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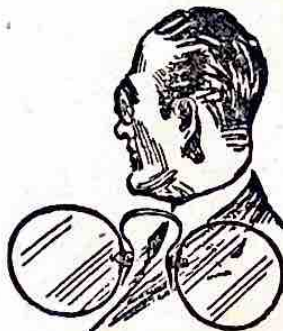
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# Griffith's Chocolates

## IRRESISTIBLE

# Griffith's Chocolates



## With the Christ of the Cross, of the Throne.

Count Zinzindorf, having looked upon the great picture called "Ecce Homo," in a gallery at Dusseldorf, a picture of the thorn-crowned, bleeding Christ inscribed with the legend, "All this I did for thee; what doest thou for me?" went forth to a life of consecration and service the like of which the world has seldom seen. In a later age Frances Havergal, looking upon the same picture, was inspired to write the hymn to which her own complete devotion was a beautiful response—

"I gave my life for thee—  
What hast thou given for Me?"

These two rare saints saw that the cross and its victory meant not merely the supreme gift on the part of our Lord—it implied also a supreme gift on the part of all who accept him.

That the body of the church thus answers the challenge of the cross it would be sheer pretence to affirm. Many of those of all time who have been reckoned as Christians might have said, each for himself,—

"I lived for myself, I thought of myself,  
Of myself and none beside,  
Just as if Jesus never had lived,  
As if He never had died."

Very many more willingly accept the way of escape provided by the cross, but fail to see that it entails a debt of honor and gratitude.

The obligation of the Christian to his Lord is perpetual and complete. If his claim upon our lives is real it is a claim upon all that we have and are. We have no more right to accept Christianity for any good we may be able to get out of it, and then to ignore the obligation it entails, than has the slacker to claim police protection for his person and property while he refuses to pay his tax or to defend his country.

But while the obligation entailed by the cross is always present, there are times when we are made peculiarly aware of the debt—when, indeed, we are criminally blind if we fail to recognise it. Never since Calvary has the world cried out to Christians to complete the work of that awful and glorious hour more insistently than it cries to-day.

The cross and its sacrifice is tremendously real and understandable to the present age. It is no longer a stumbling-block, as it was to the Jews, or foolishness, as it was

to the Greeks, or a tragic mistake, as it was deemed by a multitude of the past generation. The crosses of France speak not only of the many, but also of the One who died to make men free. Persons do not longer argue that the death of Christ was not worth while. Was the death of the brave lads of France and England and America worth while? We dare not say it was not. That they could not have withheld life we know. With all reverence we can say that thus it behooved them to suffer, that liberty and justice might be known among all nations. But the full fruits of their victory may even yet be held back by the materialism and selfishness of those who claim to be themselves exponents of liberty. The glory of the cross is best known by those who have suffered or given their beloved to suffer, and who know that the way of the cross is the only way. But what shall be the shame of those who withhold his victory?

In every age the church has been measured and tested by the cross, but it seems that the testing of the present age is to be the sharpest of all. As in no other period of the church's history we know the height of the cross as measured by the divine love, the depth of the world's need to which it reaches, the breadth of it as measured by the outreach of its arms in human brotherhood.

Its height? We know now that real power comes through self-giving, that divinity must be supreme in love and sacrifice. Other ages might have argued that other forces might win the world, but a weary humanity, bleeding and bereaved, is willing now to testify that love is the only way to power. Armies have come through war itself to be the shame of the nations that maintain them. Physical force is recognised as the appeal of moral weakness. Diplomacy is seen to be pretence, and often mere child's play. What the world needs to know is that God loves it, that

"His greatness  
Flows around our incompleteness,  
Round our restlessness, His rest."

The depth to which the cross extends? We know human conditions as they have never been known by the church in any previous age, and we know that human need is greater than it has ever been before. "Let well enough alone," we used to say of heathen peoples, but now we know there is no

well enough to let alone. The Christian doctor can no longer ignorantly run in competition with a dozen of his profession, for he knows that thousands of patients are waiting for him in Africa, and that there are epidemics to be stamped out, cities to be cleaned up and hospitals to be organised. The Christian millionaire can no longer ignorantly go on piling up dollars he will never need, not knowing that his surplus would build colleges and orphanages and churches and send forth missionaries bearing the unsearchable riches of Christ. Christian parents can no longer ignorantly hold their children to pleasant fields and congenial associations in the homeland, for the cross has measured the depths of human suffering and need of which the world of the past never dreamed. The march of armies over alien soils, the surveys made by governments and by religious bodies, the commingling of the races in commerce, above all, the work already done on all fields in the name of Christ, have shown the depth of human need in our time—a depth which only the cross can reach.

The outreach of the cross? Who but the divinely forgiving One can bring the spirit of brotherhood to mankind? The arms of the cross point round the world. The outstretched hands of the Son of God are pierced for every son of Adam. "Father, forgive them!" Murderers? Yes, but brothers still!

Shall we not be found keeping faith with him who hung upon the cross, with him who from his throne asks the conservation of his sacrifice, the completion of his work? Blessed is the man whom, when he cometh, he shall find so doing.—John E. Pounds, in "World Call."

### Find Time for These.

Lots of time for lots of things,  
Though it's said that time has wings,  
There is always time to find  
Ways of being sweet and kind;  
There is always time to share  
Smiles and goodness everywhere;  
Time to send the frowns away,  
Time a gentle word to say,  
Time for helpfulness, and time  
To assist the weak to climb,  
Time to give a little flower,  
Time for friendship any hour,  
But—there is no time to spare  
For unkindness, anywhere.



## "Only One Way to Heaven."

The following item of news under the above heading appeared in the London "Times" last week, and was deemed of sufficient interest and importance to be sent to the Australian press:—

"Proposing a vote of thanks to Mrs. Booth, wife of General Booth, for a Sunday address at Barrow-in-Furness (Lancashire), the Labor mayor said: 'There are many ways to heaven.'

"Mrs. Booth interjected: 'There is only one way.'

"The mayor replied that his religion was the brotherhood of man.

"At this a woman excitedly arose in the audience and declared that the mayor was not saved."

When we read this cabled message, the question obtruded itself. Why was it thought worth while to cable this news? It could not be because of the special prominence of the speakers. There is a school of biographers who trade on the public interest in great men by writing long and trivial passages about the most ordinary things—whether this poet preferred golf to tennis, or that politician liked chops for breakfast. But neither the Mayor of Barrow-in-Furness nor Mrs. Booth is of such outstanding importance as to make their remarks and counter remarks noteworthy. There must have been alike to the reporting and to the editorial mind something strange either about the mayor's statement that there are many roads to heaven, or in Mrs. Booth's rejoinder that there is but one way. Nobody will for a moment doubt that it was the latter utterance which attracted attention.

It is passing strange that in a nominally Christian community a declaration that there is but one way to heaven should be counted so strange that it should be flashed as an item of news to the Antipodes. Such a fact "gives one to think." How profound the ignorance of the average man regarding the message of Christianity when some are surprised when its protagonists declare it to be the only way of life!

These are days when men love a catholic spirit. To be honest and well-meaning would seem to be enough for the average man. What else can matter? If he seek a religious system, it will probably be a curious blend of ideas drawn from diverse quarters. It will be an eclectic or syncretistic system—a medley, rather than the religion of Jesus Christ. There are good thoughts in Buddhism, Confucianism, Theosophy, Spiritism—so it will be said; why not take the good wherever it be found, and blend it with the best that is in Christianity?

We reflect that Christianity has in every age had this temptation to meet. In every generation true Christians have resisted the temptation. Had Christianity been content to stand, not insisting to stand alone, a place for the worship of Christ might have been found in the heterogeneous collection of religions at Rome. It was the exclusive character of Christianity which brought upon it the great persecution. "We worship no other gods"—so said the martyrs when asked what harm it could be to call upon

Jupiter, or burn some incense before the statue of Diana; and, so saying, they went to their death. Were they heroes or fanatics? The latter, surely, if our surprised reporters of Mrs. Booth's words are right. But God's faithful martyrs or witnesses if the Christ of the Scriptures is accepted as authority.

Our blessed Lord had no illusions about the way to heaven. For him that way was the way of the cross. That others should be saved, he shed his blood. "I am the Way," he declared; "no man cometh unto the Father but by me." Surely there was nothing harsh in that declaration as coming from the lips of the Son of God who was willing to taste death for every man. There was nothing strange or harsh in the Apostle Peter's subsequent iteration or paraphrase of the Master's word: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Nor is there anything harsher in a lady's statement in this year of grace, 1920, that there is only one way to heaven. The affirmation is a distinctively Christian one. A denial is a denial of the faith. Christ still stands as "the Door"; and still does no man "know the Father save the Son, and he to whomsoever the Son willeth to reveal him." Christianity remains to us what it was styled in apostolic days—"the Way," not a way among ways.

Most people seem to have no realisation of the fact that, as persons who have once sinned, they are now shut up to one and only one possible way of life. A man can stand justified before God only in two conceivable ways, and one of the two is for every man impracticable. He must never sin, or else he must accept God's scheme of redemption in Christ Jesus his Son. As "all have sinned and come short of the glory of God," all who wish the assurance of salvation are bound to accept the offer God makes in the Gospel. "There's no other way but his way."

Even professedly Christian people, who agree that in the atoning death of Christ is to be found the sole ground of human hope, have hazy ideas as to the need of regarding the appointments of our Lord. They often seem to overlook that if there be no difference in the human need or in God's provision for man's salvation, so "there is no difference" in his plan. He offers his free grace to all. The gift of salvation is not an unconditional gift. Nothing we can do in the way of accepting the gift of salvation is to be looked upon as meritorious—all the merit is in him whose gift of love we accept—but still he offers the gift on his own terms, and we are bound to take him at his word. So did the seekers of salvation in primitive times. When the jailor heard from Paul's lips the declaration, "Believe on the Lord Jesus Christ, and thou shalt be saved," he did not argue

about it, or ask why a new faith was essential or could aid in procuring salvation. No; he believed, and rejoiced in the accepted gift. When the Pentecostians heard the inspired message, "Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit," they did not argue about the matter, or ask if all these things were essential. They did a wiser thing than discuss—they accepted gladly the promise of the Lord, deeming it but right to acknowledge that the Lord who saves had the sole prerogative of stating the terms. It would be well if every believer in Christ were to deal thus with the Saviour's appointments, and if every preacher were to be content to pass on the Lord's requirements. For it remains true, "there's no other way but his way."

We recollect hearing an old man, to whom the Pentecostian teaching had been rendered uncongenial by the bias of early training and religious association, say that in the New Jerusalem there were twelve gates; and these he interpreted to mean that one who did not like the southern highway could go in from the north; and he who preferred the eastern gate need not go to the west. He was of one mind with the Mayor of Barrow-in-Furness—for him there were many ways to heaven! which goes to show that when a man wishes to excuse his disobedience it is easy to distort even the Word of God into a fancied support of his position.

David King once said that if God told him to lay his right hand on a certain place and he would have salvation, then he would stretch out his hand as directed and trust God to fulfil his promise. Doubtless we could, without misrepresentation, say that, judging by the controversy over the essentiality of some of God's appointments, there are believers who if told to put forth the right hand would instead stretch out the left and say: "What is the essential difference between right and left? Why is not the one as good as the other? If the heart is right, what does it matter any way?" To which the reply is that the right heart is the one possessed of the spirit of obedience. "Then shall I not be ashamed, when I have respect unto all thy commandments." Wesley has expressed the correct attitude:—

"Thy will is good and just;  
Shall I thy will withstand?  
If Jesus bid me lick the dust  
I bow at his command."

### Citizen of the World.

No longer of Him be it said,  
"He hath no place to lay His head."  
There is no strange and distant place  
That is not gladdened by His face.  
And every nation kneels to hail  
The Splendour shining through its veil.  
Cloistered beside the shouting street,  
Silent, He calls me to His feet.  
Imprisoned for His love of me,  
He makes my spirit greatly free.  
And through my lips that uttered sin,  
The King of Glory enters in.

—Joyce Kilmer.



# The Music in Gospel Missions.

Ernest W. Pittman.

That music has played a very prominent part in every religious movement cannot be questioned. Its importance can hardly be overestimated. "The best days of the church have been its singing days." From the time of the apostles to the times of Luther, and the time of Whitfield and the Wesleys, hymns have converted souls as well as sermons. "I had rather have written 'Rock of Ages' than half the volumes on yonder shelves," says one of England's greatest preachers.

## The purpose of the musical part of the mission

is to give the people who are Christians an opportunity of expressing their praise to God, and, through the realm of song, to invite sinners to accept Christ. There is a marvellous inspiration in a soul-kindling hymn sung to an animating tune. Many preachers have caught the pitch for a rousing sermon from a rousing hymn sung by a full-throated congregation. Music therefore, serves the purpose of supplementing the work of the preacher, and it is necessary that serious thought be given to it when planning a campaign.

## The leader.

The most important matter is the choice of a leader of song, whether he travel with the evangelist, or is connected with the church arranging the effort. He must be thoroughly in accord with the preacher, an earnest and zealous member of the body of Christ, one who will be willing, yea, anxious to sink self, and play second fiddle to the evangelist. It is a serious business, and needs judgment and tact. He must know his work, be wise in his choice of songs, ought not to imitate others, but bring his own consecrated ability and individuality to bear upon the work. Having chosen the man, he should get to work, long before the mission starts, to enthuse the members of the church, arranging congregational practices, etc.

## The choir.

Choirs have their use; it is their abuse that often works spiritual mischief. If a choir is organised, every vocalist should be a member of the church, earnest, zealous and capable. The growing practice of inviting non-members to assist is a culpable weakness, inconsistent from every standpoint, and one not likely to strengthen the position we occupy as a people. Better rely wholly on congregational singing than encourage singers to invite others to accept Christ, when they have failed to do so themselves.

An effective use of the choir, tried in England and America with excellent results, is to separate the members in groups among the congregation. This may not appeal to those who desire to sit on the platform and sing special numbers; but if hearty, effec-

tive, intelligent, inspiring congregational singing is desired, this plan is worth a trial.

It is taken for granted that the members of the choir, whether sitting on the platform or among the congregation, will behave in a dignified, reverential manner, impressing the congregation with their earnestness.

If a sufficient number of members of the church cannot be secured to form an effective choir, I should advocate a properly balanced quartette, each member of which could sing a solo if required. I know that Theodore L. Cuyler said, "It was not an easy job to awaken an audience to a sublime theme after a bit of a twiddle by a feeble quartette," but I certainly think that four tuneful, consecrated voices can be used very effectively in both special and ordinary work.

Congregational singing should form the main part of the praise service. The people enjoy it: it gives them a part to play, and prepares the mind for the reception of the gospel message.

## The choice of hymns

is an important matter. My experience in gospel mission work, and also among the troops as a chaplain, has convinced me that, however attractive the modern popular melodies are, nothing can equal the standard hymns of the world. The song service may be the place for the modern tuneful, catchy song, but in the meeting itself nothing but the best from a poetical and musical standpoint should be used. The memory of the modern production soon fades away, but the influence of the grand old hymns and tunes will never die. Without a doubt they are the best sung, and the most appreciated. All through the mission there should be a thought of the future. To allow the rowdy popular hymns undue prominence will hardly prepare new converts for the more sedate and reverential singing of the ordinary church service, and people who like the excitement of a mission are apt to be disappointed that the same methods are not carried through into the ordinary work.

## The accompanist

should be chosen because of consecrated ability. The most ardent advocate of instrumental music would hardly be satisfied with the doubtful help rendered by those who failed to notice sharps and flats in the written score, and whose only qualification seemed to be that they apply the scriptural injunction concerning almsgiving to the instrument, and "let not thy left hand know what thy right hand doeth." A practice of accompanying a gospel song by variation on the melody may be an evidence of skill and musical ability, but is to my mind in bad taste, and likely to detract rather than help. The only argument in favor of instrumental music is that it leads and sustains, but it

only fulfils that purpose when the player keeps strictly to the composer's ideas as expressed in the written score.

The soloist should be selected, not necessarily because of having gone through a course of voice training, or voice straining, as unfortunately it often turns out to be, but because of a consecrated desire to sing as unto the Lord," and because clear enunciation, and expression are strong points. Simple, unaffected, heartfelt solo singing is a great help to a mission.

## The invitation hymn.

This important item in connection with the meetings needs very careful consideration. Every man will have his own ideas concerning it, and I dare say I shall fail to please some by giving expression to my own views of the matter. I trust my opinion will be accepted in the same kindly spirit in which it is given. For years now it has been a very serious question with me as to whether the whole service is not often spoiled by the unwise methods in connection with the invitation. We profess to believe that the gospel is the power unto salvation, and I can personally testify to the ability of evangelists I have been connected with, in presenting that gospel. They do it in a tactful, convincing manner. In some meetings, special and ordinary, it is the custom to work upon the feelings of the emotionally inclined by repeating over and over again a chorus, a verse, or a hymn while the people are kept standing. Those who have not been soundly and sanely affected by the gospel message are drawn in by over-persuasion, and this may be one of the main reasons why so many fall away. The desire to count numbers, and the habit of labelling an evangelist as a failure unless he can reckon confessions by the score, is perhaps a reason why the method is adopted. Would it not be well to depend more upon the preached word, and less upon the invitation hymn; to let it be understood that only one hymn will be sung, and that any who are almost persuaded might stay to an after meeting where personal workers could deal with them?

Just one other point. It will be wise if the preacher, whether musical or not, leave the whole of the musical conducting to the man appointed. I know the temptation to take a hand in the business, and urge the congregation to sing. Of course it is done with the best intention, but it would be just as unwise if the singer were to call out in the middle of a sermon and ask the people to listen. Fortunately the preachers I have had the pleasure of associating with were never guilty of such indiscretion.

Much more could be said upon this subject, but I must refrain, simply allowing myself to express the hope that, whether my suggestions are acted upon or not, who ever undertakes the important work of leading the singing of the mission, or takes a part in the praise service, will do everything to the glory of God, and the supplementing of the work of the preacher.



# The Miracle of the Reformation.

The Protestant Reformation was so important to the philosophy of history and so manifestly providential in its influence upon the course of human events that it must be recognised as a world-wide miracle. Four hundred years ago Martin Luther, in a noble frenzy of righteous indignation, nailed against the door of the castle church at Wittenberg the ninety-five articles which became brands of burning to the hay and stubble of the Dark Ages. These articles were aimed especially at the sin of pardon-selling; and the flaming reformer of Wittenberg carried with him against the sale of indulgences every wide-awake moral force in Christian Europe. But the one sin of the medieval church was the symptom of a diseased body; for the whole head was sick and the whole heart was faint.

## Emancipation of fettered souls.

Vain efforts had been made to reform the church from within. The Dominican and Franciscan orders, the Brethren of the Common Life, and many kindred groups, were sincere in their eloquent plea for reformation in the life-centres of the church. Noble voices were raised also in the great councils of the church. At Pisa, at Constance and at Basel tongues of fire were heard in denunciation of the sins of the clergy, and in godly lamentation over the awful degeneracy of the Israel of God. And the religious history of the world will forever preserve a niche of honor and of the fame for Savonarola and Huss, for Wycliffe and Waldo, and for many others among the forerunners of the Reformation. But there was no remedy for the epidemic of sin and corruption in the church, simply because a thousand diseases were endemic, having gained a vital hold upon organic Christianity.

Protestantism was not a schism, but a restoration. The whole fabric of the church had become an organised heresy, in which false doctrine was fortified, throughout the whole world, by organised tyranny and persecution. With the dawn of Protestantism, therefore, the church of Christ was re-established on the earth, in visible form; and, by parallel movements in many nations, the miracle of the Reformation went forward to glorious results. In England, in Scotland, in France, in Switzerland, in Poland, in the Scandinavian countries, and in all the various centres of Germany, the great work went forward to the enlightenment of peoples, to the emancipation of fettered souls, to the spiritual joy of hearts innumerable.

## Threefold aspect of the miracle.

The miracle of the Protestant Reformation was three-fold in its triumphal influence. First of all, it was a spiritual movement. The ecclesiastical results, while essential to the organic continuity of the Reformation, were merely outriders to the royal procession of the kingdom of God. The rise of Protestantism was simply, in its real essence, the rediscovery of the Holy Scriptures; the return of the Christian Israel from the Babylon of superstition. Following this eventful moment, there came to the Lord's anointed, on swift and holy wings, the reborn doctrine of faith, together with the accompanying grace of vital godliness in the everyday life of the disciples of Jesus. Yes, the Protestant Reformation, when carried to its logical conclusion in the lives of the people, has become a new Pentecost, enabling apostles and disciples alike to hear the oracles of the Holy Spirit.

## A bright new day of the world.

Too often, indeed, not alone in the early days of the Reformation, but in later epochs, the deeper significance of the Protestant creed has been displaced by the spirit of controversy; and, all too often, Protestant Christians have fallen into the very weaknesses which the Reformation was sent of God to overthrow. But, despite all these lapses throughout the centuries, it is forever true that the dawn of Protestantism ushered in a bright new day for the spiritual life of the whole world; it is forever true that only the Sun of Righteous-

ness, or the morning that saw the glory from afar, could have revealed to the world yet again the blessed assurance that "the just shall live by faith," or could have inspired that clear vision of the cross which joyously exclaims:

My faith looks up to thee,  
Thou Lamb of Calvary!

## The light that dawned with Luther.

The Protestant Reformation wrought changes in the intellectual world second only to those accomplished in the spiritual world. The human mind was emancipated by the Reformation, and the shackles of superstition were broken in every land which surrendered to the great movement. It may be said, indeed, that the revival of learning, together with the return of independent thinking, sustained a relation of both cause and effect to the Protestant Reformation. The mind is forever holding candles for the heart; the heart is forever carrying torches for the mind. And so, in the progress of those great forces which finally issued in the Reformation as an accomplished fact, faith and learning, awakened from their age-long slumber, walked hand in hand. The reformers themselves were scholars. Luther, Zwingli, Knox, Cranmer, Calvin—what a galaxy of learned men! And their restoration of the Bible to its place in the sanctuary as the one rule of faith and conduct, and their exaltation of the Bible as the book above all books, opened up new and immortal springs in the field of literature. And the greatest books of three centuries were the intellectual forerunners, or else the intellectual children, of the Protestant Reformation; and all the after-literature of the nations must pay tribute to the light that dawned upon the world when Martin Luther lifted up on the temple door at Wittenberg his soul's Declaration of Independence against the corrupt tyranny of medieval Rome.

## A miracle of emancipation.

The miracle of the Protestant Reformation has found expression also, and a never-failing testimony, in the political results of that great movement. The very genius of the Protestant Reformation, from its earliest torches in the Dark Ages to the full glory of its noonday light, is that of democracy; and the sure result of Protestant influence among the nations can be nothing short of universal liberty, with a "government of the people for the people, and by the people." Certain oracles are seeking to lay the blame of the great war, in some obscure way, upon the Teutonic development of the Reformation. But the spirit of Luther was the spirit of liberty. The dawn of Protestantism was simply the return of the church to the democracy of the kingdom; the progress of the Protestant faith signals the final overthrow of tyranny in church and State.

The great movement known as the Protestant Reformation is an influence so constant, so constructive and so beneficent as to have taken its place in the content of Christian civilisation as a genuine miracle; a miracle of emancipation from the thralldom of superstition; a miracle of progress in all the highways of social and moral evolution; and a miracle of grace in the hearts of new-born millions throughout the earth.—Dr. Lyman E. Davis, in "Methodist Recorder."

## The Prayer Life.

Be faithful in maintaining your secret prayer life. You need that sacred, quiet, uninterrupted time with Him every day. Run through the Bible, and look into every life that God used, and you find that prayer was in each case one of its outstanding secrets. Every man of God was a man of prayer. Remember you are never a reservoir, but only a channel of grace; and you need to bring the empty pitcher of your soul to the Fountain-Head to be replenished afresh day by day. Be faithful unto the death in the cultivation of your secret life of prayer.—J. M. Pollock.

## The Bible:

### WHAT SHALL WE SAY OF IT?

It is the most wonderful Book ever written. It contains:—

God's laws for man's conduct.  
God's light for man's guidance.  
God's comfort for man's sorrows.  
God's warnings against man's perils.  
God's food for man's spiritual life.  
God's armour for man's conflicts.  
God's answers to man's questions.  
God's history of man's fall.  
God's methods of man's redemption.  
God's purposes concerning man's future.

It is God's revelation of his eternal, unchanging and infinite love; his unerring wisdom; his unlimited power; his absolute holiness; his universal supremacy.

It is God's love-letter to his children; his messenger of hope to the despondent; of pardon to the guilty, of promise to the believer.

It is so simple that he may run who reads; the illiterate can find in it the way of life. It is so deep that the most scholarly cannot exhaust its teaching, nor plumb its depths.

Its composition is the outcome of many minds, in many ages, under varied circumstances. It was written by learned men and shepherds, by herdsmen and fishermen, by kings and prophets, by priests and a publican, by singers, and a doctor. In spite of its variety it is a harmonious whole. The Old Testament throws light upon the New, and the New confirms the witness of the Old.

It is adapted to the needs of every age and to people of every clime and colour. It is translatable into every language, so that to-day it may be read by a thousand millions of our fellow men. It can interest the young; enthuse the most virile, and comfort the aged. It teaches experience from the past; gives joy in the present; inspires hope for the future.

By the power of the Holy Spirit it regenerates the individual, uplifts the community and civilises whole nations. It bears the hall-mark of heaven and is the Divine instrument for making a new earth.

Within its covers the antiquarian may find delight; the historian may trace the past; the hero-worshipper may find objects of reverence; the vocalist may find psalms and hymns; the poet may get inspiration; the botanist may find fields of beauty; the story-lover may find entertainment, and no one who desires profit, whether mental or spiritual, shall seek it in vain.

Best of all, it reveals God in Christ, reconciling the world to himself (2 Cor. 5: 18 and 19).

## Our Own Business.

If you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.

If I were busy being glad,  
And cheering people who are sad,  
Although my heart might ache a bit,  
I'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If I were busy being true  
To what I know I ought to do,  
I'd be so busy, I'd forget  
The blunders of the folk I've met.

If we were busy being right,  
We'd find ourselves too busy quite  
To criticise our neighbors long  
Because they're busy being wrong!

"We can all do more than we have done,  
And be not a whit the worse;  
It never was loving that emptied the heart,  
Nor giving that emptied the purse."



# The Lord's Day.

H. R. Elvery.

As the keeping of the first day of the week has been subject to much adverse criticism, and it has been asserted that the change from the seventh to the first day of the week was made by Rome, and further, that the keeping of the first day is the mark of the beast, let us compare the various passages of Scripture which have a bearing on the subject, and thereby prove that Christians are in duty bound to observe the first day of the week, and, indeed, are honoring the risen Redeemer in so doing. It behoves us, as disciples, to sanctify in our hearts Christ as Lord, being ready always to answer to every man a reason concerning the hope that is in us, having a good conscience (1 Peter 3: 15, 16).

In the Acts of the Apostles it is recorded that it was the custom of Paul, in endeavoring to convince the Jews of the truth concerning Jesus, to reason with them out of the Scriptures (Read Acts 17: 1, 2); and it is recorded of the Jews at Berea, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed" (Acts 17: 11, 12). This should be the attitude of all seekers after truth, and an unprejudiced and prayerful study of the Scriptures will bring us to a definite knowledge of our obligations to our heavenly Father regarding the observance of the Lord's day, believers' baptism, and other matters concerning our relationship with God and our Saviour.

In the twentieth chapter of Exodus, verses 8 to 11, we have the words of the fourth commandment, and the seventh day is definitely stated to be the sabbath, and the Lord blessed the sabbath day, and hallowed it.

The book of Exodus also contains the account of the law given to Moses on Mount Sinai, and the law included the ten commandments, and was written on two tables of stone (Ex. 31: 18). It is recorded that when Moses came down from the mount with the two tables of stone, when he saw the dancing, and the worship of the golden calf, he was angry, and brake the tables beneath the mount (Ex. 32: 15-19). "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables" (Ex. 34: 1). "And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass when Moses came down from Mount Sinai with the two tables of testimony, . . . and when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. . . . and till Moses had done speaking with them he put a vail on his face" (Exodus 34: 28-33; also read Deut. 10: 4).

From these accounts we arrive at the conclusion that the law included the ten commandments, and the sabbath of the fourth commandment is the seventh day, or Saturday. It is important that we clearly understand this, as later references are impregnated with these facts. We also read in Exodus that the keeping of the sabbath was to be a sign between God and the children of Israel throughout their generations, for a perpetual covenant. "It is a sign between me and the children of Israel for ever" (Ex. 31: 13-17). As the Jews rejected Christ, it naturally follows that as a nation they do not observe the Lord's day, and the keeping of the seventh day sabbath still exists, as a sign, or perpetual covenant, for, although the Jews were scattered, and dispersed among the nations for their rejection of their Messiah, God has not cast away his ancient people, and the time of their return, and ultimate restoration is approaching, and when Jesus again appears on the earth, they will be ready to exclaim, "Blessed is he that cometh in the name of the Lord" (Matt. 23: 37-39).

Now we come to a contemplation of the new order, following the advent of our Lord, and to

a consideration of the bearing the old covenant has on the new. During his ministry our Lord gave expression to ideas indicative of a complete change to be effected, and, in place of the formal observance of the law, attention was directed to the need of the inward purification of the heart. Jesus said, "Except a man be born again he can not see the kingdom of God" (John 3: 3), and when one of the Jews, who was a lawyer, asked him a question, tempting him, saying, "Master, which is the great commandment, in the law?" Jesus said unto him, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40). So henceforth the service of the followers of the Lord was to be regulated by love, and faith, and "against such there is no law" (Gal. 5: 22, 23). "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (Rom. 13: 10). Instead of being governed by the law written on tables of stone, the laws which we were called on to observe were to be written in our hearts. In his "Sermon on the Mount" our Lord said, "Think not that I came to destroy the law and the prophets: I came not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished" (Matt. 5: 17, 18, R.V.).

Now let us consider—  
 (Q.) What did Christ come to do?  
 (A.) To fulfil (or complete) the law.  
 (Q.) How long was the law to be in force?  
 (A.) Till all things be accomplished.  
 (Q.) When were all things accomplished?  
 (A.) When our Lord was crucified on the cross for our sins.

How do we know this? Turn to the Gospels, and we read (our Lord being on the cross), "After this Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost" (John 19: 28-30). We believe that our Lord fulfilled the law, and accomplished our redemption by his sacrifice for us on the cross, by that act abolishing the law, and becoming the mediator of the new covenant, opening up a new dispensation; and the disciples of Jesus Christ were now to look to the teachings of the New Testament for instruction and guidance, for old things had passed away, and all things had become new. "But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed." In the New Testament we have abundant testimony to all things being made new: the new birth, new creatures, as new-born babes, newness of life, newness of spirit, a new and living way, new commandments, and new doctrine. Now we read that after our Lord was crucified, Mary Magdalene and others came very early in the morning of the first day of the week to see the sepulchre, and found that the Lord had risen (read Mark 16: 2; John 20: 1).

We must now note that our Lord rose again on the first day of the week, and first appeared to the disciples on that day, and again on the first day of the ensuing week (John 20: 19-26). Henceforth it was the Lord's day, and the disciples having in their hearts the love of the Lord Jesus, and in honor of their risen Redeemer, have for this specific reason observed the first day of the week since then. It is clearly expressed in the Scriptures that it was the custom of the disciples to meet together on the first day of the week; and nowhere are we told that it was their custom to

meet together on the seventh day sabbath. The disciples were all together on the day of Pentecost, the first day of the week, when they were all filled with the Holy Ghost. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20: 7). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 2). "I was in the spirit on the Lord's day" (Rev. 1: 10).

Now it is recorded that it was the custom of Paul to enter into the synagogue on the sabbath day, and preach, and instances are recorded in Acts 13: 5, 14, 15, 42, 44, and other passages, to which attention will be drawn. "And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks" (Acts 15: 21). Let us consider the purpose of Paul in meeting with others on the sabbath day. It is evident that these meetings on the sabbath were not with the disciples of the Lord, as no instance is recorded of Paul preaching to an assembly of Christians on the sabbath day. If we turn to a passage in the Epistle to the Corinthians, the purpose of Paul in thus meeting with others on the sabbath will be revealed to us. Paul here refers to the method he followed in preaching the gospel: bringing himself under bondage to all, that he might gain the more. "And to the Jews I became as a Jew, that I might gain Jews: to them that are under the law, as under the law, not being myself under the law, to them that are without law, as without law, not being without law to God, but under law to Christ. I am become all things to all men, that I may by all means gain some" (1 Cor. 9: 20-22, R.V.). It was for this reason that Paul preached on the sabbath, his preaching was to the unbelieving Jews, and Gentiles, and we find that some of his hearers accepted Christ on these occasions. On a certain sabbath day Paul and Silas went to the river side, where prayer was wont to be made, and spoke unto the women which resorted there, and a woman named Lydia heard them, and she attended to the things spoken by Paul, and with her household was baptised (Acts 16: 13-15). And when Paul and Silas came to Thessalonica, where there was a synagogue of the Jews, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, alleging that Christ must needs have suffered, and risen again from the dead. And some of them [the Jews] believed, and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not," etc. Also at Berea we read that many of them believed (Acts 17: 14).

To be continued.

## Pharisees in Church.

"We ministers," said Mr. F. W. Norwood at the City Temple, London, recently, "talk about a congregation as if it were an important question whether it is a large or small one. If it is large, we call it a good one, whereas, as a matter of fact, we get the good one on the wet and cold days, when we get the good people! Perhaps we only get a crowd because we take some sensational subject."

Mr. Norwood spoke plainly of the peril of imitating the Pharisees in thinking in terms of the institutions and creeds rather than in terms of the living souls of men and women. "Sincerity of worship," he said, "is more important than uniformity of belief. A pious Romanist is better than an impious Protestant. A devout heathen is nearer to the heart of God than a conforming hypocrite, even in our denomination. Would to God this were understood in Ulster and in Cork!"

It was simply pathetic how difficult it was to get hold of the man who was outside the church. Mr. Norwood asked plainly what his hearers would say if a publican, in our modern sense of the word, asked to join the church. What about a lonely actress who had told him she wished to join the church, but had found her profession was a barrier?



# Impressions of Queensland.

A. C. Garnett, B.A.

Queensland is the last of the Australian States that we shall see for many years, Brisbane the last of the Australian cities to bid us publicly farewell on our way to the great work in China, and happy indeed are the last memories of our native land which these great-hearted people of the North have given us. So far as the Australian Churches of Christ are concerned, Queensland has somehow been our Cinderella State. Consequently we hardly expected to see repeated there the magnificent enthusiasm shown by the strong brotherhoods of the South. Imagine our joy and surprise to find that enthusiasm not merely equalled but, considering the relative numerical weakness of the churches there, even surpassed.

The brotherhood of Queensland is fired by a sense of its magnificent opportunities. And great indeed they are. The State is enormous in area and rich in resources; for nine months in the year the climate is one of the best in the world, and very few people, I am told, find their health the worse through coming to live in the North; as for scenery, Queensland need yield place to none. With the river winding everywhere between its rolling hills, clad with pretty, high-perched houses, and decked abundantly with trees and palms, and brilliant flowering shrubs, Brisbane, in my humble opinion, is only a little less beautiful than Adelaide—and I am prejudiced in favor of Adelaide.

Yet in all this great, rich, beautiful country the cause we love is little known. Ann-street is a fine, strong, prosperous, city church, well-housed and vigorous. But with room for twenty churches, Brisbane has but four or five, and of these only one is strong enough to support a preacher to devote his whole time to the work of the gospel, and another supports a University student preacher. Outside of the capital there is a large number of thriving towns ranging from ten to well over twenty thousand inhabitants. Two or three of these have vigorous churches, others have a struggling handful of brethren who strive to keep the flag flying until reinforcements come; in most of them we have no cause at all.

What is the reason for this weakness? In the South it is customary to speak of the "great difficulty" of Christian work in Queensland. We hear much of its Bolshevism, Catholicism, sin and godlessness. But I submit that when a State can record at its first poll the splendid vote for prohibition that Queensland has recorded, the soul of its people is not dead. They are ready for better things. As witness to this see the success of the Chandler-Clay missions. Weak as were the churches here to support them, where else did the message that they preached and sung have greater power? True, the churches are weak, but the people are ready to hear and the churches, such as they are, are full of zeal to give them the gospel. During our tour of the four States we have learned to know an "atmosphere," and we all felt that nowhere in all our splendid meetings was the Spirit of God more surely present than in Brisbane.

"The fields are white unto harvest." What, then, is needed for its gathering? The answer is suggested in the words of the text: "Pray ye... the Lord of the harvest." What Queensland needs is *leaders*. The brethren are there, willing to follow and support. What they need, what they are asking for, is men with the necessary training and ability to lead. In the South churches are asking for leaders. Here in the North it is not merely a church, but a whole great State that calls for leaders. Young men of the College, preachers of the South, which is the greater opportunity? Where is God's call? If I were not going to China I would make my home in Queensland; for there, I believe, is the biggest work that a servant of God in Australia could do.

If the need is to be met, if the opportunity is to be grasped, it will call for sacrifice. Churches and Home Mission Committees of the South must be

prepared to part with good men who are all too few. Instead of dissuading men from "burying themselves in Queensland" they must be encouraged to go as we would encourage them to go to the foreign field. Preachers must be willing to make some sacrifice, to leave the congenial associations with their numerous brother preachers of the South, leave the prosperous and healthy churches of the more fortunate States, for the loneliness, the hard work, often the "church problems," of the needy North—leave them perhaps at financial sacrifice for the sake of meeting the greater need in this "foreign mission field" on Australian soil. And the Queensland brotherhood must make sacrifices. They must endeavor to offer to the men from the South a salary commensurate with their value and the risk and loss which change of field and climate may entail. And when they ask for leaders, they must be prepared, under God, to follow them, not to cavil at small things or personal preferences, for there will always be

differences of opinion among us; a leader must lead in his own way, or he will fail; he must choose his own methods and, so long as these be right in principle, others must fall into line and loyally support him.

In conclusion, may I make one practical suggestion? Brisbane needs to open up many new suburban causes, and she needs preachers for them, and for some already established. This need is recognised; but these small causes cannot afford full time preachers. Why not endeavor to have a number of our Glen Iris men go to Brisbane for their University course? Brisbane University has a first-rate Arts course, and there are abundant opportunities for preaching appointments, while Melbourne already has a large quota of student preachers. By this small beginning Queensland might in a few years get the leaders she needs. Whatever be the means adopted of obtaining men the need is there. Given the leadership of a band of consecrated, able preachers, the rapid progress of the gospel in this great needy land is assured. Without them the opportunity may pass away.

"The fields are white unto harvest; pray ye... the Lord of the harvest that he send forth laborers into his harvest."

## At the Lord's Table.

"THE THREE GROUPS."

B. W. Huntsman.

"Sit ye here, while I go yonder and pray."—Jesus Christ.

Our minds are carried back to the scene in the garden of Gethsemane. Here we see the Master and his disciples separated into three groups. The first is made up of the eight disciples, who are told to stay where they were while Jesus went further to pray. The second consists of the three favored men, Peter, James and John, to whom the Saviour says, "Abide ye here, and watch with me." And the third is the Lord himself, who withdraws from the rest to meet his struggles alone. The three can go where the eight cannot, but the Master goes where the three cannot accompany him. He needs to be alone. He is facing the battle of his soul. Shall he go on or surrender? Shall he endure to the end in doing his Father's will? Or shall he seek the road of safety and ease? These things he must face. The disciples cannot help him, save by their friendship and companionship, and these signs of love and loyalty he desires. But the way of the cross must be faced alone. He has come to be obedient unto God, even "to the death of the cross." How shall it be met? He must find that strength which alone comes from God. He has journeyed with his disciples, they have walked and talked together, but he has come to a place where they cannot go with him. He must enter that sacred chamber of spiritual struggle alone, yet not alone, for the Father is with him.

So in a very true sense when we come to the Lord's table we come alone. Our remembrance of Christ is largely individual and personal. It is true that we come as a congregation, and with one heart and voice the company of believers unite in praise to the Redeemer. We may come as Christian families, and show that unity in Christ which makes us all one in him. We come as groups of friends, bound together by those ties of friendship which we have in Christ, who said, "Ye are my friends." Yet after all, we are here alone with the risen and living Christ, whose sacrifice we remember. The differences of station in life are all forgotten, social distinctions are obliterated. Around the Lord's table there are neither rich nor poor, learned nor ignorant, high nor low; because of our common need of a divine Saviour. The Duke of Wellington entered a cathedral and knelt to pray beside a man in working garb; the man observing his distinguished neighbor, respectfully arose to move away. The Duke immediately stopped him, saying, "Stay, we are all equal here."

That is very true, all personal distinctions are to be forgotten at the table of the Lord. We come just as we are, with our own needs to be supplied, our own sins and failures, our own joys and sorrows, all to be met by each heart with the grace and help of God. An American soldier tells of his observation of Marshal Foch at his devotions. Morning after morning, during the dark days of the war, with unimaginable burdens upon his soul, the great soldier entered the church to be alone with God, that he might find strength and guidance for the day. The common soldier of France passed in and out, others knelt in prayer, but the distinguished marshal in quiet devotion was alone. He knew how to withdraw himself in spirit from others. It is in this sense of aloofness the blessing comes. To feel that for the time being we are alone, we are to look into our own souls, examine ourselves and not another. As Jesus entered into the heart of Gethsemane alone to see his way clearly, and find victory and power for the trials of Calvary, so we must say to every distracting thought and care, "Sit ye here, while I go yonder and pray."

### Others.

Lord help me live from day to day,  
In such a self-forgetful way,  
That ever when I kneel to pray,  
My prayer shall be for—others.

Help me in all the work I do,  
To ever be sincere and true,  
And know that all I'd do for you,  
Must needs be done for—others.

Let "self" be crucified and slain,  
And buried deep; and all in vain  
May efforts be to rise again,  
Unless to live for—others.

And when my work on earth is done,  
And my new work in heaven's begun,  
May I forget the crown I've won,  
While thinking still of—others.

Others, Lord, yes, others.  
Let this my motto be.  
Help me to live for others,  
That I may live like Thee.

—Selected.



# Here and There.

The new address of J. C. F. Pittman is "Allambie, 37 Horne-st., Elsternwick, Melbourne.

Bro. Arthur Cox was due to arrive in Sydney on Monday last. He is on a visit home from U.S.A.

T. H. Scambler, B.A., is in the midst of a successful mission with the church at Oakleigh. Services will be continued over Sunday, 12th inst.

The mission recently conducted by L. C. McCallum, B.A., at Maryborough, proved a great help to the church. There were nine decisions.

Bro. Barnes telegraphs from Hobart, Tasmania: "Hinrichsen-Brooker tent mission West Hobart, great crowds, ten confessions, prospects excellent."

Bro. A. C. Wilmshurst, who has gone to Camperdown to live, would be glad to meet with any local brethren. His address is Park Lane, Camperdown, Vic.

At the meeting of the Victorian Officers' Association, to be held at Lygon-st. next Monday evening, December 13, Bro. R. T. Pittman, B.A. will deliver an address on "Prayer."

The sisters of the Victorian General Dorcas Committee will hold their monthly meeting on Wednesday, December 15, in the Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters are invited to attend.

An immense throng of people gathered at Lygon-st. on Monday, November 29, for the annual Bible Schools demonstration and prize distribution. The programme, which was a long one, reflected great credit upon the many schools taking part.

Austral Graded Lesson Literature for January to March quarter will issue to the schools in the next few days. As a people we are to be congratulated upon having this fine system of lessons prepared for our own work and suited to Australian conditions.

The churches are asked to begin preparation for the annual Home Mission offering to be taken on February 6th. £1300 is the aim of the Victorian Committee. This amount will be necessary to close the year without a deficit. It has been a year of good, solid progress.

Thos. Bagley, Organising Secretary, is visiting the churches of the Kyneton circuit. He preached last Lord's day at Taradale and Drummond. The three churches of the circuit are making strenuous efforts to increase their contributions to the Home Mission Committee.

Members who have made promises for the Special Evangelistic Campaign are asked to kindly forward their quarterly payments to the Organising Secretary, Thos. Bagley, 537 Lygon-st., North Carlton, or to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne.

Every new issue of Austral Graded Lesson Literature shows some new features. The publishers are determined to spare no pains to embody everything worth while and possible. Kindergarten teachers will appreciate the fact that the pictures for presentation to the children will henceforth have the lesson story printed on the back. By this means the simple, beautiful stories of God's Word will get into numbers of homes. The Scholars' Hand-Work Book for the new quarter shows distinct improvements, which the scholars will not be slow to appreciate.

Splendid meetings are marking the jubilee celebrations in connection with the work at Castlemaine. On Sunday J. W. Baker, of North Fitzroy, conducted the services in conjunction with H. M. Clipstone. On Monday night addresses were delivered by Dr. Cook, J. W. Baker and T. Bagley. The secretary in his report reviewed the work of the church, covering the half century. A tribute was paid to the effective work of the Home Missionary Committee. When the church was in difficulty and could not engage a resident preacher the Home Mission Committee came to its aid and stood by it for several years until the work became self-supporting. From that time it has never failed. It has gone on from success to success.

The secretary of the Church of Christ, Rockdale, N.S.W., now is Mr. W. D. Lang, "Clifton," Landsdown-st., Arncliffe.

We are glad to notice that Bro. F. Funston has qualified for the degree of Diploma of Education at the Melbourne University.

The monthly council meeting of the Victorian C.E. Societies will be held on Monday next, Dec. 13, at Lygon-st., 8 p.m. The societies are asked to be represented, as the business is important.

As we were going to press, we learned with deep regret that Bro. T. Bagley, the Victorian Home Mission Organiser, had been called to Sydney on receipt of the news of the death from whooping cough of his one-year-old daughter, Edith Merle. We extend our sincere sympathy to all the bereaved.

Chillingworth said, "The Bible, the whole Bible and nothing but the Bible is the religion of the Protestants," and Thomas Campbell wrote, "Where the Scriptures speak we speak, where the Scriptures are silent we are silent." Great principles these. But there is such an urge of individualism in the church just now that many are putting their own views, wishes and experiences in the place the Bible ought to occupy. It is inconsistent to say that we accept the authority of the *Written Word* and then neglect to read it and continually live by our own impulses according to the manners and customs of the times. Let us put the Bible fully into our thoughts and into our lives. Opportunist living means wreck sooner or later.—"Christian-Evangelist."

In a circular letter, dealing with the problems of the hour, the Archbishop of Canterbury says:—Among many problems two at least are outstanding—Ireland, distracted from end to end; the endeavors on either side thwarted by prejudice, or inflamed by passion; statesmanship flouted or powerless, and liberty travestied; while capable men are striving eagerly, but in vain, to find a reasonable pathway through the darkening turmoil and the fog. Very different, but in its own way hardly less grave, is the problem of our economic and industrial life; the true gold of the larger fellowship transmuted on one or both sides into baser metal, and the strain of suspense and anxiety tending to produce a hardness which hampers friendship and is fraught with seeds of gravest peril. At such a time it is not in church only that we ought to pray. It belongs to those who minister in the congregation to "bid" us determinedly to bring our needs before our God and Father. But in every household, too, there might well be remembrance of those whose part is to make grave decisions, that they may both perceive and know what things they ought to do, and that every one of us may have grace and power faithfully to fulfil the same. So only can a Christian people await and expedite the settlement of its anxieties and the fulfilment of its hopes.

A circular containing the Christmas appeal of the Melbourne City Mission, states:—"We are now in our 66th year of service, and the need for the mission is greater to-day than ever before. Our object is to visit every home amongst the poor of the districts where our missionaries are working in order by religious and benevolent means to do them service. Wherever we can render help and comfort or in any way be of benefit to them, it is readily given if possible. Our Men's Work in the city has been attended with considerable success to very many of the 'down and out' of the great metropolis. Quite a number have been helped in making a fresh start, and many fed and clothed and ministered to as their specific cases needed. We have also placed many in situations. The five mission halls have been maintained, and the staff have ministered to the large population of needy ones in many ways. The sisters of the Maternity Home at Brunswick have had their hands full during the year, and have been able to do good and effective service to those who have been brought under their influence and care. It is to carry on these various departments

of our work, as well as to provide Christmas cheer for the poor in their own homes, that we make this appeal to your generosity at this season. You ask, 'What can I send?' We want cash, or we can do with Christmas puddings, or the ingredients, groceries, tea, milk, jam, toys or clothing, and we will find worthy recipients for them all.—W. C. Willmott, General Secretary and Superintendent, 430 Bourke-st., Melbourne.

## S. A. Sisters' Auxiliary.

The Home Mission rally was held in Grote-st. on December 2. There was a large attendance of delegates and sisters, and Mrs. Cherry presided over a short devotional session, and the after-meeting, and expressed regret at the absence, through illness, of Mrs. Hagger and Mrs. H. D. Smith.

Mrs. Collins (Superintendent of Home Missions) reported, Wednesday evening, Nov. 17, the committee, with the addition of Sisters Mrs. Beiler and the Misses Brittain and White, visited Mile End. Mrs. Collins presided over the meeting. During the evening Miss Brittain sang two solos very sweetly, and Mrs. Beiler read a practical paper on "The Need for Home Missions," and Mrs. Cherry emphasised the need of our systematising our giving; and Mr. Wiltshire followed with a powerful address on "The Need of Home Mission Work, and Why We should Help." Mrs. Horsell disposed of 12 mite boxes; 2/- was received towards the motor cycle, and 2/6 to Home Mission funds.

During the month 30 country churches and 19 city and suburban, received the following circular:

"Dear Sisters,—Our Home Mission Committee is in urgent need of funds. The Sisters' Conference feel that the sisters of the churches can help to meet the need. We suggest that one or two sisters in each church try and secure a shilling Christmas gift from every sister. If two thousand shillings were raised we should have £100 to hand over to the treasurer. Will you please take this matter up in the church and forward proceeds to me as soon as possible?"

Minutes of previous meeting read and confirmed. The collection, together with money collected by the sisters, amounted to over £18.

We had with us Bren. Oram and Horsell, who during the afternoon gave forcible addresses, pointing out the difficulties and hardships some of our brethren on the River Murray, and in isolated districts, had to contend with, and impressed upon us the urgent need of money.

During the afternoon Miss Brittain sang two solos, and Miss Ruth Batchelor contributed a recitation.

Mrs. Uncle (Obituary Superintendent) reported Sister Paterson, of the Kadina church, had received the home call.

A vote of thanks was proposed, and carried by acclamation, to all who had helped in making the rally such a success. Afternoon tea, refreshments and social intercourse brought a happy meeting to a close.

(Miss) V. B. Thompson, Kintore-st., Mile End.

"Now—the sowing and the weeping,  
Working hard and waiting long;  
Afterwards—the golden reaping,  
Harvest home and grateful song."

## WANTED.

Adelaide. An educated young man, disengaged beginning of new year, desires position as assistant-accountant or bookkeeper. Experienced in all books. Member and worker in church. References. Should anyone know of a similar position, they will greatly oblige by writing to "University," Goodwood Post Office, South Australia.

## IN MEMORIAM.

AMESS.—In loving memory of my devoted mother, Eliza Amess (relict of the late James Amess), who was called into rest on December 11, 1919, aged 83 years. "For so He giveth His beloved sleep."  
—M. Burrows, North Melbourne.



# 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.

### The List of Missionaries.

In our list of missionaries published recently, Bro. F. G. Goodwin's initials were given in error as H. G., and his island was Oba, not Maewo. Bro. A. B. Chappell labored in Maewo. The name of Miss L. E. Skewes, member of Grote-st., Adelaide, laboring in St. Andrew's Colonial Home, Kalimpong, Bengal, India, was omitted from our list. The name given as W. Gooden should have been N. Leslie Gooden. We shall consider it a great favor to be informed of any omissions or mistakes in our list.

### Orphan Girls' List.

The following are the names of the Baramati orphan girls. No. 20, Tanu, died Sept. 17. Six of the girls were baptised in Oct. —1, Soni Zadhew; 2, Shanti Zadhew; 3, Preta Parote; 4, Sulachana Parote; 5, Gopi Wagmari; 6, Martha Wagmari; 7, Soni Pardhe; 8, Sazuna Pardhe; 9, Muthoora; 10, Saguna Zadhew; 11, Zumanee; 12, Sonu Bhimaji; 13, Lahani Wagmari; 14, Anusaya Wagmari; 15, Devki Kamble; 16, Gau Kamble; 17, Shita Kamble; 18, Soni Thorat; 19, Krishne Thorat; 20, Tanu; 21, Nani; 22, Tai; 23, Anusaya Powar; 24, Fanny; 25, Gita Gaikwad; 26, Shita Gaikwad; 27, Zai Salve; 28, Anusaya Salve; 29, Pulwanti; 30, Soondera Shinde; 31, Bhima Shindee; 32, Shanti Gaikwad; 33, Gopi Salve; 34, Kamala; 35, Arnundi; 36, Soondera Nuiski; 37, Indra; 38, Sulachana Sathe; 39, Prathawate Sathe; 40, Shanti.

### Ethel Jones and Baramati Church Anniversary.

"Last Sunday we celebrated the first anniversary of the opening of the new chapel at Baramati. For some weeks previously the children had been practising special hymns for this day, and some of the Christian women also learned two new hymns for the occasion. We were pleased to find them happy in doing this, and they also decorated the chapel in true Indian fashion. The services both in the morning and the afternoon were particularly impressive to me."

### Happy Climax to Anniversary.

"At the close of the morning service," continues Miss Jones, "six of our older girls—one boy, a brother of one of the six girls, and a woman living in the compound—all came forward and made the great confession, and during the afternoon service these were buried with their Lord in baptism. There seems a peculiar joy in witnessing the baptism of those of another race! I remember being similarly impressed when I attended a baptismal service at our Chinese Mission in Melbourne, and I thought again of the closing words of that hymn we often sing, 'What a chorus, what a meeting with the family complete!'"

### Lace-making Experts Among Orphan Girls.

Miss Jones also reports: "Our lace girls are beginning to do splendid work, as you will see when the work of the first prize winner is sent over to you. We felt quite proud of the pieces that were sent up for the exhibition. I often visit the girls at their work, and already feel deeply interested in them. How I wish I could talk to them! One feels at such a disadvantage without language; and it is so hard to be dumb when there

is so much to talk about. It is one thing to be able to read through the text books set for the examinations, but quite another to converse. However, I suppose I shall be able to do this in time. I say to myself, 'All that other folk can do, why, with patience, may not you?'"

### Bro. Watson Visits N.S.W. and W.A.

Bro. Watson spent August 19 to November 10 visiting N.S.W. and W.A. The churches everywhere have received Bro. Watson's Foreign Missionary messages with great cordiality, and made generous responses.

*New South Wales, Cash and Promises.*—Belmore, cash, £62; promises, £42/3/-; City Temple, cash, £10; promises, £48/12/-; Mosman, promises, £15; Lidcombe, cash, £1; promises, £12/12/-; Nth. Sydney, cash, £2/10/-; promises, £7/15/-; Canley Vale, promises, £10; North Auburn, promises, £6 1/-; Erskineville, promises, £10/2/6; South Kensington, promises, £15/2/6; Hurstville, cash, £8; promises, £16/10/-; Wahroonga, cash, 10/-; Auburn, promises, £13; Chatswood, promises, £15/7/-; Enmore, promises, £24/10/-; Paddington, promises, £29/9/-; Total, cash, £84; promises, £266/4/-; Grand total, New South Wales, 350/4/-.

*West Australia, Cash and Promises.*—W. Guildford, promises, £8/8/6; Subiaco, cash, £10/12/6; promises, £19/7/6; Perth, promises, £45/7/6; Nth. Perth, cash, £9; promises, £5/5/-; Claremont, cash, 10/-; Fremantle, promises, £5; Northam, cash, £7; promises, £31/15/-; Bro. Mannering, cash, £50; Brookton, promises, £2/12/-; Collie, cash, £8/11/-; promises, £9/18/-; Harvey, cash, £1; promises, £25; Bunbury, promises, £3; Kalgoorlie, cash, £2/12/-; Total, cash, £39/5/6; promises, £211/6/-; Grand Total, £250/11/6.

Adelaide, cash, £3/15/-.

Total for New South Wales, West Australia, and South Australia, cash, £127/0/6; promises, £477/10/-; Grand Total, cash and promises, three States, £604/10/6. Of this amount, for support of 22 orphans, £132; Shrigonda cycle, £6/15/-; Dhond Hospital, £7/5/-; Typewriter, for Bro. Leach, 17/6; Total, special objects, £146/17/6, leaving for General Foreign Mission Fund, £457 13/-.

### Cooking Under Difficulties.

The Federal Committee hope very soon to complete the Blake Memorial Orphanage, a brother having made this possible if the cost is not too great; but the kitchen will certainly be completed. Our members will see from Miss Blake's words the absolute need for this work. She writes: "If you could see the conditions under which the children's cooking and grinding is done you would weep, if not from sympathy, then from discomfort. Imagine a little low-ceiled room, 20 x 10 x 9 feet high at one end, and four pairs of grinding stones. About seven girls grind at the one time. The other end of the room contains three fire-places, where cooking is done for about sixty orphans and grown persons. Here two women sit on the floor and cook. There are no chimneys. The only outlet for the smoke is two wee windows, 15 inches by 11 inches, and two doors. It is hard to see for smoke, and the women and girls, to ease the pain in their eyes, have to come out of the room with tears streaming down their faces. It is just cruel. They are nearly choked."

### Miss Vera Blake's Care for Her Orphans.

Miss Blake has had her joys and sorrows during the months of September. Much sickness, one death, two very near the border land, but also the joy of seeing six of the girls to whom she has taught the Gospel, and before whom she has lived Christ, coming out to confess their faith in Jesus. The care of forty little girls, many of them weak

of body and mind, is a great charge, but when our sister sees their young hearts opening to receive Jesus, she feels her sacrifice rewarded. Miss Blake writes, Oct. 3, 1920: "There has been much sickness amongst us. Also our first real sorrow has come in the sudden death of little Tanu, supported by Miss Cameron. She was quite well at kindergarten in the morning, and in her grave in the evening. Soondara, too, has been very ill, but, thank God for answered prayers, she is slowly recovering. Another who has been very ill both mentally and physically we hope will soon recover. We are all, down to even the tiny girls, praying for her full recovery. And I know God answers prayer."

### Festival and Seed-sowing and Dispensary Patients.

Miss Elsie Caldicott writes: "This month the number of patients has been less owing, I think, to the showers of rain that have fallen the last few days, enabling the people to sow their grain, and the poor sick ones are given little attention till this is done. There has been an added attraction in the Musselman's yearly festival, which took place last month. I notice on all festival days patients are always fewer in attendance at the dispensary. The people's attention being absorbed in their festival doings, they do not have time to feel their aches and pains. The people who come for treatment are mainly of the lower castes. Religion being the chief subject of discussion in our dispensary, I think, accounts for the non-attendance of any Brahmins."

### Treating the Sick in the Mission Dispensary.

"My dispensary," says Miss Caldicott, "is one big room, and each patient has to be questioned before all the other patients. This is sometimes more embarrassing for me than the patients, as the Indian idea of what should be and what should not be spoken in public differs very much from our European ideas. I have one corner of the dispensary curtained off for women patients, but curtains do not prevent those in the big room hearing what is said. The ordinary diseases treated are malaria, enlarged spleen, dysentery and congested liver. This month I had to use the tooth forceps left by Mr. Ludbrook. I have the patient sit on the floor with the back to the wall, and then I apply the forceps and extract the tooth by force, but am afraid not painlessly as is generally done in the home land.

This month I had a very unpleasant case. A woman who had been terribly neglected came to me to have her nose treated. I syringed the nose and extracted twelve large maggots, with much relief to the poor woman."

### A New Sterilizer Needed to be Supplied By ———?

"My kerosene tin that has been acting as a sterilizer has sprung three leaks, and caused me some trouble during the month, so I am anxious to obtain a proper sterilizer large enough to hold small bowls and instruments together. Mr. Coventry has enquired about one in Bombay last month, but he was told it would be necessary to give a special order for such things."

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. Prichard, Forrest-road, Trevallyn, Launceston.  
South Australia: F. Collins, 48 Amherst-Av., Nth Norwood. Phone, Norwood, 1501.



# The Family Altar.

J. Wiltshire.

## THE LEAVEN OF THE PHARISEES.

Jesus spoke out very plainly in condemnation of hypocrisy. In his day it was very prevalent, and needed a stern rebuke. Religion had almost entirely lost its kernel, and only the husks remained. There was a form of godliness, but its power was denied.

The warning to "Beware of the leaven of the Pharisees!" may be well regarded by us to-day. Human nature is always prone to desire virtue's credit without paying virtue's accounts. The religion of Jesus brings us very little persecution, and yet many professors cannot endure. They are all right on Sunday, but on Monday their religion is invisible. They remind us of what Mr. Burrow of Bolivia recently told an audience. The Bolivians have a custom of wearing their coats inside out on every day but Sunday. So these professors hide their colors when the fading light of week-day criticism would fall upon them. If our religion cannot stand the criticism of man in plain daylight, how will it stand the scrutiny of the Judge's penetrating gaze under the light of his throne?

### MONDAY, DECEMBER 13.

Gem Verse.—What manner of child shall this be? And the hand of the Lord was with him.—Luke 1: 66.

Almost any question respecting the future of the child is satisfactorily answered when it is known that, like John, he has praying parents. This favored child does not enter far into life's way before it is also observed that the hand of the Lord is with him. With such a start as this the friends and neighbors might well marvel at the possibilities of such a life. Praying parents have given to the world its Lincoln, its Garfield, its Livingstone, its Spurgeon. Other great places await even yet the coming of the children of other parents who are willing to nurse their children in the cradle of prayer.

Scripture Portion.—1 Samuel 1: 9-28.

### TUESDAY, DECEMBER 14.

Gem Verse.—Blessed be the Lord God of Israel; for he hath visited and redeemed his people.—Luke 1: 68.

Zacharias was filled with the Holy Spirit, and by the Spirit he spoke of the salvation of the Lord's people as though it were already accomplished. The Spirit never doubts the final fulfillment of the promise. If we are filled with the Spirit we shall reckon upon all the glorious promises yet future with as much assurance as though they were already a matter of history. As Zacharias saw the redemption of Israel, so to-day

"We would see Jesus—ever interceding  
As now he stands before the Father's throne;  
For all his loved ones blood and merit pleading  
That they might be accepted—all his own.

"We would see Jesus—By that eye far-seeing,  
Which pierces far beyond the azure sky;  
The eye of faith be dimmed, yet ever fleeing  
To him who though far off is ever nigh."

Scripture Portion.—Heb. 6: 13-20.

### WEDNESDAY, DECEMBER 15.

Gem Verse.—And hath raised up an horn of salvation for us in the house of his servant David.—Luke 1: 69.

A horn was the symbol of strength—kingly strength. The animal of one horn is usually an animal which is possessed of a remarkable strength. The symbol presents the Deliverer or Saviour of Israel as one who by his great strength is well fitted to effect the desired salvation. Israel's Saviour is ours. The symbol causes us to rejoice in victory through Him over the power of

## THE AUSTRALIAN CHRISTIAN.

### In the Religious World.

#### Dr. Jowett's Public Prayers.

The "long prayer" forms no part of the service at Westminster Chapel under Dr. Jowett's ministry. He breaks up his petitions under five or six headings, and asks the congregation to follow each with a united "Amen." Is it not to be desired that this example should be generally followed in the Free Churches? It is very difficult for a large mixed congregation, including many children, to follow a prayer lasting fifteen or twenty minutes, in which the preacher's voice alone is heard.—"British Weekly."

#### "Fishers of Men."

In the Boston "Congregationalist" Dr. R. W. Gammon says:—

"In the night watches with study and prayer we seek the wisdom of men and that which is from above, so that we may express eternal truth in such a manner that the youth under its influence will be led to give themselves to the sacrificial life. No fisherman could ever be so anxious about his bait as we are about ours when we are to approach these young people. Equipment! We want everything, buildings, gymnasiums, "homey" places, rooms for religious education, for social gatherings and for devotional meetings, to which the boys and girls from the factories, from the stores, and from every sort of family may come, and may meet each other under the very best conditions. We want them to know that all this is expressive of the very heart and mind of Jesus Christ. Are fishermen extravagant when they buy tackle?"

#### A Christian Father.

Gipsy Smith recently paid a very beautiful tribute to his father. There seems to have been a time when the home-coming of the father did not bring joy. Then one day he met Jesus Christ, and Gipsy Smith tells the rest:

"All I ever knew of our Lord Jesus Christ as my Saviour I received from him. I well remember years ago, when my father returned to his tent after his conversion, saying to us: 'Don't be frightened, my children; I've come home to pray with you.' The great change in him changed me. He is a strong man; I have seen him take a policeman and a gamekeeper in each hand and shake them because they had falsely accused him of an offence against the law."

There is nothing more impressive and nothing else in the world quite so powerful as a man filled with Jesus Christ. His associates are bound to take account of him, and his presence awakens new beauty and glory in those who live in the same atmosphere with him.

#### "The Virgin Birth."

Writing in the "Sunday School Times" of Philadelphia, in reply to the inquiry, "Is the 'Virgin Birth' Credible To-day?" Dr. A. T. Robertson, the distinguished grammarian of New Testament Greek, says in conclusion:—

The testimony of Luke concerning the Virgin Birth of Jesus is part of the larger problem of Jesus as the Son of God in human flesh. That question raises the greatest of all issues, the fact and the nature of God, of man, of sin, of redemption, of law, of miracles, of life, of matter, of spirit. The angel Gabriel said to Mary: "Wherefore also that which is to be born shall be called holy" (Luke 1: 35). Peter says that "he did no sin" (1 Peter 2: 22). John asserts that "in him was no sin" (1 John 3: 5). Paul declares that "He knew no sin" (2 Cor. 5: 21). The author of Hebrews (4: 15) says that Jesus was "without sin." Jesus himself claimed sinlessness (John 8: 46). "This problem of an absolutely Holy One in our sinful humanity: How did it come about? Can nature explain it?" (Orr). Bruce has the answer: "A sinless man is as much a miracle in the moral world as a Virgin Birth is a miracle in the physical world." It remains true that the only adequate explanation of the whole truth about Jesus lies in the interpretation given by Luke in the opening chapters of his Gospel. This view of Luke the physician holds the field to-day in the full glare of modern science and historical research.

sin. It is worthy of notice that the Scripture which presents Jesus to the believer as a Lamb of God is a formidable monster of irresistible strength to the unbelieving and rebellious. Scripture Portion.—Psalm 132.

### THURSDAY, DECEMBER 16.

Gem Verse.—As he spake by the mouth of his holy prophets, which have been since the world began.—Luke 1: 70.

The Holy Spirit speaking through Zacharias declares both the author and end of prophecy. The author was God—he spake by the mouth of prophets. The end was Jesus. In these days of doubt such passages are precious.

"Not of man the Holy Scripture!  
Not of man the Book divine!  
God inspired the precious volume;  
Beams from heaven through men here shine.  
God the Author!  
All of God—each glowing line."

Scripture Portion.—Isaiah 11: 1-10.

### FRIDAY, DECEMBER 17.

Gem Verse.—That we should be saved.—Luke 1: 71.

It is possible that Zacharias did not know the Spirit's full meaning of the word "saved." Israel's grief was that they enjoyed no national freedom. They were in bondage. They read of the days of David and Solomon, and longed for their return. They desired to throw off the foreign yoke and thus be saved out of the hand of their enemies. Jesus' salvation is more comprehensive, more worth while. It comprehends man's needs the whole world over, and ministers to his body, soul and spirit. It knows no national boundaries, no racial or tribal distinctions. The saved men of all kingdoms become new creatures, and a kingdom of royal priests unto God.

"For us thy precious blood was spilt;  
On thee our certain hopes are built;  
While in the witness of thy wounds  
The story of salvation sounds."

Scripture Portion.—Gal. 3: 24-29.

### SATURDAY, DECEMBER 18.

Gem Verse.—That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear.—Luke 1: 74.

The mind of the Spirit is to the effect that those whom Jesus saves he saves to serve. The Jews in olden times were much harassed in their worship by their many surrounding enemies. They seemed to be in constant dread of an invasion. This came as a result of disobedience, for they had been told to "slay utterly" their foes, but they compromised. We are saved to serve. Our service will be just as complete as our obedience to our Lord. If we tolerate in our lives evil habits they will harass us; service will ever be difficult and very imperfect.

Scripture Portion.—Nehemiah 4: 1-9.

### LORD'S DAY, DECEMBER 19.

Gem Verse.—In holiness and righteousness before Him, all the days of our life.—Luke 1: 75.

The above verse reminded us that we are saved to serve: here we are told the manner in which such service must be carried out—in holiness and righteousness. We are also told the period of the service, which is "all the days of our lives."

Longfellow writes on "Duties Well Performed."

Oh! what glory does this world put on,  
For him who with a fervent heart goes forth  
Under the bright and glorious sky, and looks  
On duties well performed, and days well spent.

Scripture Portion.—Luke 1: 59-80.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honor that; rejoice in it; as you can, try to imitate it, and your faults will drop off, like dead leaves, when their time comes.—Ruskin.



# News of the Churches.

## Queensland.

At Brisbane both meetings were well attended on Nov. 25. Bro. Rankine preached at night against the pernicious doctrine of Spiritism.

## West Australia

On Nov. 27 the West Guildford Endeavor Society had a very enjoyable picnic at Como. Bro. Stirling gave a fine message to the church on Nov. 28. A letter of greeting was read to the church from Bro. Fitzgerald, of New Zealand. Bro. Stirling preached at night to a good audience on "Should Protestants Unite?" Bro. Campbell Payne was present for the day from Fremantle.

## Tasmania.

Caveside report good meetings and bright services conducted by the various local speakers. Bro. H. E. Knott, from Victoria, has paid a flying visit. He held a meeting in the church on evening of arrival, Nov. 29. The object of his visit was to suggest plans for holding a mission at Caveside and Mole Creek during the summer months. After Bro. Knott had given a lengthy and interesting address on mission work, it was resolved that the speaker arrange to obtain the services of a missionary, and that he come about or towards the end of January, the mission to be held mostly at Mole Creek, and Caveside to assist in financing. Bro. H. Crowden, presiding, on behalf of the gathering (which was a very representative one) thanked Bro. Knott for his efforts in this direction, and expressed the great pleasure felt in having him once more at Caveside, thus renewing past acquaintances.

## South Australia.

The annual social of the Unley Ladies' Mission Band was held on Monday evening November 29. There was a good attendance, and the sum of £26 14/1 was raised for Foreign Mission work.

At Hindmarsh on Sunday, December 5, services were conducted by Bro. Cuttriss. At 11 the communion meeting was held, and in the evening a delightful evangelistic address was given by Bro. Cuttriss. The anthem, "He giveth food," was rendered by the choir. The attendances at both meetings were very good.

At Cottonville the half-yearly business meeting was held on Nov. 25. Good attendance and good reports. Bro. W. Jackson was elected elder; and Bren. D. C. Burt and H. L. Bawden elected deacons. Miss Cameron delighted all present last Thursday evening. Her message will be long remembered, and is calculated to do a lot of good amongst the young people.

The church at Forestville held its first annual business meeting at Bro. and Sister Hart's home on Thursday, Dec. 2. All the officers were re-elected with the addition of Bro. Hall as elder. The members were very enthusiastic over the plan Bro. Ackland had drawn of the proposed Sunday School, which it is hoped, with the assistance of the Church Extension Committee, to erect before long.

Children's Day was observed at the York church on Nov. 28. Bro. Mossip suitably exhorted. At the Bible School Miss Cameron gave an interesting account of her experiences in the orphanages in India. £2/3/11 was contributed for Foreign Missions. The evening service was a decided success. Several of the Bible School workers took part, and a choir composed chiefly of Bible School workers rendered items under the able leadership of Mr. Morphett.

At Semaphore last Wednesday a welcome social to Bro. and Sister McKie and family was held in the lecture hall, when Bren. Horsell and Were spoke words of welcome. Bro. McKie responded. On Sunday there were splendid services. Morning, Bro. McKie spoke upon Psalm 91. Evening subject, "The Judgments," was delivered in a masterly manner, and to an earnest appeal two ladies confessed Christ. Bible School doing well. Two new scholars last week; three on Sunday.

Last Lord's day at Dulwich there was one addition to the church and six to the school. The library of the latter, too, grows apace. In the evening Mr. Burrows, missionary from Bolivia, delivered a fine, earnest gospel address.

At Kersbrook, the special effort conducted by Bro. Beiler resulted in ten confessions to Nov. 29. The meetings had all been well attended, Sunday night's congregations being the largest for years. Bro. Beiler has rendered splendid service. On Nov. 29 several of the preachers arrived from Adelaide for the "retreat," and kindly set aside their evening programme to give Bro. Beiler and the church the right to conduct the mission.

Meetings at Berri and Winkie are improving. Bro. Hunt reports three additions by faith and obedience, and two by letter for the month. The Berri Sunday School meets at 10 a.m., and is proving a boon to scholars who have to come some distance in hot weather. Bro. Hunt is now conducting two gospel services each Sunday evening, Berri and Winkie successively. By this arrangement he hopes to counteract the effect of the hot weather and the fruit season work, on church attendances.

The work at Gawler is making rapid progress. On Nov. 14 Bro. Horsell preached, and took the confessions of two lads from the Sunday School; and on the following evening organised the Y.P. S.C.E., eighteen being present. On Nov. 21, Bro. George Cox, of Queenstown, conducted the services all day, and was greatly appreciated. Bro. R. Lampshire, of Mile End, gave cheerful and inspiring messages on Nov. 28, which were much enjoyed. At the close of the evening service five made the good confession. The Sunday School ten months ago commenced with 15 scholars; 50 names are now on the roll. The aim is to reach 60 scholars before the anniversary.

On Thursday last the Mile End Young Men's Association held their annual break-up social, when a goodly number met to hear the report and encourage the young men. The secretary's report stated the object to be to improve its members spiritually and intellectually. Prizes were awarded to E. Pope and H. Walker for best efforts in debate tournament. A programme of songs, etc., and a physical display by the members, with a debate, made up the evening's entertainment, and refreshments concluded a happy evening. On Wednesday last Miss Crosby was immersed; she was received into fellowship on Sunday. At night Mr. Wiltshire spoke especially to young women; chapel full.

At Talkenon Q.Y.P.M., Bro. G. Cox gave a good talk on "Life." Two very interesting missionary letters were received from Bro. and Sister Black and Bro. A. G. Saunders. Worship, Sister Shooter (wife of one of the officers) was present after a serious illness; also Sister Rowe, who has been ill for some time. Bro. Brooker continued the series on "The Restoration Movement." In the evening the subject was "An Inspired Bible or No Bible." A good audience listened to a powerful address. The combined Quiet Hour Prayer Meeting was held in the Alberton Baptist lecture hall, at 7 a.m., when an uplifting time was spent, the speaker being Mr. F. Brasher (Pt. Methodist); subject, "Prayer."

Stirling East and Aldgate Valley report says that on Sunday evening, Nov. 28, four adults were baptised, converts of the mission just closed, all of whom were extended the right hand of fellowship on Dec. 5, when good meetings were held. In the afternoon Children's Day was observed, when items were rendered by the scholars, and an address was given by Sister Miss Rosa Tonkin, returned missionary from China, which was much appreciated. At night, splendid meeting; building full; Miss Tonkin gave a short talk, and a Chinese solo, followed afterwards by Bro. Train's gospel address; subject, "The History of Sprinkling." At the close eight were baptised. The church has been much benefited by the mission, and looks forward to greater efforts for the Master in the future.

At Henley Beach on Tuesday evening, Nov. 25, a farewell social was tendered Bro. and Sister McKie and family, who have left to take up work at the Semaphore, and an opportunity was taken to say good-bye to Bro. and Sister R. Caldicott and Sister Mrs. Driden. Bro. Caldicott was the able secretary. A pleasant evening was spent. Songs and recitations were given, and Bro. J. Wiltshire was the speaker. Bro. John Verco and Bro. Hurcomb also spoke. Bro. Manning was chairman. Children's Day was observed last Sunday, and was a great success. Items were given by the scholars and Christian Endeavor Society, and Miss Tonkin, from China, gave a bright and happy talk to the little ones.

Attendances and interest were both good at Balaklava on Sunday last. Bro. and Sister Earl, of Mallala, and Sister Davey, Reynella, worshipped with the church; also Sister Miss Young, who has moved to the town from Owen. Sister Young sang the solo, "Take Thou My Hands," beautifully at night, and will greatly assist the choir. Bro. F. T. Saunders preached in the morning on "Seeing the Invisible," and at night on "A King's Command." There were two new scholars in the Bible Class. The C.E. Society is arranging a prayer meeting on Sundays prior to the gospel meeting. The Dorcas Society held its final meeting for the year last Thursday. A gift afternoon enabled the society to distribute parcels of Christmas cheer among some necessitous people.

## Victoria.

Fitzroy reports steady improvement in gospel meetings. W. Brown, of Moreland, is taking the services during H. Swain's absence through sickness. An American tea held on Saturday evening, Nov. 27, realised £11 towards renovating the church building.

The church at Cheltenham was pleased to have Bro. Mudge and family back again. His addresses both morning and evening bore evidence that he has not been rusting whilst rusticating. During his absence assistance has been given by Bren. R. Payne, C. M. Gordon, R. Ennis and J. Sharp, to each of whom the church express gratitude for valued addresses. Bro. and Sister Greeness, of Croydon church, have been visitors.

At South Yarra the united mission (Windsor, Prahran and South Yarra) has taken much attention. Bro. Wedd is getting a grip of the work. His addresses are appreciated. All week-night meetings have been abandoned owing to united effort, but plans are being prepared for a further effort when mission closes. On December 5 the mission closed; there was a fine meeting; bright service at night, and one confession. All week-night services will be resumed this week.

Northcote reports that for the last three Sundays to date twelve young people have made the good confession; also that attendances both morning and evening and Thursday nights, have increased since Bro. W. H. Hinrichsen commenced his ministry there. Sunday night was the largest meeting. Bro. Hinrichsen took for his subject "Ghosts on the Isle of Man," which was attentively listened to; also the men's choir and quartette party. A Phi Beta Pi club has been commenced, and is doing well. All auxiliaries are in a healthy condition.

At "Back to Montrose" celebrations on Sunday week about 70 broke bread at the morning service, amongst whom were 14 past members. Messages were received from ten others. Bro. W. A. Kemp gave a nice talk to the S.S. Over 80 were present in the evening. It was also Bro. Arnold's last Sunday with the church, and his messages were helpful and interesting. On Monday evening at the public meeting the secretary's report showed that the cause started 26 years ago, when seven members met to break bread. Since then there have been 79 baptisms. 39 from the Sunday School. The church is in a building of its own, free of debt. Bro. Robert Conning, who gave the first exhortation to the church, was a speaker at the public meeting. Bro. G. B. Moysey gave a splendid talk and a fine solo. A fine programme of musical items was given. Bro. Pratt was welcomed as preacher, and Bro. Arnold presented with a roll of notes. On Nov. 28 Bro. Pratt gave two very fine addresses.



Good meetings all day at Ringwood on Dec. 6. One confession at night, Bro. Arnold speaking. The sum of £15 was left clear after paying expenses on the concert held on Sept. 30. The treasurer requests all those who promised donations toward the church building to forward same to him at an early date, so that the land may be cleared of debt. The treasurer's address is W. F. Dufy, Wonga-road, Ringwood.

At Oakleigh the Scambler-Nichols mission is proving a great success. Crowded house on Sunday night and three decisions, making seven for the week. The aim is twenty-five, and it is hoped to reach it this week. The whole church is becoming enthusiastic. Choirs and soloists from sister churches are helping every night. Bro. Scambler's addresses are strengthening all, and the work of Bro. Nichols as song leader is proving a valuable help, and is greatly appreciated.

At Stawell, on the morning of Nov. 28, Bro. L. R. Smith, of Callawadda, very ably addressed the church, and at the conclusion Bro. Wakefield presented Bro. and Sister A. L. Perry with tokens of love and esteem in recognition of their services prior to their departure for Stony Point. Last Lord's day morning Bro. and Sister Patterson received a warm welcome, being commended from the church at Geelong. The messages of Bro. Wakefield were thoroughly enjoyed.

Good meetings at Malvern-Caulfield. Morning address by Bro. J. Holloway. Five new scholars at the school. Nice gospel meeting. Bro. Illingworth, advocating the claims of the British and Foreign Bible Society, discoursed on "The World's Great Lighthouse." The help of Bro. J. E. Austin as song leader, and Mrs. Walker as soloist, was greatly appreciated. The church is looking out for a missioner for a special effort in the "increase campaign" early in the new year.

South Richmond anniversary services commenced on Nov. 14. In the morning Bro. Killmier addressed the church, and in the afternoon T. R. Morris delighted young and old with his address, "The Little Foxes." At night, after an address by E. G. Warren, two girls from the Bible School made the good confession. On Tuesday evening the building was crowded to witness the demonstration. A good programme was rendered. On Nov. 21 the anniversary was continued, when Bro. Edwards distributed the prizes. The meetings were well attended right through. The singing of the children was splendid, reflecting great credit upon Bro. Killmier, who has spared no effort in training them.

About 100 attended Geelong morning service last Lord's day week, when Bro. C. Schwab, after receiving two other mission converts into fellowship, addressed the church on "Spiritual Expenditure." Large congregation at 7 p.m., the special Mother's Day service being fine. Band of Hope members decorated each attendant with a white bouquet, and brightened the chapel with white floral emblems. The gospel address, "For His and Her Sake," was closely followed. Sister Mrs. Mann's messages in song were greatly appreciated. Dec. 5, fine meetings. 11 a.m., good congregation enjoyed a faithful message, "Limited or Unlimited." Two confessions at the conclusion of Bro. Chas. Schwab's profound discourse, to which a large audience listened. Sister Mrs. Mann has rendered, with Mr. H. Jones, good service in song.

At the close of Bro. Patterson's address at Ascot Vale on Sunday night a young man (a returned soldier) accepted Christ. The choir-master, Bro. Meyers, has gone to Hobart, Tas. Bro. H. Campbell has been welcomed back after his sojourn in the country. At a social given by the Football Club a presentation was made by the captain (Bro. L. Moore) to the president, Bro. D. Hainsworth, of an illuminated photograph of the team. Bro. Hainsworth is held in high esteem by every man in the team, and was thanked for his kindly interest in the boys. Bren. Patterson, Jeffrey and Moncur were also presented with a photograph. Bro. G. Woodbridge, president of the Churches of Christ Football Association, then presented each individual member of the team with an enlarged photograph as a souvenir of the 1920 season, in which they were the premier team.

At Lygon-st., Carlton, on Sunday, J. E. Thomas spoke at both services. In the morning his subject was "The Social Mission of the Church." Sister Voice and Sister Millar were visitors from Christchurch, N.Z. At night the address was upon "The Light from Heaven." Two responded to the invitation and confessed Christ.

At Emerald East, during the month of November, the church lost by removal Bro. and Sister Gillespie and family. On the 20th the Christian Endeavor Society had a splendid meeting. At the close Bro. Thompson, on behalf of the society, presented Bro. Toogood with a small gift. After the meeting the members met in the home of Sister Sparks, where a social evening was spent to bid good-bye to Bro. Toogood. Children's Day was held on Sunday, and was very successful.

A great day was spent at Burnley on Sunday. Two young men and a young lady were received into fellowship, Bro. Knight having baptised them the Saturday evening previous. There was also one young man restored. Bro. Shain exhorted. Seven new scholars to Bible School, when Bro. Inglis was welcomed back from Queensland. Bro. Payne commenced his labors at the evening service. Sister Miss Johnson's solo was much appreciated. Bro. Taylor is assisting in the evening services during the absence of Bro. Nichols at Oakleigh.

### New Zealand.

At Pahiatua the Children's Day exercise held on Nov. 14 proved a great success. The school took as a basis Bro. Procter's "Appeal to the Nations." The cantata was rendered on Sunday afternoon and on Monday evening, the chapel being crowded to the doors. During the day Bro. John Hay, with the help of his daughter, Miss Annie Hay, decorated the platform with native trees. New Zealand was represented by Miss Muriel Anderson; the appealing peoples being represented by Miss Ethel Grinstead (Japan), Miss Annie Hay (New Hebrides), Miss L. Cunningham (India), Miss M. Greenhalgh (Africa), Mr. Frank Yewen (China). Bro. Anderson's class and Bro. Hay's class gave an illustrated item. A very pretty item was also given by Miss Brown's class. The school met with their teachers for a missionary tea prior to the cantata. During the evening Bro. Grinstead made a special plea for young men who would become medical missionaries. The collection for the Christmas box for the young folk in Africa was over £4. Bro. Cecil Hay's services at the organ and Bro. Ivor Hay's at the switch board were much appreciated.

Increased interest and activity in all departments are reported at Invercargill since Bro. Fitzgerald arrived. The church is aiming at an attendance of 50 at prayer meeting, 80 at the Lord's day morning service, and a full house at the gospel service. So far the best attendances have been 37 at prayer meeting, 70 at breaking of bread, and 150 at gospel service. Recently the young people entertained the old members at a social; about 100 people were present, among whom were the following members with upwards of 50 years' connection with the Church of Christ in the Dominion: Bro. W. Sims, Sister Mrs. Black, Bro. and Sister Michel, Bro. and Sister Geo. Ladbroke; Sister Mrs. Ferrar, Sister J. Watt, Bren. R. W. and Thos. Todd. The oldest member, Sister Mrs. Todd, senr., was unable to be present, and the meeting carried a resolution conveying good wishes to her. Bro. Fitzgerald presided, and different members conveyed to the old members the church's appreciation of their past services to the cause of Christ. The following pioneers responded—Sisters Mrs. Black, Mrs. Watt, and Mrs. Michel, and Bren. W. Sims, Ladbroke, Michel, R. and W. Todd. Several musical and elocutionary items were acceptably rendered, and the young ladies presented each old member with a floral buttonhole, and treated all present to an excellent supper.

### New South Wales.

At Hornsby, at the conclusion of the address on Sunday evening, Nov. 26, two young lads made the good confession. They are the sons of Mr. and Mrs. Ball, of Beecroft, and are very promising lads.

At Hurstville the tent mission, with Bro. A. T. Eaton as the preacher, was continued during the past week. The meetings have not been so well attended, heavy rain having fallen on several nights. The services on Sunday were marred by rain in the evening. The mission will conclude on the 12th, with the Bible School anniversary.

Meetings at the City Temple were fairly well attended on the last two Lord's days. Nov. 28, Bro. Gale exhorted at the morning service. Bro. Rush spoke at night. The same speaker occupied the platform at all services on Dec. 5. A number of visitors were present from other States. Sisters' Dorcas Class and the Young People's Social Club have gone into recess till after Christmas. Bro. Eaton, who is conducting mission at Hurstville, resumes labors at Sydney next Lord's day.

Last Sunday night at Lismore one young girl obeyed her Lord in baptism. Bro. P. J. Pond preached on "State Gambling," to a most encouraging audience. Bible School attendance 100 per cent. better than for some years previously. Last week Bro. Pond journeyed to Bungawalbyn for the marriage of Sister Miss Delia Patch, daughter of Bro. Luke Patch, to Mr. J. Davis, of Coraki. Lismore (Central) cradle roll superintendent, Sister Mrs. Harris, has secured 40 names for roll during the last month.

At Merewether the ten days' mission conducted by Bro. Rodger, of Queensland, terminated on Wednesday evening in a farewell social. On the afternoon of Sunday, Nov. 27, seven scholars made the good confession, and there were two other confessions at the gospel service. Bro. McCarty addressed the church on Sunday morning, Dec. 5, and at night Bro. Martin continued his series from "Revelation," the subject being "The Throne Eternal." Sister Winley was immersed. Children's Day resulted in £11/10/- being raised for children in foreign lands. There yet remain further sums to be handed in.

At Broken Hill (Wolfram-st.) Bro. Oram delivered farewell addresses to good congregations on Nov. 28. His young people's class was on the platform, and took part in the service. Two young women from the class confessed Christ. The previous Sunday two—a man and woman—were baptised. Much regret has been expressed at our brother's departure. The Barrier Temperance Alliance, of which Bro. Oram was president, presented him with a kit-bag. The Barrier C.E. Union also presented its past president with a shaving outfit. The church, Sunday School, Young People's Class, Senior and Junior C.E. all made presentations to Bro. and Sister Oram. At the Railway Station many were present to say good-bye. Several members followed the train to Railway Town Station, about a mile, to have another handshake. Bro. Oram was due to begin at Moonta on December 5. In the meantime Wolfram-st. will carry on with local speakers.

### COMING EVENTS.

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

DECEMBER 12.—Scambler-Nichols Mission, Oakleigh. Great final rally this Sunday (12th). Make it known and come and help us. A great blessing for you if you'll come. 7 o'clock.

DECEMBER 19.—Swanston-st. Church, Christmas Cantata, "Bethlehem," by the Choir. A beautiful and inspiring service. Mr. E. Tippett, Conductor. Soloists, Messrs. V. Harding, C. Moysey, E. Watson, and Mrs. Jessie Jolly Walker. Collection for Christmas cheer and benevolent work.

DECEMBER 17 & 18.—Bambra-road Sale of Gifts, on above dates, towards the reduction of debt on church. Opening at 8 p.m., Friday, 17th. Admission 6d.

DECEMBER 19 & 21.—Wahroonga, second anniversary, Dec. 19 and 21. Children's Christmas Tree, night of 21st; speaker, Bro. Main. Bro. Blok preaches on the 19th.—Thos. E. Rofe.



**Spiritual Culture.**

To emphasise the duty of physical culture is as spiritual as to plead with you for surrender to God for the infilling of the Spirit. But in the battle of life brain counts more than brawn. The mind must be trained. All things being equal, it is the man who knows how who best accomplishes his life purpose. The world is not against the poor man, but it is against the poorly equipped man. For political effect in true demagogue fashion, men are telling young men that they have not much chance to-day. It is false. Young men never had a better chance. The young man who can do something better than anyone else is in demand to-day, as he has always been, and he can command his own terms. The only thing that is demanded is equipment, the ability to apply the means which he has at hand, to the end which he has in view.

Above all, there must be the cultivation of the spirit. Heart purity is power. Graciousness of life is strength. Men sometimes say that they do not care what people think of them, if they are conscious themselves that they are right. But they should care. It is not enough to be right. Men should so reveal their rightness that it will be commended to others. Third, as the man is in the intensity of his life, so is he. And intense life is a strong life. There must be intensity of conviction that shall hold us to truth and righteousness. The men and women of dynamic power have been men and women of intense conviction. There must be intensity of zeal. We are a bit afraid of enthusiasm. To call a man an enthusiast is to discount him in the judgment of men. Enthusiasm is power. There can be no true work without it. The artist who is not enthusiastic is a mere artisan. The musician, who is not enthusiastic is a mere mechanic, toiling at an instrument. Man is best when he is enthusiastic. Only then can he succeed. Success is only a short way of spelling incineration. Passion is the vestibule to every temple of achievement. The men and women who have been swept by some mighty emotion have glowed as beacon lights on the highways along which the world has moved. Every great movement has been the triumph of enthusiasm.—Dr. John F. Carson.

**College Annual Offering.**

The following amounts from churches are acknowledged with gratitude by the Treasurer of the College of the Bible:—

New South Wales.—Belmore, £2/2/6; Blackheath, £1/8/-; Bangalow, £2/17/6; Bungawalbyn, £1/12/-; Burwood, £12; Canley Vale, £2/5/-; Chatswood, £14; Enmore, £21/15/-; Erskineville, £1/10/-; Gilgandra, £5/1/6; Hurstville, £3/6/5; Lismore, £1/10/5; Loftus Park, 11/6; Marrickville, £3; North Sydney, £2/10/-; Paddington, £2 6/9; Rockdale, £2/12/-; Sydney, City Temple, £30 14/6; Taree, £1/10/1; Wagga, £1/7/10; Wingham, £2.

Queensland.—Albion, £2/13/6; Boonah, £9/8/3; Brisbane, £15; Bundamba, £1/15/2; Chinchilla, £3 12/-; Elliott, £6/1/9; Goombungee, £2/4/6; Gympie, £1/10/-; Ma Ma Creek, £1/2/6; Maryborough, £4/17/5; Mount Walker, £1/7/6; Roma, £3; Rosevale, £7/4/3; Rosewood, £2/4/-; Zillmere, £1.

South Australia.—Alma, £4/3/6; Adelaide, £29 4/7; Balaklava, £6; Blackwood, £4; Cottonville, £2/7/6; Croydon, £2/12/4; Dulwich, 13/-; Forestville, 10/-; Gawler, £1/8/10; Glenelg, £61/6/3; Goolwa, £2; Hindmarsh, £28/13/-; Henley Beach, £2/3/-; Kadina, £5/11/5; Kersbrook, £1/0/6; Lochiel, £1/1/-; Long Plain, £18/16/6; Milang, £4/8/-; Mile End, £10/3/1; Murray Bridge, £2 10/9; Naracoorte, £1/17/6; Owen, £6/5/-; North Adelaide, 14/7; Prospect, £5/10/-; Port Pirie, £3 1/9; Railwaytown, £6; Semaphore, £1/10/-; Strathalbyn, £1/17/-; Unley, £24/16/4; Walker-ville, £1; Wallaroo, £6/3/-; Wampoony, £1/18/6; Berri, £1/4/5.

Tasmania.—Dover, 6/-; Hobart, £5/8/-; Launceston, £17/3; Mole Creek, 12/-; Nubeena, 17/9; South Road, £11/1/-; Northdown, 10/-; Tunnel Bay, £1.

Victoria.—Ascot Vale, £3/15/-; Ballarat, £6 18/6; Bamba-road, £8/14/-; Bayswater, £3/15/-; Bendigo, £2/2/3; Bet Bet, £5/15/-; Berwick, £5 11/2; Blackburn, £1/18/7; Boort, £3/11/6; Box Hill, £9/13/6; Brighton, £7/2/6; Brunswick, £2 12/1; Buninyong, £1; Burnley, £1/5/6; Carlton, Lygon-st., £27/7/-; Carnegie, £2/7/11; Castle-maine, £6/11/6; Cheltenham, £9/11/5; Coburg, £3 12/-; Colac, £2/16/9; Collingwood, £2/15/9; Cosgrove, 12/6; Croydon, £1/15/-; Doncaster, £7/1/-; Dunolly, £2/3/6; E. Camberwell, £5/10/-; Echuca, £3/7/3; Eltham, £1; Emerald East, £2/13/9; Emerald Township, £1/13/-; Essendon, £11; Fitzroy, £1/10/-; Fitzroy North, £15; French Island, £5 14/3; Galah, £1/5/-; Gardiner, £12/12/-; Geelong West, £3/10/-; Hampton, £5/12/1; Harcourt, £5 5/3; Haven, £1/2/-; Hawthorn, £21/9/-; Horsham, £3/3/3; Ivanhoe, £2/7/-; Jumbuk, £2/0/2; Kaniva, £10/3/1; Kyneton, £1/5/-; Lake Boga, £1/2/6; Lake Rowan, £4; Lillimur, £1/17/3; Melbourne, Swanston-st., £62/15/6; Melbourne North, £2/8/5; Meredith, £2/6/-; Mildura, £2/6/7; Montrose, £3 4/-; Moreland, £15; Newmarket, £2; Newstead, 10/-; Northcote, £3; Oakleigh, £4/1/3; Pimpinio, £1/11/-; Polkemmet, £5/2/-; Prahran, £1/4/-; Preston, £3; Richmond North, £5/11/6; Ringwood, £2/19/1; Red Hill, £4/18/6; Rochester, £2 14/-; Sale, £2; Shepparton, £1/14/6; South Yarra, £4/14/-; St. Arnaud, £2/4/-; Stawell, £1/10/-; St. Kilda, £1/10/-; Surrey Hills, £5/16/-; Swan Hill, £2/0/6; Taradale, £2; Ultima, £5/3; Warracknabeal, £1/13/6; Warragul, £1/2/-; Warrnambool, 11/-; Williamstown, £1/12/3; Windsor, £1/10/-; Woorinen, £1; Yarrowonga, £1; Malvern, £5/0/3; Dunmunkle, £2.

West Australia.—Armadale, £1/10/-; Colli, £1 5/-; Fremantle, £4/7/4; Harvey, £2/5/6; Kalgoorlie, £1/3/6; Maylands, £2/10/6; Perth, £3; Cottesloe, £1.

**Queensland Bible School Attendance Competition.**

April to September, 1920.

In connection with the recent attendance competition conducted by the Q.B.S.U. amongst the Bible Schools in Queensland, two certificates were awarded—one for schools with 40 scholars and under on roll, and one for schools with over 40 scholars. The results are as follows:—

Certificate No. 1 (40 scholars and under).—Rosevale, 1st, 90.8 per cent.; Silverdale, 2nd, 86.4 per cent.

Certificate No. 2 (over 40 scholars).—Annerley, 1st, 77.7 per cent.; Harlaxton, 76.2 per cent.

Attendance returns are as follows:—

School.	Enrolment.	Average Attendance.	Percentage.
Elliott	25	15.6	63.5
Ma Ma Creek	18	13.3	57
Nudgee College	21	13.6	53.7
Rosevale	28	25.8	90.8
Rosewood	28	23.1	83.5
Sunnybank	28	21.9	80.8
Silverdale	17	14.7	86.4
Annerley	56	40.3	77.7
Albion	126	88.3	73.7
Brisbane	95	74	75.4
Boonah	49	32	64
Gympie	54	39.3	74.9
Harlaxton	45	34.8	76.2
Hawthorne	198	96.5	64.9
Maryborough	98	59.5	63.1
Marburg	41	26.1	60.6
Toowoomba	86	65	73.6
Zillmere	46	28.2	55.6

N.B.—Some enrolments have varied during the year; consequently figures do not agree as might appear necessary according to calculation.

Aggregate for Queensland.—Total Enrolment, 1059; average attendance, 712; attendance percentage, 70.8.

—Ruby Wendorf, Secretary, Q.B.S.U.

**OBITUARY.**


**MORRIS.**—Grandma Morris has gone home. On November 4, God called her to himself, from the home of her daughter, Mrs. Ashwood, of Roseville. On March last, in the presence of many of her loved ones, and friends, she celebrated her one hundredth birthday. During the past seven months her bodily strength gradually declined, until, like a tired child, she quietly fell asleep in the arms of the Father. Hers was a beautiful old age, glorified by years well spent in the service of God, and made fragrant by wonderful devotion to her Lord. It was a privilege to know her, to listen to her rich voice, to catch the beauty of the smile that illumined her face, and to feel the power of her trust in Jesus. Until almost recent years she was actively interested in the work of the church, her membership latterly being with the City Temple congregation. She was spared to her loved ones far beyond the ordinary span of life, and their tender ministry made her days full of comfort and peace. And from that home circle she is missed, though none would call her back. Her sons, Bro. C. Morris, of Ballarat, and T. Morris, of Swanston-st., and her daughters, Mrs. Lilburn, of Ballarat, and Mrs. Ashwood, of Roseville, with their children and grandchildren, have a wonderful heritage in the memory of the beautiful life of Grandma Morris. And the church in Australia is richer because so many of her descendants are active members. On November 6, in the presence of a large gathering of friends, Bro. Whelan and the writer conducted the funeral service at Rookwood.—H. G. Harward, Enmore, N.S.W.

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