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The New Testament Creed.

Ethelbert Davis.

THE word "creed" is from the Latin word "credo"—I believe, and means a brief summary of faith. The term "New Testament" limits the range of inquiry, and rules out of discussion anything resembling a credal formula that may be found in the Old Testament. It rules out the Apostles' Creed, the Nicene Creed, the Augsburg Creed, and every other creed that may have been written this side of the canon of New Testament Scripture.

The Roman Catholic church has its creed; the Anglican church has its creed; the Presbyterian church has its creed: all of them admittedly written after the apostolic days. The church of the apostolic days had a creed, the acceptance of which admitted men and women into membership, and which constituted the test of continuing fellowship.

Bible not the creed.

Some have affirmed that the Bible is the only creed of the church—the oral teaching first, and later the written Scriptures. While the Bible is the only infallible and reliable standard of faith and practice, it is in no possible sense a creed. Very obviously, too, the historical creeds could not be the creed of the New Testament church, inasmuch as all of them were formulated after the close of the New Testament canon. They have come into existence since the Scriptures were written and compiled.

New Testament creed.

Back at the beginning of the church the creed was a simple confession of the Messiahship and Lordship of Jesus Christ. Peter first enunciated it up in Caesarea: "Thou art the Christ, the Son of the living God." Later, when many of the disciples turned back to follow Jesus no more, thus creating a crisis which called for a definite avowal of the belief in the hearts of those who remained true, Peter said, "We believe and are sure that thou

art the Christ, the Son of the living God." Martha, when her brother Lazarus was dead, said to Jesus, "I believe that thou art the Christ, the Son of God, which should come into the world." When the Ethiopian eunuch said to Philip, "See, here is water, what doth hinder me to be baptised?" Philip is reported to have said, "I believe that Jesus Christ is the Son of God." There is ample proof from the sacred Scriptures, and from the writings of the church historians, that no other credal statement was ever demanded as an approved basis of membership in the New Testament age.

Coming to earth to reconcile man to God, and to establish a spiritual kingdom, Christ offered not a code of ethics, not a system of doctrine, but a living person—himself. Christ's personality is the great central fact of Christianity. His person stands solid and unmovable in the history of the church. He is no Greek myth, no Roman fable, no Hebrew legend. A real Christ appeared in the world and created Christianity and the Christian church. And

the creed divinely formulated is an expression of faith in the divine Sonship of him whose personality dominates the whole Christian system. Someone has fittingly said, "The living creed of the living church of the living God is the ever-living Christ."

Its characteristics.

In character the New Testament creed is essentially different from every other summary of faith drawn up by uninspired men. Reference to one of the creeds will show the contrast: "I believe in God the Father Almighty, Maker of heaven and earth. I believe in Jesus Christ, his only-begotten Son, our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary. . . . I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the flesh, and everlasting life after death." This is one of the simpler creeds. Over against it stands the simple New Testament creed: "I believe that Jesus Christ is the Son of the living God." The latter is striking in its simplicity.

It Places Christ at the Centre.

The first characteristic of this simple creed is that it places Christ at the centre. It is free from theological interpretations; it is free from metaphysical speculations; it is free from unnecessary elaboration. Consequently, it is a statement as clear as light, which the eye of the soul is quick to see, which the heart is quick to apprehend, and to which the reason is quick to respond. It makes Christ central, and leaves his person standing out in all its clear and rugged grandeur, until one is convinced that having seen "Jesus only" he can believe no one else but Jesus himself. There Christ stands, the one and only true image in human history, though his message is broken into a thousand rainbow colors, and carried in a thousand directions, to meet every human heart and every human need.

EASY TO DRIFT.

Easy to drift to the open sea,
The tides are eager and swift and strong,
And whistling and free are the rushing winds—
But oh! to get back is hard and long.

Easy as told in Arabian tale,
To free from his jar the evil spirit
Till he rises like smoke to stupendous size—
But oh! nevermore can we prison him tight.

Easy as told in an English tale,
To fashion a Frankenstein, body and soul,
And breathe in his bosom a breath of life—
But oh! we create when we cannot control.

Easy to drift to the sea of doubt,
Easy to hurt when we cannot heal,
Easy to rouse when we cannot soothe,
Easy to speak when we do not feel,
Easy to show what we ought to conceal,
Easy to think that fancy is false—
And oh! the wisdom that comes too late.
—Oliver Huckle, D.D.

Comprehensive, yet Exclusive.

This simple creed is comprehensive and yet exclusive. It takes in every essential truth. If a man believes with all his heart that Jesus is the Christ, the Son of the living God, he declares his belief in God, in the word of God, and in the deity of Christ. The person of Christ is at the centre of his belief, but it comprehends divinity and humanity, and incarnation, and propitiation, and redemption, and judgment, and heaven, and hell, and eternal life. No one believing the person of Jesus will doubt his word or question that Book which in an earlier part prophetically reveals him, and in a later part historically presents him.

It is exclusive because it debars from membership in Christ's church everyone who does not accept him as Redeemer and Lord. It is exclusive in another sense, in that it confines us to the acceptance of Christ as the Son of God, and does not bind us to the acceptance of highly debatable subjects and speculative interpretations.

Can Never be Outgrown.

A third characteristic of the New Testament creed is that it can never be outgrown. When faith rests on a divine Person and not on a summary of doctrine, it is based upon that which is durable. That human creeds are not satisfactory is proved by the agitations to revise them in order to express that which is new in an age's philosophy and science and religious experience. It is true that old theories drop out and disappear, and new formularies take their place in consonance with the new conditions of thought. But the person of Christ never changes, no matter what changes take place in human conditions and human thinking.

"Sublime thought shall fall and learning falter,
Churches change, forms perish, systems go,
But our human needs, they'll not alter,
Christ no after age shall e'er outgrow."

It Unifies.

A further characteristic of this creed is that it unifies. Human creeds are divisive because they exclude those who cannot accept in full their statements. About the essential content of Christianity there has been no manner of uncertainty. Standing on the Person of Christ believers meet on catholic ground. There have been diversities of theological interpretations; diversities in the form in which Christianity has been presented to the world, but as regards the fact of Jesus there has always been the most perfect agreement. The agreement upon the person of Christ is one of the most extraordinary and impressive facts in human history.

It is Creative.

Creeds composed by uninspired men become empty and useless symbols. And Christ himself raised his protest against a dead symbolism. The New Testament creed is creative.

It creates life as the sun creates life in the physical world. The dormant life es-

sence in seed, and in bud, is quickened into activity by the sun's warm rays. The dormant life of the spirit is quickened into conscious active life by the person of Jesus Christ.

It creates assurance. We cannot but feel a sense of confidence when faith rests in a divine person, instead of in statements about him. A living Christ as against a written creed creates certainty and assurance. Like the blind man challenged concerning his interpretation of the character of his healer, we say, "Whether he be this or that or the other, according to creedal statements, I know not, but one thing I know, he is the Son of God."

[The following inquiry and answer are from Prof. David Smith's Correspondence Column in "The British Weekly."]

"For some time past I have been intending to write to you, asking your opinion as to the difference in Divinity and Deity implied in the two passages of Scripture, 'This is my beloved Son, etc.,' and 'My Father is greater than I.'

The difference between Deity and Divinity is that the former denotes divine nature or, in old English phrase, "Godhead," and the latter merely divine quality. The latter may be predicated of a man. Thus we speak of "a divine poet" or "a divine hero"; and Tennyson speaks of "divine philosophy," and Isaac Watts entitled his famous book "Divine and Moral Songs for the Use of Children." But Deity belongs to God alone. Hence, when we affirm "the Divinity of our Lord," we so far recognise him merely as a man of Godlike wisdom and achievement like the prophets of old; but when we affirm his Deity, we confess the historic faith of Christendom that he was Eternal God incarnate.

Each of these terms occurs but once in the New Testament, and their use is peculiarly instructive. (1) In his epistle to the Romans (1: 20, R.V.), Paul writes: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity"—not "Godhead," as our Authorised Version unfortunately has it. The apostle is here demonstrating the inexcusability of the heathen for their moral depravity, inasmuch as they were not ignorant of God and his requirements. They had indeed no Law like the Jews, but they had the revelation in Nature, "that universal and public manuscript," as Sir Thomas Browne styles it, "that lies expand'd unto the eyes of all." And this suffices to make ungodliness inexcusable. Yet it is incomplete. For what is it that is there revealed? Not God himself but merely his attributes—his power, his righteousness, and in a measure his beneficence: in brief, Divinity but not Deity. In Creation and Providence we see God's working but not God himself.

The New Testament creed creates enthusiasm. When men come to know Christ he becomes an irresistible impulse in their lives. When men know Christ his love constrains them; his power impels them.

Only one name towers high enough above the horizon of history to serve as a landmark, and that is the name of Jesus. Only one event towers high enough to be seen in every age in every country, and that is the crucifixion of Jesus. Only one so great enough to be the Saviour of the race that one is Jesus. Repeating the creed, "I believe that Jesus is the Christ, the Son of God, and the Saviour of men," the next step is to accept him as Saviour and Lord.

Divinity and Deity.

(2) Where is it that we see Deity? The Paul tells us in his epistle to the Corinthians (2: 9), where it is written of Christ that "in him dwelleth all the fulness of the Godhead bodily" or rather "all the fulness of deity embodied." In him there is not merely Divinity—Godlike endowment; but Deity—the divine nature. In Creation and Providence we see God's attributes; in Christ we see God himself, presented in human sense under human conditions.

"So, to our mortal eyes subdued,
Flesh-welked, but not concealed,
We know in him the fatherhood
And heart of God revealed."

The Christian confession is not simply that our Lord in the days of his flesh was God, but that he was the Eternal Son of the Eternal Father made truly man for men and our salvation. And thus as God he was one with the Father (John 10: 30), and as man, compassed with human mortality, the Father was greater than he (14: 28).

A PRAYER HYMN.

[The following hymn was written in July of this year by a girl nineteen years of age, who is in domestic service, and was read to a congregation by Dr. Campbell Morgan at one of his services at Westminster Chapel.]

Lord of all pots and pans and things, steel
no time to be
A Saint by doing lovely things, or watching
with thee
Or dreaming in the dawnlight, or standing
heaven's gates,
Make me a saint by getting meab, and watching
up the plates.

Although I must have Martha's hands, I have
Mary mild;
And when I black the boots and shoes, thy
sandals, Lord, I find,
I think of how they trod the earth, what
I scrub the floor;
I scrub the floor;
Accept this meditation, Lord, I haven't time
more.

Warm all the kitchen with thy love, and
it with thy peace;
Forgive me all my worrys, and make
grumbling cease,
That who didst have to give men food, is
or by the sea,
Accept this service that I do—I do it into
thee.

—M.K.H. in the "Westminster House."

A Genuine Revival.

A. M. Ludbrook.

Nehemiah 8 and 9.

There are revivals and revivals. Some revivals are characterised by a tremendous amount of excitement; they are noisy and frothy like foam-created breakers on the sea-beach—and just as shallow. Others are more like the deep full tide of the ocean which moves along quietly and slowly, but surely and with resistless might. We must distinguish between a revival and a true revival. Missions can be "got up" and carried through successfully by the employment of certain means, such as wide advertising, a large choir, strong emotional appeals by an attractive speaker. But genuine revivals go deeper; they connect, especially on the part of leaders, earnest spiritual preparation, sustained supplication, sacrificial service. As one has said, "We can organise missions—for revivals we must agonise."

One of the most striking religious awakenings of all time was that of the Jews after their return from Babylon, some 150 years before Christ. Babylon was a type of spiritual Rome, and Ezra was the Luther of the Jewish reformation. He was of the priestly house of Aaron, a man of piety and zeal. It is said of him that "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Having led the long-captive people, or many of them, back to their own land, he sought to stir them up to a sense of their duty—duty to their God, to their country, and to themselves. In particular he taught them the word of the Lord.

The sacred Scriptures must occupy a foremost position; a foundational place in every true religious awakening. In every real revival God's Word must be honored in the minds and hearts and lives of the people. Why so? Because it is from the Bible, and from the Bible alone, that we obtain a knowledge of God, of his will, of his love; his law, which is the spiritual power, the dynamic force, which changes the human heart and impels to reformation of life. "The goodness of God leadeth us to repentance." The book of nature reveals God's power and wisdom, but the book of revelation makes known his revelation and mercy. "Nature tells us God is. Revelation tells us God loves."

What, then, are among the marks of a true revival? Firstly, there will be

A Revival of the Knowledge of God's Word.

It was so among the Jews at this time. In captivity learning had been more or less at a discount among them, especially that of the Scriptures. Ezra was now greatly instrumental in reviving it. He "stood upon a pulpit of wood which they had made for the purpose, and "opened the book in the sight of all the people," and "all the people stood up; and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen." "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading."

Thus, too, in the Protestant reformation of 150 years ago, the dark pall of ignorance and superstition had settled over Christendom. The Bible, copies of which were few and far between, and mostly in a foreign tongue, had been a dead book to the masses. In the churches the Scriptures were read only in Latin, which hearers scarcely could understand. So the people knew little or nothing of Holy Writ. But Wycliffe, "the morning star of the Reformation"; Luther, "the monk that shook the world"; Tyndale, parent of English patriots, and other great luminaries of the age, gave the people an open Bible, thank God! Owing to the efforts of these reformers, and to the invention of printing, copies of the Scriptures in the language of the country multiplied greatly, and the Reformation became an established fact.

About 150 years ago, Voltaire, after doing all that he could in his writings to destroy the Bible, said: "Christianity will die out in less than a hundred years." He was a poor prophet. Since his day there have sprung into existence over a hundred societies established simply to print and publish the Bible, and there have issued from the press since the beginning of last century several hundred million copies of some seven hundred different languages. And now *any* to become owner of a copy. Before the invention of printing a complete Bible would cost the equivalent of from £50 to £100, most men then would have to work for years to earn. Now you can get one for 1/6, and a New Testament for 6d.

But it is sadly possible to possess a Bible without becoming possessed of it intellectually and spiritually. How ignorant of it are many otherwise intelligent Christians even! I have heard of a S.S. teacher who thought that Jesus was born in Jerusalem, and another that James and

only men, but also women and children. The latter fact is emphasised and repeated in the two succeeding verses: "men and women, and all that could hear with understanding." Yes; God's Word is adapted to youth and age alike. The Bible is a book for all.

How attentive, too, and earnest and persevering the Jews were. "The ears of all the people," we are told, "were attentive unto the law." They gave reverential heed to the reading. They didn't go to sleep, or begin to whisper and giggle with their neighbors, "Earnest and persevering" did I say? Why, they continued listening to the holy writings and their exposition "from early morning until midday" (B.V.), or, as Rotherham renders it, "from the time it was light until the noon of the sun." Six solid hours! How some of us would grumble at such a service! And it was not for once only, but "day by day, from the first day unto the last day" of the week's convention (v. 18). Nor did they regard it as a needless and irksome task imposed upon them. "There was very great gladness."

The sort of revival that is needed now — a revival of both the knowledge and love of God's Word. A head-knowledge of it without a heart-love of it will not profit. It may even condemn. How many there are who have the sacred volume in their homes, and in their hands at times, but do not really appreciate and appropriately do not, as the psalmist says, "store it up in their heart." I have read that one time the Malagasy did not know of any book but the Bible. On one occasion a foreign trader greatly offended some of the natives; so they raided his house, and one of them, getting possession of the trader's ledger, held it aloft shouting, "We have got the big Bible! We have got the big Bible!" To one of a man's ledger or bank-book is his Bible. How carefully he scans it; how often and earnestly! That is what we ought to do with the Scriptures of truth, and feel as a good old Christian once came to his rest, used often to say: "My Book and my heart shall never part."

Let us give ourselves increasingly to the thoughtful, prayerful reading of God's Word, and the more we do it, the more we shall prize it and love it. Like the Ethiopian eunuch, let us read it while we are journeying and holidaying, as well as when we are at home. But how few think of doing so, while to peruse a Testament on a train-car would create quite a sensation except, perhaps, on a Sunday! We were reading recently of an American preacher who made it a rule to read "one book of the Bible a day"—not a chapter, he it noted—during his summer vacation; and what is good for the pastor is surely, in this respect, good for the people. What Stanley Jolger, held it aloft shouting, "I have got the big Bible! We have got the big Bible!" To one of a man's ledger or bank-book is his Bible. How carefully he scans it; how often and earnestly! That is what we ought to do with the Scriptures of truth, and feel as a good old Christian once came to his rest, used often to say: "My Book and my heart shall never part."

Thirdly, in a genuine awakening on the part of any church or community there will be also

A Revival of the Practice of God's Word.

as well as of the knowledge and love of it. This, too, was strikingly manifest in the case of these Jews. What repentance was wrought in them! what confession of sin! what prayer! The people wept when they realised how they had offended against God and neglected his law. No sooner did they learn the divine will than they hastened to obey. They began again to keep the sabbath of the Lord. They took thought for the poor. They entered into solemn covenant with Jehovah to keep his commandments. So that this was not merely a doctrinal reformation. It was entirely a moral. Wherein they had been transgressing, they changed their lives. And this will be the outcome of every true revival.

(Continued on page 713.)

Buy it.
Investigate it.
Believe it.
Love it.
Exemplify it.

John were names of books of the Old Testament. That the Book should be read and its teaching translated into action is of far greater consequence than that millions of copies should be sold annually. "Search the Scriptures," is our Lord's command. Let us not only read, but "mark, learn and inwardly digest" what we read. This is the great need of our times. I remember once listening to a paper on "Preaching," and the writer suggested that our great want was more preachers. I think that the great need is a more regular and systematic study of the sacred Scriptures by the rank and file of the churches. It is on this account and with this in view that we issue from time to time our plan of daily Bible readings.

Let us then spend so much time over the necessary in some measure though that may be, or over "the latest novel out," or even better books. The Bible is the Book of books, the sum and crown of all literature. "Let me be a man of one book," cried Wesley. Sir Isaac Newton, perhaps the greatest scientist and philosopher the world has known, said in his philosophy that if he had his life to live again he would spend it in the study of God's Word. He felt like a miner who, after long toil to little purpose, with one stroke of the pick suddenly laid bare a vein of pure gold.

Secondly, in a genuine spiritual awakening there will be

A Revival of the Love of God's Word

as well as of the knowledge of it. Note the evidences of this among these Jews. How united they were in their desire to hear what God had to say to them! "All the people gathered themselves together as one man." Not

Through the Old Testament Together in 1929.

Clip This List of Bible Readings and Place It in Your Bible.

(Sundays are indicated by slightly heavier figures. Figures in parentheses at end of lines are suggested Memory Verses.)

Jan. 1—Gen. 1: 1-3; 2: 7-25 (1: 3)	Apr. 1—Jud. 1: 1-31 (50)	Jul. 1—1-Job. 22: 21-23; 17 (22: 25)	Oct. 1—Isa. 22: 8-25 (22: 14)	
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13—14: 2-9 (14)	13—14: 20: 6 (14)	13—94 (94)	11—40 (40)	
14—15: 1-16 (21)	14—15: 23: 1-6; 21-25 (25)	14—97-98 (97: 11)	12—Lam. 1: 12-22 (2: 14)	
15—17: 1-9; 18: 1-5 (18: 4)	15—16: 23: 1-6 (25)	15—105 (105)	13—1: 1-22; 10 (1: 1)	
16—19: 1-18 (18)	16—17: 21: 1-16 (14)	16—105 (105)	14—Ex. 14: 2-10 (14)	
17—19: 15-28 (22)	17—18: 10 (13)	17—106: 28-48 (48)	15—3: 22-4: 8 (3: 22)	
18—25: 8-28 (9)	18—19: 11: 9-25 (9)	18—109 (109)	16—1: 1-20 (1: 1)	
19—26: 1-13 (13)	19—10: 11: 9-25 (9)	19—109 (109)	17—10 (10)	
20—Num. 1: 4, 44-54 (54)	20—11: 9-25 (9)	20—110-115 (115: 1)	18—11: 12-23 (11)	
21—4: 1-16 (16)	21—12: 1-26 (12)	21—119: 25-56 (37)	19—18: 19-32 (18)	
22—6 (6)	22—13: 1-26 (12)	22—119: 81-122 (99)	20—27: 24 (27)	
23—8 (8)	23—14: 2-26 (14)	23—119: 145-176 (176)	21—21: 8-44 (21)	
24—11: 4-29 (11)	24—15: 2-26 (14)	24—123-125 (123: 2)	22—21: 8-44 (21)	
25—14: 6-29; 39-45 (38)	25—16: 2-26 (14)	25—123-125 (123: 2)	23—25: 2-16 (25)	
26—16: 1-10; 23-40 (16)	26—17: 2-26 (14)	26—123-135 (130: 7)	24—34: 1-10; 23-31 (34)	
27—17: 18: 1-5 (18)	27—18: 9: 1-25 (18)	27—132-135 (132: 5)	25—36: 1-15 (36)	
28—20: 14-21: 9 (20: 28)	28—19: 1-25 (19)	28—132-135 (132: 5)	26—29: 17-29 (29)	
Mar. 1—22: 21-25; 23: 1-10 (23: 10)	29—20: 13 (20)	29—140 (140)	27—40: 1-7; 28-47 (40)	
2—24: 1-19 (24)	30—15 (30)	30—145 (145)	28—44: 15-28 (44)	
3—25: 1-27 (27)	31—15 (31)		29—45: 1-9; 18-25 (45)	
4—26: 1-27 (27)	Jun. 1—17 (17)	Sep. 1—147 (147)	30—47: 1-12 (47)	
5—26 (26)	2—20: 1-19 (20)	2—146-153 (149: 4)	31—Dan. 2: 16-19; 31-45 (45)	
6—Deut. 1: 1-19 (19)	3—20: 1-19 (20)	3—Pr. 2: 4 (2)	4—6: 4: 19-27 (6)	
7—3: 8-23 (27)	4—20: 1-19 (20)	4—4 (4)	5—6: 4: 19-27 (6)	
8—7: 1-15 (7)	5—20: 1-19 (20)	5—1: 2-1 (1)	6—7: 8 (7)	
9—10: 1-15 (10)	6—20: 1-19 (20)	6—11 (11)	7—8 (8)	
10—11: 1-21 (11)	7—20: 1-19 (20)	7—12 (12)	8—10 (10)	
11—16 (16)	8—20: 1-19 (20)	8—15: 1-21 (15)	9—10 (10)	
12—16: 1-15 (15)	9—20: 1-19 (20)	9—17 (17)	10—11: 21-45 (11: 21)	
13—20: 1-18 (18)	10—20: 1-19 (20)	10—19 (19)	11—12: 9-14; 14 (11: 9)	
14—24: 5-22 (24)	11—20: 1-19 (20)	11—21 (21)	12—10: 1-11 (10)	
15—24: 5-22 (24)	12—20: 1-19 (20)	12—22: 1-25 (22)	13—11: 28-3: 21 (11: 28)	
16—29: 10-29 (29)	13—20: 1-19 (20)	13—23: 1-25 (23)	14—11: 28-3: 21 (11: 28)	
17—30 (30)	14—20: 1-19 (20)	14—23: 1-25 (23)	15—11: 28-3: 21 (11: 28)	
18—30 (30)	15—20: 1-19 (20)	15—23: 1-25 (23)	16—16: 8 (16)	
19—10: 1-14 (10)	16—20: 1-19 (20)	16—23: 1-25 (23)	17—11: 9-15 (11: 9)	
20—14 (14)	17—20: 1-19 (20)	17—23: 1-25 (23)	17—Obadiah (2)	
21—14 (14)	18—20: 1-19 (20)	18—23: 1-25 (23)	18—Jon. 1-2 (2)	
22—18: 1-16 (18)	19—20: 1-19 (20)	19—23: 1-25 (23)	19—3: 1-4 (3)	
23—14 (14)	20—20: 1-19 (20)	20—23: 1-25 (23)	20—Mic. 4 (4)	
24—18: 1-16 (18)	21—20: 1-19 (20)	21—23: 1-25 (23)	21—Hab. 3 (3)	
25—19: 49-20: 9 (20: 9)	22—20: 1-19 (20)	22—23: 1-25 (23)	22—Zep. 3: 8-29 (3: 8)	
26—23 (23)	23—20: 1-19 (20)	23—23: 1-25 (23)	23—Hab. 3: 8-29 (3: 8)	
27—Jud. 1: 1-15 (2: 7)	24—20: 1-19 (20)	24—23: 1-25 (23)	24—Zep. 3: 8-29 (3: 8)	
28—4 (4)	25—20: 1-19 (20)	25—23: 1-25 (23)	25—Hab. 3: 8-29 (3: 8)	
29—8 (8)	26—20: 1-19 (20)	26—23: 1-25 (23)	26—Zech. 3-4 (3: 3)	
30—10 (10)	27—20: 1-19 (20)	27—23: 1-25 (23)	27—8: 9-10: 12 (8: 9)	
31—13 (13)	28—20: 1-19 (20)	28—23: 1-25 (23)	28—14: 4-11; 16-21 (14: 4)	
	29—20: 1-19 (20)	29—23: 1-25 (23)	29—Mal. 1: 1-2: 7 (1: 1)	
	30—20: 1-19 (20)	30—23: 1-25 (23)	30—3: 1-4 (3: 1)	
			31—A. M. LUDDERMAN	

HOW I LEARNED TO LOVE THE BIBLE.

Though in my earlier life I was engaged in the ministry of the Word in my own country, I neglected for four years the consecutive reading of the Bible. The consequence was I was a babe in knowledge and in grace. I made no progress because I neglected God's own appointed means for nourishing the divine life. But it pleased God to lead me to love his Word. . . . In July, 1829, I began this plan of reading from the Old and New Testaments, be-

fore I had been treating the Bible as a letter, reading it just where I opened. Of course, after a time it opened just in the same place, and I got accustomed to read only certain portions. But under the new plan I made more progress, and thus it came to this that when I was asked where any text was to be found I could give chapter and verse—became, in fact, a living concordance.—George Muller.

The Home Circle.

Conducted by J. C. F. FITTMAN

"HE IS THY PRAISE"

Praise, always praise; amid the changing years he chaght not; away with doubts and fears. Praise, always praise; if dark thy present way, it leads straight on "unto the perfect day." Praise, always praise; for every unanswerd prayer, When east on him thy trouble, sorrow, care. Praise, always praise; though heavy trials press, Then most of all he proves his faithfulness. Praise, always praise; though moved with tears to say "Lord, dost thou only give to take away?" Praise, always praise; in seeming loneliness His presence goeth with thee none the less. Praise, always praise; till at his throne ascend Thy sinless, fearless praises without end.

—Alice Jean Honie.

HOW MANY READ THE BIBLE?

Lord Lincolnshire states two things an Englishman never does, and one is that he never reads the Bible. One feels that there is need for this sweeping assertion to be investigated, and, indeed, contradicted. The latest statistical returns of the organised churches in England (excluding Roman Catholics) are: Members, 4,575,411; scholars, 5,066,629, making a grand total of 9,642,040. Now the great majority of these—through the International Bible Reading and kindred associations—are pledged to read the Bible every day; so here is a nucleus of over nine million Bible readers to start with.

In addition to this, there are large numbers of people, formerly associated with the Christian church, who are great readers and constant students of the Word of God. One comes across such folks in the most unexpected places.

I was recently standing for a few minutes in a public park, where some college students were playing Rugby football. The gentleman next to me started to talk about reading. He stated that, although his name was on the commencement roll, he considered the Bible more interesting than any novel, and had read it completely through once during every year. What a tribute to the divine power inherent in the Holy Scriptures! A person may start reading the Bible merely as fine literature—which, of course, it is, accompanied by the Holy Spirit's power, however, he is soon brought to his knees, and thence to a knowledge of Jesus Christ as his Saviour.

The most remarkable Bible student I ever met was a Mr. William Brunsden, of Wokefield, Herts., an ardent Primitive Methodist local preacher for almost sixty years; his sermons were almost entirely apostolic in nature, and on the commencement roll. He was famous throughout the district for his intimate knowledge of the Bible, and could quote whole chapters from any of the sixty-six books. There is a great need, however, for Christians to carry out Christ's teaching, as well as read about it. The rich man, punctiliously reading his chapter every day, must remember our Lord's solemn warning: "As ye did it not unto the least of these my brethren, so did it not unto me." It is so easy for those who have riches to persuade themselves they are in danger of the workhouse, and so shut up their jewels of compassion to those who have need. Satan is very wily in this matter, and many an otherwise good man has made a shipwreck of his Christian character by worshipping his gold more than his God.

And all their State duties, our beloved King George and Queen Mary find time every day to read the Bible. I trust there is not, but if there should be one of our good readers who has not yet begun to follow up the splendid series of daily Bible readings given in this invaluable paper, I hope they will commence doing so immediately.—"Christian Herald."

DELIVERING A SERMON WHILE ASLEEP.

Mr. Charles Hay, in his "Life of Charles Haddon Spurgeon," says that in the early years of the pastorate (ministry "many strange incidents happened," and gives the following: "One Saturday evening Charles Haddon Spurgeon found himself unable to collect his thoughts and dissect the text which he had chosen for his sermon on the morrow. Utterly exhausted and dispirited, he agreed in his wife's suggestion that he should retire to rest, on the condition that she wake him early in the morning, when he hoped to be better able to study and prepare for the day's work. Some hours of sound and peaceful sleep followed, but with the dawning of the day Mrs. Spurgeon was aroused by hearing her husband talk in his sleep. She listened intently, for it was no mere meaningless ramble of words; he was going over the subject of the verse that had appeared so difficult, and giving a distinct exposition of its meaning. There were no means at hand for taking notes, but praying that her memory might be strengthened, Mrs. Spurgeon repeated over and over again in her mind the striking sermon she had heard. Then all her efforts to keep awake being fruitless, she fell into a sound slumber, only to be awakened at a late hour by her husband's distress at having slept so long. "Oh, why did you let me sleep?" he cried. "What shall I do? What shall I do?" "Listen," replied Mrs. Spurgeon, and she repeated what she had heard in such strange circumstances, much to the amazement of her husband. The exposition was original and clear, and C. H. Spurgeon, that morning preached a powerful discourse, built upon his wife's report of his sleeping utterances," Selected.

DOCTOR AND PATIENT.

My doctor believes that laughter is earth's finest medicine, and acted upon his belief when he called upon me a few weeks ago, when I was confined to my bed with a touch of influenza, a minister writes:

"I heard a story the other day," he said, as he fingered my pulse, "about a member of my profession who was once running down lawyers and barristers in his club. 'Why are you always so bitter against our profession?' a barrister present asked him. 'Well,' said the medical man, 'you must admit your profession doesn't exactly make angels of men.' 'No,' said the barrister. 'No; you undoubtedly have the advantage of us there, doctor.'"

"Though my head seemed likely to split, I could not forgoer from laughter, nor could I help capping his story with another. 'That reminds me,' I said feebly, 'of the two other men who met in their club.' 'What did you mean,' said the first man, 'by telling me your son was a doctor? I find that he is an undertaker.' 'You misunderstand me,' said the other. 'I said that he followed the medical profession.'"—Selected.

HARD TO UNDERSTAND.

"To-morrow," announced five-year-old Frank, proudly, to his Sunday School teacher, "is my birthday."

"Why," returned she, "it is mine too!"
The boy's face clouded with perplexity as he said: "How did you get so much bigger in me?"—"You'll be Worldy."

A WELCOME CHANGE.

"How would you like to hear your little ones bowling for bread?" asked the beggar.

The harassed family man sighed. "It would be heavenly," he said. "At present they do nothing but bowl for chocolate."

The Family Altar.

J. C. F. P.

Monday.
For he that will live life, and see good days let him refrain his tongue from evil, and his lips that they speak no guile.—1 Pet. 3: 10.

This is not a promise of long life. Men go to the people die young. But it is a promise of that which is good and lovely in life. A good life, while it blesses others, reaps with as rich a blessing on him that lives it.

Reading—1 Peter 3.

Tuesday.
The end of all things is at hand; be ye therefore sober, and watch unto prayer.—1 Pet. 4: 7.

The time of the end has never been revealed. If it had been "watching" would have been neglected till near the last day. To God, of course, it is always present; and if we compare time with eternity, it will be a very little time of waiting to us.

Reading—1 Peter 4.

Wednesday.
Be clothed with humility; for God resisteth the proud, and giveth grace to the humble.—1 Pet. 5: 5.

Humility is a garment of the finest texture, and beautiful for simplicity and grace. Better grace adorns him who wears it; and God, its giver, is well pleased with it.

Reading—1 Peter 5.

Thursday.

If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Pet. 1: 8.

The "things" referred to are faith, virtue, knowledge, temperance, patience, godliness, etc. These are the fruit of a holy, consecrated life. Without them the Christian life is barren and worthless. A careful reading of this chapter reveals how greatly the apostle Peter valued "these things," and how indispensable he thought they were.

Reading—2 Peter 1.

Friday.

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.—2 Pet. 2: 9.

God does not save the Christian from sufferings, but in and through them. So also the wicked are not now punished by God. Their punishment is reserved unto the day of judgment. God reserves punishment because of love: "Altogether not the death of the sinner."

Reading—2 Peter 2.

Saturday.

The day of the Lord will come as a thief in the night.—2 Pet. 3: 10.

"The day of the Lord" is the day of judgment; (7) in which is included the second coming of Christ; (4) the judgment of the wicked; (5) the salvation of the righteous; (11) the destruction of the earth and the heavens by fire; (10) and the "new heavens and new earth"; (13). Wherefore, beloved, seeing that ye look for such things, fervent desire that ye may be found of him in peace, without spot and blameless."

Reading—2 Peter 3.

Sunday.

These things write we unto you that your joy may be full.—1 John 1: 4.

"Rejoice and be glad! for the Lamb that was slain"

O'er death is triumphant, and liveth again. Rejoice and be glad! for he cometh again. He cometh in glory, the Lamb that was slain. Reading—1 John 1.

Prayer Meeting Topic.

November 21.

THE LORD'S ENCOURAGEMENT.

(Acts 23: 11.)

W. Waterman.

From Paul's danger and the encouragement the Lord gave him the night following, we infer that at this time he was fearful for his own safety, disappointed with his witness before people and rulers in Jerusalem, and hopeless of finishing his course of service.

The Jews had determined to kill Paul. Naturally Paul was

Fearful for his Personal Safety.

God, therefore, encouraged him: "The night following the Lord stood by him, and said, He of good cheer." Paul's chains, afflictions and fears notwithstanding the Lord still owned and kept him. Learn, then, that we are not Christians because we are in high misery, nor are we poor Christians, or no Christians because we are down in the dumps. Our discipleship indeed rests on a higher foundation than feeling; namely, on the person and promises of Christ. Notice, too, that affliction borne by a saint is no sign of God's displeasure. "He pleased the Lord to bruise him." Nor is prosperity a proof of God's favor. Christ, our example, was poor and afflicted. See, further, that adverse material circumstances need not shut out spiritual peace. Later, when Paul was before Caesar, being condemned to death, "the Lord," he could say, "I stand by me."

In face of the bitter opposition of the Jews to his message, Paul could reasonably feel

Disappointed with his Witness

in Jerusalem. Again, the Lord encouraged him: "Thou hast testified literally, hast fully borne witness concerning me in Jerusalem?" The Lord not only accepted him in his affliction, but his apparently unsuccessful work too. This shows that in all our work faithfully done, as Paul's was, is not necessarily successful. Nevertheless, "thou faithful unto death." The labor is yours; the harvest, God's. Learn, further, that as God accepted Paul's unfruitful work, so he will accept yours. Had we our way, all our work would be successful, we surmise; but God knows better, for he gives us hard tasks, and graciously accepts our failures. Notice here, too, this underlying truth: that much of God's work is foredoomed to failure. As we exhibit his goodness we must awaken evil. God does not expect universal dominion under the gospel of grace; else, why a judgment day? God, let us observe, often places his most faithful servants in his most barren fields.

Lying deep in a prison, and having a witness of death in himself, Paul very humbly felt

Hopeless of Finishing his Course

of service. He had often told the churches how he longed to preach even in Rome, the metropolis of the world. He felt he must leave this world to others. But even in this the Lord encourages him: "So must thou bear witness also at Rome?" God accepts Paul's plans; Paul must not die before he confronts Caesar. We see here, that God is willing to send his servant a long way to "so witness"—to repeat a failure! Indeed, so unsuccessful from the servant's point of view was this expedition that it ultimately led on to his death. This promise of the Lord to Paul shows us another lesson: that our most generous and ambitious plans for God are never more likely to be blessed than when appearances are dead against them. Did the imprisoned Paul plan for Christ's sake to preach in Rome? Then to Rome he shall go. Finally, notice that God uses his enemies for his work; they pay Paul's expenses. So Paul starts with an escort of "two hundred soldiers," and horsemen three-score and ten, and spear-men two hundred. God maketh the wrath of man to praise him.

TOPIC FOR NOVEMBER 28.—PROCRASTINATING.—Acts 24: 25.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

FEDERAL SCRIPTURE EXAMINATION.

For the last two years all the States of the Commonwealth have joined in the Scripture examination which has been directed by the Federal Bible School Committee. The Federal Committee prepares the lessons, arranges for the printing of the examination posters, and sets the questions.

In addition to the prizes offered in each State the Federal Committee offers a prize of £100 for the best paper in each division. This year five out of the six States participate in the awards. Several States failed to forward the names of their candidates, so we cannot publish the full list of candidates.

- Division 1.—South Australia.
- Division 2.—New South Wales.
- Division 3.—Queensland.
- Division 4.—Ross Bailey, Ballarat, Victoria.
- Division 5.—Miss Freda Thompson, Gardiner, Victoria.
- Division 6.—Miss Eva Ibert, West. Australia.
- Division 7.—New South Wales.
- Division 8.—South Australia.
- Division 9.—Mr. Leslie Stevens, Gardiner, Victoria.
- Division 10.—Miss Olga Gray, Ballarat, Victoria.

BIBLE SCHOOL PROBLEMS.

Every Bible School has its own individual problems which have to be faced. There are other problems which seem more or less common to every school, and it is with a few of these that we wish to deal.

1. Securing Competent Officers and Teachers.

Many a school that might be doing really good work is simply struggling for an existence because it cannot secure competent officers and teachers. Again and again we have the question put to us, "How can we secure officers and teachers for our school?" Our reply is, "Grow them." Men do not step into places of responsibility in the commercial world without careful preparation and training. The church should realize that it owes a duty to the Bible School; the duty of providing and training sufficient workers to carry on the work of the Bible School. Many a church has in it individuals who can easily be developed into splendid workers, if only they are called into service, encouraged, and led to exercise their powers. No church can expect to reap the full results of the great opportunity which the Bible School presents unless she does her very best to enlist and train the workers necessary for the carrying on of the work.

2. The Teachers' Meeting.

In some of our schools the teachers' meeting is quite a problem. There are so many other

organisations connected with the church that no suitable night is available for the Bible School workers. In some schools regular meetings are held on a Sunday afternoon about every four weeks. Even then, however, it is difficult to secure a full attendance of teachers. It seems to us that a regular teachers' meeting is necessary if the work of the school is to be properly correlated and the teaching made as effective as possible. One of the greatest factors that have led to the success of our kindergarten departments is the weekly gathering of the kindergarten superintendent and her workers. At such a meeting the lesson for the next Sunday is discussed and plans made for its effective presentation. In a similar way a regular teachers' meeting held every week would help the work in the other departments of the school. It is a well-known fact that the schools which do the most effective work are the schools who have regular teachers' meetings; and the teachers who do the most effective teaching are those teachers who attend most regularly the teachers' meetings.

3. Punctuality.

It adds greatly to the efficiency of a school to have its members present on time. Tardiness is a bad habit. It quite upsets the order of a school to have late-comers rushing in during the opening exercises. Every teacher and officer should endeavour to set a good example in this respect. It will help greatly in securing good order if every teacher will make it a practice to be in his or her place at least five minutes before the school is opened. Every one will admit the evil of unpunctuality, but the question is how to overcome it. Some schools have introduced a "Point System," in which being on time counts one point. Others have a card in the porch, one side of which bears the words, "I am Early"; on the other side are the words, "I am Late." At a stated time the "I am Early" side is turned to the wall, and all who come after that moment have to face the words, "I am Late." One of the best ways of overcoming the difficulty is to keep on emphasising the necessity of punctuality. Make the opening exercises as interesting as possible, so that every one will want to be present to enjoy them.

(To be continued.)

LEADERS.

This is the gospel of leadership:

Bring it, ye bells of the heart.
For the Lord of love came down from above
To help us to do our part.

This is the truth he has stated

Here in the earth so wide:

The workman's wall is sure to fall,

But the works of real leaders abide.

—Harold E. Ingraham.



Picnic Group, Wangaratta Bible School, Victoria.
(Bible Class) on the notice is a signwriter's error.)

Foreign Missions.

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

CHILDREN'S DAY OFFERING.

November 4 was celebrated as Children's Day among a large number of schools in Australia. We are hoping this year for a record offering. If every school in Australia will, before the end of the year, give the children an opportunity of contributing their mites, it will be a great training for our Bible School scholars. We ask that any school that did not take an offering on November 4 will do so some time between now and the end of the year. Send the money to your State secretary or treasurer as soon as possible.

WILLIE BOY.

Bro. Mackie, our missionary from the New Hebrides, and Willie Boy have created fresh interest in our work in the New Hebrides. During their stay in Adelaide they visited some of our churches and schools. We were hoping after visiting more of our South Australian churches that they would go on to Western Australia for a season, but Bro. Mackie had news from Melbourne that his father and sister were very ill, necessitating his return in Monday last. We all sympathize with our brother in the illness of his loved ones.

LEAN MONTHS FOR FOREIGN MISSIONARY CONTRIBUTIONS.

This is the lean period of the year as far as Foreign Missions are concerned, but the expenses of our work continue. We should be glad if any of our State committees, churches or individuals, who have Foreign Missionary money in hand, will send it at once to the Foreign Mission Board.

ASHWOOD MEMORIAL HOSPITAL.

Dr. Oldfield writes that the erection of the first part of our hospital is progressing favorably. In answer to a letter from the Board, the doctor reports—

1. The cost of keeping a named bed or cot for one year will be £25, for half-year £12 10s., and for a quarter 45/7. We hope that many of our Bible Schools and individuals will give themselves the joy of contributing to this good work by having a named bed or cot in our hospital.

2. The salary of a male nurse will be £18 a year, and a female nurse £15.

3. Salary for an Indian doctor, £85 a year.

4. Salary of a compounder, £30 a year.

Here is an opportunity for having living links in connection with our Indian hospital.

MR. FRID. COLLINS.

Bro. Collins, who has been laboring with the church at Maylands for about twelve years, is leaving this month to take up the work in Launceston, Tasmania. Bro. Collins has been a very valued worker in the Foreign Missionary cause. He has been President of our Conference, and President of the F.M. Committee, and during almost the whole twelve years he has been a member of our F.M. Committee. In recent years he has had charge of the Foreign Missionary department of the South Australian paper, "The Challenge." We shall greatly miss him, but we are sure that he will carry on the same work in Tasmania. He is one of our best-loved preachers in South Australia, and all wish him abundant success in his new field.

MRS. "FOREIGN MISSIONARY" ZELIUS.

Mrs. Zelius has been a great helper in our Foreign Mission work. She has collected, by personal interview and correspondence, over a thousand pounds, largely from sisters. Among other places that have been helped from her

fund is Shanghai. Sister Emily M. Cameron tells some of the good that the Mrs. Zelius Fund has done in connection with our Shanghai work. The Bible-woman employed there is named Miss Vung. Recently she was so run down in health that the doctor's advice to her was to go away to the hills for a year. This was impossible for her, as she has no money or friends outside the church, so we felt this was a good cause for which we could use some of the Mrs. Zelius Fund money. We have helped her to go to Kiating, a mountain summer resort about five hundred miles from Shanghai. It is a mountain district, four thousand feet in height. Miss Vung has been a very faithful worker, and we feel sure she has been the means of much blessing to many of the church members and many outsiders. We shall all miss her while she is away." In a subsequent letter Mrs. Cameron states that Miss Vung has now returned after a delightful time of two months. The Bible-woman type of worker is difficult to secure, hence it is important that such a one should be helped in every way, and the money received from the Mrs. Zelius Fund has been a great blessing to Miss Vung and to the work in Shanghai in which she is engaged.

Some of the money sent by Mrs. Zelius was used to help another girl with her studies. She is the daughter of one of our well-known members of the church. She is a good student, and expecting to go in for hospital training later on, but at present she needs more help with her school work. Her school was the family of this young girl has been known to Bro. Cameron for twenty odd years, and the money used will be spent to help with their children's training. The mother of this girl has been through many trials and troubles in bringing up a large family, but she is always ready to count up her blessings, which always seem to exceed her troubles. Some time this year the girl was very ill with typhus fever, and the doctors had given up all hope, but the mother had permission to stay at the hospital, and she told me afterwards that she prayed all the time and believed God would spare the girl. The mother, one night, said, prayed the girl back almost from the dead. The mother herself was very ill afterwards, but she smiled when she told me all about it, and said Jesus was very near to her all the time and heard her prayers, and she was very happy though so ill.

BARAMATI, INDIA.

Three boys have recently entered our children's home at Baramati. Two are open for supporters. First, Sumnath Shinde, age 11. His father, when alive, was one of our co-workers. Bro. Hughes writes: "This boy is with us for educational training according to our own judgment, contrary to our contract." Second, David Ang-purkar, age 9. This boy was found by Mr. Blake on the Poona station begging. He does not remember his father. His mother died about a year ago, since when he has lived by begging or doing a little coolie work. He is a bright little youth, with not an atom of education except what a boy learns on the street. He has settled down very happily at school, and does very well. He is of good caste as far as we can make out, Maratha. The third boy is Paul Bathod, and is paying nearly half fees, so if any school or individual would like to pay half fees, £3 a year, for Paul, we should be very glad to receive this help. Sometimes a school writes that it cannot pay the full amount, £6, but can pay only £3. Here is an opportunity.

SHANGHAI SCHOOL.

Bro. Cameron writes: "I wish you could have looked in on us this day the school held its closing exercises. It would have warmed your heart, and you would have said, 'Yes, it is worth while.'"

It was a very warm afternoon, but the sight that met us on arrival made us forget the heat. The whole schoolroom was filled to its utmost capacity with clean, bright, glowing, happy children. The old pastor gave them a very earnest talk, and the children listened very attentively and great voice. I wish you could hear the volume of sound which goes up when a hymn they know very well is being sung. We believe the fruits they learn they will never forget, and by their Christian influences they will be led to let themselves to our Lord Jesus and devote themselves to his cause.

COMING EVENTS.

NOVEMBER 16 and 17.—Malvern-Caulfield Sale of Work. Keep these dates free.

NOVEMBER 16 and 17.—Hartwell Church, Sale of Work. Friday and Saturday, Nov. 16 and 17. To be opened by Mr. and Mrs. J. E. Thomas on Friday evening at 7.15 p.m. Sale of work conducted by the Ladies' Aid to return the debt on the church building. All visitors will be welcomed.

NOVEMBER 17.—North Essendon Sale of Work. Opening 3 o'clock by Mr. Geo. Mallock in Keeler-st., State School.

NOVEMBER 17.—North Melbourne Sale of Work will be held in School Hall, afternoon and evening. Old friends invited.

NOVEMBER 22.—The Annual Demonstration of the College of the Bible will be held at Lygon-st., Carlton, on Thursday, Nov. 22 at 8 p.m.

NOVEMBER 23.—Annual Prize-giving Demonstration of the Victorian Bible School and Young People's Department will be held in the Lygon-st. chapel at 7.15 p.m. Fine programme by representatives of metropolitan schools. Admission, adults 6d., children 3d.

IN MEMORIAM.

GREGORY.—In loving memory of our dear friend and co-worker, "Ethel," who was called to higher service on November 11, 1927, after 28 years' devoted service in the kindergarten at North Richmond.

Inserted by the teachers and officers of the North Richmond Bible School.

TO LET.

Widow, alone, will let well furnished bedroom with conveniences, to refined person, superior home and position, near tram and train. Terms very moderate. Enquiries, H.C. Alexander Agency, 167 Pascoe Vale-rd., Moore Park, Vic.

FOR SALE.

Beautiful American Sedan Essex 6, as new, done only 3,000 miles, cost over £190, sell for £200. Dep. £100; balance over 18 months 2 months service given. Apply 13 Tooragong-rd., East Malvern, T 6653.

WANTED.

Visitor, arriving Sydney December 8, having 10th. furnished bedroom and breakfast for self and daughter. Must be in or close to Church member preferred. State terms to Mrs. Duck, Brilliant-st., East Ipswich, Queensland.

READY IN A FEW DAYS.

"LIVING LINKS OF FELLOWSHIP"

Souvenir Booklet of Favorite Quotations
32 pages—a page for every week of the year
365 choice quotations of poetry and prose
In good covers, printed in gold.
Eminently suitable for presentation.

Price, post free, 2/6.

Mrs. Wilson, Box 21, Swan Hill, Vic. or
Austral Printing and Publishing Co. Ltd.,
528, 530 Elizabeth-st., Melbourne.

Victorian Home Missions

ARE WE IN EARNEST ABOUT HOME MISSIONS?
Len. Gale.

IT has been said that there is not the same romance about Home Missions as there is about Foreign Missions, and that it is on this account that the response to the appeal for money to carry on the work of the Master in our own land has not met with the same support as for the work in other lands such as India and China. Is such a statement true? If it is, then there is a lack of a proper understanding of the com-

We Give It Chief Place.

Dear Bro. Gale, Oct. 1928
"While at Conference I made a promise . . . but have lost a good deal of work, hence the delay. The FIVE POUNDS I am sending represents about a month's labor, but I trust the Lord will bless my effort."
Signed

Why cannot I make a gift as worthy of his blessing?



Len. Gale, Victorian Conference President.

mission of the Master. His words carried a command that took in not only the uttermost parts of the earth, but also the stranger within our gates. It is our work to seek to win to Christ those who are in our own community and our own land as well as those afar off. If we have a burning desire to bring the gospel to those who sit in darkness, we would do well to build up the church in our own State. Common sense and history tell us that it is a foolish thing to try to maintain an offensive abroad without a strong base at home to support it. We should take a well-balanced view of the whole work, for after all, there is no Home and no Foreign in the sight of Christ.

The romance of missions should not be confined to the work in the dark places of the earth, as the heathen lands are termed. There are souls groping for light in our own towns and cities; there are those who are worshipping idols just as inanimate and unresponsive as do the heathen, and there is as much romance in winning a soul in Victoria as in India or China.

This work is ours and if we fail, who shall carry it on? The disciples did not fail, but established the church in towns and cities of their own land, then were able to give help to those who went further abroad. Later others came and strengthened these churches and so the cause of Christ prospered. It is such work that the Home Mission Committee seeks to carry out, but its hands have been tied, to a certain extent, owing to the lack of financial support. It should not be considered a great thing for the Brotherhood in Victoria to raise money when the day of the annual appeal comes round. If every member was fully seized with the full import of the command of Christ, and to such an extent that their hearts were inflamed

with a desire to see his gospel win its way in this great and heavenly State, such an amount would be all too small—it would be doubled and trebled and a bold aggressive work carried on.

Brethren, think it over: are we in earnest about Home Missions?

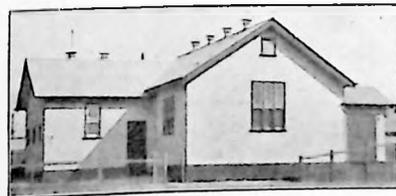
DRUMCONDRA MOVES FORWARD.

Drumcondra is a suburb of Geelong, situated between the city proper and North Geelong. The chapel, which is shown on this page, is located on Melbourne Road, no distance from the beautiful waters of Carlo Bay.

Drumcondra is adjacent to a district in which many concerns have special interests; the Phosphate works, Textile Mills, Freezing Works, Gas Works, the great Ford Plant, and others which employ many hundreds of employees. Whilst only a small percentage of these reside close to the respective works, the number is increasing, and many new homes are being erected within a short distance of the chapel.

The Victorian sisters are keenly interested in this cause, as the furnishings of the chapel were supplied by them. The Church Extension Committee has erected the building, and the Home Missionary Committee has stood behind the brethren and made possible what has been achieved. A weekly subsidy from the committee has enabled the brethren to engage a student preacher.

Bro. Russell Banks, of the College, has rendered very acceptable service during the present college year. The whole church is appreciative of his self-sacrificing efforts. Not only is he with them for the week-end, visiting on Mondays and returning after a night meeting, but also visits on Wednesday, returning to college after a night meeting. They have a fine band of Hope, C.E. Society and a growing school.



The Chapel at Drumcondra.

An urgent appeal has come from the church for an increase in subsidy, so that they might engage Bro. Banks, immediately at the close of his college course. This means a big advance financially on their part. With the guarantee that payments to the Church Extension Committee would be met by the church, the committee did not feel that it would be right to refuse such an enthusiastic and liberal hand of disciples at this critical stage. This work now becomes one of the heavy responsibilities of the brotherhood. Surely YOU will endorse this on December 2.

WE DARE NOT SIT BACK.

J. A. Winkle, Ballarat.

Recent contact with Home Mission work and Home Mission men enable me to say with certainty that the Committee are tanning on right and wise lines, and that with a larger revenue, we could secure a wonderful advance for the cause so dear to us. There is not one Home Mission preacher but sees and hears Macedonian calls for help all around his district, and already, by cultivating and using all the available local gift in the membership, the one man is able to serve two or three churches working on the correct plan. This is good for the brethren used, as well as for the work in general—but so many promising openings remain untouched, and whole districts in Victoria have never heard the printed message. We dare not sit back unconcerned. Let every one be a real partner in sympathetic interest, in the fellowship of intercession, and in giving—that costs something to the giver.

SELF RATING.

Ralph Gebble, Gardiner.

The modern system of self rating, urged upon young men, would be helpful to us all in estimating our value to Home Missions. Let us each try the experiment of assessing our value in relation to the annual appeal. Four motives may appeal to us demanding our largest and best offering. With what force do these motives appeal to us? Allowing 10 points as the maximum for each, measure ourselves frankly and fairly and assign the grade that we honestly think we deserve. 1. Gratitude to our donors who have passed on to us a free untrammeled gospel. 2. Self consistency that demands we be true to the best we know, having a conscience void of offence toward God and man. 3. Sympathy of sharing with others the gospel we so much enjoy. 4. Loyalty to Christ, whose days were made strenuous by the urge "Let us go into the next towns, that I may preach there also," and who giving us the love of Calvary and the power of his resurrection says, "As the Father hath sent me, so send I you." What grade can we give ourselves in this test?

Victoria's Greatest Need—

"to put first things first," and provide

HOME MISSIONS

with an

ADEQUATE INCOME

It is fundamental to all our work, and there is urgent need for a big advance.

"LEST WE FORGET."

Alex. Cameron, Redcliffe and Meribel.

These words sounded to a group of men known as the Home Missionary Committee of the Churches of Christ in Victoria some five years ago. After much prayer and meditation, a de-



Alex. Cameron, Red Cliffa.

cision was arrived at, that a chapel should be erected and a man placed in this important field, the largest soldier settlement in the world. The Committee realised that the Prince of Peace should have some part in their lives and assist them to higher things than that of the material. To-day they have achieved all they set out to do, and fulfilled their promise to their.

Do You Forget?

The task has been difficult, the work hard, owing to the peculiar circumstances surrounding this settlement. The population are all young married couples with young families. They have passed through many hardships in the preparation of their holdings. To-day prospects are brighter than ever before. We have fine morning meetings, a Bible School of 16 scholars on roll with an average attendance of 30 and new scholars being added weekly. Our gospel meetings are on the increase with a nice number of strangers attending. This has been made possible through the loyalty of the Home Mission Committee to this great and needy field which will repay us in a few years when the younger generation grows up. Can we wait? They waited to help us in the dark days. Can we not wait to help them now? The horizon is bright, a new day is dawning.

Should We Forget?

This work cannot go on unless we each do our part. Let us take as our watchword for the future of the work, "Forward in the name of the King of Kings," so that victory will be assured. Let us not be silent and inactive in this great appeal for this great work. Are you going to share in the responsibility? The desert has blossomed as the rose, through the loss, toil and suffering of these men with frost and flood. They have met their reverses bravely. The brethren hope to do their part to assist the Committee to the utmost during the coming year. Will you do yours?

Have We Forgotten?

THE RESPONSIBILITY UPON THE CHURCH.

A. E. Hurren, Deadgig.

The fact that an apostle of Christ said that God is not wishing that any should perish but that all should come to repentance, and also the fact that God has done all he can in the gift of his Son, leaves the responsibility upon the church to proclaim the message of salvation. This should compel us all to give whole-hearted support to the work of Home Missions.

HOME MISSIONS FUNDAMENTAL.

Jan. E. Thomas.

The work of Home Missions is absolutely essential to all other work of our brotherhood. Unless we assist in founding new churches where there are open doors in our state, and where we assist in maintaining churches where they need the help of the brotherhood in their efforts, the cause will not progress. The stronger the Home have the more we will receive for Foreign Missions, Church Extension, College of the Bible, Social Service, and every other branch of the work God has given us to do. While we have a great debt on our building, and we have felt the strain of financial calls, yet we feel our Lord calls us to still do our utmost for Home Missions, and we hope to do better than ever before at Balwyn.

£2150—IS IT TOO MUCH TO ASK?

A. E. Hingworth.

As the bountiful rains which have recently fallen have relieved anxiety and revived hopes for a good harvest, so a liberal response to the Home Mission appeal would remove the burden of debt, relieve the anxiety of the Committee, and give a brighter prospect for a harvest of souls in the coming year.

Is it too much to ask, that we shall give freely, since we have received freely?

THE SISTERHOOD HAS NOBLY RESPONDED.

Miss Louie Hamsteh, Seely, Women's Conference. The Victorian Women's Conference since its inception has been deeply interested in Home Missions.

The sisterhood has nobly responded to the call of the homeland, which should appeal to every member of the Church of Christ.

In past years much has been achieved and a great work done, but with financial support a greater work can be accomplished. We pray that members will realise the needs of Home Missions and give liberally to the annual offering.

Brethren make the foundation of Home Missions strong for the purpose of proclaiming throughout this land of ours the wonderful love of God.

May the offering in December be the best yet, and worthy of a great cause that needs assistance.

A FINE UNDERTAKING.

Mrs. B. Scambler, Superintendent Women's Mission Bands.

The members of the Women's Mission Bands undertake to do three things—

- 1. To study Home Mission fields and their needs.
- 2. To pray daily for Home Missions.
- 3. To give regularly to Home Missions.

Any Christian who does the first two things will feel impelled to do the third. If every member of the Churches of Christ in Victoria studies the need, and prays for the work, the offering on Dec. 2 will be a worthy achievement.



G. M. Mathieson, Preacher Peel-st., Ballarat, has made good progress during the year. The outstanding indebtedness of the Home Missionary Committee has been cleared. Bro. Mathieson takes up full-time work in December. We congratulate church and preacher on this fine step forward.

THE ABRAYMENT REMAINS.

George E. Moore, Swanston-st.

I have been wondering why such hard times are spoken about the Church. Some say it is asleep—if they are possessed of gentle disposition. Tougher tongues and clearer minds say it is narrow, bigoted, full of hyperites, etc. etc. course, this is all silly—many Christians are wide awake, the narrow, bigoted man and the hypocrite attract because they are rare. For Christians are conscious rogues and liars. Is the abrayment remains. Why? The only possible answer I am able to see is the lamentable condition of the world after 1200 years of Christian history, and the great number of professing Christians.

The Home Missionary Committee must raise 2,150 pounds—or what? God will reward a foreigner in some way should I know his Father! We Christians are a queer crowd—arraign our State for its follies and sins, but leave it without a knowledge of God! We go to church; we sing hymns; we say prayers; we listen to a sermon—maybe; then what? Our souls being sufficiently nourished to go on ourselves for the redemption of the world. Standards of measurements are not erected, or of soundship, or methods of church government, or obedience to ordinances, but our relation to men. This is the simple gospel; the call of the gospel of Him who went to the cross willingly, for through it he saw men come nigh unto God! Let us view our Home Missionary work through the cross!



GOOD NEWS FROM PARENJIAL.

After the lapse of a number of years, during which the chapel has been closed, the weekly meetings for instruction of bread have been resumed. The result of the efforts of Bro. Bren, T. H. Scambler, T. E. Kemp and W. A. Wagner, secretary is Bro. Walter Carnegie, who recently moved there. A splendid work of co-operation is being manifested by the several churches and brethren who are rendering assistance. Instruction of the church is proceeding apace once a month; Herald is published a month; and Carnegie is at regular intervals.

Here and There.

owing to the public holiday on Tuesday, we had to go to press a day earlier than usual. This will account for the absence of some of our usual reports.

A number of applications for admission to the College of the Bible in 1929 have come to hand. Intending students are requested to get in touch with the Principal and forward applications without delay.

The following telegram from Queensland was received on Tuesday: "Great interest aroused Hirthelen-Stewart mission (Rockhampton); over one hundred broke bread yesterday; fifteen decisions, bringing total one hundred forty-five; more to follow.—Manning."

World's Temperance Sunday was celebrated on Nov. 1. It is said that not all churches can be counted on to work for reform. Victorian Christians are urged to use their influence between now and 1930, so that when the opportunity for voting comes the State may make a worthy effort to destroy one of the worst of trades.

In connection with observance of Armistice Day this year, His Majesty the King has expressed the wish that as it falls on Sunday arrangements be made for church services to begin at such hour as convenient to ensure that there will be everywhere a pause in the service at 11 a.m., when silence will be observed in every place of worship.

Armistice Day is upon us. Again, we think of the horrors of war and the blessings of peace. Again, we remember the heroic sacrifice of men who gladly laid down their lives for liberty, home and kindred. Let us resolve, so to live that their sacrifice be not in vain, and do everything in our power to prevent the recurrence of a world war.

Gardiner church, Vic., enjoyed good meetings and large attendances on Sunday last. A number of interstate visitors were present. In the morning, Bro. A. W. Connor, of Prahran, gave an appreciated address. Five of the Bible School graduates were received into fellowship. At night, after Bro. Gibble's sermon, two girls from the school confessed Christ and one of the boys from the school was baptised.

On Friday evening, October 26, after the Federal Conference picnic, the College of the Bible Old Boys' Tea was held in the Cottonville Chapel. A delightful repast was prepared by the sisters. Mr. C. P. Hughes presided, and Emapy speeches were made by Messrs. B. Lyall and A. B. Main were present by invitation. The occasion served to bring together College room-mates and associates who had for long been separated.

Lectures at the College of the Bible will finish this week. Next week the terminal examinations will begin. All friends of the College are reminded of the annual demonstration to be held in Lygonville chapel on Thursday evening, November 22. Diplomas will be presented, and a students' programme will be given. The presence of church officers and preachers will be especially welcome, as it is fitting that the excellent students should go out feeling they have the interest and goodwill of the church.

In this issue are printed the daily readings in the Old Testament selected by Mr. A. M. Ludbrook. Previous lists have been used by many readers not only in Australia but also in countries beyond the seas. As a return is again made to the Old Testament, new readers may be desired to commence the systematic reading and memorising of the Scriptures. The compiler and publisher of the list are desirous that others use it. Editors and publishers are free to reprint, so that a wider circle may benefit.

Melbourne (Swanston-st.) sixty-third anniversary and home-coming day was held last Lord's

day, at which there was a large attendance of former members and friends, including visitors from Queensland, also Bro. and Sister F. V. Knapp, from Nelson, N.Z., and Bro. and Sister H. A. G. Clark, en route for Auckland, N.Z. There were delightful services, including excellent and appropriate addresses from Bro. Moore. Amongst former members who took part in the morning and afternoon services were Bro. J. Hare, J. W. Smith, W. Hark, H. Lloyd, P. Toulbridge, J. McCaughey, and J. Bridgion. Bro. Knapp also gave greetings from New Zealand. The sisters entertained visitors and members to lunch and tea, and served about 340 meals. The Bible School took part in the afternoon service, and rendered parts of the Children's Day exercises, and made their contributions for the special P.M. offering. B. Lyall gave a travel talk, tel-

ILLUSIONS OF WAR.

"War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and rifle! And I forget
Wet eyes of widows and forget
Broken and mother's agonised wail,
Dark hatchery without a soul,
"Without a soul—save this bright drink
Of heady music, sweet as death!
And even my peace-abating feet
Go marching with the marching street;
For yonder, yonder goes the life,
And what care I for human life!
The tears fill my astonished eyes,
And my full heart is like to break;
And yet 'tis all enhanced by
A dream those little drummers make.

"Oh, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a quiver
That in a garden of glory walks.
"Till good men love the thing they loathe!
"Art, thou hast many infamies,
But not an infamy like this.
Oh, wrap the life and still the drum,
And show the monster as she is!"

—Richard Le Gallienne.

ing of his visits to churches in Virginia and England, also to Bethany College, U.S.A. Bro. J. Gilson presided at the morning service with ability and grace. The choir rendered special music at the evening meeting under the leadership of E. Tippett, while Mrs. Stanley Wilson and Mr. J. Harold Barrett assisted at piano and organ respectively. Mr. Vernon Walker took the solo in the anthem, and also sang the solo in the offertory. The music service was most capably rendered. A most enjoyable time of fellowship was experienced, and the day will be long remembered.

The Melbourne City Mission is making a special re-building appeal for Dr. Singleton's Homes for Women, Collingwood. In 1924 the mission, with the expressed approval of the Society of Friends of Victoria, assumed control of the Dr. Singleton Homes. They were transferred to the management of the mission under a Board of Trustees, two representing the Singleton family and three representing the mission, with the distinct understanding that the work should be carried on as previously, as an unsectarian charity. The responsibility accepted was very great, owing to the age and dilapidated

condition of the buildings, and as their condition is worse today the mission committee is now compelled to undertake the liability of erecting a new building; the old weatherboard houses are beyond reconstruction and it is imperative in the interests of the whole work that something be done at once. The cost of this new and modern home will be £10,000 exclusive of furnishing, but it will accommodate some sixty women, nearly twice as many as the present home. Contributions may be sent to Mr. J. Plummer, Superintendent, City Cross, Melbourne City Mission, 280 Exhibition-st., Melbourne, C.I.

"The missionary task of the church is not only to expand geographically, that it may bear its Christian witness throughout the whole world, but also to relate that witness to all that concerns the life of man. Response to this larger missionary obligation is a necessary condition of that spiritual revival which we recognise to be our greatest need. Only in facing faithfully all the demands of the world into which Christ sends us as his ambassadors, and the whole challenge of life of which he is the Author and Lord, can we make discovery of the fulness of his grace and power. Introduction to the papers prepared for the Jerusalem Conference.

Widely varying opinions are held concerning pastoral visitation. How often should the minister visit, and just what should he said and done during visitation? A symposium on this subject, in the columns of "The Australian Baptist," should be of interest to pastors and people alike. Some speak with scorn of what they call a "doorstep ministry," but a certain amount of doorstep work has yielded rich results. Church members though should surely not expect the minister to visit their homes whenever there is some very temporary ailment. Ministers should leave him as free as possible to get into touch with those who from various causes are alienated from the church. Some churches are splendidly helped by elders and deaconesses relieving the minister of the necessity of frequenting the homes upon the members in order that they might have time and strength for work amongst the men of the community.—"Australian Baptist."

President Butler, of Columbia University, says: "The notion that because men do not agree in matters of religion, therefore it must be fallen in education, is quite as grotesque and irrational as to exclude pupils from the schools and colleges because a large majority of men read only prose or because critics fall into violently conflicting groups as to the importance and influence of individual poets or schools of poetry. It so happens that of the elements or aspects of the spiritual environment of the youth of today, religion is by far the most important. Religion has inspired more literature, more painting, more sculpture, more architecture, more music and a larger part of man's ethical and moral life than has any other thing. To say now that it is not to be taught or referred to in teaching because the teacher himself prefers to have no religious belief or cannot agree with others as to what forms of religious belief is the best justified, is certainly a preposterous proposal."

Dr. Parkes Cadman, the well-known American preacher, as reported in the "Liverpool Post," said: "At present we suffer from the perils of prosperity. My heart goes out to those in this dear land who know physical destitution and difficult economic circumstances, but they are not so hazardous to spiritual progress as material prosperity. The devastation created by wealth in my own country, the vulgarisation of life, the coarsening of those finer fibres by means of which we grasp the eternal, are almost beyond the power of a St. Francis, should be appar again. "Everything suffers the blight of secularisation. Too many of our universities, founded by Christian men, have become thoroughly materialised. "And yet there is a passion for idealism in the United States, and a fine ethical note is being struck to-day with reference to great public questions. We do not allow the State to dictate to us what we shall have to say in future about peace and war, or about the issues of industrial right and justice."

Faithfulness.

Geo. O. Teane.

Faithfulness is one of the great words of our language. It is descriptive of the believer's true relationship with Christ. It involves the great scriptural theme of consecration. Without consecration, the ideal of a sanctified vessel chosen unto honor cannot be realised.

The ideal of every true believer is Faithfulness in Service. An interesting story is told of the great preacher, Dr. Gifford, of Boston. One day a friend placed in his hand a mirror of oriental workmanship. As he gazed into it his features were clearly reflected back to him. "Take it unto the sunshine," his friend said, "and with the sun shining upon it throw a golden gleam upon the wall." Dr. Gifford did so, and, to his astonishment, he saw reflected upon the wall the face of a heathen god which the maker had so cleverly worked into the mirror. So believers, in faithful service, are to reflect the character and spirit of Christ.

In the second place believers are to be Faithful to their Ministry of Reconciliation. In 2 Cor. 5: 19 the Apostle Paul writes, "God . . . hath committed unto us the word of reconciliation." "Hath committed unto us" may be "having placed in us," or "has deposited with us," or "hath put in our keeping." Believers are in this themselves "proved bankers." "The early church interpreted this as inculcating the duty of distinguishing between true and false scriptures, as bankers test coins whether they are true or false. The apostolic account of the sayings and doings of Jesus was the true deposit." The teachings of Christ contain the message of reconciliation. This message he committed to the disciples when he said, "Go ye into all the world and preach the gospel," and in turn, it has been committed to every succeeding generation of the church. It still remains the duty of the church to present his message of reconciliation unimpaired.

Thirdly, believers are to be Faithful to the Ordinances. The ordinances of the New Testament church still remain a favorite controversial ground, but there has appeared no contribution to the controversy which has proven that either ordinance is inapplicable to the modern spiritual needs of man. The natural born condition of man is still "dead in trespasses and sins," as it was in Jesus' day, therefore, the same way of release from sin applies. Then it naturally follows that the ordinance of baptism must retain the place in the plan of salvation given it by the Lord Jesus and retained by the apostles.

It is clear from the Book of Acts that the Lord's table was the central object of the meeting together of those first Christians (Acts 20: 7). It was a service of communion, where fellowship was had with the Lord. It was a service witnessing to his death and his coming again (1 Cor. 11: 26). These vital truths call for the faithfulness of every believer to this precious ordinance.

To gather round the emblem of his loving sacrifice is a testimony to the faithfulness of his people, and none shall miss the blessing who gather to honour his name.

A GENUINE REVIVAL.

(Continued from page 711.)

The Bible is a very practical book, the gospel of Jesus Christ a very practical message, the church of God a very practical society. They are intended "to make bad people good, and good people better." A knowledge and love of God's Word will result in surrendered and consecrated lives. So it was on the day of Pentecost. The people heard and turned. They believed and obeyed. They repented and were baptised into Christ. They received forgiveness of sins and the help of the indwelling Spirit to live the new life. They were "added to the church." They "continued steadfastly in the apostles' teaching, in the fellowship, in the breaking of the bread, and in the prayers." They took thought for the poor, and praise and gladness filled their hearts. Another genuine revival! It bears all the marks. May we hear of an ever-increasing number of such in the days to come! "O Lord, revive thy work in the midst of the years!"

So then, if we have been neglecting the things taught in the Book, let us set ourselves from now on to "run in the way of God's commandments." If we have been bestowing our affection on things contrary to the spirit of the gospel, or laboring uniduly for the bread that perisheth, let us mend our ways. Jesus calls us from the worship of the vain world's golden store, from each idol that would hold us, saying, "Christian, love me more." Oh, for a great revival of the knowledge of God's Word, the love of God's Word, the practice of God's Word. May we all be—and that ever-increasingly—Bible-readers, Bible-lovers, Bible-livers!

"Oh, may these heavenly pages be
Our ever dear delight!
And still new beauties may we see,
And still increasing light.
"Divine Instructor, gracious Lord!
Be thou for ever near;
Teach us to love thy sacred Word,
And view our Saviour there."

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Are we still a New Testament people? We trust so, even though our enthusiasm for its teachings is not so apparent as then. We are a New Testament people if we control our churches, our personal living, and our ideals by it. We grew much more rapidly at first than we are growing now. We shall grow with equal rapidity when we become again a New Testament people. No pastor can do a better thing for his people than to teach them to read, to love to read the New Testament. From scheme and creed the light goes out, but it never fades from the New Testament way and the New Testament page. "The Christian Evangelist."

DISTRIBUTING THE SCRIPTURES.

Mr. G. T. B. Davis, now in England, is making characteristically bold plans for the future. The Million Testaments Fund for China, which Mr. Davis has been organising during recent years, finally reached the sum needed for the full million, but unfortunately prices increased, and the number of Testaments was brought down to about 900,000. When Mr. Davis left China, on May 19, 715,000 had actually been distributed, and orders were in hand for 150,000 copies. These will be sent out as soon as postal conditions permit. The Bible Society has undertaken the distribution of the balance. In view of the blessing that has attended this campaign in China, suggestions have been made for similar efforts in other countries, and attention is now being directed to Latin America. Mr. Davis is conferring with the British and Foreign Bible Society, and other friends, about this proposed campaign.

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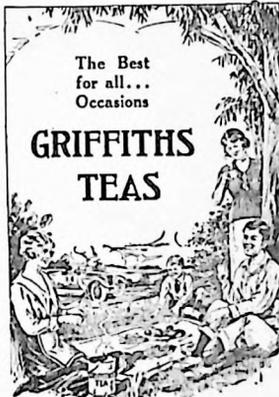
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Federal Conference Notes.

One of the greatest of our Federal Conferences has closed. A new work was initiated, no great forward movement inaugurated, and in these respects some former conferences may have been superior. But judged by the number of representatives attending from States outside that in which the Conference was held, the great attendances at both business sessions and evening public meetings, and the good fellowship enjoyed, Adelaide 1928 must be ranked very high. It was a joy to see Grote-st. building well filled for afternoon business sessions.

It would be impossible to praise too highly the splendid hospitality of South Australian members. The great number of visitors made a heavy demand, but Adelaide hosts and hostesses met the situation in their usual splendid fashion and greatly contributed to the profit and enjoyment of the Conference. The sisters made such a bountiful provision for dinners and teas as to make the tables things to dream of, and to cause visitors to wonder at the decent which must be made when they returned to ordinary humdrum life.

In word and deed, the cordiality of South Australia's welcome was expressed. One sister, recognising the limitations of prose, sought assistance from the poetic muse. Bro. A. C. Hankins gave up the attempt to express in words all the welcome of the heart, and in a magnificent hyperbole declared that, if he had six fountain pens and a Pacific Ocean of ink, these would not suffice to record the welcome!

Motor outings to beauty spots were arranged for each morning. These were not only appreciated but very full to Conference attendances. The fellowship engendered a good spirit, and delegates were brought back refreshed and happy to enjoy lunch at noon, and so were ready to proceed to business at one o'clock. Who after the outing and lunch could have the face to dodge the business? So large attendances required that a striking sight to see forty or fifty pleaded ears pass daily through the streets in procession. Pedestrians turned to stare, and the Conference was well advertised.

The president (Hon. Wm. Morrow, M.L.C.) discharged his onerous duties with ability and dignity, and contributed much to the success of the Conference. His address at the "Christian Union" meeting on "The Divine Quest" was very fine. The president's reception and dinner tendered to delegates at the Railway Dining Rooms, where Mr. and Mrs. Morrow graciously received their guests, was a delightful prelude to the more formal meetings.

Every visitor to Adelaide agreed that the presence of Dr. and Mrs. F. W. Burnham helped much. Their gracious personalities, the splendid addresses of Dr. Burnham, and the delightful little responses of Mrs. Burnham, were all greatly appreciated.

Bro. W. G. Graham, Conference secretary, covered himself with glory. Executive Conference alike praised him for his splendid work of preparation. His manner of carrying out the duties of his office during Conference won the approval of all. Mr. H. Lxall voiced the appreciation of delegates and made him a presentation on their behalf; while Mr. T. Hagger presented a basket of flowers in which was hidden a well-earned money box intended for little Miss Graham, who had opened her eyes on "The Queen City" just prior to Conference.

The appointment of a new committee, located in New South Wales, for the supervision of the work in Canberra, was a change in our method of work. It was felt that such a committee, located near at hand, would ensure greater efficiency.

The decision to hold the next Federal Conference in Brisbane was reached after an animated discussion. The Queensland Conference last Easter had carried a motion requesting the

humor, and Bro. C. Young eloquently pleaded for the northern capital. The date of 1930 Conference was fixed for August, the exact time to be decided by the Executive.

It will be noted that amongst the resolutions carried was one to come before the World Convention of Disciples to be held in U.S.A. in 1930 conveying an invitation and a request that the following World Convention be held in Australia. If this is approved by the Washington Convention, then we may have the pleasure of welcoming hundreds of brethren to a great Convention in Australia in 1935.

"Out of the mouth of" visitors. Willie Boy, one of our young men from Oba, was a silent and interested spectator of Conference. He could not be prevailed upon to speak in public, but twice at least he expressed a private opinion of the proceedings. After a particularly animated and "willing" discussion, Willie Boy hazarded the opinion, "Plenty talk about nothing." Of an unmaimed but loquacious brother, his pithily expressed conclusion was, "Allee same, he talk like three fella woman."

A spirit of harmony and goodwill prevailed throughout. There were the usual motions, amendments and counter-amendments, points of order and disorder. Not all words spoken were wise; but speakers and debaters conducted themselves as befitting those engaged in the service of the Master.

Foundation Facts in Religion.

There is never any reduction in the wages of sin.

Liberty consists only in the right to choose our masters.

Love never asks "What must I do?" but "How much can I do?"

Holliness must always mean wholeness.

The final test of a man's religion is whether or not it helps him to help others.

Whatever duty requires love acquires.

There were stars before astronomy, flowers before botany, religion before theology, truth before creeds, and the Bible before doctrines.

Weakness usually ends about as badly as wickedness.

If the devil is dead there are a lot of orphans in the world.

One is not benefited by going into the church any more than going into a hospital.

I do not intend to be a scavenger, junk man, or rag-picker in religion.

We are not responsible for results, but we are responsible for efforts.

No one has a right to do as he pleases unless he pleases to do right.

It certainly would be a fine thing if some people would really lose their tempers.

Some folks seem to think that conversation is a good substitute for conversion.

—Bruce Brown.

Whenever you come to another moral crisis just ask yourself what it is in you that God seeks to bring out. Ask the Lord of life what hidden splendour is to be revealed. Look at the dark waste before you, and understand that it contains the light and love of Christ, which God has sown for you, and is now calling you to bring forth in power. Let nothing turn you aside from that divine work. Your life may seem cold and empty now, but it will soon be rich and full. There is no trouble or calamity, however great, which can justify you in standing inert in the presence of buried hopes.—Dr. R. A. Campbell.

VESPER HYMN.

Thy voice, O Lord, is in the sea;
The waves that roll in majesty
Are calling us to worship thee.

Thy glory, Lord, is in the light
Of crimson sunset glowing bright,
And we no longer fear the night.

The mountains reaching to the sky
Thy faithfulness proclaim on high,
And thou our trust wilt not deny.

The steadfast rocks amid the spray
Of dashing billows stand for aye;
Thou art a surer rock than they.

E'en when thine awful thunders roar,
And lightnings flash from shore to shore,
Our souls thy wondrous might adore.

O thou whose voice is in the sea,
At sunset hours we turn to thee,
That light at eventide may be.

—Kate Kelly.

Southern District Conference, Tasmania.

The sixteenth annual conference of the Southern District Churches of Christ of Tasmania was held at Dover on Oct. 27 and 28. Delegates from Dover, Geveeston, Hobart, West Hobart, and Kelleve were present. The president, Bro. G. Woolley, called upon Bro. H. Knight to welcome the delegates, Bro. E. Johnston, of Hobart, delivered an address on "The Seed of a Revival in Our Country Churches." The speaker pointed out that in three country churches in districts where the Churches of Christ, alone, had regular meetings, conference reports for the past four years showed only five additions by faith and baptism during that period. Five country churches during that time had totally only thirteen additions. It was obvious from these facts that they must either have a revival or the cause would perish. The address was followed by a discussion on the proposition. That conference assembled consider ways and means for a revival of God's work in Southern Tasmania. A resolution was carried, that the Tasmanian conference be recommended to consider the advisability of sending evangelists into districts where our plea is unknown. Another resolution which was carried urged delegates to impress on the members of their respective churches the importance of having full representation at the Tasmanian General Conference. Resolutions also took place on the following questions: (1) The church's attitude toward war. (2) The use of sisters in the service for worship. (3) The participation of Churches of Christ in united missions. During the Saturday afternoon, Bro. W. Clifford, of Kelleve, delivered an address on "The Consequences of Turning Back."

The following officers were appointed for the ensuing year: President, Bro. W. Clifford; vice-president, Bro. J. Harward; secretary, Bro. J. Wick Smith, Tunnel Bay; treasurer, Bro. W. Spaulding; preacher of next conference, Bro. W. Clifford. The place of next conference was fixed at Tunnel Bay.

In the evening Bro. F. Ashlin presided over a gospel rally, and Bro. E. Johnston was invited to "The Need of Testing Ourselves." In the afternoon Bro. Johnston addressed a Bible School rally and in the evening presided over a large evangelistic service, when Bro. G. Spaulding delivered the conference sermon, which was evangelistic in character. The conference gatherings closed happily with two decisions for Christ.

On Sunday, 28th, at 11.15 a.m. Bro. G. Spaulding presided, and Bro. E. Johnston was invited to "The Need of Testing Ourselves." In the afternoon Bro. Johnston addressed a Bible School rally and in the evening presided over a large evangelistic service, when Bro. G. Spaulding delivered the conference sermon, which was evangelistic in character. The conference gatherings closed happily with two decisions for Christ.

News of the Churches.

Queensland.

Bandsberg.—On Oct. 28 Bro. Hinrichsen at gospel service spoke on "The Man up the Tree" to a large congregation. The women's guild held a sale of work on Oct. 21, and the church will benefit considerably. This is the second sale the guild has held this year.

Maryborough.—Bro. A. N. Hinrichsen is pursuing a vigorous campaign of personal evangelism. Phillip Lewis, a converted Jew, spoke on Oct. 21. Members are overjoyed at the success of the mission at Rockhampton, for the isolation of some of our churches in Northern Australia is rather depressing at times.

Mount Walker.—There was a record gospel meeting on Oct. 20, Bro. W. J. Campbell giving a very impressive address. A baptismal service was conducted; 11 candidates being immersed, who recently made the good confession during the recent Rosevale ten days' mission. Bro. Campbell rendered his best services as evangelist, Bro. A. Peiser (of Fernvale) being song-leader.

Ma Ma Creek.—Since Bro. Hamann commenced his labors, there has been a great revival of interest. Over 80 broke bread on morning of Oct. 21, this being a record. On Oct. 28 there was again a crowded meeting. At gospel meetings the building is used each Sunday night, Bro. Hamann faithfully preaching. The Sunday School is also making remarkable progress, there being about 90 scholars, including the adult Bible Class. C.E. societies on Wednesday nights is also taking on well, there being large attendances each week.

Western Australia.

Claremont.—Bible School anniversary was held on Oct. 11, 17 and 21. Special items by the scholars, and suitable addresses by Bro. Albany Bell and A. J. Ingham, were much appreciated.

Norham.—Highly successful services were held on Oct. 21. A young man received the right hand of fellowship. Miss E. Bidder rendered a beautiful solo at evening service. There were two decisions. On the eve of his departure for Kalbarrie, Bro. Allan McDiarmid was presented with a pair of brushes in case. Two very fine tents courts were to be opened on Nov. 3.

Salerno.—Services maintain their high standard of attendance. For the past month, the average attendance at the Lord's table has been 111. Evening services have been extremely well attended, a great number of visitors and enquirers being present. On Oct. 28 Bro. Carter delivered inspirational addresses at both meetings. The Bible School has settled down to work after anniversary.

Bassenden.—The work goes along steadily though many members have recently left the church. Bro. Nieldingale has commenced a series of "Stewardship" addresses. Bro. Jacques delivered evening service on Oct. 28. R.S.P. meetings were installed at an open meeting on Oct. 29, concluding with social and supper. On Oct. 29 Bro. and Sister Milne, of the Moorland Mission, gave an interesting and inspiring talk on work amongst our natives.

South Australia.

Stowton/Lochiel. The Bible School at Stowton, which had been allowed to lapse, has again been opened. The school meets at 10 a.m. on Oct. 28 twenty-seven were present. Church services have had small attendances for several weeks, due to sickness, but two decisions for Christ were recorded, one on each of the two last Sabbaths. A great interest is being shown in the meetings at Lochiel, and the attendances are gradually increasing. Several young men

at Stowton are seeking to better equip themselves for service, and meet weekly in the home of Bro. Hiles for instruction.

Fulleton.—Bro. G. H. Worden and Collier have given their addresses. On Oct. 11 Keith Bamford confessed Christ, Bro. Alan preaching. On Oct. 11 Bro. Richard Veroo again gave a very welcome message. Bro. Allan Brook took the evening service. On Oct. 21 Bro. S. Stevens (Cathbert) was much appreciated. At night Chas. Selwah, of Perth, gave a fine address to a large congregation. On Oct. 28 Bro. Waleley of Cheltenham, Vic., delivered an interesting morning address, and at night a splendid audience listened to Dr. Killmer, Bro. A. E. Derbyshire sang two beautiful solos. The church had a fine of rich fellowship with many Conference delegates. There are fine attendances at Bible School; 160 present. The men's meeting continues useful and attractive. B.S. offering averages 25/- per Sunday. On Oct. 14 Mr. W. J. Kinder, the renowned ecologist, gave an excellent lantern lecture to a good audience; proceeds were for school funds.

New South Wales.

Hornaby.—As the result of the "astroplane" rally for new scholars, 25 have been received so far—this is nearly two per Sunday. On Oct. 28, a man and his wife were baptised, and a boy from the Bible School confessed Christ. Bro. Sitt preached on "Christian Unity."

Railway Town.—On Oct. 24 a very successful school was held. Bro. E. G. Warren presided over a happy gathering to celebrate opening of evening services. Electric light is now installed in the building. Gospel services began on Nov. 4, with Bro. E. G. Warren as preacher.

Broken Hill.—Splendid services continue, with good audiences both morning and evening. Senior Bible Class is in a healthy condition. Over 100 new scholars have been received into the Bible School during October. On Oct. 28 Bro. Erner Crumher exalted. In the evening Bro. E. G. Warren preached on "When God Turned on the Light." It is hoped soon to renovate the interior of church building. Prospects are bright. 11 new subscribers to the "Australian Christian" have been secured.

Victoria.

Oakleigh.—Bible School anniversary services were concluded on Tuesday, Oct. 30, with the school's contribution in the Mechanics' Hall. A splendid programme was presented to a good audience. On Sunday, Nov. 4, Bro. Mudge spoke at both services. One young lady made the good confession, after a powerful address on "Prohibition."

Morland.—Bro. Patterson, of Ascot Vale, is conducting evening services, while Bro. Webb is conducting a mission at Ascot Vale. Bro. Patterson's messages are very helpful. Bro. A. G. Saunders and J. W. Baker have been morning speakers. The church was saddened to hear of the passing away of Bro. Taylor, of Moorland, one of the pioneer members, also of Sister Lauff, of Thornbury. Hospital collection amounted to £7/4s. The Endeavourers distributed about 250 eggs at the hospitals.

Carlton (Lygon-st.).—Bro. Schwah, of W.A., spoke on morning of Nov. 4, and Bro. A. G. Saut spoke in the evening. Mr. J. Evers, W.A., sang during a beautiful evening meeting. A young man's Bible Class has been formed. This, meeting on Sunday afternoons, will commence studying the Bible on Monday morning. As the church morning Christian evidences. A large number of membership is spread over about 60 suburbs. An English-made car has been provided for Bro. A. G. Saunders' use. The school's anniversary A. G. Saut held on Oct. 31, was most successful.

Collingwood. Meetings are fairly well attended. Great interest has been taken in the addresses on the "Second Coming of Jesus Christ." Last Sunday night one young lad stepped out on the side of Christ. The members are working hard for the sale of work. The Phi Beta Pi club held a successful sale on Oct. 26, when clubs from Middle Park and North Richmond joined Collingwood in a very enjoyable night.

Hartwell.—The anniversary of church and Bible School was celebrated on Nov. 1. In the morning Bro. H. Hunt gave a very fine address. Bro. L. Tezise, of Dandenong, addressed the afternoon meeting, and interested with his talk on "A Bunch of Red Flowers." Special singing by the church was enjoyed. Prizes were presented to kindergarten class. In the evening the chapel was packed to the doors. Bro. L. Tezise addressed the meeting. Bro. Saunders was song-leader. Splendid meeting. Many visitors present.

Preston.—On Thursday, Nov. 1, the church held a banquet at which a goodly number partook of the good things provided by the sisters. This was followed by an inspirational meeting at which Bro. Scambler spoke. On Sunday, Oct. 28, fine attendances gathered at both services. An evening was a cricket club service. Bro. Fisher delivered a powerful address on "The Demon Bowler." Last Sunday, Nov. 4, a 7 a.m. prayer meeting was held, and the Lord's table was splendidly attended, a family service taking place. In the afternoon Sister Mrs. Watson, from Inana, delivered a Foreign Mission address to scholars and friends. In the evening a choral service on "Lead, Kindly Light," was very impressive. Sister Beartland has been unable to continue as chaplain of the local P.P.P., and Sister Members is now acting in that capacity.

Surrey Hills.—Bro. Combridge conducted both services on Sunday. He gave a splendid gospel address on "Christian Unity." This was followed by a baptismal service. A beautiful selection was rendered by the male quartette. The offering for hospitals was received. The annual sale of work in connection with the ladies' guild was held on Friday and Saturday of last week. The opening ceremony was performed by Mrs. Main, and the function was a gratifying success socially and financially, a profit of approximately £70 being realised. Deep appreciation has been expressed of the splendid work of the secretary (Mrs. S. J. Wilson) and the faithful hand of workers by whose efforts such fine results have been achieved. Sister Mrs. Mahony, who acted as judge in the needlework competitive sections, paid a high tribute to the skill in needlecraft possessed by entrants in the junior classes.

OBITUARY.

MELBOURNE.—At the Church of Christ, Harlaston, Queensland, on Sunday evening, Oct. 7, over 20 brethren and friends met to pay their last respects to the memory of the late James McLeod. Bro. Ferguson conducted the services. The well-liked chapel was a tribute of the high esteem in which our departed brother was held, both in his own particular church circle and also in the wider social sphere in which he was associated. Humble, sincere, honest, Bro. McLeod was much loved and greatly respected. Ever ready to help and encourage, to give his time and word of cheer, he will be greatly missed by his sorrowing wife and family, by his intimate church friends, and by all who knew him personally.

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OBITUARY.

LOFTS.—The falling asleep of Mrs. H. Loftis (nee Daisie Swain), of Thornbury church, Vic. has deprived the brotherhood of an effective as well as a winsome worker. Surrendering her life to Christ just 28 years ago, at a tent mission held by Bro. Harwood and Johnston in connection with Lagonst. church, she never looked back. Manifesting a keen interest in the young, later her parents (Bro. and Sister H. Swain) had her specially educated in Bible School and kindergarten work. The investment proved a most profitable one. The charming nature she possessed, together with her intense enthusiasm, made her a great success in the work with the young. Filzroy, North Filzroy and Thornbury churches owe a lot to her consecrated organizing ability in the work of Bible School, kindergarten classes, as well as other phases of church work. The respect in which she and her husband (Bro. H. Loftis), as well as Bro. and Sister H. Swain and family are held, was evidenced by the crowded and sympathetic congregation that attended the funeral service in Thornbury chapel as well as followed to the cemetery. The services here were conducted by Bro. Baker and A. G. Saunders. May God richly bless and comfort all who mourn in the prayer of those who know them.—J.W.B.

FEDERAL CONFERENCE.

(Continued from page 713.)

of the Preachers' Provident Fund to make exhaustive investigations into the pension scheme being inaugurated by our American brotherhood, and in which Australia is invited to participate, and present to Conference a full report of such investigation and as to its adaptability to our Australian brotherhood.

That the Conference records its best thanks and appreciation to Bro. W. Morrow and his committee for their work through the past two years. Also for the hospitality given by the President to visitors to the Conference.

A resolution of thanks was passed to the Gratest. church for the use of the buildings, to the auditors, in Miss Mann and her typists, to the South Australian Tourist Bureau for photo. blocks and literature, to the conductors and pianists of the choirs, to the motor-car drivers, to all who donated foodstuffs, and to the South

Australian Sisters' Auxiliary. All these and many others helped to make for the smooth running and success of the Conference.

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