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September 18th, 1913.

EDUCATION NUMBER



THE COLLEGE OF THE BIBLE,
Glen Iris, Victoria.

Annual Offering - SUNDAY, OCTOBER 5th, 1913.

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EDUCATION NUMBER.

The Australian CHRISTIAN

Vol. XVI, No. 37.

Thursday, September 18, 1913.

The College and its Future

A STATEMENT AND A PLEA.

By A. R. Main, M.A.

"It is because Christianity is a compelling religion of the mind as well as of the heart that it is sure to last and conquer. Its hope is in the convictions of truth which it inculcates, in the adherence of principles, based on religion, which it supplies. It calls itself 'the truth'—and then summons every mind to examine it, to test it—by intellectual as well as by every other process—and to see whether it is the truth." "Because of this very appeal to the intellect of man Christianity needs education." "From Paul's day to this Christianity has been dependent on the scholar. The scholar is not merely the glorious product of Christianity, he is also the glorious supporter of Christianity."

These sentences are culled from an editorial article in a recent number of *The Sunday School Times*. If their words are true—and he who would undertake to refute them has a gigantic task,—then we have in them at once a justification and a plea for the support of our College, the work it is now doing, and the greater things which it must endeavor to accomplish in the future.

If the cause of Christ which we love is to make its triumphant progress in our land, it will only be if we have an army of consecrated preachers—efficiently trained, men of heart and men of mind, able to take their stand by the side of any representatives of any religious or irreligious body.

Every sensible Christian man will agree with these words of Dr. Chapman: "A man whose mental gifts are commonplace may succeed in the ministry if the spiritual conditions are right. Sometimes a preacher has genius, and yet his ministry has been a failure. The secret of power in the pulpit is found in passion; a passion that has a spiritual root; a passion of pity for dying men; a passion of sympathy with Christ and his redeeming work; a passion of zeal for the kingdom of God." But we reflect that Dr. Chapman was himself a magnificent illustration of the power which comes from a combination of spiritual gifts—with great mental ability trained to the highest point of efficiency. We want not less of the one, but more of the other.

The College has made a beginning in its work. As we consider the progress of the past few years, we can but thank God and take courage. In the equipment, the large company of students, the number of teachers, there have been signs of splendid progress. The brethren have liberally responded to our appeals. But we are yet in the days of small things. Not the sunniest of optimists can think that we have done all we could and should do.

There are two classes of folk who cause us much anxiety. First, there is the brother who expects a six- or seven-year-old struggling institution to rival in greatness, in the quality of its work, in its standard, the achievements of Colleges long-established, magnificently equipped, richly-endowed. Such a man is unreasonable in the last degree. Colleges, like characters, are not

grown in a day. Time is needed for development and mellowing ere the product be what we could wish. But perhaps the people who would try to tell us that we have all we require and that to maintain our present position would be quite satisfactory. It is not so; we must advance, or we shall fail. It is imperative that we ever seek to raise our standard and improve the quality of our work.

To meet the purpose for which the College exists in a manner reasonably satisfactory, it will be necessary that we get more students, and these able to devote sufficient time to preparatory work, say, to pass in the junior public examination, before beginning the Bible course, or else in the fortunate position of having attained this standard before they come. In the former case the



Physical Culture.

average student would have to put in at least two, and possibly three, years at secular study. Until we are in a position to insist on this, no sensible person can expect the students to get proper benefit from the studies of our Bible course. A man straight from a farm, with only a very ordinary State School education, cannot after three or four years acquire knowledge or culture such as are desirable in a preacher, to say nothing of his taking a place with other leaders of religious thought. It will interest the reader to note the requirements for entrance insisted on by the Presbyterian Church. These are—"Graduation at University and entrance examination in Hebrew and Scripture, or entrance examination in Greek, Mental and Moral Philosophy"; "Home missionaries have a four years' preparatory course before entering." I am not pleading now that we seek to imitate this; but there is much room in our case for improvement; and it is obvious that it is illegitimate to expect that three years' study will give as much to a person of very ordinary education as it would to one of a higher standing. If we could to any great extent raise the standard of entrance, we would in our three years' course be able to do better work and take more subjects. I would dearly like pedagogics or paedagogics to be added. We want men able to lead in Bible School work. Great subjects like Church History and Christian Doctrine could have two years instead of one year.

For a great College to be built up, we must have teachers of ability who have not to spoil their opportunities by teaching a great number of subjects. We have only two teachers who take biblical subjects. The one has Old Testament, Homiletics, Missions, and Comparative Religion, Exegesis, and Apologetics; while the other lectures in New Testament, Church History and Christian Doctrine, Logic and Psychology. These men could do much better work if they had fewer and less diverse subjects.

One may ask why defects so candidly acknowledged are not immediately rectified. The answer is that the College Board does well with the funds at its disposal; and that the improvements suggested would mean a good deal of extra cost. The cost in the way of providing extra tuition would not, I think, be prohibitive. The chief difficulty is that to insist on much more preparatory secular work would lengthen the stay of students in College; and very few of our men are in such a position financially as to see their way to take a longer course. Nearly all our men have a hard struggle; and it is altogether to their credit that they are willing to sacrifice as they now do. We have no fund whereby students may be helped through. Had we a large endowment, a library system, or a fund available for promising students, we could immediately greatly raise our standard. Let me quote from the reports submitted to the recent Congress on Union with reference to the way in which the denominational Colleges can help their students. Ormond College (Presbyterian) has an endowment of

£4,176; and a scholarship fund for undergraduates of £16,250, for theological students £12,000; home mission students of course get salaries. The Church of England students are "helped when necessary by Diocesan funds." Theological students of Queen's College (Methodist) "pay what they can towards fees (£53 per session); the rest is made up by Theological Hall Committee. Congregational students get £5 per month while attending College (besides preaching fees in vacation). Baptist students are paid £1 per week while attending classes, and University fees are also paid for them. The Baptist College has an endowment of £30,000 for salaries of staff and support of students.

It is not suggested that we would do well to imitate these, even in all points pertaining to support of students. We do not wish to attract men by monetary inducements. Struggle develops character. But it is sad that we cannot guarantee good men a larger and better course of study; and all the more so, because of some striking advantages which we have over others. We have now a greater number of students than the Colleges named. We have less theology, but more Bible, in our curriculum. We have evidences in the interest of many in different religious bodies that the fact that our studies centre on the Bible itself appeals to thinking people as the right thing for those who prepare to preach the word.

We can develop scholarly teachers and preachers, in time,—and with money. I would plead that it is now high time we made a serious beginning in the way of endowment and of a fund for the help of students. One man gave £100,000 to Ormond College. I saw recently a statement with reference to another Victorian institution that it had never been greatly helped by any one man, since the highest contribution to its funds by one individual was £15,000. With gratitude we acknowledge the help of our brethren. We have none, perhaps, who could give many thousands to the cause. I think it is certain that we have a more liberal support from the general membership than has any College in our land. But we could do much more if the means were forthcoming. Have we not a number of brethren of means who will give us such substantial support as will make advance almost immediately possible? Let such brethren know that we are doing our best with the material at our disposal, but we desire to do better. Let no one think that we fancy that high educational attainments alone will produce such preachers as the cause demands. We would all prefer an ignorant man filled with Christ's Spirit to an intellectual giant lacking heart culture. God forbid, too, that we should say or think ought derogatory of the splendid men who without any educational advantages have wrought us to advance the cause of Christ and make us all their debtors. Yet it seems imperative, if the cause we love is to come into its own, that in these days of increasing culture, when high educational facilities are within the reach of nearly all,

we shall have a rapidly increasing number of strong, earnest, consecrated, Spirit-filled, able, intellectual and thoroughly trained preachers of the Word.

Editorial Notes

Our American Colleges.

"The man who can convince Christian people of the close connection between the maintenance of the Christian College and the perpetuation and growth of the church will be a benefactor to his race." So said Timothy Dwight, a former president of Yale University. Among our American brethren there is a growing conviction of the importance of the Christian College. In the early days of our work in that country, a century ago, the pioneers met with such wonderful success that many, says President R. H. Crossfield, of Lexington, Ky., "were led to believe that the religious world would soon come to see the weakness and waste of division, and accept the New Testament basis of union. But we had not advanced more than a quarter of a century before it was discovered that the progress of bringing together a divided church would require much time, and that the more conservative, yet surer, method of education must be invoked." And so Bacon College, out of which Transylvania University grew, was founded in 1836, and in 1841 Alexander Campbell chartered Bethany College. These were followed by Hiram and Butler in 1850, Christian University in 1852, Eureka in 1855, Texas Christian University in 1873, Drake in 1881, Milligan College in 1882, and Cotner University in 1888. Eugene Bible University, Phillips Christian University and several colleges are later developments. It is evident that the American brotherhood is becoming alive to the necessity of adequate education in the training of men for the work of the gospel.

Growth of American Colleges.

Professor Alva Taylor, of the Bible College of Missouri, furnishes the *Christian Evangelist* with particulars of the past year's work in the Colleges and Universities of the brethren in America. There are eighteen Colleges and Universities with an equipment of £800,000, and endowment funds amounting to £625,000. Of the total investment of nearly a million and a half sterling about £150,000 was added last year, the increase in endowment being £100,000. In these 18 institutions there were 6574 students, of whom 852 were studying for the ministry. There were 902 teachers, of whom 43 were new instructors. Besides these there were six junior Colleges with 1,665 students. These have property, equipment and endowment of £200,000. Then there are several chairs of religious instruction affiliated with State Universities with equipment and endowment funds

amounting to £78,000, and in these 133 were last year being trained for the ministry. Besides all these there are several special schools, such as the Disciples Divinity House of the Chicago University; Johnson's Bible College of Kimberly Heights, Tennessee, which alone has 180 ministerial students; Phillips Institute at Canton, Mo.; the Southern Christian Institute and the Louisville Bible College, both for negroes, and the College of Missions for providing special instruction for missionaries. A. W. Taylor closes his article with the following summary which gives some idea of the educational work conducted by the American disciples: "There is enrolled in all these Colleges a grand total of 8,700 students, an increase over last year of 850. Among them are 1268 ministerial students, an increase over the year before of 54. If to this number were added all the ministerial students at Yale, Union, Harvard and other Universities there would doubtless be a grand total of some 1350 to 1400. The total student increase would amount to between nine and ten per cent., but that of ministerial students to about four per cent. The total invested in equipment amounts to about £1,100,000 in round numbers, an increase of £85,000 during the year. The total endowment runs to nearly £800,000, of which nearly £140,000 was added during the year. There is thus a grand total of well on to £2,000,000 invested in our Colleges, and if the Bible Chairs and Mission Schools were added as they properly should be, there would be a large additional amount omitted in the totals. The increase of approximately ten per cent. in both financial support, and in the number of students for the year is gratifying for the present, and a prophecy of greater things for the future."

Our Own College.

And in Australia the brethren are surely, if not rapidly, waking up to the importance of our Bible College, and its high claims upon our practical sympathy. Already many from its walls have gone out to preach the gospel. But it is as yet the day of comparatively small things. Its history lies in the future. With a Principal who has the confidence of the entire brotherhood and the respect of other training institutions, with a staff of able and scholarly assistants, and with commodious and up-to-date premises, the College is evidently entering upon a period of practically unlimited usefulness. The other requisites in order to continued success are student and means. Every one who reflects upon the matter will realise that with the rapidly increasing numbers of our churches and the great unoccupied fields in Australia and New Zealand, there should be at least 100 students. This would mean that, allowing for leakage, not more than 18 or 20 would graduate each year. Three of our preachers have died recently, while others have retired owing to advanced age or for other reasons, and twenty men every year are all too few to fill up the gaps and occupy the new fields. The great brotherhood of America, with all their Col-



Faculty of the College.

Standing: J. Howlett Ross, F. E. Thomas.
Sitting: C. M. Gordon, A. R. Main, M.A. (Principal), F. H. Samson

leges, cannot supply their own requirements, and the situation there, with but 1400 ministerial students, is serious. We cannot look to America or England for much help. It would be well for preachers and church officers to encourage young men of promise to enter the College and devote their lives to the most important work in the world. Among the 27 or 28,000 Australasian disciples there should be no difficulty in securing from 25 to 30 new students every year, brainy and devoted young men, prepared to sacrifice worldly prospects and embrace a life of respectable poverty in the service of the Lord, and for the advocacy of the noblest plea ever presented to a lost world and a divided Christendom.

Our Opportunity.

But means are also required. Unlike most of our American institutions of learning, the College of the Bible at Glen Iris has no endowment fund. The time will come when our well-to-do brethren will donate or bequeath their thousands to adequately endow the College, and it would be well for those who contemplate making their wills to at

once take into consideration the claims of this institution. But in the meantime the work must be supported, and on the 5th of October an opportunity will be given for the brethren to substantially manifest their interest. It is to be hoped that every church in the Commonwealth of Australia and Dominion of New Zealand will make provision for every member to assist our young men to thoroughly equip themselves as preachers of the gospel of Christ. The College is the friend of every good work. To it we must look for our home and foreign missionaries, and for the regular preachers of the Word in our churches generally. If we are to become one of the great religious forces of the land we must have well-qualified leaders. We dare not allow our College to languish for lack of funds. Bishop Bashford, of the Methodist Church in America, says: "If Methodism were to-day to abandon its Colleges, and leave this work to the State, within ten years the church would be wholly smitten with paralysis in all of its great religious enterprises." It may be there here and there brethren who are opposed to the special education of preachers, but the

greatest obstacle is not the opposition of the very few, but the apathy of the great majority. The Churches of Christ in Australasia have developed a strong temperance conscience, and are cultivating a vigorous missionary conscience. What is required is the education of a conscience on the immense importance of Bible College equipment. If our preachers and speakers generally will avail themselves of this privilege at this time of the year of educating the churches to pray and plan for the adequate support of our College of the Bible, much of the existing apathy will give place to warm interest, which will find expression in the contribution boxes on Lord's day, October 5.

Parting Words

By the Organising Secretary.

My official connection with the College of the Bible will come to an end in November next, at the close of our present session. The issue of this special Educational Number of the "Australian Christian" affords me a splendid opportunity to say a few parting words to the members of our churches throughout Australasia.

I wish to thank my brethren and sisters throughout the Commonwealth and New Zealand for the splendid support they have given to our College during the three years of my connection with it. During this time I have visited the majority of our churches throughout Australasia, and wherever I have gone my plea for the College has met with a most generous response. It is this fact that has made my office, relatively speaking, an easy one; certainly a delightful one. Our College has a large number of loyal friends among our churches; friends who year in and year out, with unfailing regularity, send along financial help. May the number of such friends increase with the coming years.

I also wish to commend our College to the whole-hearted sympathy of our brotherhood. It needs and deserves the best support it is possible to give to it. It is impossible, I think, to exaggerate the importance of its work. There is no phase of Christian service in which our churches are engaged that will not be richly blessed directly and indirectly through the work our College is doing. The education of evangelists, foreign missionaries, Bible School teachers, etc., is a work that is indispensable to the highest success in the future. It is difficult to think of any work that will repay in larger measure the support that is given to it. Its fruitage will indeed be a hundredfold. It is to be hoped that our brethren everywhere will stand loyally by our College.

My leaving the College will mean the severance of relationships which to me have been exceedingly happy. The members of the Board of Management—it will be no easy task to bid them "Good-bye." Good men and true are they, every one. They have been my friends. Could I feel the same sat-

isfaction with my work at College as they have expressed, it is doubtful whether I would now be leaving it. God bless these grand, brotherly men. I anticipate with anything but pleasure the coming of that moment when I shall have to part from our Principal, my fellow teachers, and the students. Our College is singularly blessed in its Principal. He is a Christian gentleman, with exceptional gifts trained to the highest degree of efficiency. Our College is much honored by his connection with it. No fears need be entertained as to the conduct of the affairs of the College as long as his wise and capable hand is at the helm. May he long be spared to fill the responsible position he now occupies. No cloud has overshadowed our happy association during the past three years. I dislike the interruption of this association, but am hoping that in the future there will be a renewal of it. And the students, "our boys," those young men who are to do so much for the cause of Christ in the future—God bless them, every one. It has been a great happiness to me to have some little part in guiding and helping them in their studies. I have for them much respect, much confidence, much affection, and as far as possible I shall follow the future of each with great interest. Our churches, I trust, will give these young men every encouragement.

Permit me a word in regard to my two successors. Bro. Harold Knott is to take charge of the subjects I have been teaching. By scholarship and ability he is well qualified to teach these subjects. He will, I trust, have a long and honorable connection with the College. May he find great happiness and achieve great success in his work. As to my successor in the work of organising, I know not yet who he is to be. But whoever he is, I am anxious that our brethren will stand by him in his work. May I specially ask the good brethren and sisters who are at present supporting the College financially, to continue their support after the new organiser takes office? The name "Organising Secretary" is simply the euphemistic designation of the man who has to collect the money to run the institution. Collecting money is no easy task. I do trust that the new organiser's work will be made a delight to him by the cheerful and liberal response made to his appeals. No great persuasion should be necessary to induce our brethren to place their money in such a good investment as the College offers.

And now we are on the verge of another annual offering for the College. Let it be the best we have ever had. Will our preachers kindly do their utmost to make the offering successful? Will our church secretaries, elders, deacons, and members kindly do their best to make this a record offering? Everybody lend a hand. Everybody say something in favor of the offering. Everybody give as the Lord has prospered them on Lord's day morning, October 5.

The prepared sphere awaits the prepared worker.—F. B. Meyer.

The Place of the Bible in Education.

By H. E. Knott, M.A.

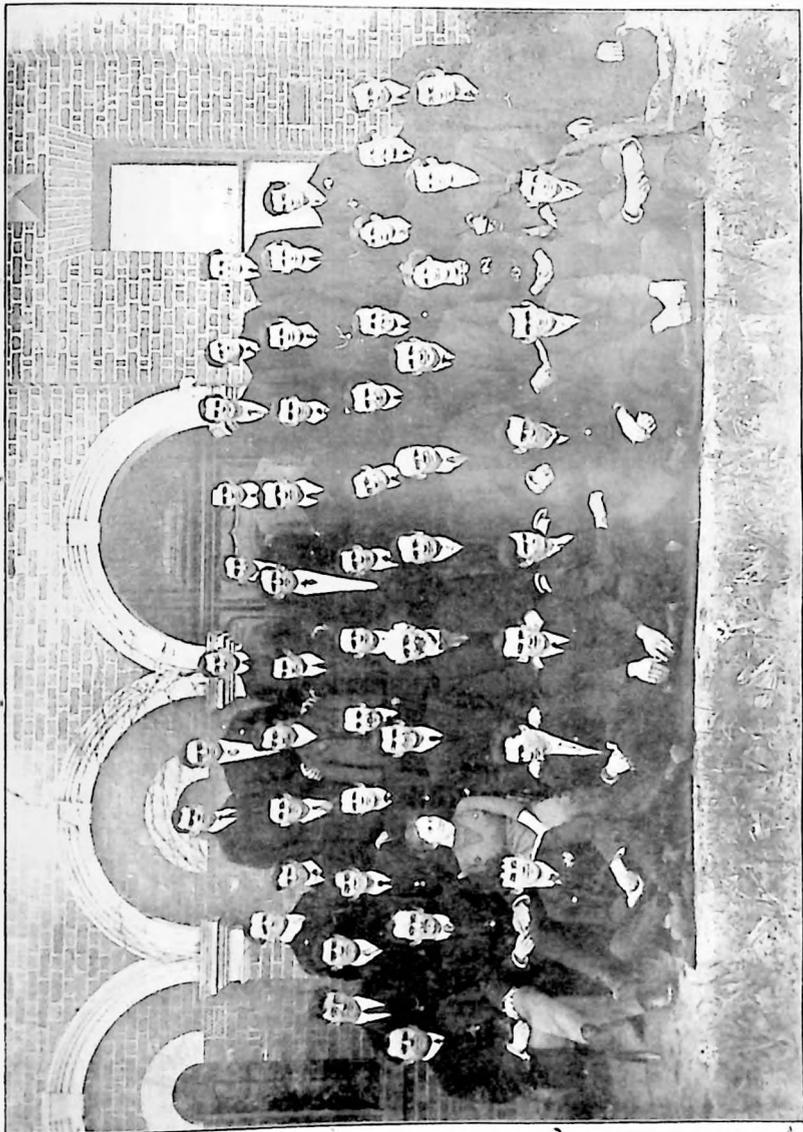
The Bible is steadily growing in importance. This is felt nowhere more than in the field of education. Appreciations of its value are continually being expressed both as its literary and moral qualities, as well as its spiritual content.

Education has not effected the high estimate placed upon the Bible as literature. In the centres of advanced educational methods its introduction into schools and colleges is now being advocated on the same grounds as the study of other classics. Dean Matthews, of Chicago University, said: "Now that philosophy has failed, let us put the Bible in the college curriculum." This action would seem to be perfectly justified, too, by the statement of a Yale professor who declared that "there is no English author, living or dead, but who has shewn great familiarity with the Bible," while at the 300th anniversary of the King James Version of the Bible held two years ago, Ambassador Bryce and Professor Phelps declared that no man of letters had ever attained eminence who had not drunk at the fountain of pure English.

Most men of literary fame have loved "the book," and left its traces in the work Goethe spoke of as his chief inspiration, and wrote: "When in my youth I hurried myself in the first books of Moses.... I found myself at once in the grandest solitude and in the grandest society." Shakespeare put its great passages into his best works. Milton's familiarity with it is seen in his great work "Paradise Lost and Regained." Wordsworth and Browning took the Bible for their great teacher. Tennyson imported three hundred texts into his poems and songs. Webster took the Psalms as his aid in acquiring literary style, while Gladstone expressed it as his conviction that the same portion of Scripture had done more for the advancement of the world than all the brilliant civilisation of Greece. The Bible has now become in the words of a literary critic, "The English classic par excellence."

The place of the Bible in literature, however, is not more notable than its effect in the realm of morals. The study of the Bible by a people or by individuals is followed by moral reform as naturally as night follows day. It was so when Hilkiah the high priest found "the book" which had been lost, and read it to King Josiah. It was so when Luther read an old copy in the convent at Erfurt. The same result followed the giving of the book to the masses in England by John Wycliffe. Green, in his "Shorter History of England," says: "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the 'Long Parliament.' England became the people of a book, and that book was the Bible."

Leaders in all walks of life are giving



Faculty and Students of the College of the Bible, 1913.

constant and unrestrained testimony to the place of the Bible in the building up of the Empire. One of England's great leaders has just said: "The book has supplied and still supplies the strongest fibre in Britain's character, and is the indirect creator of Britain's wealth." Huxley says that "for three centuries this book has been woven into the life of all that is noblest and best in our history." More direct still concerning the influence of the Bible in education is the statement recently made in *Education* (New York). He declared that of the 2700 boys who had come before him for sentence, not one of them attended Sunday School. The Bible is the bulwark of the State and empire. It is "a source of inspiration alike in literary beauty and in moral ideas."

In the preparation for life in school, and in the application of our ideals in the school of life, the Bible is too big a factor to be ignored.

The Great Need of Preachers.

By J. E. Thomas.

Although our College has been established some years now, it has not yet fully solved the problem of providing enough preachers for the growing work of our brotherhood. Many good men have been through helpful training at Glen Iris, but the laborers are still far too few. We cannot rest upon what has been done. We have just as urgent needs to-day as when the College was started. We have not sufficient reapers yet for the great harvest field. From every State the call comes for more men. From large towns and country districts requests are continually coming for workers. Think of the great possibilities of Western Australia, and how few men are working in that great field. One of the few now there is soon going into the Bible College, and North Perth will join other places in that great State in the call for helpers. We need at least three or four men there at once. Then from beautiful Queensland, with all its opportunities, comes the appeal for leaders in the fight. Where can we get men for Queensland? Tasmania has only one preacher—and there is much land to be possessed. What has been done in Launceston can be done in Hobart and other places, but where are the men? New South Wales and Victoria are faced with the same problem. They, like other States, can only try and fill the vacant places by securing men from other parts who are willing to make a change; but this only makes a vacancy somewhere else! It does not add to the number of workers in the field. Occasionally, but far too seldom, a good man from America or England has been secured, and we rejoice to have them in our midst, but still the need becomes greater. We must keep up with the new fields that are being opened. In New Zealand the laborers are few, and calls are continually coming from the Dominion to the Commonwealth to workers already busy. South Australia needs a State evangelist, and at least two or

three more good men for the present needs. Then lastly, but most important of all, we face the fact that from the foreign mission field the call comes for men. How few are going, and how great is the task that awaits laborers in the regions beyond. Truly we should give ourselves as a brotherhood to earnest prayer that God will raise up laborers to be sent forth into the harvest fields. It is no use establishing new causes without the men to continue the work. How much more we could do for our great Saviour if we could only find more preachers of his glorious gospel. How are we to meet this need?

We recognise that we must use to the best advantage every worker in the church, that none may be idle. But with all who can preach doing their best we still need more who can give their time wholly to the work of the ministry of the word.

1. We can seek suitable men from abroad. Seek out more such men as T. J. Gore, W. B. Hlakemore, W. H. Allen, Procter and Coleman, and invite them to come over and help us.

2. Keep more in touch with our own boys that have self-sacrificingly gone from the home land to America to prepare themselves better for the Master's service, and invite them back to labor where they are needed so much. It will dispel the idea that some have there, that they are not wanted back. There are many there who are waiting the time when the call will come to come back to the land they love and work there for the King of kings.

3. But most of all we must prepare our own men here in the very best way possible for the work that lies before them. We are laying the foundation of permanent progress when we seek to help consecrated young men to fit themselves to become valiant servants of Jesus, and to fit themselves to better proclaim his message to dying men. We ought not to urge men to leave College before they have completed their course, but if necessary assist them financially in their College years, and they will be all the better prepared to come to us as leaders and workers in our churches. To this end let us do our best in prayer, and in giving to help in the splendid work of our College, and in this way we will be using the best means of providing the men we so much need in Australia to-day.

A Good Investment.

By W. C. Craigie, Treasurer.

The stewardship of money carries with it a grave responsibility. This is true of the purely commercial world, it is emphatically true in the kingdom of God. Christians who have money should recognise the responsibility and do their best to discharge it in a way that will bring honor to their Lord, eternal reward to themselves. The parable of the talents, the parable of the pounds, the story of the rich fool, and of Dives and Lazarus, and the very explicit teaching of Jesus and his apostles on the

subject of money in its legitimate disposal and attendant dangers, should move all Christians to use their money for the glory of God.

Jesus bids all his followers to "lay up treasure in heaven." We admit that in doing so he gives us the best possible advice; we admit that in doing so he is advocating the best possible system of finance. To invest our money in the bank of Heaven will yield us the richest results in this world, and, in the world to come, eternal life.

Assuming that we are anxious to invest our money in a way that will yield to us this eternal interest, I would suggest that one way in which we can do this is to support liberally the College of the Bible. This College stands for loyalty to the Word of God which liveth and abideth for ever. It stands for the pure gospel of Jesus Christ, and the proclamation of that gospel to all people of the world. It stands for the production of cultured Christian manhood and womanhood—such to be dedicated to the noble work of spreading the kingdom of God in the world. Indeed, it is impossible to even suggest all the good that will be accomplished through the College. Strong and stalwart preachers will go from it every year, consecrated missionaries will proceed from it ever and anon—going to the lands of darkness where they are needed so urgently. How the cause of Home evangelisation will be helped! How the people in heathen lands will rise up and call it blessed! Surely it were a good investment to support such an institution. Indeed, it would be difficult to find a better investment. The time is coming when we shall thank God for every penny we have invested in this institution. It would be well if every member of our churches would realise this, and send along that liberal financial assistance which its importance justifies.

Federal Evangelist's Impressions

By S. G. Griffith.

The honor conferred upon me by the Federal Executive in asking me to undertake the first Federal missions provided an opportunity of forming some ideas. The need of an educated and trained ministry is recognised by every competent observer even if the view extends no further than the local church. With wider experience the need becomes more manifest. Our church requires one preacher, many churches demand many. A hurried glance at the needs of the churches of Australia is a mighty argument for the College of the Bible.

My love for the plea, and a desire for a College, began at the same time. My love for the plea has not grown less, and my experience adds much to the desire for workers well equipped to spread it. Careful sympathetic observations bring me to conclude, it is all important that our preachers shall be representative. I am impressed that churches are still languishing as the result of misguided evangelism of half a century

ago. Facts have been stated to me regarding the preaching of grand and noble men who, in teaching much that was good, taught a little that was peculiar. That little still hinders the great work God has placed in our hands.

I cite this not to discredit the work of our splendid pioneers. No one esteems them more highly than I. I do not wonder at their mistakes, but rather that considering their lack of training, they made so few. The man with a big brain is much more apt to branch out into peculiarities than his less-powerful brother. The College is the best agency to direct the mind into profitable channels. No experience is so certain to moderate or remove eccentricities as that of a College life. The associations of study, class, and companionship, are in themselves abundant recompense for the years spent in College. We need preachers who know not only what they may preach, but also what they must avoid teaching. A little fly may spoil a valuable pot of ointment.

Another impression which grows upon me is the urgency of preachers. Three years I have spent in moving about among the churches. I have made no bid to be taken into the confidence of the brethren, and yet I am frequently in receipt of letters, asking for my help in securing a brother to labor in the Word. These letters have reached me from every State, including New Zealand. Had the College been possible ten years before it was started, it would not have more than met the demand upon it now. We must not only support the College of the Bible, but extend it till every church can have a preacher suited to its requirements. This will take us a long way, and mean struggle and sacrifice.

I ought not to close till I give my impressions of the College, but I must not, for I dare not trespass more upon space. I will say, however, that I am proud of the College of the Bible, and the more I see of the teachers, the students, and the equipment, the more pleased I become. I have felt it my duty to encourage several young brethren to enter for study. I shall continue to do so, and trust many more will do the same. We need the College, and the College needs the best of our young men. Send them along.

An Investment and Return.

By H. G. Harward.

Why does our College exist? Why are we supporting it? Not to give us another means of disposing of our surplus cash, but rather because it supplies a great need, and is an investment worthy of our largest contributions by reason of its sure returns.

New South Wales has a definite interest in and relationship to our educational work. From the beginning this State has been a regular supporter of the College, with gradually increasing liberality. But it has invested more than money. Among the student body a number of the best young men from this State have been enrolled. At the pres-

ent time there is a strong contingent of consecrated young men representing us at Glen Iris. The churches of the mother State are certainly putting something into this department of the Lord's work.

And, why? It is the expression, not of selfishness, but of self-interest of a commendable kind, to answer—because of the return we expect from this investment. We are already receiving the interest on our deposit. In the persons of Bro. Stevens, the energetic, enthusiastic evangelist of the Lismore church; and in Bro. Gale, our efficient Bible School Organiser, the College has made a valuable contribution to the work of our great State. And we desire the Board of Management and the Faculty of the College to know, that we are in the business of supporting the College of the Bible, because

serve our own work; if we long for its advancement, if we are earnest concerning the spread of the primitive plea throughout New South Wales, we will stand by the College, and in the coming appeal make most generous response. The investment is a good one, and the returns are sure. "Give, and it shall be given unto you."

Workshop of the Brotherhood.

By A. E. Illingworth.

The College of the Bible is in my judgment proving itself worthy of our continued support and commendation. The churches in New South Wales have not yet had any appreciable benefit from the institution, but



College Library.

we expect to see a whole procession of trained men marching out from Glen Iris to help conquer this great State for Jesus Christ.

New South Wales needs men. Men of faith; men of consecration; men of ability; men with a divine call to preach the everlasting gospel; men who are not just looking for a place to preach; men who can lead out into greater service with all the humility of Jesus; "men who are strong with divine strength, wise with the wisdom that cometh from above, and loving with the love of Christ, men of God." And Glen Iris is a splendid place for the preparation of this stamp of preacher. We are helpless and hopeless as to the supplying of our needs apart from the training of men in our own school. Our faith is in the Bible College, and our hope for the future of our work is there too.

Self-preservation is said to be the first law of nature. And if we desire to pre-

we are confident that in the days to come we shall be greatly helped in our evangelistic enterprises by the ministry of young men who have graduated under Bro. A. R. Mann and staff.

In a sense the College at Glen Iris is the workshop of the brotherhood, and it ought to be made as up-to-date as possible. We should strive not simply to maintain its present efficiency, but aim also to raise the standard of education there provided so that our boys may be abreast of the times in every essential particular.

Here are students being trained for the Master's service, and the responsibility of their future work calls for thorough preparation.

A visitor to the cannon factory at Essen asked the guide why each gun must go through such repeated processes of pressing and hammering. "Because," replied the guide, "a single shot from that gun may save Germany." Each hammer stroke was

meant to prepare it for the possible hour of supreme service.

The calls of the College for monetary support are as great as the needs of the churches for qualified evangelists. I trust that the response to the forthcoming appeal will be a liberal one and furnish the Board of Management with an overflowing "exchequer."

Christianity's Call for Culture.

By Chas. C. S. Rush.

I use the word "culture," meaning education, and the "call" as applied especially to those preparing themselves for the public ministry of the Word. Education means the power of applying the mind, investigating, comparing, combining, drawing deductions, and then to put the full force of that mind into the work undertaken. Better than universal knowledge is power to use limited knowledge. A disproportionately large loss to our ministerial ranks occurs between the age of 40 and 45. Possibly this is due to the fact that the salary is inadequate to the needs of the family, but it is very often because the work was begun with too little intellectual capital, this has for various reasons not been increased, and so a business career suggests to this type of man that he can serve the Lord just as acceptably in some other capacity. President Pritchett says: "To the inefficiency of the ministry, coupled with the burden of sectarianism, is due the decline of many Protestant churches." Successful leadership necessitates the finest culture of mind and heart. Some ignorant men have done great things, and some learned men have been fools; but no man ever accomplished much because he knew little, and no man was ever a fool because he was learned. An ignorant good man is never so efficient as one who has ample knowledge and has cultivated his faculties. I well know that goodness is sometimes allied to coarseness, and culture to crime, but in themselves knowledge and training are elements of strength, and other things being equal, he who knows much and has been carefully trained will do most for God and man. The Spirit of God is never wasted, it is given to those who use it best. The greatest power in the world is personal, and personal power culminates when goodness and love are united to wisdom and strength.

I would not imply that the line dividing the successful from the unsuccessful leader is the collegiate standard; thank God for the many Spirit-filled men who have been greatly blessed in the work of soul saving, yet would have failed in almost any educational requirement; but I do affirm the peculiarly great opportunities given to him who combines with a pure spirit a liberal education. Training tells, and let us remember, and thank God for it, that culture is the prerogative of no class in these days. College degrees are only stepping stones, for "the mill is not turned by the water that has passed," yet in these days of transition and uncer-

and criticism, he who would seek to show that the religion of Jesus affords the solution to every problem that confronts us, must count the cost before he goes to war. This is an age of intellectual stress and storm, practical apathy is manifested towards the claims of the gospel. Van Dyke said this is an age of doubt. I believe the doubt is not so much concerning the existence of God and the Messiahship of the Son, but doubt as to whether the Christian religion is really a practical thing in the complexities and problems of our modern life. We need men who can translate the message of the gospel given in the first century into terms that will meet the needs of the twentieth century. Unless the church can show it has a message to better existing industrial, moral, and civic conditions, is religion a practical thing? *The church dare not hold aloof.* The challenge of the time is for men who can demonstrate the power



Chas. C. S. Rush.

of the gospel in every condition and phase of life. I believe the gauntlet can only be successfully lifted by men who realise the stern intellectual qualifications of the task. Men are still saying "Sirs, we would see Jesus," but since Calvary much has happened that has clouded and distorted the message of the cross. God help us not to stop short of giving the best we have to the highest work ever committed to man. "God had only one Son, and him he made a minister."

Bible College Succession.

By G. T. Walden.

The foundation of the Restoration movement was laid by College men, and they soon began to establish Colleges. Those who came into the work, who were not College men, were not one whit behind their College brethren in advocating Colleges, and raising money for young men who were too poor to pay their way while studying. The results of such wise foresight is seen in the

magnificent success of the men who have received the benefits of such institutions. Of course we have men in America and Australia who have been greatly blessed, but have not been to any of our Colleges. But it will always be found that these men have been helped by the preaching and writings of, and intercourse with, those who have been to College. Our Australian Bible College is a wise imitation of the action of our American Fathers, and in the years to come we look for the same splendid heritage from our College, that our American churches are reaping from Bethany and Kentucky Universities, and others of our great American Colleges. Already many of our Glen Iris "boys" are doing excellent work among our churches.

One pleasing feature of our College men is their delightful spirit of fraternity. Men from one University, while not losing any of their love for their own Alma Mater, delight to meet with the graduates of other institutions, and our "boys" from Glen Iris find no warmer friends than the College men from "over seas."

The Educational Stars and Stripes and Educational Union Jack will ever be found waving side by side, both standards resting on the open Bible, and floating over them is the Banner of the Cross. All our College men must rest on the Bible, and have floating over them the blood red banner of King Jesus. Those men who teach in them, and the students who go forth from them, must be men who are sound on the Bible, and on the atoning work of Jesus the Christ. When this is so, all can pray and sing, "God bless our Bible Colleges."

Our Bible College.

By T. J. Gore.

I think the Church of Christ made no mistake when by a strong effort the Bible College was established at Glen Iris, Melbourne. The result of this work has, I believe, been so far satisfactory. Good men have been at the head of this movement, and they have succeeded by the contributions of the brethren scattered over the various States in erecting suitable buildings. They have gathered together, and from year to year are gathering money whereby to enlarge this home of learning. The staff employed to teach have done good work. Bro. C. M. Gordon is going to America to further prepare himself for the great work which belongs to the educator. I trust that in his further study the Bible may be the great book of his soul, of his intellectual, will and life. This will, no doubt, be the case, and our brother with his fine intellect and good Scotch common sense and faithfulness to the great plea held by the Church of Christ, may accomplish a fine work in Australia. It seems to me there are several great necessities in the work of a Bible College. First, we need a large, well furnished building, capable of supplying the needs of a large number of students. We need a good library. To this end we need

an endowment fund. This is in the hands of the brotherhood of Australasia. Along this line every blessing and every success costs money. The Church of Christ in proportion to numbers raises a large amount of money for both Home and Foreign Missions. They do this ungrudgingly. The Bible College is the newest and most recent movement among us, and no doubt will rapidly grow into a great power in these lands. As we have only one school of this kind in these lands, there need be no anxiety as to the number of students that will take advantage of the education it offers. There are classes of young men held in the different cities, but these are only auxiliaries. In order to the greatest efficiency of our Bible Schools in any land where they exist great caution should be exercised in the choice of teachers. All who teach the Bible should believe, without doubt, its great truths, and should have no inclination to pick to pieces the grand old Book of books. They should have no leaning toward what is commonly called the Higher Criticism. We want our young men to be true believers. We do not want them to be weak in the faith. I am not writing this because there is anything of the kind so far as I know in our College. Yet I know there is some of it in some of our American Colleges. I am sure of one thing, that if at any time this Higher Criticism found a home in our College, the confidence of the Australian brethren would be destroyed at once.

As the days go by I earnestly wish and pray that our College, so deserving, may increase in power and blessing.

Present Students at Work in the Field.

By Thos. Hagger.

Victoria occupies a position that is unique with regard to that excellent institution, the College of the Bible. Being situated in Melbourne, it is possible to utilise the services of a number of the students for week-end work, and thus some of her rather numerous weak churches receive a little evangelistic help, which would not be possible under other circumstances.

Some of these young men go out under direct engagement with the churches helped, while others labor under our State Home Missionary Committee. Some eight fields are aided in the latter way. Of these eight and their work the writer has more intimate knowledge than of the others. A. J. Fischer is at Blackburn; G. H. Oldfield goes the long journey to and from Boort each week; Croydon is helped by C. Schwab; Gordon receives fortnightly visits from C. R. Brough; the work at Montrose is aided by Bro. Pratt; A. J. Weid takes the long trip to St. Arnaud; prettily-situated Warragul has the services of Bro. Siever; while Wonzga Park is meeting with success under Bro. Harriehsen. These young men are doing good work; quite a number being aided by faith and baptism to the churches where they labor.

Such work as this is not only good for the churches helped, but it is also good for the students; it gives them some practical experience in "the work of an evangelist" while they are receiving their education.

There are other churches in Victoria which would do well to arrange for the assistance which students could give them, and it is to be hoped that in the coming year quite a number more of the churches which are unable to support evangelists to give their whole time to the work, will gladly seek the aid which the Bible College can give by means of her students.

Opportunities for Service.

By Herbert Grinstead.

Many of our young men fear that in going to the College of the Bible, Melbourne, they will have no opportunities for service, but that is not so. The College of the Bible is right in the centre of twenty or thirty associated churches of Christ, and whilst of course appointments will be made by those responsible, and the most advanced men will occupy the most advanced places, the opportunity will be as great as ever for telling the old, old story of redeeming love.

Circumstances recently led me into correspondence with our esteemed Bro. Gordon, the organising secretary of the College, and I have a list in my possession showing that every Sunday about twenty (think of it, twenty!) of the students are out in active service, and what is more, the churches in the district who are reaping the benefit of their services, are not only supporting the College and so making it possible for students to "get through" at a rea-

sonable figure, but they are also paying to them a small fee each week. That is as it should be. Even the smallest church can help in this way. So many churches get all they can for nothing, not because they are selfish, but because they are thoughtless. With opportunities for service and opportunities to earn a small sum per week, we should have a great many more of our young men offering themselves for this great work of evangelisation.

The more I know of this part of the world, the more am I convinced that the Melbourne College should be the training home of our evangelists until such times as we can have our own College right here in New Zealand.

In advising those who are already "doing a bit of preaching" very acceptably, and I would advise no others, to go and fit themselves for fuller service at the College of the Bible, Melbourne, we can rely upon them receiving a thorough grounding in the things that help to make a proficient preacher of the gospel. Then the fact that the churches in Australasia are almost uniform in faith and practice cannot but have its proper effect upon young men especially. Again, the fact that it is easier for churches and districts to pay the expenses home from Australia than from the U.S.A., in inviting them to take up gospel work. And, last, but not least, the Bible College, Melbourne, has no time for making parsons. The teachers there will seek to qualify our young men to preach, and preach well, but everything of a sacerdotal nature is happily tabooed. Men who wish to become "The Minister," or "The Pastor," or "The Rev.," or who wish to receive a charter giving them the right to preach, should not apply at Glen Iris. The right to preach is efficiency!



Students who fill Regular Preaching Appointments.

A Splendid Asset.

By T. E. Rofe.

The College of the Bible in my opinion is one of the, if not the best asset the Federated Churches of Christ own in Australia. It is beyond a doubt one of the best equipped Colleges established for the purpose of training our Australian youth, or if needs be the youth of the world in the work of evangelising and spreading the gospel of our Lord and Saviour Jesus Christ. How many of our best men have been lost in the past to Australia owing to our churches not having an efficiently equipped training College. Many went to the Colleges of the Bible in America, and after going through their courses and successfully passing their examinations, were immediately seized upon by our American brethren and retained by them, and their good services in the Lord's work lost to Australia. That day, thank God, is now past: we have a College to be proud of where our young men can be trained as efficiently as by any American or London Colleges, and I predict that our College will make as good preachers on the Lord's side as can be found anywhere. I am pleased to know that the Board of Management have selected Bro. Knott to take the place of Bro. Gordon on the professorial staff. Bro. Knott was educated in America, although an Australian born, our own College, I understand, not being sufficiently established for him to take his course of training at. He passed his examinations with credit to himself, and his love of home enforced his return to Australia, and we are now to do honor to our own by seeing him holding the position of one of our professors. With such able men as our Principal, Bro. Main, and his excellent teaching staff, we can trust our youths in their hands, knowing that they will turn out preachers to be proud of in the future.

It is pleasing to know that the number of students is on the increase, and it is confidently predicted that the additions to the buildings recently completed will require to be enlarged in the near future.

Our brethren throughout the States should rise to the occasion and give liberally to the support of such an institution as the College of the Bible in Australia.

Let the Board of Management have no worries financially as to ways and means, but let them see that the whole of the brotherhood are behind them in the good work they have in hand. Give, give, give all you can to the support of the best asset you have—the College of the Bible. May God bless the work carried on at the College. God bless our Principal, Bro. Main, and his God-fearing staff.

Three Years in College

From a Present Student's Point of View.

By J. Whelan.

Three years in College! What! It seems but yesterday that I entered this grand in-

stitution. Yet what memories circle around those past days! One noble soul has for Africa's sake laid down his life. "He being dead yet speaketh." Others are out on the firing line witnessing for Jesus. Has the College justified its existence? Let the souls won into the kingdom of Christ by her men give the answer.

Past experience has a present value. Emerson says, "Only as much do I know as I have lived." What have those years taught us?

We can say that in some measure they have led to the discovery of self. It is of great value to learn one's limitations. A consciousness of ignorance begets a hunger for knowledge. The discipline of the new life, and the concentration demanded by the course of study, called forth a practical demonstration of one's consecration and tested the sincerity of one's motives. The motive which inspires a student to enter College, provides the stimulus for his continuation.

The College course has deepened our faith in God's Word. We have seen that there is no conflict between reason and revelation. Closer investigation has tended to



Department of Domestic Economy.

make the Bible infinitely more precious to us.

Are we influenced by our fellow-students? The daily fellowship of the student body has a potent influence upon the individual characters. Are they critical? It has become a fine art with them. Yet what untold blessings come by this means. The mutual helpfulness of candid criticism has done much to mould our lives according to a higher ideal. To live with these men is to love them. They are truly of one heart, and mind, filled with a burning zeal for Christ.

This review would be incomplete without a word of appreciation of the Faculty. What we owe to these men of God eternally alone will reveal. Their high intellectual attainments, and noble consecration, have given us a fuller conception of the dignity of our high calling. Bro. C. M. Gordon leaves us this year. Every student will miss him, for he has won all our affections, and unitedly we pray for God's richest blessing to attend his future work.

What further can we say? We believe that this College which we have tested for three years, will become the greatest religious force in this young and rising Com-

monwealth; as from her walls go forth a mighty band of efficient preachers of the gospel of redeeming love.

An Open Letter to the Church of Christ.

Dear Christians:—

One of the last things that you claim to be a denomination or a sect. You repudiate all human names and creeds, and thus far you have succeeded. So wonderful has been your progress that you cannot help admiring your loyalty to the truth as you see it, nor can any one who knows anything of the opposition you received, fail to appreciate the self-sacrificing zeal that characterized the work of the early pioneers. Whatever may be your achievements in the future, you will have to cause to be ashamed of those men and women, who, without great mental endowments, searched for you the possibilities of the future. Now if I understand you rightly you do not claim to be a sect or a denomination. Your literature at least disavows all human names and creeds, that is, you have given up a denominational consciousness for one that is world wide and without geographical, theological, or man made limitations whatsoever. If I can state it in the form of a paradox, you exist in order that you may disappear—to be merged as it were, in that holy universal church that is to be when men give up that which is human in doctrine, and cleave to that which is divine. Such is the inevitable conclusion one must draw from logic of your position. If your plea is the truth, there can be no finding to your efforts until you have reached the last man. It is only in this grand that you can be excused for proselytising the members of other churches, and if your position is right, you cannot stop until you have proselytised them all. Of course it is all depends whether your position is true; with this aspect of the matter I am not at this moment concerned; I only wish to show you that you are becoming, provided of course that you are right, the dominant religious force in the world. You are beginning your world-wide campaign. I understand your missionaries are to be found in nearly all countries, but in spite of all this, you are not numerically strong in Australia. You are not helped much by immigration as are other churches, nor are you assisted by the great numbers of the churches which began work before you. British pioneers came to these shores, but in spite of all handicaps you are making headway, and other religious bodies must, if your position is held, accept the plea of the churches of Christ if they do not, it will be on the ground that the particular doctrines, methods, which you espouse are either unspiritual or untrue, or both. In the past the splendid loyalty of your church has carried you forward, and I take it for granted you are going on. When you stop making any more converts you will have ceased to believe in what you are doing, and the end of you as a separate people will be far off; in fact you are so inexorably going up with progress that when your acquaintance ceases you will become a memory. Now I would like to me that if ever you are going in the numbers who find comfort and consolation in the ministrations of their respective organised churches, you will have to furnish the same high spiritual

they now receive, for you must not forget that there are some types of mind that cannot live on formula, they need the second principles as well as the first, and this need of an educated mind can only be supplied by one who is acquainted with the problems of thought. Now I do not wish you to misunderstand me: you have a great number of godly and zealous men in your evangelistic ranks, and your membership favorably compares with any, but has it never occurred to you that the leaders in science, medicine and law are altogether outside your churches? Why is it that your pavilion does not appeal to the educated classes of the community, as it ought to appeal if properly presented? Why is it that in so far as Australia is concerned you have not produced a theologian, translator, or scholar? They are to be found in other churches, why not in yours? Your church, which refuses outside financial help, is it always to depend for scholarly assistance on the denominations it seeks to destroy? Are you content as a people to allow Anglicans, Presbyterians and others to defend the outposts of the Christian faith, and never through your own colleges and your own scholarship contribute your fair portion to the defence of the religion for which you so zealously plead? If as one of your preachers recently said, "The future conflict of the faith with materialism is in the arena of ideas," will you be able to furnish trained warriors? Anyway, a church that claims to be right ought to be able to convince the highest intelligence as to the truth of its claims.

I am glad that a number of your business men are realising the necessity of a trained and cultured ministry. I understand that you have already established a College under the leadership of a University man. Its future depends on the churches that are behind it. Now that it is started by progress ought to be commensurate with the phenomenal growth of your people. Its curriculum ought to be the best in the Commonwealth and the impact it makes on the community the most effective. This can only be done by the same enthusiasm that characterized your missionary service. I do not know very much about Glen Iris College, but I know from the character of the men behind it that the foundations are well and truly laid, but to be thoroughly effective it needs a large endowment so that it may be able to carry on its work free from financial anxiety. The work of that College will be greater than you can imagine; it will raise up a new school of the prophets; it will train men who can command the respect of their congregations and the community in which they live. An evangelist is not a needless vermin; form appendix that can be removed without loss to the body. He is part of God's order and worthy of the honor and esteem of all right thinking men; his calling is a high and sacred one, and when your rising students become conscious of the dignity of their work they will be honored by their people, and their ministry will become as wise and gracious that even the most unlearned saint among you will perceive that the "foolishness of preaching" is one thing, "and foolish preaching" another.—Yours very truly, Henry Adams.

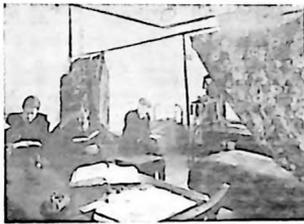
Christ's doctrine is not so much a doctrine as a biography, a personal power, a truth all mobility, a love walking the earth in the proximity of a mutual fellowship.—Horace Bushnell.

College Notes.

This is our seventh year.

There are 49 students now in attendance. This is a greater enrollment than in any previous year. Queensland, New South Wales, South Australia and Victoria are each largely represented. Some are present also from West Australia and New Zealand.

Three lady students attend as day students.



Some of the Dormitories.

About twenty students have regular preaching engagements. Three travel to a distance of over 150 miles each week end. At present Burnley, Box Hill, Broadmeadows, Croylee, Pakenham, Blackburn, Wonga Park, Montrose, Fitar, South Yarra, Malvern, Mercedith, Gordon, Williamstown, Haresurt, Boort, St. Arnaud, Warrnambool, Bayswater, Taradale, Ewerald, Red Hill and Warragul are being helped. Burnley is largely a College church. We are glad to notice the progress there being made.

Students and teachers alike are full of regret at the thought of parting soon with Bro. Gordon. All greatly appreciate his work, and wish him success and blessing in the days to come. We trust to see him again.

We have had this year a helpful course of lectures by visiting brethren on themes dealing with practical church problems. W. H. Allen, A. C. Rankin, J. Pittman, and H. E. Knott have thus helped us, for which we give them thanks.

We are looking forward with interest to the coming of Bro. Knott. On the occasion of his recent visit the students gave him a most interesting and made on all such a fine impression that augurs well for the result when he becomes a member of the College Faculty.

The second term's session on practical questions, factory results. The following may be said to have passed with honor, securing 85 per cent or over—

Old Testament: Miss McCallum (91), H. Clark (91), L. Anderson (89), W. F. Nankivell (88), J. Collier and W. Hinrichsen (equal, 87), A. J. Webb (84), W. Wakefield (88), G. H. O'Brien (87), R. Arnot (86).

New Testament: H. Miss McCallum and H. Clark (equal, 90), W. H. Hinrichsen (89), R. Arnot (89), A. J. Webb (88), L. Anderson and W. Wakefield (equal, 87), E. J. Collier and W. E. Reeve (equal, 86), F. E. J. Smith (85).

Hebrews: H. Clark (91), W. F. Nankivell and G. H. O'Brien (equal, 90), A. J. Webb (89), R. Arnot and W. Hinrichsen (equal, 88), E. J. Collier (87), H. R. Coventry and W. E. Reeve (equal, 85), L. Anderson (85).

Church History: H. Clark (88), W. H. Hinrichsen (85).

Hermonitics: F. Siver (91), W. Rothery (91), C. R. Hall (91), J. Whelan (91), B. W. Manning (91), C. Schwab (90).

Apologetics: C. R. Hall (91), B. W. Manning and W. Rothery (equal, 90), F. Siver and J. Whelan (equal, 88), C. Schwab (88), Miss McCallum (86).

Logic: A. J. Fischer (90), B. W. Manning (90), Miss McCallum (86).

Psychology: C. R. Hall (84), Miss McCallum (87).

English (Prep.): A. Crip (92), H. W. Drake (83).

English I: W. F. Nankivell (91), H. J. Patterson (91), H. R. Coventry (87), Miss G. Reed (86).

English II: W. H. Hinrichsen (91), H. Clark (92).

English III: C. R. Hall (92), B. W. Manning (91), C. Schwab and E. J. Siver (equal, 89), W. E. Reeve (85).

Ancient History: W. F. Nankivell (91), C. Schwab (91), H. R. Coventry (82).

English History: A. G. Garnett (90), B. W. Wendorf (90), J. T. Clark, H. J. Patterson, and A. C. Crip (equal, 84).

Arithmetic (Prep.): B. Wendorf (92), H. Drake and H. Patterson (equal, 90), A. Crip (85).

Arithmetic: A. Garnett (83).

Algebra (Prep.): E. Shear (92), H. Patterson (90).

Algebra: A. Garnett (88), F. Morton (85).

Geometry (Prep.): D. Wakely (92), A. Crip (91), H. Patterson (91), B. Wendorf (88), J. Webb (86).

Geometry: F. Morton (90).

An Appreciation from Queensland

By W. H. Nightingale.

It is nearly six years since I left an infant of my intended course of study at the College of the Bible. It was at the close of a long discussion on the existence of God and the inspiration of the Bible. He sternly replied that the result would be an eclipse of my faith; that education and faith were incompatible. To-day I desire to reply to the intid by saying that my faith in God and the dear old Book is stronger and clearer than ever before, and that four years of study in our College have contributed largely to this end. Our school is not tainted with the soul-destroying doctrines of destructive criticism. The Board of Management is composed of brave business men who believe in God and the Word. They have chosen educated men to teach in the Faculty who have outlined a strong, constructive curriculum. With such a foundation and status our College is worthy of the support of the whole brotherhood. I cannot conclude in a better way than by quoting (slightly altered for the occasion) the words of another:

Give us the College the best you have,

And the best will come back to you.

HENLEY BEACH—We were pleased this morning to have Bro. Morrow, President of Conference, with us; also Bro. Goode, from Naracoorte. Bro. Gore presided, and Bro. Morrow gave a splendid address. This evening we had A. H. Wilson, from Owen, with us. Our Bible School rooms are getting on. We intend to open them on October 10.—W. Stamford, Sept. 14.

MAYLANDS—Half-yearly business meeting held since last report. All the work showed progress. Last Sunday Bro. Hayward and Jagers spoke at the services, as H. R. Taylor was at the Owen anniversary. Good meetings to-day, and this evening G. Chandler, in Conference visitor, gave a fine address on "Playing the Game." Several visitors in the meeting.—R.L.A., Sept. 14.

LONG PLAINS—The church had the pleasure of receiving into fellowship a man and his wife and daughter. They have put on the Lord in his own appointed way, having been recently interested by F. G. Goodwin.—E.L.L., Sept. 14.

PROSPECT—This morning Bro. Paternoster exchanged services with E. Bunney, a Baptist minister, he preaching the gospel at the Stockade. We appreciated the address delivered at this service, and consider to bring about unity among churches this brotherly feeling will have great weight. Also desirous to have contact with us, Bro. and Sister Kemp, from Ascot Vale, Vic. Bro. Paternoster presided at our evening service, and Bro. Kemp preached the gospel. One young woman confessed Christ.—H.R.R., Sept. 14.

GROTE-ST—Good meetings to-day. This morning Bro. John Fischer presided, and Bro. Bitter, of Williams River, exhorted. Among the many visitors present to-day were, Bro. A. W. Burnett, Jas. Lawrie, N. Lawrie, W. Lawrie, and A. Lawrie, of Tumby Bay; Bro. Dungey, Wamponney; Sister Mrs. Baker, from Lochiel; Sister Mrs. Craigie, Lygon-st.; Bro. and Sister T. B. Vereo, Bendigo; Bro. Rodda, Wallaroo; Bro. and Sister A. E. Hill, York; Bro. and Sister Miller, Broken Hill; Bro. and Sister R. Lyall, Swanston-st.; Bro. and Sister F. Gordon Goodwin; Sister Mrs. Tucker, South Yarra; and Bro. Goodwin, P. Warhurst, J. T. Train. Splendid meeting to-night. Bro. Thomas preached to a large congregation. Sister M. E. Ham sang a solo, and the Grote-st. quartette rendered an item.—T.M.G., Sept. 14.

KADINA—Last Monday evening, at our C.F. meeting, Bro. Vereo was elected convener of the missionary committee, and Sister P. Cordius was elected convener of the lookout committee. At the close of the meeting the young folk who came forward the previous evening were baptised. This morning Bro. Vereo extended the right hand of fellowship to our young teacher who was baptised at the close of the meeting last Sunday night. Bro. Bly Raymond was with us to-day, an exhorter at the morning tea, Sept. 14. We started another class in our Bible School to-day. Sister Mrs. Crouch has taken a class, and still we want more teachers; we have now 11 classes. This morning Bro. Vereo continued his address from last Lord's day on "The Christian's Hope." He baptised the sister who was baptised last Monday evening.—Jas. H. Thomas, Sept. 14.

New South Wales

WINGHAM—Sister Bradley, from Sydney, is at present visiting her aged father, Bro. H. Western, of Hamson-Wingham. Our venerable brother, who is now in his 84th year, has felt it necessary to resign the secretaryship of the church at Wingham, having been unable to continue since the organisation of the church in that place some 35 years ago. Bro. Western is not always able to attend the services held in Wingham, yet he is a respected patriarch, and on Lord's day evenings, in the midst of his family, the Lord's baptism is daily observed in his company, and he is breaking the memorial loaf and partaking of the fruit of the vine. Those happy family meetings are thus availed of to remember the Lord, and to set a fine example of true home religion to all around. The one privileged to be present will not soon forget the thrilling representations of our Master's sufferings so graphically depicted in our brother's

address. Bro. Western is the sole survivor of the faithful first who brought the seeds of New Testament Christianity to N.S.W. in the year 1829. He has now taken his farewell of organized church life, and with him passes the last link of those three good old pioneers. May his last days be blessed with blessing from the great and gracious Father.—J. Williams, Sept. 8.

INVERELL—Since our last report closed, the writer had the pleasure of witnessing the ordination, and following upon this the immersion of the father of Bro. Maurer. It was a beautiful tribute to the power of the gospel, and an evidence of submission to see this dear old man, who celebrated his 82nd birthday the day previous, go down with his Lord in accordance with his appointment. May the Lord bless him in our earnest prayer.—W. Wilson Cust, Sept. 3.

RANGALOW—At a business meeting of the church held on August 21, J. G. Snow and G. B. Wells were appointed deacons, and Sisters J. G. Snow, G. E. and E. A. Diez, et deacons also. Sister L. C. Snow was appointed press correspondent. C. Farlinger, of Mullumbimby, has lately had his name transferred from the roll of the Lismore church to that of Rangalow, and as he is an earnest and willing worker in the good cause, he is an acceptable addition to our flock church.

LISMORE—Keening meeting yesterday was a good one. There are a few faithful ones there, and we have a good hearing. Bro. and Sister Walker, senr., have gone to Queensland, and while there expect to help the Dalry brothers. At just a few minutes' notice Bro. Farlinger addressed the church yesterday morning. At night Bro. Stevens (by request) spoke on "Is Christ Divided?" The annual Conference of the Richmond-Tweed Rivers churches will be held in Lismore on September 18. All welcome. The district finance is taking shape very acceptably, so that churches are making definite promises to the committee. Fischer fund for Lismore over £22.—S.M.S., Sept. 8.

BAHMAIN—We had Bro. Day with us last Sunday in breaking of the bread at Bro. McIlhenny's, 271 Sydney-st. All welcome. The district finance is taking shape very acceptably, so that churches are making definite promises to the committee. Fischer fund for Lismore over £22.—S.M.S., Sept. 8.

LISMORE—Bro. Clyde Dale was the speaker this morning, one young man receiving the right hand of welcome. We were glad to have Bro. James Hunter and his wife with us, both having been kept away from our meetings for some time through illness. Bro. Hingworth being away for a brief holiday, W. Gale spoke for us at night, his subject being "The Second Coming." An exhortation on a young woman made the good confession.—E. J. Heller.

HORSBY (Albert-st.)—Magnificent attendance at opening service; 74 members on roll; 65 present; 4 have left the district and live over to miles away; 4 sick; 4 unaccounted for. Of the 9 absent 5 attended on the afternoon of evening service. Over two broke bread. Bro. Harvard, State evangelist, in charge of all services. L. J. Thompson presided at the Lord's table. Lord's Day School anniversary another record; of 79 scholars, 25 were present. Of 10 teachers, 8 present. K.S.P. boys attended all services. Bro. Harvard served hot all other services. Enlarged chapel was filled to overflowing. The climax was reached when two K.S.P. boys stepped forward. The K.S.P. boys attended all services in the Sunday School. Bro. Horn is a great help in the K.S.P. with his fine addresses on Fest-day. The mission continues all this week and next Lord's day.—Thos. E. Rife.

ST. PETERS—The meetings are very encouraging, and we had the joy of receiving into fellowship a mother and daughter. Sisters Bryant, to-day, Bro. Sashy started his labors with us to-day, and we spent a most happy and profitable day. Our evangelist exhorted on 1 Tim. 4: 15. Our Bible School is growing. The gospel service was a good one, Bro. Sashy's theme being "The Bible."—A. J. Fraser, Sept. 14.

LILYVILLE—Yesterday's meetings were very encouraging, and raised hopes that we shall soon begin to reap some harvest here. The gospel meeting was the largest so far here for some time, and we had the pleasure of welcoming to the meeting and building the members of the local lodge of the P.A.F.S. They assisted to fill the building, and late comers had difficulty in finding seats. The address was on the theme, "The Priesthood of Jesus." The members at praying and working, and we feel sure that their work and unity of purpose will soon have its effect. The Bible School anniversary is due for the last Sunday in this month, and the children are showing a live interest in the singing. At the morning meeting we received by letter of commendation Sister Mrs. Taylor, of Sydney church, who has been meeting here for some time.

BHMORE—Bro. James Coleman, from Peterborough, gave a splendid exhortation at the Sunday morning meeting. The gospel service, in the hands of Mr. L. E. Arroll, of the Sydney Rescue Mission, was productive of rich fruit. Three came boldly out as an expression of their desire to be wholly the Lord's. They will be baptised next Lord's day.—Jas. Bolser, Sept. 15.

BUNGAWALLAHYN—Meetings last Lord's day were really inspiring. Good attendance and great interest. Amongst visitors were Bro. and Sister Hodgson, from Coraki. There is also a fine Endeavor Band here, which the writer was privileged to attend on Tuesday evening.—T.G.M.

SYDNEY—As a result of the mission conducted by Bro. Harvard during the last few days, four have come forward, and two of the men, but who were privileged to hear him, have received part blessing. His address the last night of the mission on "The Lord's Second Coming," was greatly enjoyed. Good meeting to-day, Bro. Phillips exhorting at the morning service. Visitors, Bro. Davis, from Wales; Sister Allan, Emerald; Bro. and Sister Denny, from South Melbourne. Bro. Bagley gave a fine gospel address at night, making special reference to the life of Bro. Lockyer, who passed away last week. Bro. Peck, an active worker here, met with a nasty accident, as a result of a fall, and lies in hospital with fracture of skull.—J.C.

ERSKINEVILLE—Open-air band doing good work. Big attendance of members; large crowd of listeners. In past week we had a large school picnic on Saturday, we had an attendance of 200 scholars, with four more new scholars. We also had the pleasure of adding and welcoming Bro. C. Hellier to our teaching staff. We want six more new teachers. Bro. Schell is growing to such an extent that the present teaching staff have two and three times their number of scholars. Bro. Geo. Moran, our church secretary, has gone away on holiday. Bro. W. Lewis, of Yarrallist, Newdown, Sydney, is acting as secretary in his absence.—W. J. Hill, Sept. 14.

MEREWETHER—During the week we have had with us Bro. Franklin, organising secretary of the Temperance Alliance of the Northern District. At the prayer meeting on Tuesday night he spoke words of encouragement to the church. At the conclusion of the prayer meeting he gave a temperance address to the temperance workers of Merewether. At this morning's service we had in fellowship with us two Sisters Misses Cleman and Bro. Franklin, who gave a fine uplifting address on Phil. 2: 8. At a 6 o'clock demonstration and open-air service on the week before last, Bro. Franklin addressed large audiences on the Non-Licence question. In the evening Bro. Frostwell proclaimed the gospel to a good audience, his subject being "God's Greatest Gift to Man." At 8 p.m. Bro. Franklin and Frostwell addressed another open-air service on the same theme. We are looking forward to be favored with a visit from Bro. Harvard, on State evangelist, next Lord's day evening, Sept. 22.—Jas. Fraser.

Victoria.

FAIRFIELD PARK—Last day, August 31, we had the pleasure of Bro. Clay's company with us all day. We enjoyed his practical and bold talk. Continued on page 634.

The Family Altar

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

DEPENDABLE.

As we approach the equator, we find two classes of winds. The first are delightful, but they blow for only a few hours, and are followed by an oppressive calm. The others, called the trade-winds, blow in the same direction year after year, and they know no calm. And so may Christians be divided. To which class do you belong? To the brilliant, the elegant, the wealthy, the popular, or to the dependable?

"Surely the Captain may depend on me,
Though but an armour-bearer I may be."

SUNDAY, SEPTEMBER 21.

Genesis of Thought—"So Abraham departed as the Lord had spoken unto him" (Gen. 12: 4).
I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be. — *May Brown*

Ships are sometimes sent out with sealed instructions, to be opened when they reach latitude and longitude so and so. That is how we are all sent out. Our knowledge goes no further ahead than is needful for the next step. If we go out as He bids us, He will show us what to do next.—*MacLaren*

Bible Reading.—Genesis 12: 1-5: Giving one's self wholly to God.

MONDAY, SEPTEMBER 22.

Genesis of Thought—"The Messing of Jehovah, it maketh rich, and he addeth no sorrow there with" (Prov. 10: 22).

"Have treasure in the sky,
Which moth and rust doth not deface,
Nor thieves can steal,
Lay up a goodly store,
That, when time shall no more be,
No pang you'll feel."

The lying word, mine eye, opens his eyes;
The rich fill in his lap, will not be wise.
—*Barton Holyday*

Bible Reading.—Prov. 10: 14-22. True riches.

TUESDAY, SEPTEMBER 23.

Genesis of Thought—"It is not the will of your Father in heaven that one of these little ones should perish" (Matt. 18: 14).

We must love's tender lessons taught
A only weakness can;
God hath his small interpreters,
The child must teach the man.
We wander wide through evil years,
Our eyes of faith grow dim,
But he is freshest from his hands,
And nearest unto him. —*Whittier*

When you save a man you save a unit; when you save a child you save a multiplication table.—*Wassenaar*

Bible Reading.—Matt. 18: 7-14: The child-loving Saviour.

WEDNESDAY, SEPTEMBER 24.

Genesis of Thought—"Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home" (Titus 2: 5).

The conservative power in our country is largely in our homes, and when these are forsaken or neglected, and the home circle is no longer the theatre of women's queenly power, the days of our republic will be numbered, and the handwriting will be seen on the wall.—*Isaac Errett*

Home is the chief school of human virtues.—*Channing*

Bible Reading.—Titus 2: 1-5: Keepers at home

THURSDAY, SEPTEMBER 25.

Genesis of Thought—"I will praise the Lord with my whole heart" (Psalm 9: 11).

If I knew the box where the smiles are kept,
No matter how large the key,
Or stronger the bolt, I would try so hard
"Twould open, I know, for me.
Then over the land and sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From misery, school and street.
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep blue sea.
—*The Anabaptist*

Praise is the best diet for us, after all.—*Sydney Smith*

Bible Reading.—Psalm 9: 1-11: We should rejoice in the Lord.

FRIDAY, SEPTEMBER 26.

Genesis of Thought—"A faithful man shall abound with blessings" (Prov. 28: 20).

Lord, give me the faithful heart,
That never will from thee depart;
A heart that's trustful, tender, kind,
Courageous, pure, serene, resigned;
A heart in which the Christ is guest,
That's loyal to the highest, best!

—*James Ramage*

If I can only place one little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks*

Bible Reading.—Prov. 28: 20-28: Faithfulness shall be rewarded.

SATURDAY, SEPTEMBER 27.

Genesis of Thought—"When thou art bidden of any man to a wedding, sit not down in the highest room" (Luke 14: 8).

The man who looks at glass,
On it may stay his eye,
Or through it let his vision pass,
And all the heavens espay. —*Thoreau*

Lowliness is the beginning of holiness.—*Coffin*
Bible Reading.—Luke 14: 7-11: We go up by going down.

THE ONE TEST.

There is one test to which I cannot but submit every creed, every religion, every book. What kind of manhood has it produced? What sort of men did the old Bible grow? What of their aspirations, their service, their sacrifice? They were great men. Perhaps narrow-minded, perhaps austere, perhaps conservative, but they were honorable, determined, self-sacrificing men. They were men who put themselves to a great deal of

trouble for others. They gave away much of their lives for their neighbors. They counted not their lives dear unto them. They liberated slaves, they smashed iniquitous monopolies, they founded missionary societies, they dared fire and sword, pestilence and cruelty. They had not the latest learning on the Pentateuch, Isaiah, and the Apocryphal books, but they applied the Bible with a nerve of steel. They had immense and miracle-working faith. I believe every heart that they were more self-sacrificing than many who laugh at their ignorance and estimate their narrowness. They believed in the liberating inspiration of the Bible, in the immortality of the soul, in eternal punishment, in the coming day of the Lord Jesus, and they cried after it, if finally they might attain the holiness of God. They were not critics, they were great workers, not grammarians but generous givers, not pedants but sparing in benevolence and sacrifice. I judge every religion by the men it makes, and so judge the Bible. It has no need to be ashamed of its wars and its heroes. Shall I offend scholastic critics, grammarians and pedants, if I frankly say that merely as such they have next to nothing to do with the Bible? That the Bible has little to say to them in their academic capacity? The Bible seeks and finds the heart, of the spirit when in the deepest humility, goes on after the soul in its penitence and in its hope. When the reader is least a grammarian he is the nearest the spirit of the book. "Thus saith the high and lofty One that inhabiteth eternity, To this man will I look, to the man that is of a humble and contrite heart, and that trembleth at the word." To "tremble" is better than to praise; a deep and large sense of sin is not of grammar, else then only grammarians could have a high place in heaven. The plain duty of scholars, however, is to know the facts of the Bible, and really are, and to follow them with honest attention. We must distinguish between fact and fable; we must buy the truth and sell it dear, and all costs and risks we must know the facts, and if needs be turn our back upon the most venerated superstitions. But we must be sure that alleged facts are real facts, and we must ever live in the large and charitable temper of inquiry and sympathy and truthfulness. We must love the sunshine and the fresh air, and the great day. Working in this spirit God will give us nothing that is good for the soul. I hope we are all willing to put aside the Bible as a book worn out on condition that a better book be fully authenticated, more evidently from God, first put in its place. We hold the old Bible as a book known until a better one has come.—*Joseph Taylor*

Deep within our being another and greater miracle has its growth from small beginnings. The seeds of heavenly character may be sown inward promptings, too weak for words, too insecure for conscious thought. The noblest results may be born as faint thrills of feeling, almost pass unnoticed.—*Gordon Arves*

It is the estimate that a man places upon conduct which determines his rank in religion. That theology could dictate to ethics, but to the ethics passes sentence on theology. Consistency is the crown of the creeds. The true life is the highest expression of the true worship.—*J. C. Leonard*



Amateur Barbers.

A Word from the Old Boys.

J. E. Allan, Sec. B.C. Old Boys' Club.

The old boys of the College of the Bible have pleasure in contributing our word for the educational number of the "Christian." It is a pleasure because of our personal association with the College, and we are always pleased to advance its interests wherever possible.

1. A Word of Thanks and Appreciation.—We realise our indebtedness to the College, which enabled us to secure a training for the service of King Jesus. We feel deeply thankful for the privilege and experience of spending many happy and profitable days under the able tuition of such consecrated and talented men as the past and present teachers. We were helped spiritually and intellectually. We appreciate the liberality of the brotherhood, which made it possible for us to enjoy the benefits of a College training.

2. A Word of Commendation. We earnestly recommend the College as an institution worthy of the truest sympathy and heartiest support of the growing brotherhood of Australia and New Zealand. We recommend the College for several reasons:—

- (1) Its Object: the training of men and women for the Master's service.
- (2) Its Faculty: A staff of consecrated and brainy men.
- (3) Its Board of Management: A company of business men who realise the sacredness of their position and strive to serve God, the teachers, the students, and the brotherhood in all their business transactions.

(4) Its Students: A noble band of young men and women, who desire to become efficient preachers and teachers of the Word.

(5) Its Location: Situated in a most delightful part of Melbourne, healthy and invigorating, accessible to the city, yet enjoying much seclusion.

(6) Its Possibilities: It has within itself tremendous possibilities, the realisation of which will mean much to the cause of primitive Christianity in home and foreign lands.

We most earnestly and confidently recommend the College at Glen Iris to the sons and daughters of Australia, who desire to equip themselves for the service of Christ. The Faculty is capable and strong, and one who sits at the feet of such a staff of professors is bound to be made useful for God's blessed work.

In conclusion we trust that the interest of the brethren will be aroused, and that the meeting on October 5th will be a record one. Remember October 5, 1913.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches, towards support of Preachers: Taradale, 4/1/12; St. Annand, 4/1; Kaituma, 4/3/10; Lillimur, 4/10/10; Wona Park, 10/10; Colaba, 4/1; Stawell, 4/10/10; Horstman, 4/17/11; Shapparton, 4/10/10; Warracknabeal, 4/10/10; Boro, 4/5/10.

Churches, per Collectors: Williamstown, per Miller, per Sister Adams, 8/6; Hawthorn, per Sister E. Rees, 4/13/10.

Individual Contributions: Brunswick Heath, 10/1; Bro. Donaldson, Brunswick, 6/6; Sister Searley, Berwick, 10/1; Bro. and Sister Annand, Berwick, 2/1; Sister Gerrard, Geelong, 10/1; Sister McNaught, Pacho, 10/1; Bro. and Sister T. Hogger, balance of Conference promise, 10/6; Sundry Sum, 9d.

Mission Thankofferings: North Melbourne, additional, 9/1.

Miscellaneous Contributions: Century Bible Class, Lygon-st., 3 mission tent seats, 42/14; Bible Class, Castlemaine, 1 tent seat, 14/9; C.E. Society, Mildura, tent seats, 4/10/10; Bro. and Sister Gale, Stawell, tent seat, 14/9; Y.P. Society, Stawell, tent seat, 14/9.

Thos. W. Smith, Sec. W. C. Craigie Treas., "L'Espresso," Rathdown-st., 205 Lillimur-st., North Carlton.

Federal Conference, 1914.

As already announced, the above Conference will be held in Sydney from the 20th to the 25th March. The Arrangements Committee has got the matter well in hand, so much so, that almost all the preliminary preparations have been completed. With the object of increasing the interest in the Conference, an "invitation tea" was arranged for Monday, September 8, at the City Temple, one brother generously paying the whole cost of the "tea." Invitations were issued to all evangelists and church officers in Sydney and suburbs, 82 accepted the invitation, almost all the churches being represented. The Sisters' Conference Executive had charge of the "tea," and carried it through splendidly. Addresses were delivered by A. E. Hingworth (Vice-President of the Federal Conference Executive), T. Bagley (President of State Conference), H. G. Harward (Secretary of Arrangements Committee) and T. E. Roff (Chairman of Reception and Hospitality Committee), setting forth the objects of the meeting. Hospitality will be provided for all attendees and their wives, and after that as far as we are able to any visiting brethren and sisters who may come to Sydney to attend the Conference. The expenses of the Conference will be provided by the churches in Sydney and suburbs. An amount (estimated) has been appropriated for the Conference Executive. A preliminary part of meetings has been arranged, which, however, is subject to alterations. The business sessions of the Conference are to be held on Monday and Tuesday, March 23 and 24, at the City Temple, commencing at 9.30 a.m. each day. Other meetings include: Saturday, 21st, afternoon, harbor excursion; evening, Bible School demonstration in the Protestant Hall; Monday evening, Sydney Town Hall, a special meeting. A preliminary study demonstration, Tuesday, 24th, at Emure Tabernacle, a number of tea, to be followed by the College of the Bible Demonstration. It will be seen that the Conference will commence immediately the World's C.E. Conference.

The meeting was then thrown open for discussion, and several matters were dealt with. It was agreed that the meeting was a great success, interest in the Conference has been stimulated, and we are looking forward to a very profitable and enjoyable time. During the opening address were rendered by Bro. Hunt, Chairman, James and Dannelly, and were much appreciated. W.H.H.

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Here and There

A report of the South Australian Conference will appear next week.

One confession at Kaniva, Vic., on Monday, September 8, by Laymen preaching.

Will our agents take the extra copies of this issue of the "Christian" are wisely distributed?

A. J. Fischer, of the College of the Bible, has accepted an engagement under the I.H.M. Committee of S.A. to labor in that State, commencing in January.

Tuesday, October 28, at 7:45 p.m., is the time, and the Masonic Hall, Melbourne, is the place of the diamond jubilee rally for Victorian Home Missions.

After meeting for ten years in the Reclishie Hall, the church at Northcote, Vic., will next Sunday commence services in their new chapel, when a mission will commence, conducted by Bren. Hagger and Clay.

At the meeting of the Adelaide Preachers' Association on September 8, it was resolved that in future the meetings be held on alternate Mondays. Geo. T. Walden was elected president, D. A. Evers as vice-president, and H. J. Horsell as secretary.

The church at Doncaster, Vic., wish to convey heartfelt thanks to all the visiting brethren and sisters on the occasion of their jubilee, and especially to those who took an active part in making all the meetings the splendid success that they undoubtedly were.

An Adelaide correspondent writes: "The ecclesiastical firmament in Victoria must surely have been gloomy last Lord's day, as no less than seven of its brilliant luminaries were radiating in our city. These were: A. R. Main, M.A.; H. E. Knott, M.A.; A. C. Rankine, T. Hagger, W. Deiler, W. J. Way and E. Chambliss."

In response to an invitation from the Government of Victoria, Bro. M. McLellan (as President of the Victorian Conference) and Sister McLellan attended an "At Home" in the State Parliament House last Monday evening, the object being to welcome the distinguished British Parliamentarians who are at present visiting Australia.

Attention is drawn to the appointment of W. H. Allen, evangelist at Swanston-st., as successor to Horace Kingsbury, to prepare brief articles for the religious page of Monday issues of the Melbourne Herald. Evangelists, church secretaries, etc., having items of interest will please forward same to Bro. Allen for the purpose indicated.

"A Month in India" will be the title of the volume, containing the articles written by the late T. R. Fisher. Beside the articles reprinted from the "Australian Christian," there will be others which appeared in different publications, together with a number of addresses relating to India, delivered by him upon various occasions. A. R. Main, M.A., is providing a biographical sketch, and F. E. M. Leitch is compiling an introductory chapter. The book is just packed with information concerning India, and provides interesting and instructive reading.

Sunday School workers will be glad to know that the Children's Day Exercise, "Cry of the Nations," is now ready. All of the sermons were written to some time ago, but not all have sent in their sermons. On November 2, the day set apart as Children's Day, is rapidly drawing near. It will therefore be in the best interests of the scholars and of the Foreign Mission work that our school secretaries send along their orders, stating how many copies are needed, and asking as early as possible. Please send to J. I. Mulford, 26 Munro-st., Assot. Vols. Vic.

Dr. Len Broughton has a good story to tell, rather at the expense of Biblical commentators. A very distinguished American scholar, he says of the volume on Matthew in a system of commentaries on the New Testament. On one

occasion this scholar met an old colored man who was an occasional preacher, and wishing to encourage the man in his work, gave him a copy of his commentary. After a while the distinguished man called on the humble preacher and asked him his opinion of the book. "I have found it to be a most interesting book," said he, "but I find that the Bible through a misty fog of light upon it."

One of the chief topics of interest among Christian Enfranchisers just now is the coming World's Convention, which is to be held in Australia in Sydney, where the final preparations are in progress. Special interest is attached to this gathering, because they will afford the Enfranchisers in Australia an opportunity of seeing and hearing some of the most prominent leaders of the movement from England, America and other parts of the world. The Victorian C.E. Union is busy with arrangements for the State Convention, to be held in Melbourne, October 8 to 13 inclusive. The Convention has many features of special interest, and one of the subjects set down for consideration are of great importance to the C.E. movement. Societies are urged to send representatives, all over the State, and a large number is expected to attend.

The Sisters' Conference last Friday in Adelaide was in point of numbers and interest the best yet held. Mrs. Manger made an excellent President, and occupied the chair with grace and dignity. A full report will appear, but we may just say that during the afternoon cheques for £100 and £50 respectively were handed to the General Conference Secretary and the F.M. State Secretary for Home and Foreign Missions. All the reports were excellent. Among the resolutions heartily carried was one supporting the agitation to bring hotel bars under the provisions of the Early Closing Act; another pledging the Conference sisters to refrain from dealing at stores with wine licenses, and another in favor of Scripture instruction in the schools at all the mother countries of the States. In the evening a splendidly attended temperance meeting was held, and live, hot addresses were delivered by T. Hagger and W. Morrow.

The eleventh quarterly meeting of church officers and speaking brethren was held in the Swanston-st. lecture hall on Monday, September 8. About thirty brethren were present, representing seventeen churches. M. McLellan presided, and extended a welcome to H. A. Procter, who was present for the first time. Other brethren who were specially mentioned were S. G. Griffith, who was also present for the first occasion, and J. Abercrombie, who was thanked for his services to the various country churches whilst he was on a business tour. The topic for the evening was "Our Movement in Relation to Modern Religious Tendencies," which was introduced by a paper read by Bro. Procter. A brief discussion followed, in which M. McLellan, S. G. Griffith, W. H. Allen, A. C. Rankine, by G. M. W. Green, W. H. Allen, A. C. Rankine, and J. M. J. Abercrombie, and R. Lyall, all of whom thanked the essayist for his scholarly, timely and intensely interesting essay. A hearty vote of thanks was conveyed to Bro. Procter for his paper. Bro. W. H. Green was asked to lead the next meeting, which will be held on Monday evening, December 1, subject to be announced later. In the early part of the meeting special prayer was offered for Bro. Dunn's recovery. Our brother had always taken a keen interest in these meetings, from their inception, and his absence was much felt.—Thos. W. Smith, Conference Secretary.

Bible School Union (Victoria).—At the last meeting H. Procter delivered an excellent address on "Bible School Methods in England," which was thoroughly enjoyed by a large and enthusiastic audience. A hearty vote of thanks was accorded the lecturer. A resolution was also passed thereat, tendering our best thanks to those who acted in the capacity of supervisors over the various schools in connection with our recent examination. Answers to questions in the hands of the examination Examiners (South Australia), who will probably forward results towards the end of the present month. Results will be published as soon as possible in the "Australian Christian." Records established: 24 schools connected with this Union,

1100 entries for examination, 7000 scholars. These are figures which speak of numerical growth and of the excellent work done that is being exerted over this State. The next meeting of the general committee will be held on Monday, Sept. 29, at 8 p.m., in the Christian camp (formerly, Swanston-st.). All delegates are requested to attend. Church secretaries are invited to send their returns to Bible School Union, and to forward same to the Union secretary on or before Monday, Sept. 22, so that a complete list of churches who have contributed towards the funds of this Union on Bible School Day may be inserted in next week's issue of the "Australian Christian."—J. Y. Potts, Hon. Sec.

THE CHURCHES OF CHRIST IN CONFERENCE.

(From the British Weekly of August 13.)

The sixty-eighth annual Conference of the Churches of Christ in Great Britain and Ireland was opened, under the presidency of Mr. Edward Wolfenden, of London, in the Meeting House, Moseley-road, Birmingham, on Tuesday. It is ten years since the Conference last met in Birmingham. The aggregate membership of the churches then approximated 12,000, and there are 15,256, who are represented at this Conference by 200 delegates. The Conference was preceded the day before by a number of special meetings. First came a devotional meeting for ladies, under the presidency of Mrs. Lancelot Oliver, of Birmingham, and an address given by Mrs. Joseph Smith, of Newcastle-on-Tyne. The meeting was followed by a conference, under the presidency of Mrs. John Crockett, of Leeds. In the afternoon of the same day a temperance conference was held, at which an interesting paper was read by Mr. T. E. Entwistle, of the evening, a large meeting was held in the Friends' Institute, under the presidency of Mr. Bartley Ellis, of Bolton. It was addressed by Messrs. Urban Nield, of Merthyr Tydvil, and R. K. Francis (London), and Alfred Brown, of Leicester. On Tuesday, after a warm welcome from Mr. Herbert Johnson (Birmingham), the Chairman of the Conference delivered his presidential address, in which he emphasized the necessity of closer adherence to New Testament faith, character, and works. Messages of fraternal greeting were respectively replied to from America and Canada, and personal greetings from visitors from Australia. Letters and schedules and statistical returns showed 202 churches reporting, with a membership of 15,256, this an increase in members on the year's work of 428. New churches in Knutsford, Swarminster, and Chester were added to the co-operation of the churches. The afternoon session was devoted to reading and discussion of the General Council of Great Britain and Ireland, the general central work of the Conference. Much interest was manifested in this report. Delegates from various churches took part in the discussion, revealing intense interest on the part of the membership in the evening work of the home land. The report was finally accepted, along with the financial statement. The evening public meeting was addressed by three of the evangelists invited under the Committee, and was very large.

BIRTHS.

CAMERON (nee LEWIS).—On Sept. 6, at Millers, the wife of A. E. Cameron, Walnut Avenue—a son.

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In the Realm of the Bible School

MOSES' CRY FOR HELP.

Sunday School Lesson for October 5,

Numbers 11: 4-33.

A. R. Main, M.A.

Many interesting events happened in the interval between last lesson and this. The desert journey was resumed after due preparation made. Before the departure from Sinai the Passover was celebrated, the first anniversary of the institution which commemorated the deliverance from Egypt (Num. 9). The tabernacle, the wilderness place of worship, had been erected, and went with them as they journeyed, "awakening the conscience, inspiring faith in God, a feeling of his presence, and of his constant guiding providence."

Divine guidance.

God still led Israel by means of the pillar of cloud and fire. Now that rested on the tabernacle, a fitting place for the symbol of the Divine presence to appear. We read: "So it was always; the cloud covered it, and the appearance of fire by night. And whenever the cloud was taken up from over the Tent, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel encamped." The length of stay—a night or a month—was regulated by the abiding cloud. Only when it went up, did the people depart. Some such signal seems almost necessary for the guidance of such a vast multitude.

In harmony with this dependence upon God's leading, there is a beautiful thing told us in Num. 10: 30. Each day's march and each night's rest were begun by prayer to God. As the people were about to march forward, at the first movement of the ark, Moses prayed: "Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee." At the end of the day, when the ark rested, the appropriate petition was: "Return, O Jehovah, unto the ten thousands of the thousands of Israel."

In their following of God, day by day depending upon his leading, guidance, and in their recognition of his leading in their morning and evening invocation, this ancient people of God give to us some obvious but needed lessons.

Renewed murmuring.

One is apt to lose count of Israel's sins of discontent. The people had the grumbling habit. We have had many instances. We may have roomers. First, the people spoke evil in Jehovah's ears (details are not recorded), and God's anger was kindled. Fire from God burnt among them. They called upon Moses, who prayed to God for them.

Soon the Israelites "wept again." Apparently, the "mixed multitude" began the murmuring. They hated the manna and longed for flesh. Possibly, even a bit of manna, "angel's food," would become monotonous and trying. But that was no excuse for their petulance and ingratitude.

The people thought of their old life with longing. They forgot the old bondage of oppression,

from which the Lord had graciously freed them. They remembered and exaggerated the delights of Egypt. They said that at least they had fish gratis, and in addition they could get cucumbers, and melons, and leeks, and onions, and garlic—and not eternally manna, manna, manna.

We would deride or despise the grumblers if they were not so like ourselves. Christians, who ought to rejoice in the Lord's redemption and his daily provision, have been known to lust after the old pleasures and the slopots of Egypt. The service and worship of God mean certain limitations. When we think of these, we are apt to call the old life freedom, forgetting that in reality it was the bitterest slavery. Egypt, unendurable in fact, looked fair and pleasant from Arabia. The old days look good from a distance. We may forget the evil, and say, "It was well with us in Egypt." Tarbell says that "a brick has been found dating from several thousand years before Christ, on which a Pharaoh had inscribed his lament for the good old days. Truly, we have much in common with the ancient Egyptians and Israelites."

Moses' prayer.

The gross ingratitude of the people kindled at once the anger of Jehovah and the displeasure of Moses. Repeatedly, in the history, we see the devoted leader interceding for the people before God. On this occasion also he prays, but we miss the usual note. The people's sin and perpetual grumbling had worn him out. He utters the despairing cry of a dependent man. He prays that he may rather die than be daily plagued by such an ungrateful, cantankerous horde. "Moses' cry to God has little to commend it save the fact that he has rightly taken his trouble to God. The prayer itself charges God with laying upon him a burden greater than could be borne, exaggerating his own responsibility for the people, as though he alone, without God's help, must care for them as one would for little children, and weakly seeks to be freed from the whole task—death itself would be preferable, he declares, to a life like his."

We must not be too hard on Moses. Every great man has his hours of weakness. Elijah prayed for death. David was cast down. John the Baptist lost his faith. Paul needed and received words of cheer from Jesus' lips. These were all splendid men of God. The very revelation of their weakness helps us: they were men of like passions as we, but God used them mightily.

God's tender treatment of his despairing servant is beautiful. Patiently, kindly, the Lord dealt with him. The answer to Moses' call came not in his being removed from the world which gave him such trials, but in the lightning of his load. A council of seventy elders was appointed to share the burdens. God's Spirit came upon them also, so that they could speak his word and do his work.

"The graves of greed."

While Jehovah had no words of reproach to Moses, he was greatly displeased with the grumblers who so sorely tried their leader. Yet the

Lord granted the people's request. It would have been better that they should not murmur, and that they should be content with the manna; but since they were not so content, the Lord taught them a lesson of trust in another way. Later, when the people asked for a king, God granted the request, though it would have been better if they left the whole matter with the Lord.

A marvelous flock of quails came across the desert. Millions of them were caught. For a month the people gorged themselves. Travellers have often described the abundance of quail by quently still to be found in the district. But God made a special provision for his people. Abundance folk were too greedy. They had a surfeit. Penitence broke out, and so many died that they named the place, Kibroth-Hattavaah, or "The graves of greediness."

"The Lord," says the Pulpit Commentary, "in order to punish the people, gave them an abundance of what they asked for. Even so God wishes our greed by letting us have what we want of the coveted thing. The covetous person is punished by ample wealth, the slothful by abundance of ease, the proud by success and flattery, the vain by large admiration, the sensual by unstimulated gratification. Thus the man punishes himself, the Lord providing him with the means of destruction. Whether we like it or not, this is the law of Providence; and to us it is the justice of God. Compare the case of Pharaoh (Rom. 9: 17, 18); of the rich fool (Luke 12: 16); of Herod (Acts 12: 22)."

Eldad and Medad.

Of the men endowed with the Divine Spirit and with the gift of prophecy, two are specially named, Eldad and Medad prophesied in the camp. Joshua, the son of Nun, one of the truest souls who ever lived, jealous of Moses' prerogative, came to his leader and asked him to forbid the two. Joshua was good, well-meaning, but in this case wrong and narrow.

Moses' wisdom and magnanimity shine forth in his excellent reply to Joshua. It was full of appreciation of the loving motives of Joshua's postulation; its spirit was admirable in its gentleness and kindness. He would that God would put his Spirit on all his people and lead them in prophecy. "Possibly if Moses had been a different kind of man, he might have said to himself: 'There is something in what Joshua says. He is not one of the *aut Caesar aut nullus* type. Joshua, in his impetuous way, was concerned for his master's honor; the master was concerned about his grievous burden. Not even Joshua understood the bitter experiences through which Moses had lately passed. 'Would that all the Lord's people were prophets!' Our standing among fore God does not depend on our making any men. Moses would not have been one who had esteemed in heaven if every other Israelite had been as spiritually-minded as himself. Joshua had been talking to a man who, like Christ, had been talking on with a weary weight on his shoulders. He had just got rid of it, and 'Forbid them' meant, 'Take the burden up again.'

As we read of this incident, we are fairly reminded of a New Testament event. Jesus had just wished to make a kind of caste, as Jesus said, thinking that the Lord's gifts should be enumerated. The rash disciples came and cast out demons in Jesus' name, and Jesus rebuked them with us. 'Jesus rebuked them, saying, 'He that is not against you is for you' (Matt. 12: 30, 40). This is the spirit of Moses' words.

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