

# The Australian Christian

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# The Australian CHRISTIAN

Thursday, December 2, 1920.

Vol. XXIII., No. 48.

## "Christians Only" or "The Only Christians"?

An "Enquirer" begins a letter with the sentence: "I am at a loss to understand the position taken up by some of our preachers by using the words, 'We are not the only Christians, but we are Christians only,' they referring to the distinguishing features between the sects and ourselves." He suggests an article on the subject.

It is abundantly true that our preachers and writers have often said that we claim to be "Christians only," not to be the "only Christians." We ourselves plead guilty. Practically all of our brethren stand by this position. They do it, not merely under stress of charity, or by an overflow of emotion, but because they think it the only right and scriptural position to take up. In addition, they think that to plead for the union of God's people on a scriptural basis is a superfluity if "we" who make the plea are all of the Lord's people there are!

From one point of view, the answer to our correspondent's inquiry might seem very simple. If one asks, "Are we the only Christians?" the reply could be, "It all depends on the 'we'." If "we" be used to include the whole of the redeemed of God, then, Yes. But if "we" be used (as it generally is in such a connection) to describe some Christians who are striving to maintain a non-sectarian attitude and to plead for a union of all God's people on a scriptural basis, the answer is equally obvious—No. Few, if any, among us would dream of taking the position that all the Christians in a community or State met with some assembly known simply as a Church of Christ. In different bodies are to be found those who had accepted Christ and obeyed his commands. We believe that it is a defect, and not a merit, that they should be scattered amongst different denominations possessing unscriptural views and practices; but this defect is surely not so great as to unchristianise them. Our correspondent's suggestion, carried to its logical conclusion, would bid us regard the multitudes who as sincere believers in Christ were baptised into him as having become unworthy of the name of Christian simply because of their association with others in the various religious bodies of our land. This is a position which neither Scripture nor reason compels us to take.

There are some brethren who would state and leave the matter thus. A Christian is a

man "in Christ"; the New Testament Scriptures clearly indicate that a person comes into Christ by faith and obedience. We are frequently told of belief into Christ. (Our version has "in"; but the original frequently has the preposition ordinarily translated by "into.") Again, we read of believers having been baptised "into Christ." Undoubtedly in the apostolic days seekers of salvation did under the instruction of inspired men thus manifest their belief in Jesus as the Messiah. No one could begin to prove from the Scriptures that any unbaptised person was admitted as a member of the church. As the Lord has not revealed any change in his plan, we would be without warrant if we were to take it upon ourselves to admit such to-day. Such a position may well be held together with a true charity and with a refusal harshly to judge those who may have a defect of knowledge rather than of love.

### Alexander Campbell's view.

It will be of some historical interest if we refer to the teaching of Alexander Campbell, one of the greatest of the preachers of the Restoration movement of the nineteenth century. A. Campbell is not quoted as if his words were authoritative. But some brethren might be helped by knowing the position he took up; they will at any rate be kept from thinking that our twentieth century preachers are departing from the faith of our pioneers. In 1832 Mr. Campbell wrote:—

Q. What constitutes a Christian?

A. Faith in Jesus as the Messiah the Son of God, and obedience to him.

Q. What is faith in Jesus?

A. An assurance, founded on the testimony of apostles and prophets, that he is the Messiah the Son of God.

Q. Does not this assurance draw mankind to him, and cause them to repose confidence in him?

A. All who know his name and character will put their trust in him.

Q. What are the privileges of Christians as respects this life?

A. They are all reconciled to God, justified, sanctified, adopted into the family of God, saved, and constituted heirs of God through Christ.

Q. Are all these blessings, honors, and hopes, secured to all in Christ?

A. Yes, by the promise and oath of God. God swore to Abraham that he would bless all the families of the earth in his Son."

### "The Lunenburg Letter."

Five years later, in answer to an inquirer, Alexander Campbell wrote a letter which has become famous. The "Lunenburg letter" read in part:

"Lunenburg, July 8th, 1837.

"Dear Bro. Campbell:—I was much surprised to-day, while reading the 'Harbinger,' to see that you recognise the Protestant parties as Christians. You say you 'find in all Protestant parties Christians.' . . .

"Will you be so good as to let me know how any one becomes a Christian? What act of yours gave you the name of Christian? At what time had Paul the name of Christ called on him? At what time did Cornelius have Christ named on him? Is it not through this name we obtain eternal life? Does the name of Christ, or Christian, belong to any but those who believe the gospel, repent, and are buried by baptism into the death of Christ?"

In part, Alexander Campbell's answer was as follows:

"In reply to this conscientious sister, I observe that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all of the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world; and the promises concerning the everlasting kingdom of Messiah have failed, and the gates of hell have prevailed against his church! This cannot be, and therefore there are Christians among the sects."

Mr. Campbell went on to define a Christian as any one "that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, repents of his sin, and obeys him in all things according to his measure of knowledge of his will." He went on—

"Should I find a Pædobaptist more intelligent in the Christian Scriptures, more spiritually minded and devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act

otherwise, I would be a pure sectarian, a Pharisee among Christians. Still I will be asked, How do I know that any one loves my Master but by his obedience to his commandments? I answer, *in no other way*. But, mark, I do not substitute obedience to one commandment, for universal or even for general obedience. And should I see a sectarian Baptist or a Pædobaptist more spiritually minded, more generally conformed to the requisitions of the Messiah than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former rather than the latter would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

#### Isaac Errett's statement.

Next to Alexander Campbell as a respected leader amongst the American brethren stood Isaac Errett. He had some remarks on the subject under discussion, quoted by J. J. Haley in his book, "Makers and Molders of the Reformation." He said:

"We are compelled therefore to recognise as Christians many who have been in error in baptism but who in the spirit of obedience are Christians indeed. (See Romans 2: 28, 29.) I confess for my own part, did I understand the position of the brethren to deny this, I would recoil from my position among them with utter disgust. It will never do to unchristianise those on whose shoulders we are standing, and because of whose previous labors we are enabled to see some truths more clearly than they. Yet while fully according to them the piety and Christian standing which they deserve, it is clear that they are in great error on the question of baptism—and we must be careful, therefore not to compromise the truth."

Nothing in the foregoing should be read so as to excuse any modification of the teaching of God's Word regarding "the plan of salvation." It is our duty to pass on the divine message as delivered to us, and to tell definitely the conditions on which the Lord has promised forgiveness. It is not ours to turn positive statements into negations, to judge motives, or to decide the destiny of men. The wilfully disbelieving, unrepentant and disobedient are certainly lost. But we leave the decision of cases to the Lord, and the Judge of all the earth will do right. We may quote A. Campbell again. In his debate with Purcell, the Romish bishop, he said:

"No good, no religious, moral or virtuous man can perish through our views or principles. Our theory thunders terror to none but the self-condemned. Human responsibility, in my views and doctrines, always depends upon, and is measured by, human ability. It is so, certainly under the Gospel. The man born blind will not be condemned for not seeing, nor the deaf for not hearing. The man who never heard the Gospel can

not disobey it; and he who, through any physical impossibility, is prevented from any ordinance is no transgressor. It is only he who knows, and has power to do, his Master's will, that shall be punished for disobedience. None suffer, in our views, but those who are wilfully ignorant or negli-

gent of their duty. Natural ability, time, place and circumstances are all to be taken into account; and note but those who sin against these are, on our theory, to perish with an everlasting destruction 'from the presence of the Lord, and from the glory of his power.'"

## Personal Love for Christ.

The personal love for Jesus, of which St. Bernard and St. Francis, Rutherford and Wesley, Madame Guyon and Miss Haver-gal were capable, must be possible for us also. The Spirit of Jesus, which kindled it in them, must be able to kindle it also in us. We need a new baptism into that Love, the Love which made men and women oblivious to the tortures of martyrdom, that nerved them to undertake the conversion of barbarous tribes, that inured them to hardship and privation, that quenched the violence of fire and blunted the edge of the sword. We need it the more because our life is cast in a troubled and stormy time. The Ark of the Church is not only tossed by tempestuous waves; but within her heart there are discussions and dissensions which threaten her unity. The High against the Low; the Sacerdotalist against the Evangelical; the Higher Critic against the believer in the Scriptures as plenary inspired; the Evolutionist against the Second Adventist. What is the common bond that can bring all these together, unless it is that of a common personal love to Jesus Christ, the Lord and Saviour of us all!

Not for a moment do we underrate the necessity for systems of doctrine, which are to the truths of Inspiration what the formulated laws of the physical world are to its facts. They are as needful for the preservation of the Truth as the cliffs and rocks of the sea-coast for the fertile soil. Not for a moment do we forget that the Man of Nazareth, whom we may Love, was the Fellow of Jehovah, by whom he made the worlds, the brightness of his glory, and the express image of his person, and whom he hath appointed to judge the world in righteousness. Not for a moment do we minimise the impassable chasm which differentiates the death of the cross from all other kinds of death, so that it remains the one sufficient sacrifice and oblation for the sins of the world. This is uncontestable and fundamental.

But when all these are granted, there is still one further addition, which is absolutely essential to make Christianity a vital power in the individual, the community, or the world—and that is the personal attachment of the human soul to Jesus Christ. When that love becomes dominant in us, the mountains of solitude will welcome us, their herbage will often bend beneath the pressure of our tread, their flowers like incense-bearers will scent the air with richer fragrance than ever stole from the priestly thurifer, and the stars will hold silent watch,

sparkling in the secret places of the Most High. The love of Jesus will bear us thither and keep us there, till the transfiguring light becomes our robe.

When that love becomes dominant in us, the publicans and sinners will recognise it and draw near; the great hungry multitudes will be attracted; the rich young ruler and the dying outcast will be drawn to us as by a common magnetism; the weary and heavy-laden will come; the poor, the broken-hearted, the captive, and the prodigal will crowd around; and children will flock as white doves to their windows. The love of Jesus will transfuse its winsome, healing help through us to all such. The wilderness and solitary place shall be glad for us, and the desert shall rejoice and blossom as the rose.

When that love becomes dominant in us, we shall find it easy to forgive, easy to love the unlovely, easy to seek out the brother against whom we have committed a wrong and make amends. We shall deny ourselves, forgetting ourselves in self-less service, and showing forbearance and mercy to the unthankful and the evil. Ours will be the love that makes no distinctions; that bears, believes, and hopes all things; that causes its sunshine and rain to visit the fields of the just and the unjust alike. The love of Jesus, stirring within us, will move in these directions, putting forth its blossoms and the fruitage of perfect self-less ministry.

When that love becomes dominant in us, it will elicit the best in all with whom we come in contact. Zacchæus will rise to moral grandeur and become "the pioneer of Christian generosity." The wasted life of woman will yield alabaster boxes. The dying thief will become an apologist and a confessor. The fisherman will become a world-reformer. The persecutor will be transformed to an apostle. It is because there is so slight a realisation of that indwelling, all-conquering love, that the world does not believe. But when it is present in force, its fragrance and energy call to the depths of the human soul, as Jesus to the vault of the grave where Lazarus lay entombed.

When that love becomes dominant, replacing our own self-life, we shall be led to adopt the cross, to renounce ourselves, to commit our self-life to death, to take up the daily dying as the impulse to holier living, to be crucified with Christ in order to live; and through Gethsemane and Calvary to enter upon the risen life, the life hidden with Christ in God. Like grains of wheat, we shall become willing to fall into the

ground to die, that we may no longer abide alone, but communicate life to a multitude that cannot be numbered. It is to this that the love of Jesus must bring us. Let the Spirit of Jesus have the right of way, and it will inevitably land you at the foot of the ladder which begins at Golgotha but ends at the throne of the Lamb.—F. B. Meyer.

**The Sabbath.**

A. H. Wilson.

**IS THERE ONE VERSE OF SCRIPTURE WHICH DISTINCTLY TEACHES—**

That the seventh day of the week was given as a holy sabbath to the children of Israel? **YES.**—Ex. 31: 13-17.

That the sabbath was also for the nations? **NO.**

That the Israelites should scrupulously observe the sabbath? **YES.**—Ex. 20: 10.

That Christ taught that his followers should observe the sabbath? **NO.**

That Christ had authority over divine institutions? **YES.**—"Lord of the Sabbath." "All authority given unto me."

That the apostles were Jews? **YES.**

That they made Gentile converts? **YES.**

That they taught them to observe the Jewish Sabbath? **NO.**

That the apostles discouraged Gentile converts from observing Jewish special days—including the Sabbath? **YES.**—Col. 2: 16.

That when Paul wrote to Gentile Christians in Rome, Corinth, Ephesus or elsewhere, he exhorted them to observe the seventh day as a holy sabbath? **NO.**

That when James wrote to the twelve tribes scattered abroad, he exhorted them to faithfully observe the sabbath? **No.**

After the close of New Testament history, did the unbelieving Jews continue to observe the Sabbath? **YES,** and they still do so.

Did Emperor Constantine issue an edict that the first day of the week should be observed as a day of rest and worship? **YES,** because the Christians already observed it; he made many laws to please the Christians.

How long previously did the Christians meet on the first day of the week? For several centuries; as we read in the New Testament they met on that day in the time of the apostles. Secular historians also speak of Christians meeting on Sunday, the first day of the week—as far back as 140 A.D.

**Aspiration.**

God keeps His best things for the few  
Who dare to stand the test;  
God has His second-choice for those  
Who will not have His best—  
I want among the victor throng  
To have my name confessed.

**But God—**

Paul found in his churches, as we find to-day, two mistaken views of the ministry. Some people make too much of their ministers, others were apt to make too little of them. Occasionally, the apostle has to vindicate the honor and importance of his calling, and he feels at times equally bound to warn members of the church against an ardent favoritism, which was apt to lose sight of God in praising or preferring some particular minister. *I have planted, he writes, Apollos watered; but God gave the increase; God kept steadily forwarding the process.* It is a reminder which carries further than its original aim. We often forget, in various ways, the due place of God in our life. The human factors are so obvious and noticeable that they may attract a disproportionate attention, which tells upon the simplicity and strength of our faith.

**I.**

This applies to our church-life. We make up our reports of activity. May-meetings present the record of service rendered here and there, with recognition of this or of that human agency, with praise of work honestly done for the kingdom. Yet the true report never stops short of what begins with *But God.* Stevenson tells us of an old Scotch gardener, a religious man, who loved to credit himself with what his plots produced. "If you remarked how well a plant was looking, he would gravely touch his hat and thank you with solemn unction; all credit in the matter falling to him. If, on the other hand, you called his attention to some back-going vegetable, he would quote Scripture: *'Paul may plant and Apollos may water'*; all blame being left to Providence, on the score of deficient rain or untimely frosts." This is a spirit which, in all seriousness, is prone to invade our estimates of Christian service. We are tempted, unconsciously, to assume that the human contribution has been free from defect, and that any shortcomings are due to a mysterious thwarting, which we attribute to Providence. In reality, it is otherwise. The very successes we chronicle are due to God's energy. Whatever fails, it is not his care. Whatever credit accrues, we ought to set it down primarily to him. The supreme factor is God's contribution, his inspiration of fresh thought and undaunted perseverance. Behind every visible item of activity, his steady purpose fails to be valued, gratefully and reverently. And those who are most devoted in planting or in watering are the first to admit this. *But God—*, they add, whenever their personal record is put forward.

**II.**

So it is in our personal lives. Perhaps we realise it most in the sphere of our influence and responsibilities. The parent, for example, may be anxious to throw a healthy atmosphere round his child; he may pray, he may do much to shelter the young life from temptation, by arranging its amuse-

ments and friendships; he may see to much that makes for its moral and spiritual welfare. But beyond a certain point he cannot go. And indeed there is a danger of the most conscientious being too anxious. They may forget that much has to be left to God. The working of the divine providence is larger than the range covered by the most scrupulous and watchful human care. Faith, if it is strong and wise, will not grow nervous after it has done its best. It will be content to leave the rest to God. Mrs. Piatt put this lesson into her suggestive reply of the gardener to the boy.

He leant, at sunset, on his spade,  
(Oh, but the child was sweet to see,  
The one who in the orchard played!)  
He called, "I've planted you a tree!"

The boy looked at it for a while,  
Then at the radiant woods below;  
And said, with wonder in his smile—  
"Why don't you put the leaves on, though?"

The gardener, with a reverent air,  
Lifted his eyes, took off his hat—  
"The Other Man, the One up there,"  
He answered, "He must see to that."

It is the truth in the words, *But God—*. The growth of the human soul in which we are concerned is not wholly in our hands. Much we can do for it, much we ought to do for it, by way of right education. We are here to give it a good start, to furnish it with as clean a soil as possible, and with as wholesome an environment. But we cannot always keep our eye on its processes of development, and even if we could, that would not help. The most anxious and thoughtful, who feel deeply their responsibilities, know that, beyond a certain point, they must leave this young growing life to influences of God beyond their contriving or control. They do this or that, and add *But God—*. And they are justified in relying upon his greater responsibility, as they have discharged, under him, their own responsibilities for the lives under their charge.—"The British Weekly."

**Confirm Our Peace.**

"Eternal Lord, in whom we live and move;  
Whose face we cannot see;  
Soul of the universe, whose names are Love,  
And Law, and Liberty;  
Confirm our peace! There is no peace on earth,  
No song in our dark skies.  
Only in souls the Christ is brought to birth,  
And there he lives and dies.  
—Alfred Noyes, in N.Y. "Outlook"

**Work Out the Plan.**

One small life in God's great plan—  
How futile it seems as the ages roll,  
Do what it may or strive how it can  
To alter the sweep of the infinite whole!  
A single stitch in the endless web,  
A drop in the ocean's flow or ebb;  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have  
crossed;  
And each life that fails of true intent  
Mars the perfect plan that its Master meant.

# The Fall of Man—And Canon Barnes.

The sermon recently preached before the British Association at Cardiff, and amplified from the pulpit of Westminster Abbey by Canon Barnes, has attracted a good deal of attention—far more indeed than it merits. Yet it is in the pitiful nature of things that if an utterance made in the name of religion be fantastic enough and sufficiently out of the ordinary—whether legitimately so or not—it will readily gain the notice of the people to whom solid and sober appeals have no attraction. Certain sections of the secular press, with unerring instinct for "good copy," seize upon anything sensational and unusual which may be uttered by a preacher, without much care as to its truth and not always with much regard for the influence of their own action in finding it a public. Notably this is the case with the Cardiff sermon. Itself quite inconspicuous but for the occasion of its delivery and the entirely unsupported declaration it contained as to the truth of the Christian doctrine of the Fall of Man, it has been widely reported and quoted; and it has already become—what doubtless the preacher deprecates as much as anybody—a weapon in the armoury of the ignorant anti-Christian propagandist whose misdirected energies are doing untold harm to the faith and morals of thousands in our large cities. The pity is that a Canon of Westminster should furnish material for the cheap jibes at the Christian faith which from now on will be flung from every secularist platform with the authority of his name and position.

We have no wish to be guilty of any discourtesy toward either Canon Barnes' learning or his sincerity in recording our protest against what he has seen fit to declare in such *ex cathedra* manner in contradiction of the convinced mind of the Christian church in all ages. His distinguished record as a man of science commands the respect of all—when he stays in his own field. His researches in the area of material phenomena qualify him to pronounce judgment upon ascertainable facts and upon the laws which govern them. But it is evident that they do not make him a sound theologian, any more than an exact study of theology equips a man to make scientific data of any worth to the world. The only effect of such attempts would be to cover their perpetrator with merited ridicule. We are not aware that Canon Barnes has ever held a cure of souls. His work has lain amongst libraries and laboratories—not with men of broken lives and sin-created misery. Otherwise we are of opinion that he might have different ideas as to the reality of the Fall of Man and its entail upon the human race. It is not from books that the ultimate facts of the soul are learned, any more than from theses and dissertations that the scientist acquires his knowledge of matter. And when we come to examine Canon Barnes' qualification for making such authoritative and final denial of the Bible record of human history, we are not so sure that he is such a very learned man after all. For more than an acquaintance with Natural Science and Higher Criticism is necessary before any man is competent to pronounce upon the reliability of the Christian documents. Indeed, we think that, with his obviously sincere mind, a course of Rescue Mission work, affording him opportunity of first-hand contact with the appalling wreckage of life which is inexplicable on any other ground than that which he now declares is non-existent, would go far to teach him that he has not said the last word on this subject. No one who really knows the depravity of the human heart—his own as well as others—has any doubt but that the first word recorded in this matter is likewise the last.

In regard to Canon Barnes' adherence to the theory of Creative Evolution we are content to leave him to his fellow-scientists. We are not entirely unacquainted with the literature of the subject, but have so far failed to appreciate anything like unanimity of scientific opinion as to any theory of human origins. Before he expects the lay mind to accept his statement of the matter as final, he must convert his peers to his own point of view. It seems probable that in Great Britain, Germany, and America, he may experience some

difficulty in this task. In regard to his doctrine of moral evolution we have only to point to the war and to ask where and how it fits in with a scheme of unbroken evolutionary progress. If the best result—which we suppose is how the latest must be regarded—of the world's upward movement is a war of unparalleled brutality and callousness, in which the sanctions of God and humanity are treated as non-existent, and of which the results are appalling moral chaos and world-wide outrage of all moral idealism, what can be said for the theory? To us it appears bankrupt and discredited beyond all possibility of recovery, even by the blindly confident assertions of a scientific expert who ignores facts which do not harmonise with his hypothesis. For Canon Barnes indulges in a style of reasoning which is by no means unfamiliar. He takes a conjectural hypothesis as the basis of a skilful and accurate argument, with the conclusion of which none can join issue—if they accept his major premise. When, however, that is seen to be a mere assumption, he must not be surprised that other people decline to follow him, or that they look with disfavor upon his process as being altogether too unscientific. For this is in large part the condemnation of his doctrine, that it begins by begging the questions, and establishes itself by ignoring the facts it is supposed to cover.

But there is a more serious aspect of the case to which we are bound to call attention. A denial of the doctrine of the Fall, as taught in the Word of God, carries implications of a far-reaching character. No man can tear out a page at the front of the Bible without loosening another at the other end of the volume. And this is exactly what Canon Barnes does. Yet he protests that the acceptance of the evolutionary theory is not incompatible with belief in Christ and his work; and we turn with eagerness to the sermons in question to see how he is able to harmonise the ideal of continuous moral progress with the need of Redemption. But not one word do we find of anything approaching Atonement for human sin in all that he says of Christ. He affirms that—

Our forefathers saw that acceptance of evolution meant the abandonment of the story of Adam; it meant giving up belief in the Fall, and in all the theology built upon it by theologians from St. Paul onwards. . . . We may find value in St. Paul's teaching, though we freely admit that his arguments were sometimes unsound. . . . Views of ancient Jews or of early apostles we can abandon when we discover that they were wrong.

Christianity is belief in Christ as Way, Truth, and Life; belief that he was the Light of the World, the Guide of the spiritual evolution of humanity.

Evolution describes a wonderful development, an upward progress, which implies a design in the mind of God. Surely man is on earth the present end of this process, and his spiritual qualities, his love of beauty, goodness and truth are its crown. . . . The soul of man is the glory of the whole design. Because of the soul within him man, as Jesus taught, is meant to be the child of God. As our souls grow through the quickening power of the Spirit of Christ we can on earth know and serve the Father of us all, and begin to enjoy that Divine communion which is eternal life. The Christ-Spirit within us, the "quality of deity" as it has been called, separates us from the animals whence we have sprung just as life separates them from the matter of which they are made. And through the Spirit of Christ we put on immortality, for the things that are of God are eternally with God.

We have quoted with care and fairness, and we affirm that, whatever else it may be, Canon Barnes' interpretation of Christ is a million miles removed from the apostolic gospel. It has no saving content whatever, and as applied to men under conviction of sin is a meaningless mockery.

Canon Barnes tells us that his pronouncement in regard to evolution and its implicates is made in the interest of young people who are drifting from the churches because they are impatient of

religious teaching which, either through ignorance or intellectual dishonesty, is in conflict with the new knowledge they acquire in the course of their education. We, for our part, are unable to see that any thoughtful young people will ever be attracted to Christ as their Saviour and Lord by a whittling down of his claims, in the name of evolution, to a shadowy nothing which can satisfy neither heart nor mind. On the other hand, we notice that already in consequence of Canon Barnes' statements there has appeared—as the certain fore-runner of much more of the same kind of thing—an article in a popular newspaper, full of shallow scoffing, entitled, "What Nobody Believes." That is much more likely to be the general reaction to his so-certain declarations. And we venture to ask whether it is legitimate for a Canon of Westminster, who obviously holds his high office to teach the Christian Religion, to undermine faith in days when it needs rather to be under-pinned? Is it even moral for a man to use a Christian pulpit for the proclamation of ideas which are in direct contradiction to the teaching of that Word of God to which he vowed allegiance at his ordination?

The facts of life as known to us all to-day are appalling indeed. Lust, murder, adultery, selfishness, hatred, are more in evidence since the war than at any period within living recollection. Is this the time to be telling men that they are in the line of progress? When the war which was to end war has simply familiarised the world with its own hideousness and has sowed the poisoned seed of endless war, is this the time to be flattering the world about its moral march forward? Is it not rather the time for the Christian church to declare the exceeding sinfulness of sin—which, despite Canon Barnes' scientific abandonment of the Fall, still persists—and the Divine sufficiency of Christ Jesus, not as "the Guide of the spiritual evolution of humanity," but as the Lamb of God who takes away the sin of the world, and saves to the uttermost all who come to God by him? As we read Canon Barnes' sermon an old question forces itself upon our thought: "When the Son of Man cometh, shall he find faith on the earth?"—"The Christian."

## Love's Anchorage.

The child in the churchyard in Maeterlinck's play, "The Blue Bird," says, in her childish way, "There are no dead," and the instinct of humanity has always declared the same. There can be no mistaking the certainty of New Testament teaching on this great subject. I need hardly remind you that immortality has become the burning question of the hour. Multitudes who had lost their sense of God, and of sin, had almost lost their sense of immortality. The war roused them from their torpor.

And what did Jesus say, "I am the resurrection and the life, he that believeth on me shall never die." "He that believeth on the Son hath everlasting life." "Because I live ye shall live also," and, most of all, the gracious, tender, heart-compelling words of the 14th of John, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house"—my Father's house—oh, then, beyond the grave it is the Father's house—"In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

Surely that is sufficient. Millions of believing souls have found it so. The martyrs of old, the saints of all centuries. Many a soldier went over the top with this great hope singing its music in his soul. Before he fell mortally wounded at Lemnos, Rupert Brooke, the poet, wrote on a scrap of paper—

"Safe where no safety is,  
Safe though I fall,  
And if these poor limbs die,  
Safest of all."

Well, therefore, may we say—

"Lord, where Thou art our happy dead must be,  
And if with Thee what then their sacred bliss!  
Till faith be sight, and hope reality,  
Love's anchorage is this." —J. Tolefree Parr.

# Reason and Faith: A Call to Ministry.

R. K. Whately.

Canon Barnes has recently stated in England that he accepts the thorough-going evolutionary account of the genesis of the human body and that most of the younger school agree with him if only they had the moral courage to confess it. Once more, therefore, secular newspapers have given unwonted prominence to a religious topic, and once more a flutter is taking place in theological dove-cotes. In particular, some have asked, "If this is to be the result of advanced studies, may not our young men be better without them?" Others, rightly attributing the modifications of family life particularly observable in American flats, partly to the higher education of women, have begun to wonder whether education in itself may not be an evil. It is time that this question were courageously faced.

In the first place it should be noted how very few of the utterances of great scientists reach the ears and much less the minds of the general public. The reason for this is chiefly that the general public like only cut-and-dried dogmatism, whereas the scientist knows that no one cause is sufficient to explain any fact, and so he hedges round his statements with qualifications which maze the ordinary mind. Stump orators, however, digest the work of another man's life-time in a few days and come forth with all the folly born of ignorance to tell their gaping satellites that scientists have searched the Universe and found no God.

Not scientists but rationalistic lecturers of the Scott-Bennett type are the enemies of truth, and these men in turn are the objects of the silent contempt of such scientists as bother to be aware of their existence. May not we religionists adopt the same attitude? Many may, and do. In this their justification is that their experience enables them to say with equal dogmatism but more reason, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." But not every religious man and very few religious teachers can afford to take that position. They cannot do so, first because of their own faith, which forces them to follow the gleam of truth believing that if they do so humbly and prayerfully they cannot fail to be helped. "The Lord Jesus so knew the mind of God that he was able to work what we poor humans call miracles; moreover, he knew what was in man, and needed not that any should tell him. Is there not therefore a challenge to us to follow the one who 'increased in wisdom and stature and in favor with God and man' by discovering arduously some of the glories of God's handiwork which were so clearly known by him?—According to our opportunity and ability we are all called to fulfil our primal duty of glorifying God for his wonderful works to the children of men. And in this connection the Christian has this advantage over the man who is merely a scientist, namely, that he may know all that the scientist knows, and in addition, the infinitely more important truths of God's revealed Word. Moreover, the Christian is 'saved by hope' to believe that some day he shall know as he is known.

But the Christian is not only under the obligation to seek truth and pursue it; he has to grow in grace, and so in goodness and usefulness. Many have adorned the gospel of Christ by their quiet reverence, their indomitable faith, their self-abnegation. Thank God for our remembrance of them. And may he help us to follow them as they followed Jesus. But many of those whose passion it is to bring men to Christ feel that it would be an advantage if they could add to their faith and virtue certain specialised knowledge. This ambition is dictated not by the more selfish human motive just referred to, but by the condition of the men whom they hope to reach. The two outstanding characteristics of the rising generation are said to be an inordinate love of pleasure and a fearless pursuit of knowledge. The Christian worker must therefore be one who so knows life that he will be able to say, with all the impressiveness of the late Dr.

Chapman; "The wages of sin is death." Having thus helped to bridle the emotions of his hearers, he must continue to guide the minds of such as have intellectual difficulties, and this demands that he must previously have faced the issues in his own life.

If the church had eyes to see it would discover that many, in negotiating these problems of faith unaided, had succumbed. And many are destined yet to fall, not because error is more reasonable than truth, but because the world tends to adorn what is startlingly new with a glamour that never belongs to what is steadfastly true. Just as truth comes in flashes of illumination, so does error come as an avalanche, and men who have not developed the muscle to stand are borne along casting lingering looks at the fields of memory with its pastors who do not see. Nor can the danger be escaped by any cloistered virtue; one has only to mingle with his fellows, and to read the books of his day, in order surely to meet it. What, then, does the youth of the churches call for? Not so much for entertainment, but for more quiet companionship with men who combine with godly living fearless thinking. Nothing so repels a man who is sincere as the suspicion that a religious leader is afraid to face issues which he knows to exist lest his faith should thereby be modified. Moreover, the attitude of such a church worker is not only suicidal; it is silly.

As a proof of this position let us refer to the evolutionary hypothesis. In the popular mind this is wrongly identified with the theory that man is descended from the ape. Waiving this objection for the present, one may ask how to deal with a friend who has accepted the evidence in favor of the theory. In the first place one would remark that for oneself the proof adduced thus far is by no means conclusive. If, however, the enquirer replies that the evidence creates a sufficiently strong presupposition in his mind, one's only course is to accept his contention for the time being in order to show that God is still necessary to the process of creation. He is necessary as the First Cause, and so is either Life itself and thus the informing principle of the process, or else he is the giver of life. One would show that the Bible depicts God as a person, the giver of life through his Son, by whom were all things and in whom all things consist. In this Son already existing was life, and the life was the light (that is, presumably the rationality) of men.

Further, one would show that not only for the origin of the process, but also for its maintenance, that is to say, for the origin of species, God is still also necessary. Darwin himself realised that the hypothesis of a "natural" selection through the survival of types most suitable to their environment was not a sufficient explanation. The subsequent progress of biological science has made this all the more clear. And, in any case, it still remains to explain how there were differences of environment, and how new types of organisms emerged. The scientist will use the word variation, which is a dignified name for chance; but the Christian who is also a scientist, can hardly be blamed if he uses the word God.

Thirdly, he would demonstrate that, even if it were granted that in the sixth "day" man's body was evolved from that of some lower organism, there are still characteristics of man that cannot be explained on a naturalistic basis. It is these characteristics, and not his bodily shape, that constitute man "made in God's image." From the beginning, the ideals of absolute truth, beauty and goodness must have been operative. From the beginning the naturalistic "I will" has tended to be corrected by the God-given "I ought." And this rationality imposed upon the functioning of a body and its brain constituted Adam the first man. But Adam misused his power of self-determination, and so by one man sin entered into the world, and death through sin. Very quickly man sank so low that the imagination of his heart was evil con-

tinually, and although some families possessed a high degree of technical skill, most were savages at heart. Thus from the first, rationality and the education which it makes possible, have brought with them developing potentialities either for good or for evil. That man's growing body of knowledge shall be used rightly depends entirely upon the extent to which his thought is controlled by the Spirit of God. Through his children must that Spirit operate, for the church is "the pillar and ground of the truth." That man who willeth to do God's will shall know of the teaching, whether it be of man or of God. Every system of philosophy rests ultimately upon some intuition or faith, and the Christian's belief in a personal heavenly Father may be worked into a system at least as satisfactory as any ever yet devised by man. But human reason has its limitations, and the remedy for dogmatic atheism is not less education, but more of it, until at last one shall have gone deep into the Valley of Humiliation of which Ruskin speaks. This is the answer to our original question.

But someone will object: In this specific attempt to reconcile religion and science, has not the price paid been too great? But in reality no price has been paid whatsoever. An effort has been made simply to meet an enquirer on his own ground. Unless there are religious teachers prepared to do this work in much this way, I cannot see how some men will ever be saved from agnosticism. Once they have been helped, however, young men now in danger of drifting will be thrown back with new sincerity upon Jesus and the Book which tells of him. They will come intelligently to believe what before they ignorantly accepted—the inspiration of that Book; and they will see that this "monkey business does not much matter anyhow." Until the scientist absolutely proves his case, we are not called upon to alter any of our opinions.

In this connection the vision we need is that scientific laws are not forces or even statements of what *must* happen, but simply generalisations of what is thought does happen. They are statements of observed coexistences and sequences, and are being continually modified to meet newly-discovered phenomena. Thus the evolutionary hypothesis is a *hypothesis*—a wonderfully useful instrument for the discovery of biological facts. Let us not fear; "truth will out."

The greatest battles in the interests of "faith" (which were frequently the interests of unscriptural bigotry and ecclesiastical self-seeking) are behind us. The biggest battle that we have to fight now is against *sin*. With regard to science and philosophy, it is required simply that those of us who speak about them shall understand them, and that others instead of pitying us for trying to grasp "apples of Sodom" shall say, "God bless you for attempting to do a work that I have not the time or inclination to do." If we cannot all be "all things to all men" we should at least aim to train different types of men to reach all the different types of people.

In the wonderful process of wireless telegraphy, the same power is required to receive the message as that which transmits it from the sender. We are told that the receiving battery must be keyed up in harmony with the transmitter. This is a fine figure of the greater mystery of divine communication. In order to receive from God the blessings that he has promised and our faith is encouraged to claim, *our spirit must be in harmony with his*. Many a prayer misses the answer because the receiver is not ready to understand or appropriate the heavenly response. It is "they that wait upon the Lord" who "shall renew their strength" and find his promise true. The Holy Spirit is pressing upon us many things which our spirit is too dull or too doubting to recognise and receive. Let us ask him to so control us and quicken us that we shall always be responsive to his faintest whisper.—A. B. Simpson.

"Not what we give, but what we share  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungry neighbor, and Me."

—Lowell.

# Some Old and New Testament Parallels.

R. G. Cameron.

On the right hand side of the holy place stood the table of shewbread, made of acacia wood and overlaid with gold. Around the outer edge was a crown of gold freize work. On this table were placed twelve loaves or cakes of shewbread, which were renewed every Sabbath day. The bread was for the refreshment of the priests while they ministered in the sacred things of the holy place. Tradition says—though Scripture does not—that wine was also provided. Exodus 25: 29, however, speaks of "flagons" as being amongst the utensils furnishing the table; this would seem to imply the presence of wine or other liquid which would be essential for the sustenance of the priests while engaged in their service. By general consent, the table of shewbread has its parallel in the Christian institution in the Lord's Supper. Two points are worthy of notice.

1. *Fresh loaves were placed on the table every Sabbath day.* In the Christian institution the Lord's table is spread every Lord's day. This was certainly the practice in the New Testament church, as it is now the practice of those churches which are seeking to restore the New Testament order of things.

2. *The priests alone had the right to eat of the shewbread* (Lev. 24: 9; Matt. 12: 4). The shewbread was a type of the "loaf" in the Lord's Supper; the priest ministering in the holy place was a type of the Christian. As the priests alone were permitted by divine statute to eat of the shewbread, is not the conclusion irresistible that the Christian, and the Christian only, should eat of the Lord's Supper?

## The golden lampstand.

This stood on the left hand side of the holy place. From the description given in Exodus 25: 31-39, it must have been a very beautiful piece of workmanship. It was made of pure beaten gold throughout. It had seven lamps shaped like an almond blossom, each supported by a stem, one in the centre, and three on either side, that in the centre being somewhat taller than the branches. The lamps contained oil, "pure beaten olive oil," and were supplied with wicks which, when lighted, filled the holy place with a soft light. The lampstand was the only light of the holy place, the light of the sun being effectually excluded by the curtains of the entrance. It was kept constantly burning, day and night, and it was one of the duties of the attendant priests to trim the lamps and keep them supplied with oil.

Now what in the Christian institution is the anti-type of the golden lampstand? Beyond the shadow of a doubt, it is the completed divine revelation, which we have in the Bible, the word of the living God.

Notice, 1. The lampstand had *seven* branches, seven is the perfect number, the symbol of completeness.

2. The seven branches correspond to the seven great divisions of the Bible. These are the Law, the Prophets, the Psalms, the Gospels, the Acts, the Epistles, and the Revelation. Note again, that the central branch towered above the others. The central division of the Bible is the Gospels, which tell the story of the Christ, who is the central figure of the book, as he is also the central figure in human history.

3. Again notice, the lampstand was the only light of the holy place, as the Word of God is the only light of its anti-type, the church. There is no ray of spiritual light for the church in this age, save that which radiates from the Word of God. All we know of God, his character and his purposes, all we know of the redemption that is in Christ Jesus, all we know of man's origin and destiny, we learn from the one source, the completed divine revelation, contained in the sacred writings.

4. Yet once more observe, It was the duty of the priests to trim the lamps, to keep them burning continually. It is the sacred duty and obligation of the Christian, who is "a priest unto God," to do what in him lies to shed abroad "the light of the knowledge of Jesus Christ" in this sin-

darkened world. The work of the church, the chief reason for its existence, is summed up in that one thing, that it shall trim the lamp of eternal truth and keep its light steadily and brightly burning until the whole world has been illuminated by its beneficent rays.

## The golden altar of incense.

This, like the table, was made of acacia wood, and plated with gold. It stood close to the veil which separated the holy place from the holy of holies. Upon it the priests burnt incense every night and morning. The incense was compounded of certain spices, and made up from a recipe which Jehovah himself gave to Moses. No other incense was permitted to be used upon it. Of what was the altar of incense a type? Unquestionably of the prayers and praises of God's people, which come up before him "as sweet incense."

Notice, again, the position of the altar. Close to the veil separating the holy place from the holy of holies; and the Christian is never so near to God as when in humble and sincere worship he looks into the face of the Eternal and offers his praises, and presents his petitions before the throne of grace.

## The holy of holies.

And now with reverent hands let us lift aside the veil, and enter the inner sanctuary. Here is the ark of the covenant, a chest-like structure, plated with gold, and containing the tables of the covenant, a golden pot containing manna, and Aaron's rod that budded. The lid or covering of the ark was called the mercy-seat, and upon it stood two cherubim with outstretched wings, fashioned in gold, their faces turned downward as though peering into the ark, and seeking to read its mysteries, reminding us of words of the apostle, "Which things angels desired to look into." Over it all and brightly illuminating the compartment was "the Shekinah," a luminous cloud of

glory, the visible sign and symbol of the divine presence.

The anti-type of the holy of holies is heaven itself, the dwelling-place of God, whither for us as a forerunner, Christ, our great High Priest, has entered, and where "he ever liveth to make intercession for us." "Heaven, the home of the soul, the goal of the Christian's faith and hope; the land of peace and rest, and unbroken happiness, where no shadow falls, no temptations come, no sin enters, where there is no more pain nor sorrow nor tears, for "God himself shall wipe away all tears from all faces."

And now, as we review this entire subject, can we not see in the tabernacle, its divisions, its furnishings, its services and its priesthood, a wonderful parallel or counterpart to the Christian institution? In its three divisions we have types of the world, the church, and heaven. In the assembly of the Jews in the outer court we have a type of the world in this age, and here stand the altar of sacrifice, type of the cross of Christ, and his great sacrifice for all the world; and the laver, type of baptism, through which believers enter the holy place—the church. In the priesthood we find a type of the members of the church—"the body of Christ"—to whom belong the right and privilege of ministering in the sacred things. They eat the bread and drink of the cup in memory of their crucified Redeemer; they trim the lamp of eternal truth, illuminating the sin-darkened minds and lives of men; they offer their sacrifices of praise and prayer upon the altar of worship, entering into the holy of holies through the rent veil into the very presence of God himself. And when we contemplate this striking parallel, and remember that fifteen hundred years elapsed between the construction of the tabernacle and the setting up of the Christian institution, can we not see that the tabernacle was designed—divinely designed—to foreshadow the "better things to come," which better things we have and enjoy in this Christian age? And if these things are so, do we not see in them a unity of purpose (the purpose of a divine intelligence) running through the sacred oracles, and affording us an overwhelmingly convincing argument for the divine inspiration of the Book—demonstrating it to be indeed the Word of the living God?

# At the Lord's Table.

## In Memoriam.

The late President Garfield, whose life was cut short in the midst of his usefulness by the hand of an assassin, said to a friend as he lay on his dying couch, "Do you think my name will live in history?" This pathetic inquiry was prompted by the laudable desire that his name should be perpetuated in the history of the country to which he was devoted.

Honorable as we allow this feeling to be, we would not contend that it is in all cases free from an element of selfishness, or self-love. But in the case of our Saviour, what selfish element could have entered into the desire to be remembered? He was on the eve of his ascension and glorification, when he would be re-invested with the glory which he had with the Father before the world was. Why should he care to be remembered by his earthly disciples?

The reasons are not far to seek, "Having loved his disciples, he loved them to the end." He was about to leave them in his visible presence. The very love he bears to them would prompt the desire to be loved in return, and hence to be remembered. "This do in memory of me."

## PRAYER FOR THE LOAF.

Father: This table brings us once more into the presence of the cross, with bowed heads and grateful hearts. How can we contemplate the unspeakable blessings which have come to us through the death of Christ, without feeling our heart warm with gratitude and love? As we partake of this loaf let us be reminded, not only of the benefits which we enjoy within the new and better cov-

We have received from the Public Speakers' Supply Co. a copy of a volume bearing the above title. The title page explains that it contains "Thoughts and Prayers for use in the 'Breaking of Bread' by one hundred ministers." Many of the preachers—if not all—are representatives of Churches of Christ in America. The little book contains over 200 pages, 6 x 4½ inches, is tastefully bound and beautifully printed. It ought to do much good. The Austral Co. would be glad to book orders and to forward as soon as supplies can be obtained from U.S.A.; price, 7/6; posted, 7/9.

The purpose of the volume is well stated in the Dedicatory Preface, which is as follows:—

In the parable of the sower, it is related that "some seed fell among thorns, and the thorns sprang up and choked the seed." Jesus described the thorns as the cares of this world. The busy pastor knows how much these cares interfere with the spirit of worship and devotion, and it must be even more difficult for the elder, whose whole time practically is engaged in material things.

To these men, loyal, obedient to God, servants of their brethren, yet face to face daily with problems which crowd the spiritual to the background, this book is dedicated, in the hope that from its pages may be gleaned thoughts of inspiration and stimulation which shall enrich them and those unto whom they minister while, in loving service they wait upon the table of our Lord and Saviour Jesus Christ.

We give a sample of the Supper talks and prayers by our venerable brother, J. H. Garrison, well known to many of our readers:—



enant, but also of our obligations. For Jesus' sake. Amen.

### PRAYER FOR THE CUP.

The worthiness, O Lord, is Thine, not ours. Thou art the Lamb slain from the foundation of the world for our sins—the innocent victim of our transgressions. It is among the greatest of Thy mercies that Thou dost permit us to come to this sweet memorial service, and declare our love

for Thee and our continued purpose to serve Thee, by partaking of this cup. May we henceforth live more worthily because of this exalted privilege! In our Redeemer's name.

Jesus! this feast receiving,  
We Thee unseen adore;  
Thy faithful word believing,  
We take and doubt no more.

Amen.

## Here and There.

We are glad to note the good report of the work in Dover, Tas.

Bro. Way has resigned his position as evangelist of the church at Dandenong, Vic.

The secretary of Merewether (N.S.W.) Bible School now is E. LeCornu, 29 Selwyn-st., Merewether.

The address of Mr. A. Hutson, evangelist of the Belmore church, N.S.W., is now "Hillcrest," Etela-st., Belmore.

The secretary of the church at Marrickville is now H. F. Morris, "Shirley," Duntroon-st., Hurlstone Park, N.S.W.

The editor will be in Sydney for the next few weeks. Letters addressed c/o G.P.O., Sydney, N.S.W., should reach him.

After much delay, the Victorian Foreign Mission Secretary, J. I. Mudford, has had his telephone connected. The number is Canterbury, 1523.

Splendid meeting last Sunday night at the Chinese Church, Carlton, Vic. At the close of Bro. Shee Ping's address two scholars of the mission were baptised.

In a private note dated Nov. 18, Bro. A. C. Garnett writes:—"We reach Townsville early in the morning, where I will post this. We are all well, and nobody is seasick yet."

At Surrey Hills, Bro. Lionel Johnston has finished the eleven days' campaign held in the chapel. His efforts proved beneficial to all who attended. The church presented him with a token of appreciation.

In the last few months there has been a marked tendency on the part of many reporters to include announcements of coming events in church news. We have an advertising column for that purpose. We wish to reserve our news columns for "news."

Bro. and Sister Dale, of N.S.W., are on a visit to Melbourne. Bro. Dale is secretary of Mosman church, and is an old member of North Melbourne. Our brother and sister have been participating in the jubilee celebrations of that church.

The work at Ringwood is progressing. The members have decided that the church be self-supporting. Last Tuesday Bro. Hinrichsen and Brooker were given a social send-off, each receiving a token of esteem. Bro. Arnold, the new preacher, received a hearty welcome.

It was recently mentioned that our Australian brotherhood had sent out six new missionaries to the regions beyond this year. Really eight have gone, viz., Misses Jones and Redman, to India; Mr. and Mrs. Black to the New Hebrides; Mr. and Mrs. Anderson and Mr. and Mrs. Garnett to China.

All the N.S.W. churches and schools are urged to give liberally to the great Prohibition offering on next Lord's day, Dec. 5. To raise the sum of £250 for Prohibition is the biggest thing ever undertaken by the Temperance Committee of this State, but it is not too big, especially in view of the great opportunity which comes early in 1921.

At the Chinese Church, Queensberry-st., last Tuesday evening, an impressive social was held to welcome Bro. Shee Ping. H. Pang occupied the chair. J. Pittman spoke on behalf of the school; W. C. Craigie, as President of the Conference; and L. McCallum, R. Lyall, T. R. Morris and G. T. Walden on behalf of the F.M. Committee. E. G. Warren, Mr. Loie (Methodist), and Mr. Clim (Presbyterian) also spoke. A very happy evening was spent.

We publish in this issue two articles referring to recent attacks on the faith. One from the London "Christian" gives a trenchant criticism of the utterances of Canon Barnes. The other, from the pen of Bro. R. K. Whately, seeks to show how some opponents of the truth may be met, and how even if certain of the theories of scientists were accepted as proven facts (though the writer does not so accept them), there is still need for God and his redemptive plan. Each article will be of interest.

We direct special attention to the statement appearing on page 580 regarding a Churches of Christ Collegiate School for South Australia. We note with pleasure this advance movement. There is great need in different States for some such provision for our boys and girls. South Australia's lead will surely be followed. We trust that our Christian women graduates will respond to the invitation of the Board of Management, and sincerely hope that an efficient staff and good enrolment may soon be secured.

Mosman, N.S.W., held a special five nights' mission; all the meetings were well attended. The meetings have been a great blessing, though there were no confessions. The church is thankful to Bro. Crossman, Robbins, Plummer, and Simpson for their able gospel messages, and to Bro. Tingate and Horsey for their help in song. Usual meetings continue to be well attended. On Nov. 21 one young lady made the good confession, Bro. Blok preaching. The £50 asked for Home Missions has been realised. Bro. Blok is commencing a series of addresses at the Wednesday night meetings on Spiritualism, as a reply to Sir Arthur Conan Doyle. A Young People's Guild has been formed.

The mission at Stirling East, S.A., conducted by Bro. Cuttriss, closed with 15 additions, 7 being from the Bible School. Bro. Cuttriss delivered his addresses faithfully and with power to attentive audiences each night in the tent. The church has had an uplift, and members have been encouraged. All are exceedingly thankful to the Hindmarsh church for allowing Bro. Cuttriss to conduct the mission, and fully appreciate the services and labors he rendered. Thanks are also expressed to Bro. B. Nichols for the help he rendered in bringing his van along loaded three nights each week, sometimes between 20 and 25 persons thus having the privilege to attend the mission from Bridgewater, 2½ miles distant.

The little church at Ararat, Vic., is seeking assistance from the brethren. The secretary, Bro. W. B. Payne, High-st., Ararat, writes:—"The town of Ararat is one of the leading provincial towns of Victoria. It has a population of 5000, and there is additionally a large population in the surrounding country, whose market town is Ararat. The town is growing, and is destined to become a city of importance in the not too distant future. The church here is represented by a mere handful of persons who are all workers, and whose weekly commitment for hire of hall, etc., is 20/- per week. This burden falls on three wage earners. As secretary of the little church, it is my duty to appeal to the stronger churches and individuals in these churches to help us. Our opportunity is great. There are only four Protestant churches represented in the town at present, including the Salvation Army. We alone stand for immersion. Our establishment consequently ensures an open door to us. So far from overlapping we really supply a need apart from our unique message."

Several items of news were crowded out through pressure on our space.

### BIRTH.

ANDERSON (nee Marjorie Emerson).—On Sunday, Nov. 28, at 140 Albert-st., Windsor, to Mr. and Mrs. Louis Anderson—a daughter (Constance Mary). Both well.

### IN MEMORIAM.

BINNEY.—In loving memory of Bro. J. Binney, whom God called home on Dec. 2, 1914. A sweet singer, an earnest preacher, a faithful co-worker, a brother beloved in the Lord. His beautiful life is imperishable.

—H. G. Harward.

DICKENS.—In loving memory of my beloved husband, Frederick Dickens, who passed away at Perth, W.A., December 1, 1918.

"I love to think of the heavenly land

The saints' eternal home;

Where palms and robes and crowns ne'er fade,  
And all our joys are one."

—Inserted by his wife, Mary Pingate Dickens, W.A.

### BEREAVEMENT NOTICE.

Mrs. Halliday and sons desire to thank their many kind friends for letters, cards, telegrams, and kind expressions of sympathy during their recent sudden and sad bereavement.

122 Mitchell-st., East Brunswick, Vic.

### COMING EVENTS.

NOVEMBER 28 to DECEMBER 12.—Scambell-Nichols Oakleigh Gospel Mission, in church, Warrigal-road, near Station. Sundays, 7 p.m., week-nights, 8 p.m. Saturdays excepted. Bright singing, solos, etc. Members of sister churches invited to support by their presence.

DECEMBER 5-8.—Castlemaine Jubilee. Sunday, Dec. 5, special services; speaker, J. W. Baker. Monday, public meeting; speakers, T. Bagley, Dr. Cook. Tuesday, Bible School Demonstration speaker, Reg. Enniss. Wednesday, social gathering; speaker, J. E. Thomas.

DECEMBER 5.—The New South Wales Temperance Committee expects that every member, scholar and friend will have a part in the great offering on December 5. £250 needed to help win Prohibition in New South Wales.

DECEMBER 11.—Saturday, 3 p.m., on church ground, corner Hampton and Willis-sts., Hampton (near Station), Garden Etc. Visitors heartily welcomed.

DECEMBER 11 and 12.—Windsor.—Sale of Work, Saturday afternoon, 3 p.m., and evening, December 11, at Methodist Hall, Union-st. Unveiling of Honor Board by Chaplain Ferd. Pittman, Sunday, Dec. 12.

DECEMBER 19.—Swanston-st. Church. Christmas Cantata, "Bethlehem," by the Choir. A beautiful and inspiring service. Mr. E. Tippett, Conductor.

### WANTED.

Wanted at once, men to help in the work at Erskineville. Now young men, a golden opportunity awaits you. Train yourself for the preaching of the gospel. Teachers are also needed for the Bible School. For particulars write to A. J. Fraser, Secretary, "Willandra," Beaconsfield-st., Rockdale, N.S.W.

Wanted, comfortable board and residence, young man, North or West Melbourne, or Parkville. Apply A.B.C., care of Austral Co., 530 Elizabeth-st., Melbourne.

Wanted, a good girl at once, to assist in household duties; small family; good home. Wages, 18/- per week. Member of Church of Christ preferred. Apply Austral Publishing Co.

Wanted, Organist for church at Windsor. Any brother or sister willing to assist, write F. Lloyd, 4 King-st., East St. Kilda.

Important!—Will anyone knowing the address of Mrs. H. Hanger (late of Windsor) please send same to Mrs. A. Knowling, Glenorchy-road, Stawell, Vic.

Wanted, Evangelist for Dandenong Church of Christ. Apply (stating salary) to A. Toyne, Sec., Thomas-st., Dandenong.

# Foreign Missions.

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

## Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.  
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.  
 Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

### Interesting Report from Pentecost.

(We are glad to give additional news of Bro. and Sister Black's arrival at Pentecost. Both are well and very much encouraged by the prospects. We will let them tell the story in their own words.)

We arrived here safely after a fairly smooth voyage, and were glad to settle down to work.

Our first impressions were favorable. The mission house is in a good position, it being within the influence of the prevailing South-East Trade Winds, and having a fairly safe anchorage for the launches, the station could hardly be better situated.

### Tribute to Bro. and Sister Filmer.

When one considers that buildings, conveniences and other improvements have been built and made by one white missionary, assisted by natives, and occasionally helped in a small way by other missionaries, we cannot do otherwise than give great credit to Mr. Filmer for the wonderful work that he has accomplished here. Mr. Filmer has built part of the foundation of the house, the walls of the chapel, kitchen, bakehouse, three outside rooms, and underground tank, with coral gathered from the local reef.

Apart from the work on Banmatmat, he has frequently visited the distant villages by launch and on foot. His influence on the natives has also been wonderful, and in all cases of sickness and distress he has always been ready to help. We think that as long as this generation lasts, the names of Mr. and Mrs. Filmer will be cherished by the native people.

The evening of our arrival, Mr. Filmer came over from Ambrym, and spent two days with us here; he gave us a good insight into his methods of working this island, and much advice which will be very helpful to us.

A fortnight ago Mr. Waters visited us. We talked of the work here in all its phases, and many suggestions were made and considered for the well-being of the work.

### Spiritual prospects of Pentecost.

From what I can gather, the Island of Pentecost has at the most about 200 Christians, and very few of these have any money. At the north end of this island the natives have not any coconuts or cotton to sell, and so we cannot expect much from them. Down at the south end a little copra is made, but as the traders only give goods in exchange, our natives receive no ready money, thus it is impossible for the Christians on Pentecost to contribute much money.

The Pentecost Island natives are much sought after for labor, and many of our native Christians have gone to other islands to work, hence the remaining number of Christians throughout our villages is very small. I have seen all the teachers, and have gone through the roll of names with them, and I find that the number I have given is a fairly correct total.

### Can we make Pentecost self-supporting?

Regarding the Mission Plantation, much can be said. I do not know how much copra and cotton has been sold altogether. The books only show that the plantation has cost approximately £183 18/9, which includes £71/18/3 paid by the Committee, leaving £112/0/6, which amount has been covered by sale of copra and cotton; the last-

named amount has been expended in payment of labor. These figures are only up to the end of the year 1918.

As there has not been any work done on the plantation since the end of 1918, creepers and other weeds have overgrown the trees and cotton plants. Much needs to be done to save these from complete ruin; in fact I think the cotton plants are past saving. There appear to have been about 2000 coconut trees planted, some are already dead, about 300 are bearing fruit, while the remainder have not yet reached fruiting age. If the plantation is properly worked, this number should annually increase. I have been informed by plantation owners that 2000 trees in full bearing should produce about ten tons of copra per year. To get these results from our plantation I will require six boys for this year, and perhaps two more in a couple of years' time.

Christian boys, whom at regular hours I will train, will thus ensure teachers for future work at all villages. We will feed these boys, and pay them 10/- per month as the returns from the copra come in. This was done by Mr. Filmer in the past. Thus it seems possible that this island will in time be in a position to pay a goodly amount towards the support of the work.

### Victorian Annual Foreign Mission Offering.

Ascot Vale, £8; Berwick, £34/0/1; Boort, £6 15/2; Bayswater, £3/5/-; Bamba-road, £2/5/-; Do., weekly, 12/6; Buninyong, £2; Brim, £29/1/-; Bet Bet, £10/3/6; Ballarat, £30/12/3; Burnley, £4 7/4; Blackburn, £3/7/-; Bendigo, £5/19/8; Brunswick, £5/4/6; Do., weekly, £2/11/-; Box Hill, £15 3/3; Brighton, £40;  
 Castlemaine, £11/13/9; Do., weekly, £4/13/3; Camberwell East, £30; Cosgrove, £1; Cheltenham, £23/11/-; Colac, £3/16/-; Coburg, £6/10/-; Croydon, £4/2/9; Chinese Brethren, £33; Do., weekly, £1; Carlton, North, £12/2/1; Do., weekly, 12/6; Carnegie, £10/15/9; Carlton, Lygon-st., £116/2/8; Collingwood, £7;  
 Dunolly, £7; Drummond, £4; Dandenong, £6 4/-; Dunmunkle, £2/17/6; Doncaster, £18/10/-; Eltham, £2; Emerald East, £5/5/-; Emerald, Town, £1/9/-; Echuca, £3/16/1; Essendon, £15; Fairfield, £11/6/-; French Island, £5/15/-; Do., weekly, £1/2/-; Fitzroy, Gore-st., £7; Fitzroy North, £50;  
 Glenferrie, £79/2/7; Galah, £2/10/-; Gardiner, £23/2/-; Do., weekly, £1/16/9; Geelong, £15/0/6; Geelong West, £3;  
 Hampton, £10; Horsham, £22/5/-; Haven, 8/6; Harcourt, £6/6/6;  
 Ivanhoe, £6/6/3; Jumbuk, £4/6/3; Kaneira, £1 16/-; Kaniva, £5/6/4/-; Do., weekly, £10/16/-; Kyneton, £2/2/9;  
 Lake Rowan, £9/5/-; Lake Boga, £1/0/9; Lillimur, £2/18/-;  
 Mildura, £5/17/2; Maryborough, £7/9/4; Melbourne North, £6/2/-; Moreland, £14/5/-; Merbein, £10/2/-; Montrose, £7/12/10; Do., weekly, £2/4/-; Malvern-Caulfield, £24; Minyip, £1/2/3; Middle Park, £6/4/8; Melbourne, Swanston-st., £116/15/-; Do., weekly, £17/19/7; Meredith, £2 9/6;  
 Newstead, £2; Northcote, £14/16/8; Newmarket, £7/4/9;  
 Oakleigh, £4/4/3; Port Fairy, £1/8/6; Preston, £4; Do., weekly, £1/14/3; Polkemmet, £10/10/-; Pimpinio, £2/19/6; Prahran, £9;  
 Richmond North, £18/5/6; Red Hill, £4/6/10; Ringwood, £4; Rochester, £6/3/6; Richmond Sth., £4/17/6;  
 South Yarra, £17/10/2; Do., weekly, £3/19/-; St.Kilda, £3/10/-; Stawell, £1/12/-; Sale, £4/10/-; Surrey Hills, £17/18/9; St. Arnaud, £3/5/-; Shepparton, £4/6/-; Swan Hill, £3/5/-;  
 Taradale, £2/10/-; Warracknabeal, £2/1/6; W. Tree, £2/0/6; Windsor, £4; Warragul, £1/10/-;

Williamstown North, £7/13/8; Wonga Park, £2 12/-; Wedderburn, £5/6/3; Warrnambool, £4/4/-; Woorinen, £1/14/-; Ultima, £1/13/3. Total, £1292 1/2.

Other Contributions.—Mr. and Mrs. G. Gordon, £2; W. T. Stacey, £1; Bro. and Sister Beckett, 10/-; Bro. and Sister Chappell, £5/10/-; Mrs. and Miss Ryland, £3; Members, Wangaratta, £1; Mr. and Mrs. Everett, 10/6; "Hard up," 5/-; J. J. Schulz, £5; J. H. Smith, £2; C. P. Field, £1/8/6; Isolated, 2/-; Miss Wiltshire, 10/-; Bro. Cowper, 11/-; F. Martin, £1/1/-; T. Stevenson, £8; L. B. Oakleigh, £1. Grand total, £1317/17/8.

Offerings for Foreign Missions may be sent to the following:—

Victoria: J. I. Mudford, The Avenue, Surrey Hills. 'Phone, Canterbury, 1523.  
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.  
 Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.  
 West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford  
 Tasmania: P. C. Pritchard, Forrest-road, Trevallyn, Launceston.  
 South Australia: F. Collins, 48 Amherst-Av., Nth Norwood. 'Phone, Norwood, 1501.

### A Churches of Christ Collegiate School for South Australia.

Many heads of families in South Australia have expressed regret that we have no college of our own, where our daughters might receive a higher education, under qualified teachers who are members of the church, amid surroundings of a home-like character.

Through the generosity of Mr. and Mrs. W. Burford, a fine property of thirteen rooms, situated alongside of the Unley church, has been handed over to the Evangelistic Union for the purpose of establishing such a school. Messrs. W. J. Manning, O. V. Mann, G. T. Walden and E. W. Pittman have been appointed trustees, and they, together with Messrs. W. Morrow, R. Harkness, and H. Horsell, will constitute the Board of Management, having been elected to that position by the Evangelistic Union. Mr. W. Burford has been appointed life president, and the president of the Conference for the year *ex officio*, a member of the Board.

The property not being available for the present, arrangements are being made with the Unley church for suitable accommodation, so that a start may be made, if possible, in May, 1921.

For a time the school will be conducted as a day school, but when the building is available, accommodation for boarders will be provided.

We shall be glad to hear from lady graduates of the University who are members of the church who might be willing to assist in the building up of the school, and also from heads of families who will send boys up to the age of 10 and girls over that age.

Fees will be charged in accord with those of similar schools, and an effort made to make the school self-supporting.

A preliminary prospectus will be printed shortly, but in the meantime the acting secretary will be glad to receive letters from prospective teachers, and parents.—Address, Mr. E. W. Pittman, Royal Institution for the Blind, North Adelaide, South Australia.

Preaching at Kingsway Hall, London, Mark Guy Pearse announced the collection in the following: "Here is the eighth wonder of the world—how small a thing a threepenny bit is on Saturday—won't even pay for the cinema, yet how large a thing it is on Sunday! A tip for the waitress on Saturday, a gift for God on Sunday! And it is worth three ha' pence, and everything has gone up except the collection!"

# The Family Altar.

J. Wiltshire

## "WHEN HE SHALL APPEAR."

The second coming of Jesus has always been a precious theme to the church. Different views are held regarding the manner of his return, but all readers of the Bible must know he is coming again.

Jesus has not told us when he will return; he has merely bidden us to "Watch!" and "Be ready." The inference is that he would have us always ready and watching for him.

A gentleman was usually met at the station, as he returned each evening from the city, by his little children. They looked forward to this evening outing, and no other persuasion was required to cause them to leave their toys than their delight at going to meet their father. Once the gentleman went away for several days together. It was thought wise for obvious reasons not to tell the little ones. When the evenings came around toys and play were forsaken, and the children came requiring to be prepared to meet father. Several nights went by and he did not come, but they still went to meet him. At last their expectancy was rewarded by father's presence. Had they been told beforehand of his delay their toys and play and untidiness would have detained them night after night until dark. So with older children. Jesus knew how we would postpone the time of preparation, so he says, "Behold I come quickly," but how quickly he does not say.

### MONDAY, DECEMBER 6.

Gem Verse.—Take heed that no man deceive you.—Matt. 24: 4.

2 John 7 tells us of "many deceivers which are entered into the world." They were many in John's day, they are multiplied now. It is not easy to escape deception when deceivers are so prevalent and their arts so skilled. Our best defence is a good knowledge of the Word. Ignorance of divine truth paves the way for the deceiver.

Scripture Portion.—2 John 7-11.

### TUESDAY, DECEMBER 7.

Gem Verse.—For many shall come in my name, saying, I am Christ; and shall deceive many.—Matt. 24: 5.

The human heart is capable of any sin; it will lend itself to the devil that it might tarnish the fairest of all names and desecrate the holiest title to the most profligate use. The deceiver in order to further his deception takes upon himself the fair name of Christ, and then violates the confidences of Christ's would-be disciples. They, however, who hear the voice of the Good Shepherd and follow him shall not know the voice of strangers. "A stranger will they not follow."

Scripture Portion.—John 10: 27-39.

### WEDNESDAY, DECEMBER 8.

Gem Verse.—And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.—Matt. 24: 6.

Nestling in the centre of this verse are the words, "See that ye be not troubled." None but the changeless Christ could make such an injunction. He looked upon wars and rumors of wars with as much concern as he looked upon the troubled sea in olden times, and no more. For the sake of his own he can as easily still the turbulent rage of man as he stilled the disturbed sea. The wars, etc., come to pass, but the peace which Jesus gives comes to stay.

Scripture Portion.—Psalm 46.

### THURSDAY, DECEMBER 9.

Gem Verse.—Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.—Matt. 24: 9.

This is a gem verse in that it was not only a foreshadowing of the trial of the faithful, but also of their faithfulness. It is now a matter of history. The blood of martyrs testifies to the prec-

## THE AUSTRALIAN CHRISTIAN.

iousness of Jesus from every land almost. The bright example of these heroes of faith should fire the hearts of all who to-day claim the same Lord.

Scripture Portion.—Acts 16: 16-24.

### FRIDAY, DECEMBER 10.

Gem Verse.—And because iniquity shall abound the love of many shall wax cold.—Matt. 24: 12.

A false profession will be no good then. That protracted darkness will require oil in the vessel with the lamp. Should this abounding iniquity threaten to cool our love we may do well to remember the love which in white heat passed through the overflowing billows of Gethsemane and Calvary.

"Thy scourging deep—Thy thorny crown—  
Thy wounded flesh—Thy Father's frown—  
Thy prostrate form o'erwhelmed with woe—  
Shall teach me well how much I owe.

"Oh, never may my soul forget  
The love that paid her heavy debt;  
She cannot, if her dwelling be  
Near Calvary and Gethsemane."

Scripture Portion.—Heb. 12: 1-7.

### SATURDAY, DECEMBER 11.

Gem Verse.—But he that endureth unto the end shall be saved.—Matt. 24: 13.

A young girl of fifteen, a bright, happy-hearted girl, who found pleasure in everything, and created sunshine for every one who knew her, was suddenly taken ill, and laid low on a bed of extreme suffering. After weeks of illness, when she was completely paralysed on one side and nearly blind she heard the family doctor say to her friends in the room, "She has seen her best days, poor child!" "Oh, no, doctor!" she exclaimed, in protesting but radiantly cheerful tones, "My best days are yet to come, when I shall see the King in his beauty."—"Expositor."

Scripture Portion.—1 Peter 4: 12-19.

### LORD'S DAY, DECEMBER 12.

Gem Verse.—And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

The Bible does not teach us we are to convert the world before the end comes, but that the gospel must be preached to the world. This brings the end a great deal nearer, and should stir the church to greater zeal in her evangelisation. The prospect of seeing her Lord is the alluring prize. Our joy will be complete when he comes to be admired in all them which have believed on him. In the meanwhile let us hasten that day by giving our full weight to missionary enterprise.

"Thou knowest my spirit longs for Thy embrace,  
In righteousness to dwell before Thy face;  
O let me soon Thy spotless glory see,  
For earth affords no resting-place for me."

Scripture Portion.—Matt. 24: 1-21.

### Tasmanian Sisters' Executive

Meeting held at Collins-st., Hobart, on Nov. 18. Devotional led by Sister Hornsby. Several sisters engaged in prayer.

Vice-President, Sister Nightingale, presided over meeting, the president, Sister Bradley, having resigned through indisposition.

Correspondence was dealt with. (1) It was decided to take over isolated work for State, at the request of Home Mission Committee and South District Conference. (2) Letters of sympathy sent to Sisters Ross and Murray. Resolved that a collection be taken up at our December meeting and handed over to Bathurst-st. Mission for Christmas cheer. That Sisters' Conference be held on Thursday prior to Good Friday.

Omitted to mention in Foreign Mission report that Hobart sisters contributed £6/5/- for Bible Woman, also 15/- for Indian Orphan for last quarter.

Sister Edwards gave a very fine paper on "Temperance Work," bringing before the minds of those present the horrors and evils of intoxicating liquors.

Collection, 7/3. Next meeting, December 16; "Isolated Work." Devotional leader, Sister Crowe.—F. E. Warmbrun, Sec. pro tem.

## In the Religious World.

The pulpits of Presbyterian Home Mission Churches in Pennsylvania are vacant a good deal of the time for lack of preachers. It was learned recently that Mormon workers under the guise of being evangelical preachers had been occupying some of these buildings to propagate their peculiar views.

### The Influence of Religion.

"Former President Wm. H. Taft," says the "Christian-Evangelist," "has recently made a remarkable utterance regarding the influence of religion. His observation is based on his study of the life of the people from the standpoint of administrator, chiefly during his four years as Governor General of the Philippine Islands where there was a mixed population of seven millions, among which were Christians, Mohammedans and pagans, to deal with. Mr. Taft says:

"The study of man's relations to his Creator and his responsibility for his life to God... makes him the good citizen without whom popular government would be a failure.

"It is the influence of religion and its vivifying quality that keeps the ideals of people high... and brings their practices more nearly into conformity with their ideals.

"A people without religion are lacking in the greatest aid to the progress of society through moral elevation of individuals and the community.

"Go to church!"

### The Bible in Ireland.

The distinguishing feature of the Irish Mission is that it affirms the right of every man and woman to possess and study the Word of God, in opposition to the stand taken by the Roman Catholic Church in Ireland.

During the past year 106,172 homes were visited, 25,597 religious conversations were held; 20,390 Scriptures and portions were sold, an increase of 1399 over the number sold in the previous year. The total number of sales to Roman Catholics was 17,479, an increase of 3390 over that of 1917.

Comparing the above figures with those of 1908, we are faced with the fact that last year, with five workers less, we sold nearly three times the number of Scriptures. This fact is in spite of the fact that last year all our books were at least double the price at which they sold ten years ago.

Roman Catholics manifest such a desire to look into the Scriptures, that their priests are now teaching bits of it here and there. This only tends to broaden the minds of the hearers. Open air preachers report less difficulty in assembling an audience and more attentive hearing than heretofore.—"The Missionary Review of the World."

### The Future of Alcohol.

It would seem that industrial alcohol is coming as fast as beverage alcohol is going. In this country an old-established distillery, which formerly produced 3000 gallons of whisky per day, is now producing industrial alcohol at the rate of 20,000 gallons per day, according to report in the Toronto "Globe" and the "Oil, Paint, and Drug Reporter" of New York. In the United States, according to the annual report of Canada's Honorary Advisory Council for Scientific and Industrial Research, the production of "dematured" alcohol has increased from 1,500,000 proof wine gallons to 90,644,722 wine proof gallons in twelve years.

Such well-attested facts indicate useful futures for the distilleries of the Dominion, especially when it is recalled that the excise duty on industrial alcohols and various vexatious restrictions on their manufacture were abolished at the last session of Parliament.

The distillery which has taken advantage of the new opportunity with such marked success, is located at Corbyville, near Belleville, Ontario. "Corbys I.X.L. Whisky, made by Corby's or Corbyville, for seventy years," has taken second place to industrial alcohol made by the Canadian Industrial Alcohol Company in the same plant. Instead of evolving poison for men out of Canada's grains the worm of this historic still is producing from Cuban molasses vastly greater quantities of fuel for motors and solvent for medicines.—"Canadian Christian Guardian."

## News of the Churches.

### Queensland.

The Children's Day Exercise was rendered at Zillmere on Nov. 19, and proved a great success. Bro. E. Davis (Albion) gave the address. Collection amounted to £3/0/2. 21st, worship meeting good. Bro. E. P. Adermann (from Hawthorne) gave a splendid exhortation on "The Elder Brother." J. Bruce spoke at night.

Four received in at Maryborough on Nov. 14—man and wife and two young ladies. On the 18th, the Sisters' Sewing Guild celebrated its anniversary by a successful social evening, with music, etc. As proceeds of recent sales they presented the officers of the church with £12, to be used as they deemed best. The 21st inst. was observed as the second anniversary of the Chandler-Clay mission. Special addresses by Bren. Price and Larsen morning and evening respectively. Bro. Munn, song leader, has left for Casino, and is much missed.

Nov. 14 was a big day for Protestants in Toowoomba. The church took a lively interest. The morning exhortation was on Protestantism. Bro. Burns spoke at gospel meeting on "Awake, thou that sleepest." Both meetings were well attended. Men's Class is preparing for an annual social. Boys' Recreation Club and Girls' Prayer Mission Band conjointly held a social evening at Bro. Burns' home; about 50 present. Bro. Adcock went to Merringandan on Nov. 21. Morning meeting fair; the exhortation was splendid. Gospel meeting was well attended.

### Tasmania.

Good meetings at Hobart. One sister received by obedience. Bro. W. Jarvis, junr., is the new treasurer of the Bible School. Mrs. Nightingale is looking after the J.C.E. on account of Miss L. Murray's ill-health. Bren. Hinrichsen and Brooker arrived on Thursday in readiness for the tent mission at West Hobart. Bro. H. E. Knott leaves for the North on Saturday, after a busy time with the southern churches.

The church at Hobart having kindly released Bro. Nightingale for a fortnight's mission at Dover, this effort was entered into on Oct. 24. Fine meetings were held, and a deep interest was aroused concerning our position. The Town Hall was taken for the meetings. Bro. Nightingale's messages were a great uplift to the church and full of power. Two confessions. In view of fine spirit prevailing, and others near decision, Bro. Stewart was asked to continue another week. On Sunday, 14th Nov., there were three confessions. Bro. H. E. Knott paid a visit on Friday, Nov. 19. The church took the hall again, and had two confessions. On Sunday night, Nov. 21, at close of Bro. Stewart's message, a young man decided for Christ. Many others are on the point of decision. The church has been roused to the possibilities of this field, and intend holding another mission early in the New Year, with one of our Victorian preachers as missionary.

### West Australia

Fremantle evangelist, Bro. Hibbert, is at Northam conducting a mission. The gospel service at Fremantle on Nov. 21 was conducted by Bro. Wedd, from Maylands. Bro. Fieldus, from Subiaco, exhorted at morning worship. The Sunday School is in a flourishing condition; new scholars every Lord's day. The J.C.E., which meets at 10 o'clock every Lord's day, is making records of late; 68 present on 21st.

The 22nd anniversary of the Subiaco church was celebrated on Sunday, Nov. 21. There were excellent meetings, morning and evening, about 160 breaking bread during the day. At the evening service nine scholars from the Bible School confessed Christ. The anniversary services will be continued on Dec. 1, when a public meeting has been arranged, and it is expected that the renovations of the church will be completed. It is hoped at this meeting to unveil a memorial tablet to the first evangelist of the church at Subiaco, the late H. J. Banks.

At West Guildford on Tuesday, Nov. 16, the Bible School teachers and officers gave a social evening to one of their number, Sister Miss Smyth, on the approach of her marriage. A happy time was spent. Sister Smyth was married to Bro. R. Liddle on Saturday, Bro. Stirling officiating. There was a good attendance at the worship meeting on Nov. 21, when Bro. Leach, from Fremantle, spoke. A sister was received by letter. Bro. Stirling preached at night to a fair audience.

### South Australia.

One adult confession on Sunday at Port Pirie, Bro. Shipway preaching on "The Reason Of It." Fine attendances continue.

At Grote-st. the Wednesday night meeting was good, the subject being "The Ideal Church." One man made the good confession. On Sunday the meetings were well attended. Bro. Hagger spoke morning and evening. One was received by letter at the morning gathering, and a young girl came forward at night.

At the quarterly business meeting of Kadina church on Nov. 24, the following brethren were appointed acting elders until the half-yearly meeting: Bren. A. Paterson, senr., Geo. Crouch and Sam Trenwith. The trustees' report stated among other things: Amount received to date for new chapel: Receipts, £2554/18/4; Expenditure, up to the present, £2526/16/8. At the opening tea, after all expenses were paid, £20 was cleared.

The Kersbrook mission commenced on Sunday, Nov. 21. At the morning meeting was the largest attendance for some time. At night the meeting was full. Bro. Raymond preached on "The Crime of Neglect." It was a splendid meeting. Bro. Beiler took charge of the mission on Monday night. There was a fine attendance. Subject, "Is it Worth While Going to Church?" One was received by faith and obedience on Nov. 21.

Good meetings at Queenstown on Sunday, Q.Y.P.M., Bro. J. Mitchell gave an interesting talk. Worship, Bro. Brooker continued his address on "Fellowship." Afternoon and evening were observed as Children's Day, and special items were given by teachers and scholars. Bro. Brooker gave a short talk in the afternoon, and also an appropriate address at the evening service. Total collection for Children's Day mission work, £6/7/0.

At Semaphore since last report splendid services have been held. The addresses have been delivered by Bren. Walden, Warren Cosh, W. Garratt, Gordon and Fischer. The church is very thankful to these brethren for their kindly assistance. On Sunday Bro. McKie commenced his services at Semaphore. Fine congregation at evening service. An in memoriam service was held to the late Sister Steveley. One young lady, a Bible School scholar, decided for Christ.

At Milang Children's Day service in connection with the Sunday School was conducted on the evening of Nov. 17, when there was a splendid meeting. The children gave several interesting items suitable for the occasion, especially one by the Junior and Intermediate Endeavorers. Bro. Marshman gave an address. The collection amounted to £11/16/-. The collections taken up in the Sunday School for every Sunday in November will also be given to the fund.

Prospect quarterly business meeting was held on Nov. 17. All reports showed the work to be in a healthy condition. It has been decided to proceed almost immediately with the building of three rooms, which are urgently needed. The services of Bro. Letchford, choir-master, have been lost; he and his wife have gone to Norwood to reside. On the 21st Bro. Baird, of North Adelaide, addressed the church in a very acceptable manner, and in the evening Bro. Paternoster preached. The Bible School took part in the district parade and united service at the Prospect Recreation Ground in the afternoon. All services on Nov. 28 were well attended. In the evening Bro. Paternoster delivered a chart address on "The Supreme Question."

Splendid meetings at Moonta last Sunday. Bro. Horsell's exhortation in the morning was much appreciated; 80 broke bread. In the evening Bro. Horsell preached to a crowded chapel, 300 being present. One man has confessed the Master since last report.

There is a distinct improvement in the outlook of the Balaklava church just now. The congregations on Sunday evenings show an improvement of 30 per cent. for the last month. On Sunday night last there was a splendid attendance of young men to hear an address to men on "True to the Faith of the Fathers." Bro. H. H. Roberts, Mile End, Sister Miss Tunkin, Moonta, and Sister Mrs. R. J. Busbridge, Croydon, formerly of Balaklava, were present at the meetings. Bro. H. M. Tuck gave an interesting address to the morning meeting on "Young Man, Arise!"

At Mile End on Wednesday evening last a visit was received from Mr. and Mrs. Burrow, who gave a very interesting lantern lecture on their work in Bolivia. On Thursday evening the Young Women's Association held their annual break-up social. Among other items in the Society's report the fact of £10 being subscribed towards the support of orphans in India and other useful work abroad was mentioned. An interesting programme was presented, and after a splendid display of physical culture, a presentation was made to the instructor, Mr. Wharton. Sunday's meetings were both crowded, Mr. Wiltshire speaking especially to young men at night.

### New South Wales.

Three confessions at Enmore on Sunday night after H. G. Harvard's address on "Spiritism."

Good meetings at Inverell. Two baptised and received into fellowship. Nice meeting at Delungra. Meetings at latter place are now held at 3 p.m.

Marrickville reports a number of additions. Mr. and Mrs. Giles, recently immersed by Bro. Crisp, were received into fellowship last Lord's day morning. Miss Giles was previously added by faith and obedience. Bro. Crisp's soul-searching addresses continue.

Auburn reports all meetings well attended. The church started on a progressive campaign on Lord's day, Nov. 21. Four additions. Bro. and Sister Jones, from Inverell, were received into fellowship in the morning, and during the evening service two sisters expressed their desire of following the Saviour.

Most encouraging meeting at Lismore on Sunday night, Nov. 21. Bro. P. J. Pond spoke on "Objections re Church of Christ Considered." One young lady decided to follow her Lord in baptism. Bro. Cecil Snow visited Tyalgum (Tweed River) and preached to appreciative audiences. This trip takes four days of this brother's time, and the district committee is most thankful for his help. This week, Bro. P. J. Pond journeyed to Bungawalbyn on the pleasing duty of joining in marriage Sister Miss Delia Patch, daughter of Bro. Luke Patch, to Mr. J. W. Davis (Coraki).

The Belmore Sunday School anniversary was held on Nov. 14 and 16. Crowded building at all meetings. Mr. S. Stevens addressed the church in the morning; Mr. Cecil Hall the afternoon demonstration, and Mr. A. Hutson (the evangelist) spoke on "Safety First" in the evening. The annual concert was held on the 16th. The children did well. Great credit is due to their instructors, Mesdames Edgar and Barratt and Miss Walton. The superintendent, Mr. King, distributed the prizes. The picnic was held at Doll's Point. A big crowd. Splendid day. This brought to a fitting conclusion a splendid year of service among the young people.

### Victoria.

Seven months ago a Junior Endeavor Society was started at Coburg, and some fine meetings have been held. About 35 members have been enrolled. On Nov. 21 the enthusiastic missionary committee, under Miss C. Lovell, the convener, gave an interesting rally. A special collection was taken up for hospital work. Miss I. MacCormack, the superintendent, is also missionary convener for the district union.

The tent mission conducted by Bro. Bassard at Haven ended last Tuesday night. There were 15 confessions and one restoration. Bro. Bassard exhorted the church last Lord's day at Horsham and preached on "The Great Commission" at and preached to a large attendance. At the close seven were baptised.

Since last report St. Arnaud church has lost Sisters Watson, senior, and family, who have gone to Merbein to reside. Bro. Jackel, of Dunolly, spent Lord's day, Nov. 14, with the church; his message in word and song were much appreciated. Bro. Russell's messages on Sunday were of very high order, and much enjoyed.

At North Richmond on Sunday, Nov. 28, meetings were bright and helpful. Bro. Eaton, of Carnegie, addressed the morning meeting. Bro. Alnegie, addressed at night. One young lady made the lan good confession. Up to date 60 of the Bible School scholars have signed the temperance pledge. Members are working well for the sale of gifts.

Good meetings at Bamba-road on Sunday. At the morning meeting amongst the visitors were Bro. Thompson, from W.A.; Bro. Connor, and Sister Lawson, from Ballarat. Bro. Connor opened the mission, speaking at the morning meeting, and preaching at night to a good congregation, his subject being "The Indispensable Christ." Bro. Baker, from North Fitzroy, is leading the singing.

On morning of Nov. 28, at Oakleigh, Bro. Scambler created a good impression in a thoughtful address in preparation for the mission, opening in the evening. There was a good attendance. Fine attendance at the opening mission service in the evening; Bro. Scambler gave an eloquent address on "Christ All and in All." Bro. Nichols well led on the singing, and Miss Jordan pleased with two good solos. Mission prospects decidedly good.

At Rochester on Nov. 13, a social and presentation were tendered Bro. Clay, who has labored faithfully with the church for the past two years. The brethren wish him every success in his new sphere of labor. One baptism last Lord's day, a young lady who had previously confessed Christ at Ringwood. At the evening service a young man took his stand for Christ, Bro. Russell Baker speaking.

Collingwood reports continued good meetings. All of the auxiliaries of the church are planning a big effort to considerably reduce the debt on the church property. There was a large attendance at the gospel service on Sunday evening. Three were baptised at the beginning of the service, and at the close of Bro. Webb's address on "The Prodigal Son," there were two restorations and one decision—all young men.

Burnley anniversary concert was unprecedented. Chapel packed to the doors, Bro. Payne presiding. Offerings over £7. Great credit due to all the helpers. On Sunday afternoon service continued. Bro. Shain in chair. Prizes won were distributed; cradle roll, certificates, etc., were presented. Bro. Knight occupied the platform morning and evening, speaking to good audiences. Bro. Payne will occupy the platform for two months. All auxiliaries in healthy condition. Bro. Eyre is doing good work with the girls and boys clubs.

The closing functions of the North Melbourne jubilee celebrations were a success. Bro. Ennis gave a very helpful address on Tuesday night at the young people's night. The wind-up social on Thursday evening was a very happy gathering, about 300 members and friends being present. At the close of the gospel service on Sunday, two of those who confessed their faith in Christ the Sunday before were immersed; the remaining one will be immersed next Sunday.

Good meetings at Box Hill on Sunday, when Bro. McCallum was back from Maryborough. The church gratefully appreciate the splendid services rendered by Bren. Gray, A. Wilson, Jones, Bagley, Mudford and Holloway during Bro. McCallum's absence. Sister Mrs. Wm. Clipstone and Bro. O. Clipstone, from East Pingelly, W.A., were visitors. Sister Dolly Ludbrook sang a sweet solo at the gospel service. The Bible School had a helpful visit from Bro. Drummond in the afternoon. The church deeply sympathise with Sister Peters, who was suddenly bereaved of a brother during the past week as the result of an accident.

During the absence of Bro. Knott from Brighton, addresses have been given by Bren. Pittman, senr., Main and McArthur. Another young man was received into fellowship on Sunday morning. The work is in a healthy condition. Special singing at evening meetings is greatly appreciated.

At Colac, there were good attendances on Sunday (Mother's Day). Bro. Cornelius spoke in the morning on "The Mothers of Great Men," and at night on "The Mother of Jesus." A young girl from the Bible School made the good confession. The Social Circle has gone into recess till the new year.

At Newmarket the meetings are well attended. On Sunday morning Bro. Pittman exhorted on Jude 20, and in the evening on "Justification." Bro. Pittman recently gave a lecture in aid of the piano fund on his tour round the world, which was greatly enjoyed. Amongst visitors from a distance have been Sister Chapman and daughter, of Red Hill, and Miss N. Dewar, of Maylands, S.A.

Good meetings at Maryborough on Sunday. Sister Banks, from North Fitzroy, was a visitor. Three were received into fellowship, converts from the McCallum mission. The work accomplished by our brother during his brief stay was deeply appreciated by members and the general public; and as a token of appreciation, a suit-case was handed to him at the close of the morning service. As a result of the effort, there have been ten decisions, and the church has received a great spiritual uplift.

Bible School anniversary services were continued at Malvern-Caulfield on Sunday. The gospel service was especially good. Bro. Illingworth's theme was "Bible Photographs." It was Mr. Nankivell's farewell service, and he spoke some appropriate words of appreciation and good-will. The sale of gifts promises to equal last year's fine effort. Amongst visitors were three earnest temperance advocates, namely, the Mayor of Caulfield (Mr. Packer), the Mayor of Malvern (Mr. Francis, M.H.R.), and Mr. F. W. Greenwood, M.L.A.

Meetings in connection with the mission at Castlemaine were well attended during the week. Bro. Mudge delivered splendid addresses. Sister Miss Goudie, of Kyneton, helped on two nights with her sweet singing. Splendid meetings on Sunday; 114 broke bread; 160 at the Bible School. The chapel was packed in the evening, when Bro. Mudge gave a very fine address on the "Second Coming of Christ." One young lady decided for Christ. Bro. Val. Woff, of Cheltenham, delighted all with his beautiful messages in song. Jubilee services commence next Lord's day.

Brunswick had large attendance at the morning meeting on Nov. 21. Bro. T. Bagley presided, and Bro. Carpenter spoke. Bro. Corlett preached at night. On Nov. 29 Bro. Corlett spoke both morning and night. He is also staying on with the church for at least another six months. Week-night meetings are showing an increase in attendance. The C.E. provided a box for our missionaries in India, goods to the value of £9/10/- being handed in. Miss Dorothy Austin received first prize for bringing the greatest number of scholars to the Bible School. Bro. Chas. Reid, late secretary of the Bible School, died last week as the result of an accident. His remains were laid to rest in Coburg Cemetery on Friday, 26th Nov., Bro. Corlett speaking at the grave.

The Bible School at South Melbourne began anniversary celebrations on Nov. 21. In the morning Bro. Corlett exhorted. In the afternoon Bro. J. E. Thomas talked to the scholars. At evening service Bro. W. Carpenter gave an interesting address on "A little child shall lead them." Nov. 28, Bro. Patterson gave a splendid exhortation. Sister Miss Connie Eastman, commended from Preston, was received into membership. Afternoon, Bro. Carpenter gave an instructive talk on "Coal Mines," illustrating by a miner's safety lamp which he secured in Wales. In the evening Bro. Carpenter's address was based on "When Satan Wins." The special feature was the fine singing by the large choir of 130 voices, assisted by a splendid orchestra, under the efficient leadership of Bro. Carpenter. The services of Sister Mrs. Newman, organist, and Sister May Craig, pianist, were invaluable.

Nice meetings at Lygon-st. on Sunday. Bro. and Sister R. Dick, of Auckland, N.Z., also Sister Menz, of Glenelg, S.A., met with the church in the morning, when Jas. E. Thomas spoke upon "The Work of the Holy Spirit." At night he also gave a telling address on "Digging Out the Old Wells." There were two confessions. Andrew A. Haddow, who has been secretary of the Sunday School and also a member of the choir, has passed into the marriage state. He was presented with a pedestal from the Bible School teachers, also cane chairs from the members of the choir.

On Nov. 28 Bro. Hooker, of Bendigo, spoke at the morning meeting at Swan Hill; Bro. Warren at the evening, also at Lake Boga in the afternoon. All meetings were well attended, several new faces being present at the gospel service at Swan Hill. At meetings of the churches with which Bro. J. Warren particularly labors, and also of the executive committee of the Swan Hill District, unanimous resolutions were carried, asking him to reconsider and withdraw his resignation. In view of these requests he has decided to continue indefinitely in the work in that district.

The school anniversary at Peel-st. chapel, Ballarat, was commemorated on Sunday, Nov. 21. Record attendances both at the school and evening services. Bro. A. W. Connor was the preacher for the day. The school is gradually increasing, and gives promise of a renewal of the good times in Peel-street's ancient history. The scholars' tea and concert was held on the Tuesday—crowded attendance. The Dawson-st. church had Bro. A. R. Main as visiting speaker on the same day. He delivered three addresses to the church, the Bible Class, and the evening congregation. Several of the recently added members are taking an active interest in the work of the church, and thus giving much encouragement. Bro. Connor commences his volunteer mission at Glenferrie on Sunday, Nov. 28. The church's prayers for blessing accompany him.

#### ADVERTISEMENT.

The brethren at Blackheath, N.S.W., would feel thankful if speaking brethren (all States), when visiting Blue Mountains, N.S.W., Blackheath in particular, would communicate with secretary, W. H. Morton, "Eversley," Wentworth-st., Blackheath.

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## An Urgent Appeal for a Worthy and Necessary Purpose.

H. J. Horsell.

Several months ago the South Australian Home Mission Committee determined to open up gospel work on the Returned Soldier Settlements at Barmera and Cobdogla. This was heartily supported by Conference. With this purpose in mind Bro. A. Cameron, who served with the troops in Palestine, was engaged and sent to the settlement. He found a small Sunday School established by Bro. Hunt in the home of Bro. Arnold Smith. There was no chapel, no organised church, and no building of any description, no place of abode. He had to shift for himself, so set up a tent. Being a married man our brother had to improvise something in the way of a shelter for his wife and child. With the assistance of Bren. Hunt and A. Smith, two tents were erected, and also a small place of wood, iron and lime-washed bags. It is well nigh impossible to describe this humble "manse," with the brushwood fence surrounding it to try and protect from the rough winds which sweep across Lake Bonney. No one but a person who has seen this "shack" can form any idea of the poor shelter that this brave pioneer preacher and his noble wife have to put up with. Storms have wrecked the tents more than once. The writer slept in one of the tents for two nights, and had an experience which he will not readily forget as to what a storm meant to this humble dwelling. And quite recently a high wind ripped the tents—one to shreds—rain poured in and spoilt our brother's goods. After working until 3.45 a.m., Bro. Cameron was too exhausted for further work, and with the wind howling, and rain pouring down, sought what shelter he could in the shed. Mrs. Cameron a little while ago had to undergo a serious operation, and has been in a hospital. She has now returned in a weak state of health to share with her husband the remnant of a home. I may add that our brother has paid away a considerable sum of money to put up this poor place.

The Home Mission Committee have expended over £500 in erecting a chapel which is a credit to the brotherhood. His Excellency the Governor a few weeks ago was welcomed by the people of the Settlement in our chapel, as being the most suitable place for such a ceremony. The Committee have expended probably about £650 since taking up this work, and we are very heavily in debt. There are only some eight members of the church here, so that it is obvious that not much in the way of financial support can be forthcoming from that source. There are 70 scholars enrolled in the Sunday School; gospel meetings are crowded, and more seats have to be made to accommodate the many men who attend. It is a magnificent opportunity.

I am most urgently, as knowing the true position, appealing to our people for money for the special purpose of erecting two or three rooms as a home for Bro. and Sister Cameron, whereby it will be possible for them to get some little comfort, shelter and a good night's rest after their day's work among some of the most splendid men who "did their bit" for their country in the great war. We have sent out this faithful brother to preach the gospel. When we send our brethren for work in such a place as this we must provide equipment, and at least a "decent" place which one may call a home. An offer was made by one to appeal through the daily press and raise a fund for a home for our brother. Whilst we are grateful for such thoughtfulness, we want to remind our members that it is our business to see that our brethren are provided for; and surely it is up to every one of us to provide the wherewithal for this house. I suggest that we provide the material for at least two cubicles, 14 x 12 x 10 of wood and iron, on the plan as provided by the Government for the soldiers. If a better place can be built at a later date, the material will always be useful. This will probably cost from £200 to £230, and should provide for the wants of our brother and his wife for some time. Men in the district are prepared to erect the rooms free of cost. This is a testimony of their esteem of our preacher. We can very easily between us, if all have some part in this worthy and necessary purpose, raise

the small amount of money required. It will be difficult for a few, but we are one people, and should show that we are of "one accord" and "one mind" in this work among the returned men, and to make it possible for Bro. Cameron to remain among them with the good tidings of salvation.

I have received from "a sister" £5/12/6, and from "a brother" £10 to start this fund, for which we are exceedingly thankful. Who will be the next? Shillings or pounds, donations small and large, will be most acceptable, and the giver will be the happier for such help. The matter is most urgent. Send along quickly, please, to H. J. Horsell, Kilkenny P.O., South Australia. Acknowledgment will be made through the pages of the "Australian Christian."

## North Melbourne Jubilee.

The church at North Melbourne commenced its jubilee celebrations on Nov. 14. Many brethren from near and far assembled at the "roll call" service at 11 a.m. Bro. Dale presided, while Bro. Hurren delivered a message of congratulation. Greetings were received from many distant members, and from those who, through age and impotency, were obliged to be absent. 145 members partook of the Lord's Supper. Many visitors accepted the hospitality of the generous local brethren. At 3 p.m. the Bible School, under the baton of Bro. J. McCrackett, rendered very fine singing. Bro. Phillips, one of our foundation secretaries, addressed the children. The attendance was 156. Tea was provided for 35 guests in a marquee. At 7 p.m. a great family service was held, when all members of the various families sat together. Bro. Hurren delivered an interesting gospel sermon. The evening attendance was 195.

The celebrations were continued on the following Tuesday, 16th. At 6 p.m. 128 guests sat down to tea. At 7.45 a public meeting followed. Bro. W. C. Craigie, Conference President, was in the chair, and interesting addresses were given by Bren. G. B. Moysey and A. R. Main. A most interesting item was a solo by the former, who remarked that he had sung the same song 43 years before. Bro. Lyall extended greetings and congratulations from Swanston-st.

At 3 p.m. on Thursday, 18th, many old members reunited after years of separation. No less than 175 spent the afternoon together. The proceedings were brightened by a few musical and elocutionary items, and brought to a close with afternoon tea. Tea was provided for 130 guests, who remained after the afternoon gathering, and at 7.30 p.m. we indulged in "Echoes of the Past." The chairman was Bro. J. G. Barrett, one of our esteemed past officers. He referred to the splendid work of our beloved late Bro. M. W. Green, and some interesting episodes in the church's early life. Interspersed with musical items, addresses were given by Bren. R. Conning, J. Reid, J. Hatty, C. Timmins, J. E. Allan, J. Southwick, J. Woodgate and W. J. Phillips. With a view to purchasing an allotment of ground on which to erect a "Jubilee Hall," Bro. J. E. Allan made a stirring appeal, which realised £70 in promises and by collection. 220 were present.

A "Back to Chetwynd-st." service was held on Sunday morning, 21st. Bro. Barrett presided, and the table was attended by officers of by-gone days. Bro. G. B. Moysey delivered a powerful address on "Service" to a congregation of 225 members. Dinner was provided for visitors. 85 remained and spent a most enjoyable hour in the marquee. At 3 p.m. we had an "Old Scholars' Day." Bro. Hurren presided. A number of brethren gave brief talks. Bro. Woodbridge, who commenced as an infant in the school, and had eventually occupied the positions of teacher, assistant secretary, secretary and superintendent, covering a period of nearly 30 years of office, addressed the gathering on behalf of the past superintendents. Many old-time hymns were sung, and the proceedings were enjoyed by all. The afternoon attendance was 300, out of which 120 remained for tea, which was again provided by the sisters. The jubilee reached its climax at the evening service. The chapel was crowded, 350 being present. Bro. Jas. E. Thomas, of Lygon-st., delivered an eloquent gos-

pel address. Three confessed their belief in our Lord. It was a wonderful day. Throughout the services Bro. J. McCrackett ably conducted the choir, which rendered excellent work.

The great success of the jubilee was rendered possible by the energy and zeal of our esteemed secretary, Bro. W. J. Woodbridge. The harmony that has existed amongst the members of the various jubilee committees reflects great credit on their president, Bro. A. E. Hurren.—T.J.W.

## OBITUARY.

BAILEY.—On Monday, October 18, Sister Mrs. J. Bailey departed this life after a long and painful illness, which was borne with Christian fortitude. She was one of the oldest members, having been associated with the church in this district for over 28 years. Her life was that of a faithful and consistent Christian, shedding an influence for good upon those with whom she came in contact. A large family mourn her loss as a kind and loving mother, some of whom, viz., Bro. A. E. Bailey, Sisters Mrs. W. F. Flood, Mrs. H. McGregor and Miss Bailey, are active members in the church. We extend to the bereaved our deepest sympathy at this time whilst passing through the deep waters of affliction; but sorrow not as those without hope, for we know that she has gone to be with the Saviour whom she loved. Bro. H. J. Patterson delivered a most impressive address at the grave, her remains being laid to rest in the Coburg Cemetery.—J. Y. Potts, Ascot Vale, Vic.

HALLIDAY.—On October 3, in his fiftieth year, while apparently in excellent health, Bro. James Halliday was called suddenly from our midst. Bro. Halliday had presided at the Lord's table, and while on the way home complained of being unwell. He scarcely succeeded in reaching his destination before unconsciousness ensued, and death followed a few minutes later. Although the call was so painfully sudden and most unexpected, it found him at his post of duty in the midst of many labors for the Lord. Our brother leaves a splendid record of Christian service. Thirty-one years ago he linked up with the Dawson-st., Ballarat, church, and subsequently became a deacon and the superintendent of the school. In 1907, with his wife and two sons, he went to Mildura, and for several years served the church and school in a similar capacity. While at Mildura, Bro. Halliday commenced a Bible School in the State School buildings at Lake Hawthorn, some six miles from Mildura. Four years ago the family came to Melbourne, and for a time were in membership with Lygon-st. church. For the past three years this faithful man of God had the oversight of the Moreland Bible School, and by his kindly presence and general helpfulness greatly assisted the church here. He had once expressed the wish that the home-call would find him in harness; and God had respect unto his wishes. Bro. Halliday's death is a loss not only to Moreland, but to the whole brotherhood. He was a splendid supporter of all the departments of the church's activities, a friend to the needy of many districts, a lover of young people, a deeply spiritual and consecrated man of God. Luke's eulogy of Barnabas fitted him with rare appropriateness, "He was a good man, and full of the Holy Spirit and of faith." We deeply sympathise with Sister Halliday, the two sons—Cliff, and Norman—and with all who mourn the great loss.—F. J. Sivyler, Moreland, Vic.

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