forth in the words engraven on a gate of Harvard University. The entrants read, “With all thy getting get understanding,” and the graduates as they go forth read on the inner side, “Not to be ministered unto, but to minister.” The courses offered in our Bible College and the personnel of the teaching staff ensure for the earnest student that greatest desideratum, a trained intellect, a knowledge of men and things, and a grasp of the word that will make him “mighty in the Scriptures.” Three or four years spent in this pursuit will fix the ideal, that scholarly attainment is “not to be ministered unto, but to minister.” Powerful is that church which has in its ranks many men of understanding who are willing to serve. To supply this condition is the work of the Bible College, and blessed are all they who have fellowship in giving to prosper this work.

An Appeal to N.S.W.

A. E. Illingworth.

“Tis the mind that makes the body rich.”—*Shakespeare*.

“Wherefore, gird up the loins of your mind.”—*1 Peter 1: 13*.

Educated evangelists with the love of God in their hearts, a Christ-like spirit, and a passion for souls, are urgently needed in our State. We cannot pursue our present policy of progressive evangelism unless we get more preachers. ‘Tis folly and waste to open up new districts, at great expense, with our most accomplished laborers, unless we are able to station suitable workers therein.

We should therefore consider the College of the Bible as a necessary corollary to our Home Missionary enterprises. If we go on as we are now, just waiting, Micawber like, for “something [or some one] to turn up,” we shall not only fail to go ahead, but will quickly perceive the necessity to slacken off some of our zeal. Tent missions and kindred efforts are only partially beneficial in themselves. The cause we love is often seriously prejudiced by failure to keep up a regular and efficient ministry in our out-stations. Good work is sometimes done; amid much rejoicing new churches are established, and new districts entered; but the sequel is occasionally humiliating, and in most cases perplexing. Why? For want of men!! In a few years the College ought to be able to provide annually a sufficient number of consecrated, talented, and trained and self-sacrificing young men to enable us to open up new work with safety and confidence. To hold what we gain is our chief difficulty now.

Hitherto the response from this State has been small. The regular subscribers are few but faithful, but the great majority of our members have not given anything at all to this Australasian institution (some of the promises have not even been redeemed). Let’s wake up and do something worth while! Let’s make Sept. 5 a red-letter day. Let’s strike 12 that day for an educated ministry and a truly aggressive Home Mission policy. The first annual offering last year was so small that some of us were glad it was never published in tabulated form. This year we hope for something real good. A word to the other States. Keep your eyes on New South Wales. We know there is no premium placed now-a-days on ignorance by the general public, but *vice versa*. May God bless our College of the Bible and richly endow it! This is our prayer.

Professor Gamaliel of the Bible College in Jerusalem did not know everything that was revealed in his Bible. His methods and teachings were probably open to criticism, but he sent forth from his school a young man named Paul, the mightiest missionary the church has ever had.

Should We Observe Education Day?

H. J. BANKS.

Yes, every member in every church in every State of the Commonwealth should observe Education Day, Sept. 5, by making a liberal contribution to the support of our one institution of learning in Australasia, the College of the Bible, Melbourne.

One of the neglected interests.

It has long been felt that education is one of the neglected interests among the Churches of Christ in Australasia, and many have realised that the brotherhood as a whole could not be made to realise its responsibility in this connection until some definite educational work had been undertaken. The establishment of the College of the Bible has in a measure supplied this want, and the hearty agreement by all our State Conferences to observe the first Sunday in September as Education Day is indicative of their desire to adequately meet the responsibility now laid upon the churches.

Make it the best.

While asking for monetary gifts, the occasion should be used to point out the advantages of our own College, to encourage our brightest and most spiritually-minded young men to enter it and prepare themselves for the noblest of all callings, and to impress upon those who are unable to attend the desirability of taking the Correspondence and Teacher Training courses in their own homes or local churches. It may be said, *Our College is not the best.* Then let us see to it that it speedily becomes what it ought to be. Viewed from the right standpoint this is a strong reason why all should observe Education Day. The College is ours. We need it. It is essential to our best growth. In it, earnest young men are trained to teach and preach the gospel in our own and foreign lands. For this purpose we need an institution which will be recognised among the first of its kind in the world, and to this end we must have more teachers, more students, better accommodation, a better library and better equipment in every way. Time and a larger measure of moral and financial support than it has yet received will make this possible.

Grappling with great questions.

In this day of free education and scholastic advantages the *educated and trained preacher is a necessity.* It is well to face the problem rationally and make strenuous efforts to meet the demand of the hour. That we need more preachers will not be questioned by those who know the work in Australia. It was never more true than now. The protracted meetings of recent years have largely proved abortive because

evangelists were not available to continue the work, and yet an appeal for preachers to-day seldom meets with any response. Why? Largely because our most consecrated young men feel their incompetency to satisfactorily serve the churches and grapple with the great questions of the day; and when one does respond the church frequently refuses to accept him because he has not the education and training requisite for successful work among the community in which it is situated. No sensible man takes exception to this, but any church so acting should certainly contribute largely to the support of an institution which exists for the sole purpose of preparing men to meet the demand thus created.

Free from destructive criticism.

The churches are as insistent as ever that their evangelists shall be first of all *good men*, but in addition to their goodness they require them to be educated according to the best standards and trained for the service of the church. This is coming to be recognised amongst us, and the young man who wants to spend his life in the proclamation of the gospel looks around for a school wherein he may fittingly prepare himself for his life's work. It is imperative that here in his own land he shall be able to get that education and training without fear of having his faith undermined by sceptical teachers. We want a *safe school for our young men*, and the College of the Bible supplies that want. Its professors are men of our own selection—strong men, loyal to the old Book and untainted by the vagaries of Higher Criticism. In it our coming preachers will find protection, until, well versed in the word of life, they come forth ready to follow truth wherever found, at whatever cost, and strong to resist sceptical teachings.

Strong leaders wanted.

We are a rapidly growing people. Our missionary operations are continually extending. There will be a constant demand for trained workers. Where are they to come from if we do not liberally endow the College of the Bible and make it a school in which our brightest young people may be educated? We may ask for and receive large missionary offerings, our few strong evangelists may enter new fields and win converts, but we will never make the progress we should until there is a constant supply of consecrated young men, trained for service, entering the fields and leading on the hosts of the cross. And the great need of the hour is trained men—men with knowledge and ability to lead; men who can go anywhere and listen to any kind of teaching; men who not only

know the truth, but how to answer those who oppose it. The College of the Bible will help to furnish just such men, and therefore should have the loyal support of all who believe it is our mission to carry the pure gospel to the world.

The Bible College: Its Claims.

Linley Gordon.

There are two methods by which colleges have been successfully supported:—The direct taxation method and the endowment method. Our College is supported by the latter one. The endowment method extends the privilege of giving money, lands, buildings, to men whose interests are for educational advancement. As an assurance of the esteem in which the gratuity is held all property that is given as benefaction is, in England and America, exempt from taxation. It is free from civil imposition, exempted from assessment for other lower public uses. The endowment method presupposes a splendid liberality on the part of all who have the institution at heart, and this assurance develops into the establishment of the institution.

A demand for endowment.

By the liberality of a few our College has been able to maintain itself for two years. We are in our third year, and have a Faculty of three men. The demand for more endowment is urgent. A delay in money is hazardous to the institution. May the time soon come when we shall have our financial agent travelling throughout the Commonwealth, and may he be one of such personality that funds will be sent to the College daily; may he inspire not only isolated gifts but gifts *en masse*, and may promises of lands and wealth be incorporated in the "last will and testament" as a result of his diligence. No complaint should be made as to "cost" when the virtues of the institution are considered.

The power of mind.

A second claim is that there be a greater appreciation on the part of our brotherhood for the power of mind. That this power has been applauded by some is evidenced by the establishment of the College, but it has not been appreciated by all. There are men of middle age who speak in wavering intonations regarding an educated ministry, and elderly men who never speak of it without laying an ictus as sharp as acid on their voice. Some of these men have money, and if they would only be brought to realise that money invested in education is a laudable and commendable expenditure, they would greatly assist instead of antagonise the work. We have only to turn the pages of history to find the sad fact of ignorance and illiteracy. There

is no compatibility whatever between ignorance, and commercial, industrial or religious achievement. Intelligence and skill determine, to a great extent, the religious enlargement of the world. It is not mass and magnitude and avoirdupois that contribute the most to the worth and value of human society, but what the mind can do when carried to its utmost extent.

Prayer for institutions.

The third claim is a spiritual one: Prayer. Without the believing prayer of the brotherhood our institution will become effete. It is a Bible College, it applies Bible teaching to men, and the Bible teaches that men should pray for institutions as well as for individuals. Peter and John were once in prison; prayers were offered for their release, and God released them. Cornelius prayed, and his prayers were heard. God heard and answered the prayer of Moses on behalf of Israel. The same God is with us, and our prayers will influence his administration. Prayers for the Faculty, the students, are necessary for the success of the institution.

The claim of commendation.

There is also a claim due to each student—the claim of commendation, of encouragement, of sympathy and love. Mothers and fathers are especially good at this. They have the assurance that their boys are engaged in the highest possible work of life. They rejoice when they know that God had only one Son, and that he made of him a minister.

Clear the way!

Imperceptibly, but surely, we are ascending. Intelligence and faith are higher in our brotherhood than ever before. In a few years' time good men will not be lacking, and while in the energy we lord it over land and sea, we shall discover the truth and righteousness and the beauty that lie hidden everywhere.

Men of thought! be up and stirring
Night and day:
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, bid and cheer them,
As you may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing
Into grey;
Men of thought and men of action,
Clear the way!

It is not enough to have great qualities; we should also have the management of them.

The knowing of Jesus and the telling of Jesus minister to and succeed each other.—*Phillips Brooks.*

Is it Worth While to Support the Australian Bible College?

GEO. T. WALDEN.

Is it worth while to imitate the prophets of Old Testament times, who established schools of the prophets?

Is it worth while to follow the example of Jesus, who had his college of apostles, and for over three years was their President and Teacher?

Is it worth while to follow in the footsteps of Paul, who had an apostolic Bible College with Timothy and Titus as his most illustrious students?

Is it worth while following in the footsteps of Alexander Campbell and Bethany College, with its multitude of preachers who have led thousands to the Lord?

In goodly company.

Is it worth while to follow the example of Robert Milligan, Robert Graham and John W. McGarvey, of the Kentucky Bible College, whose students are laboring "the wide world o'er"? And what shall I more say? for the time would fail me to tell of Drake, Hiram, Eureka, and Columbia, of Garfield and Cotner, and the scores of Bible Colleges in America who have helped young men to "rightly divide the word of truth" and acquire the wisdom that winneth souls and turneth many to righteousness.

Is it worth while to help the Australian young man to acquire in Australia the Bible education he needs to "do the work of an evangelist"?

Is it worth while to keep our young men in Australia during their years of study that they may, while studying, serve the home churches as Australian boys have served the American churches adjacent to the College at which they were studying?

Is it worth while to stand by the Committee who govern the College, and the "noble three," Bren. Harward, Main and Mantell, who so splendidly guide the young men up the hill of Bible knowledge?

Is it worth while to heed the cry of the churches, "Send us young men who can intelligently wield the 'sword of the Spirit' and help us attack the forces of evil and win victories for our King"?

Is it worth while to prepare men to obey the commission of our Lord to "make disciples of all the nations"?

Skilled laborers required.

To all these questions there is one answer, *Yes, it is worth while!* We spend millions to prepare men to become more successful farmers, doctors, engineers, lawyers, etc., etc., but these concern the present life, the material progress of the race; but what shall it profit a man if he has the highest skill to help him in the

things of this life but no skilled teacher to make him a disciple of Christ, to show him the Bread of Life—to give him the riches of heaven?

We cannot make preachers.

It is significant that Jesus said to his students after their three and a half years' course, after their forty days' post-resurrection special instruction: Don't go forth yet—tarry till you receive further equipment—"tarry till ye be endued with power from on high." And when they went forth people "took knowledge of them that they had been with Jesus." The impress of the teacher was on the students.

Thus would we have men take knowledge of the "preachers of the word" among us. When men listen to our Bible College men they will take knowledge of them that they have been students of the word, they have been sitting at the feet of men of God, men of the Bible, Spirit-filled men with a passion for souls, men with the imperialism of Christ—they will see in these young men, not the clay moulded by the teacher into his own image, but the tree with its own life, but trained to larger fruit bearing. As President McGarvey often said, "We cannot make preachers of you; we can only help develop what is in you."

The well of the word.

An old negro once prayed this prayer for the writer, "O Lord, bless our brother; let him down into thy word as we let the bucket into de well on a hot day, that we may bring up the 'Water of Life' for thirsty souls." So all that the College can do is to let the students into the well of the word that they may be saturated with the word, that when they speak they may speak as the oracles of God.

Is it worth while to do this? What shall the answer be? The churches are to give it the first Lord's day in September. Shall we give Bren. Harward, Main and Mantell a cheer that day—shall we say to these young brethren who have given up all to serve the churches, "We love you, we believe in you, we will help you"? Shall we do this for Christ's sake? Shall you? Shall I?

Nothing, nothing else but character survives, and character is Christ formed within.—*Huntington.*

Every new discovery in science yields its contribution to the proofs and illustrations of the wisdom, power, and goodness of God.—*Dr. James McCosh.*

The Australian Christian.

PUBLISHED WEEKLY AT

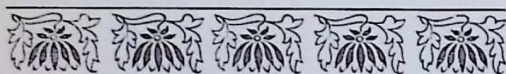
528-530 Elizabeth St., Melbourne.

Editor, F. G. Dunn. Manager & Sub-Editor, G. P. Pittman.

All Communications should be addressed to the AUSTRAL PUBLISHING CO., 528-530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to G. P. PITTMAN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.
—o—



The Leader.

THE OBLIGATIONS OF OUR PLEA.

The highest ideals known to men are found in the Christian religion. To attain to these ideals the means employed should correspond in value to the end in view. In other words, Christianity demands from the Christian the best he has. In theory, no one will dispute the truth of this affirmation; in practice, however, it is denied by the great majority. As a rule we hold our religion cheaply, and endeavor to live it at the least possible trouble and expense. Our religious obligations do not press heavily upon us, and too frequently are avoided with excuses that we should be ashamed to offer in the ordinary business of every-day life. We give to Christ the fag-end of our thoughts, and sometimes, the fag-end of everything else. This is the great mistake of the average Christian life; and because this is so, we lose sight of our ideals and our religious life is impoverished. Every department of church work is more or less hampered because there are so many who do not feel that they must live up to the high standard of their calling in Christ Jesus. The ideal of service is lowered. Anything and anyhow is good enough for the church, and the fact is forgotten that our service is for the King of kings and Lord of lords.

Our ideal.

In this matter of ideals and striving to attain to them, the Churches of Christ in Australasia have much that they might learn with great profit to themselves and the plea with which they are identified. In some respects the Churches of Christ occupy a unique position. In their religious propaganda they have taken high ground. As an organised body of people, they practically stand alone in their great plea for a return in faith and practice to Christianity as it was at the first. Their mission is

to win the religious world to this great idea. Is it saying too much to assert that this was the greatest conception of the nineteenth century, and that succeeding centuries will fail to produce one that will rival it? We think not. Bear in mind that we are now speaking of the idea, not of the manner in which the idea has been sought to be realised. As for the latter, we have to acknowledge that our exposition of the idea has left much to be desired. It is high time, however, that we realised what our position in the religious world involves. If it is desirable that the religious world should be won over to the idea that the principles and practice of New Testament Christianity are preferable to any modern substitutes, it is essential that the best possible means be adopted in proving that the old is better than the new. In this matter the religious world will be very largely moved, either for or against, by the kind of representative men we place before it. To gain its ear, we must command its respect. We must abandon the idea that truth is equally efficacious whether presented by ignorance or by ability, and get the thought fixed firmer in our minds that no great movement has ever won its way without the aid of education.

Learning the lesson.

In Australasia, we have been a long time in learning this lesson. But we have learnt it: whether permanently or not, remains to be seen. The visible sign of our progress in this direction is seen in the College of the Bible in Melbourne. This institution became a realised fact, because of the almost unanimous feeling throughout Australasia that the time had come when we must find the means of educating our own preachers. The feeling of the brotherhood is expressed by our venerable and esteemed Bro. T. J. Gore, when he says: "This Bible College all brethren in Australia and New Zealand will recognise as one much needed. In the chief cities of these lands there are colleges and universities which afford special facilities and splendid opportunities to acquire a liberal education. Our Bible College, taking advantage of these opportunities, can supply our young men who desire to enter the Christian ministry such Biblical instruction as will best fit them for their life's work. Our young men have, many of them, availed themselves hitherto of the advantages furnished by American schools. Now, when they have a Bible school at home, no doubt they will hail with much satisfaction the privilege they have to prepare themselves for their work in their own land. The Churches of Christ in these lands owe a debt of gratitude to the Bible schools of America for all they have done for our young men. It is true many Australians have remained in America, and have done, and are doing, a fine work there. It is now time this emigration should be brought to an end, and our

young men encouraged to go to Melbourne, where they have practically the same advantages as in America." (Extract from "That they All may be One.")

A tangible evidence.

In this College of the Bible we have adopted one of the means by which we can reach the ideal which is set forth in our great plea. Our need in the past has been a supply of trained preachers, and not simply trained preachers, but those who have received their training in our own environment. Without reflecting on Bible schools anywhere, we regard one of our own as indispensable to our future success. It is consistent with our growth as a church and a nation. Its establishment is a sign that we are awakening to the responsibilities of our plea—its permanent existence will furnish additional evidence in that direction. If through financial stress it should cease to be, it would be a calamity which would take us many years to overcome.

The financial aspect.

The financial aspect is one that must be faced. It is recognised throughout all the world that education requires to be fostered and encouraged by liberal financial assistance. Our system of State School and University education shows that the nation is alive to the value of sound secular instruction. It deals with the matter in a magnificently liberal spirit. It is a burden that the taxpayer cheerfully bears, because he knows that it is to the ultimate advantage of the nation of which he forms a part. The Great Teacher has said that "the children of this world are in their generation wiser than the children of light," but he did not mean that it should always be so, and certainly did not mean that when his people recognised the wisdom and necessity of a given course they should not carry it out because it made some demands upon their liberality. Surely, if the State bears the burden of education cheerfully, the churches should not be backward in helping to carry on the education necessary for their particular work. Secular and religious institutions of learning all the world over are assisted by large endowment funds. Our College has no such fund to fall back upon. It is dependent upon the free offerings of the brethren, to be given year by year, in such measure as their liberality may decide. Many have generously responded to the call and made promises for a given period. In the first instance this was all that they were asked to do. But now that the College has been established and has proved its efficiency, they will be asked to regard the College as an institution to be permanently supported. The response to this request will very largely decide the position we are to occupy in the religious world. It will be an indication also as to how far we have realised the obligations of our plea.

Voltaire's Boast in the Light of Present Facts.

PROF. JAMES ORR.

There is a reported saying of Voltaire that it took twelve men to found Christianity, but he would show the world that one man could overthrow it. Another saying of Voltaire has reference to Newton's discovery of the law of gravitation. Sir Isaac Newton, who discovered the law, was an humble Christian man. But Voltaire was confident that Christianity would be overthrown by the new discovery and would not survive a century. The state of facts to-day is a singular commentary on these boasts. Voltaire's volumes—some ninety-four of them—stand on the shelf, and the dust that covers them is seldom disturbed save for some literary or historical purpose. Christianity, on the other hand, survives and extends. We speak advisedly, in full view of the developments of unbelief in our midst, when we affirm that the church of Christ to-day has more members, is spreading itself more widely in the world, is circulating more Bibles, is doing more good, is cherishing more earnestly in its heart the dream of universal empire, than at any previous period of its history.

An era of negation.

Why is this? It is not that Voltaire's boast had not, at the time he made it, a measure of plausibility. Those who think that Christianity is in danger of being swept away by an uprising of the forces of unbelief in the twentieth century would do well to study the condition of affairs in the eighteenth century. That century has been not improperly called the *sæculum rationalisticum*. It was throughout, but especially in the latter part of it, a time of cold, hard negation. The earlier earnestness of faith had decayed. Scholastic orthodoxy had failed to satisfy the minds of men, awakened to new activity by the fresh developments of philosophy and science. It was the age of Deism in England, of the encyclopedists in France, of the superficial rationalism of the "Illumination" in Germany, of a chilling "moderation" in Scotland. The wits and *litterati* in all these countries—the people who affected special culture—poured their ridicule on Christianity and regarded it as dead beyond recovery. What religion was in Britain in this period may be learned from the often-quoted passage of Bishop Butler's in the "advertisement" to his "Analogy of Religion." He says:

Bishop Butler's testimony.

"It has come, I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject for inquiry; but that it is now, at length, discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to

set it up as a principal subject of mirth and ridicule, as it were by way of reprisals for its having so long interrupted the pleasures of the world."

Not so bad to-day.

It will scarcely be contended by any person who knows the facts that things to-day are as bad as this, or are within measurable distance of answering to this description. Even of the unbelief of the time, it has to be acknowledged that there is a depth and seriousness in it, a reverence for Christ, and willingness to do honor at least to the ethical side of his teaching, which did not formerly exist. However defective it must be pronounced in what it negates, the face of much of it is turned in a real sense Christward. It represents an advance, a phase of the conquest by Christianity of the mind of the world. Much well-grounded anxiety, for example, has been caused by Old Testament criticism. There is no denying the fact that much of that criticism was cradled in rationalism, and in some of its best-known representatives is rationalistic still. Increasingly, however, within the ranks of those who stand for criticism the admission is made that, apply what methods one may, the history and religion of Israel can not be explained without the factor of supernatural revelation. From critical circles themselves are arising many to rebuke the excesses of criticism, to defend the historicity of the patriarchal narratives, and to reassert the miraculous element in history and prophecy. This is a gain we should be thankful for. Unbelief is not succeeding, as many feared it would do, in overthrowing revelation, but the reality of revelation in the Bible is reasserting its hold on men's living convictions.

Christianity ever triumphant.

Voltaire's vainglorious boast has shared the fate of many more in the history of the church. It is simple, verifiable fact that unbelief, however loud its trumpetings, has never been able to make good its vaunts in the face of the simple power of living Christianity. It is in times when the church has become cold and formal, when it has forgotten its works and the fruits of the Spirit have not been manifested in holy deeds, that unbelief has had its temporary triumphs. Whenever the spirit of earnestness in religion has revived, and the gospel has been preached with faithfulness and power by men who have experienced its saving virtue in themselves, unbelief has had to retreat all along the line. Celsus, in the second century, is a typical instance. This clever epicurean wrote an able, mocking book against the gospel; but the historian has to note regarding it that it appears to have produced no effect whatever in stopping the march of the gospel to vic-

tory in the empire. Its utter lack of insight into the real genius and secret of the spiritual power of Christianity was fatal to its influence on any who had themselves experienced the power of the gospel, or who saw its effects in the changed lives of others. Again, there was in the fifteenth and sixteenth centuries a great outburst of pantheistic and licentious doctrines as the result of the revival of learning and of the new scientific discoveries; but the gospel of justification by faith as preached by Luther and his fellow reformers stayed that torrent, and wrought a miraculous change in the religious condition of Europe. The Deism of the eighteenth century in England was met by learned apologies for Christianity. These had undoubted value, but the real force that killed Deism was the great evangelical revival which swept over Britain, and was felt in other lands, under the preaching of such men as Whitfield and the Wesleys. The bicentenary of the birth of Jonathan Edwards has recently been celebrated at Yale and other seats of learning. It is notorious, however, that when Edwards was at Yale, unbelief of a very pernicious kind was in the ascendant. There were two Thomas Paine associations in the college, and only four or five Christians could be reckoned. If a warmer spirit was afterward infused into New England Christianity, it was as a result of the great revivals to which the influence and preaching of Edwards himself so largely contributed. Similarly the improvement in the state of Christianity to-day, as compared with the times of Voltaire, is due mainly, not to increased intellectual acuteness or greater learning on the part of the defenders of Christianity, but to the marvellous way in which the church of the nineteenth century was led into the work of missions, of Bible diffusion, of home evangelisation, of earnest, soul-saving activity in the various directions of its influence. The splendid achievements of the Bible societies and missionary organisations of the Old and New Worlds, during the past century, are the most effective of all refutations of Voltaire's ill-judged boast. It is to a like outpouring of the Spirit of God upon his church, and to the same divine energy, manifesting itself in holy lives and in practical work, far more than to learned confutations (though these also are important in their place) that we must look for the overthrow of the forms of infidelity that lift up their heads among us to-day. Infidelity, it should never be forgotten, is essentially sterile, and acts as a sterilising influence in the church and in society wherever it is found. Christian faith, on the other hand, is productive and reproductive, and therefore carries in itself the secret of victory. This is the true reason why boasts such as Voltaire's must always prove futile.—*Scl.*

**Bible College Annual Offering,
September 5.**

The College: a Danger or Strength?

GEO. MANIFOLD.

The Bible College in the eyes of the brotherhood should be the most important institution in the Australasian colonies, and second only to the church of God in its claims for the smiles, supplications, and sacrifices of every loyal disciple. And the College can become either a danger that will menace us, or a strength that will make the church of Christ a dominant power for truth and righteousness. Either of these alternatives is possible, and the question as to *which* one mainly rests on the following factors: the teachers, the students, and the churches.

A strong Faculty required.

If this infant institution is to grow and become a tower of strength in the coming years, it is imperative that the teachers shall be men of character and culture, and also of magnetic personality. Failure here will for ever frustrate the great purpose which called the College into being. As to whether we shall be an increasing or disappearing brotherhood will depend on the stamp and stamina of our future preachers. This also will be greatly determined by the atmosphere and contact of their teachers who mould the plastic minds committed to their care. Above all must the College Faculty be men who themselves are solidly entrenched in the Scriptures, so as to inspire others to "contend earnestly for the faith once for all delivered unto the saints." A most specious and subtle form of infidelity is in the land. Many wolves are masquerading in sheep's clothing. In colleges and churches there are teachers and preachers whose doctrines are undermining the foundation of Christian society and revealed religion. They deny the divinity of Christ, and in fact all that is miraculous in the word of God. Shall such a danger menace us? God forbid. In strengthening our already capable staff, let the utmost care be exercised in selecting good men, "full of faith and of the spirit of wisdom." Let the Saviour's test be applied, "By their fruits ye shall know them." In the name of all you value in the College, do not select cheap teachers for their cheapness. Under qualified men our students will become mighty in the Scriptures, preachers of power.

Consecrated students.

It will also readily be seen that if the College is to be a strength and not a danger, it must attract the right kind of students. Young men will be constrained to come whose sole desire will be to "do the work of an evangelist," and not merely for the sake of getting a living. Such will be called of God, called because of certain essential gifts, and called because of the vision he has seen of the deepest

needs of his fellow-men. He will seek to be a toiler, a fellow-laborer with God. A student in college asked his professor if he could not take a shorter course than the one prescribed. "Oh, yes," was the answer, "but that depends on what you want to make of yourself; when God wants to make an oak he takes a hundred years, but when he wants to make a pumpkin he takes six months." The College was never designed for idlers and wasters. "Give attendance to reading," "endure hardness," "follow after righteousness, godliness, patience," etc., is Paul's advice to young men who aspire to be students and proclaimers of the word. Training students such as these, the College will guard the brotherhood from dangers which have threatened other religious communities and aroused a bitter hostility from the world against the church.

The churches responsible.

Finally, the churches themselves are largely responsible as to what the College shall be. Ignorance as to its object, indifference towards its proper equipment, prejudice against its teachers and methods will not only hinder its efficiency, but paralyse its very life. But in order that it may prove a veritable bulwark of the Reformation and Restoration movement; in order that it may become a powerful missionary centre, it must have our fervent prayers. Why did not all Christ's apostles turn out like Judas? Because the night before he selected the twelve, he spent it in earnest prayer to God. Brethren, remember the Bible College in your petitions. Also it must have your intelligent interest in its well-being and enthusiastic support. Let us give liberally towards its maintenance. May every disciple have fellowship in this great enterprise. Talk it up, and encourage our best young men to seek the training of its teachers. And then shall a brighter and better day dawn for the brotherhood, a day of strength of hope, of life, and on bended knees we shall thank God, to whose name be all the glory.

"About the Collection."

Jas. E. Thomas.

There is no need to explain the reason for this offering. The College of the Bible has passed its experimental stage, and so commended itself to the whole brotherhood that it is generally admitted to be essential to the progress of the cause in Australasia. Many fine Christian young men are being already better fitted for lives of usefulness in the service of the Master, and the College will in the future

grow increasingly useful as its means increase. While commending the work, therefore, we must be alive to the necessity for personal response to the call for funds sufficient to carry on the work so well begun. Federal Conference and our State Conferences have carried motions of approval and commendation for the work of the institution, and it has been acknowledged as an Australasian institution. The obligation for its support has therefore been distributed among 22,000 disciples, and with a genuine effort to assist this year, the funds ought to be handsomely increased.

Money well invested.

Of course there are many calls that come to the churches, all of which are doubtless of more or less importance. No work can be conducted without money, and in the Lord's work it is right that the Lord's people should find the money needed. The College of the Bible has, as yet, no legacies nor endowment to look to for its support. It can only look to the response of the brotherhood to its earnest and worthy appeal. The annual offering is a time in which each member may contribute a little, even though unable to give much as an individual contribution. To average 1/- per year per member throughout the churches would not be a great sacrifice, and yet a fitting sum would be thus raised to set the College on a firm financial basis. Let our motto be not less than 1/- per year and as much more as possible. This offering is to be the evidence of our willingness to sacrifice a little for the sake of the cause we love. It is related to both Home and Foreign Missions, inasmuch as we are contributing toward preparing men for lives of greater service in the kingdom of God both at home and in distant lands. It is money invested in the King's business, and our King always pays 100 per cent. in this world. Surely that is enough—beside the additional assurance of the life to come.

The kingdom first.

We are not simply helping to educate young men—but we are helping young men who are willing to sacrifice positions of greater financial gain for the sake of Jesus Christ and the work he wants them to do. We are thus educating men for the extension of the kingdom of God. If we cannot go to foreign lands, or if we are unable to preach publicly in our land, we can invest our money in assisting others to do this, and only eternity will reveal what God has done with the money we thus invest in his cause. The College of the Bible needs funds. We have the privilege and right to supply that need. I feel certain that when the time comes our response will be worthy of so great a cause.

Resolve: To live with all my might while I do live.—Jonathan Edwards.

Students of the College of the Bible.

H. G. HARWARD.

During the present year the following students have been enrolled:—J. E. Allan, H. Baker, G. T. Black, T. E. Batty, H. W. Cust, A. B. Chappell, F. J. Goodwin, J. I. Mudford, S. H. Mudge, R. T. Pittman, A. Strongman, L. Frost, J. Mantell (Victoria); C. A. Batt, M. Bell, W. Mansill (N.Z.); W. Gale, E. Davis, E. Bulgin (N.S.W.); H. Clipstone, L. Johnston, G. Fitzgerald (W.A.); L. Larsen, G. Wilson, W. H. Nightingale (Old.); J. Binney, S. Stevens, P. Burns, N. Noble, L. Curtis, B. Jarvis, C. A. Wilson (S.A.).

Out in the field.

Several of these have not been able to continue their studies right through the year. Some, on account of sickness, have been compelled to take an enforced vacation. Others have entered into full work with churches. S. H. Mudge is now evangelist of the church at Auburn, N.S.W. H. Baker is settled in the Home Mission field. J. E. Allan is at Footscray. C. A. Wilson takes up the work at S. Wellington, N.Z., in October. He will complete his Bible work by correspondence.

Week-end appointments.

Most of the students have been kept busy with week-end preaching. They have been located as follows:—J. E. Allan, Footscray; H. Baker, Williamstown and N. Richmond; J. Binney, assisting at Collingwood; G. T. Black, Warragul; M. Bell, Croydon and Wonga Park; A. B. Chappell, Gordons; H. Clipstone, Lancefield; E. Davis, Montrose and N. Richmond; W. Gale, S. Richmond; F. J. Goodwin, Preston; L. Larsen, Pakenham and Montrose; W. H. Nightingale, South Yarra; S. Stevens, S. Melbourne; A. Strongman, Shepparton; J. E. Shipway, Meredith; G. Wilson, Berwick; C. A. Wilson, Ascot Vale; L. Johnston, Warragul and Kynton; J. I. Mudford spent the first part of the year in H.M. work under the Auckland Conference in N.Z., and is now engaged with the church at Williamstown.

Successful soul-winners.

No little success has attended the preaching of the students in their respective fields. During the past five months more than fifty have been added to the congregations by faith and baptism. During the recent special campaign in Melbourne several of the students either conducted missions, or assisted in conducting them. In this way they have gained very valuable experience. Other students who have not had regular appointments have had many opportunities of exhorting and preaching.

The middle of next November will bring to a close our third year of College experience. We are by no means satisfied,

and hope to do better in every way during the coming year. J. I. Mudford, having passed the examination which qualifies him to matriculate at the Melbourne University, and having completed the Bible course at the College, will be our first graduate. He has already received an invitation to take up the work at Brisbane. He is anxious to continue his studies in the higher branches, and has not yet decided his future movements. Several others will complete the three years' Bible course, and will be prepared to enter needy fields.

Liberal churches.

The work has its difficulties, but we try to hide these behind the many encouragements we receive by the way. N. Fitzroy and Lygon-st. churches have continued their support of students through the H.M. Committee. Others might be imitators in this respect. One brother in a country congregation has arranged to wholly support a student in the coming term. This is a good work in which some of our wealthy brethren might have fellowship.

New premises.

Future prospects are encouraging. Teachers and students are anxious to be settled in our own College premises. The work will then be conducted with better system and success. New students from all over Australasia are making enquiries. We are anxious to welcome young men who have the vision of Christ, and a passion for souls. There is no room for young men who may be seeking an easy position in life. The College exists not only to help train young men who are called to give themselves wholly to the preaching of the gospel, but also to help those who desire training for better service, while continuing in their ordinary business.

Your representatives.

We appeal for the loyal support of the young men of Australasia. The College exists for you. Don't look to more distant fields, but support your own institution. We appeal to our brethren whom God has blessed with temporal prosperity. The College is a good investment for you. Your liberality will have its reward in the harvest of the coming years. We appeal to the churches. We are your representatives in this responsible service. We cannot prosper without your prayerful sympathy and liberal support. No congregation, however small, should miss the opportunity of fellowship in this work. Bible College Sunday, September 5, is worthy of a prominent place upon the calendar of the churches' activities. We have reached

the limit of our possibilities in evangelistic effort until we have more laborers to thrust into the harvest fields. The amount of your offering will indicate to what extent you favor a forward movement in our own beloved land. Therefore give promptly, and liberally.

The Call of the Bible College.

J. W. Baker.

Among the phases of Christian enterprise that appeal for our interest and help, that of the educational is one of the most important, because true effectiveness can only be achieved in any form of service by the man who has been specially trained to deal with the particular work he takes up. This is recognised in the case of our leading professions. For the work of developing the plan of salvation, Jesus Christ took men and prepared them on the mountain top, in the busy street, in the field, and on the sea, to become effective to go and teach others. The cultured Paul spends three years in apparently quiet preparation to make himself more effective to become a spiritual teacher and leader. In foreign lands we recognise the necessity of educating our converts so that our work there may be both effective and permanent. Have not our own a claim on us? Our Bible College stands to-day appealing for an equal share of our interest and help. The principle it represents, and the purpose it tries to realise, deserve a generous response from all who have the cause of truth at heart. It stands not so much for the secular side of knowledge, as it does for the training of the students in the principles of New Testament teaching and practice. As the days go by, the need increases for a greater number of men who will go forth to emphasise the sublime simplicity of apostolic teaching. These laborers cannot be supplied unless we help. Let every lover of Jesus Christ, then, on Education Day, see what he or she can do to make the answer to the appeal a worthy one.

Our Greatest Asset.

T. H. Mathieson.

If there is one need greater than another in the Churches of Christ to-day, it is that of thoroughly equipped and fully consecrated preachers. The poor and the ignorant must be reached, but the cultured and the intelligent must be reached also. To win the former, education is very helpful; to win the latter it is almost indispensable. Let the Bible be the chief textbook, but follow this with such thorough preparation in other necessary studies that, like Paul before the Athenians, our preachers may be able to meet, upon their own ground, the intellectual of this age. Our Bible College is helping to supply the long-felt need. It is the greatest asset the Australasian churches possess.

Time, Money and Opportunity Wasted.

John Fischer.

Take a glimpse at a typical Home Mission Committee meeting. Twelve men of good standing and business ability are met together. Averaging them out, their time is worth about 2/6 per hour, or an aggregate of £3 for a meeting.

Before the secretary lies a mass of correspondence, letters from fields asking for preachers, which the Committee desire to help, and for which they have the funds. But the secretary reports that, although diligent search has been made, no preachers are available. Hence, time and money are wasted, opportunities must be neglected, committees are helpless, churches are suffering in their work. The work of the Bible College will overcome this to a very large extent. As we desire the extension of God's kingdom, we will support the institution.

Far-reaching Consequences.

S. Elborn.

Having been a teacher (secular and religious) for many long years, it may be taken for granted my high appreciation of the work of the College of the Bible. In addition to the training of young men for evangelistic work, there is great need for all engaged in Lord's day school work having as careful preparation for it. This is an opinion I have held for many years. I have no doubt that such training would have far-reaching consequences such as would demand and deserve all the possible support of the whole brotherhood. With well trained evangelists and Sunday School teachers, it is most exciting to think of the large and increasing numbers that would be daily added to the saved.

The Queensland Point of View.

J. W. Parslow.

The College of the Bible has the hearty endorsement and fullest confidence of our Queensland brethren, for three reasons: (1) Because it supplies an urgent and essential need. (2) Because of the spiritually-minded and educated Christian gentlemen who comprise the Faculty and Executive. (3) Because of the practical good the Queensland churches have already derived from it. Some Queenslanders are now at College; others have been wonderfully improved, and are rendering magnificent help to the work at home, through their adoption of the Correspondence Course of instruction; and now some of our finest young fellows (I am personally acquainted with six) are determined to become evangelists, knowing the means of acquiring the necessary education are at hand. We will pray and work for continued success and blessing to attend the College of the Bible, so long as it is worked along the present true disciple and Scriptural lines.

What we Expect in a Preacher.

Robert Harkness.

What can we reasonably expect to find in a preacher to-day? Not the power to cleanse the sick and raise the dead, but rather the power to present the gospel truths in an acceptable and attractive manner, so that the sin-sick soul may find healing in the cleansing blood, and that the spiritually dead may be quickened to life in him who is the life and light of men. Fortunate it is for the brotherhood that we have in the Commonwealth an institution which prepares young men for the greatest work on earth. From our Bible College we look for men equipped in heart and mind for the service of love, characterised by efficiency, not affectation, workmen that need not to be ashamed, rightly dividing the word of truth.

From the Field.

New Zealand.

GORE.—During the past six weeks we have been enjoying the services of W. D. Little, of Invercargill church, kindly lent by them to the Home Missionary Committee. Bro Little worked hard, visiting those of our members who do not attend regularly, but owing to the wintry weather the meetings have not been well attended. At the prayer meeting last Thursday we had a splendid gathering, at the close of which we had a social cup of tea in order to welcome into our midst J. R. Clarke, of Oamaru, who has decided to take up the work in Gore. Good meeting this morning, when Bro. Clarke exhorted the church, taking for his text 2 Cor. 5: 17 In the evening he preached to a very attentive audience.—W.G.L.

Queensland.

BRISBANE.—Splendid attendances at both services to-day, at which Bro. Watt delivered his farewell addresses. Visitors present: Sisters Woff and Judd, (from Cheltenham); Sister Pang (Nth Carlton, Vic.), and Bro. Clydesdale (Petersham, N.S.W.). We received by letter Bro. and Sister Chalmers, from South Africa, and Bro. Graham, from Lismore, N S W. Bro. Clydesdale will preach two Lord's days in August. Our aged and esteemed Bro. Jesse Crawford passed away yesterday, and was laid to rest this afternoon in the Toowong Cemetery.—LEN. GOLE, July 25

VERNOR.—I recently undertook a trip to Wooroolin and district, to visit some of our one-time members at Vernor. Reports have from time to time reached you of removals from here and elsewhere to fresh districts; these removals consequently make big gaps in existing churches. Such has been the unhappy lot of the Vernor church, and the remaining members of the church have been sorely puzzled how to remedy matters; and having been cut off from evangelistic aid from the West Moreton combination, we have been trying to affiliate with Bundamba; but not being strong enough to be able to support an evangelist, it was decided by brethren of both churches that I should take a trip to Wooroolin and have a

talk with all isolated families scattered about, and if possible with their aid to engage an evangelist. I arrived at Wooroolin on June 4, and was the guest of Chas. Adermann, and was pleased to find himself and family all well. On the Lord's day morning, 5th, I was happy to see that our brother had set up the Lord's table in his own house, and together there were 10, all members of his family, who broke bread, which they have done since leaving Vernor. I was also pleased to see that Joseph Adermann, one-time secretary of the Vernor school, kept up a Lord's day school, some 14 attending. After remaining a few days with our brother, I went some 25 miles further to visit other isolated families—Bro. and Sister W. and C. Sealey, and Bro. and Sister W. Pond, one-time members of the Marburg church, and also Bro. and Sister Woolf, Bro. and Sister W. Pates, and Sister Pates, senr., one-time members of Mt. White-stone church. I visited them all, and urged them all to come together at W Sealey's house, and we would set up the Lord's table for the first time. I was glad to see them all come, and one and all expressed their appreciation at my coming in their midst to bring them together. I urged them, seeing the nice number there was, that they should form themselves into a church, which they did, and are now meeting regularly, under the name of the Church of Christ at Malar. Bro. Pates was elected secretary, and W. Sealey, senr., treasurer. All these brethren promised that they would do their best towards paying for the support of an evangelist. After a few more days spent in revisiting them, I returned to Wooroolin, where we met the next Lord's day, and I advised the members there to form themselves into a proper church, which they did. Joseph Adermann was elected secretary and K Patterson treasurer. All promised that they would do their best towards getting an evangelist to labor amongst the four little churches; or if we cannot bring this about, to forward all funds to the Home Mission treasurer and work under a proper system of Home Missions. I might say that the prospect of doing good work for the Master's cause in all districts concerned is exceedingly bright, and I trust that ere long out of these small churches will spring up large congregations to honor and worship the Master.—F. SUCHTING, July 19.

West Australia.

NORTH PERTH.—Our meetings are improving both morning and evening. Our evangelist, H. P. Manning, is doing good work in the district. We have an adult Bible Class and week night meeting conducted by Bro. Manning, which are well attended. Our Sunday School is the premier school, and having won the honor shield for three years in succession it now becomes the property of the school. We hope soon to have our land paid for, so that we can commence our building.—F.W.

South Australia.

GROTE-ST.—Dr. Frank Magarey addressed the church this morning. Two were received into membership. A. J. Gard conducted a song service for half an hour before the evening service (Alexander's Hymns). There was a good congregation, and Bro. Thomas preached, his subject being "How to Save our Boys." Seven confessed Christ.—E.R.M., Aug 2.

HENLEY BEACH.—Good morning meeting and good address by A. P. Wilson. H. J. Horsell preached to-night.—H.J.H., Aug. 1.

YORK.—Splendid attendances morning and afternoon. One restored. W. C. Brooker gave an object lesson to scholars and friends. 25/- was collected for the Children's Hospital. A. P. Wilson preached to a fair congregation.—H.J.H.

STIRLING EAST.—On Wednesday a farewell was given at Aldgate Valley to Bro. Harkness (who is taking Bro. Ewers' place at Mile End for six months), and a welcome to Bro. Wiltshire, who is taking Bro. Harkness' place. A. G. Rudd presided, and a pleasant time was spent. T. B. Verco and family are back amongst us again. On Sunday Bro. Verco addressed the church in the morning and preached at night.—A.G.R.

GLENELG.—Wednesday evening gospel services continue to be well attended in spite of the stormy weather. One young man came forward last Wednesday and was immersed on Sunday evening. There was a good audience.—E. W. PITTMAN, Aug. 2.

QUEENSTOWN.—Good attendances at all services. A special effort is being made to follow up the good work of the Chapman-Alexander mission. At the service on Wednesday evening Bro. Brooker announced his plans, and judging by the interest taken in them by the members a successful time is looked for. At the gospel meeting on Lord's day evening the subject was "The Light of the World." At the conclusion of a fine address a young man made the good confession.—A.P.B., Aug. 2.

MT. COMPASS.—It is now twelve months since the church at Willunga decided to hold meetings here on alternate Sundays, the Methodists taking the other. We have had splendid meetings, Bro. Weeks being well received, and doing a good work. The Sunday School is in a prosperous state. Eight of the scholars entered for the recent Scriptural exam., gaining the library prize, three books, and seven certificates, the eighth losing by two marks. Great praise is due to Miss Skewes for the way the children were prepared, some having very little knowledge of the Bible. We trust that in time the church will be strengthened from this school.—M. JACOBS, July 29.

KADINA.—Last Monday a young man made the good confession, and the following Thursday a young woman confessed Christ and four were baptised. They were received into fellowship this morning. Church anniversary next Lord's day.—E. G. WARREN, Aug. 1.

BORDERTOWN.—The C.E. anniversary was celebrated on July 22. The friends gathered in full force to listen to a programme splendidly carried out by the young people. Greetings were received from several C.E. societies. Addresses of a practical character were given by A. Isaac and A. R. Benn. The Circuit Conference will be held at Bordertown on August 29 and 31, and we are planning for a special mission at the same time. Our Temperance Society is very much alive, having bright meetings monthly, also at present engaged in fighting the liquor party in their efforts to have a liquor booth on the local show-ground. Our gospel meetings have much improved during the last three months, but the very severe weather of the last fortnight has caused a slight decrease in attendance. The country here at present is mostly covered with flood waters, and several houses in the township are surrounded by water.—E.E.

New South Wales.

BROKEN HILL.—Good meetings. Two confessions last Lord's day, Bro. Tuck speaking. Our Band of Hope held a very successful meeting on Wednesday.

We raised our apportionment for Foreign Missions.—R. J. HOUSE, July 30.

HURSTVILLE.—F. Goode is doing much valuable work. Attendances at evening meetings are increasing. The church has just secured site for chapel; members joining to meet the initial financial obligations. There are many promises, and we hope to obtain further assistance in this undertaking. F. Goode conducts the mid-week cottage meetings, and increasing interest is noticeable in the Bible studies.—LIVINGSTONE, July 26.

INVERELL.—On July 11 we had the pleasure of a visit from Sister Mary Thompson, when we had three instructive and interesting lectures on her work in India. Foreign Mission collection, £8/11/2. Bro. Waters is very aggressive, having opened another country gospel meeting at Spencer's Gully, 24 being present at first meeting. On the 25th a young man made the good confession. All branches of the work doing fairly well.—H. COOK, SENR., July 26.

AUBURN.—Four were received into fellowship yesterday morning by letter.—S.H.M., Aug. 2.

INVERELL.—The annual distribution of S.S. prizes took place on July 4, in the presence of a large gathering. The programme consisted of special singing and reciting by the scholars. It was much appreciated, and reflected great credit upon the supt., H. Cook, junr., and Sister Somerville (organist), who had undertaken the training. The writer distributed the prizes, and presented each of the remaining ones with a book from the school.—E.J.W., July 27.

SYDNEY.—Two received into fellowship at the morning meeting. Good address on Ephesians 4 by Bro. Griffith, who also spoke at the night service on Galatians 6: 7. Bro. Griffith is leaving on Oct. 1. He has labored here for over two years, during which time the members have been much built up in their spiritual life as a result of his teaching, and many souls brought under the influence of the gospel. The good wishes of all City Temple members will go with Bro. Griffith when he leaves for his new sphere of activities in S.A. The following officers have been elected for the ensuing year:—Bren. Chapple, Crawford, Keam, Morris, Macindoe, Newby, Stimson, Tanner, Warrner and Walker.

Victoria.

GOLDEN SQUARE.—Pleased to report a fine interest is being maintained under our brethren Dr. Cook and T. J. Cook, who assist each other in proclaiming the good news. Three of our scholars have taken their stand for Christ, and together with a man and his wife that previously made the good confession, were baptised last Sunday by our evangelist, Bro. Collins. We are preparing for the school anniversary on Aug. 8 and 11; also looking for an ingathering through the Chapman-Alexander mission and a revival from our own tent mission in October.—J.S.

RICHMOND (Hunter-st.).—The Lily of the Valley Girls' Guild in connection with the church was inaugurated last May, and held a concert on July 22 to raise funds for a banner and other articles required by the class. R. C. Edwards occupied the chair, when a good programme was given, assisted by visitors from other churches. The chapel was well filled.—E. TENDESON, July 28.

WEDDERBURN.—Splendid meeting Lord's day morning. We had visitors from St. Arnaud, Bro. and Sister Probyn. Two restored Sunday last.—J. A. MILLAR, July 26.

LANCEFIELD.—Last Lord's day we had with us B. J. Kemp, Jas. McGregor, Bren. Swain, senr. and junr., and Bro. Chipperfield. We were pleased to receive, by letter from Richmond, A. Friece. Bro. Swain spoke in the evening to a good audience. On Monday we held our annual business meeting. Bro. Gerrand was elected secretary; Bro. Friece, treasurer; Bren. Meyer, Gerrand and Beard, deacons. After the business meeting we spent a social hour, when Bren. Kemp, McGregor and Swain addressed the meeting. A good many friends were present.—ROBT. GERRAND.

CHELTENHAM.—In the absence of our evangelist, F. M. Ludbrook, of Brighton, has been filling the platform for the last three Sundays, and also conducting the Bible Class. The audiences have been highly appreciative of the fine discourses that have been given, and although there have been no visible results, yet good work has been done.—T.B.F.

CARLTON (Lygon-st.).—Amongst our visitors at the morning meeting were Sister Kenna, from S.A., and Bro. Mitchell, from Harcourt. Bro. Bagley exhorted the church, and also preached at night. One young girl confessed her Saviour.—J. McC., Aug. 2.

COSGROVE.—We were pleased to receive a visit from Sister Mary Thompson, our beloved foreign missionary, and were very sorry that the elements were against us for a large meeting. We enjoyed her talk upon the work in India, and trust that more interest will be aroused throughout the Commonwealth.—J.C.S., Aug. 2.

CASTLEMAINE.—Splendid meetings yesterday. Bro. Harman, of Kyneton, addressed the church, and Bro. Leng preached the gospel, when six made the good confession. The work here is in fine condition, and we are very hopeful. A great united mission is being held, and our people are working heartily in it with an open Bible.—L.C., Aug. 2.

BRUNSWICK.—On Tuesday the Junior Endeavorers (Sister Quick, pres.) held their first anniversary; a fair audience gathered. Their number is about 40. At worship received two into fellowship (by letter), and C. A. Quick exhorted. The gospel was preached by Bro. Quick. One immersion. The brass band is a material help to the open-air work.—W.T., Aug. 2.

ST. ARNAUD.—The cold, wet weather prevailing yesterday affected our meetings. Still we had fifty five in the evening. The writer had a question to answer respecting the "Sabbath." The S.D.A. have been working. Phillip Lew Kim, from Melbourne, has been meeting with the church recently. He preached to his Chinese brethren the last Sunday in July, filling the appointment usually filled by the Church of Eng'land missionary, now deceased. He took as his subject John 3: 16. We are pleased to say Bro. and Sister Tuck's little girl is doing well.—W.G.O., Aug. 2.

WARRNAMBOOL.—Winty to-night. Fair house and two more confessions. Anniversary demonstration great success. Crowded house; about forty items by young people, including three dialogues. Arrangements made to give similar evenings every month. Three new scholars to-day.—J. G. SHAIN, Aug. 1.

WANTED.

By a strong Melbourne Suburban church, an able evangelist. Applicants to state salary, etc., by letter, addressed, "Suburban," c/o Austral Co.

Applications will be received until Aug. 11 for the position of assistant secretary (honorary) to the Victorian Churches of Christ Christian Endeavor Union. Particulars as to duties can be obtained if desired. C. W. Timmins, sec., "Wallingford," James-st., Northcote.

The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

Aaron dropped his eyes. He made no comment, and presently Maria forgot Reuben as she settled back in her place on the lounge and listened. There was a gladness in her eyes and a contentment about her small, straight mouth, while the tiny lines of pleasantness at the corners of her eyes faded away one moment to appear again the next as Aaron related the situation concerning the purchase of the Annie Rey.

"It's like this," Aaron explained. "I ain't no great on business, and it took me some time to get it all plain. I'll tell you, as I made out. When I found the craft I wanted, and found 'twas for sale, I went to Lawyer Bronson—he's sellin' it for the owner—"

"A. B. Bronson? I know him well," said the missionary.

Aaron nodded. "So he said. Well, this boat has been offered for sale some time, but the owner couldn't speak a buyer. The Annie Rey ain't built, you see, for the coastwise trade on account of her passenger cabin. That takes up a deal of room, and she didn't seem to fit in anywhere. In August the owner came to Lawyer Bronson, and wanted him to sell 'er somehow and get as much ready money as he could. That's what the owner wants—ready money. Mr. Bronson advertised her, but with no great of chance for sale till Reuben sighted her. So he sends Lawyer Brooks down to see what bargain he could fetch."

"Lawyer Brooks," mused Maria, "and Reuben. I don't see—the lawyer hasn't paid his board, and Reuben—"

Aaron shook his head. "It bothers me too, but I guess Brooks must have money floatin' around somewhere that he expects to anchor soon, because he told Lawyer Bronson that Reuben would have a thousand to pay down within six weeks. Well, Mr. Bronson wanted more money down; but, as long as there was no one else seemin' to want the Annie Rey, he agreed to do this; hold 'er for six weeks, and, if at the end of that time there wa'n't no buyer that would do better, he'd let 'er go to Reuben for a thousand down and the balance in a note with first mortgage on the Annie Rey."

The missionary nodded. "And you're ready to pay more down."

Aaron squared his shoulders. Never before had he felt any pride in the fact that he was the richest man on the island. He had worked hard because work was meat and drink to his nature and a panacea for his loneliness. He had saved his earnings because there was no one on whom he could spend them. But the past few days had altered the current of his life and brought a thrill of pride and gratification in the money he had accumulated, because of the use he could put it to and of the person it would benefit. This pride glowed in his tone as he replied to the missionary,

"Two weeks from to-day I'm goin' to own the Annie Rey."

Maria said nothing, but in her eyes an unconscious pride inborn answered this glimmer of pride in himself, and Aaron lifted his head with the air of looking the world in the face.

"But suppose," demurred Asa Brown, "that two weeks from to-day Reuben can out-bid you."

Aaron shook his head. "If Reuben could have promised a fetch off enough cash down at the end of the six weeks, the papers would have been shifted over to him then and there, and he could have taken the Annie Rey out of dock. I told you down to the cove that, if I wanted to pay for her at once, I could put her price down, all but one hundred pounds."

"Whew!" whistled the missionary. "You're—" he checked himself before reaching the hackneyed term applied to Aaron.

But the latter, with a smile half whimsical, half triumphant, supplied it. "Lucky? Yes, for once I feel as if I were lucky."

He turned and looked out of the window and his eyes fell on Van Schoick de Schweinx climbing the hill alone. The stranger was ignoring the beaten path which zigzagged easily upward, and was climbing leisurely straight toward Aaron's cottage.

"Who is he?" asked Aaron.

"Someone bent on buying a building lot of you," returned the missionary, and before the stranger had reached his destination Aaron was in possession of all the facts concerning the Philadelphian, together with the hopes and fancies cherished by the Muskegus people, led by the captain.

When the latter phase appeared, Aaron looked thoughtfully at Maria, but the trend of his thoughts did not appear until the two men were crossing the space between the cottages. Then Aaron asked slowly, "Was"—he hesitated, jerking his thumb over his shoulder—"they—very anxious to sell?"

The missionary paid no attention to the plural of the pronoun. "She didn't say much about it, but the captain was so sure at first—you know the captain's way—that it affected his sister. Of course it would be a good thing for future sales if they could sell a lot to this man. I think Miss Packer was very much disappointed."

Aaron glanced around. "Their part is so steep it will be harder to sell," he said, slowly, as if thinking aloud, "while mine is sure to go."

"Yes, it's one of your lots that he's after—for its better outlook on the sea, he says."

Aaron looked up quizzically. "But it takes two to make a bargain, ye know."

The missionary turned quickly in surprise. "What? Do you mean you won't—"

Aaron interrupted with the new air of decision which sat upon him so well. "He can spy as fine an outlook back there."

This conversation prepared the missionary for what followed; but the rest of Muskegus, not

being similarly prepared, was soon agape with wonder.

After the men had departed, Maria took her knitting and sat down beside the south window, but for a few moments the work lay idly in her lap while her eyes strayed to a log above Aaron's cottage. On the log sat three men talking, but Maria's thoughts were concerned only with one of them and his plan of partnership.

"I wonder," she mused, "how he came to think of it"; and all the little lines about her eyes appeared in a smile of deep satisfaction as she picked up the knitting.

A moment later the silence of the room was disturbed by the click of her needles. Maria knit as she did everything else, with dexterity and swiftness. She was shaping heavy woollen mittens for the captain's use in winter. The canary, having finished a lunch on seeds, cocked a glittering bead eye down on the worker, and burst again into merry song. The cat stretched himself beside the stove, set his claws into the floor playfully, and leaped to the window sill beside his mistress.

"Aaron must fix out a paper hard and fast," Maria told herself, "for Joe to sign. When Joe puts his name to anything, that holds him. And Aaron must show himself owner; Joe sha'n't run over him; I won't stand that!" she shut her lips determinedly, and glanced out over the cat's back.

The missionary and Aaron still occupied the log, but the stranger was walking about with his hands in his pockets. Coming up the path to join the group was Seth Green.

Maria laid her knitting aside, and put a stick of wood into the stove. Discovering some ashes on the hearth, she brushed it carefully, and closed the draughts. When she returned again to her chair, there was another re-arrangement of the little group above Aaron's house. The missionary had left his seat, and stood leaning against a tree, pulling at its bark. Seth Green was whittling a stick industriously a few feet away. The stranger appeared to be excited. He stood in front of Aaron gesticulating, pointing occasionally over toward the corner of the hill. Aaron still sat on the log. His cane was held in both hands across his knee. He was looking down and apparently doing little talking; but there was something about the man, a steadiness and calmness that rose superior to his diffidence, so suggestive of strength that Maria smiled whimsically.

"I don't believe I need to worry about Joe and him any more than I need to worry about Gull Rock's standing against the breakers. They make a deal of noise; but, when they get through pounding, there stands the rock as firm as ever."

Presently she looked out again. The missionary had walked a little way off, and stood with his hands in his pockets and his back to the others. Maria could see that he was smiling. Both Seth and the stranger were talking, the latter less excitedly. Seth was scowling. Aaron sat quietly on the log.

It was two hours before the conference ended. Aaron disappearing within his cottage with the missionary, Seth Green and the stranger going down the hill, the latter still gesticulating.

C.E. World.

To be continued.

THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

A LESSON IN PRAYER.

Topic for August 23.

Suggested Subjects and Readings.

Unanswered prayer—Deut. 3: 23-29.

According to his will—John 14: 13, 14; 15: 7, 16; 16: 23-27; 1 John 5: 14.

Christ's definite way—Mark 11: 20-26.

A powerful prayer—Jas. 5: 13-18.

When to pray—Eph. 6: 18; Heb. 4: 16.

A model prayer—Eph. 3: 14-19.

Topic—Two Prayer Lessons—Matt. 6: 5, 6; 18: 19, 20.

"A man may know that he is without God, if he is without prayer." He who thinks he has a Father in heaven will wish to speak to him. Jesus our Saviour in his earthly life taught by continued precepts and his own holy example the need and benefit of communion thus with God the Father. It is a recognition of this fact which is the reason for our oft-recurring topics on prayer. The C.E. movement is based on a recognition of the need. Every Endeavorer has pledged himself: "I will make it the rule of my life to pray...every day." Those who are best acting up to this will best be able to participate in the meeting.

Does God answer prayer?

Sceptics ridicule us. They say prayer either changes God's will, or it does not. In the former case, they think our God is proven mutable: an all-wise beneficent God, they say, would give us what was best in any case, so could not be moved either to or from that. In the latter case, the objection is that prayer is useless. Of course the way the objection is put is really a caricature on our belief regarding prayer. Prayer is not the overcoming of God's reluctance, but the taking hold of his willingness. Part of the function of prayer is to make us fit. Prayer again in the New Testament is represented as a condition of the bestowal of God's blessings; "Ye have not, because ye ask not." He who prays aright has the promise; he who does not so pray, receives not. Then how is God mutable when he gives or withholds in full harmony with his own declared plan?

Does God answer prayer? What about Muller's, Quarrier's, Barnardo's homes. "If prayer were not answered," said Dr. Barnardo, "I could not carry on my work for a single day." The humblest Christian has an invincible argument wherewith to meet the infidel's assault. "God cannot answer prayer? But he *has* answered my prayer." Remember, too, that it is wrong to talk of real prayer as unanswered. We are apt to pick out some striking case, as if it were an exception in the very fact of being answered. God has promised to answer, if the

conditions are met. He must, he will do so—in his own good time, and own best way.

Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done; The work began when first your prayer was uttered,

And God will finish what he has begun. If you will keep the incense burning there, His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered; Her feet are firmly planted on the Rock; Amid the wildest storms she stands undaunted, Nor quails before the loudest thunder-shock. She knows Omnipotence has heard her prayer, And cries, "It shall be done, sometime, somewhere."

Private prayer.

Read Matt. 6: 5, 6. Surely no one will misrepresent Christ's teaching. He did not condemn the attitude of standing in prayer, though perhaps most of us feel kneeling to be an even more appropriate position. Christ did not condemn public prayer. He did condemn the hypocritical prayers of those whose very object was to be seen of men. We think of a man apparently pious who for long supplicates Jehovah—but all the time he glances out of the corner of his eye to mark the approving looks of admiring spectators. "During the synagogue services those who wished to be thought devout did not follow the public prayers, but said private, self-righteous prayers of their own, loud enough to be heard and to attract the attention of the congregation. In the streets the same people would sometimes stand for three hours in the attitude of prayer." In opposition to such practices Christ urges the duty of prayer in retired places.

It must be allowed that in private prayer there is wanting a danger which ever lurks in our public devotions. We do not in our own rooms think of others and of the possible effect our language may have on them. There is no temptation to show off. God alone is hearing us, and in solitude we can concentrate our attention more upon him. In public prayer it is impossible—indeed, it would be wrong—to forget others; to substitute a purely private petition for a public prayer would not tend to edification. Paul in 1 Cor. 14 settled that. Now the danger is that we think too much of others, and have not enough regard to him to whom we ostensibly pray. We could safely appeal to any one who has ever been wont to pray in public for testimony as to the reality of this danger. Those who have never been in this position have certainly recognised the tendency in others. We have all heard brethren who in prayer to God took the opportunity of making announcements to their brethren. We have heard argumentative prayers even. Again, prayer may seem too polished. N. D. Hillis spoke of prayers whose "sentences sound as if they were worth ten dollars each, as literature."

Ejaculatory prayer.

It may be pointed out that there may be private prayer in the presence of others. When Nehemiah quaked for his life, at Artaxerxes' question (Neh. 2: 4), he shot up a prayer to heaven before he answered. The prayer was

short (Eastern monarchs were not in the habit of being kept waiting very long), and it was not uttered aloud. So may we pray with profit and acceptance.

A moment, Lord, with thee in prayer,
A moment on the street!

Amid the whirl, the rush, the roar,
My Saviour would I meet.

A moment 'mid my tangling work;
Right where the wheels at play
Make dizzy now my tired brain—
Just here I stop to pray.

United prayer.

Read Matt. 18: 19, 20. We only wish to emphasise here one thing. It is remarkable that Jesus should use the language of verse 19; because it looks as if he promised as much to any one person who asked. Now we learn that he who specially inculcated private prayer here makes a special promise to united petition. I do not see how we can doubt that the wording of the text means that with him united prayer is more efficacious than single petitions are. Just why this is so, I know not; but here is the Master's promise. It only remains for us to try it.

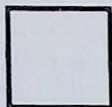
Notes and News.

D. A. Ewers expects to be at the great Centennial C.E. gathering at Pittsburg, U.S.A. He has been commissioned to represent our South Australian and Victorian Unions. The Mile End Society is sending by him a nice Commonwealth flag.

Grote-st. Junior C.E.—We have just celebrated our anniversary and had good meetings. On the Sunday we had a talk on the words, "Grow, Glow, Go," by Miss Kemp, of N.A. On July 14 we rendered the musical service "A Garland of Fair Flowers," to a large number of visitors. About eighteen societies were represented and gave greetings. During the evening the Honor Banner was presented to the boys for best attendance during the year. Our special effort with the envelopes for the mission work brought in exactly three guineas.—D.F.

What Threepence Can Do.—In our Y.P.S.C.E., besides the adult members, we have twelve girls, ranging from 13 to 16 years of age, all members of the church. These girls wished to do something for Foreign Missions. Four weeks before the "Glorious Fourth," when the annual offering was taken, the girls were given 3d. each with which to trade. The money was invested in material, small articles were made and sold to the older Endeavorers and other members of the church. They began with kettle-holders, milk-jug covers, post-cards, pin-cushions, etc., and as the money increased, they made tea-towels, comb and brush bags, tidy boxes, booties, and even baby frocks. The highest amount made was 12/11, and the second highest, 10/-. The total amount made was £3/0/9, a very creditable offering from a small band of Endeavorers. We trust other societies may take up similar work, for it not only is very helpful, but strengthens and encourages more earnest, definite work for missions.—Luella M. Mill, Sec., Kalgoorlie, W.A.

Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Decisions reported in this issue, 28

We are sending extra copies of this issue to all our agents for distribution among non-subscribers.

The true preacher will seek to go where he is most needed; the hireling, where most of his needs will be supplied.

"The CHRISTIAN seems better than ever. We look for it eagerly every Thursday. May our heavenly Father continue to bless you all in your noble work."

Church secretaries will have received by this date the envelopes for the annual offering for the College of the Bible. We trust they will be given out to all the members without delay.

S S U., Vic.—An important meeting of the Executive Committee will be held in the New Hall, Swanston-st., on Monday, Aug. 9, at 8 p.m. Full attendance requested.—J.Y.P.

The many friends of G. Rudd, of Stirling East, S.A., will be pleased to learn that he is progressing very satisfactorily after his serious operation, and hopes soon to be amongst them again.

Delegates to the South Australian Conference who require accommodation should send along their names at once. Bro. Horsell will also be glad to hear from brethren who can accommodate visitors.

Miss Mary Thompson and Miss Terrell are now visiting the Victorian churches, and are being well received everywhere. The brethren should look out for the coming of these earnest missionaries, and make the most of their brief stay.

Country Delegates to the South Australian Conference (to be held in Adelaide Sept. 19 to 26 inclusive) who desire railway fares at reduced rates should send their names to H. J. Horsell, Charles-st., Beverley, at once, in order that the number required may be ascertained.

Preacher, there is a field where there are thousands of vacancies, where there is no competition, and where the good soldier has abundant opportunities of suffering wholesome hardship. It is among those benighted millions who have never had a chance of hearing the name of Jesus.

H. J. Horsell writes:—"Secretaries of some South Australian churches, attention! What about your church statistics by August 1? You have had five weeks to prepare same, and they have not reached the Conference Secretary. Wake up, please, or last year's figures will be inserted. SEND NOW."

A United Sunday School Workers' Convention will be held in Sydney (N.S.W.) on October 4. Baptists, Congregationalists, Methodists, Presbyterians and Church of Christ members are co-operating very harmoniously in making the preliminary arrangements. The meetings will be held in the Presbyterian Church building in Phillip-st.

We should never cease to be students, for the world is full of lessons. God is teaching us through winds and waves, sunsets and starry skies, men and

books, and his own unfathomable word. We are always passing through the university of experience, of thought and emotion, of God's dealings with us in answer to prayer. One of these days we shall graduate, and go forth into that great world where we shall know even as we are known, and where we shall do his will as the angels do it. Till then, we should keep an open mind, alert and lowly, and our prayer should be, "Speak, Lord, for thy servant heareth."

A. W. Jinks is stirring things up at Dunolly (Vic.). We notice that a number of citizens are on his track in the local *Express*, and by the tone of their letters we judge that Bro. Jinks has been saying some plain truths in a forcible way. The good folk who have taken his teaching to heart are writing under *nom-de-plumes*, but we are pleased to note that our brethren are replying over their own signatures. The editor in a footnote alludes to "excitement out of all proportion to the importance of the question or questions being debated." We differ from him as to the importance of the topics, but trust no harm will come of a little excitement.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food and cleaned their bills on a napkin of a bough, then on a top twig they sing one note of praise. I know they sleep sweeter for it. Oh, that we might sing every evening and morning, and let song touch song all the way through! Oh, that we could put song under our burden! Oh, that we could extract the sense of sorrow by song! Then, sad things would not poison so much. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth, song is the appropriate language of Christian feeling.—Henry Ward Beecher.

At the Church of Christ on Sunday evening, evangelist F. W. Greenwood delivered an address on the Bible-in-schools question. There was a large attendance, and the Ashburton L.O.L. was well represented. The preacher's remarks were based upon the words: "The word of God abideth for ever," and he dwelt upon the essential need of greater spiritual thought being infused in every-day life from childhood to the grave. The religious up-bringing of children was one of the many liberties enjoyed by parents in the dominion, and in regard to that privilege it was only by concentrated effort and well-defined effort that the goal of the Christian parents' ambition would be reached. Parents were responsible for the early years of a child's life, and later the State entered a claim, and by a huge bill-of-fare, much of which could well be eliminated from the curriculum, absorbed nearly all available hours of a child's time for study, which meant a starvation of spiritual need, except perhaps for a short blessing at a meal table. Too much was expected from the Sunday Schools. What was half-an-hour's study there compared with the need? Even with the greatest ability in the teachers, what could be accomplished in that time? Ask the Education Boards to devote the same time per week to arithmetic, and what class of man or woman could be produced for the commercial world? Surely we could so adjust the syllabus that some time could be devoted to Bible-reading. It was the duty of the State to educate on these lines, and if it failed

AMERICAN BOOKS

A Circuit of the Globe, A. McLean	10/-	11/-
A Guide to Bible Study	1/6	1/8
Alone with God	3/-	3/3
Braden and Kelley Debate on Mormonism	8/-	8/6
Bible Doctrine for Young Disciples	1/6	1/4
Campbell and Owen Debate	4/-	4/6
Campbell and Purcell Debate on the Roman Catholic Religion	4/-	4/6
Christian Baptism, Campbell	4/-	4/6
Christian Ministers' Manual, Green	3/-	3/6
Christian Baptist	8/-	8/6
Christian Evangelism (cloth, 2/6 3/)	1/6	1/9
Christian System, A. Campbell	3/-	3/6
Campaigning for Christ	2/-	2/3
Concerning the Disciples	1/6	1/8
Declaration and Address, T. Campbell	6d.	8d.
Divine Creed, Willyard	1/-	1/2
Doctrines and Dogmas of Mormonism	6/-	6/6
Evidences of Christianity, McGarvey	6/-	6/6
Evenings with the Bible, vols. 1, 2 & 3. Per vol.	4/-	4/9
First Principles, Davis	4/-	4/6
First Principles and Perfection, Lamar	3/-	3/6
Form of Baptism	4/-	4/6
From Darkness to Light	4/-	4/6
Fundamental Error of Christendom	6/-	6/6
Gospel Sermons, Brents	8/-	8/6
Gospel Plan of Salvation, Brents	4/-	4/6
Gospel Preacher, vols. 1 and 2, each	3/-	3/6
Half-hour Studies at the Cross	1/6	1/8
Handbook of Missions	3/-	3/3
Heavenward Way	4/-	4/6
Hermeneutics, Dungan	2/6	2/9
Heroes of Modern Missions	6/-	6/6
Jesus and Jonah	10/6	11/6
Johnson's Commentary on John	20/-	21/-
King's Sermons	6/-	6/6
Lamar's Commentary on Luke	6/-	6/6
Lands of the Bible, McGarvey	4/-	4/6
Lectures on the Pentateuch, A. Campbell	1/6	1/8
Life and Teachings of Jesus	4/-	4/6
Life of Elder John Smith, unabridged	6/-	6/6
Lard's Commentary on Romans	8/-	8/6
Man Preparing for Other Worlds, W.T. Moore	6/-	6/6
McGarvey's Class Notes on Acts	4/-	4/6
McGarvey's Commentary on Matt. & Mark	4/-	4/6
McGarvey's Commentary on Acts	4/-	4/6
McGarvey's Sermons	10/6	11/6
Memoirs of A. Campbell	6/-	6/6
Millennial Harbinger Abridged, 2 vols.	1/6	1/8
Milligan's Commentary on Hebrews	6/-	6/6
Missionary Fields of Disciples	6/-	6/6
Moral and Spiritual Aspects of Baptism	6/-	6/6
Old Faith Restated	6/-	6/6
Old Path Pulpit	4/-	4/6
On the Lord's Day	4/-	4/6
Orthodoxy in the Civil Courts (paper)	4/-	4/6
Outlines of Apostolic History, Dean	3/-	3/6
Outlines of Bible History	8/6	9/6
People's New Testament, Johnson, 2 vols. each	9/-	9/6
Popular Lectures and Addresses, A. Campbell	8/-	8/6
Preparation and Delivery of Sermons, Broadus	5/-	5/6
Proctor's Sermons	8/-	8/6
Reason and Revelation	4/-	4/6
Rachel Sylvestre	3/-	3/6
Religious Delusions, Coombs	1/-	1/6
Sabbath or Lord's Day, Which?	4/-	4/6
Seventh Day Adventism, Canright	1/6	1/8
Sketches of Our Pioneers	8/-	8/6
Scheme of Redemption, Milligan	4/-	4/6
Seeking the Old Paths, R. Moffett	4/-	4/6
Sweeney's Sermons	4/-	4/6
Talks to Bereans	2/-	2/6
Talks to Young People, Tyler	1/6	1/8
The Church of Christ, by a Layman	3/-	3/6
The Prophets of Israel	6/-	6/6
The Tennessee Evangelist, A. S. Johnson	3/3	3/6
The Authorship of Deuteronomy	3/3	3/6
The Christian Worker	6/-	6/6
The Divine Demonstration—A Text Book on Christian Evidence, Everest	6/-	6/6
The Great Legacy	3/6	4/6
The Great Salvation	2/6	2/6
The History of Sprinkling	4/-	4/6
The Text and Canon, J. W. McGarvey	5/-	5/6
The Lord's Supper	6/-	6/6
The Voice of Seven Thunders	4/-	4/6
Twentieth Century Sermons and Addresses, Wilson	4/-	4/6
Uplike's Sermons	4/-	4/6
Walks about Jerusalem	2/-	2/6
What, Why and How, of S.S. Work	4/-	4/6
W. H. Hopson's Sermons	4/-	4/6

to instil right principles and grant true moral training—and that based, too, upon the life of Christ—decay must surely follow. England's greatness as a nation had been achieved not alone by bone and sinew, but by the adoption of a high standard of physical and moral manhood."—*Ashburton (N.Z.) Guardian*.

The following is a copy of the letter of greeting sent to Pittsburg by the Middle District Conference, N.Z.:—"Wellington, June 26, 1909. To the President and brethren in the Centennial Convention assembled. 'Hands Across the Sea.' Dear Brethren, —In accordance with a resolution passed at the Annual Conference of the Associated Churches of Christ in the Middle District of New Zealand held in Wellington on April 9, 1909, we take pleasure in conveying to you the Christian love and good wishes of the brethren represented by that Conference. In so doing we desire to say that we regard your great Convention as unique and of world-embracing import, and are glad of the opportunity of witnessing to the love, unity and purpose of our universal brotherhood. Although far removed from you by a wide expanse of ocean and comparatively few in number, still, in the spirit of loyalty and devotion to the great principles of the Restoration movement, we heartily join with you in sincere thanksgivings for the achievements of the last century. We also pray that he who inspired the enterprise, and providentially sustained it during the long and eventful years of the past, will abundantly bless you during the Centennial Celebrations, and enable you to determine upon such methods as will tend to the more speedy realisation of the great ideals dear to the hearts of the illustrious pioneers, and the noble army of disciples past and present. In the light of the past century, which is now history, who can prophesy what the future will reveal by way of triumphs for a people who are Christian, loyal, Scriptural and zealous? While wishing you a very happy and inspiring gathering, we pray that heaven's choicest benediction may rest upon you, and upon the whole brotherhood, enabling us to move quicker and steadier to the sound of the soul-stirring sentiments:

'I love thy church, O God,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.'

On behalf of the Conference, we are, fraternally yours (Signed by the President and Secretary) "

Think of the brokenness, the incompleteness, the littleness, of these lives of ours! We get glimpses of beauty in character which we are not able to attain. We have longings which seem to us too great ever to come true. We dream of things we want to do; but when we try to work them out, our clumsy hands cannot put them into realisation. We have glimmerings of a love that is very rich and tender, without trace of selfishness, without envy or jealousy, without resentment, a love that seeketh not its own, is not provoked, beareth all things. We get the vision from the life of Christ himself. We say, "I will learn that lesson of love; I will be like that." But we fail. We strive to be sweet-spirited, unselfish, thoughtful, to keep good temper; but we must wet our pillow with tears at the close of our marred days, because we cannot be what we strive to be. We have glimpses of a peace which is very beautiful. We strive after it—strive with intense effort, but do not reach it. So it is in our living. Life is ever something too large for us. We attain only fragments of living. Yet all this incompleteness, this unsatisfactoriness, this poor attainment, finds its realisation in the risen Christ. His is the perfect life, and in him we shall find fullness of life.—*J. R. Miller*.

HINTS ON READING.—Better let the soul of a few good books enter into you than to become an encyclopædia of facts or an authority on literature. If the latter, men will look upon you as a book of ready reference; if the former, you will be trusted and loved as one who incarnates life's best things. The test of a book's worth is our desire to return to it and re-read it. Read to assimilate and appropriate rather than simply to quote. Quotation can never substitute for eloquence, any more than the pianola or phonograph can substitute for the human touch or voice. When a book helps you, pass it on. Give others the benefit of your reading. Do not read a book simply because it is advertised. Know something of its worth first. Let others do the experimenting. Do not think it necessary to know something about every modern novel. To be such a connoisseur is a good evidence of a superficial intelligence.—*J. T. Stone*.

Acknowledgments.

N.S.W. HOME MISSION FUND.

From churches per Collectors:—N. Sydney, £2/6/2; Mossman, £2/3/3; Petersham, £3; Enmore, £6/1/4; Sydney, £2/8/4. From churches towards support own evangelists:—Belmore, to May 29, £5; Erskineville to May 10, £20; Wagga to Mar. 15, £3; Junee to July 14, £1. Fellowship:—Gunnedah, 6/-; Tuggerah Lakes, 6/6. Individual contributions:—Sister Butler, Mungindi, £3; Sister F. Davidson, Wagga, 10/-; Sister Leisman, Enmore, 5/-; Sister Partridge, Murrumbidgee, 2/6; H. Clark, Kangiara Mines, 2/6; H. Browne, Hay, £1/0/6. Conf. Fees:—Belmore, £1. Sisters' Conference, 11/9; Petersham C.E. Society, 15/-. Total to July 19, £52/18/10.

45 Park-st.,
Sydney, June 14.

CHAS. J. LEA,
H.M. Treas.

VICTORIAN HOME MISSION FUND.

Churches—Cosgrove, £5; Colac, £6; Lygon-st., per Mrs. Haddow, £2/13/-; per Mrs. Craigie, £1/7/6; per Mrs. McLellan, 15/-; Swanston-st., per Miss Lawson, £2/0/2; Miss Bett, 10/10; Miss Allan, £1/3/7; Castlemaine, £20; South Richmond, per W. Gale, £1/1/-.

M. McLellan, Sec.,
890 Drummond-st.,
Carlton.

W. C. Craigie, Treas.,
263 L. Collins-st.,
Melbourne.

Church of Christ, Sandringham, Vic

Worship, 11 15 a.m. Library, Abbott st. Open-air gospel meeting, foot of Melrose-st., 8 p.m. Brethren spending holidays in neighborhood specially welcomed.

BOARD AND RESIDENCE.

Comfortable Home. Kept by Sister Hutchison, "Liskeard," Cascade-st., Katoomba, N.S.W. Terms moderate.

Sandringham—Lovely mild winter climate. Very comfortably furnished double and single rooms (bed-rooms), with use of diningroom and kitchen, in quiet, refined, Christian home. Winter tariff, double bedroom, with fire place, 15/-; single, with 2 beds, 10/6. Board—week ends—8/6; couple, 16/-. The home is beautifully situated on the esplanade, 8 minutes from railway station. Every comfort. Large grounds, sheltered with ti-tree, and pine trees for camping, with use of diningroom and kitchen. "Sister," Sandringham P.O.

Mrs. Carnaby, 2 Royal Terrace, Nicholson-st., opposite Exhibition, Melbourne. Comfortable accommodation for visitors. Double and single rooms. Moderate terms. Highly recommended.

Foreign Mission Fund...

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remittances. F. M. Ludbrook, Sec., R. Lyall, Treas., 151 Collins St., Melb. 59 Leveson St., N. Melb.

Those who are suffering from
Earth Hunger
and cannot be satisfied, cannot do better than cross over to Tasmania, where land is plentiful and prices moderate. . . .

A Letter to

J. E. THURGOOD,

Property Salesman,

71 John-st., Launceston, Tas.,

will bring you further particulars.

Orchard and Grazing Land a Speciality.



W. J. AIRD,

OPTICIAN,

(many years with the late T. R. Procter)

125 Collins Street, Melbourne,

(opp. Dr. Bevan's Church.)

Specialties accurately tested. Oculists' prescriptions prepared. Rimless Eye-Glasses and Spectacles a Speciality. Correspondence solicited. Phone 834.

Books, Stationery and Fancy Goods.

New Books & Magazines

By Mail Steamer
Every Week

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

School and College
Books & Stationery

BIBLES
and
HYMN
BOOKS.

M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE.

305-307 LITTLE COLLINS-ST., MELBOURNE

WHAT TO BELIEVE.

This splendid volume, consisting of a series of articles on the fundamental doctrines of Christianity, by our best Australian writers, is now on sale, neatly bound in cloth, for 2/-; posted, 2/8.

Austral Co., 528, 530 Elizabeth-st., Melbourne.

"The Relation of Baptism to the Blood of Christ."

G. L. SURBER.

We have reprinted this splendid pamphlet, which puts the way of salvation so forcibly and yet so lovingly.

2d. post free Quantities at reduced rate.

Training for Eternal Service.

T. J. Bull.

"His servants shall do him service," is one of the most attractive words about the kingdom of God in its final form. Heaven would lose its attractiveness for many but for that promise. To some the time spent in training seems lost, but that cannot be, even if we limit our vision to service here. Not quantity, but quality of service, counts with God. To one enlisted in the service of the King for eternity, time spent in preparation can never seem wasted. Training does not end with the College career. The training received in the University of Egypt had to be supplemented by a forty years' post-graduate course in the University of God, in the wilderness, and among the sheep, ere Moses was fitted to be a shepherd of God's people Israel. And forty years further training in this higher class was necessary to fit him for service in the everlasting kingdom. A deeper and still deeper acquaintance with God's word, and an increasing development of all our God-given faculties, are essential to fitness for the service of the ages. The Bible College must increasingly prove its value to the churches in equipping the membership for more effective service here, and so hastening the day of that more perfect service in the final order.

A Seat of Sound Learning.

Ira Adina Paternoster.

The question as to whether we should establish and support a College for the education of young men to fill our pulpits finds a successful answer in the College of the Bible in Melbourne.

The time has come when our preachers must be college educated men; for if we are to reach the man who thinks, we must have preachers capable of giving him food for thought.

To-day a larger percentage of the members of our congregations are educated men, and the minister should, intellectually, be their equal if not their peer.

The College of the Bible will train men for such places. It will not spoil them, but will place our plea upon a higher level. It will make young men realise their worth. Young men need not now go off to America for an education, because they can get at home what some of us had to go abroad for.

The whole brotherhood of Australasia should be with the College of the Bible in its work, and our aim should be to make it the strongest seat of "sound" Biblical learning in the Southern Hemisphere.

'Phone 1192.
380 LYGON ST., CARLTON.
& 659 NICHOLSON ST., NTH CARLTON.

JOSEPH ALLISON,
Furnishing Undertaker and Embalmer,
188-5 ERROL STREET,
NORTH MELBOURNE.

BRANCH—

Mount Alexander Road, Moonee Ponds.
Funerals supplied to any extent in Town or Country
Telephone 751. * Telephone 251 Ascot.

F. J. Petterd, DRAPER AND CLOTHIER.
WEDDERBURN.

Boots and Shoes. Dressmaking, Millinery, our
Specialties. Suits to Measure from 27/6,
Fit Guaranteed.
Orders by Post Promptly Executed.

For General Drapery

We are not to be Beaten.

E. ROBERTS,
DRAPER,

647, 649, 651 Rathdown Street, Nth. Carlton.



NATARA
(OCKENDEN'S)
DRIES UP A
Cold in the Head
In a Few Hours.

THE BEST REMEDY
YET INTRODUCED

Price: 1/6 & 2/6

ALL CHEMISTS.

WHOLESALE:

ROCKE, TOMPSITT & Co

Melbourne, Victoria.

A seasonable advertisement which appears in our columns for the first time is that of NATARA. The "Rehabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—*The Rehabite*.

Schreck's Poultice.

SCHRECK, SONS & Co., proprietors of the above remedy, wish to inform the public that on account of the wonderful success attending its use, they have been compelled to open a Branch and Factory at 235 Gertrude St., Fitzroy, to meet the increasing demand, where all information and Testimonials can be had. All wounds and sores will be dressed, free of charge, between 9 and 10 a.m.

SCHRECK'S POULTICE

has now established beyond doubt its power to cure long standing and supposed incurable diseases as Tuberculosis, Hip-disease, Tumors, Rheumatism, Gout, Hydatids, Bad Legs, Piles, Raw Eyelids, and all Skin Diseases. Never known to fail for Poisoned Sores, Abscess, Boils, Carbuncle, Jar, Whitlow, Sprain, Burns, Chilblains. One or two applications will convince anyone it has no equal.

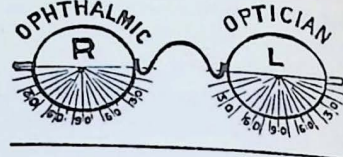
Depot: 355 Elizabeth Street.

Branch & Factory: 235 Gertrude Street, Fitzroy.
All Chemists, 1/6 & 5/6; Posted, 4d. and 9d. extra.

Rally Buttons, Any Color or Design.

Advertising Buttons, Club Buttons, &c., made by
A. W. PATRICK, Photo Enameller, 469 Nicholson
st., North Carlton.

W. DONAHAY.



181-183
Collins St.,
Melbourne.
Sight Testing
Free.

COMPARE
Ward Bros

A.N.A.
SEWING MACHINES.
at £3 10/- to £9 15/-

with the Machines offered to
you at much higher prices by
travelling Agents Comparison
will prove that

WARD BROS. PRIZE A.N.A.

is equal, and in many respects
superior to these high-priced
Machines.

We arrange terms to suit you,
guarantee every machine for
25 years and pay freight to
your nearest Railway Station.

Write for Illustrated Catalog "A"

WARD BROS. 36-38 ERROL ST. N. MELB
224 CHAPEL ST. PRAHRAN
And Throughout the Commonwealth.

A BEAUTIFUL FACE

and a lovely complexion can be secured by using the BEAUTY CUP or Rubber Comedion Bulb, it pores is and removes Wrinkles, Pimples, Blackheads and other blemishes and makes the skin soft, smooth, clear and beautiful. Produces immediate benefit by promoting circulation. The best and pleasantest form of Self-massage. Also serviceable for developing the bust and filling hollow places. Price, HALF-A-CROWN, securely packed and delivered free at any address. Full printed directions. With each Beauty Cup order within one month from the date of this paper will be GIVEN FREE a two-ounce Tube of ALMOND BLOSSOM BEAUTY CREAM value 2s. 6d., the most exquisite cosmetic and skin food; preserves the bloom of youth and the velvet softness of the complexion. You should order at once and mention this paper. Obtainable only from THE UNION COMPANY, 299 ELIZABETH STREET, MELBOURNE.



Sister Bell notifies brothers and sisters that her

REGISTRY OFFICE

supplies selected Servants (male and female).

Pot Plants, Seeds and Flowers always in stock.

169 St. Georges Rd., North Fitzroy, Victoria.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains.
"Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/-
per week. Near Sights

Palmwood Villa, No. 35 Herschell Street,
off North Quay, **BRISBANE.**

First-class Private Board & Residence.

Large, Airy Rooms, Newly Furnished.

MRS. NEILEN.

JOSIAH HOLDSWORTH, Undertaker.