

# THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND.

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXV., No. 7.

THURSDAY, FEBRUARY 16, 1922.

Subscription, 9/- per annum; posted, 10/6.

## “The Father of Christendom.”

When the death of the late Pope took place, some of the Roman Catholic papers announced the fact that “the Father of Christendom” had died. As Christians and Protestants, we not unnaturally refused to believe such an announcement. The Father of Christians cannot die; He is the King immortal. Some one should teach Rome’s editorial staff what Luther’s Katie taught him in a time of discouragement, that God the Father of all ever lives, and therefore despair and discouragement should be foreign to the experience of His children. It is a pity that they could not be further taught that the Saviour in whom Roman Catholics and Protestants alike believe taught his disciples that they should be all equal and brethren, and that He said: “Call no man your father on the earth; for one is your Father, even he who is in heaven.”

The Biblical student well knows that the New Testament gives no warrant for a Pope or Universal Bishop. Church history reveals that for centuries the church existed without a Pope. It tells us, too, the interesting fact that the title was not first given to the Bishop of Rome, but to the Bishop of Alexandria. The exclusive use by Roman bishops began at the beginning of the seventh century. It is interesting to note that Pope Gregory (died 604) denounced the Bishop of Constantinople for assuming the title of Universal Bishop, and himself used the title of “Servant of the servants of God.” As Gregory’s “infallible” successors used the title which he the “infallible Pope” repudiated, it may be that his indignation was largely directed against the assumption of the title by the Bishop of Constantinople!

It is, we think, well that, in these days, men should be reminded of the claims made by the Roman pontiff, and should learn that the Romish hierarchy owes its existence and inspiration to Judaism and paganism, and certainly not to Christianity. How any man with a knowledge of and respect for the Christianity of the New Testament can tolerate the thought of a Universal Bishop, a

Lord God the Pope, a Vicegerent on earth of Jesus Christ, passes our comprehension. There is a tolerance which is but indifference ill-disguised. Multitudes of men yet living may remember the magnitude of the claim made at the Vatican Council in 1870, when Papal infallibility was decreed. Many members of that Council went to it opposed to the pronouncement of such a dogma—nearly all went home to declare it “an article of faith” and a doctrine to be subscribed to under pain of a curse. Here are the words in which the monstrous dogma was declared and defined: “We, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion and the salvation of Christian peoples, with the approbation of the Holy Council, teach and define that the dogma has been divinely revealed:—That the Roman Pontiff, when he speaks *ex cathedra*, that is, when in the discharge of his office as Pastor and Doctor of all Christians, he defines, by his own supreme apostolic authority, a doctrine concerning faith and morals to be held by the whole Church, by that divine assistance promised to himself in the person of St. Peter, he possesses that infallibility by which the Divine Redeemer wished His Church to be instructed in defining doctrine concerning faith and morals; therefore the definitions of that same Roman Pontiff are of themselves, but not by

the consent of the Church, unalterable. But if anyone shall dare to contradict this, Our definition, which may God avert! let him be anathema.”

Yet some weak Protestants who remain under this anathema—which they know to be as foolish and futile as the claims it was intended to support—have been uttering curiously eulogistic speeches and pious wishes concerning the Pope just appointed. When we remember such claims we marvel at the words of some of these Protestant preachers. We are well aware that, seeing the Pope of Rome is looked upon as the spiritual leader and pastor of many millions of our fellow-men, his appointment is a matter of interest to us all. The attitude of the Pope to the Italian Government is of more than ordinary interest and importance. Cardinal Ratti, who has received the coveted position, may be an excellent man in his character, as apparently he is gifted in mental qualities and in the art of diplomacy. We have not even the slightest wish to deny these, nor do we close our eyes to the fact that the Church of Rome has had its saints. But the spiritual pretensions of the Romish hierarchy, and the Romish system generally, are so opposed to the Word of God that we wish some Protestant leaders had weighed their words ere they said things certain to be interpreted as a condonation or approval of the Pontiff’s claims. One, for instance, prays that God’s Holy Spirit will be given to the Pope to guide him in the responsibilities of his high office. Pray for the Pope? Why, of course, for it is scriptural to pray “for all men.” If, however, this Protestant prayer were answered, and God’s Holy Spirit did instruct the Pope, surely that Divine Spirit would not speak to-day or sanction words absolutely opposed to those He gave the apostles of old. The first evidence of the real answer to such a prayer would be that the Pontiff gave up his position, and renounced what the Reformers used to regard as the whole abominable creation of Antichrist.



### The Way Love Leads.

*Thorns or flowers in life may be,  
But the way Love leads is the way for me.  
Never a question, never a fear  
Under God’s heaven, if Love be near.  
Bitter the burdens of life, but still  
I bear them meekly at Love’s sweet will.  
Knowing that Love of Life is Lord,  
Not a rewarder, but a Reward!*

—Frank L. Stanton.



## Loyalty to One's Friends.

Pascal says that if all persons knew what each speaks of the other, there would not be four friends left in the world. This certainly gives our friendships a very frail tenure; but it is undeniable that we forgive our friend's unkind actions more readily than we forgive unkind words. Especially do we resent the words that are reported to us by others, and that usually lose nothing in the carrying. We are supremely sensitive of what is said of us behind our backs; and words that are neither unkind nor untrue are very liable to give offence.

It is natural that this should be so, for loyalty is the first demand that we make of our friends. But in no case would it be well for every word said in absence to be reported. The report would nearly always add a color or tone; and it is probable that we have no friend whatever who does not sometimes say something of us that we should not like to hear. There may be some whose love itself is so sensitive, so jealous, that it either keeps silence or says only what is good; and certainly this is the ideal attitude. But at times a friend, with most complete loyalty, may admit that we have done something wrong, or have made a mistake, or have failed in an attempt, or that we have a certain fault; and this, if repeated to us, would cause us uneasiness, resentment, perhaps stinging pain. It is well that a good many things are never reported to us; their pain would not be compensated by the wholesomeness of facing the truth.

Must it be insisted that we should never discuss our friends at all with a third person? This seems too large a claim. There are times when our possibility of usefulness would be much hampered if we could not speak freely of our friend's affairs and of his character. Our duty towards him may sometimes almost compel us to speak not only of his finer points and capabilities, but also of his limitations. We may be doing him the best service by speaking unreservedly, though always kindly and always truly. If our friend trusts us, he knows that he is safe in our hands—that every word we say is really for his advantage; yet it might not be well for him to have a literal transcript of our remarks. He will take them on trust. If very foolish and very vain, he may expect that every word should be flattering, every word laudatory; in which case it is absolutely certain that the truth would not only disappoint, but deeply offend. Even if modest and sensible, there might still be room for misapprehension; something we have said he would think might have been said differently. It is best that the affair was discussed in strict confidence, and that the third person will repeat nothing. The one law, which admits of no compromise, is that we should say nothing unkind or angry of an absent friend, and above all, nothing untrue. As we would be loyal to our true selves, we should be loyal to our friends. The plant of friendship is often delicate and susceptible; it is in the nature of a trust, to

be guarded sacredly and jealously. As we would say nothing unjust of our friend, so we should listen to nothing unjust; we should resent anything against his honor as we would against our own—more keenly, for he is absent, and cannot defend himself.

It is none the less true that many persons outrage this sacred trust. They can not keep their mouths shut. They fly into immediate confidences with others, chattering idly and volubly. It is absolutely astounding to hear some speak of their absent friends, debating every detail of their intercourse. At times we can only listen aghast at what sounds like utter disloyalty. We must not dare to say that such people are false and worthless—in action they might prove very good friends indeed; but they are undoubtedly disloyal in speech, and their

friendships are likely to be brief and troubled. There are usually those at hand who are ready to report, and in reporting to magnify.

Let our lips always be guarded by inviolable truth, by kindly or at least tolerant judgment. Let no inward anger urge us to hasty speaking; let us remember that a quarrel with a friend should never, or very rarely, be discussed with a third person. Sometimes there may be use for a wise intermediary, but never even that until the right course has been tried. It is well, indeed, that all our words are not repeated; but even with that security we should say nothing which, if repeated, we could not justify as true, just, kind. So far as possible, let us say nothing behind a friend's back that we would not say to his face. We cannot all be great in intellect and accomplishment; we can all be great in loyalty to the sacred trust of friendship.—"The Young Man and Woman."

## What Makes a Church Great?

*Not numbers.* Christ expects the church to go everywhere, and win every one who can possibly be reached with the gospel. The church must constantly work for increased numbers. But the church must not trust in numbers. A congregation is not necessarily great because it is big.

*Not riches.* Consecrated wealth can be used of God to mightily further his kingdom. Riches are profitable to the church only when the members hold their riches in trust for Him who said: "The silver is mine, and the gold is mine." Rich church-members are useful when they prove themselves good stewards.

*Not social eminence.* Men and women of noble estate in society, when spiritually-minded, can wield the most wholesome influence for the church. Those of broad culture and superior social attainment can surely hear no clearer call to usefulness than that found in the noble ideals and refining aims of the church of Jesus Christ. But to be merely the leading church socially in a community is not a sign of greatness.

*Not wisdom.* For the wisdom of this world is foolishness with God. God cannot use the worldly wise. They know too much. They lack humility, which is the open sesame of spiritual leadership and accomplishment. When the wise will bring their hearts into captivity to Christ, and know the riches of discipleship, then the Christian annals carry the names and labors of John and Paul.

*Not might.* God uses the weak things to confound the things that are mighty. We may add to our roster the names of the mighty, the men and women of place and power. We may call to our aid the high-keyed methods of the captains of science and industry. But when has all this ever promoted true religion? Over every threshold of Christian advancement, and on the

brow of every saintly pioneer and victorious prophet and hero of faith, is written: "Not by might, nor by power, but by my Spirit, saith the Lord."

*Not machinery.* The Creator is the God of order and discipline. The forces of righteousness are organized. But what is the spirit of the machine? Give the church the business genius of the creator of Standard Oil; organize her membership to the last man standing in his place, and failure is inevitable if the church trusts in human skill and material enterprise rather than in God.

*Not popularity.* It is not essentially a virtue to be unpopular. Christianity is the universal religion, and honors all men. But man-pleasing is not the vocation of the church. The church must seek to please God, not man. She cannot lower her standards to win public favor, nor adapt her message to the fickle ear of the age. In complicity with the world, the church loses her majesty, and in compromise abdicates her honor. When she comes down to win the crowds, she betrays her Lord, sins against the crowd, and loses her own soul.

Ezekiel points out the secret of the greatness of the church: "And thy renown went forth among the nations for thy beauty; for it was perfect through my majesty which I had put upon thee, saith the Lord Jehovah."—"Christian Standard."

### I Know.

"I know whom I have believed"  
(2 Tim. 1: 12).

I see the wrong that round me lies,  
I feel the guilt within;  
I hear with groans and travail-cries,  
The world confess its sin;  
Yet, in the maddening surge of things,  
And tossed by storm and flood,  
To one fixed stake my spirit clings:  
I know that God is good!

—Selected.



# John.

From Son of Thunder to Son of God.

A. Hutson.

John was the disciple beloved by Jesus. Much that we said in our last article on Andrew could be said about John. John, however, was a very different type and character. We are told very little about him directly in the New Testament, but as we study his Gospel and other writings we may deduce what manner of man he was.

## A changed relationship.

John was the younger son of Zebedee and Salome. He was a cousin of our Lord according to the flesh. He was a native of Galilee. His father was a master fisherman in Capernaum, having a good social standing. His early religious training was that of a strict Jew; his mind imbued with Scripture. He attended public worship in synagogue and temple. He was a disciple of John the Baptist, and was expecting the coming of the Messiah. His association with the Baptist shows he was tired of the dead ritualism, and had a deep longing for a living Saviour. He was hungering and thirsting after righteousness. Ritualism was mere sawdust. It gave a stone for bread, and a serpent for a fish. The religion John knew only wrought condemnation and death. He lived under the curse of the law. The light of life dawned when the Baptist pointed out Jesus as the Great Sinbearer. Andrew and John followed Jesus, and became life-long followers of the Lamb of God. When John wrote his record, probably seventy years after his conversion, this great day was as clear in his mind as if it had been but yesterday.

When John met Jesus, he was just returning from his forty days' struggle in the wilderness, strong in the Spirit and triumphant. There must have been something unearthly, something divine, in his face that so captivated these two men. From that day the Baptist's ministry decreases. His work is done. He had introduced a greater than Moses. The voice disappears. The Word remains. Andrew and John formed a friendship with Christ which death could not sever. To their dying day they could remember the very hour, and every minute circumstance.

## A changed character.

From John Boanerges to John the beloved. From son of thunder to son of God. Character is often revealed in a name. John was a son of tumult and unrest. Peter was the rock man. Barnabas, a son of consolation. Thus the designation of John marked him as a character of force, sudden, impulsive, vehement as the thunder's roll. When there is thunder, there is usually lightning about. John had a fiery disposition. On one occasion, he would have called down fire from heaven, like Elijah, and have destroyed the Samaritans (Luke 9:45). Jesus

said they did not know what spirit they were of. John could be stirred to righteous indignation when occasion demanded. By the grace of God this man became the beloved disciple—the one who came nearest to the heart of Jesus, and who attained Christlikeness in a remarkable degree. After fifty years of fellowship with Christ this is what we should expect. For contact with Christ transforms our lives. I need hardly remark that in John's character there is no suggestion of weakness or effeminacy. When he put off the old man he did not put on the old woman, but the new man—the Christ man.

## A changed vocation.

A new relationship—from cousin to king. A new character—Boanerges to beloved. A new apprenticeship—from fisher of fish to fisher of men. Training is of great value in life. The Minister for Justice in New South Wales recently declared that there were no apprentices under 25 years of age in our State gaols. This was, he said, due to training and discipline they received during their apprenticeship. John had to begin life all over again. He received his call to the apostleship with Peter, Andrew and James, by the Lake of Galilee. They were busy mending nets. He calls busy man. He must train them. They were exceedingly ignorant regarding the principles of his kingdom; they had many misconceptions, and narrow-minded prejudices. They had much to unlearn. But they were good material. From these good and honest hearts an abundant harvest resulted. They were to be with him during his ministry.

John was one of the inner three. He was with Christ at the raising of Jairus' daughter; with Christ on the Mount of Transfiguration; at the interview Jesus had with Nicodemus; at the raising of Lazarus; at the trial of Jesus before Pilate; at the cross; at the tomb. In these and many other ways John was trained and taught his new vocation of winning souls. It was into John's keeping that Jesus commended his mother just prior to his death. John was a pillar in the church; a leader in Christian propaganda. At the opening of his ministry he is associated with Peter in curing the lame man at the Gate Beautiful. The record of the "Acts" deals chiefly with the ministries of Peter and Paul, but it is believed that for the first twenty years John's ministry was chiefly in Jerusalem. It was then transferred to Ephesus, probably at the time of the destruction of the Holy City. He evidently had the oversight of the seven churches of Asia (Rev. 1:2). Ephesus in his day became the centre of Christian life. Even Antioch was superseded. Under the persecution of Domitian, John was banished to Ephesus for the Word of God and the testimony he held. For great leaders of men

such as John and Napoleon to be isolated from their fellows, must be a very heavy ordeal. But Satan often oversteps the mark, and it may be that during his exile on Patmos he did his greatest service for Christ and his church. John's literary ministry seems to have begun with his banishment. Here he writes his Revelation. Like John Bunyan, or Paul, during enforced solitude, they gave to the world immortal writings. When they were quiet God could use them in this way. There can be no doubt that John had one of the finest minds ever bestowed by God on man. He is the Christian Plato, having a rich, deep, beautiful mind, intuition, meditation, imagination, mystical and spiritual. Plato had not John's training and experience. Plato left us the "Phaedo"—an immortal treatise on immortality (without Christ). John has left us his Gospel and Revelation of Jesus Christ, who brought life and immortality to light through the gospel.

"John has the immortal honor of having conceived and meditated and indited the most magnificent passage that has ever been written by pen and ink. The first fourteen verses of John's Gospel stand alone, supreme over all literature, sacred and profane." He was able in one short verse of singular beauty to enumerate the cardinal verities of the Christian faith (John 3:16). This verse has probably led more souls to Christ than every other portion or text of Scripture combined. John's own experience of Christ made him an efficient exponent of the gospel of Christ.

His Gospel may have been written as a defence of "the faith," to combat the errors of the Gnostics. But he clearly states "these things are written that ye might believe in the Son of God, and that believing ye might have life through his name." In his Epistles he has three great watchwords—Life, Light, and Love. In his Revelation he wrote of three things—the things which he had seen, the things which are, and the things which shall be hereafter.

After a life of strenuous service, John passed peacefully away at the ripe age of 88 or 90 years, having outlived all the other apostles. Unlike Andrew, he did not die a martyr's death, but had a peaceful entering into higher and fuller life. The fiery son of thunder had been transformed into a saint of Christ—a polished shaft ready for promotion. Our prayer might well be, "Let me die the death of the righteous, and let my latter end be like his."

## Seeking and Finding.

Dost thou seek rest?—

Blinded with sorrow and with anguish torn,  
Scarce in thy haste by weary wing upborne  
To some remote and desert spot forlorn—  
Dost thou seek rest?

Thou shalt find rest—

In thy dear Master's wise and holy will,  
In His strong love encompassing thee still,  
And in His grace that can subdue all ill,  
Thou shalt find rest.

—Maud H. Staunton



# "What Is Man?"

Chas. Hale.

"What is man, that thou art mindful of him?"  
(Psalm 8: 4.)

If a reply to this question is expected as to the distinctive characteristics of man, of life and its conditions, of the minute anatomy of the connective tissues, cells, and their derivatives, or the chemical composition of the body, etc., we would refer the questioner to a treatise on physiology. King David, and Job of old, in asking, "What is man?" were not so much concerned as to man's make-up; but something like many of us to-day, they were somewhat puzzled as to what God could see in man to bestow so much attention on him. Who but those who have eyes and see not, tongues and speak not, could be silent on beholding in wonder the starry heavens, the moonlit ocean, or flowery fields, without a due sense of the magnitude of God's handiwork all around and above? And furthermore, consider the profound love of the Almighty in giving man the capacity to admire and enjoy these things, and as the Psalmist exclaims, "given man dominion over the works of thy hands." What is man as to his material nature and qualities, we must leave to those best qualified to say; but as to why the Creator has dealt so bountifully with man is the portion of the question we wish to deal with, and naturally we are led into an avenue of thought as to the

## Origin and destiny of man.

such as: Am I held down to earth by gravitation, until at last I am put under the sod to be no more? Did mother earth have a great part in my origin, after all? Must I, forsooth, believe the Bible story which says, "From dust thou art, and to dust thou shalt return?" The returning part I find true, but how came I? Am I a mere flash in the universal pan—a transient spark struck off the anvil of chance—an accident in the realm of space? Have I just "happened"? or am I instead the partial fruition of some great design? If there be a "power not ourselves" behind the phenomena of creation, have I a place in his purpose? Have I been included in the wide sweep of his extensive plans? or am I as little consequence to him as the dust upon the chariot-wheel? Such is the problem as it affects the individual. From what reliable source can I find an answer to such thoughts, such questions? I find nothing so satisfactory as divine revelation contained in the Scriptures, which assure us that God made man in his own image, and by disobedience man marred that image. The higher the pedestal the greater the fall, and great was man's fall from the height of a little lower than the angels to the abyss of degeneration and death, from sweet communion with his Maker to being led captive by the devil at his will. If the

## Chief end of man

is to glorify God and enjoy him for ever, which we believe it is, then how is it brought about? And so it is not so much what man is or has been, as to what God intends to make of him if allowed by man himself. Nothing is more characteristic of the present-day man than the tone of doubt and questioning which so widely pervades all realms of thought, and every section of society. Never probably in any former period of the world's history was there such mental activity, division, and anarchy of opinion as we see around us everywhere. Science has opened so many fields, in all of which much is yet unsolved. Philosophy has searched so deeply into the nature and origin of man, unsettling much that was once believed, but supplying little certain to take its place; hence jarring questions and answers on every side, and above all, sad to say, the church (or so-called), which should have been a guide and light to men, is so divided and unable to guide herself, much less the world, that thousands are asking whether there is, or can be, any certainty for man; whether

all that has been counted truth is anything more than probability; whether it is not better, therefore, to confess that we can never get beyond guesses even upon those points respecting which our inmost souls are constantly and importunately asking for more light.

Now there was another age much resembling ours to-day, when the world seemed bankrupt so far as truth was concerned; even when Israel, which had been set to be a light among the nations, was turned, like the sun, into darkness, and like the moon, into blood; but then as ever, when the night was darkest, the morning was at hand. Into that dark age he came who could meet the doubt with certain truth. He had always been in the world, although it knew him not; always giving to as many as received him light, and power to become the sons of God. Now he was made flesh, and came with a faith which overcame the world, and with a truth which made the darkness light. He did not argue. He was the Truth, and bore witness to the truth, and those who received his witness could set to their seal that God is true.

The Truth yet lives. What he then said, he is saying now. "Heaven and earth shall pass away," but his words shall not pass away. His creatures need him, for he formed them for himself, and he alone can satisfy their need. Their ruin was the lie, which brought them death. Their salvation is the truth, which brings eternal life. The same Lord appears, and speaks as "the Amen, the faithful and true witness, the beginning of the creation of God." Does not this title tell us that in him we may have certainty for doubt, and help for our need, if we will but listen to his voice? But who is this voice? and if you mean some person, name him. Certainly we will, for who other could it be but

## The man Christ Jesus?

who was the Son of God with power to raise the dead, and pardon sin; power even to be silent when necessary—the latter power not too common among ordinary mankind. The very silence of Jesus was eloquent, and silenced his foes. What is man? Christ Jesus is the answer. Why did God love man? Christ Jesus is the answer. Why did the loving Creator bestow such blessings on man? Simply because he could not help it, for God is love, and that love found an expression in giving the man Christ Jesus to the world, and the world to-day would be quite right, and not such a bad place to live in, if it accepted God's gift, and took the words and life of Christ Jesus as an infallible guide. This would prove a panacea for the world's woe.

Man's rank among the creatures of God must be a theme of more than speculative interest. It has a practical value, for the revelation of man's greatness, if in Christ, as an exiled prince soon to be crowned, is a strong motive to a life of moral purity, to say the least of it. The question by some professor has been raised as to whether some new and more noble being will not yet be created, and outrank man, as man now outranks the brute. Another scientist asserts that man is the highest order of being which will ever stand on the earth. Can we imagine a nobler creation than the man Christ Jesus? No! Hence we conclude that man is the most noble order which will ever walk this earth, not only because the sceptre of dominion was placed in his hand in Eden, but chiefly because his Almighty Creator has taken his nature upon himself in the incarnation of his Son, even the man Christ Jesus. This stamps our race as the most glorious and exalted order, never to take a second rank by the creation of a superior, though the earth should roll through its orbit for a million years to come: since we cannot for a moment suppose that God would outrank his Son, the man Christ Jesus, by calling into being one more excellent. The Bible speaks of several types

of men—the carnal man, the spiritual man, also the first Adam, who was made a living soul, and who is of the earth earthy, and brought death to his body because of disobedience. Then we have the second Adam, who is Christ Jesus, the Lord from heaven, who was made a quickening or life-giving spirit. The first Adam brought death, and the second Adam brought eternal life to all who love and obey him. And now the Scriptures speak of another and very important man, and this is the type of man God wants to see on the earth to-day. Yes, this is the question I need to ask myself: Am I that man, or one among others—a man after God's own heart? And pray, who constitutes such a man as this? I answer—

## A man in Christ.

The great Apostle Paul speaks of himself as a man in Christ, and we know he became such by putting on Christ by faith and obedience to Christ. Hence he speaks of a man in Christ as being a new creation. Here is a lesson for us to do likewise.

We mentioned the geologist who thought a new order or race might yet inhabit the earth, and another who denied such a thing. We wish to say that a new race has already made its appearance on earth, as much above the sons of fallen Adam as these are above the ape or gorilla. These are called "the sons of God," or men and women in Christ, who have their origin by faith in Christ, and are separated from the natural man by a gulf impassable except with the aid of Omnipotence. This is God's doing, and is marvellous in our eyes. When sin had dethroned Adam the first and his sons, it was determined by the Creator that a new and superior order should be constructed out of the ruined race. A second Adam appeared on earth as the first term of the glorious series, the founder of the new order. He is the model by which the new creation will proceed. All those sons of fallen Adam who, by faith, love and obedience, yield to him, assume the essential attributes of the second Adam, the Lord from heaven.

If we are to have a new race, it is to be evolved, says that theory. Well, to adopt that phrase, we submit that in all evolution there must first be involution: you must put into the first term all that you take out. Jesus Christ is the first term. "And it pleased the Father that in him should all fulness dwell," "for in him dwelleth all the fulness of the Godhead bodily." Talk about evolution! Why, a revolution and dissolution takes place when a man is in Christ, for Christ's Spirit comes in man, and transforms, and casts out the old occupant; hence we then also have involution.

The office of Christ as the beginner of a glorious series is set forth in Heb. 2: 10: "For it became him, for whom are all things, and by whom are all things, to make the Captain (or file Leader) of their salvation perfect through suffering." Here we have a spiritual vision of Jesus Christ marching at the head of a long column ("many sons", "men in Christ") leading them into the wide-open portals of heaven. Again in Heb. 12: 2 we have this fact, as the ground of an earnest exhortation to Christian fidelity: "Looking unto Jesus, the file leader and finisher of our faith, who for the joy that was set before him, endured the cross, and is set down at the right hand of the throne of God." And now, what is man? and where is man, even the man Christ Jesus, and where is the man in Christ, or where will he be at Christ's return? These passages of Scripture give us the divine conception of our adorable Saviour as the head of the new order, the sons of God, the man in Christ, evolving (so to speak) these from the sons of fallen Adam. "To as many as received him," says the evangelist, "gave he the right to become the sons of God." Between these two orders there is a gulf too deep and wide to be bridged by any creature.

Let us endeavor to gain some conception of the broadness of this chasm. First, sonship expresses life. The sons of God have spiritual life: the sons of Adam are spiritually dead. How broad the chasm between life and death! Who can build a suspension bridge across this gulf? All the atheistic philosophers stand confounded before this question. How broad and deep and dark the abyss



between a dead sinner and a child of God born of the Spirit! Only God can span this chasm and bring a soul from the grave of sin to the shores of life.

"But," says one, "there is no such contrast between the so-called regenerate and unregenerate man." We admit their outward manifestations may not greatly differ. Both wear clothes, eat food, suffer in sickness, are overwhelmed by the same calamities, and both are under the sentence, "To dust shalt thou return." The difference is not external, but internal. The one feels the heart-throb of a new life; the other lies pulseless in the sepulchre of spiritual death. The one is God-centred, gravitating upward, drawn by the magnetism of love; the other is self-centred, moving downward, away from this love. *The man in Christ throbs with the pulses of a divine life; the man out of Christ is insensible to those spiritual truths which thrill the former with rapture.* Though both obey the decalogue and minister their charities to the needy, the one acts with a single eye to the glory of God, the other is possibly actuated by a highly refined selfishness. The obedience of the one is freedom, of the other servility.

Again, the man in Christ is scripturally called a son of God. Sonship implies likeness. The sons of depraved Adam reflect his marred image. The sons of God, in their measure, are the brightness of his glory. They are in a degree what their glorious File-leader is perfectly, viz., the express image of the Father's person. The apostle Peter expresses this, when he says, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of a divine nature." To be partakers of one's nature is to have not its identity, but its characteristics. God is love, and this is the essential and distinctive attribute of the sons of God, the principle of their life. The first pulsation of a new-born soul is love to God the Father, love to Christ the Redeemer, love to the brethren, and love to all mankind. If the success or failure of any enterprise can only be rightly judged by the outcome, so God's work in making man must stand the same test, and his work viewed in its finished form. Our estimate of his work, and our regard for himself, must be moulded by his ultimate achievement for ourselves and the universe. And so we must conclude, when we consider the man Christ Jesus, that the Creator's work is crowned with glorious success. But what about the man in Christ? Well, the man who believes in Christ, and owns him as Lord and Saviour, is viewed in God's sight as a success. "There is now therefore no condemnation to them which are in Christ Jesus" (Rom. 8: 1). How wise and safe, then, to get in Christ; and this is done much the same way as entering most benefit societies, viz., by the law of admission. The apostle Paul said, "What wouldst thou have me do, Lord?" and he did what he was told, and it is this man in Christ who also says, that as many as have believed and been baptised into Christ, have "put on Christ," and adds, "Christ in you the hope of glory." Again, "If any man be in Christ, he is a new creation." And Christ himself says, "I in them, and thou in me." If a man accepts Christ as the Son of God and his personal Saviour, God accepts that man as his son, and a man in Christ.

Science and art show wonders through the genius of man, but let us see what God has done for the salvation of man. Lord Tennyson could write a poem on a worthless piece of paper, which would then be worth hundreds of pounds sterling. That is genius. Rothschild could sign a cheque worth a million. That is capital. Great Britain can take about twelve grains of gold, and make a sovereign. That is money. A mechanic can take about a pound's worth of gold and make a watch worth twenty pounds. That is skill. But God can take the vilest, degraded sinner, and by faith in Christ Jesus raise that sinner to the greatest heights in glory and give him eternal life. That is salvation, and won't you have it, dear reader? This is the chief end of man, to be a man in Christ—and enjoy God for ever; and some of the last words of Christ were, "Father, I will that all them thou hast given me may be with me, to behold my glory"; also, "I go to prepare a place for you,

and am coming back to receive you to myself," and this means for all who are in Christ by faith and loving obedience.

"Like as a Father pitieth his children, so the Lord pitieth those who fear him," and this is the reason the loving Creator bestows so much care upon man, a love that will not let us go. Shall

we not reciprocate that love by accepting his unspeakable gift, which will enable us to say,

"Blessed assurance, Jesus is mine;  
Oh, what a foretaste of glory divine!  
Heir of salvation, purchase of God,  
Born of his Spirit, washed in his blood."

## Vocal Therapy.

"Be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."—Ephesians 5: 18, 19.

In two of his letters the Apostle Paul recommends the ministry of singing to his fellow-Christians. It is not, perhaps, the sort of counsel we should expect from this robust and intellectual apostle. We scarcely imagine the gift of song as part of our conception of his marvellous equipment. We do not think of him singing as he climbs from the Cilician plains into the cold, biting air of the Taurus mountains. But why not? It is probable that we get very much nearer to a true image of the man if we think of him toiling along his exacting roads in the mood of song. The man who broke into singing at mid-night in the prison of Philippi, when a few hours before he had been beaten with Roman thongs, has a very active sort of minstrelsy in his soul, and it would wake into music at the lightest touch of events.

At any rate, he strongly urges the use of singing as one of the inspiring helps in the spiritual life. In his letter to the Ephesians he recommends it as a substitute for wine! "Be not drunk with wine, but be filled with the Spirit... singing and making melody in your hearts." He counsels his readers not to seek their stimulus through the body, but through the spirit, not by the quickening of the flesh, but by the exaltation of the soul. If they seek spiritual stimulus they will have less need of material stimulant; the more of song, the less of wine! And who has not known the inspiration of song? Who has not known the stale flatness of some depressing scene lifted away by the ministry of song?

"Sometimes a light surprises  
The Christian while he sings."

Yes, and when the light breaks upon the soul, like some shaft of sunshine breaking through on a cloudy day, the bird is apt to sing all the more, with the result that twilight passes into glorious day.

The Apostle Paul makes a second reference to this precious ministry in his letter to the Colossians, where he teaches that counsel, and even admonition can be best conveyed "in psalms, and hymns, and spiritual songs." There is something very attractive about this sort of admonition, but one does not often meet it. The apostle seems to suggest that a soul must be touched to sweetest harmonies, before it is fitted to administer reproof. All our own discords must be removed before we are competent to create concord in the soul of another. For what can there be that is truly healing and creative in any word which is born in a heart that is "like sweet bells jangled, out of tune, and harsh?" But if a soul is full of harmonies, singing with grace unto the Lord, even its admonitions find a ready entrance into the lives of others, and are ministers of health and healing.

Those whom we call experts in the devotional life are almost in perfect agreement as to the helpful ministry of singing in their devotions. What riches of singing there are in the Psalms! "I will sing, yea, I will sing praises unto the Lord"; "I will sing aloud of thy mercies." William Law insists that even in private devotion the Psalms should always be sung. "For singing is as much the proper use of a psalm as devout supplication is the proper form of prayer; and a psalm only read is very much like a prayer that is only looked over." There is nothing that so "awakes all that is good and holy within you, calling your spirits

to their proper duty, setting you in your best posture towards heaven, and tuning all the powers of your soul to worship and adoration." And this testimony of William Law is corroborated in the experience of multitudes of saints.

Sir Frederick Mott gave an admirable lecture some time ago to a society which bears the attractive name of "The Vocal Therapy Society." He told a fascinating story of how music is now being used in the ministry of healing. At the Maudsley Hospital it has passed far beyond the experimental stage, and is in confident and constant practice. It is being used in nervous disorders, and in restoring mental powers to ex-service men. The distracted consciousness is being led back into unity and peace. Lost memory is being recovered. The holy, healing Spirit of God is brooding over the stricken spirits of men, and is restoring their broken estate through the seductive and mollifying ministry of music and song.

Is this a neglected gift in the aspiring life of the soul? It may be that just here many a one will find the magic secret which gives wings to leaden feet and changes weariness into strength. And perhaps it would be best to try the secret when we do not feel like trying it at all. "How can we sing the songs of Zion in a strange land?" Ah, and that is just the place wherein to sing them! They give an amazing gift to the exiled spirit, and they bring the air and fragrance of home to streets and ways on foreign shores.—J. H. Jowett.

### Why the Cables Give Bad News Concerning American Prohibition.

Many people in Australia are wondering why the cablegrams from America almost invariably put Prohibition in a bad light. The answer is contained in the following paragraph taken from a letter recently received from Mr. Gifford Gordon, the representative of our League in America. The "clipping" referred to in the paragraph was taken from "The Herald" of October 26, 1921, and contained the usual exaggerations and distortions concerning illicit trading. Mr. Gordon summarises his interview with the manager of the "Washington Star" and with Reuter's representative in the following language:—

"I am glad you sent me that news clipping from the Melbourne paper. It has helped out quite a good deal here in Washington. I was introduced one day to the business manager of the 'Washington Star.' He is not a Prohibitionist, but he frankly admits that Prohibition has done a great deal of good. When I showed him your clipping, he read it and said: 'That's a lie: take it down here to Reuter's representative; he is on the third floor of this building, and ask him what he means sending out such stuff to Australia.' I did as he suggested. Reuter's representative replied: 'The violation of any law, Mr. Gordon, is news; the observance of a law is not news; if you killed your wife, that would be news, but the fact that you live in peace and harmony with your wife is not news.' I then replied: 'Well, if I could prove to you that because of Prohibition gaols and workhouses all over this great country have been closed up, also alcoholic wards in hospitals, etc., etc., would not that be news?' He replied: 'Certainly, it would, and if you give me such news, I will see that it is sent to Australia. Of course I am not going to guarantee that it appears in your Australian press.'"



# The Lord's Supper.

G. P. Cuttriss.

## BREAKING THE BREAD.

There is a prevalent error in interpreting what Jesus said at the last supper. It is patent that what was called "breaking of bread" always meant and was the common phrase for partaking of any meal. Bread was then, even as now, the staff of life, and a careful study of the point in the New Testament must make it clear. The time in which the custom had a vogue was previous to the invention of the present day dining table impedimenta, when knives, forks and spoons were not in use; also the recognised practice of breaking the unleavened cakes or biscuits used during the Passover week. If the last supper was actually the Passover, then the bread or biscuits would have been taken by Christ merely for the purpose of distributing them to those present. Then, seeing that Christ was the one who broke the bread, it could not be rightly interpreted to prefigure his sufferings. To *break* is no figure for *being broken* by others. The former is active, the latter passive. It is self-evident that the atonement in Scripture imagery consisted solely in his life being "poured out" in death, and not being poured into a cup to be drunk. That death or pouring out of life was the atonement which means a covering up or over of sin, so as to be unseen by the eye of God. It did not consist in his sufferings or agonies; such were merely incidental to his dying. The victims for the purpose of atonement under the Old Testament dispensation were only *killed*, never *tortured*.

The first point in the symbolism is, his blood was shed, his life was surrendered to be killed by human violence, and this was atonement for sin (Matt. 26: 27). In no passage relating to the Lord's Supper is there any hint that anything save the blood or life poured out bears any relation to forgiveness of sin. There we are looking back to a past event, while now we rejoice in a present living Lord.

A supper is a feast—not a dark memory. There is a dark reminiscence leading to a present unspeakable joy. The feast is the happy communion of the Lord Jesus Christ and his people, "breaking the bread that strengtheneth hearts" (Psalm 104: 15). On this occasion it is a commemorative festival scene, which he directed to be renewed perpetually down the ages until his return in the indefinite future, but looked forward to as certain—a perpetual reminder of the stupendous event which is the Gibraltar of hope, viz., the tragedy of his death, and our having died with him in God's view.

But the supper, though a remembrance of that death, pointed backwards to as "once for all," while it recalls that event is an act of rejoicing in the risen Lord. The bread is a figure of that which is spiritual food, the sustenance of our life now risen with him. This we have by recalling to mind the person of our Lord, now in glory, yet present in spirit. Any spirit in heaven or on earth and our spirits can only find their sustenance by spiritual food, which is found in the contemplation of our blessed Lord himself—his wondrous beauty, inestimable worth, his character, words, ways, and ideals. As he was on earth, so he is still, unchanged in glory. The Lord of the soul, the true bread of God, consists of "every word that proceedeth out of the mouth of God," and Jesus is that "every word."

"The bread that we break," Paul says, "is it not the communion of the body (i.e., the personality) of Christ? The cup of blessing, is it not the communion of the blood of Christ?" (1 Cor. 10: 16). What is meant here but our joint participation together in all that these two things signify. Our fellowship is in the life of a living, not a dead Christ, for he *has* died, but *is* risen. He who now is with us, among us, and in us, is the very same who died for us. We remember and show forth what his death signifies for us. But it is his living

person who is in our midst to-day. This is not a private personal arrangement between him and ourselves. The bond that unites us to him unites us to one another as one, as a true brotherhood in him, and this is what the table of the Lord is designed to remind us of.

## THE CUP.

The communion cup, "the cup of blessing," is the cup into which is poured the life of the risen Christ, not of the dead Jesus, for it was poured away on the ground when he died. The life-blood of the risen Lord is poured into a chalice in order that we may imbibe his risen life. What the cup contains is the Wine of God, the fruit of the True Vine, that maketh glad the heart of man with a heavenly gladness. Not the blood of the dead, but of the living Saviour. The cup represents this only in a figure, but that life is now bounding in his veins and in ours as the branches of the True Vine. We are members of his body, his flesh and his bones. He lives, and is seated on his throne, and because he lives we shall live also here and now as united to him, and it is a life which is eternal.

First comes the life—the blood in resurrection, a new life, then the suitable food to sustain that life. These two lie at the very base of everything. Christ is everything. He is in the first place the life, then the bread (food) of that life. "I am that bread of life."

# In the Religious World.

## Dr. Fosdick Thinks We Need a New Reformation

On a recent Sunday Dr. Harry E. Fosdick, of New York, preached on the theme, "Does Our Western Christianity Need a New Reformation?" He answered his question decisively in the affirmative. He is strong in the conviction that we are not exporting the right kind of religion to Japan and China. He thinks the intelligent men of those nations will scarcely accept "our denominational divisions, our metaphysical controversies, our leftovers of medieval theology, our belated rituals and ceremonies, rubrics, and hymns." He mentions with some mirth the possibility of an American Dutch Reformed Chinese church. The western world not only needs a new reformation, but it is the observation of a good many men that that reformation is actually on the way.

## Holy Ghost Society Sold Under the Hammer.

The sheriff has recently wound up the affairs of one more of the freak religious movements which have been characteristic of American life for the past twenty years (says the "Christian Century"). In Durham, Me., the Holy Ghost and Us Society was for many years under the leadership of Frank W. Sanford, a preacher of the revivalistic sort. He declared himself a reincarnation of Elijah, and allowed the rumor to spread that he might be a reincarnation of Christ. He took a ship and set out for the Holy Land some years ago "without chart or compass." After many days on the sea, he came back with a number of people dead and many more ill. For this escapade he was given ten years in the penitentiary. He is now living in retirement in Boston, and his former society has been sold out to satisfy a judgment for 2200 dollars. Large numbers of people entrusted their all to his partially communistic enterprise, and are, of course, left stranded late in life, which is one of the familiar by-products of this form of religious fanaticism. At one time in his sensational career he had more than a thousand people gathered about him at Durham.

## An Unanswered Question.

It is told of a celebrated infidel lecturer that, after completing his address one evening, he invited his audience to discuss the subject on which he had spoken. A plain little woman, about to pass out of the building, paused long enough to say to the lecturer:

"Sir, I was left a widow with little children to support and care for. All I had with which to face the world was my Bible and my faith in God. But I was directed, helped, and comforted, and we were brought safely through the hard years. That was what my religion did for me. What has your belief done for you?"

There is no record of any answer. All over the world to-day are millions who can tell of help, comfort, and rescue through faith in Jesus Christ. In every land under the sun, the unceasing miracle of salvation and changed lives goes on. There are answered prayers, deliverances from evil habits, temptations overcome, and souls strengthened for their daily work, by reliance upon a mighty, ever-present friend. Degraded lives have been transformed, weak wills have been reinforced. In every church and mission there are persons who can testify to being lifted out of the depths and restored to hope and manhood by the touch of One who healed and pardoned in Galilee. But unbelief holds no experience meetings; it never tells what blessings its creeds has brought it.—Selected.

Work is one of the prayers most promptly answered. God would not spade your garden for you if you prayed a year. But he will make it grow, which is the answer to the prayer you offered when you spaded it.—"The Witness."

## Dangers of Extremism.

In any conception of the Christian life we are very apt to go to extremes and think that one way or the other is the only right one. We are, perhaps, suffering from the effects of the over-serious attitude of our parents towards religion. For instance, the historic cases of the boy who was thrashed for whistling on the Sabbath, and of the one who was punished for reading a poem "with the Bible twang" are remembered by us only as subjects for laughter; but when we recall how many tragedies arose from that over-serious attitude, we have to feel there is something too deep for amusement in the stories. I have listened to old Scots as they have, years afterwards, poured out their souls about tragedies of the early days—their own experiences as lads, or their treatment of their own lads, and what it all led to. We have come to see that our Lord meant us to live in the world as he did, joining in all its daily round, and yet without sin.

Take the craving for amusement. We rightly object to the turning of religious services into variety shows. We deplore the vapidity of the young when it comes to their ridicule of the serious, yet in one way it tells us that they have a different conception of things from our own, and that we have to show them that we can enjoy life to the uttermost and yet be followers of the Lord. We have, in other words, to make all life sacred, and, by our lives, commend the religion we seek to get them to embrace.

This is where we have to try to keep to the centre of the road. If we rush to the extreme in our condemnation of fun, we shall find ourselves ignored by the very ones we most wish to impress. We must not fail the young in their desire for an outlet to their mirth; we must not be "spoiled sports." But we must teach them that life is not made up of nonsense, and that they must take heed of the statement that there is a time to laugh and there is a time to weep.—Mrs. A. R. Osborne, in "The Messenger."



# The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

## Building Activities.

There is quite a building boom on among Melbourne churches, indicative of the healthy condition and splendid growth of the schools and the young people's activities. Moreland church is planning a large hall for social and kindergarten purposes, also extensions to the main auditorium. Brunswick has let the contract for a kindergarten and social hall. Footscray and St. Kilda are planning similar extensions.

## "Why Love the Bible?"

A correspondent, Mr. Vicente Mendoza, a Sunday School missionary of the Latin-American Mission in Los Angeles, Cal., writes to the "Bible Society Record" concerning Universal Bible Sunday:

Perhaps it will interest you to know what reasons were given in a Mexican congregation in Los Angeles to the question: "Why I love the Bible?" put by the pastor. Some of the answers were the following:—

1. Because it is the Word of God.
2. Because it helps us to know our Lord Jesus.
3. Because it is a witness to the existence of God.
4. Because we reached salvation when we believed it.
5. Because it is the light of God to take us out of darkness.
6. Because it brings to us the knowledge of light and truth.
7. Because it teaches us to love each other.
8. Because it makes us know the divinity of Christ.
9. Because the Bible brings to us the hope of heaven.

All these answers were given by men and women of the common people who are members of our church.

I am sure the Bible Day was a great blessing to our people.

—From "The Christian-Evangelist."

## Religious Instruction.

The leading article in last week's issue of this paper drew attention to the Victorian Government's report on Religious Instruction in State Schools for 1921. The figures given emphasise the great need for more instructors. More than 60 per cent. of the children in the State Schools do not receive religious instruction. Not because they are unwilling to attend, but because there are not the instructors to give the lessons. Out of something over 2500 schools, religious instruction is given in only about 800. The share of work done by the Churches of Christ is not very great. We are credited with giving instruction in 42 schools only. We ought to increase the number to 60 for 1922. This cannot be done by our preachers alone. Both in metropolitan and provincial schools the preachers are doing their part. A few others, both men and women, are also engaged in the work. Are there not others, brethren and sisters, who are favorably situated in being not too closely tied to business or household duties, and who can give an hour a week to this splendid service? Experienced Sunday School teachers are particularly well suited for the work, and they will find a joy in it that will more than compensate for the time given. The President of the Victorian Women's Conference, Mrs. B. J. Kemp, last year took up this work in the school at Essendon, and finds great pleasure in it. At the close of the school year the teacher in charge of the room thanked Mrs. Kemp in the presence of the class for the lessons she had given. Parents have also expressed to her their appreciation. In writing of her work, Mrs. Kemp says, "I have between seventy and eighty in my class, ages 9 to 11, and have had splendid attention. I feel encouraged to go on."

The school authorities, as a rule, are most sympathetic towards the work, and the parents and scholars are appreciative. The time is at hand for beginning the work this year. The need for instructors is really very great. Who will volunteer?

For the use of instructors, the Joint Council for Religious Instruction in Day Schools, Victoria, has issued a syllabus, giving topics, Scripture references, and brief outlines for Bible lessons. The Organising Secretary of the Victorian Bible School and Young People's Department, W. B. Blakemore, 70 Power-st., Hawthorn, will be glad to supply one of these, on application, to any who may be taking up the work.

## A Teacher's Hymn.

This beautiful hymn, taken from "Child Life" poems, may be found in Carey Bonner's Blue Book. The second tune fits the words admirably, and is easily learned. The hymn is most appropriate for teachers' gatherings, particularly for Kindergarten and Primary workers.

Up to us sweet childhood looketh, heart and mind and soul awake;

Teach us of Thy ways, O Father, for the children's sake.

In their young hearts, soft and tender, guide our hands good seed to sow,

That its blossoming may praise Thee, where-so'er they go.

Give to us a cheerful spirit, that our little flock may see

It is good and pleasant service to be taught of Thee.

Father, order all our footsteps, so direct our daily way,

That in following us the children may not go astray.

Let Thy holy counsel lead me, let Thy light before me shine,

That they may not stumble over word or deed of mine.

Draw us hand in hand to Jesus, for His Word's sake unforget,

"Let the little ones come to Me, and forbid them not." Amen.

## The Superintendent and Ruts.

(Some "peptoids" from John R. Pepper.)

Ruts—How to Get Out.

1. Don't get in.
2. If in, find it out.
3. Realise that you are really in.
4. Earnestly desire to get out.
5. Be unhappy about it.
6. Study how to get out.
7. Lay plans to get out.
8. Execute plans to get out.
9. When out, stay out.

Ruts—How Not to Get Out.

1. Not knowing you are in.
2. Not caring if you are in.
3. Not disturbed if you are in.
4. Not wanting to get out.
5. Contented with being a corpse.
6. Being satisfied to live and die without seeing above ground.

Application.

Look within and see if you are in, and have no doubt about it.

# Question Box.

Our opinion has been asked regarding the following questions:—

(1) (a) Would there be any harm in a Christian putting a ticket on the "Golden Casket," with a view to gaining money to pay off the debt on "church property," or to help on the work of missions? (b) Does not the money all belong to the Lord?—(a) Yes. To gamble is always pernicious. A State "Golden Casket" is not less evil than other forms of gambling. The evil is rather increased than diminished when the pretence is to help the Lord's work. That work should be supported by free-will offerings of his people, who give as God has prospered them. (b) The implied reasoning has no cogency whatever. If there is anything in it, the evil-minded Israelite might have used it against the Mosaic prohibition in Deuteronomy 23: 18. This kind of argumentation would justify any practice to which a man cared to give himself. Try it and see. The thief might say that because the money is the Lord's it might as well be in his temporary possession as in that of any other. Again, God made not money alone, but all things. So he made liquor; therefore let us get drunk. He made strychnine, therefore let us freely partake of it. That is no sillier reasoning than the plea that because all money belongs to God, therefore we may seek it from any quarter, and in any manner, to relieve Christians of the necessity of doing their duty.

(2) (a) Has man a living or an immortal soul within him? (b) If so, does it die at death the same as the body, or (c) does it live in God's keeping, in a happy state until the resurrection?—(a) Yes. (b) No. (c) So far as the spirit of the saint is concerned, Yes.

3. Realise that you are really in earth, before he was crucified? (b) Why did he say, "Touch me not, for I have not yet ascended to my Father?"—(a) Yes. (b) Not as some imagine, that his "resurrection body" should not be

contaminated by human touch; for he asked other disciples to handle him (Luke 24: 39). He asked Mary not to continue clinging to him, as in her transport she was about to do. "The time for him to leave his disciples again not having yet come, there was no need to attempt to detain him."

## Starving Children of Europe.

Queensland Churches, £34/14/8; Brighton Church (additional), 10/-; S.A. Churches, £37 17/5; Bob, Margaret, and Nathalie, £2/10/-; Church, Kaniva (additional), £4/3/-; Swanston-st. (additional), £1/1/-; Church, Torquay, £1; A.W.B., Parkdale, 10/-; H. Perkins, Ouyen, £10; C. M. F. Fischer, £1/10/-; Jumbuk Church, £1.

W. C. Craigie, Federal Treasurer.

The Treasurer of the Federal Fund has received the following letter of appreciation of the £750 so far forwarded from Churches of Christ for relief of the distressed in Europe:—

SOCIETY OF FRIENDS WAR VICTIMS' RELIEF COMMITTEE.

20 Russell-st., Melbourne, Vic.

To the Church of Christ,—

Dear Friends,—On behalf of my committee I wish to thank you very warmly for your splendid contribution to our European Relief Funds, which has been paid in by Mr. Craigie in three amounts of £250 each. We rejoice that the response to your appeal has been so generous, and value your co-operation with us in our effort to relieve the terrible misery caused by famine and disease in Europe and Russia. We have regular reports from our Friends who are engaged in the work in Europe, and they plead with us to redouble our efforts. May our heavenly Father's blessing be with you all.

Yours sincerely,

Ruth W. Erskine, Hon. Sec.



# The Family Altar.

J. C. Ferd. Pittman.

## STRANGE FIRE UPON THE ALTAR.

It has been said that the sin of Nadab and Abihu is expressed in these words: "They offered 'fire which the Lord had not commanded them'; offered it either in a way not commanded, or at a time not commanded, or in a place not commanded (as some have supposed that they rashly pressed within the veil into the immediate presence of the Shekinah glory of God); or perhaps in each and all of these ways." Their sin is described as follows: "And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire thereon, and offered strange fire before Jehovah, which he had not commanded them."

Herein lay the chief fault—they came with strange fire, taken from a common hearth, instead of from the altar of sacrifice. They could not plead ignorance, though ignorance where the truth should have been learned would by no means justify. They knew the law, yet deliberately transgressed, and as a punishment for the bringing of strange fire were consumed with fire from heaven.

The safe and right course is to do just what God commands. To add or omit is both sinful and dangerous. When we approach the altar of grace, we should see that we come direct from the altar of sacrifice, for prayer is but strange fire unless it is offered through Christ, and if we use fire from elsewhere, our prayers will ascend as black smoke instead of sweetly-perfumed incense.

FEBRUARY 19.

### Strange Fire Before Jehovah.

"And Nadab and Abihu... offered strange fire before Jehovah."—Lev. 10: 1.

"O grant that nothing in my soul  
May dwell but thy pure love alone;  
O may thy love possess me whole,  
My joy, my treasure, and my crown!  
Strange flames far from my heart remove.  
My every act, word, thought, be love."

Bible Reading.—Lev. 10: 1-7.

FEBRUARY 20.

### The Blessings of Obedience.

"If ye walk in my statutes, and keep my commandments, and do them, then I will give," etc.—Lev. 26: 3.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Saviour, and the Giver of everything we love?

Bible Reading.—Lev. 26: 1-13.

FEBRUARY 21.

### Chastisements for Disobedience.

"But if ye will not hearken unto me, and will not do all these commandments... I also will do this unto you," etc.—Lev. 26: 14-16.

"Some will obey partially; obey some commandments, not others; like a plough which, when it comes to a stiff piece of work, makes a baulk. But God, that spake all the words of the moral law, will have all obeyed."

Bible Reading.—Lev. 26: 14-33.

FEBRUARY 22.

### The March from Sinai.

"And the children of Israel set forward according to their journeyings out of the wilderness of Sinai."—Num. 10: 12.

"Keep me from turning back!

My hand is on the plough, my faltering hand;  
But all in front of me is untilled land,

The wilderness and solitary place,  
The lonely desert and its interspace.  
What harvest have I but this paltry grain,  
These dwindling husks, a handful of dry corn,  
These poor lean stalks. My courage is outworn,  
Keep me from turning back.  
The handles of my plough with tears are wet.  
The shares with rust are spoiled—and yet—and yet—

My God! My God! Keep me from turning back."  
Bible Reading.—Num. 10: 11-16.

FEBRUARY 23.

### The People Murmur.

"And the people were as murmurers, speaking evil in the ears of Jehovah."—Num. 11: 1.

"Mr. Chesterton, in one of his essays, has quoted from the blunder of a school-girl what is perhaps the best definition of the terms 'optimist' and 'pessimist.' 'An optimist,' said the girl, 'is a man who takes care of the eyes, and a pessimist is a man who takes care of the feet.' Exactly. The pessimist is concerned with the obstacles in the path about our feet, the optimist has eyes to see the plan of the journey and the goal at its end. The pessimist may have anxious prudence; the optimist has vision."

Bible Reading.—Num. 11: 1-9.

FEBRUARY 24.

### The Evil of Prejudice.

"And Miriam and Aaron spake against Moses because of the Cushite woman he had married."—Num. 12: 1.

"What will not prejudice do? It was that which made the Jews call Christ a Samaritan, a devil, a wine-bibber, a friend of publicans and sinners. It was that which made them hale the apostles to their governors, and cry out, 'Away with them, it is not fit that they should live.' It was this that made the poor man, who knew not what John Huss's doctrine was, so busy and industrious to carry wood for his funeral pile, and as zealot to kindle it inasmuch that the martyr could not but cry out, 'O holy simplicity!'"—Anthony Horneck.

Bible Reading.—Num. 12.

FEBRUARY 25.

### The Report of the Spies.

"And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it."—Num. 13: 27.

"Far out of sight, while sorrows still enfold us,  
Lies the fair country where our hearts abide;  
And of its bliss is nought more wondrous told  
us,  
Than these few words: 'I shall be satisfied.'"

Bible Reading.—Num. 13: 17-29.

PRAYER.

Righteous Father, I pray that thou wilt keep me near the Cross. May I hang all my hopes upon Calvary's tree. Save me from the slightest wish to approach thee in any way but that of thine own appointment, and through any name save that of Jesus. May I be delivered from bringing strange fire to the altar of prayer. Help me always to come to thee by way of the Cross, and to know that in Christ all my petitions shall arise to thee as sweet incense from off the altar; for Jesu's sake. Amen.

## COMING EVENTS.

FEBRUARY 22.—Christian chapel, St. George's-road, Fitzroy. Sacred Cantata, "Esther, the Beautiful Queen." Choir assisted by leading singers. Commence 8 o'clock sharp. Tickets, 1/-. L. Morfew, Hon. Sec.

FEBRUARY 25.—South Yarra Church, Cliff-st., Junior Endeavor Rally, at 3 p.m. South Suburban Societies will provide the programme. All other societies are extended a cordial invitation.

MARCH 5.—Himrichsen and Brooker begin big mission at Maryborough, Sunday, March 5. Don't forget to pray for us.

Mrs. L. Thompson, Pine Grove, Lilydale, offers "a home away from home." Lovely views and surroundings. 42/-; week-ends, 10/6.

## Death of Sir Charles Goode.

By the death on 5th inst. of Sir Chas. Goode, at the age of 95 years, South Australia has lost one of its noblest citizens. He was a Christian gentleman, respected by all, foremost in every good work. We sympathise with our Baptist brethren in the special loss they have sustained. From a long article of appreciation in "The Australian Baptist" we cull the following:—"Sir Charles has been for many years the G.O.M. of South Australia. No man has been better known or more sincerely respected and loved. Even the enemies of religion, and those whose folly and sin his life would condemn, have had nothing to say against him. His long life, lived under the public eye, has been so full of good deeds, and so free from any serious flaw, that evil tongues, even if they desired, could find nothing to lay hold of.

"We have known him best in his association with the Baptist Church: When he arrived in South Australia he was an Episcopalian, and became associated with Christ Church, North Adelaide. But he came over to us 64 years ago, and has been with us ever since, an active worker, a liberal supporter, and a wise leader. He was President of the Baptist Union in 1885, the first layman to hold this position. He was President again in 1913, when he stated that he was the only surviving member of the first committee. It may be interesting to quote from his President's address, his own account of his change of views:—

"A great deal has been said lately as to the union of the various churches. It is very desirable that Christians should be 'all one,' and I trust that we are all anxious to bring this about, so far as possible, by co-operating with other bodies, but I cannot see my way to forego our special observances. It is often said that the Bible and the Bible only is the rule of faith and practice of Protestants. I would that it were so, but it seems to me that many Protestants are very wide of the mark. I was brought up in the Anglican Church, baptised or sprinkled (ranted) in infancy, and confirmed in the Church of England, when I was made a lay reader of that church. On one occasion I was asked to baptise a child which, after a great deal of discussion, I at last consented to do, but on seriously considering the matter afterwards, I felt that I must look into this for myself, and I confess that I tried, I honestly tried, and almost dishonestly tried, to find infant baptism in the New Testament. Not being able to find it there, I was greatly puzzled, but I did find that the baptism of believers was very plainly stated, and that baptism meant immersion; I was therefore obliged to retire from a false position, and did what my conscience dictated, in joining the Baptist denomination, being baptised by my old friend, the Rev. Geo. Stonehouse, in the way in which Christ commanded. This was in the year 1856, and I have never repented the step I then took.

"I certainly cannot understand why others can carry out forms which they cannot find in the New Testament, but adopt those which are not to be found there—"Teaching for doctrines the commandments of men." It seems to me that they omit what Christ commanded, and substitute another form which he never commanded. I am very glad to work with others for the good of our community—"To their own Master they stand or fall." I have on more than one occasion offered to give a thousand pounds to anyone who could find one single instance of infant baptism in the New Testament, or a precept or command for the rite, but no one has ever been able to do so. I am well aware that some churches claim the right to "alter or decree rites and ceremonies," but for which I cannot find any authority in the Bible. I am therefore bound to go back to the Book itself, believing that the Word of God is the right rule for faith and practice."

## FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahran, Victoria.



# Here and There.

The secretary of the church at Gore-st., Fitzroy, Vic., is now Geo. Everett, 9 Groom-st., North Fitzroy.

The secretary of the church at Middle Park, Vic., now is Allan Stewart, 303 Richardson-st., Middle Park.

Bren. Hinrichsen and Brooker expect to commence a mission with the church at Maryborough, Vic., on Sunday, March 5.

The Malvern-Caulfield mission made a good start on Sunday in spite of the oppressive weather. Two made the good confession at night.

Mr. G. T. B. Davis gave a most interesting address on the Pocket Testament League at the meeting of our Victorian Preachers' Association on Feb. 6.

A telegram from Harvey, W.A., was received on Tuesday:—"Harward mission, good interest; seven additions; continue seventeenth, Maylands nineteenth.—Stanford."

Question Box.—The line "3. Realise that you are really in," should read: "(3) (a) Had Christ an immortal spirit while on." Error was noted after page 107 had been printed.

The secretary of the church at Kyneton, Vic., writes:—"Great interest in the work, record meetings, powerful messages, and souls are being won for Christ. The work of Bro. A. Baker is greatly appreciated."

Mr. Edgar, M.L.C., and Hon. J. G. Membrey, left Melbourne last week for Wellington, to launch a series of Citizens' Intercessory Services throughout New Zealand on similar lines to the Melbourne movement.

The Central Training Class under the Adelaide Bible College will commence work for 1922 on Tuesday evening, February 21, at 7.45, in Grote-st. vestry. Intending students for this year are asked to be present that evening.

Bro. J. Silvester, of W.A., has been spending a few days in Adelaide. He addressed the church last Lord's day week at Glenelg. Some live church in the East should try to secure Bro. Silvester as evangelist. He is now visiting Melbourne.

The many friends of Mr. and Mrs. Campbell Ludbrook will greatly sorrow with them in the sad loss they have sustained by the sudden death of their only son, Campbell Malcolm Ludbrook, aged 23, who died at Mildura on the 10th, as a result of an aeroplane accident. The body was brought to Melbourne, and interred in the Brighton Cemetery on Tuesday, the 14th.

Bro. E. Gullock, of Buninyong, Vic., has sold his property and removed to Mentone. With this change the church at Buninyong, with which our brother was so long associated, has ceased to exist. For some time Bro. and Sister Thompson have been residing in Ballarat; now, with the removal of Bro. Gullock and family, there are no members situated conveniently for meeting in Buninyong.

Victorian churches will please note that the Home Mission Organiser will greatly appreciate the forwarding of all money intended for Home Missions before the end of the month, so as to be included in this year's figures. Money per collectors, mission bands, duplex envelopes, individual gifts, and special annual offerings, will all be included. £1500 is required to liquidate the debt, and we sincerely trust that everybody will help. Send to Thos. Bagley, 710 Rathdown-st., North Carlton, Vic.

Great efforts are being made to open the new church home at Ararat, Vic., on Feb. 24, when the tent mission conducted by Bren. Hinrichsen and Brooker will close, and the church will settle down to its happy and congenial surroundings. The mission is now going well. A message sent on Monday states: "A public reconsecration of the whole membership last night had a wonderful effect. The 27 confessions to date ought merely to be one quarter of our harvest. This week opens with great prospects, and Ararat hopes to be the country church of Australia."

Bro. J. G. Barrett was in Ballarat, Vic., on Anti-Liquor League business over 5th inst. He addressed the church on the Sunday morning, and was much appreciated.

Sister Miss Rose Batch was farewelled on Feb. 9 by the women of the Ballarat church on her departure for the College. Presentations were made on behalf of the Mission Guild and teachers. Her fidelity to her duty was eulogised, and best wishes expressed for her future in College and in the mission field, to which, under God, she hopes to go.

The date of the next Federal Conference of Churches of Christ in Australia has been fixed for October 24 to 27, in Melbourne. Business sessions will be held on Wednesday and Thursday, Oct. 25 and 26, and (if necessary) on Friday, 27th. This preliminary announcement is made so that brethren may be able to arrange to be present, and that clashing of appointments may be obviated.

We are informed that a middle-aged man representing himself to be a member of the Church of Christ, and professing to know something of the Prahran church particularly, has been victimising some people—church members and others—in Ararat, Vic. Cheques given by him are said to be valueless. The police, it is said, are tracing him, and he is believed to be in Melbourne. This note may serve as a warning to brethren who may be approached by a plausible stranger.

The "Christian Evangelist" of U.S.A. is responsible for the following item of news:—"John T. Brown, who has just concluded a meeting at the Kenmore church, Akron, O., Lawrence R. Doak, pastor, is making preparations for a journey around the world. He will be accompanied by Mrs. Brown. He expects to visit practically all of the mission stations of the brotherhood, and will hold meetings at different places, particularly in Australia and New Zealand, where he is remembered for the splendid service which he rendered to the cause on a previous visit."

Bro. H. L. Pang has returned to Melbourne after an extended trip to China with Mrs. Pang and Miss A. Baker. Our brother visited the President of the Southern Republic (Dr. Sun Yat Sen), and his ministers, who stated that their desire is to appoint officials of sterling Christian character. Bro. Pang visited our mission work at Shanghai, where he was warmly welcomed, and spoke to the church on three Sunday mornings. The brethren there are very grateful for the help given from Australia. At Hanking Bro. Pang visited Bro. Macklin, who appears to be known and loved by all. Bro. and Sister Macklin sent kindest remembrances to the Australian churches.

Mile End, South Australia, will have three representatives at the College of the Bible, Glen Iris, this year. One of these, Miss Violet Brooks, received a beautiful tribute from the church at a farewell social on Wednesday, Feb. 8. Realising that the financial burden of a college education is great, and wishing to give a token of esteem, the members so freely responded to a suggestion made that Bro. John Smith (who acted as collector) was able on their behalf to present to Miss Brooks a Commonwealth Bank Pass Book, showing that her account was credited with the sum of £71. This beautiful act reflects credit upon the church as it bears testimony to the worth of the recipient.

An article by Alva W. Taylor, in the American "Christian Evangelist," intended to stir up the churches to resist the attempts of anti-prohibitionists to upset the law, commences as follows:—"Said Gifford Gordon, of Australia, at the Kentucky State Convention recently, 'In my study of the prohibition situation in the United States, two things have struck me most forcibly; they are the difficulty I have in finding drunk men and the utter lack of enthusiasm in the churches in regard to prohibition.' He proceeded to say that he could find more drunk men in ten minutes in Melbourne than he had found in two months in America, but that he wondered what was going to happen if the church people did not counter against the persistent agitation of the 'wets' against the law."

We heartily congratulate Bro. Jas. Webb and the church at Collingwood, Vic., upon their happy, united and successful service during the past five years. As a tribute of appreciation the church recently held a social evening in honor of Bro. Webb's starting upon his sixth year's work. A number of visiting brethren were glad to be present and express their tribute of praise for the splendid work of the past, and their hope that the happy union of church and preacher may continue for many years. As Bro. and Sister Webb are shortly to leave for a few weeks' holiday in South Australia, the church took advantage of the opportunity to express their love and good wishes by presenting them with a cheque.

A brother in one of the States who writes ostensibly "on behalf of the weak churches," sends the following:—"May I use a little of your valuable space to enter a protest against a tendency of the officers of some of our well-established churches, when they need a preacher, to endeavor to entice some successful brother to leave the field in which he labors, irrespective of whether he has expressed a desire to change or not? The well-established church may offer a higher salary, and may sometimes secure their man; but is the struggling church deserving of no consideration, or has Christianity deteriorated to the survival of the fittest? Peradventure they justify themselves with the Scripture, 'Unto him that hath shall be given, but unto him that hath not shall be taken away even that which he seemeth to have.'"

## The Austral Printing and Publishing Co. Ltd.

The Editor, "The Australian Christian."

Dear Bro. Main,—

It is not easy to reply to Bro. Hagger's last letter without broadening the issue; and this, in accordance with journalistic ethics, is, of course, forbidden! However, I feel it necessary to refute your worthy correspondent's somewhat curt pronouncement that the quotation from "The Continent" does not apply. In my judgment, it is most apropos. It is prophetic in its intent, I admit, but it portrays just what would be most likely to occur if we had a "brotherhood paper" in keeping with Bro. Hagger's wishes.

As regards "control" by "a few officials," what else would "a Conference-appointed committee" be, in this connection, but "a few officials"? This constitutes my main objection to Bro. Hagger's proposal. If "a Conference-appointed committee" did "control" (say) "The Australian Christian," it would be tremendously difficult to secure a really capable, efficient, and self-respecting editor, who would be willing to edit (?) a religious paper, subject to the benign censorship of "a Conference-appointed committee"! Further, if such a paper were published—bearing the imprimatur of the Conference—any and every article published therein, on any subject, would be held, *volens volens*, to be the "official view" of "the brotherhood" on such subject. The effect would be to denominationalise our movement at once. This is what I meant when I used the word "dangerous," and, in view of certain journalistic happenings in America, my "alarm" is certainly not "needless."

What Bro. Hagger refers to as "the battle of the publishing-houses" (in America) arose from quite the opposite cause to the one to which he ascribes it. One of the large publishing-houses claims to be "the brotherhood publishers"!!

I hardly think the Bible College is a parallel to that of the publishing interests; but, even here, I am not opposed to a multiplicity of either Bible Colleges or papers—let the need determine how many (simply a case of supply and demand). What I am opposed to is extreme centralisation (monopoly), and I am an advocate of a perfectly "free field" for all interests. But this is where the issue widens, and so I must stop.

Heartily reciprocating Bro. Hagger's good wishes, and fully appreciating the brotherly tone of his letter, and with kindest regards,

Yours, as ever, sincerely,  
Thos. W. Smith.



# Foreign Missions.

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

## Jottings.

Mrs. Laura Black, of Pentecost Island, has sent us £5 for the Ladies' Hostel Building.

"Dad's Letters" and "The Land of the Salaam" are two Foreign Missionary books just out, and will be sent for 6/- post free to any who desire the story of our work in India.

South Australia has five churches that subscribed last year over £100 each towards Foreign Missions:—Grote-st., £233/3/3; Bordertown, £217; Unley, £187/16/4; Long Plains, £153/9/7; Hindmarsh, £139.

The Government Officer in charge of the Bhampta work in India writes:—"Having inspected the Baramati Settlement, I have pleasure in stating the general conditions of the Settlement are excellent, and I congratulate those in charge of the Settlement on the progress which has been made."

Mr. Fred. Killey is expected to arrive in Baramati about the end of March, and will be located at Baramati for language study, and to assist so far as possible Mr. Leach in the Settlement work during Bro. Coventry's furlough. Bro. and Sister Coventry expect to leave on their furlough about the end of July or beginning of August, and will be home in time for the South Australian Conference in September.

Mr. William Burford has kindly donated a magnificent magic lantern to the Diksal station, for Bro. Escott's use. Bro. Escott is anxious to secure some slides. Some of our members may have slides that they no longer use that might be suitable for our work in India. Scripture slides are particularly useful, but slides of children and animals are interesting to draw the crowd at the beginning of the meeting, to be then followed on with Scripture pictures. The Federal Secretary will be glad to hear from any who will help us in this way.

Bro. Cameron, of Shanghai, our honorary missionary, is now on furlough in Scotland. During his absence Mr. Leach, the owner of the property, has kindly consented to superintend the work. I am sure we all wish Bro. Cameron a very pleasant holiday. He has been of immense service to us in our work at Shanghai. While Bro. Pang was in Canton, he found a Chinese Christian, Mr. Au Kwong Hon, who would be willing to come to Australia as a Chinese evangelist. He is thirty-one years old, married, has one child, a baby; has been a Christian for ten years; lived in America five years, where he became a Christian in a Baptist mission. Has been in the Baptist College in Canton two and a half years, and taught there for six months. Speaks English fairly well; is a big man. The Baptist minister in charge of the College speaks very highly of him. He is a good preacher, and spiritually fitted for the work. We have communicated with the Chinese churches regarding this matter. Bro. Cameron, of Shanghai, reports that the building in which the school and church services are held is likely to be sold. It has been offered to us for £1200, which is considered a very low price as properties go in Shanghai. We are now paying rent for the building £15 a month, or £180 a year. If our States and Federal Committee agree to try to acquire this property, it is possible that some brother might be found to finance it.

## To Ningyuanfu and Hweilichow.

Mr. and Mrs. Anderson, our missionaries in China, are now on their way to Ningyuanfu to inspect the property. By the last letter written from Taku, six days' journey from Yunnanfu, the military governor granted them a military escort ranging from four soldiers some days, to thirty soldiers in the parts infested by robbers. They are both well, and are resting for a few days with Mr. and Mrs. Metcalfe, the missionaries at Taku. Bro. Anderson writes:

"Yesterday (Christmas Day) we had services all day. We were over three hours in the after-

noon, and about two at night, and one and a half in the morning at daybreak. I wonder how many of our folk at home could have sat all these meetings out. At daylight this morning they came up to the house here, and asked for another service. Some of the folks have walked several days to be here, travelling as far as 80 or 90 miles to be at the Christmas services. The folk here are not Chinese, but Lessu, almost akin to the Norsu tribes, simple folks, but very devout. They have a membership of over 500, but the interested ones number many thousands. Yesterday I suppose we had about 400 about the place, and at the services. We expect to leave here on Thursday, and will arrive at Hweilichow a week later—about six days' travelling. We do not include Sunday, but make it a day of rest wherever we are. Mrs. Anderson is feeling very well.

"I do not think I will write again until we reach Hweilichow. It is very hard to write when staying at Chinese inns. Sometimes we are on the road at seven in the morning, and sometimes do not get in until eight at night. Then one has to fish round and find what can be got for supper. All the inns provide is cooked rice. General Hwang, our landlord at Yunnanfu, helped us to get away from the capital. We were detained there for a fortnight, but he invited me to go and see the Foreign Secretary at Yun, with his recommendation behind the request that General Hwang would with his own soldiers furnish the escort for several days on the journey. We got off the next day through this. Not only that; General Hwang gave me personal letters of introduction to the Hsein Changs (officials) in several places, consequently we have been treated with the utmost courtesy when we have reached these Hsein places. At one of the Hsein places Mr. Metcalfe and I were invited to a feast with the Hsein Chang (officials), and the leading men of the city. The Hsein Chang at the last city we reached treated us very well, and told us as we came back again to his city to resume our journey he would help us on our way. So I think now that we will get through safely on our journey. Some of the tribes that came to the Christmas Day services are from the Szechwan Province, and report things quiet up that way. Mrs. Metcalfe, who is travelling with us, comes from North Adelaide, so we feel quite a home touch, being with her. The nearest town to Ningyuanfu with a doctor is 18 days' distant, and the nearest missionaries are where we are now staying, at least 12 days from Ningyuanfu.

"The American Baptists, from whom we are taking over the work at Ningyuanfu and Hweilichow, have been exceedingly kind in proffering help. They proposed to send one of their most experienced missionaries to Ningyuanfu when our missionaries take over the work, who will remain there about a year to help our workers to get thoroughly acquainted with the field. They also suggest that if we are unable to send a medical man at once, they would likely be able to spare one of their young doctors to be with our missionaries."

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

- Victoria: J. E. Allan, 41 Bennett-st., North Richmond. 'Phone, Haw. 1923.
- R. Lyall, cor. Ievers-st. and Park-ave., Royal Park, Vic.
- New South Wales: J. Clydesdale, 4 Charlotte-st., Ashfield; or, J. O. Holt, 46 Martin-place, Sydney.
- Queensland: Secretary, H. W. Hermann, Railway Parade, Nundah; Treasurer, J. Coward, "City View," Exeter-st., West End, Brisbane.
- West Australia: W. H. Clay, 9 Chester-st., Subiaco.
- Tasmania: James Foot, 14 Balfour-place, Launceston.
- South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phone, Norwood, 1501.

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## LEARN PUBLIC SPEAKING. YOUNG MEN AND WOMEN

who desire to become efficient public speakers should write—at once—to J. C. FERD. PITTMAN, "Allambe," 37 Horne-st., Elsternwick, Victoria, who gives INDIVIDUAL or CLASS TUITION, and instructs by CORRESPONDENCE upon the following subjects:—

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**Victorian Women's Executive.**

The Executive of the Women's Conference met in the hall, Swanston-st., on February 3. President, Mrs. Kemp, occupied the chair. Attendance, 74. Devotional exercises were led by Mrs. Keford, who gave some very nice thoughts in a paper entitled "Be Filled with the Spirit."

Minutes of previous meeting read and confirmed. Correspondence included letters from Miss Cameron and Mr. Enniss. "The Church" was the subject of an inspirational address given by Mr. J. W. Baker. Mrs. Enniss conveyed Christian greetings from sisters of New Zealand.

Additions from Bible Schools: North Richmond, 1; Hampton, 1; Lygon-st., 4; Middle Park, 1; Essendon, 1; Thornbury, 3; Malvern, 1; South Richmond, 4.

Women's Mission Bands.—Miss Blake wishes to acknowledge with thanks the auto-harp received from Mr. Parsons, sewing machine needles from Warrnambool J.C.E.; dried fruits from isolated sister, and gifts from East Camberwell, Warrnambool, and South Yarra Mission Bands and Hawthorn Girls' Mission Circle. The Brighton Band and other friends have liberally given towards a hospital case. The young sister concerned expresses her thanks. A combined meeting was held at North Richmond by the W.M.B. and G.M.C. Several of the young people took part in the programme. The Bands contributed the sum of £12/4/- towards a comfort fund for Bro. Waterman. Those contributing are: Gardiner, £2 14/6; Lygon-st., £2/5/-; East Camberwell, £2/5/-; South Yarra, £1; Brighton, £1; North Richmond, 14/5; Essendon, 14/1; Swanston-st., 17/6; Carnegie, 7/6; Prahran, 6/-. Several other bands were unable to participate therein.—H. C. Ludbrook, Supt.

General Dorcas had a splendid all-day meeting. Quite a large number of garments were made and sent out for distribution. A fine parcel was sent to Burnley. Groceries were distributed, and money to the amount of £7. Thus in a small way we were able to brighten many homes. We acknowledge with thanks the donation of £15 from Margaret Goudie Fund.—A. M. Moysey, Supt.

Prayer Committee visited Windsor. There was a fine attendance. Mrs. Trinnick presided. Several contributed items of interest, which were much enjoyed.—N. Trinnick, Supt.

Hospital Visitation.—Mrs. Northeast, Homoeopathic, 8 visits; Mrs. Cameron, Old Men's Home, Children's, and Alfred, 13 visits; Mrs. Myers, 14 visits. Thanks to all sisters who helped with gifts to cheer the sick at Christmas; for the beautiful scrap-book, dolls, toys, given for the children; also to Virginia Club for their gift. Members of churches visited.—S. Myers, Supt.

Next meeting of Executive will be held on first Friday in March, in the hall, Swanston-st. Mrs. J. W. Baker leads devotional exercises. The afternoon will be devoted to Conference business.—L.R.

**South Australian Sisters' Auxiliary.**

The first meeting in the new year was held in the Grote-st. lecture hall on February 2. It took the form of a Home Mission rally, and the afternoon's programme was in the hands of the Home Mission Superintendent and her committee. Miss Garland presided over the devotional session, and the various exercises were carried out by her committee. At the afternoon meeting Miss R. Tonkin presided. Minutes of previous meeting were read and confirmed. 36 delegates responded to roll-call. Sunday School Additions: Grote-st., 5; Mile End, 3.

Treasurer's Report.—Mrs. Bond reported having received during December and January, for Home Missions, £1/6/-; in hand, £5/19/8; total, £7/5/8. Received for Foreign Missions, £5/3/10; in hand, £3/16/11½; total, £9/0/0½. General Fund, Collection, 19/7½; in hand, £4/15/1; total, £5/14/8½. G.C.L. Fund, in hand, £15/9/7½. Paid Hospital Committee, £3. Balance, £12/9/7½.

Home Mission Report.—Miss Garland reported all the country churches had been written to, and asked to assist in raising the desired sum by next Conference, and to feel they are with us, although

debarred the privileges we have of meeting together from various churches. If any sister can make suggestions to our committee as to doing more effective work in any particular church, or in any way, we shall be glad to receive and act upon them. The following amounts have been received: From Dulwich, 10/-; Mile End, 15/9; Unley, 18/-; Total, £2/2/9. Messages in answer to Miss Garland's appeal were read from the churches at Port Pirie, Moonta, and Berri.

A collection was taken up, which realised £1 18/6, and was devoted to Home Missions.

During the afternoon vocal items were rendered by Mesdames Glastonbury and Lewis, and Mrs. Morrow contributed a recitation.

Mr. Horsell favored us with an interesting address, emphasising the need of combined effort in Home Missions, and gave some facts of the struggles, difficulties, and discouragements many of our isolated churches have to contend with.

The President voiced the thanks of those present, to all the friends who had helped to make the meeting so interesting. Mr. Horsell closed the meeting with prayer.

Mrs. B. W. Manning will lead the next devotional session.

—V. B. Thompson, 12 Kintore-st., Mile End.

**Federal Evangelism.**

League of Rope Holders.

Gifts for January:—Mrs. Mudford, 4/-; Mr. and Mrs. Butler, 10/-; Miss Mudford, 3/-; Mrs. J. W. Thompson, 2/6; Mrs. Morffew, 2/6; Verna Mair, 1/-; Mrs. Nagel, 6d.; Mrs. Ruhle, 5/6; Mr. Chateris, 3/-; Grace Payne, 2/-; Mrs. Loose, 3/-; E. Loose, 2/-; H. Loose, 2/-; Edna Loose, 2/6; Miss Strandquist, 5/-; Stanley Howarth, 6d.; Hilda Howarth, 2/-; Alice Howarth, 2/-; R. Andersen, 1/6; O. Clipstone, 2/9; Mrs. Dowley, 2/-; Mrs. Walters, 3/-; Mr. A. Clark, 2/-; Mrs. Ivy, 2/-; Miss Wolfe, 2/6; Mr. Rodda, 2/-; Mr. Kersley, 2/3; Mr. Hossack, 2/-; Mr. Pocock, 2/-; Mr. Louis, 2/-; Mr. New, 2/6; Mr. Riches, 2/6; Mr. Fisher, 1/-; Miss Maxted, 3/-; Mrs. Heddie, 1/-; Mr. B. W. Manning, 2/-; Mrs. Eldridge, 1/-; Miss Caldicott, 2/-; Miss Worrall, 2/-; Mr. W. Verco, 5/-; E. Davis, 5/-; C. Carver, 2/6; Miss Yewdall, 3/-; A. Clements, 2/6.—L. C. McCallum, Secretary.

**OBITUARY.**

HEARN.—Mrs. Margaret T. Hearn, of the Grote-st. church, passed away on December 29, at the age of 78 years. She arrived in South Australia in the year 1866, and thus was a colonist of 56 years. In spite of difficulties she did a worthy mother's part to her family, and faithfully served her God. She will be missed from Grote-st., as she was never absent from the Lord's day morning service, if at all possible to be present, where from her invalid's chair she followed devoutly the service as it proceeded. She has laid down her work for the Lord, and has gone to her rest. May the Lord richly bless those left behind!—T.H.



**A BONNIE BABY.**

"I don't want to puff you up with sinful pride, Nan, but I never saw quite such a happy baby as yours,—does he EVER cry!"

The pretty young mother laughed as she glanced at the near-by cot. "Oh yes,—now and then, but mostly he's so comfy he'd rather crow."

"Just look at him now—he smiles even in his sleep."

"He always smiles after his bath; you see I use Castilever Soap, which makes the water like liquid velvet, and he just loves it."

"Castilever! I must get some for my wee girlie."

"Yes, but beware of any imitations bearing the word 'Castile'; get Castilever, it is the one soap for tender skins, being a compound of nut and olive oils, and scented with violets. The only time my Tim cried in his bath was when his auntie tried to use another soap that she had brought him for a present."

"He almost seemed to know the difference, for when we used Castilever again and he felt the satiny lather on his dear little body he chuckled and crowed and splashed to show how he liked it."





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# News of the Churches.

## Tasmania.

The Nubeena Sunshine Class held their third anniversary on Feb. 2. This took the form of a social evening. After a programme of songs, solos, recitations, readings, addresses, etc., supper was served by the sisters. A very nice social evening was spent.

## New Zealand.

On January 29 Bro. Wilson, of Perth, W.A., was at Nelson, and gave an excellent address at the morning meeting. At night Bro. Bolton made a powerful appeal, speaking on "A Divine Christ or No Saviour." One young man made the good confession; he was baptised after the prayer meeting on the following Tuesday night. On Feb. 1, the annual Bible School picnic was held at Wakefield, 17 miles from town, and a very enjoyable day was spent.

Since last report the Invercargill meetings have been well attended. Great night services continue. At the conclusion of Bro. Fitzgerald's address on "The Man Sent from God" there were two confessions. Four young people made the confession in January. Bible School and Bible Class are doing well. The visit of Bro. Reg. Ennis created a lively interest in the work of the College. His messages were enjoyed by all. Twelve fine young people dedicated their lives to God's service wherever the way opens. An attendance over fifty was registered at the prayer services in January.

## Queensland.

At South End, Toowoomba, the attendance was good on Feb. 5. Bro. A. Coleman again addressed the church on Home Missions. Open-air work is well attended. Gospel service taken by Bro. Stitt. His address on the impotent man at the pool was greatly appreciated. H.M. offering, £3/6/-.

Toowoomba on Feb. 5 had good attendance. Visitors, Bro. and Sister Cumming, Ipswich; Bro. Rosenberg, Ma Ma Creek; Bro. Brailes, Mount Walker. All were pleased to see Sister Murphy after her illness. Sister Mrs. G. S. Skerman and daughters have returned from holiday in Sydney. Lord's day morning Bro. Burns exhorted from Acts 2: 41, 42. Gospel service was very bright; several strangers present. One man made the good confession, and subsequently was baptised. Bro. Clowe left on Jan. 7 for the far West. Bro. Burns continues to preach the gospel message, after the usual meetings, in the open-air.

On Jan. 28 the Roma brethren had fellowship with Sister Roberts, of Dillham, who remained in town for several days. At the mid-week meeting a young married woman made the good confession. Sister Maggie Waldron, daughter of Bro. Albert Waldron, was married in the chapel on Thursday, Feb. 2. Bro. Spratt officiated. The preacher being away at Eumina for 5th inst., the duties of the local services were carried out by Bren. Rothery and Roy Pittman, members of the evangelistic team. Sister Hauschildt, one time of Baptist mission work in West Africa, spoke to the Bible School in the morning. All are pleased to see Sister Spratt about again, but regret that Sisters Mrs. Philip Brown and Mrs. Fry are indisposed. Western Conference opens on 17th inst.

At Elliott on Feb. 7, the circuit evangelist addressed a good gathering at the gospel meeting (which meetings have been held monthly for almost five years), stressing Paul's exhortation to the elders of the church at Ephesus (Acts 20: 16-22). This being the final visit of Bro. Larsen to Elliott, owing to his retirement from the circuit work, the members took the opportunity of bidding him farewell. At the close of the gospel service a short programme of vocal numbers and recitations was rendered, during which Bro. J. Asmus presented him with a small gift in token of the esteem in which he and Mrs. Larsen are held for their unstinted labors in the circuit work by the church at Elliott. Bro. Larsen voiced his appreciative sentiments. Endeavor meetings continue.

Good meetings at Albion on Feb. 5. In the absence of Bro. Davis, Bro. McNeil spoke in the morning on "The Anchor of the Soul." Bro. Burrows was to have spoken at night, but owing to an accident, was unable to be present, so the meeting took the form of a prayer and praise meeting.

## West Australia.

Subiaco on Feb. 5 had an inspiring meeting around the Lord's table. Bro. Clay continued his addresses on "Letters to the Church from its Founder," dealing with the letter to the church at Philadelphia. Bible School, several new scholars. Gospel meeting at night well attended. The choir assisted by an effective rendering of "Rock of Ages." The solos were taken by Mrs. Clay and Mr. Henry Millar. Bro. Clay preached a clear and convicting address on "The Very Latest News." The church is experiencing a season of deep spiritual refreshing. The prayer services are well attended. Meetings are crowded, and short earnest prayers are offered by young and old.

At Fremantle on Jan. 29, Sister Mrs. Smillie, a baptised believer, was received into fellowship. At the S.S. picnic at Attadale, a very enjoyable day was spent. The canvass from house to house organised by Bro. Mudge is proving successful, many people signifying their intention of attending the services, or sending their children to the Sunday School. Last Lord's day there were 19 new scholars. The school is endeavoring to purchase a piano. On Wednesday a fine prayer meeting had over 40 present. Bro. Mudge spoke on "The Bible." At the close Bro. Wilkie Thomson baptised a young man from Cottesloe, where he has been preaching. On Friday the church and auxiliaries gave a farewell social to Bro. Bob Hilford, who is leaving Fremantle for the College of the Bible, also to the returning students, Miss Hilford, Mr. W. Thomson, and Mr. Stevenson.

West Guildford Lord's day morning meetings averaged 90 to 96 for January. Gospel meetings averaged over 100. Great interest in all departments since the Harward mission. New members attending well, 18 of whom have been received into fellowship. Bro. May, senior, was received in on Feb. 5. Sister May, senior, passed away recently. A social was held on Feb. 1, to say farewell to Bro. Keith Robinson, who was leaving for the College of the Bible. All the speakers paid high tribute to his worth. Bro. Harold Seaby, on behalf of the Endeavorers, presented him with a pocket-wallet. Sister Berry, on behalf of the Dorcas, presented him with a leather brush-case and brushes. Bro. Stirling presented him with a solid leather attache-case from the church. The kindergarten hall, which was opened some 18 months ago, is proving a boon to the young people. It cost £100, and the labor free. Several brethren, carpenters and others, gave fourteen Saturdays to this work. Special mention should be made of Bren. Grafham, Groom, and Smith. Sister Seaby collected weekly from members, and the building is paid for. A great move is being made now to remove the debt on the chapel.

## South Australia.

Helpful addresses were delivered last Lord's day at Wallaroo by Bro. Ingham. At the evening service the address was on "The Divine Dynamo."

On Sunday, Feb. 12, Norwood had the pleasure of a visit from Bro. and Sister Rankine. At the morning meeting Bro. Beiler presided, and Bro. Rankine gave the address. In the evening Bro. Beiler spoke. The interest was good, and at the close one young girl made the good confession.

The church at Unley has suffered loss by the death of Sister Mrs. Harmer, who passed away last Sunday week. Meetings on Sunday were small on account of the intense heat. At the morning service Bro. Burford and Bro. Park, from the Glenelg church, were present. At the evening service a young man confessed Christ. The H.M. offering has now reached £66.

On Feb. 7, the Balaklava church officers had charge of the programme in the Y.P.S.C.E., the topic being, "What is a Christian Life?" There was a good attendance of Endeavorers. Feb. 12, the meetings were fair. Bro. Saunders exhorted at worship. Bro. J. G. Bridgman, from Geranium, and Bro. McCann, from Semaphore, were visitors. Bro. Saunders' topic at gospel service was "Which Cross Saved?"

About 700 attended the united after-service held in the new picture theatre at Glenelg on Sunday evening, Jan. 29. Bro. Taylor will be absent on 19th and 26th inst. His holiday, which has been well earned, will commence this week. The Young Ladies' Class, Girls' Club, and Young Men's Club, will resume at the commencement of March. Mrs. Mortimer, of the Burnside Christian church, has been welcomed into membership. Bro. J. T. Silvester, from W.A., gave a very helpful address on February 5, on "Unholy Fear."

There was one confession at Moonta on Feb. 5—a lady. Bro. Oram has been delivering a series of addresses on "Is It Worth While?" 1, "Is Christianity Worth While?" 2, "Is the Church Worth While?" 3, "Is Preaching Worth While?" These addresses all had a bearing on the annual Home Mission appeal. The C.E. Society also arranged a special Home Mission meeting, and got Bro. Garfield Rootes, from Kadina, to address it. The gospel meetings are being well attended. Bro. Oram is having a strenuous time in sick visiting. Preliminary arrangements are being made for the coming Northern District Conference, to be held at Moonta.

The Bordertown-Mundalla church went over £100 for the first day of the Home Mission offering; there is still some to come in. On Feb. 9, a social was held to say farewell to Bro. and Sister A. McGlasson, who are leaving this district. They have been faithful members of the church. Bren. E. P. Verco and E. Edwards spoke words of appreciation and regret. Bro. C. S. Wylie, on behalf of the church, presented them with a travelling-rug. H. J. Horsell visited the district on his way to Naracoorte, and gave an interesting address on the Home Mission fields. The church was delighted to receive a visit from Miss Elsie Caldicott on Feb. 12. She spoke at Mundalla in the morning and at Bordertown in the evening.

A send-off to the students who are going to Glen Iris was given at Mile End on Wednesday last. Short speeches were made by the various auxiliaries. Prayers were offered for them, and presentations made to each one: to Mr. Stan. Riches, a travelling rug; to Mr. A. Brooke, a case of brushes; to Mrs. Brooke, two useful books, and to Miss Violet Brooks, a wallet containing a Commonwealth Savings Bank pass book with £71 to her credit in the nearest bank to Glen Iris. This last present was made possible by the energy and foresight of Bro. John Smith, and the liberality of the brethren, who willingly subscribed the funds for her expenses while in College. On Sunday four were received by letter at morning meeting. Mr. Riches and Mr. and Mrs. Brooke assisted at the gospel meeting.

## New South Wales.

Good meetings at Inverell on 5th. Bro. and Sister W. Wenk and Bro. and Sister I. Rowland, of Wagga, were present. Mrs. Dunn, of Goonoo-wigal, died on 2nd.

Enmore had fine meetings all day on Sunday, Feb. 12; 188 broke bread; three received into fellowship. Bro. Sivyer spoke at both services. A lady made the good confession at night.

Wagga reports fair attendance at meetings. Bro. Way has commenced to deliver addresses in the street on Saturday nights. The presence of a few visitors from sister churches has been appreciated.

Avonburn had two fine meetings last Lord's day. In the morning Bro. D. Simpson gave a splendid exhortation on "The Bread of Life." Bro. H. Robbins conducted the gospel meeting, and was assisted by Bro. H. Gaggin, who sang. The Wednesday evening prayer meetings are being well maintained. Last Sunday a greeting was read to the church from Bro. Forbes, who is away on holidays.



Fair meetings of late at Erskineville. Bro. J. Crawford, from Burwood, exhorted on Feb. 5. Bro. Lyndon, from New Guinea, presided over the school session. A "Second Coming" class, which meets after school, is creating keen interest. The gospel service is well attended. Bro. Davis occupied the platform.

At Paddington on morning of Feb. 5, Bro. Garnett gave a most interesting missionary address. Bro. Cecil Hall preached acceptably at night. On Feb. 12, Bro. Hibberd, from Chatswood, addressed the church on "The Mystery of Pain," and was much appreciated. Bro. Morris, from City Temple, gave a splendid-gospel address in the evening, entitled "Seeing Jesus."

At Lismore, Feb. 5, Bro. Allan Brown delivered an acceptable address at the morning service. At night Bro. P. J. Pond preached on the theme, "Are You Enrolled?" Bro. E. Davis and Sister Davis, from Albion, Qld., had fellowship with the church. Bro. W. E. Reeve has resigned the work of district evangelist as from 16th inst. He will probably take up secular work. His presence in the Tweed District will be missed. Sister Mrs. Harris, through continued ill-health, has been obliged to go to Moree for treatment there.

The annual business meeting of North Sydney church was held on 1st and 8th Feb. Secretary's report showed that 33 had been added during the past year: 25 by faith and baptism, three baptised believers, three by letter of transfer, and two by restoration. The following were elected as officers: Bren. Brydon, Tingate, Foulkes, Cornish, C. Lawrence, Bowles, senior, Garrett, J. Horsey, junior, J. Horsey, senior, F. Horsey. Bible School's report showed that 136 scholars were on the roll-book. One more confession on Feb. 12, making eight additions this year to date.

Belmore tent mission began on Feb. 5. Great meetings morning and evening. Over 300 present at gospel service to hear Bro. Stuart Stevens. Four men made the good confession. Bro. Chappell is assisting at piano. Men's meeting at 4 o'clock, a fine meeting. At the two Sunday services the average attendance was about 350. The week-night services have averaged about 150. Bro. Stevens has been preaching big sermons, and a number of confessions have been taken. Four were baptised on Feb. 12, the first fruits of the mission. People are interested, and a good ingathering is expected.

### Victoria.

The church at Croydon enjoyed good meetings last Lord's day. Attendances improving. Bro. Parslow's addresses were very helpful and instructive.

Hampton had helpful services on Sunday. J. Pittman spoke in the morning, and at night R. T. Pittman preached. The presence and help of students, Bren. Peacock, Waterman, and Russell were appreciated.

At Newmarket on Feb. 12, Bro. H. Campbell exhorted on Mark 6: 31, "Christ's Passion for Winning Men." Bro. McConchie preached in the evening. A young lady from the Sunday School, who confessed Christ last Sunday, was baptised. Home Mission offering, £6.

At Middle Park, at the close of Bro. Mudford's address, a young girl made the good confession, and was baptised. The death of Sister Lockett is deeply regretted. The members of the church deeply sympathise with Bro. Lockett and his son and daughter in the sad loss sustained.

At Gardiner meetings for worship are keeping up fairly well. Many have been away holiday making. The brethren are looking forward to the return of students to the Bible College. H.M. collection to date, £15/10/6. Bro. Russell, the preacher, is expected to be back again next Lord's day.

Mission meetings at Ararat well attended, in spite of trying weather. Fine service on Sunday morning, and excellent evening meeting. At that meeting every member of the church that was present walked to the front and made a reconsecration vow, and eleven confessed Christ. This makes a total of twenty-seven confessions. The final week of the mission is entered with great hopes and splendid prospects. Both of Sunday's meetings will be long remembered.

The church at Ascot Vale mourns the loss of Sister Mrs. Stewart, who was one of its oldest and most faithful members. Deepest sympathy goes out to the bereaved.

Last Lord's day at Swanston-st. attendances were affected with the excessively hot weather, but that made no difference to the high excellence of Bro. Kingsbury's sermons, to whom best attention was given. The Home Department of the Bible School is making progress, and the week-night prayer meeting is much appreciated by those able to attend.

Further record meetings at Kyneton on Feb. 12, when the fellowship of Bro. Turnbull and daughter, from Rochester, and of several brethren from Drummond church, was enjoyed. Bro. Baker addressed all meetings with impressive earnestness and power. At close of gospel service he baptised the two young men who had previously made the good confession.

Windsor church services on Jan. 30 and Feb. 5 were very helpful. Good addresses from Bren. Hatwell and Dawson. The Sunday School held a very successful picnic at the Burwood Boys' Home grounds on A.N.A. Day. Nice meetings on Feb. 12, when Bro. Knight, of Moreland, was the speaker at morning meeting, and Bro. Dawson at night. Both addresses much appreciated.

Burnley meetings on Feb. 12 were good. Bro. Inglis exhorted at morning service. H.M. offering a record—£10/14/2. Evening service had a good attendance. Bro. Payne's subject was "Three Phases of our Saviour's Sufferings." Sister Miss Haywood rendered a very fine solo. Harmony reigns, and the church is looking forward to a year of conquest with Bren. Stephenson and Welsh.

The Malvern-Caulfield mission began in the chapel on Sunday morning. The tent was lowered because of the strong high wind blowing; whilst the extreme heat made the chapel a more desirable meeting place. 102 present at the opening communion service, and 160 at the afternoon prohibition rally, presided over by the Mayor of Malvern, Cr. Evans. At night the chapel was crowded. Bro. Paternoster opened with the subject, "To Whom Shall We Go?" Bro. Nankivell very impressively sang gospel messages, and a great day culminated in a mother and her daughter making the good confession.

Recently Footscray held a pleasant social evening for the young people. Over eighty had a most enjoyable time. These were from the Senior Bible Classes in the school. The Girls' Guild have engaged a trained teacher from one of the Melbourne Physical Culture Colleges. On the holiday a happy company of young people had a successful picnic. The J.C.E. have started a Red and Blue Rally. Miss Plunkett is doing a good work among the Juniors. Bro. E. G. Warren, after two years and six months' continuous strenuous work, is taking a well-earned rest for one month. Visitors have been welcomed from Hobart, Tasmania. Bro. Will Easton presided for the first time on Sunday morning. The choir and orchestra did well at night. The preacher spoke on "The Security of the Soul."

At Oakleigh Bro. and Sister Wakeley have resumed work after a well-spent holiday in the former's home-land, New South Wales. Bro. North-east filled the gap in the two gospel meetings to the satisfaction of his hearers. Bren. Walters, Ilfingworth and Wakeley gave helpful exhortations to average attendances last three Sunday mornings. The auxiliaries are resuming after holiday vacation. Bible School picnic at Springvale, on Foundation Day, proved to be about the best yet held in every way. With the view of enlarging the scope of the annual election of office-bearers, ballot-papers are now being distributed to members, to be completed prior to the annual meeting. The passing away of our esteemed Sister Kelley, after a trying illness, which she bore with Christian fortitude, is much regretted.

At Warrnambool a successful annual meeting was held on Jan. 11. Bren. McCullough, Petterd, Reid, Best, Elliott, Owen and McConnell were elected deacons for the ensuing year, and Bro. Petterd and Bro. Owen were re-elected secretary and treasurer respectively. The balance sheet showed a debit balance of £14 for the year, but a special offering has resulted in the amount being

over-subscribed. Many visitors have been welcome attendants at the meetings during the holidays. Bro. and Sister Clipstone, from Castle-maine, have been among them, and Bro. Clipstone delighted all with his exhortation on Sunday morning. A record attendance listened attentively to Bro. Arnold's message on "God's Man" at night. Sister Johnson, of Burwood, gave an appreciated message in song during her stay. The J.C.E. and Bible School held successful picnics during the school holidays. An inter-class average attendance and new scholar campaign is helping to improve attendances at the Bible School. Sister L. Thompson has been welcomed back to her work in the J.C.E. and kindergarten after a prolonged absence.

South Yarra has during the past month depended upon supplies both at morning and evening services, and the services thus rendered by the brethren have been greatly appreciated. On Jan. 31 the P.B.P. club held their installation of officers, to which they kindly invited the office-bearers of the church and their wives, also the superintendents of all local kindred societies. An enjoyable and profitable time was spent. Holidays and weather conditions have not been conducive to large meetings of late. Bro. McKean will occupy the platform during February. His messages are greatly appreciated, and resulted in one confession on the 5th inst. H.M. offering has reached £10; more expected. The Bible School contributed £2/10/- for F.M. on Children's Day, and also contributed £4/7/6 for orphan in India, supported by school. Mid-week meetings are conducted by local talent.

Surrey Hills report continued progress. During the past month Bren. McLean, Luke, Whately, and Reg Ennis have given helpful addresses at morning meetings. At a working bee held on A.N.A. Day the front of the church property was transformed, a new cyclone fence being erected, and a garden laid out. A good muster assembled, and the property was generally overhauled and cleaned up, since when the painters have given the building a good renovation. The Sunday School held their annual picnic on Feb. 4, at Mitcham Reserve, and a very pleasant day was spent. At the half-yearly church business meeting it was unanimously agreed to offer Bro. Whately a further engagement for two years. It was also decided to hold a tent mission late in this year. All the the auxiliaries are in good condition. Increased auxiliaries are in good condition.

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The Malvern-Caulfield Church Building Debenture Draw on Feb. 8, 1922, resulted as follows:—Numbers drawn:—£5 debentures, 80; 30; 88; 95; 98; 138; 66; 128; 119; 5; 18; 130; 146; 104; 108. £10 debentures:—27; 26; 56; 149; 76; 85; 89; 147; 79; 3; 6; 123; 34; 103; 95. Holders of the above debentures should forward for redemption to Walter A. Strongman, "Rongwemar," 42 Parslow-street, Malvern, Vic.

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**Bendigo (Vic.) Jubilee Tent Mission.**

On Lord's day, January 1, the church met for the first service of the year, and of the mission in the tent in Short-st. Bro. Ira A. Paternoster was introduced, and gave a fine exhortation. All the morning meetings were held in the tent during the mission. At 3 o'clock a fair congregation assembled. On the other Sunday afternoons one meeting was held for men, one for women, and the last Sundays our brother addressed the Bible School in the hall, weather conditions necessitating this.

The evening service was commenced at 7 o'clock, a fine congregation assembling. Bro. Paternoster conducted, having Bro. A. E. Streader as song-leader, and Miss Jean Turner at the piano. Many questions were placed in the box. The answering of questions at all the meetings gave our brother magnificent opportunities of setting forth many varied aspects of the divine teaching, also in answering and dealing with the teachings of Seventh Day Adventists, Mormons, and others, and in preparing the mind of his hearers for the reception of the message that followed.

During the mission eighteen souls confessed Christ, most of them following their Lord in baptism; others are to follow. Three baptismal services were held in the hall at the close of the Wednesday evening meetings in the tent, many persons coming to witness the ordinance.

During the five weeks of the mission many were privileged to attend every meeting, and were delighted with the solo singing of Sisters Horsley, McDonald and Ingham, also Bro. A. E. Streader. We had a good doorkeeper in Bro. Radcliff.

On Wednesday, Feb. 1, the tent was taken down. In the evening the final meeting of the mission was held in the hall, Bro. Paternoster delivering his final message. Bros. J. F. Gibbins and A. E. Streader, on behalf of the church, voiced its appreciation, and presented our brother with a silver cake-tray as a memento in which his sister wife would learn of the gratitude of the church at Bendigo. At the close a baptismal service was held, the meeting place being almost full. An after-meeting was then held, in which Bro. Paternoster, by the aid of the lantern, exhibited views obtained whilst on his missionary journey through India, which not only interested his audience, but deepened the interest in Foreign Missionary work.

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