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FLIPPANT CRITICISM.

Some interesting articles have been appearing lately in the *Christian World* (London) under the heading of "Letters to Other Churchmen." The writer of these had previously come before the reading public as the author of "Letters to a Ministerial Son." These were bright and readable, and attracted considerable attention. In precisely the same vein, the author, Mr. Geoffrey Palmer, writes about the various churches. He seems to be quite unaware that the new subject he is dealing with required different treatment, and that the flippancy that might be pardoned in the one case was inexcusable in the other. His two latest letters are those which most nearly come home to us, inasmuch as they criticise rather freely the Baptists and the Churches of Christ. The first of these receives attention at the hands of Dr. Newton H. Marshall, who says: "When I first read 'Geoffrey Palmer's' letter 'To a Baptist' in last week's issue, I was naturally amused. Mr. Palmer is a genial gentleman with some knowledge of life, an amateur's interest in ecclesiastical matters, and an air of tolerant superiority, which enable him to write gaily about big things. True, his desire to be smart and to 'score' betrays him sometimes, as when he permits himself to write about a 'corner in communion,' and 'divinity in dipping.'" Such things, however, we expect from Mr. Palmer, and, on the whole, the article seemed merely amusing."

Things that differ.

Dr. Marshall, however, thought the article worth replying to, because he believed it represented the average view of non-Baptists, and therefore became a document of importance. The point attacked, both in the case of Baptists and Churches of Christ, is their particular views on the subject of baptism; and in addition, the position of the latter body on the question of Christian union is more or less the subject of ridicule. Hence, entering into the consideration of the things said in relation to the Churches

of Christ, it is well to notice an important observation made by Dr. Marshall in respect to baptism. He says: "And this leads me to the main thing. Let us be clear that Baptists and non-Baptists mean two completely different things when they talk of baptism. It is only the name that binds the two things together. In the one case the subject is a believer in the Lord Jesus Christ. In the other case generally a non-believer; in one case the persons really concerned are the parents and the church, in the other case the candidate and the church are concerned in a different sense; in one case the sign is a promise on behalf of another, in the other an intelligent personal testimony; in one case it symbolises the central facts of Christianity, in the other it does not; in one case it springs from primitive practice with the express sanction of Christ, in the other it is the creation of the church. It is not a question, therefore, of two forms of one thing, but of two things unhappily confused under one name."

On whom rests the responsibility?

The distinction made by Dr. Marshall is an important one, and demands recognition. It deserves more attention than the "Geoffrey Palmer" kind of criticism is likely to give it. Baptism as one of the two central ordinances of Christianity cannot be dismissed as a matter of no importance. Nor can a merely human substitute for a divine ordinance be recognised as a valid institution. If standing true to a divine ordinance means division in the church, the responsibility and sin of such division rests upon those who insist on the human substitute. Whatever others may be prepared to do in the way of taking short cuts to union, it is quite certain that the churches represented by this journal are not prepared to do so. If it were possible for them to do so, it would mean that they had abandoned their plea for a complete return to Christianity as it was at the first, and that their work would have to be taken up by others more worthy of the trust.

The question of union.

The Churches of Christ, while being criticised for insisting on the "one baptism" as an essential element in union, are yet more severely criticised for existing at all, at any rate in Great Britain. Evidently our critic is mostly acquainted with what he terms "the American section" of our churches in Great Britain, though he appears to know of the existence of the "British section," an anomaly that he might have been pardoned for criticising severely. "Geoffrey Palmer" commences his letter thus:—"Dear Christian,—It ought to be a relief to find you, my modest American cousin, in England—but it isn't," and further on continues:—"Nobody denounces denominationalism more than you do. Nobody says more against sectarianism. You show your dislike of denominations by inflicting another upon our already overcrowded market. You oppose sectarianism in another sect; and it is the most superfluous sect—this American invasion—the most superfluous sect in Great Britain." The foregoing is a fair sample of the writer's style. It will be easily seen that in his desire to say something "smart" he is not scrupulous as to the correctness of his utterances. Moreover, it is clearly evident that the question of Christian union has not received any serious consideration from him from a New Testament standpoint. As in the case of baptism, so in this, "Geoffrey Palmer" is the supreme authority. For him, in these matters, the New Testament is a book to be ignored. He does not tell us what denominationalism means, or explain to us what is involved in sectarianism. To get down to the serious discussion of important questions is not his forte. It is much easier to make sweeping assertions.

Union or absorption?

Our critic expresses the opinion that we ought to be the last people to talk about unity. "You don't mean 'unity,'" he says, "you mean absorption. You want the churches to unite on the basis of a handful of exclusive churches that you have the audac-

ity, I had almost written cheek, to call 'The Churches of Christ.' It is scarcely possible to take this writer seriously. If wearing an un denominational name is "denominationalism," or if urging all churches to be united on the basis of the New Testament is "absorption," then our critic may have some reason on his side; but, as they are the opposite of those things, he stands convicted of using words in which the element of wisdom is conspicuous by its absence. Indeed, this writer is only one of a numerous tribe, whose conception of Christian union is just about as nebulous as anything can possibly be. Unity with them is a word without definite meaning. Or, if it has any in their minds, it means something that is impossible—the co-operation of antagonistic and irreconcilable ideas. It would be well if our critic tried to understand the position of the churches he criticises; he might then learn that the name "Churches of Christ" is not used by us in an ecclesiastical sense, but in accordance with one of our guiding principles, namely, that we give "Scriptural names to Scriptural things," and thus avoid dividing the honor due to Christ with the name of a man, a question of church polity, or an ordinance, for these latter things are of the very essence of denominationalism and sectarianism.

Editorial Notes

China and the Yellow Peril.

According to the *Missionary Review of the World*, the population of China is not nearly so crowded as has been generally supposed. The popular estimate was 400,000,000, but by the official census recently taken it is 329,542,000. Instead of 2,000,000, as supposed, the city of Peking contains 1,017,209. There are in China 198 people to the square mile as compared with 580 in England, and 442 in Holland. A common idea in Australia is that the Chinese, crowded out in their own country, are looking with longing eyes on our Northern Territory, and that we are in danger of an invasion, but the population of England is about three times as dense. Then we are warned of the "yellow peril" in connection with the Japanese, but the facts are that Japan has an immense outlet for her surplus population in Formosa and Korea, her new possessions. However, our advocates of militarism must have some plea to present, and failing the "yellow peril" argument, or in addition to it, Germany is held up as the bogey to frighten us, and with even less show of reason.

Missionary Success Apparent and Real.

We cannot judge of the actual results of missionary labor by the number of avowed converts. By this standard the work in In-

dia, though triumphantly successful, would appear much smaller than it is. Every one knows that the influence of Christianity in that land of 300,000,000 is out of all proportion to the two or three millions who have formally accepted its tenets. In China, also, where the number of avowed Christians probably does not exceed 150,000, "one half of the new republic's officials are either avowed Christians, as are Dr. Sun and Gen. Gi, or have been students in mission schools. Dr. Sun Yat Sen, when provisional President, openly stated that China's new era must be founded on the Bible and education." President Yuan has made every effort to honor Christian Chinese and to show his appreciation of missionary efforts. He recently declared openly what he had privately admitted a decade ago—that he believes the Christian religion is the best, and added that in his personal morals he was doing his best to live the Christian life." As the *Christian-Evangelist* says:—"The effect of all this is immense. The chapels are crowded, the schools pressed for room, the old pride and prejudice is breaking down, hundreds are enrolling as enquirers, and in many places greater numbers have been baptised in the past year than in a decade before. Thousands who have been secret believers are coming out into open profession. In many villages and towns the people are voluntarily destroying their idols, and the old idea of a national religion brings multitudes to look for a new religion with the new form of government."

Rome and Her Claims.

The emissaries of Rome in England have been devoting a good deal of attention lately to what they term the "breakdown of the Protestant churches." On the other hand, these same churches were in many respects never so alive and active as they are to-day. Of course, says the *Christian*, such strictures are only the prelude leading up to an exaggerated estimate of Roman Catholic advance in our midst, backed up with claims of characteristic audacity, such as the following:—"What is required, then, is, in the first place, a kind of advertising on a grand scale. If we could get into the head of every Englishman and Englishwoman the idea that this Church claims to be the only true Church of God, the number of Catholics in this country would be doubled in five years. If our controversialists would devote themselves to this one proposition: 'Either this is the only true Church or there is no God,' things would happen which would make some of us rub our eyes in amazement. . . . There are in England to-day tens of thousands who only want to be told what Rome is, for them to seek admission to the fold. . . . And once a man sets to work with an honest and true heart to investigate the claim of Rome, there is not much need to fear for him." There are few things more likely to make the honest investigator "rub his eyes in amazement" than to discover, in the light of history, what Rome's cruel record really is. In support

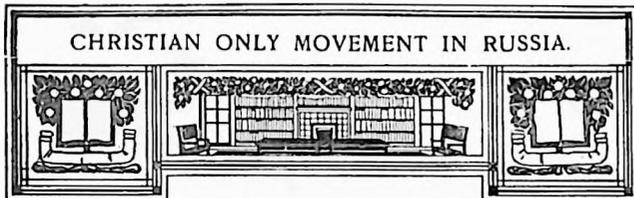
of the Pope's claim to headship of the Church of Christ, a leading Monsignor said, the other day, that—in response to the question, "What think ye of Christ?"—"Peter answered for his brethren, as the Pope has always spoken as the mouthpiece of the Church." The argument is rather infelicitous, in view of the later occasion when our Lord had to rebuke Peter with the words: "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men!" Meantime Germany, with greater insight than Great Britain, still forbids the Jesuits to exercise their priestly ministrations among her people—and with good reason.

Why Preaching So Often Fails.

We quote from an article in the *November Century*, Williams Lyon Phelps, author: "A United States senator met three clergymen in three different parts of the country, and each complained that he could not get a large audience. The senator asked the first man if he believed that the Bible was the word of God. The cleric smiled pityingly, and said that, of course, he did not in the crude and ordinary sense, and then he launched a mass of vague metaphysical phrases. The senator asked the second man if he believed in the future life, and the reverend gentleman said that he did not believe in personal immortality, but that the essence of life was indestructible, or some such notion. The senator asked the third man, a pastor of an orthodox evangelical church, if he believed in the divinity of Jesus Christ; the shepherd of souls replied that all men were divine. The three clergymen had themselves supplied abundant reasons why their audiences were small. They had nothing to offer them but empty theories. The hungry sheep looked up and were not fed."

To-day a multitude is turning from the church with the sad lament, "No man eats my soul to save." Many among them cry out bitterly against the Book of the church and some against the Christ of the Book. And yet the blame is not justly due the church or the Book or the Christ. The simple fact, as above stated, is that the shepherds fail to feed the sheep on the true food—the preachers fail to "preach the word." What Moody and Spurgeon and Parker and Booth could do with little intellectual training and a gospel they believed, our modern pulpiteers, of finest preparation are failing most signally to accomplish; and the reason is evident to any sane and thoughtful mind. The simple faith that gives the preacher's message power to convict and win, and that offers hope to the humblest hearer, is wholly wanting. Restore that, and the crowds will come.—*The Rod and Staff.*

There is nothing so sweet as duty, and all the best pleasures of life come in the wake of duties done.—*Jean Ingelow.*



By Louis R. Patmont.

The history of the Russian Christians is the story of a people who had come from exile, prison and chains for the word of God and for the testimony of Jesus Christ.

A great religious reformation is sweeping over the country of the Czars, bringing new life into a region which has been for hundreds of years nummified by Greek Orthodox ecclesiasticism and paralysed by a despotic form of government.

This land, an area of eight and one-half million of square miles (which means one-sixth part of the globe), with its darkness, could not withstand the penetrating light of Christ's gospel. One hundred and sixty million of inhabitants of Russia can now be reached with the gospel of freedom and redemption, while the Government opposes but little, so that to-day we are living in a most critical moment in the history of progress.

Atheism, materialism and Spiritualism had their ardent propagandists, but ultimate victory belongs to the disciples of the risen Lord, if they but faithfully advance the word of the Cross.

Most of the Russian Christians are living a life of personal self-denial, willing to sacrifice their very lives for the cause of Christ, holding fast to the "faith once delivered to the saints," unaffected by present-day ecclesiasticism.

Those who cling to the crystallised and pagamized orthodox church of Russia, like the priests of Baal in the time of Elijah, still call for vengeance to the Cap of the great Monomach and Vladimir (Metropolitan of Moscow and patron saints such as Florianovitch of holy Moscow. There is, of course, no response to their cries, but in return they have only the silence of the tomb and the echo of their own voices. These misled ones need the pure gospel.

It is in darkest Russia that we find an apostolic Christianity in its primitive stage marching to glorious triumph, unheeded by the streams of blood of martyrs and crumbled and ruined homes. The storm of persecution which raged for two-score years only furthered the cause of Christ, so that now Christian churches can be found in every large city and many small villages of that great empire. The fire of the gospel is spreading rapidly, and it will continue to do so in the future. These Christians, who do not fear death, punishment, torture or chains, accept as their only guide for their religious belief the New Testament and are commonly known as the Gospel Christians. The form of government in the church is

congregational. They are liberal and broad, as well as patient with the views of other Christians.

General Pashkoff is usually quoted as the founder of this Christian movement, but we know that there were groups of Christians in the neighborhood of St. Petersburg before Pashkoff was converted. In other parts of Russia, too, were found groups of men who acknowledged the Bible only and refused to mingle with ecclesiastical Christianity. These forces are now being rallied by the movement, which has its headquarters in St. Petersburg, mentioned above, who in their history as well as their religious belief are so much like the disciples of Christ in America.

There are two features of the Russian Christians worthy of our notice: First, it is a distinctly Russian movement, although not confined to any race or one people. Second, it is an immersionist movement. The men who teach baby baptism have not very much of a chance throughout the whole of Russia, as well as amongst the rest of Slavonic people.

Churches are discovered throughout Siberia by men who had got hold of the New Testament and begun to read it, and, like all men who read the word of God without prejudice, they founded Christian churches. There are churches where people waited many years for some one to baptise them, while others had the courage to do so themselves. One day there appeared a strange advertisement in the daily papers published in Sophia, requesting that, if any one in the wide world believed in the baptism of believers and the preaching of the gospel by believers, they should come to the help of the brethren in Kazanek, and baptise them upon profession of faith in Jesus Christ.

If the Acts of the Apostles could be read according to a twentieth-century interpretation, it would read after this fashion: "Now they that were scattered abroad from the persecution which arose under Alexander III, Czar of the Russians, went as far as Siberia and Trans-Caucasia, Koudistan and Moldavia, reaching the borders of Korea, preaching the word of the Lord, and the hand of the Lord was with them; and a great number believed and turned to the Lord."

Many of the Siberian Christian churches were founded by exiles, and churches as great as the church of Roustchuk still retain their exile pastors.

The meeting places of the Christians in Russia are mostly private homes. The peas-

ant hut, consisting of one large room, is well adapted for public gatherings. In the cities, however, halls are rented and on special occasions large auditoriums such as theatres and other public gathering places are being used for the propagation of the gospel. In the days of persecution, when the worship of those Christians who did not sympathise with the Russian Orthodox Church was considered to be criminal, the brethren were obliged to hold their meetings in caves, forests, or on the banks of rivers, undisturbed by official trailers, and other secret places.

The order of worship of the Christians is always very impressive. Their prayer meetings are not only prayer meetings in name, but also in practice, often lasting from two to five hours, and are considered to be the most important gatherings of the church. On the Lord's day, groups of men and women are found in the gathering places as early as six in the morning, engaged in earnest prayer on bended knee, for the unsaved who are expected at the service during the day and for the advancement of the kingdom of heaven on every missionary field. After this follows the believers' service in which the breaking of the bread takes place. From two to four elders and deacons officiate, after which the sermon is preached by the preacher or minister. In places where the brethren live distant from the place of meeting, this service is held only every second Sunday. Strong churches observe this order of worship every Sunday, and even the weakest of churches never less than twice a month. Sunday school is held whenever local conditions permit it. Young people's societies are also known to exist. The afternoon service is introduced by prayers and the singing of hymns by choir and congregation. Then follows the preaching of the Word by the minister and usually two other elders. There are most always those present who turn to the Lord, forsaking their sinful ways and accepting Christ as their personal Saviour. After confessing Christ they are baptised by single immersion, which ordinance is performed mostly in the open.

The subject of Christian union is interestingly discussed in every convention, which takes place once a year, if the Government permits the churches to send their delegates for such gatherings. There would have been a union of the Baptists and the Christians, would it not have been for the fact that the Baptists held to a hierarchy. They believe in the apostolic succession of their ordained ministers, to whom they ascribe a spiritual qualification received by the laying on of hands and whom they consider to be the only ones fit to perform the ordinances of the church, conferring upon them the right to be their official head in matters of government relative to church and State. This method is acceptable to the authorities and in harmony with the idea of the Greek Orthodox Church. These pastors are usually recognised and installed by the Government and after ten years are given the title "Prepodobni" (meaning Reverend), which

raises their general standing and gives them privileges such as the freeing from military services and other things denied to any ordinary subject of the Czar.

For this reason the Gospel Christians insist that their congregational form of church government should be strictly democratic. Elders and deacons are also elected by the church, but the minister while beloved by his people is not authorised to be their representative in matters of government, which duty is usually performed by the elders of the church and under the direct guidance of the congregation. The laying on of hands for ministers as well as new converts is not opposed, though not generally practised, and is performed by elders not necessarily ordained themselves. If men are sent out by the church for any special service, the laying on of hands is often practised, having no other signification than the one set forth in the Acts of the Apostles, and can be repeated if occasion requires.

The Christians hold that ministers who have been elevated into the clerical rank by worldly authorities are the medium which tends to unite church and State. They believe the church of Christ should be free and have nothing in common with worldly powers. They are opposed to all present-day ecclesiasticism, which leans in that direction. The Bible is their book of authority, the New Testament their creed, and Christ their Lord and King. Their name is Christian (Acts of the Apostles 11: 26). They believe the members of the church of Christ should walk after the faith of the gospel in the spirit of unity (Phil. 1: 27). Hence they are called by the Government "Evangeliskie Christianie," meaning Gospel Christians, a name which to carry they have proven themselves to be worthy.

You ask the secret of the success of this movement. First of all, the Gospel Christians of Russia believe in a God who answers prayer. One never can deny that fact after having once visited one of their prayer meetings; and, secondly, they continually search the Scriptures which are precious unto them. The Holy Spirit guides and directs them; they obey the commands plainly given in the New Testament, "Go ye and preach the gospel to every creature." Bro. Igloff, who was in prison for six months in the Crimea a few years since, was brought before the Governor, who said: "Sign this paper and you go free: 'I, Peter Igloff, will promise never to preach the heretical doctrine again.'" "I will not sign it," he said. "You are not asked to give up the faith; you are simply asked not to preach." "I can not sign it; Jesus Christ said, 'Go ye and preach.'" "If you don't sign this paper, you go back to prison." He took the paper and tore it up. "I would rather rot in prison than obey the Czar," said he, "and to disobey Christ."

The days of heroism have not yet gone by. And like the heroes who survived through the last and the worst of the persecutions before the assembly of Nicea, so these brethren brought the Word to the larger part of their numbers, the disciples of

Christ in America. They come like a regiment out of some frightful siege or battle, decimated or mutilated by hardships they had undergone. Two divisions of God's army now rejoice, encouraged in their faith and grateful to know that they are one.—*Christian Standard.*

Russia and America.

The movement in Russia described in the foregoing article has not been unnoticed by our brethren in America. The following extract from the *Christian Standard* will show how the brethren in America are joining hands with those in Russia.

In January, 1912, Bro. Johnson called our attention to the gathering of the Russian brethren in convention at St. Petersburg. I. N. McCash, secretary of the American Christian Missionary Society, being in New York City at that time, a conference with the Mission Committee and some of the officers of the Disciples' Missionary Union was held, and it was agreed to send greetings. I. N. McCash, representing the American Christian Missionary Society, and Joseph Keevil, representing the Disciples' Missionary Union, were requested to formulate the message and send it. The following message was sent by cable:

"American Christians send greetings to Russian Christians. Peace be to the brethren, and love and faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with a love incorruptible" (Eph. 6: 23, 24). (Signed) Joseph Keevil.

This message was received with enthusiasm by the convention. The uncertainty as to who sent it was soon removed by Timothy Dadianoff, who had been an elder of the church in New York City, but had returned home and was establishing a church in Russia at his own expense, and, being present when the greetings were read, arose, and told the convention who the Christians of America were, to the joy and satisfaction of the brethren assembled.

On January 31, 1912, a letter was sent by the writer to Ivan S. Prokhanoff that brought a reply confirming more definitely the information received and establishing the fact that fills our hearts with joy, that in Russia is a people—the number no one can tell (variously estimated from ten thousand to one hundred thousand)—who are identical with the disciples of Christ in teaching, ordinances and life; a movement that has grown up as a result of loyal hearts studying the Word and daily practising its teaching. What could we do but reach across the ocean and give the hand of fellowship to those who, with us, are working at the same great problem of Christian unity by restoration of the New Testament church in teaching, ordinances and life?

A letter from I. S. Prokhanoff, dated Feb. 27, 1912, stated: "Two or three brethren of us would be glad to visit your church in America to get better acquainted with your churches, work, etc." Arrangements

were completed for a visit to be made at the time of our National Convention at Louisville, Ky. Evangelist Alexander Persianoff and Prof. Martin Schmidt came, and those present at the convention will not forget the thrill of supreme joy when these delegates brought the greetings from the "Christians only" in Russia to the "Christians only" in America. The possibilities of this great movement are beyond the highest expectations. The immediate task of the church is evident. Provisionally God is sending these people to our shores by the thousands. What a challenge to our faith and heroism. Shall we send money to build schools and churches and support evangelists in Russia? Yes, but a far greater and better task is possible. Let us send the sons of Russia back to their native land sons of God, and with that devotion to the cause characteristic of the Christian Church in Russia. The whole empire would soon feel the influence and power of the gospel in the lives of its people.

The Life of Prayer.

"I do not wonder at what men suffer; I wonder at what they lose," says John Ruskin. And no loss is more wonderful than that which we sustain through our neglect of prayer.

The life of prayer is the life of power. Martin Luther's language may not be altogether to our taste; but the man stood firm, and his work is the imperishable possession of mankind. He is describing his appeal to God when his friend Melancthon lay sick, and he says: "Then indeed our Lord God had to pay me for it, for I threw the sack before the door, and rubbed His ears with all the promises that He would listen to prayer, that I could recount out of Holy Scripture, so that He must hear me if ever I was to put faith in His promises again."

Homely speech! But he knew whom he had believed.

All the world knows the story of George Muller's work at Bristol, England. During his life he distributed more than two million copies of the Scriptures, and circulated more than a hundred million religious books, pamphlets and tracts; he equipped and sent forth some hundreds of missionaries; he built and maintained five large orphanages which fed and clothed and educated thousands of children; and he established schools in which 120,000 persons were trained. He received in donations, subscriptions, and legacies, and he spent upon this work, between seven and eight millions of dollars.

And he did it all by faith and prayer. He lived from hand to mouth. He made it the rule of his life not to run up a bill, and to order nothing for which there was not cash in hand. Sometimes after breakfast there would not be enough food for the next day's dinner, but the money came; or there would not be enough after dinner for supper, but it came!



A Visit to the Orient.

By T. B. Fischer.

A Visit to the Aborigines of India.

The river Sone is one of the widest in India, and is spanned by a very long railway bridge, having 93 spans of 100 feet each. The river at this spot is 2¼ miles wide, the waterway allowed by the bridge being 9300 feet, and the total length of the bridge over the abutments 10,052 feet, or 1,994 miles.

On the east side of the river is the Sone East Bank Railway Station, the junction of the railway line to Daltonganj, the terminus of the railway line which goes into the heart of the Palaman district.

We reached Sone East Bank at 3.30 a.m., and found that we would need to wait till 9.50 a.m. before we could take a train to see Bro. and Sister G. P. Pittman, and the great district in which they dwell. We need scarcely mention that at this junction station there was not a single white face except our own, and no one with whom we could converse in English. It is also barely worth recording that there was no waiting room or railway accommodation house, and we had to crawl into an empty carriage in the siding and try to sleep a little till daylight came, and then nibble a few biscuits and sweets in place of breakfast.

However, we did not mind the long wait on the station, for every moment we saw strange sights and scenes, and above all it was worth while waiting a long time, for were we not that very day to see some of the aborigines of India, and may be, hear of some of the marvellous things God was doing amongst these people?

We arrived at Daltonganj in the afternoon, and the joy of meeting and greeting Bro. and Sister Pittman can be better imagined than described.

The district in which they are laboring is a comparatively new district, in which so far very little gospel work has been accomplished, beyond the efforts put forth by Bro. Pittman and the native evangelists.

The town of Daltonganj is considered an important place, containing court house, dak bungalow, post office and public buildings. It is situated about 420 miles from Calcutta. In the vicinity are the Palaman coal fields. These coal fields also contain valuable iron ore and lime; and now that the country is

serviced by the railway it may be fairly estimated that in the course of a few years it will be an enterprising manufacturing district.

The Palaman district is of historic interest also, and the local rajahs had several fierce encounters with the invading armies of the Mongols before the country was finally annexed in the reign of Aurungzebe in 1660. The district passed under British control in 1772, but the government was vested in rajahs until the year 1853, when the British acquired complete control.

We found the visit to this district full of interest, and could write at length on the visit to the local temple; the eighteen high and low caste children taught by Phablu Sahay, who is supported from Glenelg, S. Australia. We might tell of the preaching service in the bazaar, and the earnest address of Paul Singh, or about the native supported by Newmarket, Vic. Some might like to hear of the visit to the district jail, where we photographed the criminals, some of them in irons, and most of them desperate men, amongst whom was a local rajah, well connected and very wealthy, who had a few days previously killed his mother and brother and attempted to kill his wife and another brother, but was overcome and taken in charge. It would be interesting to

tell of the fakirs we met, or the fisher tribes camped under the trees on the banks of the river Koll, or many other interesting matters. We will, however, confine ourselves to two special items.

The Brahmin Temple.

We were walking along the outskirts of the town, when suddenly we came across a priest who had just bathed and purified himself in the water of a neighboring lake preparatory to entering his special temple for worship. As this heathen priest approached, carrying in his hand a brass vessel of water, on top of which were leaves and flowers and rice, we asked him to stand still a moment, and standing alongside Bro. Pittman we took the photograph reproduced with this article. At the side of the picture, in a stone pillar, will be noticed the sacred tulsy plant. Thousands of these trees are to be seen in India. By temple and shrine, in courtyard and square, the tulsy tree stands, and is worshipped by men and more often by women who desire all manner of things from the gods, and not always good things at that.

The photograph taken, the priest opened the door of the temple and commenced his acts of worship by sweeping the place, offering rice and ground grain to the god, all the while chanting in Sanscrit a monotonous unmusical chant.

Two objects of worship were in the temple, 1st, the god Gana-h or Gumputi, and 2nd, the sacred bull or Shiv god. Let me describe one of them. Gana-h is a little doll-like object, tricked out in finery, but uglier and odder than any conceivable doll—a preposterous little figure with an elephant's head and trunk attached to a human body. The version of how Gana-h comes to have an elephant's head is worth men-



G. P. Pittman and Brahmin Priest in Front of Wayside Shrine.

tioning. Gumputti fought with Vishnu Siva, to end the quarrel, cut off Gumputti's head. The mother, Kali, threatening to wreck the universe if the head was not restored, Siva promised to do what was needed. The head, however, could not be found, so he promised to give him the head of the first animal he met. Just then an elephant came along, and true to his promise the head was cut off, and so this god has been pictured with an elephant's head ever since.

Fancy this for an object of worship! We stood for some time looking into this shrine, hearing the bell rung to wake the god that he may be fed, and afterwards he put to sleep again. We saw offerings made to the god, and if we had stayed for hours would have found the priest continuing his worship of this hideous and false god. Standing in the sunshine and looking into the gloom of the idol shrine, one's soul was made conscious of the contrast between the Light of the World and India's darkness. And yet this was only one of India's 330 millions of gods, in the false religion which milks "the grossest possible idolatry in the most horrible and degraded forms with a very high development of philosophy; a faith that covers and includes monotheism, polytheism, atheism, morality and immorality, ceremonial and non-ceremonial, no rites or any amount of ritual, binding its followers inflexibly together like columns of the hardest adamant stone." One leaves the shrine with the prayer to God to hasten the day when idols shall be cast away and Christ shall be enthroned.

The Aborigines.

The aborigines, or the original inhabitants of India, are looked upon as amongst the lowest castes in India, but from amongst them thousands have proved by their devoted, consecrated lives that they have given up their idols and worthily follow Christ. They are found in great numbers in the Palaman district, and in the districts immediately to the South. The population of the Palaman district is 800,000 people, who live in 3,000 villages. This vast district is the tract of country in which Bro. and Sister Pittman are the only two white persons. Out of 800,000 people of the district, 333,000 are aborigines, of whom 25,184 are to be found in the vicinity of Daltonganj. For the most part these people are ignorant, but anxious to improve themselves if they have the opportunity. Just near to Daltonganj stand a number of huts which comprise the nearest aborigines' village, and here Bro. Pittman has established a little night school, and Benjamin Sahay, in addition to striving to influence them for God, teaches the young men of the village to read and write, and a work of grace has begun. We went over to the village, but of course could not understand their conversation, except through an interpreter. Their dialect is different from either Marathi, Hindi, or Bengali, although many of them understand Hindi. It will be interesting to give to our readers that well-known passage, John 3: 16, in Hindi: "Eashwer may jugat lo aisa piyar keeah

kee oos may upna aiklowtai pootra deeya kee jo kee oos per vishevas keray so nash hoay per umnt jeewan paway." Of course a literal translation would not make the words follow as in English, for the idiom is different. A literal translation would be: "God, world to, such love did, that he his only begotten Son gave, that whosoever him upon belief may do, he destroyed not may be, but everlasting life receive may."

The night of our leaving, these aborigines came over to the mission bungalow and gave us a splendid native war dance. They lined up in two rows, the men on one side and the women on the other. Ten men each had a kind of tom-tom drum, whilst their feet were laden with hollow metal anklets in which were balls of metal, to make a bell sound, as the men with grace and precision marched, wheeled, circled, and danced. All through their dance they sang or chanted about their war, the hardships they would endure, the streams they would cross, and the battles they would fight. The women would answer the men's songs with songs of their own, all the while moving and circling in perfect order. By the light of a dim moon, in the darkness of the night, it seemed a weird performance.

It is amongst these people and their fellow aborigines that Bro. Pittman will probably do his most successful work. We believe and say this, for it is amongst just such people that the mass movement in India has made such strides. Further south

village after village of these aborigines have come to the missionaries and have asked to be taught the way of life and the way to God. Whole towns have held councils and have voluntarily given up their idols, and casting them away, have asked the missionaries to preach to them of the Saviour Jesus Christ.

The work was not always as bright with promise as it now is. A German missionary told me that for eight years they did not have a single convert, and their home committee became discouraged, and considered the advisability or otherwise of discontinuing the work. One day a little heathen child died. The father had been under Christian influence, and instead of burning the body of the child, as is the usual custom, he dug a little grave and placed the little body therein. Then he cut a little piece of board into two, and on the grave placed a little wooden cross. It was the beginning of the work of grace in that part, and soon after that hundreds of enquirers, and later on whole villages came to the missionaries to ask them the way to God. We have faith to believe that God is going to allow a similar blessing to be granted to the workers at Daltonganj, and that it may be so, will be the earnest prayer of all in Australia who love these missionaries and all who love God.

Our next article will be entitled, "Every-day Sights in India."



Mutilating "The Old Jerusalem Gospel."

By T. J. Bull.

The charge of mutilating the gospel is not a new one. The apostles had to make it against false teachers in the church's infancy. Almost any New Testament Epistle will supply proof of this. There are teachings and systems of doctrine in the world against which this charge might be freely laid, but that is not the purpose of this writing. My purpose is to lift a warning note against our falling into a practice by which we will lay ourselves open to this charge. A recent contributed article in the "Christian" gave the following sentence as the Apostle Peter's Pentecostal utterance: "Repent and be baptised unto the remission of sins, and ye shall receive the gift of the Holy Ghost."

A serious omission.

There is here an omission so serious that it amounts to a mutilation of the gospel that Peter preached, an omission that robs even the words quoted of the values they had as

Peter used them. To get at my meaning let me quote the passage as found in the Revised Version: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." The very heart of Peter's message on that occasion is in the words I have italicised. Neither repentance nor baptism has any essential value apart from Jesus Christ. We need to beware of anything and everything in our presentation of the gospel that would tend to divert the sinner's eye from Christ. "Behold the Lamb of God, which taketh away the sin of the world," is the word of the true herald of the cross.

Peter against Peter.

Peter's words on a subsequent occasion may be quoted against the point I am now making. In Acts 3: 19 we are told that he said, "Repent ye, therefore, and turn again, that your sins may be blotted out." In this



Federal Mission, Launceston, Tasmania.

instance he did not use the words "in the name of Jesus Christ," but, obviously, because the repenting and turning were so connected in his discourse with Christ and faith in him that there was no necessity to do so. If any further explanation were required of the difference in Peter's statements it might be found in the inaugural character of that wonderful Pentecost in Jerusalem. The world-wide proclamation of repentance and remission of sins in the name of the suffering, dying, risen and exalted Christ was ordained to begin at Jerusalem.

A criterion.

The Pentecostal proclamation constituted that beginning, and there seems to be a precision and accuracy of statement in the words that day given by the Holy Spirit that constitute them a standing criterion of all subsequent proclamation of the saving evangel of Jesus Christ. Peter's statement of the way to receive remission of sins seems at first glance to be defective because it does not specifically mention faith. If the gospel were a mere verbal formula of faith, repentance, confession and baptism, it would not be easy to acquit Peter of not preaching a full gospel on that occasion. In fact there is no single instance in all the records of apostolic preaching where we find any such formulation of the conditions of salvation.

Faith necessary.

The necessity of faith, not in word, but in fact, was distinctly affirmed by Peter when he conditioned repentance and baptism "in" or "upon" the name of Jesus Christ. Apart from union with him by faith they secure no blessing, they bring no deliverance from sin. Peter did not say,

"Repent and be baptised unto the remission of sins," and we must not say it if we would avoid the charge of mutilating "the old Jerusalem gospel." Perhaps the omission referred to is never intentional, but "evil is wrought by want of thought as much as want of heart."

Grace supreme.

While we must continue to insist on loyalty to our Lord, on the necessity of repentance and baptism, we must be careful lest we divorce them from the grace of God brought to us "in the name of Jesus Christ." Any repentance that is not a yielding of the will to God in Christ, any baptism that is not submission to Jesus as Lord, must of necessity obscure the sinner's vision of the saving Christ, and can never lead him into the joy of salvation.

The Scented Letter.

They gave me a letter this morning, and straight-way on the air
 There fell a suggestion of perfume, delicate, subtle, rare:
 "Oh, mother, darling," I whispered; "your dear hands folded it tight
 In the far off land of Australia, when the evening star said "Good night!"
 I touched my letter tenderly, as mothers touch their babes,
 And wished that I could fly across the wide expanse of waves;
 Then I opened the scented missive, and found with intense delight
 A sprig of boronia tied with blue to a bit of wattle bright
 Oh! tiny sprays of flowers! Oh! letter odorous, sweet!
 You break my heart with your perfume, for I hear the song birds tweet
 And catch their wildest music 'mid open cups of gold and fire-eyes.
 Then—the day fills up with sadness, and the clouds begin to frown.

For sight of you brings back memories I never can forget,
 And my heart is longing, crying, is full of the old home-fret,
 For the rivers and mountains and valleys, the bunyip's low, sad call,
 For the "bye-low" and hush of the bush-land when the evening shadows fall.
 For the tender close of the Saldoth, for part in the grand old hymn;
 Oh! the peal of the organ reaches me, my eyes grow suddenly dim.
 Just let me fancy I sip once more a taste from Affection's cup,
 And revel, delighted, a child again! as motherie tucks me up.
 I remember the brown boronia grew beside the lover's walk,
 And daddy used to break a spray from the slender, swaying stalk:
 When mother, and he and the children went out in the evening cool,
 To watch the swan and the wild fowl dive in the deep and fragrant pool.
 Oh! wattle that shook its gold just all over the baby's face!
 Oh! dear little brown boronia, so full of such tender grace!
 Oh! soft warm hands that plucked you: Oh! memories sweet that pain,
 Perhaps I shall see them and kiss them all when spring comes back again.

So, letter, and flowers, and heartache, I'll lay in a secret place,
 And wait for the time of meeting with patient and love-lit face,
 For though I grow weary with longing, the dawn follows after the night;
 And away in God's great glad Future, I know it will all come right.
 Dundun, N.Z. —Julia Zelma Wattson,
 (The last lines written by her.)

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In the Realm of the Bible School.

GOD'S COVENANT WITH ABRAHAM.

Sunday School Lesson for March 2,
Genesis 15: 17: 1-8.
A. R. Main, B.A.

God reiterated his promises to Abram. His descendants should be numerous and powerful. He should be father of a multitude of nations (in token whereof his name was changed from Abram, "high father," to Abraham, "father of a multitude," Gen. 17: 5). The land of Canaan should be given to his seed for a possession. God would abide with him and his children. All of this pre-supposed faithfulness to God either on the part of Abraham or his posterity.

It is implied that Abram was experiencing a season of depression. God's visions and revelations come at opportune times. Paul was cheered by the Lord Jesus in his time of deepest need and gloom. So we take it that "Fear not" would only be spoken to a man who was afraid, and that the words of encouragement were spoken to the discouraged and despondent. If we ask what and why Abram feared, we may not be able to give a certain answer. Peloubet suggests as one reason "the natural reaction after a brave and exciting deed and his noble act of self-denying generosity, which had wrought his soul up to a high and noble enthusiasm" (see Gen. 14). The greatest men of God have had their seasons of depression. Abram may have feared a new and stronger attack by the defeated kings, whose enmity he had incurred. Most seem to think that disappointed hopes were in great part the cause. "He was disappointed in Lot, whom he had loved and treated as a son. He probably included him in his hopes of the future promised him. The promise given just after Lot's departure (in our last lesson) that his seed should be 'as the dust of the earth' was doubtless to reassure him. This twice repeated promise had not yet been fulfilled, though more than a dozen years had elapsed since the first call. He had no child, and yet he had been promised descendants as the dust of the earth for multitude. He was a lonely, childless old man."

The Lord God a Shield.

When Abram was in distress, fearful of danger and the malice of enemies, God spoke to him, "Fear not, Abram, I am thy shield and thy exceeding great reward." No federation of kingdoms could prevail if the Lord of Hosts was Shield and Protector. No spiritual enemy could successfully assail. The Lord's promise has not been continued to Abraham. The Psalmist found comfort in the thought that "He is our shield" (33: 20). Elisha had unseen defenders (2 Kgs. 6: 17). "So may we have them. If God be for us, none can be successfully against us. It is told of Chrysostom, the "golden mouthed," that when the Roman emperor threatened him with banishment if he adhered to his Christianity, the bishop replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the emperor. "Nay, thou canst not," replied Chrysostom, "for my life is

hid with Christ in God." "Then," answered the emperor, "I will take away thy treasures." "Nay, but thou canst not; my treasure is in heaven, and my heart is there," was the reply. "But I will drive thee away from men, and thou shalt have no friend left," continued the Roman. "Nay, and that thou canst not," once more answered the Christian; "for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." Chrysostom, as Abraham, had made God his Friend (see Jas. 2: 23), and had realised the promise as Abram did, "I am thy shield and thy exceeding great reward."

"Abram believed God."

It is as one of God's heroes of faith that Abraham is best remembered. "He believed in the Lord, and he counted it to him for righteousness." The very wording of this shows that that faith was held to be a great thing. What was there wonderful about it? That the words of promise were spoken to a childless old man, who yet because God spoke the words, believed them, though he could not see how the promise would be fulfilled. S. D. Gordon tries to depict Abram's walk with God that night of revelation. "God said to Abram, 'Look up.' And Abram looked. The dark blue above was studded with the dancing stars. They seemed to sparkle with a new fire, as though glad to be used by God in his talk with Abram. Wherever Abram looked there were stars. The longer he looked the more he could see. I think God let him look a while till every tiny space seemed inhabited by a twinkler. And God said quietly, 'Abram, count them.' And Abram knew he couldn't. Then comes the quiet word to this childless old man, 'So shall thy seed be.' Like the sudden blazing of sunlight through black clouds came that simple short sentence. Instantly Abram's eyes got a new seeing power. And as he looks his heart is thrilled, his whole being thrall'd by this Lover God."

Years went by, and still Abram had no child, yet he believed God. Gordon speaks of the comfort the stars must have been to Abraham in the years of waiting; each nightly look into the firmament was a reminder of God's covenant with him.

He reckoned it to him for righteousness." Prof. Beecher has an interesting note on this:—"An account-keeping phrase. On the debit side Jehovah charged Abram with all that which he ought to be and do in order to deserve the divine approval, and the debt was a hopeless one, which Abram could never pay. But on the other side he credited Abram with being a person who habitually placed his confidence in Jehovah, and in the case of such a person free grace balances the debt. It is a cramping of the passage to speak as if Abram's believing in Jehovah consisted merely in his accepting as true an apparently incredible statement which Jehovah made to him. Abram's faith was a habit of mind, and one which in the main controlled his conduct."

This faith reckoned for righteousness is dwelt upon by Paul in his letter to the Romans. A

against those who believed in meritorious works of righteousness, Paul maintained that there were no works of merit, that salvation was not of works; man is justified by faith. He cited the case of Abraham as an illustration of imputed righteousness. It is apparent that even in Paul's day there were some who wrested his teaching, some who were inclined to go to another extreme than did they who argued for meritorious works of righteousness. This other class exalted faith by itself, and refused to do works of faith. To all with such antinomian tendencies the Apostle James would cite the very case of Abraham which such would employ and show that Abraham let his faith issue in action, doing the works ordained by God. "Faith wrought with his works, and by works was faith made perfect.... By works a man is justified, and not only by faith" (James 2: 22, 24). Both Paul and James we believe wrote by inspiration of the Holy Spirit. Each corrects an error.

The Iniquity of the Amorites.

God drew aside the veil of the future. He showed Abram not merely that his descendants should be as the stars (Gen. 15: 5), the dust (Gen. 13: 16), the sand of the sea (Gen. 22: 17) for multitude; not simply that they should inherit Canaan for a possession; but that there should be testing, trial, exile for a while. They should be afflicted four hundred years. Egyptian bondage should come before the possession of the land of promise. The prophecy of this trial and slavery was certainly not intended to cast Abram and his family down; indeed we can see that to those who knew God's word it must have been a source of comfort that the exile did not come at an unexpected thing. It was no intrusion into the divine plan or breach of God's word; but itself was a fulfilment of Jehovah's prediction, and was a guarantee that since the promise of evil was fulfilled, so surely would the rest of the promise and the covenant be realised. If "thy seed shall be sojourners in a land that is not theirs, and they shall serve them," came true, so also would "afterwards they shall come out with great substance" be fulfilled.

We should notice the reason assigned for the delayed entrance upon possession of the promised land: "For the iniquity of the Amorites is not yet full" (verse 16). Many commentators believe that here the Amorites stand for the races of Canaan generally. The wickedness of the Amorites is often dwelt upon. These people were spared for four hundred years until their iniquity and gross vices "exhausted the forbearance of God." God did not at once condemn them for foreknowledge time. For four centuries had the chosen people to wait till the Amorites sinned away their right to mercy. The sentence, "The iniquity of the Amorite is not yet full" is very striking. It tells us that "there is a certain path of iniquity to which nations may arrive before they are destroyed, and beyond which God will not permit them to pass."

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How much does Christ mean to you? Did you ever think that potentially it means exactly as much to every unevangelized soul in all the world?

We have pleasure this week in giving some interesting extracts from the

Thirty-seventh Annual Report of the F.C.M.S. of America.

REPORT OF THE HOME-BASE.

It has been a great year. God has wondrously blessed the work. His hand has led through all the thirty-seven years of the history of the society. During the past year his presence has been especially manifested. "O, give thanks unto Jehovah for his goodness; for his lovingkindness endureth forever."

The receipts continue to grow. They have increased every year for eighteen except two. The income of the society has more than doubled in the past ten years, or 124 per cent. Friends and churches have given as never before. One friend gave 25,000 dollars. This is the largest personal direct gift in our history. Another friend gave 10,000 dollars. The increase in both the number and amount of personal offerings is most gratifying.

From the Mission Fields.

The constant cheering reports from the brave missionaries in the forefront of the battle on the mission fields has been a source of wondrous encouragement to all our churches. They have responded with a cheerfulness never before known. The churches have entered more fully into fellowship with the workers than ever before. They have prayed for and co-operated in a way to reveal substantial interest. The work has been more real to them.

Financial Exhibit.

The following financial exhibit is worthy of careful study. It means much in many ways—

Number of contributing churches, 1911, 3,023; 1912, 2,971. Number of contributing Sunday Schools, 1911, 3,787; 1912, 3,986. Number of contributing C.E. Societies, 1911, 939; 1912, 889. Number of individual offerings, 1911, 1,292; 1912, 1,439. Amounts, 1911, 3,799,829 dollars; 1912, 5,072,844 dollars. Gain in regular receipts, 41,478.29 dollars; loss in annuities, 15,599.77 dollars; loss in bequests, 4,239.91 dollars.

Church Offerings.

The churches as churches gave 1,158,354.49 dollars. This is 3,665 dollars less than they gave last year. The number of contributing churches is 2,971.

The Children Helped.

The gifts of the Sunday Schools are very encouraging. Their total offerings amounted to 922,574.42 dollars, a gain of 9,710.57 dollars. And more schools gave than ever before. The number contributing was 3,981, a gain of 191. The Sunday Schools have almost doubled their gifts in ten years. The growing interest of the Sunday



Schools in the foreign work is one of the most encouraging features.

Number of Friends Increasing.

More friends gave to the work last year than in any before. The number contributing was 1,439, an increase of 237. Their total gifts amounted to 85,116.86 dollars, a gain of 29,937.88 dollars, or 34 per cent. The amount of the personal offerings has increased 104 per cent. in five years, and the number of gifts has leaped from 953 to 1,439 during this period.

Christian Endeavor Societies.

The Christian Endeavor Societies were loyal. They have stood by the great orphanage in Danah. They are good givers. The deep need of the orphans appeals strongly to their Christian hearts. Their gifts amounted to 10,145 dollars, or 1,142 dollars less than the year before.

The Living Links Grow.

During the year nineteen new Living Links were enrolled. There are seven friends who are now supporting their own representatives in the regions beyond. The first Living Link church began to support a missionary in 1890—nineteen years ago. It was the Central Church, Des Moines, Iowa. This was regarded by the brotherhood as a wonderful step. This church during all these years has not failed to keep its covenant, and some years has given more. There are 160 Living Links. Sometimes a Living Link drops out of the column, but this is rare indeed. Some churches would no more think of giving up their support of a worker on the field than they would consider dispensing with the regular ministry of the congregation at home.

Open Doors.

According to his promise God is shaking the nations. There has been no time since Pentecost when there were so many doors of opportunity open before the Church of Christ. China and Japan and Korea and India are open everywhere. A recent writer has said, "The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending." In Japan there has been a conference of representatives of Shintoism, Buddhism, and Christianity, all on the same footing and under Government auspices. This is the first time that Christianity has been

formally recognized by the Government. In previous years Japan's statesmen regarded Buddhism and Christianity as superstition. They felt no need of any religion, either for themselves or for the people. Now some of the foremost leaders in the nation realize that civilization depends upon morality, and the highest morality upon religion. On this account they hold that religion must be tolerated and encouraged. The recent change of attitude is most significant and most gratifying. Since the Durbar, the people of India feel more kindly towards Christian peoples and toward Christianity than they did. In Africa, according to S. J. Corey, there are many problems, but the greatest of all is that of taking care of the converts, so numerous are they.

Larger Things.

The time has come for us to undertake things on a larger scale than in the past. We are able to do far more than we have ever accomplished or even attempted. We are growing in wealth and in numbers every year and every day of the year. As good stewards of his marvellous grace we must increase the number and the amounts of our gifts. Not till the whole church is fully enlisted can we feel that we are doing our duty and meeting the requirements of our Lord. We are well able to double the force on the field and to support and equip them adequately. Only as they are thus supported and equipped can they do their utmost for the cause to which they have devoted their lives.

The Unfinished Task.

Every Christian should know that though much is being done to evangelize the world, very much more remains to be done before the glorious prophecies of the Old Testament and the New Testament are fulfilled. Nearly 2000 years have passed since our risen Lord commanded his disciples to go into all the world and preach the gospel to the whole creation, and yet more than half the race is without any adequate knowledge of Jesus Christ and the gospel of his grace. Large portions of the globe have no resident missionaries. The Mohammedan peoples have scarcely been reached by the missionary propaganda. Over 200,000,000 of people for whom Christ died look to the Prophet of Arabia as their sole and supreme guide in all religious matters. The Edinburgh Conference surveyed the whole field, and called upon the Church of Christ to address itself in earnest to the task assigned it by its Lord. In order to the evangelization of the world, it is believed that one missionary should be sent out for every 25,000 non-Christian people. This means a very large increase in the number of workers, and a very large increase in the income of the different societies prosecuting the work. The church has the men and the money and can accomplish this task in a generation if it will highly resolve and loyally and enthusiastically undertake to carry it out.

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West Australia.

PERTH—The Men's Class on January 25 paid a visit to the Old Men's Home at Claremont. H. Wright sang "The Death of Nelson," to the immense delight of the old folk, and others who contributed items were Miss N. Wright, Sister Eaton, and Miss B. Little. An enjoyable evening was concluded with the serving round of refreshments, kindly provided by the master of the home. The work in the Bible School continues to receive good attention, and the attendance seldom fails to reach the 200 mark. Our evangelist spoke this evening upon "An Obscure Preacher and a famous Sinner," and there was a good attendance.—W.A., Jan. 28.

Tasmania.

LAUNCESTON—We have come to the end of the third week of the mission. Attendance and interest still maintained. Bro. Griffith in fine form. Forty confessions to date. Last Sunday six were received into fellowship. We were pleased to have Bro. Kingsbury with us for a few days. Bro. and Sister Pearl have returned to Victoria, also Sister Martin. We are sorry to lose them. Welcome to all who can come and assist in our Master's work.—N.J.W., Feb. 8.

New Zealand.

CHRISTCHURCH—On Jan. 22 a meeting was held at which the church had farewell to Bro. McCracken, who is leaving for Australia, and welcomed Bro. Gobbie, who is recommencing work with us here. Short speeches were given by representatives of the various church organizations. Bro. Gobbie gave a talk to the members on Sunday morning, Jan. 20, and preached at night to a fairly large audience. The annual business meeting, held on the 29th, showed the church to have progressed during 1912, the reports from the various branches of work being encouraging. We look forward to a good year for 1913. Especially good was the Bible Class report, which showed a roll number of 137 for the combined class. Much good work is being done here, eight having been added to the church last year. A quarterly rally is to be held on Feb. 2, when the mayor will address the class.—P.S.M., Feb. 1.

MOTUEKA—The brethren here have yet to worship God and preach his gospel in a hired hall. A Bible School has lately been started with five scholars, and a Bible Class composed of church members. We extend our sympathy to the Nelson brethren for their loss of their hearty welcome into our midst. Bro. and Sister Glover and their family. We feel that their advent will greatly increase our influence for King Jesus here. G. D. Verco (New York) rejoined us lately by an expected visit, giving us a most helpful and inspiring address.—F.J.M., Feb. 2.

DUNEDIN—The Bible School resumed yesterday after its holiday, 73 scholars being present. A good attendance was present at the service last evening, when P. D. McCallum preached upon "The Lord's Supper." At the conclusion a married woman, whose children attend the Bible School, made the good confession.—L.C.J.S., Feb. 3.

PETONE—"The Influence of the Church of Rome" was the subject of a splendid address by R. A. Wright, at a recent Lord's day morning meeting. He opened his eyes to a growing evil around in which we believe our brethren will

face sooner or later. We have resumed our week-night prayer meeting. We held our Bible School picnic on January 22, and had a merry time together on Petone beach. C. M. Gordon met the Hutt and Petone brethren in a united meeting, in the interests of the Bible College. He discoursed on the use, value, and need in such an able way that none could disagree with him. Last Lord's day morning H. Callan, of the South Wellington church, exhorted us for the first time. We believe that with God's help Bro. C. will become an able exponent of God's word.—A.W., Jan. 31.

Queensland.

ALBION—The Home Mission offering yesterday amounted to £2/15/6. Bro. Forbes exhorted, and a sister recently married was welcomed into fellowship. In the evening Bro. Forbes preached, taking as his subject, "Build I stand at the door and knock." Sister L. Howles sang very sweetly as a solo, "Knocking." At the close of the address we rejoiced to witness another decision for the Master. The Lord's day School, under the guidance of Bro. Encheimster, is gaining in numbers to such an extent that grading was found necessary, and several new teachers have been added to the staff. Since last report Targe, New South Wales, sent 41/8/- towards the building fund.—H.C.S., Feb. 3.

TOOWOOMBA—Our gospel mission closed yesterday, Bro. Goode taking the three services. In the morning the subject was, "The Truth about Gethsemane." Afternoon, children's anniversary and prize distribution, and at night our brother used a diagram to illustrate his address on "The Tabernacle." The mission services were well attended, the numbers at week night meetings being amongst the best midweek audiences we have ever had. The Sunday Schools are going ahead and growing in numbers. 160 on the rolls, 138 present yesterday; Newtown school retains the banner for February.—T.C.H., Feb. 3.

WEST MORETON CIRCUIT—Since last report churches doing well. At Marburg one added from our Baptist friends; 22 scholars now enrolled in Lord's day School. Two additions by faith and baptism at Mount Walker, Bro. Bilgin preaching. Rosevale and Mount Walker helped greatly during last few months through the un-sparing energy of Bro. Wm. Hinrichsen, from Glen Iris College. Rosewood church normal; good morning meetings here.—H. Urquhart Rodger.

ROSEVALE—Our Sunday School anniversary on New Year's day proved a splendid success. Meetings through the day were conducted by our young Bro. Hinrichsen. In the afternoon short addresses were delivered by visiting brethren, after which prizes were distributed. Bro. Rose, from Bonah, assisted. In the evening a programme of recitations, readings and dialogues and musical items was rendered by the scholars and friends. Since our brother's arrival from the College we have had some large meetings, both mornings and evenings. He has also started a Bible Class of 25 members, every Wednesday night. Last Sunday Bro. Rose exchanged platforms for the doctor with Bro. Hinrichsen, and gave us two uplifting addresses.—J. Christensen.

South Australia.

COTTONTOWN—To-day we had the pleasure of giving the hand of fellowship to Sister De Suffer, from the church at Croydon. Just recently a youth who made the good confession at

the Scoville mission was baptised and united with us. Next week we expect to commence a mission conducted by Bro. Barton Manning and Walden.—J. McNeil, Feb. 9.

NORTH CROYDON—Good meetings to-day. This morning T. J. Flint presided. H. J. Horsell gave an address, "Scripture Reading in State Schools." At the Bible School we had an address from Geo. N. H. Hovey of the Temperance Society, on "Temperance," after which 40 signed the pledge. There were 131 scholars present. At the gospel service H. J. Horsell preached on "Three things of which we have to know." This was a splendid meeting, and interesting.—J. S. H. Ferris, Feb. 9.

WALLAROO—Record attendance at the Junior Endeavor and the Bible School; four new scholars welcomed. A splendid meeting to-night, in attendance and interest, and a good earnest sermon by Bro. Wiltshire. A man and two women came forward. We were glad to have Bro. Webb with all day, from the Palaklava church. The open air meetings on Saturday night are much appreciated by the people of the town. The work is very encouraging.—E.J.K., Feb. 9.

GOOLWA—On Feb. 9 we were very pleased to have with us Bro. and Sister Train, from Murray Bridge. Bro. Train addressed the church, and in the evening preached to a fine congregation. During the past few months, while we have had no resident evangelist, we were compelled in the interests of our Young Men's Bible Class to forego the meetings that were being held on Hindmarsh Island. In the afternoon Bro. Train took the opportunity to pay a visit over there and hold a service, at which seven made the good confession, two men and five women. A baptismal service was held this morning in the chapel, when six were baptised.—A.M.L., Feb. 10.

KADINA—Good meeting this morning, Bro. Wright presiding. We had our esteemed sister Miss Gladys Cox, from Grote-st. church, with us. Bro. Paterson is home again for a few days. We were glad to have him with us to-day. The school have begun to practise for anniversary on March 16. C. Laroche is the conductor of the musical part, and he is doing splendidly. Home Mission offering, £13/5/-. Sister Miss Alice Johnson suffered a very sad loss last week in the death of her mother. To-night we had another splendid audience. The writer gave an address on "The Greatest Preacher in the World." Two young women made the good confession. The choir gave three nice selections from the Scoville song book.—E. G. Warren, Feb. 9.

MILANG—Our meetings have suffered of late through removals. Bro. and Sister A. Grant have left the district. Bro. Gardin's help has always been appreciated, as he has always been willing to take his part as a speaker. Bro. and Sister J. Creamer have again removed to Broken Hill. To-day we have followed the remains of our dear Sister Ladner to her last resting place. She was in her place at the morning worship only last Sunday week. Sister Kemp, who died recently in Bushcreek, W.A., was one of the pioneer members of the church here. Good meetings last Sunday and to-day. Our Home Mission offering amounted to 413/16/6.—S.H.G., Feb. 9.

GROTE-ST—Good meetings to-day, Bro. J. P. Thomas speaking at both services. One received into membership. Our Home Mission collection has reached £25. We expect to report having received our apportionment, viz., £100, next week. We contemplate making further additions to the Sunday School, the present building being too small.—W.J.M., Feb. 9.

BORDERTOWN—On Jan. 20, the church enjoyed the fellowship of Dr. J. C. Verco and Mrs. Verco, of North Adelaide. The doctor exhorted in the morning and preached in the evening. His addresses were good and stimulating. The views at Mundulla are increasing in interest and attendance. Two additions, one by faith and one by profession, and one by letter from Naracoorte, since last report. We intend having a mission at Mundulla about Easter, with J. Wiltshire, as minister, if possible. The membership at Womwoona has decreased from sixty to about twenty during the

last three years, largely through removals, yet the little band that remains established the record H.M. offering in the history of the church, reaching their apportionment of £5. The Borderdown church was asked to give £30, but will reach £40.—Edwin Edwards, Feb. 10.

WALKERVILLE.—On Feb. 6, a prayer and praise meeting was held, with a very fair attendance, the meeting being an enjoyable season at a time of drought of grace. Sunday morning service meeting was not quite so well attended as usual. Bro. Babl presided, and Bro. Braddley exhorted. School, fair attendance. Evening service well attended. One sister received into fellowship.—J.H.S., Feb. 9.

UNLEY.—On Monday evening last a farewell social was tendered to Bro. and Sister A. R. J. Schache and family, who left for Sydney on the 11th wing day. There was a very large attendance. Bro. Schache has been a deacon for just over a year, and has been most regular and energetic in carrying out the duties of the office; Sister Schache has been a worker in the Dorcas Society, and Miss Olga Schache has done splendid work as superintendent of the Sunday school, and formerly was leader of the kindergarten classes, and also for some years was church organist. Bro. Walden was chairman, and spoke words of appreciation, and was followed by W. L. Johnson, elder; W. J. Harris, deacon, and last recently superintendent of the Sunday School; P. S. Mees, church secretary, and G. F. G. who was also very heartily welcomed as a visitor. Miss Olga Schache was presented with a handsome dressing case from the teachers and officers of the Sunday School and the members of the Bible Classes, and a letter of appreciation from the church was handed to Bro. Schache. Miss Schache and Bro. Schache felicitously replied. The occasion also served to present W. J. Harris, who has just retired from the superintendency of the Sunday School, with Dr. C. J. Elliott's Bible Commentary of the New Testament in three volumes, from the same donors. An anthem by the choir, a chorus by the Tennis Club, and a recitation by Bro. Grace J. H. added to the enjoyment of the evening. Refreshments were partaken of. On the previous Wednesday afternoon the Dorcas Society said farewell to Mrs. Schache, and presented her with a Bible and autograph album. At the request of the Society the presentation was made by Sister T. J. Gire, who was for many years president of the Society. On Tuesday evening last the opening meeting of the newly formed Literary and Debating Society was held. Last Wednesday a young lady who had made the good confession during the Scoville mission was baptised, and was received into membership this morning. Bro. Walden was at Henley Beach this morning, and J. Tuck addressed the church at 10.30. Next Sunday morning, Feb. 16, Barton W. Morning will speak here, and in the evening preach at Cottesville, and during the following week special gospel services will be held at Cottesville on each evening, conducted by Bro. Walden, who will also speak three times on Sunday, Feb. 24. An additional amount of £8/10/6 has been received for Home Missions.—P.S.M., Feb. 9.

New South Wales.

ROOKWOOD.—On Jan. 26 we added two to our membership. Bro. and Sister Birrell, by letter from Auburn. A good gathering this morning; visitors included Bro. and Sister Allen, from Hornsby, and Bro. Wuester, from Canby Vale, who addressed the church. The gospel services are being attended by larger audiences. We are indebted to Bro. Crawford for conducting them in the absence of Bro. Williams, who was at Canby as per plan; to W. Green also, for conducting tonight, when we had a record attendance. A social which was enjoyed very much, was rendered by Miss Walker, sister to the missionary conducting the united mission for ten days in the Town Hall.—Mark Andrews, Feb. 2.

JUNEE MARRAR.—Owing to sickness and members going away for summer months, and others leaving the district, our attendance has

fallen considerably. Bro. W. Davis and Sister F. P. Bond were married by the evangelist last Wednesday. They also are leaving us to reside at Quentoban. Mrs. Baker has gone to the Rock to reside. With return of cooler weather we hope things will revive.—T.G.M.

NARRABRI.—Good meetings on Feb. 2. On Lord's day, Jan. 26, we had Bro. Withers with us from Lismore. Sunday, Feb. 24, is the date fixed for the opening of our Gospel. We reached our apportionment for Home Missions. Our Sunday School is growing, another scholar added; our Adult Bible Class now numbers 12.—W.

EISKINEVILLE.—Our annual Bible School business meeting and election of Bible School officers was held on Jan. 28. J. Chypledale presided. The election of officers for the ensuing year resulted as follows:—Super, F. Taylor, Bay View St., Hockley, N.S.W.; secretary, W. Hudgen, re-elected, Williams Cottage, Richmond St., Crowdon, N.S.W.; treasurer, E. Burton, 4 Don-st., Newtown, N.S.W.; Sister V. Cook, cradle roll secretary; Sister L. Mitchell, birthday secretary; A. Chypledale, librarian. Executive Committee: G. Nixon and F. C. Taylor. A teachers' social was held on the 29th evening, and was spent to \$25. Our school receipts for the year reached £50-5 record for the school.—W. Hudgen.

LISMORE.—January 27 was a red letter day here, when a goodly number of brethren, under the direction of C. L. Savill, commenced the building of a class room for the Century Bible Class, 23ft. x 20ft., and splendid progress was made for the day. We hope to have it finished by Feb. 28. Lord's day, Feb. 2, Bro. and Sister Stevens were with us, when a large gathering was present at the morning meeting. The exhortation of Bro. Stevens was much appreciated. Another large congregation came together at night to hear the gospel message. On Monday evening, Feb. 3, a welcome social was tendered to Bro. and Sister Stevens at the Tabernacle, and a most pleasant time was spent. Bro. and Sister Stevens were the recipients of a very handsome salad bowl and dinner service from the church members here.—E.A.P.

INVERELL.—Good meetings last Lord's day. In the morning Bro. Cook presided over a good meeting for worship. Bro. Waters gave a splendid exhortation, taking for his theme "Receiving and Giving." In the evening he preached to a fair audience. Our midweek meeting is still growing, with a true spirit of love.—G.B., Feb. 3.

BROKEN HILL. (Railwaytown).—At our midweek service, one sister was baptised; four more confessions at the same meeting, three of whom desire to follow the Master more closely in the ordinance of Christian baptism. This morning's service was unique. All of our members were of kindly transferred from the Wolfram-st. roll to the Railwaytown church roll. R. J. House presided. After reading the list of foundation members, E. J. Tuck was called on to extend the right hand of fellowship to all. This was done by all members clapping hands in a circle. Three sisters who have been recently immersed were included. Bro. Tuck exhorted very feelingly from Acts 8: 14-17, and also gave us the charge of Eph. 4. The whole meeting was one of great impressiveness.—C. H. Hunt, Feb. 9.

ENMORE.—Steady work is being done week by week by our auxiliaries. The Junior C.E. Society has just resumed meetings, under Sister Heathall's care. The sisters have organised a monthly prayer meeting, and are beginning a system of district visitation. The Bible School is doing well under the new order of things. We need much more room for our kindergarten department. Civil Hall, of the College of the Bible, address has just resumed meetings, but was very irregularly. Fair meeting this morning, Feb. 9. Good address from Bro. Coleman. Excellent meeting to night. Bro. Blunworth presided on the second message from the cross. Christ's promise to the penitent. The Home Mission offering was further supplemented to-day, and Enmore will contribute to this special call close on \$100. For more news come to £6/15/5. We have been greatly cheered by this response.—Feb. 10.

HURSTVILLE.—On Lord's Day, Feb. 6, the church met for worship. Special address by Bro. Chypledale. The Sunday School was well attended. Bro. Girden was with us to conduct the gospel service, and gave an address on baptism, illustrated by chart. The church and Bible School are holding their picnic on March 8 at Soudbrink. The annual business meeting of the church was held on Tuesday last, when officers for the coming year were elected. Secretary, Bro. Buckley; treasurer, Bro. J. A. Duncan; and Bro. Grant, Cummington, Winks, Winks, and MacDunn. A presentation was made to Bro. Girden of a Schofield Bible in recognition of his year's work among us. The total amount for Home Mission collection was £14/15/6, together with £1/18 in hand, making a total of £15/13/6.—Eleanor Winks, Feb. 9.

ST. PETERS.—A new cause has been started here. We are meeting temporarily at the home of Bro. Carter. The prospects are exceedingly bright. We have secured a fine block of land on the main road, and we hope shortly to erect a tent to engage in gospel work. Our offering for Home Missions was £10-10-0. Bro. Girden was appointed treasurer, and A. Fraser secretary. We will be glad to receive any donations for the work. Brethren and sisters living in the district are invited to attend these meetings.—A. J. Fraser, Feb. 9.

MARRICKVILLE.—There are double signs that the work is on the upward. Our meetings continue to grow, and greater interest is being shown in all departments of work. The Bible School is being reorganised. Under the new system a much improved work is expected. The "willing workers" class continues to grow, and the members being enthusiastic. The first monthly social of this class will be held on Monday, Feb. 11. Bro. Kus is making the midweek prayer meetings very instructive and attractive. His addresses are much appreciated. To-day the first issue of the new church paper was made. It is called "Good News" and will be issued weekly. A special platform has been erected for the use of the choir. It was also for the first time prayer given service this evening. Other matters are under consideration, which will help the work considerably. We are glad to report three additions by letter last Sunday.—W.H.H., Feb. 9.

PADDINGTON.—We had the pleasure of having Bro. Cecil Hall with us, returning from Mo-man and the Bible College. His address to the church was well thought out, well delivered and much appreciated. This afternoon the Bible School rendered a Children's Day Service on China. Bro. James gave an address, his little son sang, and several Chinese brethren sang together. A collection for F.M. work of 25/- was taken. J. J. Franklin preached to a good audience at night, his subject being "God's New Sacrifice."—A. W. Shearston, Feb. 9.

Victoria.

TARADALE.—During the mission now being held at Kyneton, Bro. Hagger and Clay have come along the last two Saturday evenings, and preached the gospel to a good gathering of people, the result being that five of our Bible School scholars, also another young married woman, decided for Christ, and were baptised. Bro. Clay exhorted last Lord's day, and Bro. Hagger extended the right hand of fellowship to our new converts at this meeting, also exhorting, his subject being "The Value of the Lord's Supper." Both addresses were greatly appreciated. Our Home Mission collection amounted to 44.—A. Clarke, Feb. 2.

CASTLEMARNE.—We have had three meetings all day. This morning Sister Mrs. Gale was in fellowship with us. Everyone was glad to see her, and our hope is that she is very much benefited by her holiday. This evening Bro. Gale gave a splendid address on the theme, "Drawn of God" and was listened to with great interest.—M.H.K., Feb. 2.

Continued on page 110.

Northern Suburbs, Sydney, District Conference.

Under the auspices of the recently formed Northern Suburbs Churches of Christ District Conference the first united meetings were held at Hornsby on Monday, Jan. 27. The gathering took the form of a united basket picnic in Waitara Park in the morning, business session in the chapel in the afternoon, and united rally at night.

At the business session delegates were present from North Sydney, Hornsby and Mosman, and the first business attended to was the adoption of constitution. After the officers were elected as follows:—President, Alan Price, B.A.; vice president, W. Lang; secretary, W. J. Modral; treasurer, H. G. Payne; committee: Bren, Corbett and Vera; Mosman: Tingate, Saunders, A. H. Webster, North Sydney: C. J. Lea, Hornsby.

A paper read by Bro. Lea on "How to Raise Funds for Conference Work" gave food for lengthy discussion on necessary questions of finance.

At the rally the chapel was full, when Bro. Price occupied the chair. A paper prepared by Bro. Lang on "Methods to be Adopted to Deepen the Spirituality of Members," which had to be postponed from the afternoon, was read and enjoyed. Addresses of a profitable and profitable nature were delivered by Bretn. Enos Coleman, F. Collins and Alan Price.

In this way there has been launched a work that we trust will under the blessing and guidance of our heavenly Father do much to extend his kingdom in the many promising fields in the district. The objects of the Conference are to open up a new cause where there are promises of churches of the New Testament order being established, and we believe in this way to be able to extend the borders of the Master's kingdom. Members living between North Sydney and Hornsby or in the surrounding districts can help materially by communicating with any of the brethren named, for your desire is to help them.—W. J. Modral, Secretary.

Victorian Bible School Union Conference.

The third annual Teachers' Conference, under the auspices of the above Union, was held on Monday, January 25, in the Christian chapel, Nth. Williamstown, J. C. T. Pittman, President, presided over the afternoon and evening sessions. The aggregate attendances at these meetings, though not so good as those held last year at Brighton, were very gratifying to our committee. About 400 were present at our Conference sessions.

The chairman extended a most hearty welcome to all teachers and friends who had come from many suburbs, including Dandenong, to attend this gathering.

George Manifold, of Brighton, then followed with an address on "The Bible School and Missions." Discussion followed, in which Bren, Fisher, Emms, Drummond, Sister Tucker and others took part.

A. Hanson, of North Melbourne, had prepared a paper on "The Importance of the Twig." This was read by Bro. Hill, in the absence of the writer, who was called to Brisbane on account of the severe illness of his wife. At this stage the chairman asked P. Conning to engage in prayer, that the means which were being used might be blessed and owned by our heavenly Father in her recovery. Bro. Hanson quoted as a text, Prov. 22: 6, "Train up a child in the way he should go, and when he is old he will not depart from it."

Win. Biber, of Williamstown, then followed with an excellent address on "The Characteristics of an Ideal Teacher." Bretn. W. A. Kenny, W. Brown, Sharp, Anderson, Manifold and Gibbins took part in the discussion.

Sister Mrs. Roy Thompson sang a solo, which was much appreciated. This session was then closed with prayer.

An adjournment was made for tea. The catering arrangements were left in the hands of the officers and teachers of the local school, who deserve our best thanks for the excellent tea provided.

At 7.30 the evening session commenced, when our President again expressed his delight at seeing so many present.

Sister Mrs. Roy Thompson favored with a solo. This was followed by an impressive address from Bro. Horace Kingsbury, of Lygon-st., on "The Church and School."

Sister Winsor, of Swanston-st., rendered a recitation, which was well received.

J. I. Mudford, of Newmarket, spoke on the subject, "The Teacher's Work Between Classes."

W. D. More, of Footscray, followed with an address on "The Teacher and Illustrations." A quartette was given by scholars from the Hawthorn school, which was well received.

A comprehensive vote of thanks was accorded to the chairman, speakers, officers of the Williamstown church, singers, reciter, and those who assisted in making the gathering a success. The meeting was closed with prayer and the Benediction.—J. Y. Potts, Hon. Sec., Feb. 10.

Kappa Sigma Pi.

Realising the need of doing something to keep the boys and the young men in touch with the church and the Bible School, we at Prospect set out to find what methods were being adopted by those who were in a measure at least solving this problem. There came into our hands a little booklet advertising an organisation which is in operation in America known as the Kappa Sigma Pi, or Modern Knights of St. Paul. It appealed to us as the best thing we had seen, and at once we sent off for a charter. There are now over 30 young men members of the order in the church at Prospect, and fifteen have been initiated into the Newwood order.

That the idea of the order might be better known, and if possible used by other churches, I am writing this article.

1. Let me say in the first place the order is altogether based on the life of Paul. The whole of the initiation service is based on the Word of God. No young man is asked to take any pledge he cannot easily keep. He pledges himself to lead a clean life and to attend some Sunday School.

2. The one in charge of the order is expected to give instruction in the life of Paul. He also has the opportunity each meeting of impressing the young men with the great lessons of the Bible.

3. The fraternal side is catered for by providing the order with a grip, salute, whistle, etc., which are known only by the boys. This has the effect of binding the young men together.

4. The order furnishes an opportunity of working the "big brother" method of holding boys. The older members select one younger lad whom they take an interest in, helping him in any way they can.

5. It will build up your classes in the Bible School. Already our school at Prospect is seeing the effect of the order.

6. It will bring the evangelist in touch with homes from which the boys come. We are seeing strange faces at our meetings from time to time, and by calling we get in touch with the parents.

7. It gives some of our young men work to do. They hold the various offices of the order, ten in number. It enables them to plan to do work for the church.

Much more might be said in favor of doing something to win the boy. We must realise he is a problem in himself. The solution of this problem will do much to build up the membership of our churches. Let the boy see we are taking an interest in him, and he will soon take an interest in the church. We have done too much saving of furniture and property in the past, and have not bothered enough about the boy. What are a few chairs or a strip of carpet or even a few pans of glass, compared with the salvation of even one boy?

I am hoping to be able to organise in many of our churches Chapters of the K.S.P. The more

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there are the greater will be the work done for the Master. It means nothing to me beyond the knowledge I have been able to help some boy live closer to Jesus. Already churches are writing for information. We are glad to give it. May I ask, however, that where a reply is desired you will send a stamp addressed envelope? We will be glad to give what information we have—Yours, etc. Ira A. Paternoster, Buller-st., Prospect, S.A.

East Suburban (Melb.) Co-operation.

The half-yearly conference was held this year at Windsor, from Monday, Feb. 3, to Thursday, Feb. 6. Monday's session was devoted to the work among the young. Bro. Parslow, in the unavoidable absence of Bro. Hutson) gave an address on "How to Reach and Retain the Young." Reports from Bible Schools and discussion followed.

On Tuesday, reports were received from the various societies of the churches, and H. Knott spoke on "How to Reach the Masses," and called forth favorable discussion.

The sisters' session took place on Wednesday afternoon, when Sister Davies, of St. Kilda, delivered an essay, and Bro. More, of Footscray, spoke.

At the evening session, preliminary to executive and church reports, W. D. More spoke on the theme, "Is the Co-operation Worth While?" Application was received and carried that the church at Malvern be admitted to the Co-operation. The resignation of the president, Bro. Quick, was received with regret, and referred to monthly meeting of delegates. A number of important amendments to the constitution was agreed to. The question of an East Suburban "living link" in the F.M. held was referred to the churches for reports at meeting of delegates next month. Information as to whether a parson in the Spring Vale Synagogue had been set aside for the use of members of the Churches of Christ, was agreed to be written for.

The final session was on Temperance, and took place on Thursday evening. W. C. Beiler, of Williamstown, spoke on "How to Reach and Convert the Drunkard." An interesting discussion followed. Splendid items were supplied by Mrs. Manroy, of North Richmond, and Mr. Allen, of St. Kilda.

The speeches delivered each evening were of a high order, and the churches of the Co-operation have had an uplift by the conference.

Obituary.

BURNS—The church at Auburn, N.S.W., has been called to part with our aged Sister Burns. She passed to her rest on Monday, Jan. 27, 1913, at the age of 74 years. Our sister has been with the church here since its inception, but owing to affliction has been unable to attend the meeting for a good while; but her desire was that the table be spread in her home at times, and many happy meetings were thus held in this way. We find her departure to be with God, along with her family. God bless them in their bereavement.—W. Youngusband, Auburn, N.S.W.

HAMBRIDGE—Sister Ada Hambridge, of the church at Newmarket, Vic., was called to the life of higher service on January 17, at the age of 47 years. She was one of the first members of our assembly, having been admitted by letter from North Melbourne on July 12, 1884. Early in life she gave her life to the Saviour, and was baptised by M. W. Green. She was a good woman, regular in her attendance, faithful in her service. She accomplished a great work for God in the Bible School. Many whose lives she influenced will "rise up and call her blessed." The God of all comfort be with the bereaved family.—J. F. Mulwood, Newmarket, Vic.

CLARK—Bro. and Sister Clark, of Penrith, have met with a severe loss in the death of their

first and only child. The bright little fellow, who had just entered his fourth year, was only ill a few hours, and the news of his death came as a great shock to us all. We commend the sorrowing and bereaved parents to our heavenly Father's love and care.—H.S. Warmambool, Vic.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Shepparton, £/15/6; Castlemaine, £12; Dunmunkle, £4/10/; South Melbourne, £8; St. Arnaud, £3; North Fitzroy, collected by Sisters, per Mrs. Forbes, £8/1/2; Swanston-st., per Miss Darnley, £2/8/9; Box Hill, per Miss J. M. Gill, £1/1/8; Brighton mite boxes, £3/1/7; South Yarra, per Miss Blake, £1/13/1; per Mrs. Cook, 16/9; Bro. and Sister Huntman, £5; Sister Mrs. A. Wright, Hawthorn, £1; Bro. E. J. Martin, Apollo Bay, £5. Churches—Castlemaine (additional thank-offering), 5/-; Dandenong, per Dorcas Sisters, 5/-; Kyneton, £2; Maryborough and Bet Bet, £14/10/5; Bt. Bet, per Miss Patterson, £2/13/1; Coorogrove, £12/7/0; do. Conference fee, 10/-; Stawell, £5; Colac, £1/18/4. Women's Rally, Middle Park, 10/-; Lygon-st., per Miss Jane, £4/13/5; Miss C. Stevenson, W.A., £1; J. P. Reeves, Elton, N.S.W., 2/-; M. McLellan, Sec., W. C. Craigie, Treas., 205 Lit. Collins-st., Melbourne. 205 Lit. Collins-st., Melbourne.

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Victoria—Church, Swanston-st., per Mrs. Darnley, 10/-; do., per Miss Huntman, 18/10; Church, North Fitzroy, £8/2/6; Church, Lygon-st., Carlton, per Miss Jane, £1/17/7; Duncester Mission Band, £3; Church, Montrose, £1, 10/1; Church, Ascot Vale (collected by sisters), £1, 12/1; Church, St. Arnaud, £12/11/4; Church, Collingwood, £1 2/6; Church, Brighton, £3/1/7; Bro. and Sister Huntman, £5; C.H.W., £20. Children's Day. School, Lygon-st., additional, 10/-; School, Burnley, 6/7; School, North Fitzroy, £2/12/6. R. Lyall, 39 Laverton-st., N. Melb. F. M. Ludlow, Collins-st., S. Melb. T. B. Fischer, Cheltenham, Vic.

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BRUNSWICK—Last Lord's day Bro. Currie, from Mt. Bel, worshipped with us. W. Beller, the Williamson evangelist, gave the exhortation. Bro. Way preached. One baptism. On Monday, A. N. Day, of the C.E. Society held an enjoyable picnic at Gardiner. To-day one received in before a good audience. J. Kingshott gave an impressive exhortation. Gospel proclaimed by Bro. Way; subject, "Isaiah's Prophecy concerning Christ." We purpose selling our church property to the highest tenderer, if any, at an appropriate price, to enable us to purchase with the proceeds of our new hall and the erection of a new chapel. Sister Mrs. E. Payne is laid aside with illness.—W.T., Feb. 2.

CHINESE CHURCH—Good meeting this morning. C. Lang gave a splendid address, which was appreciated, on "The Church is the Body of Christ" (Rom. 12: 4, 5). We were delighted to hear him, and enjoyed his speaking very much. Home Mission offering was taken up; the amount was £40/7. We have heard the good news that one of our people confessed his Master at the first mission which Bren. Hagger and Clay conducted. The brethren intend to improve the Bible Class.—D. C. Gow, Feb. 2.

WARRAGUL—On Jan. 26 a young man and young woman confessed Christ. Our Bro. Braisted was baptised on Tuesday evening, and Sister Dunstan on Sunday evening, Feb. 2. Bro. Braisted was received into fellowship on Lord's day morning. Another youth also made the good confession. Bro. Sisyer is taking a course of subjects on the conditions of salvation. Good meetings continuing, and a visit from Sister Watt, of Albert Park.—R.W.J.

ASCOT VALE—On Jan. 22 Sister Daisy Alford was married to Bro. S. Stevens. The ceremony was performed by H. E. Knott, and on the Saturday following they left for Lynton, N.S.W. Our sister was presented with a small token of love and esteem on account of her associations with the choir. The half-yearly church business meeting was held on Jan. 23. Reports presented were of an encouraging nature, viz.: 49 admissions; church finance sound; increased attendance; building operations favorably considered. Bro. Knott is doing a splendid work, being heartily supported by the members. On Lord's day morning, Jan. 26, four were received in by letter and one by faith and obedience in addition to brethren mentioned. Several members from sister churches were present. Packed meeting at the gospel service, when Bro. Knott delivered a discourse on "The Sabbath and the Lord's Day." Pleased to report that Bro. Brown, senior, and Sister Bailey, senior, have recovered from serious illness.—J.Y.P.

MILDURA—Good meetings on Feb. 2. Increasing interest in all features of the church's activity manifest. One young man baptised into Christ. Home Mission offering, appointment, £5, actual, not yet complete, £7/6. We have begun a monthly church paper to forward the interests of the work.—Hugh Gray.

MELBOURNE (Swanston St.)—We had a very fine day Sunday. Good meeting in the morning, good school in the afternoon, and a full meeting at night, when Bro. Allen spoke on "The Inevitable Law." This was a very fine address, and was listened to with the greatest attention and interest by those present. We have now introduced the duplex work system of finance, and expect it to yield with satisfactory results. Our Home Mission offering amounts to about £18. There may be still a small addition to this amount. Bro. Allen is away at Launceston this week to help Bro. Griffith in his mission there. We trust that he will be able to materially help in the musical and song leading part of the services.

CHELTENHAM—Our Home Mission offering has reached the sum of £100/0, not counting Sister Stacey's quarterly offering, nor work sum of £2/10/0. Good meetings all day Sunday. In the morning, 159 present. At night, E. J. Samuels, of N.S.W., gave a splendid address—"Whosoever will let him come." We much appreciated his earnest pleadings for the Master. Bible School

picnic to be held at Mordiallo Park on Feb. 26. We will welcome visitors.—T.H.F.

BALLARAT—The half-yearly business meeting was held on Monday evening. About 50 members were present, and Clas. Morris presided. Reports were presented by church secretary, Bible School, Dorcas Society, Young Women's Band, and Young Men's Society, all of which stated that activity was in progress, and each department showed a credit balance. The church treasurer's report gave receipts for past six months as £130 for general purposes. The building fund stood with £200 to credit, and the church was free of debt. During the half year six new members joined. For the year 1918 the total money raised for all purposes was £422. £60 had been voted for the work of missions and charity, apart from the local church work. Bren. Price, Benson, and Morrison, the retiring church officers, together with Bren. Bailey, Arthur and Morris, were nominated for the vacant positions. A ballot will be taken next Sunday. Miss Rita Jolly was elected organist, and Mrs. H. W. Morris assistant organist, for the ensuing 12 months; and Bren. Benson, Bailey and Church as presiding brethren. J. C. Thomas has been with us for the week ends for the last three Lord's days. We have secured him for two months. The attendance is increasing.—A.E.P.

NORTHCOTE—Good attendance at Junior Endeavor. Crowded meeting of members at our morning service. One received in by faith and obedience. Splendid gospel meeting. Our Home Mission offering amounts to £27/6 to date.—R.C., Feb. 9.

FITZROY—The annual church business meeting was held on Wednesday, Feb. 5. J. McGregor presided. The reports from the church and various auxiliaries showed good work and steady progress. It was decided unanimously that J. Whelan be re-engaged for another term. At the close of the evening service on Sunday last, Feb. 9 a young lady made the good confession.—R. A. Lewis, Feb. 10.

COLLAC—Good meetings all last Lord's day. Bro. Chandler's exhortation was on church work and duties, and the subject for the evening service was "Neglecting the Great Salvation." A good audience present. On Thursday, Feb. 6, we farewell Bro. Young, the evening being spent in songs, recitations, and speeches by Bren. Lewis, Williamson, and H. Dunn. All spoke in eulogistic terms of Bro. Young, and we pray that he will be richly blessed in his study.—E. Sheldrick, Feb. 9.

HAWTHORN—On Saturday evening the choir held a social in the hall in honor of the retiring conductor, Bro. Hickling. A large number of friends were present also. An enjoyable evening was spent. The writer, on behalf of the choir, presented Bro. and Sister Hickling with a lovely cake dish. Bro. Hickling specially responded. The meetings yesterday, C. M. Gordon gave a good address in the morning. Mrs. P. Rees was received into fellowship from Lygon St. Visitation included Bro. and Sister Bagnale, of Swanston St.; Bro. Harding, Sister Egan, of Richmond; Bro. Fenn, Sister Smart. Our appointment of £45 for Home Missions has been secured. Last night at the gospel meeting two young men confessed Christ.—A. C. Rankine, Feb. 10.

DANDENONG—Meetings well attended. Last Lord's day Bro. and Sister Foyle, from Geelong, were received by letter. This evening a lad from the Bible School made the good confession. Home Mission collection, £5/15/0.—J.P., Feb. 9.

FOOTSCRAY—Splendid meetings all day. Principals made a fine message in the morning. Good attendance at school and Convent. Bible Class. The Bible Class has been so multiplied by its success in its recent rally for new members that it has placed on record its intention to be the largest class in Victoria. Its aim for 1919 is an average attendance of 200 and 250 on the roll. Between two and three hundred people listened to the gospel at night.

SOUTH MELBOURNE—Since last report there has been a fine revival. Sunday, Feb. 2, was a day of great blessing. Bro. Davis preached in the evening on the subject, "Paul's Supreme

Purpose." Six made the good confession. Sunday we also had a good time. At the morning meeting a number of converts were present, whom we greet. Bro. E. Saunders, North Sydney, addressed the church; Bro. Pang, Geelong; Bro. McKean, Middle Park; Bro. and Sister H. North Richmond; and Sisters Davis, Lynton, N.S.W. A large number assembled to hear the gospel. Bro. Davis preached on "The Indispensable Christ." Two confessed Christ. Our offering reached £60.

SHEPPARTON—We had a splendid first year Conference last Wednesday. J. W. R. of Cooma, led the devotional meeting. In the absence of the president, J. C. Skinner, a Bro. presided over the afternoon session. Gifts were received from Bren. John Chappell, G. Black, and the H.M. Committee. The State evangelist, T. Hagger, was with us for the day, and delivered two splendid addresses. Musical services were delivered by Sisters Skinner, Knight, Thomson, and Pinner. The following brethren were elected as officers:—President, A. Brown; Vice-President, J. W. Robinson; Secretary and Treasurer, J. Duddell; Delegate to Melbourne Conference, J. C. Skinner.

NEWMARKET—Good meetings yesterday. Ninety-eight broke bread during the day. 10 received into membership. Mr. and Mrs. H. from Swanston St.; Mr. Patrick, Footscray; Mrs. Patrick. H.M. appointment exceeded. A Kenp gave a very helpful message in the morning. Evening attendance much improved. Bren. Blackburn and T. W. Smith are the speakers for Sunday next, in preacher's absence at Lynton.—J.H.M., Feb. 10.

KYNETON—The final meeting of the mission with Bren. Hagger and Clay was held at the Freemasons' Hall last Monday night, and very enjoyable time was spent. Hymns that had become favorites through the mission were sung and speeches by Bren. Harman, Cambridge, and Hagger were attentively listened to. Ladies made the good confession, making a total of 20 confessions. 17 of these have been baptised, including one Chinese, who has not attended our meetings for some time. This brother was baptised on February 7, and handed in 200 words. Home Mission. It would be impossible to tell of all the good the mission has done at Kyneton. The whole circuit has been stirred. A building fund has been started. One hundred of £40 has been received from Bro. Lewis, Drummond. We have had some of the best religious meetings ever held in Kyneton.—J.H.M., Feb. 10.

CARLTON (Lygon St.)—The meeting on Lord's day was as usual large and inspiring. Bro. Hagger was the speaker in the morning, his address being greatly appreciated. We were pleased to receive into membership a sister who was baptised at the Launceston mission. The Bible Class continues to advance in interest and numbers. There were 105 present on Sunday afternoon, being only five short of the record figures. The chapel was full at night, when Bro. Kingsbury spoke with power and earnestness of "Repentance unto Life." W. E. Clay, our state evangelist, delighted those present with a solo, as did the choir also with a beautiful rendition, led by Bro. Nat. Haldow. The Home Mission offering is now £104/17/1.—J.M.C.

FAIRFIELD—On Wednesday, Feb. 5, a very well social to Bro. and Sister Bennett, who have gone to take up the work at Berwick, was given. A presentation of books was made to Bro. Bennett, and a piece of plate to our sister. Bro. Edwards has been occupying the platform for the last two weeks. Good meetings.—A. McG., Feb. 10.

STAWELL—The meetings on the last Sunday evenings have been well attended, 100 being present on each occasion. We have had a fellowship during this time. Bro. Kipstick, Swan Hill; Bro. Shipway, brother of our state evangelist, of Geelong; A. S. Sister McMillan, of Melbourne; and Sister Abbott, of Tullahoma, Tenn. Sunday we enter on our special choir with Bro. Hagger and Clay.—A.P.A., Feb. 9.

GELONG—We enjoyed another big day yesterday. The morning meeting was well

truded, as are all our meetings for worship. We have been obliged to secure another communion tray, making the fourth in use. Our Bible Class and Sunday School are growing steadily. Our gospel services are always well attended, and Sunday night found the building packed to its utmost. In view of the Chapman mission we delivered an address on the Great Commission, with the aid of a chart. There was a keen interest right through, and eleven young people responded to the invitation, including my own brother Roy, who has recently come to Geelong to live. We reached our appointment for Home Missions. Would I like to have done better, but our local expenses are heavy, and we have raised in nine months nearly £750 toward liquidation of debt on our class room. There is a deep interest in all departments of the church, and encouraged we all continue in the good work.—Gifford Gordon.

NORTHCOTE—Splendid meeting this morning. Good attendance of members. Geo. Woodgate, one of our young men, exhorted. Good gathering at the School of Bible Classes, which is conducted by Bro. Anderson. Crowded meeting at our gospel service, when Bro. Anderson delivered an earnest gospel address, and one young girl confessed her Saviour. Home Mission offering a record; our allotment by the Home Mission Committee was £2/0/0, and our offering will reach over £70/0/0. We are interested in Missions. God is blessing us here in Northcote.—R.C., Feb. 2.

Here and There

The Launceston mission is making good progress. Forty conversions to date. Among the visitors to the mission is our Bro. W. C. Craigie.

At the thanksgiving service at the close of the Kyneton, Vic., mission, there were two confessions, bringing the total up to 20.

Dorcas reports for Victorian Sisters' Conference held at the home of Mrs. Martin, Graham-st., Port Melbourne, not later than March 10.

We were pleased to have visits from F. T. Saunders, of North Sydney, and D. M. McCracken, who has just arrived from New Zealand.

In view of the earnestness of the end of the New South Wales Conference year, church secretaries, treasurers and H.M. collectors are requested to send in any Home Mission cash they may have in hand to the H.M. Secretary or Treasurer. Individuals who have made promises which are yet unpaid could help by speedy payment.

Bible School Union, Victoria—The 2nd annual business meeting will be held in the Christian chapel, new block, Swanston-st., at 8 p.m., on Monday, March 10. All Bible School teachers, officers, delegates, and honorary members are asked to reserve this date and attend. Business: To receive secretary's report; to receive treasurer's report; to elect six officers on the executive.—J. Y. Potts, Hon. Sec.

For the Victorian annual offering. We are pleased to say that the churches are responding nobly. In almost every instance last year's offerings have been greatly increased, in a few instances doubled. We are not yet in a position to publish the amounts, as so many are still to come in. All concerned should see that the amounts are sent promptly either to the treasurer, W. C. Craigie, or the secretary, M. McCallan, both at 26 Liverpool-st., Melbourne.

Probably some of the brethren owning orchards regret the fact that many apples are blown off the trees. But it is an ill wind that blows no one any good, and here is a suggestion for our orchardists. The College is beginning again on Feb. 19, when over 300 students are expected to take up residence. Why not pack these windfalls in cases, and send them to Glen Iris, where the students will gladly pay freight and return the empty cases? The young men will be most grateful for any help rendered in this way.

Visitors to the New South Wales Conference desiring hospitality are requested to send their names to H. G. Payne, Pretoria Parade, Hornsby, if possible by Feb. 20.

We are requested by the Victorian Sisters' Executive to make the following request:—"Will every sister give a penny for Conference and Executive expenses? Representatives, please collect a penny from each sister before Easter. Country churches are invited to forward a penny per sister to the treasurer, Miss Jerrens, 9 Norman-avenue, Hawksburn."

The secretary of the Southern Conference of South Australia, W. S. Yelland, is very anxious that all brethren and sisters in the South should attend this Conference. Their presence will greatly help towards its success. Adelaide brethren and sisters very heartily welcomed. All meetings and luncheons held in the Strathalbyn Institute. Letters and communications intended to reach the secretary on Conference day, Feb. 18, kindly address to Strathalbyn P.O.

B. W. Houtman, writing from America, says: "I am just sending you a line to let you know that all being well we are coming to Australia to make our home. We expect to leave Vancouver on January 22 by the 'Marana,' which is timed to arrive at Sydney on Feb. 15. I have resigned my work here, and we are now in the midst of packing and disposing of our furniture, which of course is not a very pleasant task. I trust that I shall be able to share somewhat in the work of our churches in Australia, and have some part in advancing the cause of our Redeemer."

We have given prominence this week to the remarkable movement in Russia, which is practically identical with our own. A congregation of these Russian disciples meeting in New York found themselves upon investigation in hearty accord with the American brethren, and at once came into co-operation with them. A letter of greeting was sent by the A.C.M.S. to the Russian brethren in convention assembled in January last year. This led to a delegation of Russian brethren being sent to the convention in Louisville last October, where they were enthusiastically received. With the permission to which our Russian brethren are being subjected recalls the experiences of Protestants in England and of the New Testament disciples.

In the *Nineteenth Century* for December, 1912, is a well reasoned plea for the inspection of convents in Great Britain, by Elizabeth Sloan Choisey, M.B.

In reply to criticism of a former article, and especially to charges of unfounded or inaccurate statements, the writer, says the *Christian* and Roman Catholic sources for her every contention. The alarming death rate among men from tuberculosis, insanity, and cancer, itself constitutes an unanswerable argument for inspection; and the facts and figures given as to this form a strong indictment. Then the question of "freedom of action and of will" which is denied by the authors is trenchantly dealt with. This able paper deserves the attention of all who are interested in this important subject.

Arrangements are already in progress to celebrate the hundredth anniversary, next year, of the Treaty of Ghent, whereby peace was established between Great Britain and the United States of America—a peace which, as the Prime Minister said the other day, "has stood the strain of a century of changing governments and varying circumstances," and which is "an example to the world of the possibility of harmonious, sympathetic interaction between nations equally proud and equally independent." The recent death of the American Ambassador in London removed from our Court a warm advocate of Anglo-American amity. We have little confidence in the rosy Utopia of a "world's peace"—human nature is too innumerable a force to be depended upon for that; but we are profoundly thankful for a century of cordial friendship between America and the Motherland, and pray that the bond so happily created may grow stronger as the years go by, until the King comes.—*The Christian*.

The Victorian General Deacons will meet on Wednesday next, Feb. 19, at Swinburn-st. Institute hall, from 10.30 a.m.

C. Morris, who has for many years been a prominent member of the church at Ballarat, Vic., will shortly take up residence in Sydney. Business matters will keep him there for a considerable time, and in view of his long service with the church, it is intended to give him a farewell meeting on Saturday, Feb. 22. Former members of the church will be gladly acknowledged, and provision made for their accommodation. Notice of intention to be present should be sent not later than the 18th to A. E. Pitcock, 211 Wimmerurst, Ballarat.

The Need of the Churches.—There is many a flame, says Dr. J. Memo Gilman, in a recent interview, that wastes itself because there is, as it were, no coal beside it. If you have a number of coals planted at a safe distance from each other, you will never get a big fire; but if you can draw together these people, and if they kindle one another, there might be a flame of true devotion that would spread until society was ablaze with the spirit of worship. But the great obstacles to this are, that, in the first place, so many people will not come to see whether there is any glow to warm themselves by, and then, in the next place, the glow may not be there when they come. What we want in every church, as it is now, is a baptism of fire; and if we hold that, the people outside would be attracted by the light and the heat.

COMING EVENTS.

FEBRUARY 19-21—Educational Chart Mission, in the Church of Christ chapel, Swanston-st., Melbourne. Eight nights—Sunday, Feb. 16, to Sunday, Feb. 24. Meeting to be held at 8 p.m. and 10 p.m. Visitors from everywhere welcomed.—John W. Parslow.

MARCH 17—Wentworth Circuit annual Conference, to be held at Rowanwood on March 17. Queensland brethren specially invited.—H. Urquhart Rodger, Secretary.

SEPTEMBER 13—The Church of Christ Bible School, Emeraldville, N.S.W., annual picnic will take place on Saturday, Sept. 13, and will be held this year at Ballinalbrath, N.S.W. Bible School secretaries are asked to please note date. All correspondence to be addressed to W. Duggan, secretary, "Willow Cottage," Richmond-st., Crofton, Sydney, N.S.W.

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CONDITIONS OF PREVAILING PRAYER.

February 16-22.

Daily Readings.

Pure motives. James 4: 1-3; 1 John 3: 21-22.
Nothing doubting. Heb. 11: 6; James 1: 6-8.
Forgiveness of injuries. Matt. 6: 14, 15; 18: 21-35.
Importunity. Luke 11: 5-10.
Abiding in Christ. John 15: 5-8.
Dependence on the Spirit. Ephes. 6: 18; Jude 20.
Topic—Prayer: Conditions of Prevailing. Col. 4: 2-4.

Sometimes we succeed best in prayer when we mutually break down.

The grave of self seeking is the garden of power in prayer.

Mile End, S.A.—A novel evening was given here on January 27, under the auspices of the Y.P.S.C.E. The evening was termed a "Home Mission Birthday Party." Invitations were issued with silk bags attached, asking the guests to put in one penny for each year they were old. The chapel was tastefully decorated, and an excellent programme of musical and elocutionary items was rendered, after which refreshments were served. A most enjoyable evening was spent by the members and friends. As a result of our efforts £3 was collected for Home Missions.—D. Mathews.

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Life, in its highest expression, is outside and far beyond the laboratory of the chemist.



So far as we know at present, life in its simplest forms defies analysis. At best the possibility of such analysis is only a dream of the future.

THE MYSTERY OF LIFE.

Towards the close of last year some stir was created in the scientific and religious world by an announcement made by the president of the British Association for the Advancement of Science. The president expressed his conviction that though hitherto all attempts to originate life from non-living substances had failed, the time would come when chemists in their laboratories would accomplish the seemingly impossible. If this statement had been made by anyone outside the scientific circle no attention would have been paid to it; but coming from one occupying a high position in the scientific world, it demanded and received considerable attention. Perhaps it received more attention than it deserved, inasmuch as the statement did not amount to more than a confident guess, and of this sort of thing the scientific world has given us more than enough. Indeed, it is not so long ago since an equally eminent scientist made the bold declaration that he had actually demonstrated the fact of the possibility of producing life from substances in which it was held life did not exist. Subsequent experiments, however, proved that his conclusions were erroneous, and the verdict was returned that the doctrine of life from pre-existing life was victorious all along the line. Under these circumstances one may be pardoned for indulging in a little scepticism in regard to the recent announcement.

Life from pre-existing life.

But though we need not trouble ourselves about the guesses of scientists in regard to the origin of life, it is nevertheless a subject of great interest to all intelligent thinking men and women. It is not only of interest to the scientist, but it is also of interest to believers in revealed religion. The latter hold very firmly that all life comes from God, and do not believe that it is self-originated. Up to the present nothing has arisen to disturb this conviction; that is to say, nothing that comes within the region

of solid fact. On the other hand, much has been said by the most eminent of scientists in support of the religious view. For example, it has been declared that the attempts at a mechanical or merely chemical explanation of life have utterly broken down. Lord Kelvin, than whom none stood higher in physical and mathematical science, not only did not deny, but positively affirmed the reality of creative power and directive intelligence.

What would it prove?

But supposing that the prediction of Professor Schafer should be fulfilled and "life should emerge at the touch of science from the lifeless," what would it prove? It would only prove that God had made it possible to produce life in its lowest form by a certain intelligent combination of chemical substances. The intelligence of the chemist would be behind the process, and so the argument would still remain that the mystery of life required for its explanation an intelligent author. But, as W. Garrett Horder has pointed out, the life so obtained would only be life of the very lowest kind. "It would only be such life as that of the amoeba, with only the power of absorbing nourishment and of motion. It would be life which could only be discerned by scientific eyes and under the microscope. It would be leagues—millenniums away from the life of man." We do not suppose that even Professor Schafer, with all his faith in the future of science, has any belief that by the work of the chemist and biologist, life, as it is seen in man, will ever be produced. Man will ever point, not to the hand of science, but to the hand of God. If the chemist could construct one of the million "cells" that go to make up the human body, he would still be unable to explain the mystery of life. Life is something more than a "cell," and something vastly higher, as far as man is concerned, than a certain combination of chemical substances. Even when you get the physical, there still remain the intellectual and the spiritual to be accounted for.

The material does not explain the spiritual.

In regard to this last thought, Dr. R. F. Horton puts it very finely when he says: "The material does not think; and the spiritual that speaks and thinks knows that it does not come from the material, or, if it comes from the material, it is not made by it. You can get illustrations of that in every region of art, and every construction of the human intelligence. There is Giotto's Tower in Florence—that construction of beauty and grace. It is made up of a material. It is made up of marbles carefully carved and set. It is built up, from its foundations, stone by stone, and all its materials can be easily estimated and weighed. But the matter did not make the tower. The tower is the creation of Giotto's mind—it is a thought, a spiritual creation. So far from the matter making the tower, you might have all that matter placed there and it would remain there for ever, and that tower would never rise until Giotto came. All architects and all artists might come and try their hand, but only Giotto could build that tower."

Defies analysis.

It is the work of science to find out things if it can. There are some things, however, that are beyond its province. But while they are outside its range of enquiry, it makes a fatal mistake when it ignores them. Life, in its highest expression, is outside and far beyond the laboratory of the chemist. So far as we know at present, life in its simplest forms defies analysis. At best the possibility of such analysis is only a dream of the future. In the opinion of many eminent biologists it is a dream that will not come true. But whatever may be the possibilities of science in regard to the lower forms of life, it will remain for ever true that man is of heavenly origin. To quote again from Dr. Horton, "All the powers of earth and hell cannot alter the fact of one Christian with one person living in intimate communion with the unseen