

# The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND

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

Vol. XXIII., No. 4.

Thursday, January 29, 1920.

Subscription, 6/- per annum; Posted, 7/-.

## KRUSE'S FLUID MAGNESIA.

THE POPULAR  
REMEDY FOR

Indigestion, Biliousness, and  
Acidity of the Stomach.

A MILD APERIENT FOR OLD AND  
YOUNG.

Allays Feverish Conditions due  
to Vaccination and Teething.

A Cooling Medicine for Spring and Summer,

SOLE PROPRIETORS:

FELTON, GRIMWADE & CO.,  
MELBOURNE.



GLEN IRIS,  
MELBOURNE

# College of the Bible

GLEN IRIS,  
MELBOURNE



Particulars in regard to the College Course will be furnished on application to the Principal, A. R. Main, College of the Bible, Glen Iris, Melbourne, Victoria.

**Treasurer**—W. C. Craigie, 285 Little Collins Street, Melbourne.  
**Secretary**—Chas. Hardie, Henrietta Street, Hawthorn, Victoria.  
**Organising Secretary**—Reg. Ennis, Scott Grove, East Malvern, Victoria.

**Board of Management:**  
R. Lyall, Chairman  
W. C. Craigie,  
C. Hardie, A. Millis,  
R. C. Edwards,  
C. Lawson, W. Meekison.

**Faculty:**  
Principal—A. R. Main, M.A.  
H. E. Knott, M.A.  
R. T. Pittman, B.A.  
J. S. Taylor, B.A.  
J. Howlett Ross, F.S.S., A.P.I.A.  
Reg. Ennis, Organising Sec.

**Federal Conference:**  
**President**—W. C. Brooker. **Vice-President**—A. R. Main.  
**Secretary**—Ira A. Paternoster. **Assistant Secretary**—B. W. Manning.  
**Treasurer**—W. Charlton.

**Acting Executive:**  
K. W. Dunsan, A. J. Gard, H. J. Horrell, B. W. Huntsman,  
W. T. Magarey, G. D. Wright.

**State Executive Committees:**  
Victoria—W. B. Blakemore, B.A., W. C. Craigie, T. Hagger, R. Lyall,  
A. Millis, J. E. Thomas. New South Wales—H. G. Harward, A. E.  
Illingworth, T. H. Rofe, L. Russell. West Australia—C. A. G. Payne.  
Queensland—C. R. Graham, H. C. Stitt. Tasmania—W. R. C. Jarvis.  
New Zealand Advisory Board—R. Gebbie, B.A., F. V. Knapp, C. P.  
McDonald, J. Routledge, J. L. Scott, J. I. Wright.

## Teething Troubles

Speedily Relieved by

**Owen's**

HOMOEOPATHIC

## Teething Powders

They are invaluable for Disorders of Children, such as

Derangements of the Stomach and Bowels, Feverishness, Restlessness, Sleeplessness, Vomiting, Convulsions, etc.

A BOON TO THE LITTLE ONES  
and a comfort to Parents.

Price . . . 1/6 and 2/6 per Box.

Prepared only by

**Edward G. Owen**

Homoeopathic Chemist,  
189 Collins Street, Melbourne.

## BIBLE TRUTHS ILLUSTRATED

An invaluable help for Preachers and all Christian Workers.

Cloth Bound, 352 Pages. Price, 6/-.  
AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth Street, Melbourne, Victoria.

Telephone, Central 6083

For Good Honest Value go to

**P. B. McMASTER WATCHMAKER and JEWELLER**

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done  
Orders by Post promptly and carefully attended to

## HYDE'S BIBLE HALL AND BOOK DEPOT

79 RUNDLE STREET, ADELAIDE.

Bibles, Rewards, Cards, Tickets, Sankey's Hymn Books, Church of Christ Hymn Books, Fountain Pens, etc.  
All Bible School and Church Requisites.

## GOOD MANAGEMENT.

The welfare and happiness of the household depends on the above.

To manage well, a considerable amount of the family's sewing must be done at home.

To have the correct cut and save time the use of the PAULINE RELIABLE PATTERNS will prove true economy.

Agents in All Centres.

Half-yearly Catalogues, 3d.; Posted, 6d.  
Manufacturers, J. & M. INVERARITY, Fife, Victoria.

## "KING OF GLORY" HYMN BOOKS

as used in Chandler-Clay Missions.

Cloth Boards, 2/6; postage, 3d. extra.

Prices for special lots on application to the  
AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth Street, Melbourne, Vic.

## The Reliable Optical Service



Everyone likes to have the utmost confidence in the Efficiency of the Establishment they consult in regard to personal ailments—Ours is a Staff of Experts—Consulting rooms are fitted with the latest and most up-to-date appliances for the testing and correcting of Eye defects—while infinite skill and care are used in the execution of Optical Prescriptions.

Pay Us a Visit. Satisfaction Assured.

**E. WOOD, F.I.O., D.B.O.A.**

The Optometrist,

95 ELIZABETH STREET, MELBOURNE.

Phone No. 6778.

Griffith's Chocolates

IRRESISTIBLE

Griffith's Chocolates



The Australian

# CHRISTIAN



Thursday, January 29, 1920.

Vol. XXIII., No. 4.

## The Word Fitly Spoken.

In a review of a volume of essays, Sir William Robinson Nicol, the famous editor and writer, wrote the following:

"The least successful paper is 'On Doing Nothing.' The fact is Mr. L— is too young to write on this subject, as will be seen by elderly people when I quote a sentence, 'As a matter of fact, true idleness is scarcely possible for a rational being.' It is quite possible, but perhaps the fact should be kept a secret."

This criticism raises some interesting questions. The principle implied in the critique is of manifest application to the speaker or writer on religious themes, and because of this is specially interesting to us. The choice of appropriate subjects and a congruous treatment are most important, if difficult, things.

There are some texts which obviously a young man should not use. Who, for instance, could well be edified if a youth were to take as the basis of his remarks the Psalmist's great declaration: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"? Or imagine a novice in religious experience—a babe in Christ if not an infant in law—choosing as his text a Scripture which touches on the deepest mysteries of our holy religion and has enshrined in it a life's experience. It would be little wonder if an impatient hearer were to venture on scriptural quotation and advice to the effect that the speaker should tarry at Jericho till his beard be grown. Many speakers fail for the reason that they attempt what is wholly beyond their powers. Were they to keep within their range, they would be effective; but when they attempt the impossible they who would otherwise be edified are apt to be scornful. Some attempt flights of oratory which are beyond their ability, and attempt to use big words with strange and fearful adaptations of meaning.

It is not a matter of age alone. It is not because of absence of years, but owing to lack of experience with the knowledge and sympathy which it brings, that some are disqualified from dealing with certain themes. We are all familiar with the gibe that there are some problems so abstruse, some difficulties so great, that it is beyond the power of even the youngest to solve or remove them! But age does not always give exemption. The proverb that "fools rush in where angels fear to tread" was not meant for the adolescent alone. Ignorance will

betray itself in any lustrum of life. The apostle found too many who, when by reason of time they ought to be teachers, had need that some one should teach them the rudiments of the doctrine of Christ.

It is a sad spectacle when an ignorant, if earnest, man will persist in setting the Bible translators right in their rendering of a difficult passage, when he who cannot speak English presumes to instruct in the niceties of Greek or Hebrew. Many a man has sought to expound the Platonic philosophy who to the knowledge of at least some of his hearers must have had an acquaintance with the classics limited to the quotation he used or misused. Presumably many of our readers, when more than usually bored, have be-guiled the tedium of a dull address by noting where all the unacknowledged quotations ended and the original matter began. Many a time have we thought, as the difference of style obtruded itself, "What a fall was there, my countryman!" So there are some things which speakers of any age simply should not do.

It must be allowed to be legitimate for any Christian, whatever his social status, to read or quote and pass on to the poor and unfortunate the Scriptures appropriate for their consolation. Yet one feels it incongruous for a rich man—even where there is absent a not uncommon tone of patronage, or covert rebuke of what he deems must have been the wasted opportunities of poverty—to seek in mere words, however good the exposition may be, to minister comfort to the needy. How can one who never knew what it was to suffer a pang of hunger more acute than that which can develop between regular meals enter so sympathetically into the case of the starving as to make his words themselves refreshing? He best can use the balm of Gilead who has found its value in the soothing of his own soul. It is worse than pitiable—one feels the unconscious cruelty of it—when a man who has never experienced the real trials of life, who has escaped its sorrows, in bereavement or other suffering as keen, lightly utters multitudinous and commonplace remarks to mitigate another's woe. A hand pressure, the briefest word from one with the understanding which comes from a common experience, is as acceptable as the other is felt to be an intrusion.

The high priest of the Old Covenant was

chosen as one who could sympathise with his erring brethren. Our High Priest, Christ Jesus Himself, has shared our experiences, and felt the sorrows which men are called upon to bear. Tempted in all points as we, yet without sin, he knows the soreness of the conflict, the pang we feel, and can sympathise and help. We can tie words down to their original or etymological meaning, but it is at least significant that the word sympathy by derivation implies community of suffering. He who flip-pantly quotes aphorisms when others sorrow should note that fact.

A man who is suspected of stinginess had better reform ere he preach on "The liberal soul shall be made fat." We heard a man of good income exhort on Christian giving who within an hour refused to pledge a penny a week for missions. It was not well done. When Barnabas—that son of exhortation—exhorted his brethren to Christian liberality, every one remembered that he had sold his own farm and donated all the proceeds to the common cause. What a fine man Barnabas would have been to make an appeal for a record Home Missionary offering on February 1!

In an interesting passage the Apostle Paul rebuked some teachers who were much more ready to expound the law to others than to obey its precepts themselves: "If you are instructed by the law and are persuaded you are a guide to the blind, a light to darkened souls, a tutor for the foolish, a teacher of the simple, because in the law you have the embodiment of knowledge and truth—well then, do you ever teach yourself, you teacher of other people? You preach against stealing: do you steal? You forbid adultery: do you commit adultery? You detest idols: do you rob temples? You pride yourself on the law: do you dishonor God by your breaches of the law?" This is a salutary if stinging inquiry for the mere "talker of talk."

Yet we must not go too far. By over-emphasis we run the risk of discouraging the sincere and humble worker. We dare not say that one must be perfect in a certain thing before he exhorts others to excellence in that matter, else we would all be dumb! We all err, and come short of the will of God. It is sufficient to urge that in the things concerning which we speak, we ourselves are making a sincere attempt to do

the things we exhort others to do. Of a faithful preacher the poet has written:

"But Christes loore, and his apostles twelve,  
He taughte, but first he folwed it hym selve."

## "The Call of the Mountains"

S. J. Southgate.

In the history of mankind the mountains play an important part. In the Scriptures we find reference to thirteen mountains or hills whereon some notable and epoch-making event occurred. Others are alluded to, but not named.

We are familiar with the account of the deluge as given in the Book of Beginnings. When the swirling, destructive waters had subsided, Noah's ark rested on Mt. Ararat, in Armenia.

After the deliverance of the children of Israel from the bondage of Egypt, Mt. Sinai, in Arabia, was the scene of one of the most impressive and wonderful events in the world's history. It was there, in the midst of fire and smoke, when the whole mountain quaked greatly, that Moses received from God the Law which is still observed by millions.

On the top of Mt. Hor there occurred a singularly sad and tragic event. Moses and Aaron had rebelled against God at the waters of Meribah. God was displeased, and commanded Moses and Aaron to ascend the mount. There, in the sight of all the congregation, Aaron was stripped of his priestly garments, and Aaron died there in the top of the mountain.

Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. Yet for his rebellion he was cut off, and God buried him in an unknown spot in a valley of Moab. But before his death a view of the promised land from Mt. Nebo was given him, and there, as he gazed upon the fair land for which he had toiled and suffered, his spirit went home.

Mt. Gilboa, in Palestine, was the scene of the terrible defeat of the Israelites at the hands of the Philistines. There Saul, the first king of Israel, died by his own hand, and, there, on that fateful day, his three sons were slain.

The world's greatest tragedy took place on the mountain or hill called Calvary. There, nailed to a Roman cross, his side sword-pierced, his brow cruelly lacerated by its thorny crown, the Son of God, jeered at by the rabble crowd, gave his life a ransom for the sons of men.

"There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified,  
Who died to save us all."

Truly the rocks on a thousand hills are silent witnesses of the great things which have shaped the destinies of men.

Most men, at some time in their lives, have heard the "Call of the Mountain." Unnumbered volumes have been written

The need of doing that, combined with the desirability of a careful choice of theme and text, so that incongruity be avoided and edification assured, are what we seek to urge.

having for their theme the charm of God's highlands. They are forever associated with many of the finest works of art. The artist has found in them his inspiration, and has copied on to his canvas rocky crags, wooded slopes, wondrous sunrise and entrancing sunsets; purple shadows and snowy pinnacles. The poet has depicted their sylvan solitude, their clearer air and towering majesty.

The call of the mountain is irresistible. To be on the mountain top is to be away from the distractions of busy city life; it is to be near to nature's great, throbbing heart; it is to be re-invigorated and renewed for the returning life of the lowlands.

During the midsummer of the year 1919 I spent a delightful holiday in and about Tasmania's National Park. Travelling by train from Westerway to the Park I got into conversation with a fellow traveller who had climbed Mt. Field. His description of the country caused me to come to the immediate decision that I, too, must make the ascent. Starting from Russell Falls in the afternoon of a damp, misty day, I commenced the long, toilsome climb of 4700 feet. I had been warned to exercise the utmost care, as the greater portion of the track was rough and ill-defined. Wishing to return to my home before the shades of night covered what was to me unknown country, I hurried on. I soon forgot the warning; for I was walking through an enchanted land. The track had been cut through a wealth of timber and undergrowth. Gigantic trees, with dull foliage, stood sentinel over the bush ferns with their delicate, light green fronds. Tall and stately, the river laurel with its white, star-like blossoms showed through the clinging greenery. In the open spaces the grass was spangled with the waratah, the field daisy, the wood violet, and the wild pansy. I was soon off the wide track and plunged into a forest of ash, where the trees were so thick that it was like coming from noonday into twilight. Here the ground was wet and spongy, and slime oozed out at every step. The rain began to fall in heavy, gusty showers, and bitterly cold hail-storms made me wish to retrace my steps. I remembered the warning. But I determined to plod on. Clambering over logs, and wading through swamps, I made fair progress. The call of the mountain was loud in my ears. And now I had to cross a mile and three-quarters of boulder-strewn country. It looked rough and forbidding. As I journeyed,

some snakes writhed across my pathway; the storm came on afresh, and with greater severity. The hail smattered where it came in contact with an exposed part, and progress became difficult. But another mile and the summit would be reached. At last the journey was ended. Just as I reached the top, the rain ceased, and the sun burst through the clouds, revealing a sight of rare splendour. Trees and bushes were gleaming with the rain-drops, heaven's diamonds; the deep blue waters of Lake Fenton lay quietly sleeping in the cradle of great hills; the view was glorious; the climb had been worth while, the call had been answered.

There in the golden sunlight, alone with God, I bared my head and thanked my Father who had given me strength to reach the summit. I prayed that in my life I might be given strength to overcome, to press on to faithful service for God and my fellows.

It has been said that:

"The people of tired cities  
Come on to the mountains and pray;  
God freshens again with them,  
As He passes by all day.  
And, lo! I have caught their secret,  
The beauty deeper than all.  
This faith—that life's hard moments,  
When its jarring sorrows befall,  
Are but God ploughing His mountains;  
And those mountains yet shall be  
The source of His grace and freshness,  
And His peace everlasting to me."

And so, reluctantly, yet thankfully, I turned my steps homeward, and began the descent.

Climbing upward through the solitude I had been in my God-built study under the canopy of heaven, and 'neath the arching trees, and I had been learning lessons. As men hear the call of the mountains and respond "I am coming," so the heart hears the call of Christ to men, and we, who are the children of God, know how gladly we responded to that call. Men may depart from the faith, they may stray from the old paths, they may endeavour to lock and bolt the doors of blessed memory; but I believe that everyone who has known the joy of following Jesus Christ, if only that one will be courageous enough to unbar the door, will let in such a flood of sweet and hallowed recollection that the soul will revive and answer the insistent call.

Many start the Christian life with a warning cry ringing in their ears. Beware of the rough and ill-defined track! There are so many obstacles, so many pitfalls. You will never reach the top of the mountain. But the warning is unheeded. We walk through enchanted lands. Having committed ourselves to our Saviour, we go on our way rejoicing. Thanks be unto God for the never-to-be-forgotten and holy joy of our early Christian life. It was a wonderful experience. Then we knew the meaning of life. Then were we free. We often speak of the deepening of the spiritual life, and growth in grace. I would that we all could keep fresh and green the rapturous memory of our early love. It would mean an

end of revivals and special efforts; it would mean a strong, healthy, vigorous and aggressive church that would climb upward to heights of service, the like of which we never dreamed.

But with many of us there comes a time in our Christian experience when we plunge into the forest. The light is dim, the path narrow, the ground marshy. It is then we forget there is a top to the mountain; we think only of the base. The call no longer fires our blood. We desire to return to the easier life with its worldly friendships, its tawdry civilisation, its well-beaten tracks, its companionable inhabitants. But the one who calls is not sleeping. He called to Peter across the stormy, convulsed waters. He called to Lazarus through the silence of the tomb. He called to Saul from the blue vault of heaven. He calls to us. The storms of life cannot prevent us hearing his voice. We remember the purpose of our journey, and because the voice urges us on, we continue on our way. From now on there will be no turning back. The pathway may be rough, evils may confront us, temptations may assail us; but we will not yield. We have heard the call.

The toilsome climb is over. Here in the clearer air, in the radiant sunshine, we are alone with God. The effort and struggle is forgotten. We are more than repaid for the climb. Let us tarry on the mountain top and commune with the Father. We seem to be nearer the Eternal. There are no influences calculated to divert our thoughts. You know this language is figurative. Your mountain top may be your own room, it may be the quiet hour before the commencement of the day's work, it may be the restful hour towards the close of the day when the world is falling asleep. Whenever it comes, wherever it be, do not leave it until you have had converse with the Holy One. I often think our divine Redeemer must have heard the call of the mountains. You can picture him, a solitary, weary figure toiling up the heights. His disciples are down in the valley. He is about to go into the quietness and peace of the hills so that he may pray. Many times his voice broke the silence as he told his Father of the day's work, and sought strength and guidance for the morrow. On the mountain top he was transfigured before the heavenly messengers and his disciples. Here his Sonship was acknowledged, his teaching honoured, and his glory revealed.

When his earthly life was to be counted in hours, Jesus was on the mount of Olives. In the gloomy garden of Gethsemane his heart-broken cries ascended to God. For Christ to answer the call of the mountains was to answer the call of God.

There comes a time when we must leave the mountain top and retrace our steps. There is work for us in the valley,

As the Master returned strengthened for the conflict, so we have gained in spiritual strength during our sojourn on the heights. As the Master returned to life's trivial round, so we must work.

Longfellow in his exquisite little poem, "Sunrise on the hills," says:

"I stood upon the hills; when heaven's wide arch  
Was glorious with the sun's returning march,  
And woods were brightened, and soft gales  
Went forth to kiss the sun-clad vales.  
The clouds were far beneath me; bathed in  
light,

They gathered mid-way round the wooded  
height,  
And, in their fading glory, shone  
Like hosts in battle overthrown,  
As many a pinnacle, with shifting glance,  
Thro' the grey mist thrust up its shattered  
lance.

"If thou art worn and hard beset  
With sorrows, that thou wouldst forget,  
If thou wouldst read a lesson, that will keep  
Thy heart from fainting, and thy soul from  
sleep.

Go to the woods and hills!—no tears  
Dim the sweet look that Nature wears."

If thou wouldst read a lesson that will keep thy heart from fainting, and thy soul from sleep; if thou wouldst know the strength of the Almighty; if thou wouldst see the face of God, and hear his voice, seize every opportunity of getting near to him by spending long hours on the mountain tops of prayer and service. God calls to us, "Come, tarry awhile in my presence." Let us answer the call. The Christ needs strong men and strong women; men and women who have had a vision of the eternal. One can work better in the valleys by seeing the beauties of the mountains; and the call of the mountains, once answered, can never be forgotten. One hour in the presence of God causes us to long for another.

Have you heard the call?

## The Plea of the Disciples.

Our plea is stated in the words of Paul:  
Christ all, and in all.

He is the major premise of all our thinking, the supreme authority in all our conduct, the head, the heart, the leader, the master and the vitaliser of the church. Whatsoever his words approve is binding. Whatsoever he is against, we must be enemy to. Where he leads we are pledged to follow. Where he will not go we cannot go. He is the light of all the divinely inspired Scriptures. He is the way, the truth and the life.

Do not the Disciples need to re-value everything they claim and teach with Jesus Christ as the starting point? "Back to Christ" is not simply a rallying cry raised at one point in our history; it must be kept continually before us and perpetually practiced. Every day and evermore must we go back to Christ. We must re-think our mission with reference to him.

The snare of every reformatory movement has been that its constituents become self-copyists, as dry-as-dust precedent takes the place of the living truth in legal proceedings. Real Christians never try to copy themselves, but they always look at Christ and strive to be like him.

The Bible is our only rule of faith and practice, but Jesus Christ is all and in all as object of our faith and dynamic of our practice. He is the power of God and the life of God in the soul of man. He is the mainspring of all our actions. The formula for the chemistry of conduct—that is for vitally mixing Jesus Christ with human affairs and thus transmuting them into Christian activities—is the following New Testament verse:

Whatsoever ye do, in word or in deed,  
do all in the name of the Lord Jesus,

giving thanks to God the Father through him.

When a religious people do their work with reference to their own church group instead of doing it with reference to Jesus Christ, they become not only denominational, but sectarian. It is possible to use the name of Jesus Christ in a sectarian way. In fact, it is often done and no offence is greater. It is one of the subtlest forms of Spiritual pride and the fertile source of some of the most outrageous abuses that ever cursed the Kingdom of God.

Any church that tries to capitalise Jesus Christ for itself instead of being a crusading body to give him to all the races of mankind not only selfishly and presumptuously misuses Christ's name, but it will soon become only a worldly institution, out of which spiritual power will vanish, and into which will come all kinds of strifes, ambitions and sins.

It has recently been asked whether the Disciples are restorationists. Undoubtedly. It is their object to restore Christ to his place of supremacy and centrality in the church. We are no mere copyists of men and deeds of other days except in the passion and effort to make Christ all and in all. Ordinances, rites, organisations, sermons, and deeds are nothing without Christ.

When Christ is thus enthroned, our troubles will disappear. Unity, peace and brotherhood will come into our own ranks and broaden into the ranks of all other Christians. The church that fixes its eyes upon Jesus Christ will succeed. All others are already failures. When Peter, trying to walk to Christ on the water, had his attention diverted by the wind and the thought of his own safety, he commenced to sink,—when he cried "Lord, save me," and looked to the Master, he accomplished the miracle.—"Christian-Evangelist."

# Church Union v Christian Unity.

H. R. Elvery.

The Apostle Paul was concerned in his day regarding the unity of Christians; and, being apprehensive of division and disunion in the church of Christ, he counselled the disciples on several occasions regarding the obligations resting on them as Christians. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them" (Rom. xvi: 17). "That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. xv: 6).

The fact stands out clearly that in apostolic times there was unity among Christians; and it is deplorable that in these days of supposed enlightenment we have such appalling evidence of the division and disunion that exists among those who profess to acknowledge God as their Father, and Jesus Christ as their Lord and Master. That this disunion is not in accordance with God's will is emphasised in the Word; and our Lord, just before he suffered, prayed for the disciples to be preserved in unity (John xvii: 11, 20-22).

In striking contrast to this unity we see what is claimed to be the Christian church split up and divided into sects and factions, and its influence for good, in inducing not only the world, but even its very members, to enthroned Christ as King, warped and destroyed because of its unscriptural teaching and the divisions existing. This deplorable condition is evidently recognised by the various sects, inasmuch that measures have been taken to compromise and effect an amalgamation.

But even if this is done, will it, after all, be Christian unity? It is certain that it will not be, and it is impossible to achieve the desired result unless correct methods are adopted. We may well ask, what is the cause which brought about these divisions? And can we not safely conclude that the only way to bring about unity is to remove such cause? And if we see that God's way has been clearly revealed to us, and that man's way has been set up and established in opposition, causing offences contrary to the doctrines which were taught by the apostles; shall we not return to the Word of God, which is the only basis of unity, and with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ? It remains for us to determine what is God's will, and on the other hand what is the opposing will of man. Thank God! we are not left to grope in darkness, and we get the light from the Word, which is a revelation of the will of God.

And we can determine what constitutes the opposing will of man by applying any professed belief or teaching to the infallible and searching test of the Word of God, for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II. Tim. iii: 16). If it will not bear the scrutiny of this test, it must be rejected; and no sect can be the power for good which it should be in this darkened world unless the Word of the Lord can have free course and be glorified. Even if the union of the churches is accomplished, as a whole, or in a measure, it will not then be Christian unity unless all creeds are abolished.

We can only attain to Christian unity by "holding fast the faithful Word as we have been taught, that we may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus i: 9). "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart" (Heb. iv: 12).

In the discussion concerning church union, doctrinal subjects have necessarily been introduced. It is not the purpose of this article to unduly deprecate the members of various sectarian bodies; and being fully persuaded that there are many earnest and devoted Christians among

them, one is sometimes lost in wonder that these do not fully obey the Lord, and the teachings of the Word, and the conclusion presents itself that it is largely a matter of environment, culminating from impressions made on the mind through the medium of early influences, prejudicial to an acceptance of the faith as it was once delivered unto the saints. If those who are guided by the Word and have rejected all man-made creeds were, for the sake of union, to compromise with other church organisations, it would be a retrograde movement, and would retard Christian unity rather than help it along. The only basis of unity is the Word, and we must dispense with all isms and creeds, and come together on the Bible, prepared to obey its teaching. Man-made creeds and unscriptural doctrinal teaching are not merely a hindrance to unity, but are a fruitful source of division.

As the question of baptism is necessarily involved in the scheme for closer union, it is important that we should arrive at a correct understanding regarding its meaning and purpose in the Divine plan. And in this we must be guided by the teaching of the Bible; any innovation on the part of man is not permissible. Paul, when writing to the Galatians, said: "There be some that trouble you and would pervert the gospel of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i: 7, 11, 12). When Jesus was speaking to the chief priests and scribes and elders, he questioned them, saying, "The baptism of John, was it from heaven, or of men? Answer me" (Mark xi: 30). And can we not in love to those who err in seeking to place the truth before them, and encourage Christian unity, say: The baptism (sprinkling) of infants, is it from heaven, or of men? If infant sprinkling is from heaven it will be clearly demonstrated in the Word; but if it is of men no authority will be found for its practice. When infants are sprinkled in the name of the Father, Son and Holy Spirit, by professedly Christian Churches, we would naturally assume that the ordinance is of God; but assumption is not sufficient, we must have absolute proof from the Word of God, and if the ordinance will not bear the light that is thrown on it by this infallible test, we must necessarily conclude that it is only a substitute for Christian baptism. And when we find that this infant sprinkling is in direct opposition and contrast to the baptism which our Lord Himself underwent, and also enjoined on His disciples, we are forced to conclude that infant sprinkling is a subterfuge, which divides and disintegrates instead of uniting Christians. If we could only realise that this departure from the teaching of the Word acts as a preventive to union with Christ and unity of Christians, would we not see how important it is to obey God rather than men? If we contrast infant sprinkling with believers' immersion, we must be astonished at the audacity of the mind which conceived the subterfuge. Believers' baptism, as clearly taught in the Word, follows the new birth, and is the obedient act of a believer; and represents burial with Christ, and resurrection, and this is symbolised by immersion and rising up out of the water; but on the other hand, an infant has no belief, and instead of being an obedient act the infant is sprinkled against his will, and although water is used, what can be in more striking contrast to immersion than the sprinkling of a few drops of water. Infant sprinkling annuls the distinctive beauties of true baptism, in that it dispenses with belief and obedience, and destroys the symbolic meaning of the ordinance. Surely the mind that conceived the imposture is at enmity with God. "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. xi: 3).

"Error is a hardy plant; it flourisheth in every soil; in the heart of the wise and good, alike with the wicked and foolish. For there is no error so crooked, but it hath in it some lines of truth; and if error cometh in like a flood, it mixeth with streams of truth; and the adversary loveth to have it so, for thereby many are deceived. Spurn not at seeming error, but dig below its surface for the truth; and beware of seeming truths, that grow on the roots of error. For comely are the apples that spring from the Dead Sea's cursed shore. But within they are dust and ashes, and the hand that plucked them shall rue it. Verily, there is nothing so true that the damps of error have not warped it; verily there is nothing so false that a sparkle of truth is not in it. For the enemy, the father of lies, the giant upon of creation, whose deadly shade hath blasted this once green garden of the Lord, can but pervert the good, but may not create the evil; He destroyeth, but cannot build; for He is not antagonistic Deity. Mighty in his stolen power, yet he is a creature and a subject; not a maker of abstract wrong, but a spoiler of concrete right. The fiend hath not a royal crown; he is but a prowling robber, suffered for some mysterious end to haunt the King's highway: Yea, and his panoply of error is but a distortion of the truth."

Union and Christian unity in its truest and deepest sense means first of all being united with our Lord and Saviour Jesus Christ, and through Him with the Father, and this embodies the unity of all Christians under one head. But how is this possible? Assuredly not through human agency, except in the one sense that Christ became flesh, and dwelt among us, and took upon Himself the form of our humanity. And it is only by the atonement on the cross (which really means at-one-ment) that we are at one with our heavenly Father, and our Lord and Master. When our Lord prayed for His disciples who were present with Him, He added to His prayer, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they may all be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us." (John 17: 20, 21). Is not this unity in its truest sense? But how is it accomplished? Repentance, belief, and baptism all have their part in the Divine order of events connected with our adoption by God as children. "And that repentance and remission of sins should be preached in His name among all nations" (Luke xxiii: 47). "He that believeth and is baptised shall be saved." (Mark xvi: 16). "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i: 12, 13). This refers to the new birth, or being born from above, as explained to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." (John iii: 5).

Our Lord instituted two ordinances, the Lord's Supper and baptism; and a striking feature of both is that they emphasise and illustrate union with our Lord; and if we fully realise this we will see how important it is to observe these ordinances in their Scriptural form.

In the Lord's Supper we partake of the bread and wine, emblems of the body and blood of our Redeemer. "So we being many are one bread, and one body, for we are not all partakers of that one bread?" "So we being many are one body in Christ, and every one members one of another." (Rom. xii: 5). Does not this indicate perfect unity of Christians, and union in Christ? "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him" (John vi: 56). And we do this in partaking of the emblems in the Lord's Supper.

Now to apply the teaching of baptism, which really represents passing from death into life. Before we can be born anew we must first die; and baptism represents death with Christ, burial with Him, and new life in Him. When we are born anew we not only become dead to sin, but we are dead with Christ (Rom. vi: 2, 8). Now, what follows death? Is it not burial?

Christ was raised from the dead. Here we have the order: Death, Burial and Resurrection, and in baptism we have the meaning beautifully expressed. When we are baptised into Jesus Christ we are "buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father; even so should we also walk in newness of life" (Rom. vi: 3, 4). "Buried with Him in baptism, wherein also ye are risen with Him." (Col. ii: 12). Thus, being dead with Christ, we are buried with Him when we go down under the water, and we rise out of the water to new life. Does not this ordinance also indicate union with Christ? I think we cannot understand the full significance of these ordinances unless we are not only impressed with the full meaning of the symbols used, but are also conversant with the hidden mystery contained in the ordinances confirming our union with Christ. And we want to understand what this union means in all its fulness. Paul wrote to the Galatians, "My little children, of whom I travail in birth again, until Christ be formed in you" (Gal. iv: 19). How can union be accomplished unless conversion (or being born from above) and believer's baptism are upheld? We cannot discard that which unites us to Christ, and being about Christian unity.

And now we come to a statement in the Word of God which encircles a most important truth, and cements the method of union with our Lord in a most unmistakable manner, agreeing as it does so perfectly with the words of our Master: "Except a man be born of water and of the Spirit." It is found in the first epistle of John: "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning His Son" (1 John v: 8, 9 (R.V.)). A short reference will suffice to show how the three agree in one.

**The Spirit.**—"Hereby know that we dwell in Him and He in us, because He hath given us of His Spirit" (1 John iv: 13).

**The Water.**—"And now, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts xxii: 16).

**The Blood.**—"The blood of Jesus Christ, His Son, cleanseth us from all sin."

And in this trine connection we also have evidence of the witness of God, which He hath testified of His Son; for "when Jesus was baptised He went up out of the water, and the heavens were opened and the Spirit of God descended like a dove; and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." It is remarkable that our Lord took this step just before He commenced His ministry on earth, and the act was confirmed by the Father, Who, in showing such marked approval of the baptism of Jesus, appeared to bring the Spirit and the water into unison in the person of Him Who was to shed His blood for the redemption of the world at the close of His ministry. And when the blood of Jesus was shed, the testimony of God was again manifested for His Son; for the veil of the temple was rent in twain from the top to the bottom, and there was no further need for the high priest to go behind the veil.

When the question of the union of the Churches comes under our notice, we cannot fail to be impressed with the fact that unity is the essential feature of the Christian life; but we must build on the sure foundation, and consummate our union with Christ. We cannot obtain a more striking illustration of our union with Christ than we have in the stone witness in the land of Egypt. The great pyramid is a true and fitting symbol of Christ and His Church, which is His body; solid and united under the head corner stone, (the stone which the builders rejected). We are also inseparable from Christ, and united as one body, because the Church is the bride of Christ; and when our Lord was on earth, He referred to His disciples as the children of the bridechamber (Mark ii: 19). "Wherefore, my brethren, ye also are become dead to the law by

the body of Christ: that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God" (Rom. vii: 4).

Throughout the New Testament the clear teaching is for union and unity; and it is most important to realise that union with Christ comes first, and forms the basis of unity of Christians which can surely be accomplished by obedience to the Word; without reference to the intrusions of men, who have formulated creeds for the guidance of Church members, while the Bible is an all-sufficient guide; and unscriptural practices have crept into the Church, and created an environment which proves a hindrance to the obedience which our heavenly Father requires from His children. It is not only believer's baptism that has been discarded, but the new birth also (or conversion) is dispensed with by some, and other forms and ceremonies substituted in place thereof.

Having surveyed the route, the way is made plain, and we arrive at the conclusion that the true solution of Christian union is first of all union with Christ, and, through Him, with the Father, and this union is effected through the Word only, for "If a man love Me he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him" (John xiv: 23). So it is by obedience to the Word, not creeds, that we can become a united body under one head, even Christ.

### The Rallying Force of Prayer.

A New York travelling man kept a prayer list of his customers, and prayed for them daily by name. One of his names was that of a young man, C. K. Ober, whom his prayers led to Christ. Ober, in turn, formed a friendship with a young student of Cornell University, named Mott, who had not yet decided upon his life work. Ober prayed for Mott until he saw him surrender to the call of the Lord, and become the leading Christian statesman of his time, John R. Mott. So does prayer rally the forces of heaven and earth to the task of the kingdom of God.

There is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.

There is an arm that never tires,  
When human strength gives way;  
There is a love that never fails,  
When earthly loves decay.

But there's a power which man can wield,  
When mortal aid is vain,  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is prayer, which soars on high,  
Through Jesus, to the throne;  
And moves the Hand which moves the world,  
To bring salvation down.

—Christian-Evangelist.

### "Brethren, Pray for Us."

1. That our message may be of God.  
"That utterance may be given unto me" (Eph. 6: 19).
2. That our work may be of God.  
"That God may open unto us a door for the Word" (Col. 4: 3, R.V.).
3. That our understanding may be of God.  
"To expound fully and freely that open secret of the Gospel" (Eph. 6: 19—Moffatt).
4. That our boldness may be of God.  
"To make known with boldness" (Eph. 6: 19, R.V.).
5. That our success may be of God.  
"That the Word of the Lord may have free course" (2 Thess. 3: 1).

Spend the time you have spent in sighing for fruits in fulfilling the conditions of their growth. The fruits will come, must come.—Henry Drummond.

## In the Religious World.

### Dr. Campbell Morgan and Creeds.

Dr. Campbell Morgan, of England, who has taken up his abode in America, spoke at the Bethany Presbyterian Church in Philadelphia recently. He gave his own confession of faith, "The full authority of the Bible; the absolutism of Jesus; the adequacy of the Christian church." He declared he would sign no creed nor declaration of faith which any group of men would draw up for him.

### Need of Medical Missionaries.

From returned missionaries and from figures reported to the Foreign Division of the Interchurch World Movement, startling disclosures of the lack of medical attention in China have been revealed, together with almost unbelievable revelations on housing conditions in Japan. The recent report of the American Medical Association that there are 147,832 physicians in the United States gives an average of one doctor for each group of 744 persons in that country. In China, with a population of 400,000,000, there are 563 doctors, or a ratio of one healer for approximately 710,479 persons. Of the medical complement in China 212 are native doctors, 270 foreign male doctors, and 81 women.

### Dr. Jowett on Hating Aliens.

Dr. J. H. Jowett, preaching at the anniversary of the Manchester Mission, dealing with Mammon, carnality and international ill-will, said what did they think of the man across the national border? They called him "enemy"; his American friends called him an alien. He thought that Christ had banished these words from His vocabulary. He thought we, as Christian people, rejoiced in the emancipation of Christian speech from contact with these debasing words. Jesus took out the words enemy, foreigner, and alien, and put in the word brother, and no party prejudice, no national prejudice, and no short-sighted and unilluminated patriotism would make him call his fellow-man foreigner or alien, no matter what might be his color or his speech. "I must tear out of my vocabulary the fettering, embarrassing, imprisoning, demeaning words, which are the foundation of all ills, economic and industrial, and put in their place the word, 'brother,' no matter if the man be stained with blood. Tear out the old idea; put in the Christ idea. Build up a structure of national and corporate life upon the thought of Christ, and the evil structures will topple into fine dust never to rise again."

### A Magnificent Gift.

In a recent editorial, "The Christian-Evangelist" said that the sense of stewardship was growing among the Disciples, and many recent events bear out the statement. One of the most striking if the gift of 80,000 dollars, by Mr. and Mrs. A. C. Parker, of Dallas, Texas, for the erection of a church at Texas Christian University, at Fort Worth. Bro. Parker is a minister of the gospel, and his wealth came by the possession of oil lands. In a letter to S. J. McFarland, president of the Board of Trustees of Texas Christian University, Mr. Parker, referring to himself and wife, writes:

"We have decided to make a specific gift for the building of the University Church, and for this purpose agree to give 80,000 dollars. I need not tell you that it was after much prayer and meditation that we have reached this decision. We have always been poor. We have worked hard. We have never kept a servant until recently we hired a cook. We are still young. Naturally we have selfish desires. Visions of a magnificent home, gorgeously furnished; Pierce-Arrow limousines, chauffeurs and footmen, diamonds, stunning clothes, travel and other luxuries passed before us. But we decided to go on living the simple democratic life and give this back to the Lord, who placed it into our hands. I have always regarded Christianity not as some sectarian system, but a fundamental programme of life. If I would not deny myself of luxuries, and did not give back to God, I would consider myself a liar, hypocrite and thief."—Christian-Evangelist.

## Reports from the Field.

### West Australia.

**FREMANTLE**.—Bro. Hibbert in great form. Souls are being continually won for Christ. Meetings are large, and all matters are going on apace. Yesterday we rejoiced to have Sisters Bell, from Perth; Francis, from Pingelly; Welbourne, from Northam; Bro. Rodier, from Subiaco, and our much-loved Mrs. Blakemore, from Melbourne. Harold Thomson, who was associated with Chaplain Walden in France, has returned, and is actively engaged in Bible School work. A farewell social will be given to Wilkie Thomson, on the eve of his departure for the College of the Bible. He will be accompanied by Bro. Leece and two others from other churches. Bro. S. Thomson, of East-st., East Fremantle, will take up the duties of church secretary from to-day.—C. A. G. Payne, Jan. 19.

**WEST GUILDFORD**.—On Jan. 18, we had 75 meet for the breaking of bread. Bro. Stirling exhorted on "A Soul-saving Enterprise." Glad to have fellowship with Sister Bottle, from Fiji. A good attendance at Bible School. A good prayer meeting preceded our gospel meeting, a fine number of young people being present. Our gospel meeting was well attended, and a fine address was given by Bro. Stirling on "What Would Jesus Do?" One married woman decided for Christ.—R.G.

### Queensland.

**ELLIOTT**.—On January 10 and 11 we were pleased to have Bro. L. Larsen, of the Maryborough, Pialba and Elliott Circuit, with us on one of his monthly visits. He presided at the Sunday morning meeting, gave an address at the Bible School in the afternoon, and spoke again at night. These splendid addresses were enjoyed by all.—E.H.W., Jan. 15.

**HAWTHORNE**.—On Jan. 18, Bro. Hinrichsen, from Melbourne, gave an interesting address on Home Missions. The members are promising to do their best to support the Home Mission Committee. Jan. 18, Bro. Marler presided at the Lord's table, and gave a very helpful exhortation on 2 Peter 3: 18. In the evening a fair gathering of attentive hearers listened to the gospel message, "Levi's Conversion," delivered by Bro. Marler.—E.S.S., Jan. 19.

**TOOWOOMBA**.—The men's social on Tuesday night last, organised by the brethren attending the men's class, was very well attended and very pleasant. Bro. Burns presided. This morning's meeting was addressed by Bro. Burns. Christ's first miracle was the theme of his evening address. Bro. Hinrichsen is to be with us next Wednesday night, also Sunday next, likewise Bro. Bassard, of the Boomah church. Bro. Burns is to conduct a mission at Roma in the course of a few weeks.—W. Ray Smith.

**ZILLMERE**.—On Jan. 10, the Sunday School had a prize tree. There were no book prizes, but the articles presented were all of a useful nature. A good number of parents were present, and all had a happy time; 82 present. The teachers are doing good work in the school. On Jan. 11, Bro. Redsell gave an uplifting exhortation, and at night Bro. Marler gave a splendid gospel address. On the 13th, the Band of Hope held their annual meeting, the election of officers took place, and all reports for the year were most satisfactory. Bro. W. H. Hinrichsen gave a temperance address, which was much enjoyed. Morning meeting on Jan. 18 was good. Bro. Enchelmaier exhorted most acceptably. Bro. Stabe conducted the gospel service.—J. Bruce, Jan. 19.

**WEST MORETON CIRCUIT**.—Beautiful and bountiful rains. Silverdale, Jan. 18, organised a church of Christ. Bro. F. Primus, circuit president, and Bro. Wm. Dourrow, were present and helped in the service. Bro. Charles Lobegieger was appointed elder. Bros. Arthur Lobegieger, Jos. Lobegieger and John Nublin were appointed deacons. Bro. Schasson, one formerly baptised, was received into the brotherhood. We hope be-

fore long to begin to build our chapel. Sister Mrs. Skaines, Peak Crossing, has notified her desire to co-operate with us. Mount Walker.—Sister Miss Olive Emily Hinrichsen, daughter of Bro. Albert Hinrichsen, was married to Bro. Harold Muller, Rosewood, on Jan. 17; the wedding took place at Redcliffe. The writer acted as celebrant.—H. U. Rodger.

**MARYBOROUGH**.—All departments of work are still going well. The two from the Bible School who confessed Jesus have been baptised and received into fellowship. Bro. W. H. Hinrichsen, from Melbourne, spoke at all meetings on January 11. His addresses were much enjoyed. On Sunday, the 25th, the writer will commence a series of addresses on "The Destiny of Nations in the Light of the Bible." Our brother and sister mentioned in last report are still inmates of the hospital. We are grateful to God for bountiful rains.—L. Larsen, Jan. 20.

### South Australia.

**WALLAROO**.—Bro. Ingham commenced his ministry here on January 4. We are glad to have a preacher again, and he is settling down to his work in earnest. On Tuesday evening a social was held to welcome Bro. Ingham and say farewell to Bro. Ira Durdin, who is leaving for the College of the Bible. Bro. and Sister Durdin have both been splendid workers, and will be greatly missed. A splendid presentation was made from the Endeavor Societies. Bren. Harkness and Horsell were also present, and spoke on Home Missions. Our Bible School has entered into an increase attendance campaign with the Murray Bridge school.—L. Killmer, Jan. 18.

**WILLIAMSTOWN**.—On December 26 we held our church and Bible School picnic by the Parra River, and an enjoyable time was spent. On Dec. 28 we had good meetings. Bro. Chamberlain, from Kerbrook, exhorted in the morning, and at night Sister Blackburn preached on "The Iron did Swim." Bro. Blackburn went over to help the Gawler brethren. There is a great deal of sickness here. Our aged Sister McLeod is still laid aside. Sister Vinnal is home again, after a serious operation. Sister Philp, who has been ill, is improving, and Bro. Moore is in Adelaide Hospital with fever. We pray that all may soon be restored.—W.J.B., Jan. 17.

**PORT PIRIE**.—Jan. 18, very fair attendances. About 6½ broke bread. In the morning Bro. Shipway dealt with "Standing fast in the liberty of Christ." We were honored with the presence of Miss Daisy Wright, a Red Cross nurse; also Sister Miss Campbell, from Mile End church. Bro. and Sister Arnold were present, after both being seriously ill. 66 attended Bible School. At night over 70 assembled, and Bro. Shipway gave an address on "The Hallelujah Chorus in Three Stanzas."—A.M.

**YORK**.—At the business meeting of the church on Jan. 20, there was a large attendance. Good reports were given. The secretary's report showed a net increase of three for the past quarter. The treasurer reported that although there had been a large expenditure, there was a small balance in hand. At the election four retiring deacons were re-elected in addition to two others, Bren. C. C. Fletcher and A. Black, who took the places of Bren. Mossop and Swain, who have been appointed elders. Bren. Fletcher and Black have but recently returned from the front. Bro. R. E. Mossip was elected secretary in place of Bro. W. Brooker, who has held that position for more than a quarter of a century. The Bible School report showed an increase of numbers on roll, which now stands at 247. 494 has been raised during the year. The piano has been paid for. The addition to the primary building is well on the way. The labor for the same is being done by volunteers. After the business a social took place, when a welcome home was given to Sister Miss Norman, just returned from England, where she has been for nearly seven years, a large portion of that time

being spent in nursing sick soldiers. Sister Norman feelingly responded.—W.B.

**CROYDON**.—Jan. 18, Bro. A. H. Wilson spoke morning and evening. Subject, "Should Christians Keep the Sabbath?" We have the Seventh Day Adventists working among us. Two of the Seventh Day preachers were present, busily taking notes, during the address. Jan. 25, Bro. Horsell addressed the church on Home Missions. Bro. Wilson spoke in the evening, continuing his address on Seventh Day Adventism. Our Bible School, under the superintendency of Bro. G. Bateup, is still progressing; 177 present to-day; three new scholars.—F. Plant, Jan. 25.

**GAWLER**.—On January 4 we had Bro. Horsell, Secretary of Conference, with us, and on the Lord's day afternoon he opened the Bible School, which is making good progress. On Jan. 11 Bro. Garrett, of the city, exhorted the church. We are waiting for several letters of transfer to come. On the 18th we again had Bro. Garrett with us, and his work was much appreciated. Three confessed Christ, and were baptised at Prospect. Sister Olfesen was laid aside for several weeks with severe illness, but was present this morning. Jan. 25, Bro. Garrett exhorted, and was much enjoyed.—J.T.L.O., Jan. 25.

### New South Wales.

**MEREWETHER**.—Beneficial rains fell on Jan. 18, but the services were well attended. Bro. J. Wright gave a helpful address in the morning, and at night Bro. Martin delivered his stirring message on "The True Church." At the quarterly business meeting reports from the various auxiliaries were satisfactory. Deacons for the year are: Bren. Thos. Fraser, Newburn, Porter, Gordon, B. W. Collins, and Want; secretary, R. W. Collins; treasurer, U. Porter. Permission has been granted for the holding of open-air meetings in the Hamilton district. Our choirmaster, who met with an accident to his right hand, which necessitated an operation, is improving rapidly.—W.D.C.

**ENMORE**.—Jan. 18, Bro. Harward spoke both morning and evening, his address in the morning referring to the Home Mission collection. Sister Metzenthin, from Wanganui, N.Z., who is on her way to the Bible College, was with us all day; also Bro. Illingworth's two younger sons, Cliff, and Arthur. Both our prayer meetings this year have been better attended.—H.V.R.

**BROKEN HILL (Wolfram-st.)**.—Bro. Oram and the brethren are still working on under the exceedingly trying circumstances. Distress is still prevalent. On January 4, Bro. Oram gave an uplifting exhortation. A young man, a returned soldier, made the good confession. W. G. Oram preached in the evening to a fair congregation. Jan. 11, Bro. Oram addressed the church. Good gospel address in the evening. Jan. 18, Bro. Oram spoke. He preached in the evening on "The Sorrows of Pilate and Judas." Two young girls from the Bible Class confessed Christ. The school is progressing. Young People's Class went to the hospital on Lord's day afternoon to cheer patients. The carol party had a social, at which Sister Miss M. Ball was presented with a medal suitably inscribed, as a memento of her services as leader and organist. On Thursday, 15th, the church business meeting; reports were satisfactory, all departments showing well, but on account of the circumstances throughout the district, the finances are at a rather low ebb, notwithstanding we have been able to meet local requirements, and forward a portion to Home Mission Committee. All the previous officers were re-elected, and Bro. Armstrong and Bro. Ball added. At present two officers are away. Bro. Garner is very ill at Wallaroo. We are trusting that he will be restored, and with Bro. Warren, return to us. The church is also grateful to all who have assisted in helping Bro. Oram to do many kind and necessary acts of benevolence.—J. J. Helleur.

**LISMORE**.—Last Sunday Bro. P. J. Paul spoke on "Training of the Child." A Young Workers' League is being established, and the children induced to attend Sunday morning meetings. Sister Miss Helsdon (Albion, Qld.) worshipped with us last Sunday. Last Lord's day members from Lismore and Bangalow joined with Elder J.



P. F. Walker at Brunswick Heads, as being present. We hope to restart preaching supplies for country centres by the end of this month.—Jan. 20.

TAREE.—January 11, Bro. H. Edwards, from Cudletown, conducted the services for the day. January 18, evangelist P. E. Thomas gave a helpful exhortation in the morning, and Bro. H. C. Stitt, from Toowoomba, presided. At night Bro. Thomas preached a splendid sermon.—S.S.

WAGGA.—Fair attendance this morning. Many of our members absent on holidays. Bro. Brown has been taking morning meetings during Bro. Waters' absence on leave. We hope he will return refreshed. Mr. Colquhoun, of the Presbyterian congregation, has kindly taken the evening meetings. We are sorry to lose the services of Bro. Wenk as secretary, after doing several years' yeoman church work. We are pleased to welcome Bro. Casperson, who is filling the position of secretary.—T.E., Jan. 25.

MARRICKVILLE.—Good meeting last Sunday night. On Monday the C.E. adjourned to go to the annual meeting of the local branch of the British and Foreign Bible Society, when Dr. Bromilow gave a stirring address on the Pacific Islands. On Wednesday the Ladies' Aid Society restarted for 1920, making preliminary plans for the kitchen stall they are giving at the local hospital fete. This morning there was a splendid attendance, with several visitors. Two, who had been baptised last Wednesday, were welcomed into the church. Bro. W. Gale gave a most helpful address. Two new scholars at school this afternoon. We have started preparing for a service of song in connection with the anniversary of the school next month. To-night the gospel address was on "The Potter and the Clay." There was a good attendance.—A.J.F.

PETERSHAM.—Our attendances are being well attended. Bro. Wakely was the preacher at both meetings on Jan. 25. He spoke on "Christian Contentment" in the morning. Good gospel service; the address was inspiring. Jan. 26, picnic of members, teachers and friends at Athol Gardens.—G.M.

SYDNEY (City Temple).—Good meetings today. Glad to have fellowship with a number of visitors, including Bro. Loue, Toowoomba, Qld.; Bro. Macaulay, Manning River; Bro. Adams, of Lygon-st.; Bro. Les. Stimson, from Moree, and Sister Morrison, Bro. and Sister E. Parker, and Bro. Seitz, after three years' absence in the country. Bro. Crossman gave a good word of exhortation. Bro. Plummer was received into fellowship. At night an in memoriam service for the late Bro. Lillie was held. Bro. Eaton gave a most impressive address on "Be ye also ready."—J.C.

### Victoria.

SWAN HILL & LAKE BOGA.—Jan. 18, the services, morning and evening, at Swan Hill, and afternoon at Lake Boga, were conducted by the writer, who with his wife has returned and resumed labors in this district, after spending a month's holiday with friends in South Australia. Bro. Hill, A.I.F., of Hawthorn church, met with the church at Swan Hill. The attendances at all meetings were good.—J. Warren.

KANIVA.—A sister was received by letter from Geelong last Lord's day morning, and at the close of Bro. Benn's address in the evening, the youngest son of Bro. and Sister Williams, of Sandmere, made the good confession.—R.W., Jan. 19.

DRUMMOND.—On Jan. 25 there was a splendid gathering at the Lord's table, when Bro. Saunders spoke on "Our Home Mission Enterprise." Our Sunday School is advancing; we are thankful to Sister McClure for taking charge on alternate Sundays. To-night our preacher had a large number present; his subject was "The Church of the New Testament."—Jan. 25.

BRUNSWICK.—Jan. 11, Bro. Gibbs spoke in the morning, and Bro. Payne in the evening. Jan. 18, Bro. Payne spoke morning and evening, his evening subject being "The Betrayal of Jesus." On Jan. 25, we had Bro. Allan, of North Richmond, with us, who made an appeal on behalf of Home Missions. Bro. Payne spoke at night on

"Jesus Before Pilate." The attendance at our prayer meeting was a little improvement last week. The Bible School are holding their picnic at Fawkner on January 26.—D.G.

CHELTENHAM.—We gladly extended Christian welcome to four who recently confessed Jesus. After the keeping of the feast Bro. Mudge exhorted. We were glad also to have with us Bro. and Sister McLennon, from Wyche-wood, who have come to reside in the district. In the evening Bro. Mudge dealt with Pilate's question, "What shall I do then with Jesus which is called Christ?" and in response four adults confessed Jesus as Lord.—F.W.M., Jan. 25.

ARARAT.—Good meetings to-day. Sunday School gradually growing. There was a record attendance at the evening service. Bro. Payne delivered a fine address. He is doing great work for the Master.—W.C.J., Jan. 25.

SWAN HILL DISTRICT.—Bro. Warren has just returned to our district, after a month's holiday in South Australia. He conducted the services at Swan Hill, and Lake Boga, last Lord's day. Our thanks are due to the Bro. Harrop, who so willingly filled Bro. Warren's place during his absence. We are working for a record Home Mission offering throughout the district. Some splendid meetings at Woorinen.—D.A.C.

BET BET.—Last Sunday we had Bro. Butler, from the College of the Bible, with us. He exhorted very acceptably at the morning meeting. There were three confessions at the gospel service, Bro. Ademann speaking. To-day Bro. Butler presided, and Bro. Ademann spoke at both meetings.—G. A. Sewell, Jan. 25.

CARLTON (Lygon-st.).—Both services were well attended to-day. F. J. Snyver, of Morland, gave a most helpful address in the morning. Jas. E. Thomas spoke in the evening upon "An Old-fashioned Fighter." The men's choir, under Nat Haddow, rendered some splendid selections. One young man confessed Christ at the close. During the past week at Lygon-st., Mr. Stanley W. Jackson, one of our returned men, was married to Miss Myrtle L. Owens, and Mr. Frank D. Talent was married to Miss Jessie Allamby, one of our active Endeavorers. Jas. E. Thomas officiated on each occasion. Both couples have the best wishes of the church for their future welfare and happiness.

NORTH MELBOURNE.—On Sunday last Bro. Corlett gave his farewell addresses. During his stay with us he has won the affection of all, and the church has received a real spiritual uplift. Bro. Hurren commences on February 1st, and the church welcome will be extended to him on Wednesday, February 4th. The mid-week prayer meeting is still well attended—the spiritual thermometer is high. The Endeavor Society is doing well.—H.V.G.

COLLINGWOOD.—On Sunday, Jan. 18, all meetings were well attended, when Bro. Webb spoke at the morning service on "The Need of the Home Missions." On Jan. 25, we were pleased to receive a visit from a New Zealand sister, who intends taking up studies at Glen Iris this year.—A.T.C.

HAWTHORN.—We regret to report that two of our members, Mrs. Williams, senr., and Edna Scambler, daughter of our minister, have recently undergone severe operations, from which they are now both favorably progressing. Good meetings yesterday. Bro. Thos. Bagley dealt interestingly with the Home Mission subject in the morning, and Bro. Scambler preached at night.—F.C.W., Jan. 26.

BURNLEY.—Interest here increasing; all anxious to do something. Sunday, 25th, morning service, Bro. Hughes exhorted on "Know Thyself"—a fine, simple address. Bible School, largest attendance since influenza epidemic; 116 present. Evening service also largely attended. Bro. Knight preaching. Three sisters were baptised. Monday, 26th, picnic at Wattle Park. We thank all who so generously donated to make this outing possible, specially mentioning Bro. R. Lyall.—J.W.N.

FOOTSCRAY.—Yesterday morning Bro. W. B. Blakemore, B.A., delivered a splendid address, which was appreciated by a good audience. The

choir rendered the anthem, "God is a Spirit." A good attendance at school in the afternoon. In the evening our evangelist preached on "Rest for the Restless." The choir again did well with the anthem, "Abide with me." On the 18th inst. Bro. Stirling Harding and Sister Miss Adeline Rayner were married. They are both faithful members of the choir. We wish them much happiness. Last Wednesday evening Bro. Will Milk gave a nice address at the prayer meeting.—Jan. 26.

WARRNAMBOOL.—On Tuesday last the Bible School successfully rendered the Children's day missionary dialogue. Miss Morrison, of the Poota and Indian Village Mission, gave a much appreciated message. Yesterday we enjoyed fellowship with Bro. and Sister Anderson, of Oakleigh; also Bro. McConnell, of Glenormiston. Bro. Anderson gave an inspiring address at the morning service. We have recently had with us Bro. Pollard and Sister Nurse Atkinson, of Bendigo. To-day our annual Bible School picnic was held, and was a great success.—L.S., Jan. 26.

STAWELL.—The annual business meeting of the church members was held on Thursday last, when there was only a moderate attendance. Officers for the ensuing year were elected as under: Secretary, Bro. A. Sheppard; treasurer, Bro. A. L. Perry, envelope secretary, Bro. A. D. Perry; deacons, Bro. Carey, A. L. Perry, A. D. Perry, and Sheppard; organist, Sister M. Payne. All reports were adopted, and the building fund report showed a balance of over £42. Sister Johnston has added much to this fund during the year by sewing efforts. Bible School picnic will be held to-morrow at the Botanical Reserve. Services yesterday were only moderately attended, but those present manifested great interest in the addresses of the evangelist, who in the evening gave a review of Archbishop Clarke's pamphlet on "Baptism."—Arnold Sheppard, Jan. 25.

BRIGHTON.—Since last report great improvement in attendance at all meetings, owing to the return of holiday-makers. Glad to welcome several visitors, including Bro. W. Wilson, of Western Australia, and to listen to a message from him. Two Bible School scholars have been received into our fellowship. Bible School picnic held on January 26, at Landcox Park, proved most enjoyable.—L.P.W.

PRAHRAN.—Wednesday, 21st, was our annual business meeting and election of officers. Bro. Parslow presided. The church decided to give Bro. Parslow a call for twelve months on full-time work. Deacons elected were: Bro. Moodie, Burton, Quelch, Montgomery, McKie, Chandler, King. Bro. Burton was re-elected treasurer. £10 was donated in the meeting to partition our school off into class rooms. The meeting ended with a pleasant social evening. Fair meetings to-day, Bro. Parslow in charge.—C.H., Jan. 25.

EMERALD EAST.—On Jan. 24 we held our Bible School picnic, when the children spent an enjoyable time. Good meetings yesterday. We are grateful to Bro. Eaton for his kindness in preaching for us. We have had the following visitors lately: Bro. and Sister Eaton, Carnegie; Sister Cantwell, Gardiner; Sister E. Nightingale, Hawthorn; Sister Lucy Legg, Montrose; Bro. Gaggin, Melbourne; and Bro. Orchard, Shepparton.—E. E. Legg, Jan. 26.

WINDSOR.—Bro. Anderson addressed the morning meeting, and also spoke in the evening, the subject being "The Conversion of Saul." Good attendances at all meetings. On Monday, Jan. 26, the Bible School picnic was held at Scotchmen's Creek, where a most enjoyable day was spent. The Boys' Club (Kappa Sigma Pi) is progressing well, and Bro. Anderson has organised a Sunday afternoon class for the K.S.P. Club.—J.H., Jan. 25.

The common problem—yours, mine, everyone's—  
Is not to fancy what were fair in life  
Provided it could be; but, finding first  
What may be, then find how to make it fair  
Up to our means—a very different thing!  
My business is not to remake myself  
But make the absolute best of what God made.

—Robert Browning.

# The Church and the Masses.

P. R. Baker.

I intend dealing with this subject under three headings: firstly, the fact that the church has lost its hold upon the masses; secondly, the causes; thirdly, the cure.

## The fact.

It is a well-known fact that in these days the church as a whole is not touching the great masses of mankind. We have fine, attractive buildings, splendidly equipped, and practically all the machinery necessary to deal with this problem; but it does not work. We have gifted men, great preachers, fine choirs and orchestras, pipe organs, paid singers in some instances, together with the very best of music; but it does not attract the man on the street; the great majority of the people are not the least bit interested. There was a time when the church exerted a fairly great influence in the community. But that time has passed; and in these days it is very difficult even to get a bit of religious news in the daily papers. The reason is obvious. The editors know what the people want, and it is not religion.

The great masses of working men have very little time for the church of to-day. I have been amongst men of that class practically all my life, having served my time and worked for some years as an engineer. I have also worked underground as a miner. I have thus been enabled to get right into the hearts and thoughts of men. I know their feelings, their minds, and their hearts, and I have a pretty accurate idea of their attitude toward the church, and the reason of that attitude.

You have asked me to deal with this subject, and I do not intend to beat about the bush. I want to lay before you the real facts of the case as they have come to me through conversation and reading, but chiefly through practical experience. We need to face this problem as servants of God, and seek to solve it for the sake of our Lord Jesus Christ, for the sake of the souls of men, and for our own sake too. Many a preacher's heart is sad and aching in these days; often broken in spirit, discouraged, but plodding on and on, hoping for a brighter day. For many conscientious men the strain has been too great, and they have not only been broken in spirit, but broken in health, and have gone down to an early grave; but the masses pass heedlessly by. Surely there is a solution to this sad, sad, problem, if we can discover it. It would lift a great burden from our hearts. So let us remove any veil of prejudice, or anything that might stand between us and its solution. Let us approach it on common ground, with a common purpose, and in so doing let us get close to Jesus; for the closer we get to him, the nearer we come to one another; and, remember, that when we are at his feet we are together.

## The cause.

The gifted, educated preacher, the splendidly organised and trained choir, the magnificent pipe organ, the paid singers, have no special attraction for the man on the street. Do not misunderstand me; I do not say that some of these things are not good, but the fact remains that they do not attain the desired end, and there must be a reason. So let us get down to a bed-rock basis.

The man on the street has learned to think for himself. He is intelligent, and reasoning. He will not grant superior knowledge to the man in the pulpit. He does not need the preacher to educate him in secular matters; he can receive that anywhere; his children receive it in the State schools, and later from the high school. He does not wish to interfere with his time, or rest, or pleasure on the Sunday, to go and listen to an oration on some popular theme. Remember that Sunday in his day, his only day; and personally, I have a great deal of sympathy for the man who practically sells his body for six out of the seven days, and then seeks a little recreation on the Lord's day. I allow no man to go beyond me in the plea for the sanctity of the Lord's day; but the harsh pharisaical attitude of the church towards these folk at times has

not made them love the church by any means. Let the church practise what it preaches, for if some of those church members who have been loudest in their condemnation had to make heaven on the testimony of their employees, I wonder if they would make it; or the church employee among his fellow workmen. The man on the street is no fool; he does not go about with his eyes and ears closed; he expects the church to practise what it preaches. The employer of men, a church member, who attends church on Sundays, and who grates about his church, and who sweats his hands from morn till night, keeping the girls bending over their machines for five solid hours without a break, and who will not even allow them to pause and straighten their aching backs, is doing more harm to the church of Jesus Christ than are the amusement shows; he is the very worst advertisement the church can possibly have. Personally, I am convinced that the Christian business man can do more to make or mar the church than any other person, excepting the minister. If he is a church member, his workmen expect Christian treatment, and rightly so, too. The man on the street has no time for humbug; he refuses to be treated as a fool; he sees the difference between religion and Christianity; he knows that in spite of all that the church may do or say, a Christian must be different all the time, not limited to Sunday and the chapel building, but carried into practice all the week, and in the office and factory. I have far more time for the out-and-out sinner than for the miserable, casting, hypocritical church member. Christianity is a thing of life, and the masses of men know it, and so they ought. The trouble is that a great number of our church members have never been converted. They have never been born again.

In all my experience among men, I find that there is a genuine admiration for the genuine Christian man or woman. This is mostly silent, and a good thing, too. But they hold nothing but contempt for the hypocrite. I also find that although they generally treat the church more or less indifferently, they have a great respect for Jesus Christ and for the Bible. They know and believe them to be genuine. They can see the "hall mark" on the goods. My experience leads me to the conclusion that if you give a person all that he wants all the time, you will soon be bad friends. And, personally, I believe that is another reason why the church has lost touch. It has been trying to give the people what they want, rather than what they need, trying to appeal to the popular taste. It almost makes one's heart bleed to note some of the subjects for Sunday addresses. It is no wonder to me that the world has lost faith in the church. The masses know that the church exists to preach "the gospel of Jesus Christ"; and, when it preaches anything else, it means nothing to them; and they expect nothing, and will take nothing from it.

A well-known business man, speaking to me the other day, remarked that he never went to church; church never appealed to him; there was too much cant and humbug. He said that he was trying to live a clean, honest life; and he would take his chances. That man used to attend church. It seems to me that something must have been wrong somewhere for him not to know that he was a sinner, that a man must be born again if he would enter the kingdom of heaven, and that that new birth meant an entire change of life, and just what that change meant, and how it was to be brought about. I tried to explain to him that all men have sinned and come short of the glory of God; there are none righteous, and that Jesus said, "Ye must be born again of water and the Spirit," and that "he who climbed up some other way, the same is a thief and a robber." He had never viewed it like that before. It is the duty of the church to preach the gospel of the Christ to a world that is lost in sin. I would not like to stand in the place of the preacher at the judgment bar who had preached politics, or talked poetry and ancient his-

tory to the people, whilst their souls had been hungering for Jesus Christ.

I allow no man to go beyond me in paying a tribute to genuine culture and learning; but it is an absolute curse when it takes the place of the gospel. Some sermons are of high literary merit, but they only hit the head, and tickle the intellect; they seldom reach the soul, and convince and convict of sin. The gospel is the power of God unto salvation; and nothing else in this wide, wide world can ever take its place in saving men. The world can supply all of the politics and poetry and history that is needed; that is not the work of the church; and the man who preaches that stuff has no right to be a minister of the gospel. He has no choice in the matter; it is Christ and him crucified, or he has no right to preach. It is that kind of preaching that has ended disastrously for the church. Christ came "to seek and to save that which was lost"; so must we. The world has no time for the church that does not preach Christ.

The tired business man, the tired workman, the anxious mother, the heart-broken, the sorrowful, the tempted and tried, the outcast, do not want an oration on some popular theme. They come to church to get something, which they cannot get at any other place; and when the church fails to deliver the goods, is it any wonder the world has lost faith in her?

I have found from personal experience among men that they do not want theology from the pulpit; they want Jesus Christ. Professors may argue as they will, but theology, and Christ as the Friend of sinners, are two different things. Some of the sermons that I have heard preached are better suited to a theological seminary than to the hungry souls of the great masses of men.

"Men die in darkness at our side,  
Without a hope to cheer the tomb;  
Lift up the torch and wave it wide,  
The torch that lights life's thickest gloom."

The more I know of theology, the more I am convinced that we need less of it and more of Christ.

We need to insist more, and more upon the great object and purpose of Christ's life and death, rather than a precise definition of the mystic relationship between Father and Son. Religion seems to have drifted into the realm of the professional and the expert, and that none other than they can understand it. This ought not to be, and it is one of the main reasons why the ordinary people have no time for professionalism in the church. The gospel of Jesus Christ should be delivered in a simple, yet convincing fashion. To the religious professors in his day, Jesus said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Much of the preaching of to-day does not reach the heart of the man of the street, much less his soul; and for that reason he is not interested in the church. If I had my way I would have at least twelve months' practical work in factory or workshop as essential part of every minister's training. I would help him to understand the heart of the man of the street—to know his aspirations, his desires, his weaknesses, his failings; to realise that beneath all of his apparent indifference there beats a noble heart, and a soul that is seeking the real from amongst the unreal. Preachers need to know him from the inside if they would touch him, much less save him; and, if they would do either, they would do well to emulate that great saint of God, the Apostle Paul, who became "all things to all men" that he might win them for Jesus Christ. He made soul-winning a fine art. He lived to save lost and hungry souls. Why was it that the common people heard Jesus gladly? Because he understood them; he met them on their own level; he set them a noble example; he gave them just what they needed; he was a fellow-workman. He had toiled at the bench—"Is not this the carpenter's son?" He understood them, not from college training, but from life experience on the inside. Personally, I do not believe any man can do as great a work without working with men. A young man goes out from a good home into school, then on to the high school, then to the University, and theological institution, then out into the ministry; what does he know of men? How can he be expected to understand them? Is it any wonder that although he may become a bril-

liant preacher, he fails to touch the struggling masses of mankind? He does not understand them, nor do they understand him. Oftentimes he believes them to be the enemies of the church, un-touchables, and sometimes quite beneath him. On the other hand, they believe him to be above them, not understanding them or their needs. It is not his fault, nor is it theirs. The ugly fact remains that the masses are not opposed to the Bible; they are not opposed to Jesus Christ; but they are opposed to professionalism in the pulpit. That may be a hard saying, but it is true, and the church must face it.

Men are willing to be led, but the leader must understand them. A wholesale condemnation of the masses because of their apparent indifference regarding the church will never win them for Jesus Christ. The church needs to seek and save them by love, always bearing in mind that a perfect understanding of the state of mind of the great masses is absolutely essential. We must have the inner view; nothing else can take its place; and I am convinced that that inner view will never be gained in the halls of theology. Theory from the seminary does not always work in the factory, or on the street. Hence I firmly believe that a great deal of the apparent indifference of the masses is due to ignorance of their aspirations and of their hearts.

To be continued.

## The Sabbath and the Roman Catholic Church.

Thos. Hagger.

The Seventh Day Adventist frequently asserts that the Roman Catholic Church changed the Sabbath from the seventh to the first day of the week. It is a sufficient reply to this to say that the Sabbath of the Bible never was changed, that it was and is the seventh day of the week, that it is a Jewish and not a Christian institution, and that Christians are under no obligation to observe it.

But it is interesting to see just what the Roman Catholic Church has to say on the matter. From the "Catholic Encyclopedia" (a copy of which was kindly loaned to me by one of the Roman Catholic priests of Adelaide in response to a request I made to the Archbishop for definite information on the subject), articles "Sabbath" and "Sunday" the following extracts are taken.

"St. Paul enumerates the Sabbath among Jewish observances which are not obligatory on Christians (Col. 2: 16; Gal. 4: 9, 10; Rom. 14: 5). The Gentile converts held their religious meetings on Sunday (Acts 20: 7; 1 Cor. 16: 2), and with the disappearance of the Jewish Christian churches this day was exclusively observed as the Lord's day."

"Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians began to take the place of the Jewish Sabbath in Apostolic times as the day set apart for the public and solemn worship of God. The practice of meeting together on the first day of the week for the celebration of the Eucharist Sacrifice is indicated in Acts 20: 7; 1 Cor. 16: 1, 2; in Rev. 1: 10 it is called the Lord's day. . . . During the first three centuries practice and tradition had consecrated the Sunday to the public worship of God by the hearing of mass and resting from work. With the opening of the fourth century positive legislation both ecclesiastical and civil, began to make these duties more definite."

"There is a large body of civil legislation on the Sunday rest side by side with the ecclesiastical. It begins with an edict of Constantine, the first Christian emperor, who forbade judges to sit, and townspeople to work on Sunday."

The Roman Catholic idea that the first day of the week was observed as a day of worship for Christians right from the beginning of Christianity is perfectly correct. But that day is not "the Sabbath," it is "the first day of the week," "the Lord's day."

## Foreign Missions.

Conducted by Thos. Hagger.

### Federal Foreign Missionary Committee.

President: Hon. W. Morrow, M.L.C., Victoria  
Avenue, Dulwich, S.A.  
Treasurer: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.  
Secretary (pro tem): J. Wiltshire, 21 Shipster-st., Torrensville, S.A.

### SUGGESTED PROGRAMME FOR FEBRUARY.

#### Meeting for Special Prayer.

Hymn. "Tis the blessed hour of prayer," 303.  
Prayer.  
Bible Reading. Luke 11: 1-13; 18: 1-8.  
Hymn. "Lord, we come before Thee," 331.  
Special Prayer on Suggested Subjects.  
Short Talk on Prayer, using accompanying article, if desired, and emphasising Christ's teaching on importunate prayer as shown in readings selected.  
Continued Prayer.  
Hymn. "Onward Go!" 804.  
Prayer and Benediction.

### SUGGESTED SUBJECTS FOR SPECIAL PRAYER.

For God's blessing on the work of the coming year, both in the Home and Foreign fields.  
For Home Missionaries entering new fields of labor, especially those in remote country districts.

For Outgoing Missionaries to Foreign fields.  
For the Faculty and Students of our College, remembering specially the new students of 1920.

That homes may be provided for incoming women students, and that the heart of the church may hear the appeal on their behalf.  
"Pray ye the Lord of the Harvest that He send forth laborers into His harvest."

Request from Miss Blake.—"I would like you to pray that when I take up village visiting I may be able to secure a suitable Bible-woman. This is not an easy task. Almost every woman thinks she is capable, but the real genuine Bible-woman is hard to find. I need a woman capable, experienced, and above all, spiritual, because I myself have no experience whatever along these lines."

The opening meetings of the first session of 1920 may be fittingly turned into meetings for prayer. A sense of the great and urgent need of prayer upon us. Those who represent us in the front ranks look to us increasingly to strengthen their hands by prayer. Their plea reaches our hearts.

"Will you not pray for us? Each day we need Your prayers, for oft the way is rough and long, And our lips falter and forget their song, As we proclaim the word men will not heed. Will you not pray for us? Alone we stand To stem the awful tide of sin and shame, To cast out demons in the mighty Name Which is alone the hope of every land. Pray, pray for us! We are but vessels frail; The world's appalling need would crush us down Save that in vision we behold the crown Upon his brow who shall at length prevail!"

As we pray for our workers, especially those on the foreign field, let us remember that they are as human as we; that temptations beset them from without and within; that they are often lonely and downcast unless the consciousness of the Divine Presence is theirs to uphold. Let us remember that the discouragements of slow and difficult work, amid the depressing atmosphere and environments of non-Christian lands, must often almost overwhelm. Let us remember that they are deprived of many comforts and conveniences, also of association with friends and relatives, which we enjoy so freely in the home land. Let us think of them in their constant contact with repellent conditions and personalities, with unclean natives

and unsanitary modes of life, with all forms of disease and degrees of poverty, and with the depressing superstitions with which they must contend. Let us think about all these conditions under which our missionaries must be working, studying the faces and specific work of individual missionaries, until with sympathetic love and appreciation we can really pray for them as we ought."

With these thoughts in mind, let us approach the Throne, and pour out our petitions, not in a mechanical prayer-wheel fashion, but being touched with the feeling of the need of those for whom we pray, and confident of the faithfulness of our God to hear and answer. Thus let us boldly ask, seek, and knock, until both they and we enter into the strength and joy of His presence.

There is no need to understand the philosophy of prayer before we can make use of it and take joy in it, though some people seem to think there is. To understand the need and believe in the efficacy of prayer is enough. "Ask and ye shall receive," says the Word of Truth.

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know that He has given His Word,  
Which tells me prayer is always heard,  
And will be answered, soon or late;  
And so I pray and calmly wait."

There are so many things in life that we make use of constantly, daily, which we do not understand in the least. Not one of us would withhold a glass of water from a thirsty individual because the life-giving properties contained therein remain a mystery. Let us then as consistently hold out to our missionaries, through the ministry of intercessory prayer, the spiritual refreshment which they so much need.

Oh, that the need of prayer and intercession may be more widely understood throughout the sisterhood of our churches, that we be ever as watchmen on the "walls of Zion." Ours is the blessed privilege to enter "within the veil, in which holy place is given the certain knowledge that "more things are wrought by prayer than this world dreams." The attitude of heart at prayer enables us to see and grasp the opportunities God gives for service both individually and as churches, just as it enables God to make His choice of workers. "It was while the church at Antioch was in prayer and fasting that God called for Saul and Barnabas to be set apart for the work whereunto he had called them. When the church was in the right attitude, God called for the best they had to give. When we think of the large number of churches that for years have been in existence, and yet no one has gone forth from their midst to represent Christ on the foreign field, or even in the ministry at home, it is surely a matter for prayer. Surely we need the exhortation of the Master to-day as the disciples of old required it. 'Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.'"

What a joy to know that as a sisterhood we may make prayer a means not only of imparting spiritual strength to all our workers, but of adding to their ranks; and what a responsibility! Let us be earnest that those who depend upon us may not be hindered.—Selections from "World Call."

Offerings for Foreign Missions may be sent to the following:

Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.  
New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.  
West Australia: W. L. Ewers, 215 Lake-st., Perth.  
Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.  
South Australia: J. Wiltshire, 21 Shipster-st., Torrensville.

## To Lead the World.

## THE INTERCHURCH OPPORTUNITY.

William Gillanders, B.A., National Secretary, Australian Y.M.C.A., writes:—

There seems to be a profound need to reassert the mission of the church to the world, especially in these days when so many programmes of a purely secular nature are being made to overtake the large problems of social reconstruction. It is well to remember that Jesus Christ proclaimed a great message of social reconstruction. He trusted those who would come after him to realise this programme and find the methods that would express it for their need and time.

It is the deepest conviction of the writer that the place of leadership in community service belongs to the Christian Church. It is her responsibility and her opportunity as well. There is a need, however, to assert this leadership in our Australian communities. Social reconstruction involves great spiritual and moral issues. Most men are willing to give the church the place of leadership in dealing with such issues. The church has not always accepted the position. Where she has, her leadership has not been united and powerful enough to carry the situation. The question that is most before thoughtful Christian men and women everywhere is this: How mobilise the Christian forces so that the Christian impact upon the community shall be real and powerful?

Following that question come others? Is the church effectively mobilised for practical service in her present organisation of separate communions and denominations working separately and under no general Christian programme of community service? Could one communion or denomination make an effective Christian impact on the general community? Could one denomination powerfully react in community evangelism, or in community social service? The answer must frankly be "No." Could all the denominations co-operating with each other and working out a common programme do the business? The answer could hopefully be made "Yes" when this happy consummation had been reached. In England, America and Australia, interchurch co-operation for community service is a very live issue. The leaders of this movement take into consideration the endeavors that are being made for corporate church union, and offer a working basis for co-operation now, leaving the difficult questions of creed and polity for later successful solution.

The churches are ready now, for co-operation in community service programmes. The Interchurch Conference held at Malvern, Victoria, in August, 1919, at which all the Protestant churches were officially and strongly represented, fully demonstrated that the appointment from that Conference of a continuation committee, and the committee's later appointment of an executive secretary, is a guarantee that within the present year a programme of effective interchurch co-operation will be carried out. The field of interchurch evangelism and social service has already been surveyed, and a very interesting experiment in interchurch institutional work is being carried out in a Melbourne suburban centre, while consideration is being given to other communities thinking of similar organisation.

It is very significant that the National Committee of the Y.M.C.A. of Australia is strongly supporting the interchurch movement, and is contributing the service of one of its national secretaries to the churches as vice-chairman of the Interchurch Committee. He will give a large part of his time to furthering interchurch co-operation. Further, the National Committee is willing to assist interchurch organisations covering the field of community centre work, and to actively assist in the promotion of these centres whose policy embraces religious, social, physical and educational work for men and boys, and where advisable, of women and girls as well. The bringing in of the kingdom of God is the work of the church, and to the church of Jesus Christ we owe our loyalty and devoted service.

## The Disciples of Christ and Their Plea.

Under the pressure of the demands which are made of the church in this hour, and in the light of the startling revelation made during the war that Protestant Christianity could not present a solid front to the enemy, each communion is required to give an acceptable reason for its separate existence either on the grounds of superior spirituality or the distinctiveness of its message from all other messages.

Can the Disciples of Christ justify their right for existence and for a place in the programme of the world's rebuilding on the grounds of a message that gives to the world something worth while that no other denomination has or is giving to-day? If the justification for our existence as a Christian communion lies in our plea for Christian unity then our case is lost, for all progressive denominations are pleading for union to-day. To say that our right to exist as a separate organisation is found in a spirituality superior to any other body of people, would be to place ourselves in the position of the Pharisee who thanked God he was not as other men. The only claim that we make as a body of Christians, comprising more than a million and a half communicants, as a justification for our existence lies in our plea for absolute loyalty to the Lord Jesus Christ. There are many weaknesses and many needs in all the churches to-day, but we believe that the one and only remedy necessary for all our ailments is absolute loyalty to our Lord and Master.

This loyalty to the Master, for which we plead, expresses itself in an acceptance of the Bible as the Word of God and as the rule of faith and practice. We believe that the Bible is adequate in its revelation of the plan of God for the church and for individual conduct. Where the Bible speaks we speak, and where it is silent we are silent. An acceptance of the Word of God as the rule of faith and practice is fundamental to the scheme of redemption.

Our plea for absolute loyalty to the Lord Jesus Christ not only manifests itself in the acceptance of the Word of God as the rule of faith and practice, but also in that liberty and freedom from the yoke of sin and ecclesiastical bondage from which Christ our Lord sets us free. All the attempts of men to improve upon the original plan and organisation of the church by the imposition of creeds and ecclesiastical authority have not only not helped the progress of the kingdom, but have become actual hindrances to its furtherance. The freedom which loyalty to Christ brings is freedom from all man-made and unnecessary paraphernalia and the joy which comes from the consciousness of having all one's powers dedicated to and used of him.

Then, too, we believe that the way of approach to Christian union is not by way of compromise of anything that is fundamental in any church programme, but by way of loyalty that refuses any creed of doctrine not required of Christ and that insists on full acceptance of the elements of the simple scheme of salvation as revealed by the Master. To have union on any other basis than this would be a calamity to the Christian church. Whenever the time comes when men everywhere are willing to be loyal to him who is Lord of all and the Head of his church, then we shall enjoy the full freedom of the Spirit, and we shall present to the world the beauty and dignity and the power of a united church. And so on this basis of loyalty we are willing and ready to unite with all communions and all individuals who desire to do the will of God. To this end we pledge ourselves to the Christ whose we are and whom we serve, and in union with all who love the Lord, we lay aside every weight and press on toward the glorious consummation of his church and his kingdom in the end of the age.—Ernest Hunter Wray, in "Christian-Evangelist."

## Trust.

"I know not the way I am going,  
But well do I know my Guide;  
With a childlike trust I give my hand  
To the mighty Friend at my side."

—Havergal.

## "In Thy Name."

An Evening Hymn.

Now the purple twilight falling,  
Summons thoughts from earth away,  
And our spirits, in the stillness,  
Kneel and pray.

Worldly cares and toils forgotten,  
For a little space we meet,  
Learning higher, holier lessons  
At His feet.

Sun eternal! Sun transcendent!  
On our darkness ever shine;  
Light, and power, and joy unfailing—  
All are Thine.

Nought is ours of good to offer,  
Sin we mourn from day to day;  
Fairest deeds in Thy pure radiance  
Fade away.

Yet we come, Thy promise pleading—  
Where are gathered two or three,  
In Thy Name, a blessing seeking,  
Thou wilt be.

Meet us, Saviour, in our weakness,  
Strength impart, and faith renew,  
To Thy service make us loyal,  
Keep us true.

Lay Thy gentle hands of healing  
On the stricken souls, and sad;  
With the comfort of Thy presence,  
Make us glad.

So dispel all shades of darkness,  
Cheer and help us by Thy grace,  
Till in Heaven's bright Home we see The  
Face to face!

—Annie E. Woodcock.

## IN MEMORIAM.

**CUDDY.**—In memory of our mother, who passed away on February 2, 1914; also our brother Corp. Jim Cuddy, 24th Batt., accidentally killed on active service in France, August 22, 1918, loved son of above.

Gentle, loving mother,  
Sainted, fond and true,  
Resting now in peace with Jesus,  
Loving hearts remember you.

—Lily, Jessie, and Tom Cuddy.

**CUDDY-FRASER.**—In loving remembrance of our dear mother, Lillias Sharpe Cuddy, who fell asleep in Jesus on February 2, 1914, loved mother of late Jim (late A.I.F.), who was killed August 22, 1918; Lily, Jessie and Tom. Also our grandfather, Alexander Fraser, who died Feb. 1, 1916, and our grandmother, Louisa Fraser, who died July 13, 1917; all late of Collingwood.

"The Lord giveth his beloved sleep."

—Inserted by L. J. and T. Cuddy.

**GRAY.**—In loving memory of our dear mother, Emily Sophia Gray, who fell asleep in Christ at Port Fairy, January 29, 1919.

"When the mysteries of life stand revealed,  
And the last great divide we have crossed,  
We trust we shall clasp them again,  
The treasures we have loved and have lost."

—Inserted by Aggie and Wilk, Horsham, Vic.

## COMING EVENTS.

**FEB. 9-13.**—Camp Conference, Bayswater.—For particulars, communicate with W. B. Blairmore, secretary Victorian Preachers' Association, 97 Wilson-st., North Carlton.

## DEATHS.

**MAYNE.**—Departed this life at Broken Hill, December, 1919, loved husband of E. J. Mayne. He died trusting in the Lord. His loved ones left behind sorrow not as others who have no hope.

"The morning cometh."

## Here and There

The address of Bro. A. J. Ingham is now Bagot-st., Wallaroo, S.A.

Bro. Vawser telegraphs from Moonta, S.A.:—"Chandler-Clay mission started with power. Tent crowded first night. Moonta already stirred. Four confessions."

Church secretaries throughout Australia are asked kindly to announce verbally to the church assembled that the Tenth Australian Federal Conference is planned for April 7 and 8 in Melbourne.

A deputation representing the Presbyterian, Episcopal, and Methodist Churches of Ireland has left for the United States to place before the people of that country their views of the Irish problem.

Dr. F. B. Meyer says: "I have frequently expressed doubt as to the sanity of mediums, and quoted a statement by the late Dr. Forbes Winslow to the effect that seven-tenths of the cases of lunacy are attributable to spiritualistic practices."

Miss Jones and Miss Redman, our new missionaries, will leave for India early in March. Some have expressed a wish to take advantage of this opportunity to send goods to our Indian stations. All such parcels should be left in care of Mrs. Hutchinson, Swanston-st. chapel, before the end of February.

At a memorial service at Maysville, Kentucky, U.S.A., with A. McLean as chief speaker, it was proposed to establish a 25,000 dollars (\$5000) fund in memory of F. M. Rains, and four of those present initiated a movement to that end by giving 645 dollars, which will be increased to 1000 dollars immediately by the congregation. Churches and individuals all over the United States will no doubt heartily co-operate and bring the enterprise to speedy consummation.

Protestants in Poland number 500,000, most of whom are Lutherans, although there are some 10,000 Reformed. General Pilsudski and a few others less notable in the Government are Lutherans. As Pilsudski is, next to Premier Padarewski, the most influential figure in Poland, Protestants have a pretty good guarantee that their rights will be respected. Lay preaching has a very considerable development in Polish churches. In Warsaw there is one evangelical church seating 5000. Polish Protestants plan the establishment of a seminary in Warsaw for training pastors.

A campaign for a million souls is the new programme of the Methodist Episcopal Church for the next ten months. This campaign is the result of a gathering of five hundred representative ministers from every part of the United States. The Methodist Minute Men, who helped in putting over the Centenary campaign, and found a new enthusiasm and place of usefulness in the great constructive programme of the church, will play a most important part in this movement. They will deliver short evangelistic addresses, and do personal work to get their fellows into right relations with God.

A young man, with all the marks of sin written across his countenance and the image of God fast disappearing, entered the Bible depot at Valparaiso, and asked for a Bible. He gave as his reason that he intended to sell it, and thereby gain some small commission. Questioned if he knew anything about its contents, he replied that he did not. The conversation turned to the moral life required of those who would circulate such a book. Would he not like to secure a copy for himself, and study it, in order that he might understand the offer of free grace which God made to every human soul? Some months afterwards he returned, completely transformed as far as his outward appearance was concerned. "Why, do you not know me? Do you not remember the young man that came for a copy of the Bible?" He then began to tell his story—the story of an evil-liver, a gambler, a thief—but now these were things of the past. He was a new man in Christ Jesus.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "No less than £1000 is net loss through destruction of Tabernacle and contents. It is this dead loss that help is asked in. Will the brotherhood help lift this heavy burden? The brave band at Lismore will be compelled to bear still another £1000 at least, to rebuild and furnish under present conditions. The members in Australia and New Zealand each giving an average of ninepence would lift the loss by fire. We know some are willing to assist. Will churches arrange to take a special offering for this purpose, or appoint a collector to wait upon members in this behalf? Which church will make a start?"

The Turkish Government, after atrociously murdering multitudes of Armenian men and women, selected certain of their orphans and placed them in orphanages to train them in the faith of Islam. One of these orphanages was founded at Antora on Mount Lebanon. After the Turkish evacuation of the Lebanon, and a few days before the arrival of the British troops, three of these Antora orphan lads came down to Beirut to see what they must do. Passing the Bible Society depot window, they saw the Gospels in Armenian. Thereupon they went in, and one boy, lifting up his hands towards heaven, exclaimed, "Praise God! At last we have found a place with Bibles, after being shut off from them for all these years." With tears of joy in their eyes, each lad bought a copy.

Sunday, February 1, is Home Mission Sunday. T. Bagley writes: "A record offering is looked for in Victoria. We trust that no church will fail to do its utmost. Much depends upon this offering. Our hope is that the aim of £1250 will be more than realised. Under the Home Missionary Committee we have thirty workers, and the gospel is being preached every Sunday in fifty different places. Splendid work has been accomplished. To continue this work we must have the means, and we have faith that the members everywhere will respond to the call and rejoice in the privilege of co-operation in this great soul-saving campaign. Members are urged to contribute through their local church. Isolated members will kindly forward direct to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, or to T. Bagley, the Organising Secretary, 230 Amess-st., North Carlton."

The revelations made in Dr. Cairns' book, "The Army and Religion," as to the crass ignorance of the average Englishman regarding the very elements of Christian doctrine, says the London "Christian," have very naturally led to a good deal of heart-searching concerning teaching methods in schools and churches. The subject-matter of teaching may have been wrong in certain directions, but it is the method that seems to have failed so completely. The question raised by Professor Haire, of Belfast, as to the *livingness* of doctrinal teaching, seems to us to get very near the heart of the matter. Truth can never be attractive, however necessary it be, unless it be presented in a living manner. Teachers realise this in the matter of secular teaching, but so far as the teaching of Christian doctrine is concerned, things lag behind. Yet if there is one thing that ought to thrill with vitality it is the truth about God and Christ. To state the Christian doctrine about the Person of Christ in a dull or technical manner is the height of folly. It argues stupidity. The New Testament shows us the true method. The doctrine of Christ glows in its pages, because experience of Him glowed in the heart.

In spite of the war, and in spite of the political disturbances in India, the movement toward Christ still continues among the 60,000,000 or more pariah and other outcaste villagers of India. These untouchables, whose very shadow is supposed to pollute a high caste Brahman, are being cleansed by their acceptance of Jesus Christ, and are becoming new creatures. These people are usually desperately poor, immoral and ignorant. They have no privilege of citizenship or freedom to rise higher in the social scale. One reason why these outcasts are so receptive of the gospel is that they realise their low condition and their need of some power to lift them up and save them individually and collectively. They are not proud and self-satisfied like the upper castes. It is one of the proofs of the gospel that these people are trans-

formed by the power of Christ, are elevated intellectually, morally and spiritually, so that individuals and communities are miracles of grace. In thirty years one mission alone in South India has baptised 130,000 of these outcaste Indians. To-day these people are applying to be received into the church at the rate of 50,000 a month. The great hindrance is the lack of teachers to train them in the essential principles and practices of Christianity.

### Through Prison to Freedom.

"He brought me forth into a large place."

—Psalm 137: 9.

These words came into my mind some weeks ago when I was sailing up the Thames. It was to me an unfamiliar stretch of waters. Everything was strangely beautiful. The trees that lined the river banks; the frequent glimpses into the recesses of dark woods; the occasional breaking of the lines, and the surprising vistas of open country; the play of the waterfowl; little children paddling here and there, and their shouts of joy; in quieter places the songs of birds! It was very beautiful. And then we left it all and were shut up in a lock. We were imprisoned within stone walls and iron gates. Not a green thing could be seen. Not a bird could be heard. But in our imprisonment we began to rise. Shut in, we began to be lifted up; until, when we reached the appointed height, the forward gate swung open and we continued our journey on a higher level.

And all this became the parable of common experiences in human life. Who does not know God's locks along the river? Who has not had the surprises of being seemingly taken away from joyful progress between the green and happy banks and shut up within black and clammy stones? At such seasons it seems as though we have passed from joyful movement to depressing stagnancy. But in reality the movement has only changed. We have ceased to go on and we have begun to go up. We have been lifted into heavenly places in Christ Jesus. God has redeemed us into higher levels, and when freedom has been restored we find that He has brought us out into a large place. The lock was the minister of elevation. The place of imprisonment was the birth-place of a larger life.

Sometimes we have been shut up within the stony prison of a gloomy disappointment. Our ambitions have been checked. Our radiant boat has been stayed. And the song has died away. But God has used the dark home of disappointment to minister to another kind of progress. We begin to realise more clearly the "upward calling in Christ Jesus." Ambition is changed into aspiration. We rise to higher things. Wonderful deliverances have been wrought in the chill season of disappointment, and God has brought us forth into a larger place. "The things that happened unto me have turned out rather unto the furtherance of the gospel."

Or it may be that we have been shut up in the narrow lock of sickness. All the ordinary movements in life have stopped. And it seemed to be such a waste. Just to lie on one's back! And then the "upward" ministries began to lay hold of us, the wonderful things which are from above. And we rose to higher levels of thinking, and feeling, and praying. More of Christ came into our lives, and more Christ-communion. There was more thoughtfulness, and more gentleness, and more vision. And when God opened the gate on the further side, and let us out again, we could certainly sing with the Psalmist, "In my distress Thou hast enlarged me."—J. H. Jowett.

### WANTED.

Lady student wishes home and small remuneration in return for light services; would be able to do washing. Near College of the Bible preferred. Write Miss G. Metzenthin, 68 Albert-road, Albert Park.

Wanted, by a young lady who is entering College of the Bible, Glen Iris, in February, to prepare for Foreign Mission field, a home in which to assist in household duties, near College preferred. Apply c/o Jas. E. Thomas, 26 Garton-st., North Carlton.

# The Family Altar.

J. Wiltshire.

## CHRIST IN THE MOUNTAINS.

It is both remarkable and suggestive that Jesus so frequently resorted to the mountains. There seems to have been for him some physical and spiritual value in the majestic solitude they afforded. A gentleman once said, "I am going to spend my holiday in the hills above this city, where I can pray for it; while I am in it it is too near me to permit me to do so." Perhaps that is why Jesus went into the mountain to pray—nearer heaven and above earth's city. Jesus, Matthew tells us, taught while on the mountain; on the mountain he was tempted; on the mountain he was transfigured; from the mountain he had the view of Jerusalem which made him weep, and from the mountain he stepped into the cloud which has received him out of the sight of man until the day, when, with his glorious retinue, he will again appear.

In scaling the higher altitudes of Christian discipleship we scale the height much assailed by the tempter; but it is where the Christ long since overcame. It is there where prayer is communion and fellowship with God. There we get our glimpse of the coming kingdom and our glorious Lord. From there we see the city with all its great need. From there the distance is not great to the brighter and better home.

### MONDAY, FEBRUARY 2.

Gems of Thought.—For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.—Heb. 10: 36.

#### PATIENCE.

Plant Patience in the garden of the soul;  
The roots are bitter, but the fruits are sweet,  
And when, at last, it stands a tree complete,  
Beneath its tender shade, the burning heat  
And burden of the day shall lose control.  
Plant Patience in the garden of the soul.

—M. Farningham.

Bible Reading.—Psalm 40. To wait for God is good, to wait patiently is better.

### TUESDAY, FEBRUARY 3.

Gems of Thought.—Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.—John 16: 20.  
The after-fruits of sorrow are our gain.

The lessons of our youth enrich our age,  
Gladness of peace comes to us after pain,  
And God's corrections are our heritage.  
Be not afraid to walk with God in light,  
But sometimes sweetest songs are sung at night.

—M. Farningham.

Bible Reading.—Psalm 42: 1-11. The depression of the soul is unreasonable while God is what he is.

### WEDNESDAY, FEBRUARY 4.

Gems of Thought.—He saved others, himself he cannot save.—Matt. 27: 42.

#### SELFISHNESS.

Shun selfishness  
In every form; yea, even in good things;  
In office, station, notoriety;  
The sect, the creed, the sermon and the pew  
Remember in the alphabet of things,  
There's many a letter more important far  
Than the great "I" man thinks so much.

—S. W. Partridge.

Bible Reading.—Matt. 16: 21-28. A denial of self is much harder than a denial to self; the former Jesus requires.

### THURSDAY, FEBRUARY 5.

Gems of Thought.—Be ye therefore merciful, as your Father also is merciful.—Luke 6: 36.

#### MERCY.

The Northern and the Southern Pole of the great sphere are one and the same, a straight axle

through the very heart of it, from which the bounding lives swell out to the equator, and towards which they converge again on the opposite side of the world. So mercy is the strong axle-tree, the Northern Pole and the Southern, on which the whole world of Divine perfections revolves and moves.—A. MacLaren.

Bible Reading.—Eph. 2: 1-22. Mercy's greatest demonstration.

### FRIDAY, FEBRUARY 6.

Gems of Thought.—Jesus has tender regard for Mother.

John 19: 26, 27.—When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

#### A TRUE MOTHER.

A true motherhood is a dowry for a daughter, and a portion for a son, more priceless than a legacy of millions. To have a good mother is to go full armed to life's sternest battle, and to stand well equipped before its harshest brunt. To have a bad mother is to stand unsheltered under the black sky, unscathed beneath the pelting hail.—A. Mursell.

Bible Reading.—Prov. 31: 10-31.

### SATURDAY, FEBRUARY 7.

Gems of Thought.—Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.—Luke 10: 40.

#### HURRY AND WORRY.

"The world is wide  
In time and tide,  
And God is Guide:  
Then do not hurry."

"That man is blest  
Who does his best,  
And leaves the rest:  
Then do not worry."

Bible Reading.—Phil. 4: 5-23.

### LORD'S DAY, FEBRUARY 8.

Gems of Thought.—But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.—Phil. 3: 12.

#### SAVED, TO SERVE.

"O Lord, I pray,  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

"This, too, I pray,  
That for this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please.

"And if I may,  
I'd have this day  
Strength from above  
To set my heart  
In heavenly art,  
Not to be loved, but to love."

Bible Reading.—Col. 1: 1-18.

### OBITUARY.

SPARNON.—Our Sister Mrs. Mary Sparnon passed away on December 14, at the residence of her sister, Mrs. Simpson, Albert Park, aged 44 years. She joined the church at South Melbourne in 1916, and was a member at Northcote for a time. For the last two years she was a member of the church at Middle Park. About eleven years ago her husband died and left her with two boys to bring up, one of whom, Horace, died in 1907, the other, Reg., being left behind to mourn his loss. Our sister suffered severely during a long and painful illness, and longed to depart and be at rest. We are glad to believe that she is now free from all pain. Bro. H. E. Knott conducted the burial service. The sympathy of the church goes out to the bereaved son and relatives. We

hope they will be sustained and comforted by the sweet and precious promises of God's Word.—W. Meekison, Middle Park, Vic.

KENNY.—Very suddenly came the call home to Bro. E. C. Kenny on Saturday morning, Jan. 26. He was away from his home at Mount Martha, on a few days' visit to friends at Albert Park, and passed away without giving any indication that the end was near. Bro. Kenny was born in Yarmouth, England, and came to Australia whilst a baby.

## Sunday Duty Stamps

Teachers say:—

"Ensures Regular Attendance."

"Appeals to the Child's Mind."

You will say the same after adopting a system which has built up the Young Worshipper's League.

Artistic, Neat, Effective.

Begin now and watch numbers grow each Sunday at Church or Sunday School.

Don't forget the Free Certificate, and remember Sunday Duty Stamps are produced in Australia. Sample Set, 52 Coloured Stamps and Album, 6d. Per Dozen Sets, 5/6. Post Free.

Agents:

M. L. Hutchinson, 305 Lit. Collins-st., Melbourne.

C. C. Miheill, 313 Pitt-st., Sydney.

Wm. Tyas, 558 George-st., Sydney.

Methodist Book Depot, Adelaide and Perth.

**THE SHOO-FLY PLANT** DRIVES THE FLY FROM YOUR NOSE  
  
 Though this handsome flower attracts the most beautiful butterflies, it will drive the fly out of your nose. It is a gentle, fragrant, summer and winter, bearing large, bright, blue flowers of a delicate blue with white veins. Comes into bloom a very early time after planting the seed. Price 1/6 per dozen. Post free. Obtainable only from The Union Company, 229 Elizabeth Street, Melbourne.

**ASTHMA CURED**  
**OR MONEY RETURNED**  
 A Legally-Binding **GUARANTEED** given on Seal for Free Booklet with **SPECIAL TRIAL OFFER**. Obtainable only from **THE UNION MANUFACTURING & AGENT CO.** 229 Elizabeth Street, Melbourne.

KATOOMBA, "HURLESTON," quiet home for visitors. New House, best sight Mount Sillary and Jamieson Valley. Near Station; good table. Terms moderate. MRS. J. THOMSON, Lovel-street, Katoomba. Phone, 258.

### CHURCH COLLECTING "TWIN" ENVELOPES

(CARTONED)

(A System Conducive to Church Finance)

Sole Manufacturers in Australia:

**S. A. JOY & SONS**  
 81 MALOP STREET, GEELONG.

Orders may be sent through the Austral Publishing Co.

The Churches of Christ in Victoria  
**BENEVOLENT WORK DEPARTMENT,**  
**BURNLEY.**

Correspondence: J. W. Nicholls, 8 Edgar-st., E. Malvern.

Address all parcels and boxes: Church of Christ Mission, Burnley. Free transit all goods by rail.

Your earnest and immediate co-operation needed. Information gladly supplied.

About forty-five years ago he was baptised in Bal-larat by Bro. Picton. When the twenty members in Williamstown were organised into a church by Bro. Illingworth on February 22, 1888, Bro. Kenny was one of the company, and was a member of the first diocese chosen by the church. He also served the church as an elder and Sunday School superintendent, and was for about fifteen years church secretary. He retained his membership at Williamstown until the time of his death, and though 71 years of age, was on the speaking plan for February. The cause for which his Christ died occupied the prominent place in his life; other things were secondary. On Tuesday, January 13, in the Williamstown Cemetery, the earthly tabernacle was laid to rest "until He come," and to the God of all comfort and grace we commend each of the sorrowing loved ones.—Harold B. Robbins, South Melbourne, Vic.

**ACKNOWLEDGMENTS.**  
VICTORIAN BENEVOLENT WORK DEPARTMENT.

1 box Xmas puddings, Woorinen church; 1 bag clothing, Carnegie church; 1 box groceries and clothing, 2 small bags clothing, 2 parcels clothing, no address given. Balance in hand when I took over, £1/1/8; Berwick J.S.C.E., 7/6; Ultima church, per Bro. Cockroft, £1/0/6; Carnegie Dorcas Class, £1/2/6; Total, £3/12/2; Expenditure, assisting families in need, 15/1; Balance forward, £2/17/1.—J. W. Nichols, Secretary.

**Do You Know When Your Eyes Are Needing Attention?**

Very Likely They Need It Now

A thorough examination will tell.  
Phone 6937 for an appointment.

**W. J. AIRD, F.V.O.A.**

OPTICIAN

The Centreway, Collins St., Melb.



**BOSISTOS EUCALYPTUS**  
Parrot OIL Brand

brings ready and welcome relief to Asthma and Bronchitis sufferers. Frequent doses of this oil remove the phlegm and dries the throat, also kills the germs.

Thousands of people have secured this relief. Always insist on the genuine "Parrot Brand" for the best results.

Manufactured by  
**J. Bosisto & Co.**  
Pty. Ltd.

Richmond, Vic.



**COX BROS.**  
PTY LTD

CREDIT FOR ALL

**Drapery!**

**H**OUSEWIVES! Select your every Personal and Household Drapery requirement from COX BROS' fine stocks. "Quality Goods" await you at keenest cash prices or on "Credit-For-All" Terms!

All goods marked in plain figures, to which the small sum of 1/- in the £1 is added for terms. Buy Now and Save Money.

143 BRUNSWICK ST  
FITZROY

**The Australian Christian**

Published Weekly at  
528-530 Elizabeth Street, Melbourne.

Editor: A. R. MAIN, M.A.

All communications should be sent to above address.

All Cheques, Money Orders, etc., should be made payable to D. E. PITTMAN.

**TERMS.**—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted fortnightly, 6/-. In New Zealand Four Copies or more to one address or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of Australasia, 7/-.  
**CHANGE OF ADDRESS.**—Kindly send both old and new address a week previous to date of desired change.  
**DISCONTINUANCE.**—No Subscription is dropped without definite request.  
Births, Deaths, Marriages, and In Memoriam Notices: 2/-.  
Coming Events: 16 words, 6d., and 6d. for every additional 12 words and under.  
Other Advertisements (not displayed): 24 words, 1/-. and 6d. for every additional twelve words and under.

**PREACHERS' PROVIDENT FUND.**

(With which is incorporated the Aged and Infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: James Hunter (President), J. F. Ashwood, A. E. Illingworth, T. E. Rofe, L. Russell, Joseph Seimson and W. H. Hall (Hon. Secretary and Treasurer).

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to the Hon. Secretary and Treasurer, W. H. Hall, Ortona-road, Roseville, New South Wales, making money orders and postal notes payable at the Sydney Post Office.

ASK FOR



Obtainable  
at  
Confectioners,  
And from

A. W. ALLEN Pty.  
Ltd., Manufacturers,

O'Connell-st., Nth. Melbourne.

**RHEUMATISM**

Any chemist or store in Australia (through the wholesale houses) can supply Wright's Rheumatic Remedy at 5/6 per bottle, but with a 6 Bottle Purchase (33/-) a Signed Guarantee is given to refund in full if the medicine fails to cure. If not easily obtainable, mention this paper and write direct—Wright's Rheumatic Remedy Pty. Ltd., Collins St., Melbourne

P.O. Box 796

References:  
London Bank, Swanston-st

**H. Louey Pang & Co.**  
Fruit, Produce and Commission Agents.

173-176 LITTLE BOURKE-ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market.

**A GAS WASH - COPPER**

REMOVES THE GREATER PART OF WASH DAY WORK

It is lit in an instant, and without attention, supplies hot water for as long as required. It means no copper fire to light, no dirt or ashes, and washing finished by noon.

CALL AND INSPECT OR WRITE FOR BOOKLET

METROPOLITAN GAS CO., FLINDERS STREET

The Australian Christian, January 29, 1920.

## MR. C. C. SHARP,

L.D.S., B.D.Sc. (Melb. Univ.),  
DENTIST,

begs to announce that he has taken  
over the practice of the late

## MR. F. M. LUDBROOK

HAIH'S BUILDINGS,  
225 Collins Street, Melbourne  
(near "Age" office).

Phone Central 7255

Take Lift

## A. Millis & Sons,

Fruit Commission Agents,  
5, 6 & 7 Western Market, Melbourne.  
ACCOUNT SALES EVERY WEDNESDAY

## ALF. NIGHTINGALE, Nurseryman,

Emerald P.O., Vic.  
All kinds of FRUIT TREES.  
Grown on Best Stock. Clean and Healthy.  
Reasonable Prices.

## LYALL & SON,

Exporters of  
PRESSED HAY,  
CHAFF and  
COLONIAL  
PRODUCE.

Country Orders carefully  
attended to.

Special Attention Given to Seed Grain.  
HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

**CHAFF, HAY,  
GRAIN and  
PRODUCE  
MERCHANTS.**

## Books, Stationery and Fancy Goods.

New Books and Magazines  
By Mail Steamer Every Week.

Mechanics' Institutes  
and Libraries supplied  
at Lowest Rates.

School and College Books and  
Stationery

Bibles and Hymn Books.

## M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE,  
305-307 Little Collins Street, Melbourne.

## JOHANNESBURG, SOUTH AFRICA.

Church of Christ meets every Lord's Day at  
Masonic Hall, Ford Street, Jeppe.  
Breaking of Bread, 11 a.m.  
Secretary's Address:  
Wm. Wilson, P.O. Box 5184, Johannesburg.

## DOES YOUR BIBLE SCHOOL

Distribute

## "Pure Words"

An Illustrated  
Magazine for Young  
People.

?

Published Monthly  
by the  
Austral Printing and  
Publishing Co.

RATES:

Single Subscription, 1/-; 12, 12/-; 24, 20/-;  
36, 28/-; 48, 35/-.

Write for Sample Copies.

## AUSTRAL GRADED LESSON SUPPLIES

(Our Own Lesson System).

### TEACHERS' TEXT BOOK

Issued Quarterly. Contains the Lessons for each  
Grade. This Book does not aim to do the work  
for the Teacher, but does aim to fit the Teacher  
for successful work.

Price: One Shilling per Quarter.

### SCHOLARS' HAND-WORK BOOK

(For Scholars 8 to 14 years).

Issued in quarterly parts. Just the thing needed  
to impress the Lesson, and to enable the Scholar  
to express himself.

Price: Four Pence per Quarter.  
3/6 per doz. in lots of 12 or more.

### SENIOR HOME STUDY MANUAL

(For Scholars over 14 years, Bible Classes  
and Home Department).

A Quarterly that helps. Reimpresses the Lesson  
taught, and prepares for the Lesson to come.

Price: Three Pence per Quarter.

### KINDERGARTEN PICTURES

(For Use with Lessons in Division I).

Price: Four Pence per Set of 13).

AUSTRAL PUBLISHING CO.,  
528, 530 Elizabeth St., Melbourne

## For... Tailoring

FIRST-CLASS

Go to...

# W. C. Craigie & Co.

265 Little Collins Street, East,

(4 Doors from  
Swanston Street.) MELBOURNE.

A Home for Neglected, Orphan and  
Fatherless Boys.

55

No Really Destitute Boy Refused.  
FOUNDED 1895. INCORPORATED, 1909.

# BURWOOD BOYS' HOME

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co.  
Reference can be made to the Committee and officers.

Of all the work in which Christians can engage, this is the most encouraging and reproductive.  
You sow to-day, and to-morrow you reap the harvest. Readers everywhere are asked to assist  
the great work of saving the boys.

PRESIDENT:  
Mr. R. Campbell Edwards.

VICE-PRESIDENTS:  
Mr. W. C. Craigie.  
Mr. D. A. Lewis.

HON. TREASURER:  
Mr. G. A. Green,  
McKillop-st., Melbourne.

HON. MINUTE SECRETARY:  
Mr. W. H. Sinclair.

HON. AUDITOR:  
Mr. F. G. Hooke, F.C.P.A.

HON. PHYSICIAN:  
Dr. Chas. Stewart, Canterbury.

### Office-bearers:

HON. CHEMIST:  
Mr. Loughnan, Surrey Hills.

HON. DENTIST:  
Mr. C. C. Sharp, L.D.S.

HON. VETERINARY:  
Mr. Wm. Hunter, Camberwell-rd.

HON. OPTICIAN:  
Mr. W. J. Aird, 125 Collins-st.

### COMMITTEE:

Rev. Alfred Jones, Messrs. G. H.  
Doery, G. A. Green, W. Cust, Mes-  
srs. R. C. Edwards, W. Cust, G. A.  
Edwards, W. Hunter, Leitch, Miss A.M.

SUPERINTENDENT:  
Mr. W. H. Dunstan.

ORGANISING SECRETARY:  
Mr. A. Stewart.

CITY OFFICE

484 BOURKE STREET, MELBOURNE.