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## A QUESTION OF NAME.

In the various discussions which have taken place in regard to the union of churches the idea seems to prevail that the name by which any proposed union shall be called is a matter of little importance. In this, as in other things, there is a strange reluctance to be guided by apostolic teaching and to adopt apostolic phraseology. Even the question of appropriateness does not receive the consideration the importance of the subject demands. One would think that when a body of people met together to discuss the question of union, very great care would be exercised to avoid doing anything that would add to the existing disunion. And, yet, in the matter of names, no such care is exercised. Apparently it is forgotten that the numerous names of religious bodies which now obtain, are so many symbols of division. And the creation of new names only adds to the existing confusion. To us it seems taking an unwarrantable liberty with divine things, and assumes that we have the right to deal with them as if they belonged to us. As a matter of fact, the church belongs to Christ, and therefore it is only right that in the matter of name, as well as in other things, we should only use those designations which he has sanctioned.

### Scriptural things by Scriptural names.

In accordance with this view of things, the body of people represented by this journal have adopted as one of their guiding principles the calling of Scriptural things by Scriptural names. In applying this principle to the question of name, they have decided that the name Church of Christ, or Churches of Christ, would be both Scriptural and appropriate. That the churches were known by this name is clear, for Paul in writing to the church at Rome says: "All the churches of Christ salute you" (Rom. 16: 16). Referring to this, Lancelot Oliver, in his "New Testament Christianity," says: "The qualifying words

'of Christ' are implied when Jesus said, 'Upon this rock I will build my church,' the word 'my' uttered by Christ being equal to 'of Christ.' Paul's example in this passage (Rom. 16: 16) shows that he would have called any one of the many churches of God, 'the Church of Christ' in the place where it was situated. But the apostle did not confine himself to one description. Usually he used *Church of God*. The fullest and most exact description is in the very first of his epistles, 1 Thessalonians, where he writes, "The church of the Thessalonians in God the Father and the Lord Jesus Christ," thus combining the two divine names, as he does in reference to the kingdom, when he writes of it as 'the kingdom of Christ and of God.' Any of these churches then may be called either the Church of God, or the Church of Christ, and the whole of them, in a certain region, or in all the earth, may be called the Churches of Christ or the Churches of God."

### Scriptural and appropriate.

Church of Christ or Churches of Christ is therefore a Scriptural name, and those who are pleading for a return to New Testament Christianity have apostolic authority for using it. It is not only Scriptural, but it is also appropriate. In Rev. 21: 9, the church is said to be "the bride, the Lamb's wife," and, as such, it is fitting that she should wear the name of her bridegroom. Moreover, Christ being the head of the church, we honor him by using the designation, "Church of Christ." And as the church is his, seeing that he purchased it with his own blood, we cannot designate it by the name of any person to whom it does not belong. The same line of argument also prevents us from using the name of a form of government or ordinance, as the church's proper designation. It may be urged, by some who so far agree with what we said, that "Christian Church" may be used equally with "Church of Christ." To this we cannot agree for several reasons. First, because it is not a

name used in the New Testament, and as we have agreed to call Scriptural things by Scriptural names, it is better to use a name which has been provided for us and has the merit of being Scriptural. Second, because it adds another name to the long list of those already in existence. And, third, because its use as a name for the church is not, strictly speaking, correct.

### Christian Church.

Isaac Errett, in referring to this, says: "The primitive churches were called 'Churches of Christ,' 'the Church of God.' We nowhere read of the Christian Church, or Disciples' Church. While the members individually are called disciples and Christians, the church is always spoken of with reference to its Divine Founder, or else the simple phrase, 'the church' is used with the name of Christ or God implied. See 1 Cor. 1: 2; Gal. 1: 2, 22; Rom. 16: 16; Rev. 1: 4. It is proper to speak of the Christian Church when it is placed in opposition to the Jewish or any other church: but when we look for a name by which to be known, it is best to adhere strictly to Scriptural names, especially as we profess to stand on ground on which all Christians can unite without having anything of human authority forced on them." Christian Church, moreover, has reference more particularly to the kind of people composing the church, or the principles which they represent. We cannot fittingly use these to the dethroning of him who has made their existence possible. Christ is the cause, his disciples and the principles they represent, the effect. We therefore honor the cause rather than the effect. In the interests of unity it is desirable that a name should be agreed upon that all can accept, and the name Church of Christ has this merit. For whatever name the denominations of Christendom may write upon their notice boards and choose to be known by, whether Episcopal, Presbyterian, Methodist, or what not, they all claim to be Churches of Christ. The unfortunate part of it is that greater promin-



ence is given to the names that divide, than to the name that unites.

### *Names that divide.*

Zollars, in his "Great Salvation," says: "The multitudinous sects of Christendom are each designated by a party name, and these names are in themselves divisive. A name in itself is often sufficient to perpetuate division. Party names are usually born of strife, and carry with them the animosities and bitterness of the strife, out of which they have come. For this reason no sectarian name can ever be acceptable to the whole Christian world, and hence so long as party names exist, divisions will exist. The disciples have not made war upon party names because these, in themselves, were obnoxious. On the contrary, many of them are highly honorable. They oppose these names because their great distinctive principle demands it. If organic unity ever becomes a reality, the united body can not, will not, be called by a sectarian name. There are other good reasons that might be given for opposition to party names, but we are not concerned with the question in this discussion, except in its relation to the great central plea."

### *Not exclusive.*

We are aware that some of our religious neighbors object to our using the name "Church of Christ," and rather foolishly assert that by so doing we make the name of Christ the symbol of a party, and reference is made to 1 Cor. 1:12, which reads, "Now this I say, that everyone of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." No one, however, who understood this passage would think of applying it to the use of the name of the church sanctioned by Paul himself. The Corinthian division consisted in accepting as a leader Paul to the exclusion of Apollos, and Apollos to the exclusion of Peter, and Christ to the exclusion of them all. And so in modern times, when men say that they will accept the teachings of Jesus, but not those of Paul; they are guilty of the same error as were the Corinthians. But, as the Churches of Christ stand for a complete New Testament Christianity as taught by Christ and his apostles, the passage in Corinthians can have no possible reference to them. Nor is the name they bear used in an exclusive sense. "They," as E. V. Zollars says, "deny it to no church. On the contrary, they ask all to accept it. They simply choose to wear it because it is in harmony with the genius of their plea, and they would be glad if all who profess to be Christians would be satisfied with this simple Scriptural designation, since at least one cause of division would thus disappear." The plea, therefore, of those who wear the name "Churches of Christ," is that the whole Christian world may be one in name, one in doctrine, and one in the love of the Lord Jesus Christ.

## Editorial Notes.

### *Disciples of Christ and Evangelism.*

Disciples of Christ are and ought to be an evangelistic people. No plea for the restoration of primitive Christianity can claim to be genuine which it not aggressively evangelistic. Christianity not only claims to be right, but contends that every other religious or irreligious system or lack of system is wrong. It affirms that there is salvation in no other name than that of its founder. It is not and cannot be apostolic if it is not essentially missionary. Its advocates may be condemned because they are not content to "worship God in their own way and leave other people alone," but they are willing to be condemned in the company of Christ and the apostles. A true church of Christ believes its supreme mission is to bring men to Christ. Such churches co-operating will necessarily attract attention by their aggressive zeal in the proclamation of the gospel. Just in proportion as the members of these churches realise their God-given mission, they will individually seek to win souls themselves, and will also contribute freely of their means to saving sinners in home and foreign fields. When a church loses interest in the conversion of men, "Ichabod" may well be written over the portals of her building, for the very glory of her life has departed. Denominationalists express surprise at the rapidity of the growth of the movement for the restoration of "the ancient order of things." To our mind, the secret of its surprising numerical progress is to be found in the plea for the union of Christians and its simple, but forcible and enthusiastic gospel propaganda. In our church buildings, the world over, the gospel is preached every Lord's day, and at the close an earnest invitation given for men to definitely accept Christ by an open confession of him before men. While we have special missions at times, every gospel address contains an appeal for immediate decision, and the result is that during the year in our ordinary services large numbers, confessing their Saviour, are baptised into him.

### *Disciples and Special Missions.*

In addition to the regular weekly presentation of the gospel it has been found advantageous to hold special evangelistic missions. By a protracted effort every night, extending over some weeks, hundreds, and perhaps thousands, are reached who do not attend the ordinary services. The usual result of such a mission, wisely conducted by an efficient evangelist, is the conversion of a number of hearers, and a considerable increase in the local church membership. And as those who confess Christ intelligently are roll, the practical results are far above those in the case of missions where the converts simply stand up, sign covenant cards, or

come to a penitent form to be prayed for. There can be no doubt but that the Scriptural plan of an open confession of Christ as the Son of God, followed by an immediate baptism, is as far superior to the methods of modern substitution as the divine is to the human. But of course, as in apostolic times, there are those to-day represented by the stony and thorny ground of the Saviour's parable. It is significant that of the hearer represented by the good ground, and of him only, it is said, "he heareth the word and understandeth it," and it behoves every preacher to see that his converts understand the word and what is involved in their acceptance. It is also noteworthy that the Saviour and his apostles gave prominence to the need of a hearty repentance. The herald of Christ announced his approaching advent by preaching "the baptism of repentance for the remission of sins and Christ himself called upon his hearers to "repent, for the kingdom of heaven was at hand," and directed his disciples in his final commission to preach "repentance and remission of sins in his name." They went forth urging men to "repent and be baptised in the name of Jesus Christ for the remission of sins," or to "repent and turn again that their sins might be blotted out." When men, believing on the Lord Jesus, understandingly repent, there is not much reason to fear their drifting away. While, then, we proclaim the tidings of salvation through a crucified and risen Saviour, it will be well at all times to give due emphasis to the essentiality of repentance in order to remission of sins. And repentance of course involves restitution where it is possible. The man who has defrauded and professes repentance will seek to make restitution. If he does not, he is still a fraud, and cannot be received into the church of God. Repentance just as clearly involves amendment. The drunkard who professes to repent and whose breath next day discloses that he still takes a drink, has not "brought forth fruits meet for repentance."

### *Disciples and Converts.*

While it is true that of those who drift away from the churches, some had no proper conception of what was involved in their baptism, it is also true that many drift because they are not well shepherded by the older members. We note, that no church professing to be simply a church of Christ has a claim to be called "The Church of the Holy Refrigerator," but we fear that in some cases young converts miss in their church association that warmth of welcome and enthusiasm that characterised the mission when they confessed Christ. Where a number are brought in, it is sometimes difficult to keep in touch with them all, and there is the danger of sensitive ones being neglected. This may be unintentional, but in some cases little care is exercised to make the new comers feel they are members of the family. The fault does not lie so much with the preacher and officers as with the rank and file of the church. As the advent of a child into a family is a source of joy,



and the fresh arrival becomes the object of affectionate care to every member of the family, so it should be in the family of God if brotherhood means anything more than a name. In churches where large numbers are added in a special effort it may be well if discreet brethren are allotted a few each to superintend and help by frequent visitation, that the bonds of their early interest may be strengthened. The critical period of a child's life, as a rule, is the first year, when it is weak, and especially subject to infantile ailments. Suitable nourishment,

pure air, and sufficient exercise, are requisite to healthy growth, and it is advisable that some one should be responsible to see that these are provided. We are very rightly concerned to gain members, and when we are as much concerned to see that each convert is nurtured and educated our prayers will be greater and more substantial. Evangelistic and pastoral work are of equal importance, and he who commissions us to "make disciples" in the same breath directs us to "teach them to observe all things."

### *The nature of this present kingdom.*

In choosing to add something here on the nature of the present kingdom, we follow what we deem the emphasis of the New Testament itself. No doubt in some general notions the kingdoms of men give the starting point for understanding the kingdom of God, yet the Saviour's chief teaching on the kingdom was directed to getting, not its likeness to, but its difference from, all other merely human kingdoms understood. It may even be the true explanation of the fact that in the course of Christ's ministry and after Pentecost, the words *king* and *kingdom* were largely dropped, and other more specific words used, that the words *king* and *kingdom* were apt to make men think of worldly kingdoms, and to think that the kingdom of God was a rival to the claims of Cæsar. (See John 19: 12; Acts 17: 7.)

1. The spiritual nature of this kingdom is suggested by the qualifying words "of heaven" and "of God."

No doubt Jesus used both these expressions; and, too, Matt. 13: 11, and Mark 4: 11 are evidently two reports of the same saying, and yet in one it is kingdom of *heaven*, in the other, kingdom of *God*. Daniel said the new kingdom was to be set up by the God of *heaven*. That itself was fitted to suggest a kingdom of a heavenly character. "Heaven" is used as the place of God's throne and abode, and so as characterised by holiness and obedience to the will of God. It is significant that in the prayer Jesus taught his disciples, God is our Father, which art in heaven; and the prayer, "Thy kingdom come," is followed by "Thy will be done, as in heaven, so on earth." Thus "of heaven" should have directed the minds of his contemporaries from the worldly kingdom they expected to one of a higher, holier character. And "of God" must have meant the same thing to Jesus, and to others as they came to know his idea of God—One who seeks men to worship him in spirit and in truth. Love seeking to save a lost world. With that idea of God, the kingdom of God would be understood to be a kingdom spiritual, holy, benevolent in its nature and aims.

2. What certain passages express on the nature of the kingdom.

Take the dialogue between Christ and Pilate (John 18: 33-38). As Pilate is inquiring into a charge based on Christ's public teaching, there is no doubt the kingdom meant is that which Jesus had proclaimed and taught as the kingdom of God. Note the words:

### *Not of this world.*

The conversation suggests that in this kingdom Truth held the place of the Army in the kingdoms of the world. Pilate gathered his meaning, and concluded Christ was no rival to Cæsar. Had Pilate known it, this power of Truth was, in another sense, a more powerful rival than the greatest army would have been.



## THE KINGDOM OF GOD.

The following is an extract from Lancelot Oliver's new book, "New Testament Christianity." It is taken from the chapter on "The Kingdom of God," but, of course, is only a part of what he says on that subject.

We have four uses of the phrase "kingdom of God," or words of the same import:

1. The kingdom of God universal and eternal.
2. The kingdom of God before Christ.
3. The kingdom of God from Christ's first advent to his second.
4. The kingdom of God in a yet future and glorious dispensation.

This comprehensive view of our theme is very useful. Christians whose minds are much engrossed by the kingdom of God yet future are apt to think all references to the kingdom of God are to this future kingdom, and to give unnatural explanations of those passages which refer to the past or present kingdom of God. There is no need for this. We can easily make room in our minds for all four applications of the title. God had the Hebrews as his kingdom; he has also established a kingdom of a higher order; and he will also yet establish a glorious and eternal kingdom. Yet before any of these, and all the while, everything is ruled by him; all laws, all intelligences, obedient or disobedient, in heaven, earth or hell, are ruled by "Heaven's exalted King."

Setting aside the Universal and Eternal, or general, kingdom, no doubt there is a fundamental unity in the other three, so that all three may be regarded as different dispensations of God's kingdom among men. Sometimes two of these dispensations may be seen in one Scripture. Thus the parable of the tares describes the present dispensation mostly; but the future perfect glorious kingdom is manifest at the end. After they that cause stumbling and

do iniquity have been gathered out, then shall the righteous shine forth as the sun in the kingdom of their Father. Again, the Hebrew kingdom and the present higher dispensation appear in Christ's application of the parable of the vineyard. The parable itself is just a picture of the Hebrew kingdom, similar to, perhaps an adaptation of, Isaiah 5. It presents the wickedness of the Jews in successive generations, up to the climax in that generation and the putting to death of the Son. The parable here is almost literal history. Jesus at this point asks his Jewish hearers what they think the Lord of the vineyard—that is, the God whose kingdom he is picturing—will do. "They say unto him, he will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons." Jesus endorsed that as follows: "Wherefore say I unto you, the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Owing to this fundamental relation, sometimes it may be impossible to dogmatise as to whether a statement refers to the present kingdom of God or to the yet future kingdom, but the four-fold division set forth cannot reasonably be disputed.

Were we to attempt to present here a full outline of the teaching of Jesus Christ and his apostles regarding the kingdom of God in its present dispensation, we should require to include all that we call New Testament Christianity, for the kingdom of God is a comprehensive title which takes in Christ himself as its King, and the church, its institutions and operations, as its executive. It is not necessary to attempt this, but only to state deliberately that other themes, yet to be outlined, are really parts of our present one.



So, too, in the teaching of Christ to his disciples on the occasion of James and John desiring chief places in the kingdom, the impression is that of a contrast between Christ's kingdom and the worldly kingdoms these disciples had in mind. In the latter might was right, and kings enforced service; in Christ's kingdom the highest were to minister to all, and this was embodied in the conduct of the King himself: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In Matt. 5: 3, 5: 19; 14; 5: 20, the kingdom of heaven is composed of, and the possession of, the poor in spirit, the child-like, the righteous. Indeed the whole Sermon on the Mount is on the righteousness required in the citizens of the kingdom, intended to show the true moral character of the kingdom.

We must note Colossians 1: 13, where the Father is thanked for having delivered them "from the power of darkness and translated them into the kingdom of the Son of his love." The words quiver with a joyous sense of the moral and spiritual nature of the kingdom. Note the contrast with heathen darkness! the possession in it of the remission of sins; and the warmth in the description of it as the kingdom of the Son of God's love.

Lastly, we add Rom. 14: 20, where the apostle is urging it as the duty of Christians to deny themselves for the welfare of others. To enforce this he describes the kingdom as "not meat and drink, but righteousness and peace and joy in the Holy Spirit." The statement obviously takes it for granted that all Christians were citizens of the kingdom—the plea is that standing on one's rights and acting with no regard for others was wholly out of place in the kingdom of God, whose citizens they were.

### Anvil Sparks.

Spiritual progress is the only true progress.

There's much in heredity, but more in integrity.

You do not lend your services to God; you give them.

It is hard on an honest eye to conceal a dishonest heart.

An opossum's tail, a dog's nose, and a formal Christian are always cold.

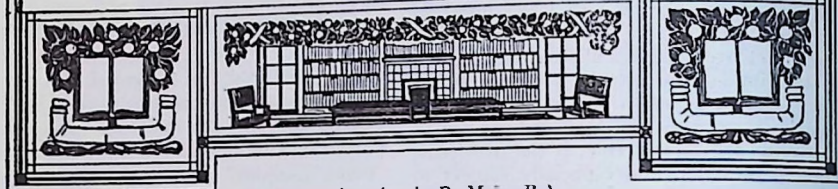
Some people have such a world-wide vision that it misses the world altogether.

A preacher should not expect a higher salary just because he has begun to preach a higher life.

Make heaven within and about you all through your life, and you will not need an introduction when you reach there at last.

Instead of complimenting the sermon, it would be more fitting if some of the congregation would apologise for not listening better.

### "STUDIES IN THE PSALMS," By J. B. Rotherham.



A Review, by A. R. Main, B.A.

Readers of the "Christian" are familiar with the name and work of Joseph Bryant Rotherham. It is not long since a series of helpful articles on the Lord's Supper, entitled, "Let us Keep the Feast," appeared in the columns of this paper. Many of our speakers have for long been indebted to our brother for the help received from his "Emphasised Bible." This translation of the Scriptures we could never hope to be read so widely as the more popular recent versions have been; but, for the man who can only read English, yet wishes to get something of the force, emphasis and precise shade of meaning of the original, the "Emphasised Bible" stands first. "The Expository Times" thus eulogised this work: "It puts the English scholar on a level, as near as possible, with the Hebrew.... We look upon it as one of the most original and successful works on the Bible that have been produced in our time." J. B. Rotherham has, in this direction, done better, more scholarly and more outstanding work than has any other brother connected with our movement in Eastern or Western Hemisphere.

Probably more of the readers of this have perused two smaller books by the same gifted writer, viz.: "Christian Ministry after the Primitive Ideal," and "Studies in the Epistle to the Hebrews." This latter work gave us a taste of Bro. Rotherham as an expositor, and of it a critic of such unquestionable ability as G. Campbell Morgan said: "This is exposition of the very highest order."

Knowing something of the author, with interest and eager anticipation we take up the volume, posthumously published, bearing the modest title "Studies in the Psalms." Next to the "Emphasised Bible," this is the author's greatest work. It is a handsome volume of over six hundred pages, issued in good style by the well-known London firm, Allenson's. The issuing of the book has been a labor of love on the part of J. G. Rotherham, whose filial affection has evidently manifested itself in untiring energy and zeal to produce a fitting memorial of his distinguished father.

The book contains a Foreword by J. G. Rotherham, an Author's Preface, and a very fine Expository Introduction. The four chapters on The Psalms as Literature, The Psalms as Lyrics, The Psalms as a Summary of Sacred Learning, and The Psalms as a Stimulus to Holy Living, deserve and will abundantly repay the most careful reading.

Then follows the treatment of the five books of Psalms. The author has a uniform method. We have first a descriptive title of the Psalm, giving in a few words the very essence of the Psalm. Many of these titles are most felicitous and helpful. We have, e.g., The Prayer of a Penitent (51), A People's Prayer for a Perfect King (72), Comfort in Distress Obtained by the Study of a Song (77), A Service of Song for a Sabbath Day (92-97), A New Song for Israel, which others may *not* Sing (149). Bro. Rotherham's titles may be used in conjunction with those of the American Standard Revised Version, which latter are the best we have seen. After the descriptive title comes in most cases a very helpful analysis of the psalm. In certain cases this analysis is given in bracketed headlines let into the text. Psalm 118, e.g., is thus very effectively treated. These headings are, of course, to be accepted, as we are reminded, "as exegetical suggestions, rather than as authoritative determinations." Next follows the text of the psalm, in which the rendering of the Emphasised Bible, with its striking arrangement, is closely followed. In footnotes appear some most useful critical notes, helpful references, and illuminative remarks. Lastly comes the exposition. In this chiefly is the attempt made to set forth the psalm in its original setting, and particularly are we encouraged to find in the Psalms "traces of autobiographies, weaving themselves into the histories of both David and Hezekiah." The writer seeks for the meaning, yet does not give us a commentary. The exposition carries us on to the end in an interesting fashion in a manner that the ordinary commentary fails to do. Questions of authorship are touched upon where necessary, the writer accepting the ascription of authorship which the Psalms themselves often contain.

A man's work must be judged by his aim. "The aim of this volume," says J. B. Rotherham, "is to induce readers of The Psalms to become students." We believe this aim will be realised. He who carefully reads these Studies will be led to read and think more about these wonderful productions of old; he will make many more "studies" on his own account. Such a reader will surely find the Psalms a stimulus to holy living. He will feel that these Psalms, as one author puts it, "bring the soul into contact with God, in the highest and most spiritual acts of adoration, praise and prayer. To use the Psalms devoutly, is to come into the presence-chamber of the All-Holy."



We can strongly recommend this book to the careful study of all thoughtful Christians. All that an earnest Christian, a thoughtful exegete and textual expert like J. B. Rotherham writes, is worth reading. We need not always agree, but we may ever be benefited. The book is not deep in the sense of being hard to read or understand. Each devout reader will be helped. There is much to instruct and to evoke thought. It would be a good book to use for daily reading, for private devotion.

## Heathen's Tribute to Christ.

It would be difficult to find a more exquisitely beautiful tribute to Christ and to his influence in the world through the lives of his disciples, than that of Adachi Kin-nosuke in the *Century Magazine*. He says, "This is not a Christian view of the work. I am a Japanese by birth—a mere heathen. It is therefore the impression of an outsider pure and simple, and these I know to be facts. Forty-odd years ago, at every gate to both the Flower Capital of the Mikado and Yedo, city of the Shogun, and at many of the entrances to the towns and villages of Nippon, there stood a large notice-board. It was official. In bold, heavy, black, fat strokes was the following, translated into English: 'The evil sect Kirishitan (Christian) is firmly forbidden as hitherto.' To-day you may see a few of these old notice-boards, but you will have to go to the Tokio Museum to find them. Thirty-five years ago there were eleven baptised Protestant Christians. To-day there are seventy thousand of them in Japan: they own 600 churches; in their Sunday Schools they teach 100,000 children. Fifty years ago there was no such expression as "religious freedom" in the entire range of Nippon literature. To-day the phrase has been written into the constitution of the land. Less than fifty years ago, if you wished to have a free fight on the spot all you had to do was to call a gentleman a 'Yaso'—that is to say, 'Jesus.' And to-day? Admiral Uriu and many other officers of the navy and army are proud to be called 'Yaso.' The editors of some of the metropolitan dailies are Christian. "The writer then refers to distinguished statesmen who are followers of Christ, and mentions the fact that the Emperor of Japan contributes regularly to the support of the Young Men's Christian Association." The author then devotes the rest, which is the most, of the article to proving conclusively that the revolution in the civilisation of Japan which has taken place within a generation has largely been the result of the able, modest, sincere, Christ-like spirit of the teaching and lives of the missionaries of the cross. The writer says: "The thing that made us change our mind was the life lived among us by the gentlemen who came to us in the name of Jesus, their Master. And for this reason; many of the mission-



Bridge Over the Brook Kidron.

The bridge shown in the above reproduction spanned the sometimes dry channel of the stream, and opened into a camel-path, which rose past Gethsemane in a slow and gentle ascent over the brow of the hill. This hill lies between the Mount of Olives and that which Pompey had defiled by his camp; from this it was called the Hill of Offence. To save distance, however, a footpath ran from Gethsemane over Olivet, and this travellers, like Jesus, for the most part preferred to the other, which was an easier but more circuitous road. The tomb of Absalom is seen to the right of the picture.

aries who came to Japan in those early days were scholars long before they were missionaries, and they were men (and all the capitals in the language cannot possibly do them justice) long before they were scholars." The article includes this quotation from the address of Count Okuma, not a Christian, at an anniversary: "I came in contact with and received great impulses from some of the missionaries of that early period—particularly from Dr. Verbeck, my teacher. I can never forget the great and virtuous influence of the man. In everything he did his Christlike spirit was revealed. Only by the coming of the West in its missionary representation and the spreading of the gospel did the nation enter upon world-wide thoughts and world-wide work." The symbols of the establishment of Christ's kingdom are not the hum of factories, nor the scream of whistles, nor rattle of waggon wheels, nor rumbling of railway trains; they are not the tramp of soldiers, nor blowing of bugles, nor flashing of swords, nor booming of cannon, nor shouts of a victorious army; they are not the red lightning out of the black cloud with the awful crash; the real symbols of the progress of Christ's kingdom are the seed sown, covering the earth with blossoms and harvests; they are the dawn scattering away the darkness of ignorance and sin and calling up all living creatures to service and to song. They carried to them the life of Christ, which is the light of the world. They obeyed to the minutest detail the command of the Master:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

## Notes and Comments.

By Chas. Watt.

"That they all may be one."

While all who are truly the Lord's people must of necessity be delighted at every movement that aims at breaking down the barriers of partyism, and while rejoicing at the manifest desire of these good brethren of Port Pirie, S.A., to obliterate the unfortunate differences that have hitherto hindered the Churches of Christ and the Baptists from working together, we venture to suggest that it might be wise of them to reflect if there may not be an element of serious danger ahead of their present contemplated action. If the name chosen, "Christian Church," be merely an indication of a mutual desire to make a concession, would it not be well to consider where it is going to lead them? Do they mean to unite with the Baptist Church or with "the Churches of Christ"? If with the former, we question very much if "the Baptist Union" will admit them. And if with the latter, why take a name for which there is no warrant in Scripture? And herein lies the danger: if success attend their efforts, and other "Christian Churches" are formed, we shall probably have one more unscriptural party added to those already in existence. Dur-



ing our 30 odd years of evangelistic work in connection with the Churches of Christ, we have found that one of the commonest objections to our plea has been our Scriptural name. Many who opposed us would have become friends if we would change it and assume some unscriptural designation! This is lamentable, but true, and if these esteemed brethren have no other motive for the choice than merely as an example of mutual concession, we rather fear they are making a mistake that may, in the future, have a disintegrating in place of the desired unifying effect.

#### "The effects of alcohol."

Dr. Antill Packley, President of the Medical Congress, in his inaugural address, and dealing with the above, said:—"Nature eliminates drunkards," said the President. "Temperance reformers, well meaning, and deserving of all praise though they be for their efforts, but ignoring the lessons of evolution and history, seek to eliminate drink. This seems hardly possible in a civilised community, where anyone can easily manufacture alcohol, if he cannot buy it, or he can substitute some still more poisonous narcotic. We see already how inebriates, prevented from getting alcohol in a purer form, are taking to drinking methylated spirits." This extract shows how completely these men lose their heads and surrender their common sense where the liquor interests are involved.

Of course inebriates will turn to "more poisonous narcotics," such as methylated spirits, when they are "prevented from getting alcohol in a purer form." But why? Because we have first made them inebriates and roused the latent demon of thirst for liquor by our wretched licensing system. But the callous statement, "Nature eliminates drunkards," shows how completely lost to all the finest human feelings this oculist is. No matter how many homes are wrecked, or how many hearts are broken in the process, no matter how many children are orphaned, or how many are deformed into criminals, "Nature eliminates drunkards." The poor, deluded, well meaning "temperance reformers, seek to eliminate drink." Now, the writer lived in Balclutha 33 years ago, when it was steeped in liquor; open bars everywhere, and the drunkenness was awful. He went there again after it had been under No-License for 16 years. The change was as if hell had been transformed into a paradise. Men and women there had grown up without having experienced the foul sights and smells attendant on open bars. There they had tried to "eliminate the drink," and the success had been so complete that both the electorates touching Clutha followed closely in their wake. And never again will those who have risen to the higher plane and purer atmosphere of "No Drink Shops," descend to the dirty, degrading, vice and crime producing "trade" of licensed sale of liquor.

#### The eliminating process.

Every issue of our daily papers contains reports of the ghastly tragedy of drink; and

too often, alas! the influence of the liquor interest prevents the truth being known. Only last week two telegrams from Melbourne illustrated this. An inquest at Benalla on the death of Hugh Flynn, intimated that this poor man, although drunk, produced a bottle of whisky, and he and one McEbray "had a drink." The two then fought, and the former was knocked down. After lying for fifteen minutes he said, "I can't fight you this evening, McEbray; I'm too drunk." While riding away he fell from his horse and was killed, and the coroner found that "deceased died from concussion of the brain, due to his accidentally falling from his horse." Not a word about the wretched publican who supplied the whisky in the bottle to the drunken man!

The other case is that of William Alfred Leach, who, while drunk, was taken to the Fitzroy watchhouse, where he died by "suffocation from cerebral hemorrhage," and the coroner suggested that "there might be some institution to which drunken men could be taken for treatment."

But Mr. Packley would object to this as it would hinder Nature from "eliminating the drunkards," while the publicans would rejoice at the prospect of Government opening up an institution to clean up their dirty work. May God speedily put an end to all Governments who dare to draw revenue from the degradation and ruin of the people.

## The Value of a Soul.

We are told in the Bible that there is rejoicing in heaven "over one sinner that repenteth," and that there is nothing of value in this world that a man will not give in exchange for his soul, to redeem it from destruction. Salvation is likened by the Saviour in parable to a "pearl of great price"—the price of a soul! The rich husbandman who had piled all his possessions in his barns and storehouses, would have gladly given them all to avert the doom which was to be required of him—to be ushered unrepentant and unready into judgment. If we take the Scriptural view, it is very clear that there is no human measure by which we may estimate the value of a soul. Its pricelessness is emphasised by Jesus in his teachings. All the golden dross of earth cannot outweigh it. This divine estimate is confirmed by all human experience. As we are brought face to face with death, we realise the worthlessness of the world's riches, which fly up in the scale when a single good deed outweighs them all!

Every human effort represents a money value. Churches cost so much to run, and religious work of every sort involves expenditures in proportion to its extent. Evangelism is not an exception, and one of the most sensational of this class of workers has lately computed, from his own experience, the comparative cost of winning a soul in different parts of the country. His tariff sheet gives a rate for dif-

ferent cities, running all the way from 100 dollars up to 450 dollars. Just how he arrives at his figures is not easily explained. While it will be conceded that church finances should be a matter of accounting, we have yet to learn how any one can reduce the operations of the Holy Spirit to dollars and cents. A single soul saved may become in time a means of spiritual enlightenment to an entire community.

Who, then, can compute the value of even a single soul? From the point of view of any right minded Christian, the whole suggestion of reckoning the money cost of soul-saving is a mercenary one in the last degree. It is putting God's work on the lowest possible plane. Men and women, ere now, have gladly given their lives to win souls. The whole history of Home and Missionary evangelism is red with the blood of martyrs. Nor can we forget the sublime valuation that is put upon the work of the soul-winner in the immortal words of Daniel: "They that turn many to righteousness shall shine as the stars for ever and ever."

It seems almost approaching sacrilege to estimate the value of a soul in mercantile terms. Stocks and bonds and buildings and jewels and lands—all these have their worldly value; but the souls of men are so precious that God's own Son died to save them. How, then, can we ticket them like articles of trade, when God himself holds them so dear? It is an unworthy and unprofitable discussion. Any pastor or evangelist who would drag down his holy calling to such a low level degrades his office and belittles the work of the Holy Spirit in the eyes of men. It should never be forgotten that ours is only the ploughing and the sowing and the tillage, but the harvest is God's. He alone knows the heart. Our responsibility ends with our work and we should not even assume to claim the merit of soul-saving, since the assurance of acceptance must come from a higher Power.

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## How, When, Where, Why?

You ask me how I gave my heart to Christ.

I do not know,  
There came a yearning for him in my soul  
So long ago.

I found earth's flowers would fade and die,  
I wept for something that could satisfy;  
And then—and then I seemed to dare  
To lift my broken heart to him in prayer.

I do not know—  
I cannot tell you how;  
I only know  
He is my Saviour now.

You ask me when I gave my heart to Christ.

I cannot tell  
The day or just the hour; I do not now  
Remember well.

It must have been when I was all alone  
The light of his forgiving spirit shone  
Into my heart, so clouded o'er with sin;  
I think—I think 'twas then I let him in.

I do not know—  
I cannot tell you when;  
I only know  
He is so dear since then.

You ask me where I gave my heart to Christ.

I cannot say.  
That sacred place has faded from my sight  
As yesterday.

Perhaps he thought it better I should not  
Remember where. How I should love that spot!  
I think I could not tear myself away,  
For I should want forever there to stay.

I do not know—  
I cannot tell you where;  
I only know  
He came and blessed me there.

You ask me why I gave my heart to Christ.

I can reply:  
It is a wondrous story. Listen while  
I tell you why

My heart was drawn at length to seek his face:  
I was alone; I had no resting place;  
I heard of how he loved me, with a love  
Of depth so great, of height so far above  
A human ken.

A longed such love to share,  
And sought it then  
Upon my knees in prayer.

You ask me why I thought this loving Christ  
Would heed my prayer.

I know he died upon the cross for me:  
I nailed him there.  
I heard his dying cry, "Father, forgive."  
I saw him drink death's cup, that I might live.  
My head was bowed upon my breast in shame.  
He called me, and in penitence I came.

He heard my prayer—  
I cannot tell you how,  
Nor when, nor where.  
Why, I have told you now.

A prayer in its simplest definition is merely a  
wish turned Godward.—*Phillips Brooks.*

True prayer is an earnest soul's direct converse  
with its God.—*T. L. Cuyler.*

## A Personal Tribute.

One of the greatest privileges of my life is to have personally known those two splendid men of God who have so recently crossed the borderland—Bren. J. W. McGarvey, of Lexington, Ky., and B. F. Coulter, of Los Angeles, California. On leaving Lexington Bible College, after passing through all Bro. McGarvey's classes, I asked him to write in my autograph album, and he penned the Bible words, "You came from the uttermost part of the earth to hear the wisdom of a greater than Solomon, and behold the half has not been told you." Truly the word of Christ dwelt in him richly. The greatest man of the entire brotherhood has gone from earthly scenes. And yet he speaks through the life of hundreds of young men whom he grounded in the truth of God. On several occasions, I have had long chats with him, and dined in his home. He was always deeply interested in the Australian brotherhood.

Bro. B. F. Coulter was a staunch defender of the faith. He made a lot of money as a business man, but gave large sums away. Not long since he made over to the brotherhood of Los Angeles church properties worth over £15,000. He helped to support several preachers, and almost up to his death did preaching himself nearly every Lord's day.

I was privileged to work under him for five months, and we had sweet and blessed fellowship together. He was a princely man, but withal humble as a little child. Earth is much poorer because these great men have gone from us; but their influence for good will never die.—*A. C. Rankine.*

## Bible in Schools.—Results of the Victorian Elections.

The thousands of friends supporting the Bible in Schools movement are naturally anxious to know what is our position at the close of the general election. It is well to remember we cannot secure Scripture lessons in school hours without an alteration in the law. We are therefore dependent upon our legislators to make the change. When last Parliament dealt with the Scripture referendum clauses, December 10, 1910, there were only twenty-eight (without the Speaker) who voted for them, and thirty-six against—a majority of eight against us.

The new Parliament just elected gives us thirty-three assured supporters of the Scripture referendum (including the Speaker) and thirty-two against, a numerical majority of one.

There are several facts of interest involved in the position. The Roman Catholic Church declared itself specially hostile to the re-election of our Parliamentary friends who had voted for the Scripture referendum. Some were denounced by name from their pulpits as unworthy of Roman Catholic votes. Nevertheless, every one of these friends was returned to Parliament with the exception of Sir Henry Weedon, whose constituents endorsed his action by giving him a majority of over 1000 votes on the primary

vote, though deprived of this advantage at the second count by the very questionable combination of Liberal and Labor votes to effect it. Notwithstanding the sharply defined issue between Liberal and Labor politics the country has pronounced decisively in favor of a Scripture referendum. The fact of a hostile majority of eight being converted into even a small friendly majority constitutes a strong reason for lifting it out of the realm of party politics, and allowing the people to decide as to whether they wish Scripture lessons or not, with liberty for objectors to refrain from them.

I wish to thank many friends for their prayerful and generous interest in the recent arduous campaign, and to ask them not to "restrain prayer before God," that the movement may continue to be divinely guided.

We have circulated about 200,000 leaflets throughout the State, and while numerous friends have helped liberally we wish it to be understood we are still dependent upon the Lord's stewards for funds to carry on the campaign. These may be sent to Mr. F. W. Fry, 315 Little Collins-st., Melbourne.—*Joseph Nicholson.*

## NOW READY!

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## In the Realm of the Bible School.

### MALACHI REBUKING AND ENCOURAGING.

Sunday School Lesson for December 24,  
A Christmas Lesson. Malachi 3: 1-4: 3.

By A. R. MAIN, B.A.

It is fitting that we close the year's studies with a lesson from the last of the Old Testament books, and with a passage which well makes a transition to the subjects in connection with the life of Jesus, which will occupy our attention next year. Our reading to-day is peculiarly rich in suggestive verses, a few of which only we shall be able to notice.

#### The Lord and his messenger.

It is because of the clear prophecy which Malachi gives of the advent of the Messiah that we have our Christmas lesson taken from his book. Four hundred years later, the Lord did suddenly come to his temple. We do not wish to seem to press the Scriptures to a meaning they will not bear; but it is significant that our Lord's first public appearance was in the temple.

Our lesson contains two prophecies of the har-inger of Jesus Christ. He was the messenger who should prepare the way (3: 1). He fulfilled the prophecy in 4: 5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Jews of Jesus' day were looking for the bodily appearing of Elijah. They asked John the Baptist if he were Elijah (John 1: 21), to which enquiry John gave an emphatic "No." Yet Jesus told his disciples that John did fulfil this prophecy of Malachi (Matt. 17: 10-13). There is no contradiction between John's denial and Christ's affirmation. John could truly say that he was not Elijah in literal bodily presence. The words of the angel to Zacharias sufficiently explain it. John went forth "in the spirit and power of Elijah" (Luke 1: 17). John did turn the hearts of the fathers to the children, and of the children to their fathers. Between the Elijah of the Old Testament as we have studied him, and the John of the New Testament, there were many similarities. In dress, character, and mission, they were alike. Each was an ascetic, a dweller in the desert, strong, uncompromising. Each came to an age which was in danger of forgetting God, and summoned the people with a strong call to repentance.

#### "Like a refiner's fire."

The Messiah's work would be beneficent. His mission was a glorious one. But Malachi knew that the process of that work would not all be pleasant. Testing is necessary, but distressing. And all need testing. The silver which is present must be separated from the dross which is mingled with it. So "who may abide the day of his coming?"

Peloubet has a good note on the prophet's words. "He shall sit as a refiner":—"The purifier sits or stands before the crucible so that he can fix his eye on the metal, and take care that the fire be not too hot, and keep the metal in only

until he knows the dross to be completely removed by seeing his own image reflected (Rom. 8: 29) in the glowing mass. So the Lord 'sits' when he refines his people, watching with patient love, and continuing the trial only so long and so intensely as he sees to be best. 'In large operations the silver is put into a crucible, and the flame of the furnace plays over the surface of the metal, upon which lead has been put. The result is that the base metals contained in the silver, together with the lead, are oxidised, forming a crust upon the surface. This crust the refiner pushes off the surface, in order to keep the silver in contact with the oxygen of the air, which is the real refining agent. . . . When the oxidation ceases, because of the fact that there is no more base metal in the silver to oxidise, then the surface, yet in a molten state, is bright and clear as a mirror. Until it reaches that condition, it has not been cleared of its base alloy, and therefore, if the refiner could not see his face in it, the silver would not be refined.'"

#### Robbing God.

No word of Malachi is better known or more striking than the bold question in which he represents God as asking his people, "Will a man rob God?" It is a startling enquiry. At first the apparent impossibility of the thing leads us to answer, No. Who could ever dream that he could circumvent the Almighty? Then on second thoughts, we consider that although people are theoretically aware of God's claims and the impossibility of deceiving or overreaching him, yet in practice they withhold from him that which is his due? "Will a man rob God?" Yes, he will. Is there a man who does not do it? What of the talents with which God has blessed us in order that they may be used for his glory and others' good? If we are neglecting this use, then we rob God. What of the time which we should spend in his service? How does it compare with that which we spend on our own selfish pleasures? Can we more easily find time for amusements than for visitation, for a concert than a prayer meeting? It will not be out of place to apply to ourselves God's enquiry to the Jews with reference to our gifts. It was in material things that Judah erred. The people withheld their money. In doing this they robbed God. The Lord had richly blessed them, yet they kept back from him the appointed tithes and offerings (Lev. 27: 30-33; Deut. 14: 28, 29; Neh. 13: 10). Some men, who would have been shocked at the suspicion of stealing from their fellow-men, thus stole from God. They seemed as respectable as ever before—but they were respectable thieves! How are we treating God? Do we honour him with our substance? It may be that with our higher Christian privilege, with our boasted superiority under the richer covenant of God, we have not attained to "tithes and offerings." While there is no legislation in the New Covenant as to the precise amount of our offerings, we can truly say that he who selfishly withholds the money which he could give to further the work of the gospel robs God. There are more thieves than those in gaol. There

is a robbery which is not banned by any human statute or punished by any earthly court. But God sees and punishes. There is no escape: "Ye are cursed with a curse; for ye have robbed me."

#### A glorious blessing.

That wonderful promise in verse 10 has cheered many Christians, who have felt that, since God is ever the same loving Father, ready to bless, they may appropriate the promise to themselves. God is certain and at least as willing to bless us as his erring children of old. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." We think of the magnitude of the blessing. How little we get compared with what God would give! We hold back, are distrustful, limit the blessing. "Sir, that is too great a gift for me to receive," said one of Caesar's officers to his great commander. "But it is not too great for me to give," was the reply. The least of God's mercies is more than we deserve, but the greatest of his gifts is not too great for him to bestow. Oh, that we would be as willing to receive as he is to give!

Blessings are only such to the man who is prepared to receive them. The glorious promise of our lesson is, like all God's gifts, conditional. The people must meet God's conditions. As the withholding of the tithe brought a curse, so the giving of the tithes would bring a blessing. These people must learn to trust and obey God. These are the abiding conditions of blessing. We can read the human reasoning and the divine reply thereto. "If we give the tithe, we shall be so much poorer. It is hard to give away so much, when we can easily use all we've got and more. So much giving will make us poor." Not so, says God; much giving will make you rich. "Prove me now." God is in no man's debt. He always makes up.

There is a right proving or testing of God. All who have tried the way of obedience have found God true to his promises. Not one has followed the divine instructions and been able to say that God has not fulfilled his word. Thousands have known experimentally: There hath not failed one whit of all his good promise.

#### "The Book of Remembrance."

"They that feared the Lord spake often one with another." About what did they speak? Surely about the Lord and what he had done for them. "And the Lord hearkened." Throughout this passage we see how God accommodates himself to our knowledge, and uses our ordinary speech to describe himself. It is good to remember that the Lord hears our conversation. "A book of remembrance was written." When men wish to remember beyond possibility of mistake, they write in a book. God, wishing to impress us with the certainty of his never forgetting, thus describes his act. This book was "for them that feared the Lord, and that thought upon his name." We read in the New Testament of a book of life containing the names of God's redeemed ones (Phil. 4: 3; Rev. 20: 12; 21: 27). These will never be forgotten.

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### En Route to Pentecost.

From Sydney the weather was rather rough, but this week the sea has been very calm and the sunshine has been all that could be desired. What has taken my eye more than anything else is the beautiful blue of the ocean, as blue as the sky in sunny South Australia. Monday we spent four hours on Norfolk, and were surprised to note the splendid hospitality of the inhabitants. Mrs. Goodwin landed with me, and we were total strangers to all, but a stranger took us up in his trap to the Melanesian Mission, and thence all over the island, supplying us with fruit milk and flowers, and driving us back to the beach to catch our boat. Perhaps our friend treated us partly because he knew the purpose of our journey and was himself a Christian. Any way we were glad of that tie which binds our hearts in one.

After leaving Vila, we will be going south again to Tanna, Erromanga and Aneityum, then back to Vila, and after many wanderings we arrive at Pentecost on the 22nd. This will be a longer journey than the ten or twelve days' trip which we were expecting, but it will be inspiring to see the battlefields of so many heroes, such as Tanna the field of Paton, and Erromanga the scene of the labors of Williams, Harris and Gordon.

Yesterday we were shown a distant island where French women are imprisoned as convicts, also another large island near by, wholly given over to French Roman Catholics. Greetings to all.  
—F. G. Goodwin, Vila, South Seas, Nov. 11.

### News from Far and Near.

We are glad to report that the Grote-st. Mission Band, and also the Robert-st., Hindmarsh, Free Distribution of the New Testament Society, have each forwarded £5 for the support of one of Miss Tonkin's adopted daughters.

Mrs. Crouch, senr., of Doncaster, has resigned from the Victorian F.M. Committee, on account of distance out of town, and Mrs. W. A. Kemp has been elected in her place.

The Cheltenham C.E. Society, at a meeting when they had for a topic "Aborigines Missions," recently, decided to send 5/- to the Lismore church, which controls the Dunoon Aborigines Mission.

The abuses of the South Sea Islands, selling grog, rifles, and ammunition, and the kidnapping of natives continues. Various bodies, including ourselves, from time to time have approached the Minister of External Affairs, but it seems as if there cannot be a great deal done. The Home authorities are being approached also, we understand.

Bro. Strutton had a nasty kick from a young colt on October 9, breaking the skin open in a V shape on the forehead. Fortunately it is not serious, but it will leave a nasty scar.

On account of Bro. P. A. Dickson going to South Australia, he has resigned from the Federal Foreign Mission Executive Committee, and Bro. A. C. Rankine has been appointed to the vacant position.

The latest news concerning Miss Edith Terrell is that she is progressing very well, and has been ordered by the doctor to take a trip to Australia for three months, and will visit Australia for that time early next year.

Bro. W. B. Blakemore has been asked to continue as Secretary of the W.A. Committee until next Conference.

The following is sent from West Australia, concerning the visit of Bro. Watson to the West:—"Every member of the Committee expresses himself enthusiastically re Bro. Watson. His earnestness, his knowledge of the field, his pleasing personality, his enthusiasm, were some of the points commented on. This Committee congratulates the Committee upon making so wise a choice, and to thank them for arranging for Bro. Watson to visit West Australia.

The famine which is being felt in Baramati, India, gives an opportunity to every church who may desire to take up an offering on Sunday evenings, as the money sent for the famine will be used entirely for benevolent purposes. The Committee has already sent £50, but the need is urgent.

The Chinese Class in South Australia is doing good work. Bro. Andrew Gim has lately returned from China.

In order to the more effective working of the South Seas during the absence of Bro. Filmer and the departure of Bro. Purdy, it has been decided that Bro. and Sister Gordon Goodwin will remain on Pentecost during Bro. Filmer's absence, and Bro. Waters will take charge at Aoba in the meanwhile.

The Chinese Mission in Melbourne is reported as in a healthy condition. There is an average attendance on weeknights of 14 scholars and 16 teachers. The Chinese brethren are doing a splendid work. They are arranging for their annual picnic in the Mentone skating rink on Boxing Day.

The Northcote Juniors, per Bro. R. Conning, junr., have sent a boxful of toys for the South Sea Islands. There was not a child in the Junior Endeavor who did not have a share in the giving and some of the children gave their best toys. Thanks, children, for what you have sent.

If this should meet the eye of any brother or sister in Australia who takes weekly papers, and having read them, has no further use for them, we would suggest to them to send one to our missionary on Aoba, and another to our missionary on Pentecost, as at present no weekly papers are received by them. The papers need only be sent once per month in time to catch the monthly

steamer leaving Sydney on the first of each month. The missionaries would highly appreciate something of this kind.

The responses from the school for Children's Day have been very gratifying, and the Federal Executive Committee, at their last meeting, decided to send off gifts to all our mission stations in time for Christmas, as well as sending money away for benevolent purposes.

The Geelong Endeavorers, per Miss Muriel Jiggins, have forwarded a box full of clothes, etc. for the island of Pentecost. This parcel will be greatly appreciated by our missionaries.

The contributions of Native Christian churches reached the splendid total in 1910 of 5,249,000 dollars. This is three times the amount they gave ten years ago. It is about 20 per cent. of the amount contributed by the churches of all Christian lands for Foreign Missions.

The Kalgoorlie, W.A., Sunday School celebrated Children's Day on a hot and dusty day, but had a delightful time. They made a pair of miniature crutches, and placed them in a parcel for the children to guess at the contents, and then told the story "Your Crutches, Please," as found in the F.M. number of *Pure Words*.

Since my last report, one more lady has been baptised at Koishikawa. She was in my Sunday School eight years ago. One more baptism at Hachioje also. My Bible Class in the Oriental College is doing finely. Mrs. Davey's women's meeting on Saturday was very good. I preached morning and evening last Sunday at Koishikawa on "Isaiah's Vision," and "John's Message."—P. A. Davey, Tokyo, Japan.

R. A. Long, one of our American brethren, gave 7,000 dollars on September 25 for the new hospital at Laoag, in the Philippine Islands.

"Go ye into all the world"—"all the world," with its latitudes and longitudes, with its poles and zones, with its continents and hemispheres, without the reservation of a hand's breadth or a hair's breadth. Monarchs and statesmen sometimes desire scientific frontiers to their dominions; but the only frontier of Christ's kingdom is the line which encircles the globe. "The field is the world"—yea, the whole world, and nothing less than the world. It is "Christ for the world," and "the world for Christ."

Since the first missionary began work in Korea there has been an average of more than one convert an hour in that country, for every hour of the day and night. Missionaries in Korea fully expect that the gospel will be preached to all the people in that empire during this generation.

Missionary work is exceedingly fruitful. There are now nearly 3000 new converts every week out of heathenism into full membership in the church. This is an average of about 400 every day of the year, and this average is growing rapidly year by year.





## New Zealand.

**AUCKLAND** (Ponsonby-rd.).—Bro. Turner had a very good attendance at the new preaching station at Pt. Chevalier, last Sunday evening. The brethren at Ponsonby-rd. are again holding open-air services outside the chapel before the regular meeting at 7 p.m. A young man who confessed his faith in the Saviour at Devonport last Sunday, was baptised here on Monday night. Quite a number of country brethren came to town for the Show, and worshipped with us this morning. Sister Miss Turner, the matron of the Remuera Orphan Home, has been sick, but is recovering. Sister Davies, senr., is also laid aside.—F.D., Nov. 25.

**WELLINGTON**.—We have been having some encouraging times here recently. A short time ago at the regular Thursday evening service five persons, four ladies and one man, were buried with their Lord in baptism. These Thursday night meetings are proving very helpful and popular. We are using Hebrews as the basis of our studies. Last Sunday night we were cheered with another confession, and there are others to follow. Brethren Mudge and Saunders are visiting the churches of the city in the interest of our district work. The idea is to organise for more thorough and aggressive community work. The suggestions are being well received. We are all getting ready for the Dominion Conference, which convenes in Wellington in January next.—A.J.S., Nov. 23.

**DUNEDIN**.—On Saturday there passed away an old and highly esteemed member of the Tabernacle, Mrs. A. Roberts, aged 62. We regret also to report the death lately of the wife of another of our members, Mrs. W. Clark. The results of the examination on "First Principles" were made known to the Bible School scholars yesterday, and generally were satisfactory.—I.C.J.S., Nov. 27.

**INVERCARGILL**.—The church at Bowmont-st. held its Sunday School anniversary on Sunday, Nov. 19. Bro. Gehbie, of the Tabernacle, Dunedin, was with us on this occasion, and his addresses to the church both morning and evening were greatly appreciated. In the afternoon he spoke to the children on "Character," which was both edifying and instructive. The tea and social evening on Nov. 22 was a marked success. Special singing and anthems were rendered by the Sunday School scholars. For the incoming year we intend adopting the new graded system of Sunday School lessons, which we believe will materially help in training the young.—P.J.F., Nov. 26.

## West Australia.

**EAST PINGELLY**.—A month ago James Vinicombe, secretary of the church, was out in the scrub with his two boys shooting wallabies, when Mr. Vinicombe, senr., mistaking them for game, fired on the three of them. His son received two shots—one in his cheek, and one in the heel of his right foot. The eldest grandson, Lytton, got one shot in his side. Gordon, the youngest grandson, about eight years of age, was shot very badly up his right side, no less than 37 shots hitting him. Dr. Corley was sent for and had them all removed into Pingelly, which

is 15 miles off. They received every care at the home of Bro. and Sister J. Pallot. Bro. J. Vinicombe and his son Lytton are now fully recovered, but poor little Gordon is still suffering and is not out of danger. An operation was found necessary through the week, and an abscess was removed which had formed through the bruised blood. He was much brighter to-day. W. Clipstone, Nov. 18.

**NORTH PERTH**.—Nov. 26, the Sunday School celebrated the F.M. Children's Day exercise, when several parents and friends were present to enjoy the singing by the children, and also to listen to a short address by our Bro. R. W. Ewers. In the evening Bro. Ewers gave a very interesting address on the work in the Foreign Mission field, after which we had the joy of seeing one young lady buried with her Lord in baptism, who had confessed her faith on Sunday last. We are pleased to report good meetings, and we are looking forward to a rich harvest in the near future.—E.H.E.

## South Australia.

**GLENELG**.—After an address on "Three Desirable Things," a young lady from the Bible Class made the good confession. Last Wednesday we had a visit from Bro. Filmer. We were all deeply impressed with his talk, and aroused to greater enthusiasm in Foreign Missions.—E. W. Pittman, Dec. 3.

**UNLEY**.—Four who recently made the good confession were immersed on Wednesday evening, and received into membership this morning. Children's F.M. Day was celebrated to-day, and the school rendered the service, "Sarubai" in the afternoon, before a good audience. The young people who took the leading parts acquitted themselves creditably. The collection amounted to £5/5/4. In the morning the offering for the Church Extension Building Fund was £6/17/1. It has been arranged to have periodical temperance meetings in conjunction with the C.E. Society; the first is to be held on Dec. 11. T. E. Yelland has been appointed chairman, and Claude Bennett, secretary of the Park-st. Church of Christ Temperance Society.—P.S.M., Dec. 3.

**WALLAROO**.—We were thankful to receive from the brethren at Bews a parcel of Sankey's Hymnals in response to our request. We still need a few dozen of the word edition in order to be able to properly accommodate the people at the gospel services. The second week of the tent mission has closed. Severe heat and a number of counter attractions somewhat affected the attendances, but interest is on the increase, and several are influenced by the messages. We thank God that two married men and three women have made the good confession. To-night, boisterous winds blowing, but 160 present. Bro. Griffith spoke on "How to be Saved and Know It."—P.W.

**HENLEY BEACH**.—Our meetings continue to be good. Last Sunday the Children's Day exercise was rendered. There was a good attendance. The offering amounted to £6. Since last report we had in connection with the Y.P.S.C.E. a special temperance meeting. Mr. Delehanty, Secretary of S.A.T.A., gave us a stirring talk on the evils of strong drink. The Y.P. celebrated Belair; a pleasant time resulted. Amongst the visitors whom we were pleased to have with us

were Bro. and Sister Magarey and family; Bro. and Sister Fischer, from Balaklava; Bro. N. G. Noble, from the College of the Bible, also F. Carter, of Blackburn, Vic. We appreciate the labors of the brethren who so willingly come and exhort and preach to us.—M. S. Noble.

**HINDMARSH**.—Nov. 28, a farewell social was tendered to A. G. Saunders by the church and school. There was a good attendance. T. H. Brooker occupied the chair, and on behalf of the school and friends made a presentation to Bro. Saunders in recognition of his work as missionary. During the school anniversary, several short speeches were made, and the hope was generally expressed that he would be enabled to return and labor in this State. A good programme was carried out by Misses E. Week, M. Williams, N. Bice, V. Denholm, Mr. L. Weeks, S. Pickering, Mrs. A. E. Edquist, and Miss W. Doley. Light refreshments were handed round, and a very enjoyable evening was spent. Sunday, December 3, good meetings. 11 a.m., T. J. Doley addressed the church. 6.30, Mr. Bungey, from the City Mission, gave a fine address. Good attendance.—J. W. Snook.

**GROTE-ST.**—Nov. 30, the Girls' Dorcas social was held, about 50 friends being present. Mr. Thomas acted as chairman. After the opening hymn and prayer a short programme was presented. The report, read by Miss Watson, showed good work accomplished during the year. Miss Stella Davenport read a selection on "What the Hands Can Do." Nurse Wayland stated how much the garments made by the girls are appreciated by the children in the poor homes she visits. Mr. Thomas suggested that a collection be taken to help the work along. The remainder of the evening was spent in social intercourse and games, supervised by Mr. W. Palmer, and a very pleasant evening was spent. Refreshments were handed round and at the close the young people joined in singing "Auld Lang Syne."—L.B.F.

**WAMPOONEY**.—The church held its anniversary on Nov. 5. A. R. Benn preached in the afternoon and evening to fair audiences. On Wednesday, the 8th, the annual tea meeting was held, and was well up to previous efforts. E. W. Milne presided over the public meeting, and addresses were delivered by the circuit evangelists. The Bordertown choir supplied the musical part of the programme. The Bible School gave the Children's Day exercise on Sunday last in a creditable manner, the sum of £1/5/- being collected. The chapel was comfortably full last night, when the evangelist commenced a season of gospel services.—E.E., Dec. 4.

**BORDERTOWN**.—The Bible School anniversary was held on Nov. 19, and proved a great success. At the morning service Bro. J. E. Thomas gave us some practical thoughts on "The Church's Relation to the School." The afternoon service was held in the hall, when the scholars and teachers rendered a service of song, under the direction of Bro. C. S. Wylie. The hall was full of interested people at night to hear Bro. Thomas deliver a splendid address on "The Power of Christ." The children's demonstration took place on Nov. 20. L. E. Verco presided over the gathering, and delivered a comprehensive report on the work of the school. Recitations, anthems, and distribution of prizes made up an interesting programme. The annual picnic on Nov. 22 concluded the series of helpful and enjoyable gatherings. Since last report two have been added to the church by faith and baptism—one previously immersed, and several by letter.

**SEMAPHORE**.—Meetings good all day. Night service was best we have had for some time. Church Extension collection was most successful.—£8/15/-—W. J. Taylor.

**POINT STURT**.—We received a great uplift to-night, when in response to the invitation nine men and women made the good confession. We look forward with joy to having fellowship with them. The baptisms will take place to-morrow evening, in Lake Alexandrina, and it will be at the wish of all that they be immersed in the lake rather than in the Milang baptistery, as it



seems more like a return to apostolic practice. The evangelist took his text from Heb. 2: 2, 3.—R.T.B.

**QUEENSTOWN.**—Dec. 3, good attendance at the Lord's table. Bro. Brooker presided. Bro. Ingham, from Mile End, a student of Grote-st. Training Class, exhorted the church. Bro. Taylor, evangelist at Semaphore, provided a paper for the Young Men's Class. Bro. Ingham preached the gospel in the evening, Bro. Brooker taking the service at Mile End.—A.C.

**KADINA.**—Thursday, Nov. 23, Bro. Frank Filmer, from Pentecost Island, was with us. He gave a splendid address about his work on the mission field. Last Saturday Bro. Griffith, with quite a number of the Wallaroo church, came up to baptise four of the recent converts of the Wallaroo tent mission. Kadina church has been doing its best to help the Wallaroo mission by their presence each night of the mission. Bro. Griffith preached a very fine sermon on "Christian Baptism" last Friday evening. Many of the Kadina brethren and sisters went down expressly to hear this masterly sermon. We had a fine meeting this morning. To-night another large congregation heard the glad message. At the close of the address a young man made the confession and was baptised the same hour. The prospects are splendid.—E. G. Warren, Dec. 3.

## Queensland.

**BIGGENDEN.**—Very pleased to say that we held our Lord's day School picnic on Nov. 4, and it was a great success; about 150 present, and all expressed themselves in glowing terms as to how well they had enjoyed themselves.—A.C., Nov. 27.

**MOUNT WALKER.**—Last week, Nov. 22, I had the pleasure of baptising one of my grandsons, aged 18 years. I hope this earnest young man will follow godliness to "fight the good fight of the faith, lay hold on the life eternal."—J. J. F. Hinrichsen.

## Victoria.

**FITZROY TABERNACLE.**—Good meetings. Six received into fellowship—three by obedience and three by letter.—C.W.M.

**KANIVA.**—Last Lord's day we were favored by the presence of Bro. Percy McCallum, who, after an absence of some years in America, is back once more at his old home. Bro. McCallum addressed the church from Isa. 6: 8, and his exhortation was attentively listened to and enjoyed by those who were privileged to be present.—A.P.B.

**CARLTON (Lygon-st.).**—Two fine uplifting addresses on Lord's day. Horace Kingsbury exhorted the church in the morning and preached the gospel at night. Two received into fellowship—one by obedience, the other by transfer. One confession at the evening service. The Dorcas sisters during the year have attended to all cases of need, and in addition to this have worked faithfully week by week for their annual sale of work. Their united efforts resulted in the handsome sum of £91 being raised and handed over to the officers of the church.—J.McC.

**SOUTH MELBOURNE.**—Anniversary services in connection with the Bible School, held on Nov. 19, were a marked success. Bro. S. Stevens addressed the scholars and friends in the afternoon, and Bro. F. M. Ludbrook gave his address on the "Camera," in the evening. Special singing was rendered by the scholars, conducted by Bro. A. Chipperfield, and Bro. E. Wood as organist. There was a splendid attendance at both services. On Tuesday, the 21st, a public meeting was held, and the distribution of prizes. Bro. J. Y. Potts occupied the chair. A splendid programme was provided by the scholars. Bro. Potts presented the prizes to the successful scholars, after which the Bible Class gave a dia-

logue entitled, "The Novel Sowing Class." We had splendid meetings all day on December 3. There were 110 scholars present at the Lord's day School. In the evening Bro. Ludbrook preached to a large gathering, when one young man made the good confession.—F. Copeland.

**NORTH RICHMOND.**—Work progressing favorably. Three were received into fellowship to-day. All three were immersed the previous Lord's day. One of them is a member of the Bible Class, and the other two are husband and wife. Bro. Davis is on a short visit to Sydney at present. We hope to have him back by next Lord's day.—C. Anderson.

**HAWTHORN.**—The interest in our meetings is still keeping up. Yesterday morning three were received into membership, who responded to the invitation of the gospel the previous Lord's day and were baptised during the week. Last night two more accepted the invitation—one the mother of our late Sister Harder.—T.H.P.

**SOUTH YARRA.**—On November 2, Bro. J. McGregor exhorted the church very acceptably. In the evening C. A. Quick gave a very interesting discourse on "So Near to the Kingdom." Last Lord's day, Bro. Quick spoke morning and evening. We had a visit from Bro. A. H. Eaton, from Auckland, on a holiday trip. Bro. Eaton was at one time a very active member with us, being one of the first to join the church from the Sunday School. In the evening one young man was immersed. The Men's Mutual Improvement Class is growing in numbers and also in interest. They are busy preparing for their demonstration on the 19th inst.—T.M., Dec. 4.

**KYNEDON.**—Good meeting here last Lord's day, when a young girl who had previously confessed Christ, was baptised. Lord's day, Nov. 26, at Drummond, a lad came out on the Lord's side at the close of our evening meeting, making four confessions for the month.—J.R.C.

**TERANG.**—After some twelve months' lapse, the church here has decided to recommence the gospel services. Bro. Swain has been in touch with us for some time, and we agreed to the proposal that he should be at Terang alternate Sundays, beginning on December 3. Bro. Swain gave a helpful address to the church, spoke to the scholars in the afternoon, and in the evening preached the gospel to a meeting of about 36; he has also arranged to be at the prayer meeting every Wednesday evening. We feel sure that our brother will help to revive the interest of the members, and we hope that the preparatory will result in the permanency of the revival.—W. H. Pearl.

**STAWELL.**—On Nov. 23, a married lady was baptised into the trine name, having confessed her faith some few weeks previous. Bro. Shipway has organised a Young Men's Mutual Improvement Class, which is well attended, and promises well.—A.P.A.B.

**MORELAND.**—Mission ended. Eleven confessions and two restorations to date. Every member feels better for the effort made. The church unanimously invited Bro. Ferd. Pittman to labor with us here. Our brother has accepted, and begins with us on January 7, 1912. We regret to report that death has visited our ranks. Our aged and esteemed Bro. Souttar has been taken home. Our sympathies go out to the bereaved ones.—J.H., Dec. 4.

**MEREDITH.**—We were delighted with a visit from Bro. Combridge, of Kyneton, on the 12th. His word of exhortation was unto edification, and greatly appreciated by the brethren. The gospel meetings were well attended, and many strangers were present.—A. McKay.

**BRUNSWICK.**—Bro. Josiah Jenkin has lost his brother John by death, at the age of 76. He was a member of the Baptist Church for over 50 years. Last Wednesday in the chapel, Mr. G. Partridge was united to Sister Miss Louis Park in marriage, as was also Sister Miss Maud Puddy and Mr. W. F. Peters, of Ascot Vale. Bro. Way officiated. On Saturday, at his residence, Bro. Way married Bro. John Bowman and Sister Miss Rose Clark, of North Fitzroy.

Two received in to-day, converted at the Moreland tent mission. Bro. C. Scott exhorted. Gospel proclaimed by Bro. Way. One immersion. The choir assisted at the Moreland mission. Bro. Purvis, from Port Esperance, visited us.—W.T.

**MELBOURNE (Swanston-st.).**—Last Lord's day morning we had an enjoyable meeting. Bro. Thompson and Sister Broderick, from French Island, were present. Bro. Allen spoke on "Winning Power Through Suffering." In the evening we had a good attendance. Two were immersed who had made the confession previously, and at the close of the address one young man made the good confession.

**NORTHCOTE.**—Fine meetings on Lord's day, December 3. Impressive service at night, when reference was made to the sudden calling away from loved ones of the young man, who was a regular attendant at all our services, Albert Beecroft, who was drowned while bathing in the Yarra last Thursday. The work is hampered here for want of a building of our own. We have to conduct our services in three halls, which means an amount of money that would foot the interest bill of a sum that would put up a fine building for us. The brethren here are alive to their needs in that they have contributed close on £150 in the last four months. We need £70 more to clear a piece of land we have secured in a prominent position in the main street. Say! Will you help us?

## New South Wales.

**CASINO.**—The annual business meeting was held on Friday, Nov. 24. This showed a slight deficit financially, but that the meetings were beginning to grow in numbers. During the year three had been received by faith and baptism and two by letter. The election of officers took place, Bro. Ekert being appointed secretary.—C.T.G.R.

**JUNEE.**—T. G. Mason has begun his labors in the Junee-Marrar district. He conducted services at both Junee and Marrar on the 19th ult. Last Lord's day we had splendid services both morning and evening. Bro. Mason's addresses being highly appreciated. At the evening service a young lady made the good confession, and was baptised the following Wednesday evening. On Tuesday last a social evening was held for the purpose of welcoming Bro. Mason and family to the district, and the hall was well filled, and those present, including visitors from Marrar, Old Junee, and Wagga, spent a very enjoyable evening, and Bro. Mason and family received a whole-hearted welcome to the district. Advantage was also taken of the opportunity to publicly bid farewell to Bro. Cust, who is leaving for the Inverell District, very shortly. He was the recipient of a handsome present from his friends at Marrar and Junee, for which he suitably responded.—S. Wilson.

**BELMORE.**—Our fifth anniversary was celebrated to-day. Good meetings all day. Bro. G. H. Browne exhorted the church this morning. This evening A. E. Illingworth gave a most powerful address, which we feel sure will bear fruit in the future. We are looking forward to a good time at our annual tea and public meeting on December 12. Our debt reduction fund now stands at £77/8/6. Would like to reach the £100 by the 12th. Will you help? Send your offering—great or small—to A. A. Barratt, Kent-st., Belmore.

**MOSMAN.**—Splendid meetings all day. A. G. Saunders is back again from Adelaide, and is holding special services at Mosman, until he leaves for U.S.A. on the 18th inst. Bren, Lang, Oldfield, Verco, and E. Gole, have been faithfully proclaiming the gospel in his absence. Among our visitors to-day we had Bro. and Sister Dale, from North Melbourne, and Sister Illingworth and her sons, from Paddington. The annual Bible School picnic had to be postponed from yesterday until next Saturday, owing to the inclement weather.—S.G., Dec. 3.

Continued on page 810.



## Correspondence.

## THE LATE J. W. MCGARVEY.

Like many other Australian preachers, I never had the privilege of a personal acquaintance with Bro. McGarvey. Yet, in common with many others, I owe much to him as a writer and commentator. If I have ever had any fitness for the work of the ministry, I owe it largely to the instruction I received from his writings, and it was with a sense of personal loss that I learned of his death.

I suppose it may be taken for granted that our brethren in America will establish some fitting memorial of Bro. McGarvey, and my chief purpose in writing now is to suggest that we in Australia should do something in the same direction.

Would it not be practicable and appropriate to establish a McGarvey scholarship in connection with our Australian Bible College? If an appeal were made to the Australasian brotherhood for funds for the purpose, I should think that a sufficient sum of money could be raised, if not to endow a permanent scholarship, at least to provide one that would run for several years.

Such a scholarship would be of material assistance to students who might desire to pursue their studies beyond the scope of the present College course, while at the same time it would serve as a gracious tribute of love and appreciation on the part of Australians for the great man who has gone.

I offer this as a suggestion.—R. G. Cameron.

## BAPTISTS AND CHURCHES OF CHRIST.

The many excellent articles which have appeared from time to time in your leading columns have, I am sure, been an inspiration and help to your brethren throughout the Commonwealth. I am personally grateful for many things that have appeared therein. Your article, however, in the issue of the 23rd inst., left a rather peculiar impression on my mind. We know your criticism of the proposed union at Port Pirie was kindly, and the outcome of conviction; but the impression which it left on me was that it was the pleading of one partisan against another. I know that impression is not correct, but it struck me that others who have read it may also have got that impression. There is a "denominational" ring about—the denomination known as the Churches of Christ v. the Baptist denomination. It is a fact too sad to be thought of lightly, that there is growing up amongst us this spirit of denominationalism. Read again these words from the end of your leader—"Either of three lines is possible: The united church may be (1) An independent church, with a new name; (2) or it may be one of the Churches of Christ affiliated with the Conference—note the capital Cs—; or it may be a Baptist Church affiliated with the Union; but it cannot be all three."

Dear Bro. Editor, in my opinion this is an unfortunate sentence, and I wish it had not been written. It is because I think it will do harm that I write. That united body of disciples at Port Pirie is "a church of Christ," whatever associated relationship it may have. It is not in our power to confer or withhold that name given by the Spirit of God in the Word. It would appear from

the above quotation that affiliation with "the Conference" entitles a congregation to the name church of Christ. We all know that is not so; but that is the impression left by that sentence. What is this mysterious thing, "the Conference"? Is it not simply the voluntary association of churches of Christ for evangelistic purposes? It appears to me that the trouble of the Port Pirie disciples, who have been known as Baptists, is just along the lines suggested in your leader. They regard this union as a Bi-denominational compact, when rightly it should be thought of as the union of two churches of Christ by the mutual adoption of apostolic practices and voluntary deletion of such things as are not in Scripture or are against the spirit of the Divine Word. I very humbly suggest this viewpoint to our dear brethren at Port Pirie. It is a pity that they hesitate about the name church of Christ, and as a counter suggestion I would mention that oft repeated in Paul's epistles, "church of God." They are Christians individually—the disciples were called Christians at Antioch; but we never read of the church being known as the "Christian Church," while we do read of the churches of Christ (Rom. 16: 16), or church of God (1 Cor. 1: 2).

Lastly, may I plead for the recognition of the churches known in general as Baptist Churches, as churches of Christ or of God. We ought to speak of them as churches of Christ, for such they are, even though they follow not with us. Such is my firm resolution at last to speak of them as churches of Christ or of God (known as Baptist Churches). Wishing God's blessing to the union at Port Pirie.—G. Burns.

P.S.—Why should not the overtures go from us to the "Baptists"? We stand for union; they do not stand for union.—G.B.

[Bro. Burns has put into the statement he criticises something that cannot be legitimately got out of it. It does not say or imply that the united church is not a Church of Christ, nor does it say or imply that the Baptist Church is not a Church of Christ, nor does it affirm or imply that affiliation with "the Conference" is necessary in order to be a Church of Christ. It simply makes a self-evident proposition, namely, that a church, by whatever name it is called, cannot be at one and the same time affiliated with the Conference of the Churches of Christ and the Union of the Baptist Churches, and also be independent of both. It may be one of the three, but cannot be all three at once. We have no apology to make for the use of capitals. With us it is simply a matter of grammar. It is a fair thing to speak of churches by the name they give themselves, and as far as the Baptist Church is concerned, we will continue to speak of it by the name it has chosen; this will not involve its non-recognition as a Church of Christ.—Ed.]

## Auckland Province (N.Z.) Notes.

The fight for No-License is being fiercely contested in this district, and everything points to a fight to a finish. A candidate may think what he likes on every other question, but on this he must, if he is to stand a chance, be out and out against the drink. Many of us believe that "National Prohibition" will be carried, but if we do not carry that, we hope to make a sweep of it in Auckland City and many other places. We have

had some magnificent Sunday evening open-air meetings.

Bro. E. A. Perkins and his sister wife are away just now. Bro. Perkins has been very unwell for some time past, but we hope to see him return strong again soon. The church cannot afford to give such an earnest, enthusiastic couple in Sunday School work above one month's holiday in twelve years. Seriously, though, when one remembers how full their hands are, should it not induce others to arise and relieve them a little?

A few months ago the Home Mission Committee of the Auckland Province commenced evangelistic work at Devonport, Auckland, and we have now in that town a church of nearly a score of members, the district has been flooded with literature, many conversations have been held, and the reaping time has already commenced.

Some of the young men and women have been hard at work at Point Chevalier, Auckland, for two years past, gathering the young folks together. A new hall being built, they desired to hold Sunday evening gospel meetings, and very graciously offered the H.M.C. the power to make the arrangements. The H.M.C. borrowed Bro. Turner and Bro. Grinstead for the start, and hope to report souls added to the church.

We hear with great pleasure that Bro. Hibburt has been invited to the Evangelistic field in the Auckland province. Bro. Hibburt is one of our young men, earnest and enthusiastic; we ask for him the sympathy and prayers of the brotherhood.

At the close of an address on Nov. 19, at Dominion-rd., two more came out for the Lord. They had both been members of our Y.M.B.C. for some time past. May God bless them and fit them for service in his church.

The above were baptised into the ever precious name yesterday afternoon (26th) in the presence of the Sunday School scholars of the upper school. Bro. Frank Evans, Supt., had arranged a special service in which Bro. Murray Glaister, Bro. R. J. Dick, and Bro. Grinstead took part. It was a most useful meeting, and is found to be productive of good.

Bro. Hadfield has been touring the South Island, but we regret exceedingly that his health is not as good as it should be for such fatiguing work, and we expect him back in Auckland at an early date to take some rest. The writer feels that unless Bro. H. is absolutely prohibited from speaking for a few weeks it is useless talking about rest.

A cheering report was received this month from Bro. Anderson, Bulawayo, South Africa, telling us of work done and souls saved for Christ and his church. With that news came also the news from Australia that the wife of our dear Bro. Sheriff had passed away after a long illness. Our hearts go out to him in the far off country, and we desire to express our deepest sympathy.

## The Society of Christian Endeavor.

## LESSONS FROM NEHEMIAH: XII.

Topic for December 18.

## Daily Readings.

The rest day of creation. Gen. 2: 1-3.  
The Sabbath in the Law. Exod. 20: 8-11.  
A Sabbath prayer meeting. Acts 16: 10-14.  
A promise for Sabbath keepers. Isa. 58: 6-14.  
Jesus and the Sabbath day. Mark 2: 23-28.  
The Sabbath that remaineth. Heb. 4: 1-11.

Topic—Lessons from Nehemiah: Keeping the Sabbath. Neh. 13: 15-22.

How did Jesus keep the Sabbath? (Luke 4: 16; Mark 1: 21; Luke 6: 6; Matt. 12: 12.)

From texts quoted above what do you take to be the best uses of the Sabbath?

Are you putting it to such uses?



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## From the Field—Continued.

**MEREWETHER.**—Jas. Fraser exhorted the church. In the evening the gospel was proclaimed by Bro. Garden, of Woollahra, who gave a very fine address. There was a fair attendance.—S.L., Dec. 4.

**NORTH SYDNEY.**—We were glad to see good attendances at meetings on Sunday last. At the meeting for breaking of bread the right hand of fellowship was extended to a baptised believer. We were also pleased to see amongst our visitors Bro. J. P. F. Wallace, Sister Allen, Sister Isabel Stenning, returned from Adelaide, and Bro. and Sister Symington, from Hornsby. Bro. Webber gave a much appreciated and profitable address. The total to date for Bible Schools offering is £3/15/3, with more promised. At the gospel service, Bro. Saunders gave a powerful address on the theme "Almost Persuaded." At the close of the meeting the young man who made the confession the previous Sunday was buried in the symbolic grave, to rise and walk in newness of life.—W.J.M.

**LILYVILLE.**—Good meetings at Lilyville continue, and more heartiness is apparent in the meetings. Our district is growing houses, and we hope soon to see the folks from them taking their place in our worship to the great Giver of all good. Bible School offering taken last Lord's day realised £1/8/—J. Fox.

**PADDINGTON.**—We had a good attendance at the meeting for worship this morning. Bro. Illingworth took as a text the words, "See that you abound in this grace also," giving a splendid address on Christian liberality. At the gospel service Bro. G. H. Browne, in the absence of Bro. Illingworth, who was at Belmore on account of their anniversary, preached to a large congregation, his subject being, "The fountain opened for sin and uncleanness." Our brother delivered the message very earnestly.—A. W. Shearston.

**TYALGUM.**—The rain prevented the holding of the gospel service on Nov. 19. Folk here have to travel from one to six miles to church. The morning session was a good one. A few more gifts call forth our gratitude. Sister Miss Dyer, 5/-; J. H. Morrison, 10/-; Sister T. Hall, 3/6; Bro. and Sister Hagger, 5/-; Sister Miss Harding, 12/6; E.D., 10/-; "One enjoying blessings," 19/6; Bro. W. E. Rathbone, 10/-. Thanks to all. This is the gift season, and in allotting our gifts do not let us forget the Giver of all good gifts. A gift that would show good results would be one to Tyalgum Building Fund. We still need £177. Send your gift to W. A. Strongman, Tyalgum. The mail goes to-day.

**BANGALOW.**—Bro. H. B. Robbins, from Lismore, spent Nov. 19 here to the profit of the church. He had good meetings, and at the night service one confessed the Master's name. Last Sunday the evangelist conducted both services. We had the joy of hearing another confess the name of Jesus. Both the girls who decided for Christ are units in members' families. We are expecting decisions from outsiders soon.—W.S., Nov. 28.

**ENMORE.**—On December 23 we celebrated Children's Day, and took up a collection for Bible School work in New South Wales. At the morning meeting we had the pleasure of the company of Misses Annie and Edie Craigie, from Lygon-st.; Bro. and Sister Weldon, from Grote-st., Adelaide; Bro. D. R. Hall, M.I.R.; Bro. Claude Vercu, from Grote-st., Adelaide; Bro. Victor Heather, from the College of the Bible; Mrs. Arthur Terry, one of our missionaries to the aborigines in New South Wales. The collection for Bible School work amounted to £9/15/-, which will be added to as all the envelopes are not yet in. In the afternoon the Tabernacle was well filled with parents and children to celebrate Children's Day. The exercises "Little Crusaders," were gone through splendidly by the children. The choir, under the leadership of Bro. Norman Clarkson, organist Miss Tewksbury, gave us some magnificent music, and the dia-

logues and recitations were given by children who have been trained by four of our Kindergarten teachers—Ivy Taylor, Ruby Morton, Mabel Harris and Hazel Rofe. The Children's Day bazaar contributed in boxes and the money subscribed at the meeting amounts to at present £31; there are some boxes yet to come in. Our night service was well attended and two decisions. A young boy from our Sunday School, and a married lady. We have many sick in connection with our congregation, and have members in four of our metropolitan hospitals. Our Junior Endeavourers are busy preparing to entertain 450 of the poorer children at a Christmas tree on Dec. 22. On Saturday, Dec. 2, one of our Bible School young ladies, Miss Ethel Underwood, was married to Bro. W. L. Sims.

## Here & There.

P. J. Pond's address is 67 Charles-st., Prahran. Nine confessions last Sunday at Point Sturt, S.A.

A "Grote-st. member" sends £1 towards the "Literature for Immigrants" fund.

There have been eleven confessions and two restorations at Moreland mission, conducted by T. Bagley.

We hear that Bro. J. C. F. Pittman is leaving Brighton, having accepted an engagement with the church at Moreland, Vic.

We regret to hear of the death of Mrs. Henshaw, who was for many years a member of the church at North Adelaide, S.A.

The new secretary of the church at Marrickville is W. H. Hall, McArthur-parade, Dulwich Hill, N.S.W.

Bro. Edwards, of Berri, S.A., says:—Please send two copies of "Christian," from New Year, and I will be responsible; also three copies of *Pure Words*.

We are glad to hear that Bro. Comer, who has been seriously ill in the Wangaratta Hospital, is now recovering, and desires us to say that his needs are now all supplied.

A small donation toward the erection of a chapel for Warragul will be appreciated. Send cheque, P.O. orders, postal notes, or stamps to T. Bagley, 178 Kerferd-rd., Albert Park.

One of our Australian subscribers passes on his papers to a friend in England. The latter says, "We enjoy them immensely, and on the whole there seems an immense amount of practical Christianity set forth in them."

Percy D. McCallum, who has been away for some years at one of our American Colleges, has now returned to Victoria, and is spending a short time with his people in Kaniya, after which he will be open for engagement.

The triennial Conference of the Churches of Christ in the Dominion of New Zealand, will be held in Wellington, on the first few days of the new year. Bro. J. L. Scott is the President, and the churches of the Auckland Province, we hope, will be well represented.

We have pleasure in acknowledging having received the sum of £2/8/- from Mrs. Amess, of the North Melbourne church. It is a contribution to the Victorian Home Mission Funds, and represents one shilling for every year she has been a member of the church—a good example, and worthy of imitation.

S. J. Mathieson writes: "I have taken up the agency of the Cross Reference Bible for New Zealand, my health not permitting me to enter into regular church work for some time yet." Bro. Mathieson's address is, Spring Grove, Nelson, N.Z., and he will be glad to give any information about the Bible that may be desired.

The No-License campaign in New Zealand is being pushed on with great vigor, and a number of our preachers are taking an active part in it.

H. G. Harward, Ralph Gebbie, H. G. Payne and F. W. Greenwood appear to be very much to the front. F. W. Greenwood has had a nasty experience in connection with the hooligans of the liquor party.

W. A. Strongman writes: "That was a splendid article on 'Church Extension' by W. J. Taylor. We endorse it heartily. There would be no need for Tyalgum appeal if N.S.W. had such a live fund as our fortunate South Australian brethren. N.S.W. fund is in its earliest infancy yet, so we must appeal or miss the ripest opening in the State."

Bro. A. Anderson writes from Scotland:—"Early in the new year I hope to arrive in my home State—Victoria, and to visit my people, and the many friends I have in Australia and New Zealand. As I travel, I shall lecture on my travels in Canada, U.S.A. and Europe, showing views that have come under my observation. I understand that two of my college friends—P. J. Pond and T. H. Scambler—have already returned home."

Last Saturday evening some members of the church at Swanston-st. and friends held a gathering to celebrate the silver wedding of Bro. and Sister P. B. McMaster, who during that period, and in the case of Bro. McMaster, for a long term previous, have been connected with the Swanston-st. church. Best wishes were expressed for many happy returns of the day, and a presentation of a handsome epergne was made on behalf of the friends as a tribute of affection and esteem.

M. Wood Green writes: "Having known the late highly esteemed J. B. Rotherham intimately and his family, and my mother, sisters and brother having enjoyed cordial relationships during his labors in the city of Manchester, this fact alone would lead me to value anything emanating from his pen very highly. But when the volume, 'Studies in the Psalms,' is carefully glanced through, its excellence as a translation, the literalness of its renderings, and the judgment displayed in the emphasis placed upon the various words and sentences, lead to a high appreciation of the book itself, as a very valuable help to the true understanding of the beautiful language of the Psalms."

D. A. Ewers writes: "One of the most promising irrigation settlements on the Murray is that of Berri, a few miles below Renmark. A number of fresh blocks are to be opened for selection in December and secured in January. If any of the brethren are thinking of fruit growing, they should obtain all particulars from the Lands Office, Adelaide. A few brethren are meeting at Berri, and will be delighted to welcome others to the district. 'S. W. Edwards, Berri, S.A.' will be glad to answer questions, but there should be no delay. I may add that channels are made through the new blocks and water can be supplied at once. Each selector can also select a block of back country. Bro. Ewers returns to Adelaide this week."

Important.—Can we count on you for a small donation toward the erection of a chapel at Warragul? On December 11 the work will begin. Mr. A. Graham, with about 10 men and a number of local workers will erect a building 25 x 51 at a cost of about £300 (exclusive of land). We need more help. Will you have a plank in the building? In addition to amounts already acknowledged, the following have been received with many thanks:—Mrs. Mephan, £1/5/-; C. Hardie, £1; A. Sister, 3/6; T. B. Fischer's Bible Class, Cheltenham, 7/6; Mr. T. Coles, senr., 10/-; Mr. J. Tully, £1; Mr. J. Scott, £2; J.H.D., £10 more total, £18/9/-. We must raise at least £30 more and then a permanent loan can be secured for the balance. Will you help us? Kindly forward to T. Bagley, 178 Kerferd-rd., Albert Park, Melbourne. Please write now, lest you forget.

The many readers of the "Christian" will be glad to learn that the "Big Fair" in aid of the Australian Protestant Orphans' Society was a great success. After paying over £300 expenses, there will be a credit balance of £1500. The stall



donated by the Churches of Christ netted £131. Our sisters won golden opinions for the fine collection of goods, and the business-like way they managed the stall. Much credit is due to the officers of the N.S.W. Sisters' Conference for their whole-souled effort. Permit me here to express our thanks to you for the space given in advertising the Fair. The Home at Auburn is starting under very happy conditions. They have a fine property, costing £1300, and furnishings, absolutely free of debt, and a good sum in hand to build a Babies' Home. There are now about 20 children being cared for, and the future of the Society is bright.—J. J. Franklyn.

During the late strike in Liverpool public-houses were closed at two o'clock daily for ten days, and with excellent results. That being so, the Licensing Committee—applying the lesson—has sent a proposal to the full magisterial bench suggesting "that all public houses in the city should henceforth be opened at 8.30 instead of 6, and closed at 10 instead of 11 on week days." The same rule to apply to clubs. The magistrates decided, by 49 votes to 24, to adopt the report. Presumably, the next step will be an appeal to Parliament; and it is something to the good when non-temperance bodies—compelled by the logic of facts—take the right side in this great conflict with our national vice.

Many will learn with deep interest of the proposal to found a Jewish University at Jerusalem. The project is being advanced by Mr. Israel Abrahams, reader in Talmudic at Cambridge, and Mr. Rabinerson, the well-known Kieff millionaire. Mr. Rabinerson has likewise in hand a scheme for the endowment of scholarships, to be held by students of existing universities, with the obligation of pursuing literary or archaeological research during a portion of each year at Jerusalem. The scholars are to be elected by an international board of Jewish professors and university teachers; and it is stated that their first choice has been already made, having fallen on Mr. Herbert Loewe, of St. Catherine's College, Cambridge.

Thanks to a splendid uprising of public feeling, says the *Christian*, London has been spared the humiliation of the prize-fight at Earl's Court, or elsewhere in Great Britain. Possibly the pledge given was volunteered in order to avoid the plain issue. Needless to say, a legal decision is very desirable in regard to the brutalities that are now-a-days associated with some so-called "boxing." F. B. Meyer, in the meantime, deserves the highest praise for the firm yet perfectly courteous way in which he led this crusade, and the good service he thus rendered to the cause of public morality. Not the least satisfactory result is that the colored champion has expressed his intention to retire into private life. But more important still has been the evidence given to the world that there still exists in this country a body of Christian opinion that insists upon being heard—and heeded.

Church Census in New Zealand.—The following items just published will give some idea of the growth of the church parties in New Zealand. In point of numbers the Church of England easily takes the lead with 411,671; Presbyterians, 234,662; Roman Catholics, 139,191; Methodists, 63,959; Primitive Methodists, 27,445; Baptists, 20,042; Salvation Army, 9707, whilst the Churches of Christ stand at 9187. According to the census there are only Atheists numbering 111, Freethinkers 4238, Agnostics 618, but no less than 35,905 who object to state their creed. The following bodies have shown a decrease: Brethren, 0.46; present total, 7865. Christadelphians, 2.93; 1028. The Methodists have practically stood still, their increase being only 0.56. The Churches of Christ stand nearly at the head of the percentages of increase, viz., 30.11. The Unitarians, whose present total is 1316, show an increase of 66.79. Mormons, numbering 365, have increased 30.82. Other increases are: Primitive Methodists, 25.92. Society of Friends, 23.35. Salvation Army, 15.71. Presbyterian, 15.26. Church of England, 12.22. The Church of Rome increased only 10.37.—R. J. Dick.

## Acknowledgments.

### VICTORIAN MISSION FUND.

Churches—Warrnambool, £4; Wampoon, £11 5/-; Lillimur, £9/10/-; Mildura, per Bro. Cameron, £1/17/2; Windsor, per Miss Metcalfe, 12/7, per Miss Salter, £1/4/3; Castlemaine, £15; Brim, £10; Warracknabeal, £6; North Richmond, per Mrs. Morris, £2/10/-; Bro. G. A. Sampson, Lygon-st., £1.  
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### FOREIGN MISSION FUND.

#### Children's Day Offerings.

Victoria—Sunday Schools—Bet Bet, £2/0/7; South Yarra, 18/10; North Melbourne, 18/3; Lygon-st., Carlton, £5/10/1; Kaniva, £3/10/5; Ascot Vale, £1/10/-; Berwick, £1/6/-; Cheltenham, £2/9/6; Castlemaine, 14/-; Staffordshire Reef, 2/-; Ballarat, £1/13/-; Launceston, 4/-; St. Arnaud, 3/-; Box Hill, 17/6; Dandenong, 6/-; Prahran, 7/6; Brim, £3/7/6; Colac, 12/-; Preston, 6/-; Lancefield, £1/6/6; Blackburn, 12/3; Taradale, 6/-; Shepparton, 8/-; Williamstown, £1/2/6; Gordon, 6/6; Master Stevenson, 4/-; Miss Pearl Ward, 4/-; Other Contributions—C.E. Society, South Lillimur, £1/0/8; Bro. and Sister Clements, Bayswater, 5/-; E. Eastlake, Bairnsdale, 2/6; E. A. Gowan, Mt. Clear, 7/6. Queensland—Sunday Schools—Gympie, £1 5/9; Mt. Whitestone and Grantham, £1/9/-; South Australia—School, Kadina, £1/8/-; Free Distribution of New Testament Society, Hindmarsh, for support of Miss Tonkin's Orphans, £5; "Gratitude," for support of Mahadov, India, £2. Tasmania—Chudleigh, 3/6; Kelleve, 14/-; West Australia—Bunbury, 4/6.

Additional from Victorian Schools: Meredith, £1/12/-; North Fitzroy, £1/17/3; N. Richmond, £1/1/-; Collingwood, 18/-; Brighton, £1/4/-; South Melbourne, £1/0/5; Doncaster, 17/6; Northcote Bible Class, 8/7.

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## COMING EVENT.

DECEMBER 18.—The annual demonstration and distribution of prizes in connection with the Victorian Bible School Union, will be held in the Christian chapel, Lygon-st., on Monday, Dec. 18, at 8 p.m. Adults, 6d. Children under 14, 3d. Please reserve this date.

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## IN MEMORIAM.

CARTER.—In loving memory of Herbert Knowles, dearly loved husband of Elsie M. Carter, who passed away Dec. 10, 1910. Sadly missed.

THOMSEN.—In loving memory of Janet Thomsen, who passed away at the Royal North Shore Hospital, on December 5th, 1910, aged 49 years. Late of North Melbourne.

—Inserted by her husband and family.

AMESS.—In loving memory of William Amess, who died December 19, 1898. Also George Ronald, who died December 10, 1909. Also Alan Watson, who died December 27, 1909—the dearly loved children of W. and M. Burrows, and grandsons of E. Amess, of North Melbourne.

BODLE.—In fond memory of dear Percy, who fell asleep, December 7, 1908, in St. Arnaud, aged 13½ years. Also his Endeavor mate, Clarence Tuck, who fell asleep one week before him.

"Weep not," the angel whispered,  
Thy bud shall be restored;  
I take it but to plant it  
In the garden of my Lord."

—Inserted by his loving parents, brothers, and sisters, A. and M. Bodle, Mildura.

## WANTED.

The Northern Union of Churches of Christ (N.Z.) require the services of an evangelist. Full particulars from Bro. Dunn. Australian applications to be sent through Bro. Dunn, to W. E. Vickery, Wellsford, New Zealand.

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The church at Brighton, Vic., desires the services of an evangelist. Letters to T. R. Morris, "Invermay," Windermere Crescent, Brighton.

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## Obituary.

**NORMAN.**—It is with deep sorrow I write this report of the death of one of our promising young lads—Frank Norman. He was taken suddenly ill with appendicitis, and removed to the Prince Alfred Hospital, where he died, ten days after the operation, aged 17 years. At the early age of twelve, he confessed his faith in Jesus, during the mission held by J. T. Brown, was baptised by P. A. Dickson, and united with the Sydney church. About two years ago he transferred to Erskineville, from whence the Master called him to a higher service. He was a most lovable lad, and gave promise of a splendid manhood. The young men of the C.E. Society, and his comrades of the church cricket club, carried his remains to their last resting place in Rookwood Cemetery. Our hearts go out in loving sympathy to his mother, sisters and brothers, and we pray that the God of all comfort may be with them in their deep distress, and comfort them with his own divine presence.—J.C., Newtown, N.S.W.

**RUDD.**—It is with great regret that we have to record the death of our esteemed Bro. George Rudd, who passed away in the early morning of Monday, Oct. 30, at the age of 62 years. He was able to be with us on the Lord's day of the 22nd apparently in much improved health, and had retired on Saturday evening of the 28th, fully expecting to be with us in the worship of God next day; but he was seized suddenly with another painful return of his illness, and after a little more than one day of suffering, he was taken to that house of the Lord in which the redeemed shall for ever dwell. Bro. Rudd was one of the pioneer workers in the cause at Stirling East and had been connected with the church here from its foundation nearly 42 years ago. He has been a deacon nearly all that time, and superintendent of the Sunday School for over 30 years. He has always been a very earnest and faithful worker, and the young have loved him for his kindly advice, and all have esteemed him because he was one who walked with God. We shall miss him very much from the church here, and his place will be hard to fill. He has left a family of grown up sons and daughters, most of whom are members with us, and following the example of their father's useful life. There was a large gathering at the Stirling East Cemetery on Oct. 31, showing the respect and esteem with which the whole com-

munity looked upon Bro. Rudd. J. E. Thomas, who had known him for many years, assisted the writer at the grave, and in appropriate words made reference to the fidelity and love of Mr. Rudd to Christ, the church, and the community. On the following Sunday a memorial service was held at the chapel in Stirling East. We know that our brother is free from suffering, and with the Lord Jesus in that home toward which his face was always turned. He lived for Jesus here and is now with him in glory. His life has been a help to many, and he being dead, yet speaketh. We offer our sympathy to the dear widow and sons, and daughters, and pray that God may bless them in their hour of sorrow, and make them to rejoice in the hope of the Christian, that we too shall at last join our loved ones when we enter in through the gates into the city.—J.W.

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