

# THE AUSTRALIAN CHRISTIAN

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## The Gift which Consecrates All Other Gifts.

There is a beautiful verse in Paul's Second Epistle to the Corinthian church, in which he expresses his pleasurable feeling of surprise at the spirit shown by the brethren in connection with the great collection for the saints. They acted "not as we had hoped," he writes, "but first they gave their own selves to the Lord, and to us by the will of God."

To some disciples the chief use of that text has been the argumentative one against the asking or receiving of gifts from the world for the Lord's work. Such an application is a fairly obvious one, but the passage primarily refers to Christians, who need to be reminded that "the gift without the giver is bare," and that what God chiefly wants is the consecration of the self, upon which all other gifts will necessarily follow. Apart from this, all else is comparatively valueless. Christ our Saviour did not make a donation to a fund for the world's redemption; he gave himself. He who gave himself for us expects us to give ourselves to him. We, too, judge that one died for all, and they who live should no longer live unto themselves, but for him who for their sakes died and rose again.

Next month in all the States of the Commonwealth, except New South Wales, members of Churches of Christ will be urged to support the work of evangelising the home land. Offerings on a liberal scale are being asked by the Committees entrusted by their brethren with the oversight of the work. In case some should regard the obligation to give as one which is imposed by a committee, or look upon the gift of money as the one essential thing, it will be well to note what God requires of us in connection with the work.

### Men.

The Lord wants men devoted to his service. No other gift will take the place of personal interest and effort. It is easier for a rich man to give a big cheque, and for a poor man to make an offering for him as

big proportionately, for Home Missions, than it is to do some personal work for the Master. The former is desirable, but the latter is quite as needful. Nobody can buy off. The Master's call was for men; he instructed his disciples to pray, not for monetary gifts, but for laborers who should go into the whitening harvest fields. Doubtless in this brotherhood of ours there are numbers of men with excellent qualifications who should be making the gift of themselves as missionaries of the Cross rather than merely taking part in a Home Mission offering. Those who cannot give themselves to the work in this fuller way have yet to make the consecration of their lives the chief thing. They have opportunities of personal service day by day, loving ministries for Christ and his church, which must not be neglected.

### Money.

It has been smartly said that a personal consecration is a purse-and-all consecration. There is no use in our pretending that we have consecrated ourselves if we are mean and stingy with our gifts. If we pray that laborers be sent forth, if we appoint committees with the idea that they will select and engage suitable men as evangelists, it obviously follows that in consistency we will rally to the support of these men.

### My Resolve.

*I will not worry. I will trust;  
God knows I am a child of dust;  
He knows I long to do his will,  
Though darkness closes round me still.*

*I will not worry. I will hope;  
Perhaps upon some sunny slope  
The flowers are waiting for me there,  
While here the hills are bleak and bare.*

*I will not worry. I will pray;  
I know God cares for me to-day;  
And trusting ever in his love,  
I'll tread the path that leads above.*

—Hattie Dusenbury.

We have much just now to encourage us to liberal gifts. The Lord has manifestly blessed the efforts of his servants in this past year. Large numbers have been led to accept Jesus as Saviour. A fine evangelistic spirit prevails in many places. On the other hand, the need is very great. Large towns, great districts, have no church wearing simply the New Testament name, and having the plea which we have to present to the people.

A liberal offering is not only asked for, but is necessary if the work is to advance. No man has the right to say how much another can or should give to the Lord's work. No specified amount or proportion is stated in the New Testament Scriptures. But cheerfully, as the Lord has prospered us, we should make our offering. The mite given by the poor widow whose sacrifice came from a loving heart, was more acceptable than great gifts from those without either love or sacrifice. Let every member, in the light of the Lord's great gift for him, the daily blessings of life, the needs of the work, do his very best when offering day comes, and the work will be greatly helped.

### Prayer.

No Christian can ever be more certain that he is doing the will of God and obeying the precepts of his Word than when he is making fervent prayer for the progress of the gospel. For what shall we pray? (1) That God's kingdom come, and his will be done, as in heaven, so on earth. (2) For new laborers to be thrust forth into the whitened harvest fields. (3) For the present workers that with all boldness they may speak the message. (4) "That the word of the Lord may run and be glorified."

Here is a prayer programme, every item of which has divine warrant and approval, which every Christian may be encouraged to adopt. What it would mean for the progress of the gospel if all would do so! Were we all to be interested enough to pray thus sincerely and fervently, our co-operation

would not be lacking in any necessary detail. With sufficient prayer there would be a sufficient number of laborers as well as abundance of means for their support.

Annie Johnson Flint, in the following lines, has expressed the thoughts which should be in our minds:

"Three things the Master hath to do,  
And we who serve him here below,  
And long to see his kingdom come,  
May pray, or give, or go.

"He needs them all—the open hand,  
The willing feet, the asking heart—

To work together and to weave  
The threefold cord that shall not part.

"Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.

"Not all can go; not all can give  
To earn the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak—we all can pray.

"Pray that the full hands open wide  
To speed the message on its way;  
That those who hear the call may go,  
And—pray that other hearts may pray."

## Immanuel.

W. Rothery.

### The Prophet Isaiah.

The Prophet Isaiah is perhaps the best liked of the prophets. Like John the Apostle, he belonged to a "goodly fellowship." He was one who saw the vision—the vision of God, "high and lifted up," and his life was devoted to the attempt of making others see the vision also. Isaiah was eminently a preacher of righteousness. He speaks in the name of Jehovah, rebuking the nation for its sins of idolatry, oppression and corruption. He announces the coming speedy judgments of the wicked, yet ever sets forth the coming golden age of righteousness and prosperity. Isaiah uttered many remarkable predictions which received speedy and striking fulfillments. Amongst these was the downfall of Syria and the sudden destruction of the hosts of Assyria under Sennacherib. These predictions cannot be accounted for on the ground of ordinary foresight, so minute and varied are the particulars, so accurate the fulfillment.

### His sons.

A characteristic feature of Isaiah's prophecies may be found in the names he gives to his sons. The people of Israel were quick to perceive the *omen* in the *nomen*, the portent in the name. Of set purpose, therefore, he gives names to his boys, which associated them with his work and words, reminding the people through them of the warnings and promises of God. Thus one son is called Maher-shalal-hash-baz—which incidentally is the longest name in the Scriptures, and means "Speed-spoil, hasten booty." Thus he endeavored to perpetuate his warnings that the fierce and terrible Assyrians would ere long sweep through the land. Another son he named "Shear-jashub," which means, "A remnant shall return"—a beautiful truth referred to again and again in his prophecies. By this he sought to show that after they were carried away into captivity by the judgment of God, a seed would be preserved, from which eventually a new and purer national life might spring. Yet another son, the first by a second wife, he calls "Immanuel," which means "God is with us." This interpretation is not the usual one given of this pas-

sage, but it seems very cogent to me, especially in view of the following verses: Isa. 7: 15-17, in which the fate of two kings—Rezin of Syria, and Pekah—is decreed. Cf. Isa. 7: 1-9, and in verses 17 and 18, the coming of the Assyrians.

These calamities it will be observed are predicted to occur before the child obtains the age of reason. In this period of darkness, doubt and despair, which comes to the children of God through their own faithlessness, the bright truth of God's perpetual presence is set forth to them in the name of Isaiah's son—Immanuel. It is interesting to note that Isaiah's own name means the "salvation of Jehovah." The dominant note in the teaching of Isaiah is that of comfort and consolation. He denounced sin and foretold the judgment of God; but as we consider these household names (Isa. 8: 18) we observe that one only implied judgment, whilst three implied mercy. "Speed-spoil, hasten-booty" suggested the violence and terror of the Assyrians; "Shear-jashub" predicted God's care for the "remnant" of his people; Isaiah's own name bespoke the saving power of the Lord; whilst that of "Immanuel" assured his people that in all their ways, he was ever with them—in adversity as in prosperity; in despair as well as in rejoicing; in captivity as in freedom—the living, loving, and ever-present Jehovah.

### Significance of "Immanuel."

Let us linger for a while on this most beautiful of names. "Immanuel"—God with us—we say. If we pronounce it more deliberately, "Immanu-el," we see that the sacred name "El" is in the last syllable. Then reversing we have, "With us God." We have no additional words, but the whole scope and intent of the sentence is enlarged. "With us God." Who is with us? None other than the eternal Father, who is with his children in a sense that he is not with his other creatures. "With us God," unworthy though we may be through our sins and shortcomings. "With us," though we may often have thought he had left us. For us, though we have been against him. With us, even when his hand is heavy upon us, for "whom the Lord loveth, he chasteneth."

For those in bereavement, no thought more precious, for it brings the glorious hope of reunion in God. For those in the agony of self-abasement, no thought more uplifting, for it is the assurance of pardon and the bequest of peace. "A broken and a contrite heart will he not despise."

### Application to the Messiah.

There is in prophecy an ever-widening meaning. As a stone thrown into a pool causes many and ever-widening ripples, so prophecy is capable of many fulfillments. Thus ultimately this prediction (Isa. 7: 14) finds its adequate fulfilment in Christ. It is evident that the prophet himself understood this to be the case—cf. Isa. 9: 6, "Unto us, a child is born; unto us, a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. . . and of his government there shall be no end." In one of Florence Barclay's delightful books, she says Immanuel was his mother's name for Jesus—"A virgin shall conceive and shall call his name 'Immanuel.'" We can picture Joseph and Mary in their humble home looking down upon the boy Jesus and exclaiming, "Immanuel"—"God with us"! So in a very especial sense, God is with us through Jesus. God was manifest in him. "In him dwelt all the fulness of the Godhead." "God was in Christ, reconciling the world unto himself." "The Word became flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

## A Covenant with God.

After the death of Dr. George F. Pentecost, pastor of Bethany Church, Philadelphia, the following was found in a Bible in his study:—

### I Take

God the Father to be my God (1 Thess. 1: 9).

Jesus Christ to be my Saviour (Acts 5: 31).

The Holy Ghost to be my Sanctifier (1 Peter 1: 2).

The Word of God to be my Rule (2 Tim. 3: 16, 17).

The people of God to be my people (Ruth 1: 16).

### I Give

Myself, all that I am and all that I have, to the Lord (Rom. 12: 1, 2).

And I do this—

deliberately (Josh. 25: 15;  
sincerely (2 Cor. 1: 12);  
freely (Psalm 110: 3);  
forever (Rom. 8: 35-39).

Here I give my all to Thee:

Talents, time, and earthly store—  
Soul and body Thine to be,

Only Thine, for evermore!

(Signed) George F. Pentecost.

# A Dead Past—A Living Future.

H. G. Payne.

The words of the crucified Christ, "It is finished," must have wrested from his disciples the last strands of hope to which they were despairingly clinging. Finished were their ambitions and plans; in their place began disappointment, dread and despair. With the sun that set on the hurried funeral at the tomb of Joseph of Arimathea, there disappeared their bright dreams of a glorious theocracy in which they had pictured themselves as proud rulers. The darkness of the Saviour's tomb was not more intense than that of their bewildered, troubled hearts, while its rocky door did not more effectively shut out the light of heaven, than did their misunderstandings prevent hope from entering their souls.

How many evils have come because some one has not understood! The charge of the Light Brigade, the wreck of the "Dunbar"—instances innumerable step out from history and personal experience. One of the most pathetic stories which school days have left as a legacy, is that of Llewellyn and his faithful hound, Gelert. The chieftain, returning to his home, missed his little child. He discovered indications of a struggle in which Gelert had taken part. Jumping to the conclusion that the hound had killed and eaten his child, he "plunged the sword up to the hilt in faithful Gelert's side." The commotion awakened the little one, who ran joyfully into the arms of the father, who then discovered the body of a wolf which the faithful dog had killed in defence of his little charge.

The disciples misunderstood Christ; and we, looking at them through the microscope of history, wonder, with a suggestion of superiority: "Given their circumstances, what would we not have done?"

A pertinent question, as the stone is rolled against the sepulchre of 1921, is, "Given our own circumstances, what have we done or not done; what sins of commission or omission?" We have misunderstood; mistakes have borne the fateful fruit of error. Possibly the angels—who have the advantage of us as we have, in some respects, over the mistaken disciples—are wondering with puzzled sympathy why we have made so many blunders. They see mistakes of judgment, of conduct, the guilt of premeditated and unplanned wrongs; of conscious and unconscious sins; wilful plunging and careless slipping into evil. Work we had planned has not been done except in imagination. Ruins, covered with the dust of failure, are the only evidence of much we attempted. In despair we would cast aside the sign of our profession were it not that the Master Architect, in sympathetic understanding, offers a clean slate and new tools for further endeavor.

A finished year of one's life is much like a journey. That of the materialist parallels

the march of Napoleon I. to Moscow. An army of 600,000 attempting the conquest of Russia, reaching Moscow, entered it. The next night the city was fired, some say by the French, others by Russians to defeat the invaders. For five days the fire raged, destroying a great part of the city. Napoleon began his terrible retreat, made awful by the severity of the winter and the activity of his foes, eventually reaching safety with but a fragment of his army. How like the hardened sinner, beginning with so many selfish intentions; at the end of the period, proud and haughty, in spite of the bitter lessons of stern experience, continuing the same course of conduct.

With the Christian it is different. The skeletons of many good resolutions may be bleaching beside the track; the positions reached and trophies won may not be so valuable or numerous as he had expected, but a comparison of the present with the past shows decided gain both in vantage ground and proofs of victory. Through the year's operations there is plainly revealed, in spite of lapses and recoveries, a characteristic purpose which, with persistent purpose and faith in the Great Captain is that leader's criterion of success. Good intentions, unless made in the strength of Christ, are too often the pavement of the road to hell. For the Christian good intentions are the rungs, the grace and merit of Christ being the side pieces of a Jacob's ladder upon which he climbs to success and glory.

With most people, sinner and Christian

alike, the death of the year is accompanied by the birth of new resolutions and hopes, for very few men and women have become so discouraged or cynical as to refuse to plan better things. In spite of the blase egotism affected by many, hope still "springs eternal in the human breast."

The resurrection and ascension of Christ developed and confirmed in the disciples that "hope that maketh not ashamed." There was no despondency in the apostles when the Saviour ascended. They viewed the future with happy eyes. The commands of Jesus and the message of the angels gave them food for thought that left no appetite for dread or fear—they had a more pleasant diet. When he parted from them they worshipped him "and returned to Jerusalem with great joy, and were continually in the temple, blessing God." In the displacing of evil by the very weight of good, we have the only method of righteousness. With their work to do, and the hope given by the heavenly messengers, of the Saviour's return, they were so occupied that the present held assurance and the future peace. Temptation, dread despair, were powerless against their expectant vision, for a new era had dawned.

## The Joy of Work.

Work!

Thank God for the might of it,—  
The ardour, the urge, the delight of it,—  
Work that springs from the heart's desire,  
Setting the soul and the brain on fire.

Oh, what is so good as the heat of it,  
And what is so glad as the beat of it,  
And what is so kind as the stern command,  
Challenging brain and heart and hand?

## Fruit in Old Age.

The Bible is hopeful of humanity, from infancy to the endless end. It puts no limit to the ultimate development of the saved soul, and, even while the physical powers weaken to decay, it gilds declining years with the promise of a roseate morn. The trees of the Lord are full of sap, and of the righteous it is added, "They shall bring forth fruit in old age."

Old age is not generally regarded as the productive season. It certainly is not so far as the birth of new powers of muscle and brawn is concerned, nor is it the season when mental faculties are most original and inventive. But old age is conservative of values that have been tried out in the fires of life, and have had most of their dross removed.

A good deal of debate is now running on with respect to the relative capacities of young men and of old. It is pleasant to observe that the pendulum is now beginning to swing back from an undue glorification of youth to a calm and reasonable appreciation of the efficiencies of old age, or, at any

rate, of middle age. For certain lines of effort which require agility, muscular force, or daring initiative, youth may be better, for each period of life has its own excellences. But there are compensations in the later periods of life, due in part to the added experience acquired by that time, and in part to that finer sense of proportion, joined with a subtle anticipatory intuition of the world that is to come, which is characteristic of God's older saints.

Let men of different ages, then, dwell together, and work together in happy accord, with nothing of jealousy marring their social or business intercourse. There are precocious offerings of genius which we admire, and there are also later-growths of wisdom, sympathy, and brotherly love which only the long years, when rightly lived, produce. "They shall bring forth fruit in old age." This is true pre-eminently of Christian saints, and the best of it all is that such finer flowerings of character shall never wither, but will be completely garnered into the beautiful paradise above.

# Christian Union.

Ira A. Paternoster.

The most vital subject to-day occupying the minds of Christian people is that of Christian union. To-night I feel proud to be identified with a people whose preaching for over a century has contained no more sincere and earnest plea than that of our subject. It was because of the discordant note of denominationalism that preachers of the Church of Christ came out with the emphasis they did on that part of our Lord's prayer, "That they might all be one that the world might believe." It is very gratifying to us to note the Christ-like sincerity by which leaders of the various denominations to-day are declaring in favor of a united church. For many years our contribution to the great Christian union theme was not recognised, but when in days yet to be the history of the Christian church is written, especially in relationship to this grand theme, it will be seen that the Church of Christ from the year 1809 onward preached in season and out of season, the absolute necessity for one united church, to rightly express the mind of Christ. In stating this, we are merely stating a fact which every student of history may verify at will. We are compelled to state, however, that the method of working out this ideal as outlined by the Churches of Christ, differs largely from that suggested by our brethren of other churches, and to-night it is our privilege to state to you what we understand by Christian union, and

## How it is to be brought about.

In making this statement it becomes necessary for me to refer to the statements of other religious leaders, and in doing so I want it to be clearly understood that beneath what I say is no carping spirit of sectarian bitterness. I have always, in the whole of my ministerial life, refrained from adopting a sectarian attitude toward fellow-Christians who are prepared to give the pre-eminence to the crucified Lord. I have given credit to every man for sincerity in his beliefs. We differ, in many cases, "as far as the East is from the West" in our viewpoints on this theme particularly, but we shall never harmonise our ideas by adopting a hostile spirit. In the spirit which says "Come, let us reason together," we face our subject. In the first instance, it will be well for us to ask, What is to be the source of our information as we investigate this question? In the study of church history we are convinced that much of the present division and lack of harmony in the Christian church has arisen, as a result of good men, or groups of men, who have sought to crystallise their beliefs until they can say, "This is the truth, walk ye in it." But, unfortunately, all great minds do not think just alike on all matters, especially on matters theological. Consequently the various articles of faith, creeds, catechisms, etc., have proved the most fruitful source of disharmony. Good men have been shut out of some denomination because they did not feel they could subscribe to the interpretation placed on a certain text of Scripture by some of the church fathers. As a body of believers we reject all recognised church creeds and statements of belief on the ground that they are unnecessary. We know the claim made on their behalf. In view of this we would be compelled to reject that portion of the Lambeth appeal to all Christian people which calls for the whole-hearted acceptance of the Holy Scriptures as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene as the sufficient statement of the Christian faith, and either it or the Apostles' as the baptismal confession of belief," from the words "ultimate standards of faith," substituting in their place, "and that the New Testament portion contains a sufficient statement of the Christian faith." We appreciate the statement of the Bishop of Bendigo, made in his brotherly appeal last Sunday night, that "the creed has its sanction and its origin solely from the Scriptures." Then why the need

of the creed? If it contains more than the Scriptures it contains too much; if less, too little; but if the same, then seeing it is such a fruitful source of controversy, let us be satisfied with the Scriptures, learning to "rightly divide the Word of Truth." We, therefore, make our

## "Appeal to the New Testament"

as we consider the subject of Christian union, and however honored church customs have become, if they have no sanction from the Word of the Lord, we must reject them. Now, there are several things to be considered in dealing with the question of Christian union. We believe the New Testament church was one perfectly united. We appreciate the words of the Bishop when he reminds us that "God has not cast us all in the same mould." Yet we believe the church of the New Testament pattern, while leaving room for the greatest freedom of mind on certain matters, does not leave room for doubt upon the great essentials, and we believe a slogan may be introduced as helping us at this point. "In essentials unity; in non-essentials liberty, in all things charity." We believe there are three or four points to be settled before any real show of New Testament unity can be accomplished. First, a name must be agreed upon for the united church; second, a confession of faith; and third, a mode of entrance must be found, and some show of agreement must be arrived at regarding the ministry. Let us see if we can find from the New Testament an answer to these questions.

## The name.

When the Lord Jesus Christ drew from his disciples a statement of their belief in himself, that belief was stated by Peter in the following words: "Thou art the Christ, the Son of the living God." Jesus replied, "Upon this rock I will build my church." Consequently Jesus looked upon the church as his own. Later writers also looked upon it in the same way, referring to the church "which he purchased with his own precious blood." The church is also referred to under the figure of the body with Christ as the Head. Under the beautiful figure of the bride it is best represented to us, and only under very exceptional circumstances does the bride refuse to bear the name of the bridegroom. It is our desire to give all the glory to God through the Son, and so we use the name we find in the New Testament, a name which is acceptable to all believers, and we call ourselves members of the Churches of Christ, or Christians. In this we are scriptural, for in Rom. 16: 16 we read of the church, and thus we honor Christ, the Head of the church. This is a name over which no group can have a monopoly, but which at once loses sight of peculiar methods of organisation and distinctive marks, and it is agreeable to all. We have been accused of seeming arrogance in presuming to call ourselves by this name, but we state emphatically that it carries no uncharitable reference to other Christians who choose to wear additional names. We are honestly trying to find a New Testament name for the church, and for that reason are compelled to use it.

## Method of entrance.

The next great question to ask is: How did people become members of this church? According to the records of the New Testament, the Church of Christ was set up on the Day of Pentecost. This fact is clearly brought out in the opening chapters of the Acts of the Apostles. Upon that occasion Peter told the people that they were guilty of the death of Christ. They were deeply moved over this, and asked what they might do, presumably to escape the punishment for their wrong-doing. Peter's answer is brief and to the point. "Repent and be baptised, every one of you in the name of Jesus Christ in order to the remission of your sins, and you shall receive the gift of

the Holy Spirit." The Christian church depends upon the fact that Jesus is the Christ, the Son of the living God. This is the only confession of faith we have any right to ask of any person. In the New Testament we find this was all inquiring persons were asked to believe. Belief in the Christ and a public endorsement of that belief was all the requirement made, and we have no right to impose other conditions, however time-honored they have become. Upon such a confession of faith, those who were repentant believers, were immersed into the name of Christ. The New Testament clearly indicates that after the Church of Christ was established on the Day of Pentecost, every person becoming a member of that church did so by his act of obedience in Christian, or believers' baptism. It is a singularly unfortunate fact that in the work of translating the Scriptures of the Greek word rendered in English "baptise" was never translated, but only transliterated. Had the word faithfully been translated either to immerse, submerge, or dip, would have been used. This would have settled for ever the unscriptural practice of sprinkling infants, and thus one of the most obstinate barriers to union would have been out of the way. It is useless to call those who are believers in and sincerely practise "believer's immersion" by hard names; the fact remains that immersion is the most commonly recognised mode of New Testament baptism, and sprinkling was introduced into the church at a much later date. It is not enough to say that a person may please himself on this matter, for Jesus is reported by Mark 16: 16 as saying, "He that believeth and is baptised shall be saved," and baptism was joined with the preaching of the gospel by our blessed Lord in his great commission to the church when he said, "Go ye into all the world and preach the gospel to every creature, baptising them into the name of the Father, Son, and Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." It was left to Paul to convey the

## Significance of baptism

in its relation to Christ and his church. In one place he reminds us—"We are buried with Christ in baptism," and in another place, "In one spirit are ye baptised into one body." Of the former passage, found in Romans 6: 4, John Wesley says, "Buried with him," alluding to the ancient manner of baptising by immersion; while Combeare and Howson, both honored Episcopalians, in their "Life and Epistles of Paul," say, "This passage cannot be understood, unless it be borne in mind that the primitive baptism was by immersion." We are well aware of the danger of selecting isolated passages of Scripture and seeking to build up a system upon them. But the scholarship of the world is united upon this one fact that New Testament baptism was for believers, and was an act of faithful obedience. Because this fact is not being given its rightful place to-day in the programme for union, the Churches of Christ are proclaiming it. Not that they hold in any sense to baptismal regeneration. They know there is no meaning in the act apart from a full surrender of the life to Christ as their personal Saviour, but, having first told men to believe in the Lord Jesus Christ, they immerse them into the name of Christ, and in so doing believe men are in this way made members of his body, his church. We have no right to impose any other test. Modern conditions produced no valid excuse for altering this method or these conditions. We do not pretend to know in what manner baptism is linked with salvation beyond the fact that it is an exhibition of obedience, and as every preacher and non-preacher of the gospel knows, the conditions of salvation are possible of being summed up in the words, Faith, Repentance, Confession, Obedience. The Church of Christ understands obedience including baptism.

We turn for a moment to the

## Question of the ministry

and for our information, to the New Testament. We challenge any person to prove from that source, that the New Testament church contained

a ministry even remotely approximating to what is the practice of at least some of the churches to-day. The church of the New Testament had many bishops over one congregation, and never once can proof be found of one bishop over a number of congregations. The New Testament church knew nothing of the system creating a certain class as "the ministry." As a preacher of the gospel who believes he has been called of God to minister in sacred things, I am firmly convinced that "the ministry" of the church is responsible for the continued disunion of the body of Christ because of the unscripturalness of the offices they and the church have created. In saying this it is scarcely necessary for me to declare that we have no personal feeling toward any brother minister. It is the system, which has grown up for many years, that we believe to be wrong. It includes the teaching with regard to ordination, and the priestly attitude of this system. The Church of Christ believes the recognition of all men as "priests unto God," to be necessary in a united church. Those who were scattered abroad as a result of the first

persecutions, went everywhere preaching the gospel, and the Lord set his approval on their efforts. They did not wait the sanction of a class known as "the ministry."

In closing this appeal to-night there is one other matter to mention. The Churches of Christ are not pleading for church union, but for

#### Christian union.

They doubt very sincerely whether another creed drawn up for the purpose of uniting the various churches to-day will solve the problem, even though it contain the result of the experience of many centuries. They believe the basis for Christian union is found in Eph. 4: 1-6. I quote verses 4-6: "There is but one body and but one Spirit, as also when you were called you had one and the same hope held out to you. There is but one Lord, one faith, one baptism, and one God and Father of all, who rules over all, acts through all, and dwells in all." (Weymouth's Translation.) In this spirit they desire to work, seeking only to give the first place to Jesus in all things.

## The Bible Institute, Los Angeles.

B. W. Huntsman.

It was my privilege recently to spend some time in the classes and meetings of the Bible Institute, Los Angeles, and I was greatly impressed with the wonderful work being done there. Believing it will be interesting and profitable, I desire to tell the story of the rise and progress of this Institute.

Twenty-five years ago, Mr. Lyman Stewart, an elder of the Emmanuel Presbyterian Church, Los Angeles, believed that the church ought to have a Bible teacher to interest men in the Word of God. Mr. Stewart, who is also President of the Union Oil Company, while attending a conference at Niagara, asked certain brethren to suggest a man for this work, and Mr. Horton's name was given. Later, Dr. Wilbur Chapman also suggested him; so leaving Dallas, Texas, he came to Emmanuel Church, and gathered a band of young men on Monday evenings, forming them into "The Fishermen's Club." The success of this was so marked that Mrs. Horton was asked to start a similar work for women, called "The Lyceum Club." From this small beginning the Bible Institute has grown.

At the end of the first year it was decided to secure quarters of their own. On Main-street a deserted pool-room was found. This was fitted up as an auditorium, office, and dining-room. A regular course of study was started with evangelism and Bible women's work. Efforts were also made to reach the Jews with the gospel, besides factory workers, Mexicans, and men on the oil fields. After three years the work outgrew its quarters, and land was secured where the present property is located, on a quiet street near the heart of the city. The building consists of auditoriums and class-rooms in the centre, and hotel accommodation for men and women at each end. There are 350 rooms for men and the same for women. The main auditorium has 4000 separate seats. It is a wonderful meeting place, everything perfectly arranged for seeing and hearing. It has two galleries, and the organ has the pipes hidden, the music coming through a rainbow arch of grating, over which are the words, "All have sinned"; but underneath also in a semi-circle in letters of gold, "But God commendeth his love toward us in that while we were yet sinners Christ died for us." There is also a lower auditorium, seating 1200 persons. The property cost a million and a quarter dollars, and is worth two and a half millions to-day. Valuable land has also been secured opposite the Institute for the purpose of erecting more hotel accommodation and class-rooms for organised Sunday School work. Into the deed of the property was placed a statement of doctrine which promises, if it is ever used contrary to that statement, it will revert to the original donors. A

church has been organised in connection with the Institute, though under separate management, and Dr. Torrey is the pastor. Though organised only six years ago, there is now a membership of 1400, and 3000 in the Sunday School. No one is ever asked to unite with the church. Persons make application, and promise to live the Christian life. The church has the advantage of a large student choir directed by the music teachers of the Institute, among them being Prof. Tovey, from Australia, and Mr. Hooper, a student from Footscray, presides at the piano. In the large student body of six hundred are representatives of many nationalities, several hailing from Australia and New Zealand. One can also see in addition to the Anglo-Saxon race, Chinese, Japanese, Africans, Indians and Hebrews. Only a few of each, it is true, but showing how far-reaching is the work. When the printing plant was established, Dr. Horton promised the Lord that all the profits would go to the free distribution of Bibles and tracts, and this department has proved very profitable. There is a weekly observance of the Lord's Supper every Sunday evening at six o'clock, which is most beautifully conducted. A baptistery is in one of the auditoriums for all who desire immersion. The members never proselyte, but during the summer 150 persons were added to the church. Instead of letting down in the summer months, the audiences are as large as in the winter, and distinguished preachers such as Dr. Meyer, Dr. Oliver, and Dr. A. C. Dixon, are brought to preach the gospel.

A Jewish home has been established, and three or four workers engaged. Students are in training to give all of their time to this department. Work is being conducted among the Mexicans, of whom there are about 50,000 in California. The seamen's work is different from any carried on elsewhere. The man in charge goes on the vessels, talks to the officers and men, holds his meetings, distributes tracts, and the Scriptures. Thirty-two meetings are held each week in shops and factories. A city mission is conducted by the students at Bible Hall, on Main-street. Meetings are held at any hour of the day or night. A large opening faces the footpath, so that men may stop and hear the message without entering a hall. Thousands of men are reached in this way, and a great deal of personal work done. In addition to this, Bible Classes are held in different parts of the city by capable teachers, and among High School girls are the "Eudora Bible Classes." Quite a number of students are training to be Foreign missionaries, and many are on the field, particularly in the Hunan Province of China. They are teaching natives to reach their own peo-

ple, believing that one trained native is worth more to China than ten trained missionaries.

Besides the regular class work for enrolled students, the weekly programme for the church and Institute is as follows: On Monday evenings the Fishermen's Club meets. Over a hundred men of varying ages have dinner together. This is immediately followed by a song service; then the men report their experiences in the Lord's work during the previous week, the number of Testaments and tracts distributed, the number of men approached to become Christians, and the number won. Then a Bible study is conducted by "Dad" Horton, as he is affectionately called by the men. The Lyceum Club for women meets on Tuesday evenings, when a similar programme is followed. The public service on Wednesday evenings is really a meeting for prayer and praise. There were usually seven or eight hundred persons present. Before the meeting I noticed a number of people placing slips of paper on the desk. These proved to be requests for prayer, covering all forms of physical and spiritual needs. After these had been prayed for, the meeting was thrown open for testimonies to answered prayer. It was the most inspiring and encouraging prayer meeting I have ever attended. On Friday nights there is a great public gathering in the large auditorium for Bible study. Fully fifteen hundred persons were present. During my visit Dr. A. C. Dixon gave a series of addresses on the Book of Jonah. This would be typical of the Friday evening meetings. Previous to this gathering, classes are held on Sunday School work and teaching. Mrs. Dennis, who has charge of this department, is the most capable exponent of a Sunday School lesson I have heard.

On alternate Sunday afternoons a Jewish service is held, aiming to bring the gospel to the Jews. It is an intensely interesting meeting, and one could give accounts of remarkable cases of conversion. Splendid Hebrew people testified to their faith in Christ as their Messiah and Saviour.

One might ask what is the secret of this successful Institute? It consists of several things. First, its exaltation of the authority and sufficiency of the Word of God. That is the end of all controversy. The Scriptures and related subjects are the only things taught. The teaching is positive. They know what they believe, and preach it with no uncertain sound. Another feature is the fact that all denominational ties are lost sight of. It welcomes and receives Christians from all Christian bodies. Its interdenominational spirit is expressed in the name of the church, "The Church of the Open Door." They are there simply to study the Word of God, and to do the work of Christ. The large amount of personal work done by teachers, students and members, also contributes greatly to its success. And finally, the consecration of wealth from small to large amounts by many who believe in the Institute, and have helped to make it what it is to-day. Dr. Horton rightly believes that this great work has been the best investment he could have made of his life, and passes on this message, "God can use men who have had practical experience, even if they have not had the advantages of the school, provided their lives are dedicated for service for their fellow-men along Bible lines. That is the only reason he used me."

Our last view of this wonderful Institute are the words from Psalm 119: 89, graven across the front wall of the building. "Thy word, O Lord, is settled in the heavens."

#### A Prayer for Zeal and Love.

O that I was as heretofore.

When first sent forth in Jesus' name;

I rushed through every open door,

And cried to all, Behold the Lamb!

Seized the poor trembling slaves of sin,

And urged the outcast to come in.

The God who kills and makes alive,

To me the quickening power impart;

Thy grace restore, thy work revive,

Retouch my lips, renew my heart;

Forth with a fresh commission send,

And all Thy servant's steps attend.

—C. Wesley.

# The Lord's Supper.

THE SACRAMENTS.

G. P. Cuttriss.

There is no disposition to make any man an offender simply for a word or a phrase which may be differently interpreted. The confession, however, is freely made of a deep dislike of the use amongst reformed churches of an old Romanist ecclesiastical expression, "sacrament," to denote the Lord's Supper. The word was originally devised and appropriately used to define the grossly unscriptural conception of the Romanists regarding the ordinance. It is readily conceded, however, that many evangelical bodies, while retaining the word repudiate the original meaning and subscribe to it a totally different conception. Yet such a practice is very misleading, and may be fraught with untoward results.

## The Priest.

To this word also there is a justifiable objection. The Anglican ritualist means by it as in "common prayer" the Greek *iereus*, or Latin *sacerdos*, a sacrificing official. But any evangelical Anglican reckons it equivalent to presbyter, i.e., one who presides and rules in the assembly, and refuses to recognise any ritualistic meaning in the term. Still as the ministering servant of God is as such not a priest, but a prophet, the former term is decidedly misleading in face of the fact that it appears to justify a large and influential section of their clergy who are sacerdotalists on principle, and who do not disclaim it.

## The Figurative Terms.

### THE CUP.

A definition of terms is admittedly essential to a correct appreciation of the real meaning and intention of this divine ordinance which was instituted by our Lord himself on the occasion of the last meal with his disciples, and which was in general use during the whole period of the ministry of the apostles. The first consideration is what use Christ made of the two expressions, viz., the cup, containing "the fruit of the vine," and the bread, which he stated represented respectively his blood and his body. As to his teaching, and indeed Scripture generally, is to a very large extent given in the way of illustration and symbols drawn from ordinary life. They deal largely with such exalted subjects connected with the unseen and the Infinite, that the assistance of the imagination and word pictures are necessary to make the truth intelligible and sufficiently forceful to enlighten our dull understanding. It were well to examine the use Jesus made elsewhere of these two figures. The cup, or rather the fruit of the vine, an exhilarating beverage in practically universal use in ancient times, naturally stands as a symbol for "whatever makes glad the heart of man," and is often spoken of along with olive oil and bread as the three great items—the abundance of which was, or regarded as a token of special favor and blessing of God. The wine occupied the same place, then, in the ordinary dietary that tea does in more recent times, or beer and cider with our ancestors. Christ also spoke of himself as the True Vine, to be engrafted into which by faith, both meant spiritual life to the branch, and also made it fruitful of this very thing, wine, which is a token of God's blessing to mankind. "Herein is my Father glorified that ye bear much fruit," i.e., the kind of fruit which is a blessing to mankind, borne by the branches through union with the vine, through God's husbandry and careful pruning (cleansing) by the word which has been spoken (John 15: 1-5). What the fruit of the vine when crushed in the winepress to make a beverage is to the body, such is the spiritual fruit for blessing to others produced by the life of Christ and by being united to him.

Our Lord did not call what he used by a figura-

tive term, but simply the "fruit of the vine," for this was the thing at point (regardless of the manner in which it might be prepared for use), when instituting the Supper (Matt. 26: 29). Any question as to its fermentation or otherwise was quite irrelevant, and never even hinted at, as it mattered nothing.

The gladness or exhilaration peculiar to this natural or physical liquid is certainly produced by its topic or alcoholic qualities. The evils liable to arise from its abuse were not at this time in question, having no real bearing on the matter that Jesus was illustrating. He was comparing the ordinary effect of such beverages in making men merry or glad in illustrating the way in which, in the spiritual department, that which God in him has provided to effect his great object, that of making sinful, suffering humanity happy and glad by the drinking of a spiritual beverage. The one is the fruit and refreshment of the physical vine, the other of the True Vine (John 15: 1). God is the vineyard owner who produces it to serve his purposes. Further, in regard to the wine representing blood, there is at least one passage (Deuteronomy 32: 14) where the juice of the fruit of the vine is called the blood of the grape: "Of the blood of the grape thou shalt drink wine." The blood that circulates in the vine-tree, and is its life, is the sap, and this produces the wine that men drink. The life that is in Christ often referred to, he being the true and living Vine, produces in him, among other things, that our souls

drink in this life. "Because I live ye shall live also," and thus a life of real happiness becomes a blessed experience.

## The Book That Will Stay.

There are who say that a good old Book  
I have read for many a year,  
Is outworn and that we now must look  
For counsel and help elsewhere.  
But my heart and hand still hold it tight,  
I feel it has come to stay,  
While men are needing a guiding light  
On a dark and unknown way.

They say that the world has now no room  
For the Book that has swayed its thought;  
That Science has sealed its early doom,  
And a change for the better wrought.  
But its mighty power in bereavement's hour  
Is a proof it has come to stay,  
While hearts remain to be comforted  
And tears to be wiped away.

It calms the spirit and clears the mind  
In the daily toil and stress;  
And seeking hearts through its message find  
The pathway of righteousness.  
Its mysteries, few may understand,  
But it points the heav'nward way;  
'Tis a friendly light in the darkest night,  
I know it has come to stay!

It comes to me when the sun is low  
And the sounds of labor cease,  
And brings to my heart that needs it so,  
Its message of hope and peace.  
On the sea of life, with its cares and strife,  
We will go by the Chart each day,  
Till our work is done and the port is won,  
And the storms have passed away.

— H.T. Lefevre.

# In the Religious World.

## Print Christian Messages in Newspaper.

Newspaper evangelism is one of the new ideas among Christian leaders of Chicago. Every Saturday a Christian message is printed in the Chicago "Evening Post," a journal of admittedly high ideals. The messages belong to the older order of evangelical interpretation, relating to individual sin and personal salvation. It is evident that much good has come from them, as reports from different parts of the city indicate.

## Prohibition Causes a Failure.

Here is a "failure" that may be justly charged against Prohibition. The old Washington Home, located in Chicago, which has been in existence since 1863 for the treatment of inebriates, has been compelled to close on account of lack of patients. The resident superintendent said that the number of patients per month has decreased from 77 to 15, and that those "with delirium tremens have decreased tremendously, too." This marks another mile in the final retreat of John Barleycorn. Let the good work go on.—"Christian Evangelist."

## Pope Will Call Council on Easter Question.

The Roman Catholic Church will call a council in Rome next April to consider the question of a change of method in fixing Easter. The Pope will not only invite leading ecclesiastics of his own communion, but astronomers and scientists. It is rumored that the Pope will invite many prominent churchmen outside the Roman communion. These will be invited, not as representatives of their churches, but as individuals. As is well known to historical students, the present method of fixing Easter was the result of a compromise. It is believed that the coming Conference will decide to fix the Sunday nearest to April 15 as the annual date. Under the present system it is possible for Easter to come as early as March 22,

or as late as April 25. Should the Pope invite Christian leaders outside his own communion (says the "Christian Century") this fact will be rather more important than a change of date for Easter.

## "Put Not Your Trust in . . ."

In a letter to Sir W. Robertson Nicoll, the late Principal Denney said: "There is a whole crowd of ministers going in for 'social' reform, mainly because they have no Gospel; and because, like a certain class of politicians, they think this is the way to secure a following. How to say this without throwing cold water on Christian zeal for improving conditions in which people live, or without seeming to be heartless or indifferent to the wrongs of the poor, may be difficult; but it is just as needful to say, 'Put not your trust in Parliament' as 'Put not your trust in princes.'"

## "A Blow from the Inside."

Writing in the "Methodist Recorder," Mr. H. C. Morton draws attention to a recent issue of the "Buddhist Chronicle," which turns to perverse account some of the statements at the Modern Churchman's Conference. Exulting over the blows struck from the inside, the journal named prints as prominent headlines such captions as—

Christ Not Divine,  
Jesus a Palestinian Jew.

Statements by Dr. Rashdall are quoted to the effect that "Jesus was a man, with a human body, soul, intellect, and will." It is easy to understand the jubilation of anti-Christian sects when those inside the citadel deny the truth. All Evangelicals will agree in the words with which Mr. Morton concludes: "I think such results should make Modernists pause and consider their ways. This is one more illustration of the tragedy of 'modern light.'"

# The Realm of the Bible School.

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

## Self-Expression.

The idea of self-expression is being advocated very widely now in educational circles. In the Kindergarten it is one of the basic principles of conduct, and much freedom is given the child that it may be led to express self freely and spontaneously. The idea is a good one, but like most good things, is open to abuse. Just now, in Melbourne daily papers, a good deal is being said about the dress, or the "undress," as one correspondent puts it, of certain folk for whom it is claimed that scantiness and brevity of dress is but a means of self-expression, and, therefore, should not be criticised or restricted by any reform movement.

Being mere man, the writer confesses to what he hopes is a pardonable ignorance of the pros and cons, which in the present instance appears to be a matter of the ups and downs, of feminine fashions. Whether extremes in dress can be attributed to an attempt at self-expression, on the part of the wearer, he does not venture an opinion. But he is a firm believer in self-expression as a principle in the education and training of the young, also in the very large amount of freedom that necessarily goes along with it. By all means let us encourage the idea. In the home, in the Bible School, in the Christian Endeavor Society, and in all other young people's activities, we should plan to give opportunity and scope for self-expression. But at the same time let us keep in mind the main thing, viz., a *self* to express. The developing of self into a free, loving, Christ-like personality should be the aim of all our endeavors. How poor and how noble a self may be found among the young people of our day and generation is strikingly set forth in the following words from a recent address by Margaret Slattery, one of America's leading workers among girls and young women.

"When you look me in the face and ask, 'Is smoking a sin?' I say, 'No, it isn't a sin, but it may make you a sinner, it may open the door to sinful things.'"

I lunched in New York with four girls. We talked about relaxation. One girl reads new novels of the most startling kind to relax, and another smokes to relax, and another has some exercises which she takes to relax. They asked me what I did, and I told them I went to sleep; that I thought that is what you were meant to do when you were tired and needed to relax—you should lie down and go to sleep. Aren't we silly? Every animal in the world goes to sleep to relax, but when man becomes civilised he no longer can do it; and sometimes when the grip of the machinery of life is on him he lies awake through the night, and no restoration comes to him.

One of the girls said to me: "But, Miss Slattery, you believe in self-expression, don't you, the fullest self-expression?"

I said yes, I did; and if you can express yourself best in a puff of smoke, then do it! If all you are in yourself can be expressed by a puff of smoke, then puff until you get a better self to express! And when she said it, I saw a Wellesley girl on the edge of the swamps of Africa, with a divine light in her face, and twenty little black children at her knees, and I heard them singing, first in English and then in their own tongue:

Jesus loves me, this I know,  
For the Bible tells me so.

Think of a girl sitting at a table in a New York restaurant expressing herself in smoke, and then of that other girl, young, beautiful, free, who could have something she wished—her fiancée will join her and they will be married in Cairo this fall—think of that girl expressing herself in a group of children who will grow up to remake their nation! That is what I call a type of self-expression that is worthy of the mind, body, and

soul of a modern girl of a modern day. You make your own choice. Do not be a slave!

## Fits.

John R. Pepper, a well-known business man of Memphis, Tennessee, is better known as a wide-awake Sunday School superintendent. He lives up to his name, and puts the same kind of "pep" into his Sunday School work that he puts into his business. In his little book, "Thirty Years at the Superintendent's Desk," he says of the superintendent that he should not have *fits*, and continues as follows:—

A superintendent who has fits is not fit to fill the office; and the most fitting thing he could do would be to resign.

Some have long fits of laziness; they never study—never know what they are going to do when they get to school.

One has fits of despondency—always complaining that his school is not so well equipped with appliances as others, instead of going to work with mind and energy, and bringing his school up to the same standard of excellence.

Some have fits of lack of faith in God, when they should be often in their closets coveting the best gifts.

Some have fits of dignitariness; they love to sit on the platform and look grand. If a stranger comes in, he is doubtless impressed, whether or not he ever receives a greeting or a seat.

After everything else is done, the superintendent who is not willing to make large sacrifices of time and ease, will not become the "ideal Sunday School superintendent" of this or any other time. May the Lord Almighty beget within the heart of every superintendent in our land an earnest yearning after immortal souls, and then methods will be born of that travail of which we have scarcely a thought now.

"Every member of the church in some department of the school" is an aim that can be reached only where the school has a Home Department. The superintendent of the Swanston-st. school believes in linking up the Cradle Roll and the Home Department. He has the following displayed in attractive setting on the walls of his school-room:

"Every mother's baby on the Cradle Roll, and every baby's mother in the Home Department."

Home Department supplies can now be obtained from the Austral Co., 530 Elizabeth-st., Melbourne. Further information will be supplied on application by W. B. Blakemore, Organising Secretary of Victorian Bible School and Young People's Department, 70 Power-st., Hawthorn, Vic.

## Fruit of the Spirit in Terms of Love.

Joy is love exulting.  
Peace is love reposing.  
Longsuffering is love untiring.  
Gentleness is love enduring.  
Goodness is love in action.  
Faith is love on the battlefield.  
Meekness is love under discipline.  
Temperance is love in training.

Make channels for the streams of love,  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.

But if at any time we cease  
Such channels to provide,  
The very founts of love for us  
Will soon be parched and dried.

For we must share, if we would keep  
That blessing from above;  
Ceasing to give, we cease to have—  
Such is the law of love.

Apart from God, all gain is loss,  
All labor vainly done;  
The solemn shadow of the Cross  
Is better than the sun.

## Investing Life.

Whether or not a man has money to invest, he certainly has a life to invest, and he ought to be more careful about investing his life profitably than about investing his money. What a single life can accomplish cannot be determined by weighing it, or measuring the number of its years or its advantages. That truth was taught by Jesus when he sent his disciples to count how many loaves they had. They counted five. They could determine by arithmetic how many people five loaves could feed. But when Jesus added his power to the five loaves, the calculations of arithmetic were found to be very far from the mark.

The five loaves may be taken as representing an individual life. What one life by itself can accomplish may be fairly accurately determined, and it will not be very much. Men may differ greatly in their endowments, but even the most gifted has narrow bounds about him. He may make a fortune which in a few years will be scattered. He may fill an honorable position which in a short time will become empty, and his very name is soon forgotten.

Not until God has begun to use a life does it accomplish anything extraordinary. When he would make a great nation, God began with one man, Abraham. When he would check idolatry in Israel, he used one man, Elijah. When he would send the gospel to the world, he chose twelve men. Dean Brown, of Yale Divinity School, in a very striking way speaks of the insignificant beginnings of great things: "Every great thing, it matters not whether it is an individual, or an institution, or a movement in which all the nations of the

earth shall be blessed, has its hour in some little Bethlehem of Judea. It lies for a time in the manger of some stable, its glorious future all unsuspected. It has its period when it is in danger of being slain by some cruel Herod, whom later it could wither with a word. In such an hour, the prosaic nature, lacking in vision, might look in and say, What is this tiny beginning in the face of so many obstacles? If you listen closely, you can almost hear some rude soul, passing through the back street of Bethlehem, uttering his hoarse laugh over the fact that a baby has been born in a barn. He knows not the undeclared possibilities of such a life."

God's custom has always been to choose the weak things and the base things, and because of what he has added to them they have overcome the world. Abraham, Moses, David, Elijah, Peter, were only five insignificant loaves until God took them into his hands and blessed them. And what they accomplished has been due to nothing in them, but to the power of God working through them.

A man may possess such a small endowment that he may conclude that it makes little difference how he invests his life, that he cannot expect it to accomplish much. But as he reads the story of the miracle of the five loaves, he ought to learn that no matter how insignificant his life may seem, if he dedicates it to God, God can through him accomplish as great a miracle as feeding five thousand people with five loaves and two small fishes. —"United Presbyterian."

# The Family Altar.

J. C. Ferd. Pittman.

## JOSEPH, A TYPE OF CHRIST.

There is a "distance of infinity" between the best of men and the Man of men, the Lord Jesus Christ, yet the character and work of the latter have oft-times been fore-shadowed by God-fearing men of pre-Christian days. Joseph may well be said to be a type of Christ.

Like our Divine Lord, he came unto his own, and his own received him not. Though they sat around the same table, engaged in similar occupations, and were united by the same family associations, yet, as in our Lord's case, between Joseph and his brethren there was an immeasurable distance. The brothers lived in one world, Joseph in another. As with our Saviour, these brethren conspired to do injury to Joseph, and were not satisfied till they had driven him from home, shamefully treated him, and despised him as an outcast. Like our blessed Redeemer, when these prodigals returned to Joseph through the pressure of famine, and penitently prostrated themselves before him, he stretched forth hands of welcome, wept upon each of their necks, gave to each a kiss of peace, and said, "I am Joseph your brother, whom ye sold into Egypt." In all this he was a type of Him who, though once "despised and rejected of men," is now exalted as King and Saviour, and stands ready to receive the penitent, and even give him a place at his own table.

JANUARY 29.

### Joseph Hated.

And they hated him, and could not speak peaceably unto him.—Gen. 37: 4.

"You have no enemies, you say?  
Alas, my friend, the boast is poor;  
He who has mingled in the fray  
Of duty that the brave endures,  
Must have made foes; if you have none,  
Small is the work that you have done,  
You've hit no traitor on the hip,  
You've dashed no cup from perjured lip,  
You've never turned the wrong to right,  
You've been a coward in the fight."

—Charles Mackay.

Bible Reading.—Gen. 37: 1-4.

JANUARY 30.

### Joseph Faithful.

How can I do this great wickedness, and sin against God?—Gen. 39: 9.

"Take alarm at an evil thought, wish, or desire. .... These, like the rattle of the snake, the hiss of the serpent, reveal the presence and near neighborhood of danger. Besides, does not the experience of good men prove that sin is most easily crushed in the bud, and that it is safer to flee from temptation than to fight it? Fight like a man when you cannot avoid the battle, but rather flee than fight. Be afraid of temptation, avoid it, abhor it; and if caught by the enchantment, tear yourself from her encircling arms, seek safety in flight, your answer that of Joseph's chastity, 'How shall I do this great wickedness, and sin against God?'"

—Dr. Guthrie.

Bible Reading.—Gen. 39: 20, 23.

JANUARY 31.

### Joseph Exalted.

Thou shalt be over my house, and according to thy word shall all my people be ruled; only in the throne will I be greater than thou.—Gen. 41: 40.

In "The Types of Genesis," Andrew Jukes says "In Joseph the spirit opposed, and fettered and bound, conquers by passive power, and is at length exalted over all things." Sir Thomas Browne writes thus: "What a labyrinth there is in the story of Joseph! Able to convert a Stoic! Surely there are in every man's life certain rubs, doublings, and wrenches which pass a while under the

effects of chance; but at the last, well-examined, prove the mere hand of God."

Bible Reading.—Gen. 41: 37-45.

FEBRUARY 1.

### Joseph Weeping in Secret.

And Joseph made haste; for his heart yearned over his brother; and he sought where to weep; and he entered into his chamber, and wept there.—Gen. 43: 30.

"Blessed are they, thou good Joseph, who love thee even as thou art; who trust thee in spite of thy silence and thy strangeness, thy long delays, thy repeated questionings, thy withdrawal into thy secret chamber, thy protracted tarrying there. 'Blessed is he who shall not be offended in me.'"

—Dora Greenwell, in "The Patience of Hope."

Bible Reading.—Gen. 43: 26-34.

FEBRUARY 2.

### Joseph's Kindness to His Brethren.

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.—Gen. 44: 1.

"We must be thankful if Joseph sustains our lives by relieving us in our famine with our provisions till we come to see his own face. There is joy in these remote receivings, but the fulness is in his own presence."—Richard Baxter.

Bible Reading.—Gen. 44: 1-7.

FEBRUARY 3.

### Joseph's Cup Found in Benjamin's Sack.

And he searched, and began at the eldest, and left off at the youngest; and the cup was found in Benjamin's sack.—Gen. 44: 12.

In Jane T. Stoddart's "The Old Testament in Life and Literature," these words are quoted: "We have now our mercies as Benjamin had Joseph's cup; we find them at a distance from God, and scarcely know from whence they come, and understand not the good will intended in them, but are oft ready to fear they come in wrath, and think they will but work our ruin. But when we shall feed at Joseph's own house, yea, receive our portion from his own hand; when he shall fully unfold his love to us, and take us to dwell in Goshen by him; when we shall live in our Father's house and presence, and God shall be all in all; then we are indeed at home in rest."

Bible Reading.—Gen. 44: 8-14.

FEBRUARY 4.

### Joseph Provides.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.—Gen. 47: 11.

"Pilgrims here on earth, and strangers,

Dwelling in the midst of foes,

Us and ours preserve from dangers;

In thine arms may we repose!

And, when life's short day is past,

Rest with thee in heaven at last."

Bible Reading.—Gen. 47: 1-12.

## PRAYER.

O Lord, wilt thou grant to me a fuller realisation of thy wonderful love. May I never cease to praise thee for thy great redemption. Grant that the memory of my days of rebellion against thee, and sinful pursuits, and unholy aims, may lead me on to a more thorough consecration and service. May I gladly and quickly come to thee for every spiritual blessing, and respond to every divine call. May my heart be cleansed of every defilement, that I may see thee. May I be clothed with the wedding garment, that I may be a welcome guest at the heavenly feast; for Jesu's sake. Amen.

"I would walk with thee in white—  
Snowy garb from crimson laver;  
Then with thee would walk in light—  
Golden sunshine of thy favor;  
Only they who walk in white—  
Only they are crowned with light."

## New Testament Churches.

To the Editor of the "Australian Christian."

Dear Bro. Main,—

When writing for publication we not infrequently fail to distinguish between "cold type" and "glowing personality." While writing the short letter, upon which you comment somewhat severely in this week's issue of the "Christian," I visualised myself in conversation with the author of the words under criticism, and I am very sure that I could use these words in conversation without being considered either "scornful" or "unchristlike." However, I am quite prepared to admit that in "cold type" the form in which I have expressed my criticism is not the happiest, and is liable to serious misconstruction. It may be well to remember, though, that "sarcasm" is not necessarily "scorn," and often it is not "unchristlike." I observe that you yourself have sometimes used it very tellingly in your controversial writings. I wish to assure you that what you call my "satirical appreciation" of the generosity of my brethren is not so much that as an almost involuntary exclamation of the positive pain I always feel when I think of how far we have failed to reproduce the spirit of Christ in our efforts to reproduce New Testament Christianity.

The fact that in this "satirical appreciation" I use the first person plural, thereby including myself in the criticism, ought, I think, to have prevented your reference to those days in my past when, in speaking of our religious neighbors, I used very strong language. With much sorrow I recall those days. I was young, inexperienced, and very "gingery." Still I ought to have known better. My Celtic soul was not sufficiently under control of the Spirit of God. In flinging about with such abandon such high and mighty epithets as "unscriptural" and "anti-scriptural," in exhorting the "sects" with such vehemence and fire, I was affronting the spirit of the very New Testament Christianity about which I talked so much and knew so little. Many of my brethren applauded, too. Indeed, I soon discovered that the more polemic and pugilistic my sermons were, the more applause I received from certain influential brethren. I do not blame our brethren, but I do wish that instead of praising me they had "spanked" me. They acted according to their convictions. I acted according to my light, but some of the light that was in me was "darkness."

Those days are gone, however. I repent of them in sackcloth and ashes. I earnestly plead for the infusion of a better spirit into our plea for the union of all God's people. It will greatly help us in our advocacy of this plea if we dismiss all offensive phraseology. This expression, "there is no New Testament church in Rockhampton" is justified by neither logic nor love. As teacher of logic in the College of the Bible, you know the danger that lurks in these sweeping negatives. True, as you suggest, the expression embodies no intention to "deny the presence of good and right and truth" in the churches of Rockhampton. I never said that it did. The obnoxious thing about the expression is that it denies a New Testament character to the Christian churches in Rockhampton, notwithstanding the fact that in the main these churches are true to the cardinal elements of the New Testament faith. If in general these churches conform to New Testament teaching, how dare we deny them a New Testament character? We are assuming a terrible responsibility in doing so. We ourselves as a religious people fall short of complete conformity to New Testament standards—are we therefore to deny ourselves a New Testament character? The same logic which denies a New Testament character to the churches of Rockhampton denies such to ourselves.

It is bad logic, too. To build such an expansive negative on particular instances of non-conformity to New Testament teaching is to commit one of the most elementary logical fallacies. There is a vast difference between charging a religious body with being unscriptural in one or more of its practices, and in charging the religious body itself as being unscriptural. The former may be perfectly justified by the facts, while the latter may be absolutely unjustifiable. Consider the individ-

ual Christian as an illustration. He often does things that are unscriptural, and omits to do things that are scriptural. Shall we therefore conclude that he is an "unscriptural Christian"—supposing such a contradiction could exist? It would be manifestly illogical and unlovely to do so. His particular delinquencies are, of course, unscriptural, but as a general criticism of his life the charge would be very untrue. Equally as untrue is the generalisation that certain churches are not New Testament churches, because in *particular instances* such churches fail to comply with New Testament teaching. If a church, for instance, wears an unscriptural name, it is unscriptural in that particular, but may be perfectly scriptural in a hundred other particulars. Hence, to classify it as an unscriptural church because of its unscriptural name, is in accordance with neither logic nor brotherly love.

I decline courteously, but firmly, to accept your contention that if other churches are New Testament churches, then "the reason for our separate existence has gone, and we are guilty not only of folly, but of sin, in adding to the divisions." Neither the historical circumstances of our origin nor our doctrinal position compel us to accept this alternative. I cannot, however, stay to enlarge this point since I have already trespassed too liberally upon your space.

In conclusion, I appeal most earnestly that, as a people pleading for the union of God's children, we cease to use such expressions as the one under review. However much we may repudiate any offensive intention in such phraseology, the fact remains that, from the standpoint of our religious neighbors, it is exceedingly offensive if not insulting. We ought to be too big to base appeals for money upon that which needlessly hurts our fellow Christians. Such language does not become brotherly citizens of the kingdom of God. It alienates. It embitters. It draws a rough ploughshare through the finer feelings of the community. It is not consistent with that love without which our plea for Christian union is as "sounding brass or a clanging cymbal." Very sincerely yours,

C. M. Gordon.

[On the relevant matter of this lengthy epistle, we have already had our say. Some of its biographical information is interesting, and may be accepted. Who are we to combat its assertion that the writer once was "polemic and pugilistic," or even that of some things he "talked so much and knew so little"? Bro. Gordon thinks that that form of corporal punishment popularly known as "spanking" would have wrought in him a speedy cure. Had we such faith as he in the efficacy of that operation, then we would much regret that some true friend had not tried the remedy on the morning of the day he penned his former letter.

This paper does not advocate or sanction the use of words "offensive or insulting," whether directed against members of churches known simply as churches of Christ or used of other believers. We have a spirit of catholicity which enables us to say, "Grace be with all them that love our Lord Jesus Christ in uncorruptness," and to recognise that multitudes in denominational churches are of this number. There are two (there may be more, but there are certainly two) kinds of erring people in the churches. There is one class more concerned with matter than with manner: this needs the admonition to speak "the truth in love." The second class may be tempted to propitiate even at the expense of and withholding the teaching of God's Word, and should be told to speak "the truth in love." We believe that the denominations of to-day, while holding a great amount of essential truth, for which we thank God, are also in some fundamental matters (such as even the terms of membership in the church and the conditions of salvation) hopelessly at variance with the teachings of the New Testament. We are not to be deterred from saying so either because some may not find that truth palatable, or, on the other hand, because (as he confesses and we can well believe) our present critic was once very "pugilistic" and even "gingery."

But we must stop. If our brief comment on a short epistle called forth such a long letter as above, what pages of manuscript will comment on

it be apt to elicit? Not to raise false hopes, let us say the matter must rest here.—Ed.]

## Here and There.

Victoria aims for £1500 on Sunday, February 5. Let every member have a part in it.

"The grand essentials of happiness are something to do, something to love, and something to hope for."

South Australian sisters are asked kindly to remember the special Home Missionary meeting of the Sisters' Auxiliary on February 2.

A telegram from Collie, W.A., received on Tuesday, reads:—"Increasing interest; mission continues till February third; Harvey, February fifth.—Cameron."

On another page appears the report of an address delivered by Ira A. Paternoster at the Bendigo mission, and subsequently published in the Bendigo "Advertiser."

Bro. Allan Wedd has accepted an engagement to labor with the Box Hill, Vic., church as resident evangelist, in succession to Bro. L. C. McCallum, and expects to commence his labors on the first Sunday in February.

Brethren sending mail matter to F. T. Saunders, at Balaklava, S.A., are asked kindly to put "Manse" on their letters. The presence in the town of another of the same name is causing inconvenience in the post office.

The Victorian Women's Conference Executive will meet in the hall, Swanston-st., on Friday, February 3rd, at 2.30 prompt. Mrs. Kefford leads devotional exercises. An address will be given by Mr. J. W. Baker. All sisters are cordially invited.

By the death of Viscount Bryce, the British Empire has lost one of its most distinguished representatives. Up to the time of his death he was pleading the cause of the persecuted Armenians, the horrors of whose treatment at the hands of the Turks were some years ago, by his efforts, revealed to the world.

We would esteem it a favor if advertisements of coming events were not included in reports intended for our department, "News of the Churches." We have "Coming Events" for such. One trouble is that occasionally, in our hurry, we may omit to delete the announcement, and so unwittingly seem to favor that church.

The thirtieth annual Conference of the Northern District Churches of S.A. will be held at Moonta on March 20 to 22. A strong programme is being arranged by Bren. W. G. Oram and W. I. Neill for the Moonta church. Certificates for concession fares for delegates and visitors may be obtained on application to Fred. T. Saunders, secretary, "Manse," Balaklava. An invitation is extended to brethren to attend this splendid country Conference.

The question before the churches in reference to the Home Mission offering is not how much do we get from the Committee? but how much can we raise to help the Committee send the glad message of the gospel to other towns and centres? No church can afford to stand out of this general work. It is the organised work of the brotherhood. Every preacher and church officer should strive to lead the churches to participate actively in the great effort to evangelise our State.

On Sunday last Pope Benedict XV., head of the Roman Catholic Church, died in Rome, after a pontifical reign of over seven years, he having ascended the papal throne soon after the outbreak of the Great War. Though from the point of view of world influence there was nothing outstanding in Benedict's career, he had the esteem and affection of his own people. For the first time in the history of United Italy, it is said, the Italian Government ordered principalities to fly flags at half-mast. Places of amusement in Rome have been closed for two days.

The new address of Bro. C. H. Johnson, the secretary of the church at Northcote, Vic., is 114 Roberts-st., Northcote.

Lord's day, February 5, will be observed as Home Mission Day in Victoria, Queensland, Sth. Australia and Tasmania; and in W.A. on Feb. 19. Great interest is manifested in the offering. It is an indication of the intense desire of the various committees to win the home land for Christ. A very strong appeal is being made, and it certainly should commend itself to every member. The message of the Christ is the message the world needs. By a liberal offering the various committees will be enabled to better carry on the great task committed to them by their respective Conferences. We trust that the aim of each committee will be more than realised.

J. Wiltshire has been doing good work in England. A recent number of "The Christian Advocate" tells of his labors in Leicester district: "The meetings at Evington-road were very satisfactory. In all, nine adults and one young girl were added to the Lord and his church. A number of the Lord's day School children expressed a desire to follow the Master, but in most cases are prevented by parents. We have held a series of meetings extending over three weeks—Fridays and Saturdays excluded—at Wigston. The interest has been good, and is on the increase. The brethren are hopeful of an ingathering, which at present looks very possible." The same issue of the paper said that the editor had secured Bro. Wiltshire's services to conduct a section, "Aids to Devotion," in 1922. This is akin to the "Family Altar" of the "Christian," which Bro. Wiltshire formerly conducted, the aim being "to increase the devotional spirit in family and church life."

Victorian Home Missions.—It is hoped that bright, inspiring addresses will be delivered in all the churches throughout the State on Sunday, the 29th, in view of the special Home Mission offering on February 5. The brethren will want to know what is being done. Is the work we are doing worthy of the best support? Can we afford to retrench? Is £1500 too much to expect for this great soul-saving campaign? This amount is necessary to close the Conference year without a deficit. A united hearty and generous response will more than realise this amount, and would give us a credit to start the new year. Jas. E. Thomas, President of the Conference, says, "God has so blessed our efforts that we must not fail to do our part. Let us do our best for the best offering we have ever given." Bro. Horace Kingsbury says, "The fight is on. We dare not be apathetic now. We must help Christ win the victory in Victoria." We sincerely trust that every member in Victoria will have fellowship in this great work, and that by our united liberal gifts we shall more than reach our aim of £1500.—T. Bagley, Organising Secretary.

### 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.

### WANTED.

Left-off clothing, food, etc., gladly received by Church of Christ, Erskineville, Sydney, for distribution among the poor of the district. Send all parcels to A. J. Fraser, Erskineville Railway Station, and address all correspondence, A. J. Fraser, c/o Carter Bros. Ltd., Sloane-st., Newtown, Sydney, N.S.W.

# Foreign Missions.

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

## Pentecost News.

"Neither pray I for these alone, but for them also which shall believe on me through their word."—Jesus.

At last the weather has calmed down. The sea is quiet again, and the fury of the tempest is still. It is such a change after about eight months of wind and storm to look across the ocean towards Australia and see the wide expanse calm like a sea of glass. Our thoughts fly ever Westward, and are mingled with many prayers for the well-being of the dear ones who labor for Jesus in the home land.

We wonder when you will receive this letter, as the Spanish influenza is in these islands, and claiming victims. Thank God so far our people have escaped, and we do not fear, for in his keeping all are safe whatever comes. The thought of such an epidemic makes one all the more zealous that each island should hear of Jesus, the one sure refuge for every time of need.

Could words be found to describe what Jesus is to the soul? I think not. All outside intercourse ceases when workers leave the steamer and settle down to the tasks which await them on every hand in this island life. Companionship with the loved at home is interrupted for a while. The soul experiences a change; at first, full of perplexity. Then the great "I Am" proves his presence with a majesty unknown heretofore. The soul revels in the absolute possession of his promise, "Lo, I am with you always, even unto the end," and reiterates and appropriates in richer measure more of its unfathomable fullness.

What if the world's fashion changes? What if the promise is nearly two thousand years old? The soul has yet to be born that can truthfully say that the Saviour's words are out of date. Nay, after the passing of centuries this very promise is as vital and fresh as if the great far-seeing Captain of our salvation had only just uttered the words for our own particular benefit. What, then, shall be our attitude regarding his promise to those "other sheep" that he also seeks, and will seek, till even they are found? For Jesus said in John 10: 16, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

The other sheep are hearing  
The Shepherd's loving voice.  
The other sheep are learning  
To trust him and rejoice.  
They come from heathen darkness,  
And Satan's grip of steel;  
But all their terrors vanish  
When Jesus' love they feel.

The other sheep are coming  
Into the Shepherd's fold.  
The other sheep are offering  
Their frankincense and gold.  
They sing the songs of Zion,  
And render unto God  
Their daily sacrifice of prayer,  
And revel in his Word.

Oh, hearts that read Christ's message,  
To bring his other sheep;  
Will you not give your very best  
His covenant to keep,  
With these his long-lost children;  
Until in his dear fold  
The other sheep shall triumph, in  
His promise made of old?

It is interesting to see these people in their gardens, or sitting by their camp fires making copra, or paddling near the coast in their quaint canoes. But in this little report we invite you to a glimpse into one of their Sunday services. They love to sing, and although the notes are not always harmonious, yet the joy in their hearts is so apparent that the discord is more than compensated for by the eager manner in which they sing.

There are evidences of the same pleasure when they hear passages of Scripture explained, or hymns hitherto unknown to them. We who have loved the name of Jesus since childhood can scarcely realise what joy comes to the native when they first appropriate the message of salvation for themselves.

Several of our boys had been visiting a distant village. On return two of them gave accounts at our Sunday service of their trip as follows:—"Brother and sister, you know altogether work our missionary he sent us to do. Night he come soon and we go down (meaning up and down the steep hills), and your prayer make us altogether strong. (They do not like to be in strange places when night comes.) But God he been so kind to us, and we see another new day, and he give us things to keep our body. We come here to-day, and we bring our offering (of thanks) to God.

"We live along this world like little child. They want something they ask father. God he see what we ask him for and by-and-bye he give him to us; and he give him to us for his work. We see in Bible, the prophet, they give to God. We give work to God not for our missionary, but God been looking after us and feed us; not by any man of this world, but by the hand of God."

The other brother said:—"We come into this house to worship God and Jesus, and want to tell you of our visit. There we see some brothers who work for God all time; and man along school he sign for baptism.

"Sun go down before we reach there, but he work belong God and Jesus Christ he pay us when time finish along this world. Five man and five woman want to believe in Jesus altogether.

"Jesus Christ he die on Cross of Calvary so we might live again; so now you and me altogether must do work belong God; and God keep us safe and we see Jesus Christ by-and-bye, when Christian work he finish."

After singing "Only remembered by what we have done," the meeting closed with the benediction, repeated in unison by all present.

Yesterday the good news reached us of your July offering for Foreign Missions; also the splendid results of the Mission Band social. We rejoice to know that in these trying times the Master's work is so precious to the hearts of those who love him. The labors and gifts prove the abundant zeal of those who unite to carry forward the banner of the cross in other lands.

We send our loving greeting for Christmas and the New Year from Isaiah 26: 4, "In the Lord Jehovah is everlasting strength."

"Has he called thee to the plough?  
Night is coming, serve him now;  
Faith and love in service blend;  
On his mighty arm depend;  
Standing fast until the end,  
Onward go."

—W.E.B., in "Joyful Tidings" (Grote-st., S.A.).

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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# Northern District Conference.

Ulverstone, Tasmania.

The churches in the Northern part of the State concluded on December 28, 1921, a very successful series of Conference meetings at Ulverstone. Delegates were present from Launceston, Mole Creek, Caveside, and Ulverstone, and the State Conference was represented by the President, Bro. W. H. Nightingale. There were large attendances at all gatherings, and the meetings were inspirational in character. The addresses were of a high order and the discussions illuminating. A forward move has been planned in connection with all departments of work, and especially in evangelistic and temperance reform efforts.

A welcome meeting was held on Saturday evening, December 24. The President, Bro. N. J. Warmbrunn, and Bro. L. A. Bowes extended a warm welcome to all delegates and visitors, some of whom responded.

On Sunday, large congregations gathered for each of the three services; and in the evening it was necessary to provide a large number of additional seats. The building, which during the week had been extended to almost twice its former size, was well filled, and favorable comment was passed upon the improvements effected.

During the afternoon a special Christmas service was held, at which the old Christmas hymns were sung. Bro. Bowes gave an address on the subject, "If Every Day were Christmas."

Bro. Bowes spoke in the evening from the sub-

ject, "The Message of the Angel's Song." He said that the wonderful ascription of praise of the heavenly host, "Glory to God in the Highest, peace on earth, good will to men," had three dimensions, vertical, horizontal, and centric. It turned one's thoughts upward, to God; outward, to all people; and inward, converging in the human soul.

On Monday, in opening the business sessions, the President, Bro. N. J. Warmbrunn, made a strong plea for the manifestation of a greater confidence, a larger faith, and a new diligence in service.

During the afternoon the State President, Bro. Nightingale, delivered an inspiring address on "The Day of Our Opportunity."

On Monday evening Bro. Nightingale delivered another fine address to a large gathering.

At the conclusion of the business on Tuesday, a Conference picnic was held at Picnic Point, and the evening meeting was a triumph of enthusiasm, fellowship, and good will. A good programme of solos, hymns, recitations, and brief, pithy addresses was given, all delegates taking some part in the meeting.

The following officers were elected for the year 1922: President, Bro. N. J. Warmbrunn; secretary, Bro. R. G. Pease; committee, Bren. L. A. Bowes, H. Byard, G. Howard, F. Howard, and W. Reynolds.

## Mathematics in the Book of Daniel.

To the Editor, "Australian Christian."

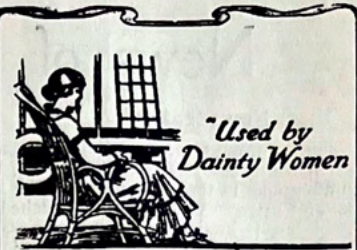
Dear Brother,—

In your issue of January 12, Bro. Clement Byard criticises my recent article on "Mathematics in the Book of Daniel." The subject matter of the article is left untouched; but exception is taken to the application of mathematics to the Scriptures. Had I been dealing with such topics as the way of salvation, and the duties of Christians in essential matters of faith and practice, his remarks may have had some force; for, with an all-wise and kind God, it is only reasonable that such matters would be placed within reach of all to whom they apply (Rom. 10: 6-9). Readers will remember the story of "Ashley Manning's Vow," published in your columns as a serial some years ago (and now in book form), in which I sought to demonstrate the truth of the above proposition. This recent article is not a contradiction to the propositions of "Ashley Manning's Vow." The Bible never claims that there is nothing in its pages that is difficult to understand. Peter says of the Epistles of Paul: "Wherein are some things hard to be understood, which the unlearned and unsteadfast wrest, as they do also the other Scriptures" (2 Peter 3: 16). One proof of the Bible's inspiration is its exhaustiveness. Though studied for ages, no Bible student has ever probed to its utmost depths. There are yet rare treasures awaiting the patient research of those who diligently search the Word. This is one of the charms of Bible study. The parenthetical statement ("Let him that readeth understand") was not addressed to the little band of men around the Saviour; but to the vast multitude of readers of succeeding times, and involves the exercise of mental industry. If mathematics can have no application to the Bible, why did God give Moses such numerous and precise measurements for the tabernacle and its furniture? God also stipulated, "See thou make all things according to the pattern I showed thee in the mount." Is there no significance in the measurements of Solomon's temple, and the visionary temple of Ezekiel? Can any person note the frequent use of the number seven in the Book of Revelation, and think that numbers count nothing in the Bi-

ble? Surely it is not unreasonable to think that He, who made the Universe on mathematical principles, would not disdain to find some place for them in the structure of the wonderful Book he has given for our painstaking study. Bible writers have dipped freely into facts of geology, astronomy, natural history, human history, geography, and habits, customs and trades of ancient peoples, etc. No facts from these sources can cloud the meaning of the Divine Word; but, without doubt, many of them can throw a flood of light on difficult passages of Scripture. The Bible encourages the acquirement of every branch of useful knowledge. The inspired writer has said, "Get wisdom; and with all thy getting, get understanding" (Prov. 4: 7).

Yours fraternally,  
Lionel Johnston.

A sacred burden is the life ye bear,  
Look on it, lift it, bear it solemnly;  
Stand up and walk beneath it steadfastly;  
Fail not for sorrow, falter not for sin;  
But onward, upward, till the goal ye win.



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# News of the Churches.

## New Zealand.

At Nelson on January 1, Bro. Bolton spoke at night on "The Power of Thought." On 8th, Bro. John Griffith spoke in the morning on "The Pre-eminence of Christ." Bro. Bolton preached at night to a large audience on "Moses' Great Choice." The Bible School is in recess until January 22. Many members are on holiday, but the morning and evening meetings are very well attended.

Roslyn church report that during the three years, or thereabouts, that Bro. and Sister Adams have labored with them, a steady advance in every department of work has been enjoyed. They have endeared themselves to every member, and also to a great many who are not members. The healthiest auxiliary is the Bible School, which has practically doubled its numbers during that period, thanks to the untiring efforts of the evangelist and his wife, and in turn the large and consecrated staff of teachers who have caught their enthusiasm.

## Tasmania.

The gospel meetings at Launceston are beginning to grow again after the holidays. A large audience listened attentively to Bro. Baker on the evening of Jan. 15. On Monday, 16th, a church social was held, when the opportunity was taken to present gifts to Mr. T. Wilmott and Miss H. Duff, on account of their approaching marriage.

At Hobart Bro. Heard presided at the meeting of welcome to Bro. and Sister Hagger, and Bro. and Sister Nightingale spoke words of welcome. With characteristic energy Bro. Hagger assayed the task of the Hobart jubilee tent mission. Large audiences gather nightly to hear the stirring messages. Already four men and one lady have accepted the Christ. Four have been welcomed by letter. The church will be delighted to receive greetings from former members, if they are unable to be present at the golden jubilee celebrations from Jan. 29 to Feb. 1.

## West Australia.

The first meeting for the breaking of bread at Kendenup was held on December 25, at the home of R. G. Cameron. There are in all ten members on the settlement, three of whom have not yet attended meetings. Bro. H. E. Paul was appointed treasurer, and L. H. Cameron secretary. A Sunday School has also been started with thirty scholars enrolled, under the superintendence of R. G. Cameron.

Subiaco had helpful and inspiring meetings on Jan. 15. Fine gathering around the Lord's table. Bro. F. E. Buckingham exhorted very acceptably on "The Sacrifice of Christ." The Sunshiners spent a happy hour at 10 o'clock. They unanimously decided that the Sunshine League join with the Bible Class in supporting an Indian orphan. The Girls' Club returned home on Friday, after a happy fortnight in camp at Cottesloe. Prayer meetings are very well attended. Splendid interest is manifested in all meetings. On 18th, Mrs. Sanders, of the Australian Aborigines Society, gave an interesting account of the work among the blacks.

At Fremantle since last report seven have made the good confession. Bro. Mudge is doing a splendid work. On Lord's day, Jan. 8, he preached a powerful address on "The Liquor Traffic Before the Bar of God," and at the close three young ladies, two young men, and a married man stepped out. A house to house canvass is being organised, that the people will know the church is in earnest in regard to their salvation. The mid-week meeting is well attended; over forty present last week. All departments are active. The Bible Class has just purchased a number of forms for its room, and hopes to soon increase numbers to sixty. On Jan. 11 the young people organised a moonlight river trip in aid of piano fund, which

was a great success. Sister Meyer is on a visit to Victoria. Bro. Wilkie Thomson has been taking the services of late at Cottesloe. The choirmaster, Bro. Vanston, has not been in the best of health.

## Queensland.

Bro. Larsen, after five years' faithful service at Maryborough, has decided, for private reasons, to retire from evangelistic work for the present, and go on the land. The church at Maryborough is therefore on the look-out for an energetic man to work the district. Any one coming here will find an excellent mild climate, a clean, beautiful city, and a united church.

At South End, Toowoomba, on Jan. 15, morning attendance was very encouraging. One received into fellowship. The church is in a strong financial position, collections exceed expenditure considerably. Bible School work is well in hand; two new scholars this month. At gospel meeting Bro. A. Coleman gave his second address on Biblical Contrasts, subject taken from the life of Jacob.

At Toowoomba, on Jan. 15, Bro. Vanhan exhorted; good attendance, including some visitors. Gospel meetings are most encouraging; unusually large attendance. Bro. Burns spoke on "Rebekah—a good mother who made a bad blunder." One young girl made the good confession. At officers' meeting on Jan. 16 the arrangements for the building at Harlaxton were promulgated, and later in the week finalised. Mid-week prayer meetings show marked improvement in interest and attendance.

## South Australia.

At Hindmarsh on Sunday, Jan. 22, A. C. Garnett, B.A., gave an eloquent address at the morning service, and in the afternoon, at the meeting of the Young Men's Bible Class, gave an intensely interesting lecture upon the political situation in China, and its bearing upon missionary enterprise. Bro. Cuttriss, who has returned from his holiday, spoke at the evening service upon "The Words from the Cross." Pleasant singing was rendered by the choir members.

Stirling East held its Sunday School anniversary services, when Bro. A. C. Killmier began his labors. Very successful gatherings. Public meeting on Monday was addressed by Bren. G. T. Walden, R. Harkness, J. T. Train and A. C. Killmier, and took the form of a welcome to Bro. Killmier. The church expresses thanks to brethren who have led the meetings since Bro. Train resigned. Bro. Caldicott gave the gospel address on Jan. 15 very acceptably. Miss Caldicott, missionary from India, was present.

Mid End had 62 present at J.C.E. on Sunday morning; greeting from District Superintendent. Promotion day and distribution of prizes in Bible School. All eight year olds go from kindergarten into big school, and most proficient scholars are moved to higher classes. Advantage taken to comply with request of S.A. Sunday School Union to take up a collection for starving children of Europe; result, seventy tins Nestles' condensed milk, and £4/1/2 in cash. Four confessions at close of the gospel service.

On Sunday, 15th, Bro. W. Jackson addressed Cottonville morning meeting. Bro. Graham, of Glen Iris, preached in the evening. Both efforts much appreciated. During Bro. Southgate's absence at Ulverstone, Bro. Jackson has charge of the Bible Class, and by his capable and cheerful assistance in all branches of church work, has endeared himself to all. On 22nd Bro. H. J. Horsell spoke morning and evening; fine inspirational addresses. At close of gospel service a young man, recently a member of one of the country churches, reconverted himself to the Master's service. Sister Elsie Aistrop was sufficiently recovered from her recent operation to be present at morning meeting, though very weak. The church sym-

pathises with Bro. Walters in the loss of his aged father, who passed away on the 22nd. It has been decided to increase the amount paid to Bro. Southgate by 10/- per week, dating from January 1.

At Kadina, after the holidays, the Senior C.E. Society held their first meeting on Tuesday evening last. There was a large attendance. The president, Bro. Rootes, presided. Two splendid papers were given on "God's Greatest Gift." At Wednesday evening's prayer meetings Bro. Rootes has started a Bible study on Hebrews. There have been visitors from Petersham church—Miss Owen and Miss Rootes, sisters of the preacher and his wife. The Bible School has started practice for anniversary. Bro. Trenwith gave the Sunday morning exhortation on "Growth." Interest splendid. Twenty present at the six o'clock prayer meeting last Sunday evening.

At Queenstown on Jan. 15 Bro. Philip Lewis, converted Jew, gave an interesting talk to the young people at 10 a.m., and addressed a crowded attendance at 11 a.m. Afternoon, Men's Bible Class, nine new members, splendid discussion. Evening, at the close of Bro. Brooker's sermon on "Divine Forgiveness," a woman made the good confession. Record number broke bread—175 for the day. Jan. 22, Q.Y.P.M., Sister D. Watkins spoke. Worship, splendid attendance. Bro. Brooker gave a helpful exhortation on the morning lesson. Men's Bible Class, good discussion on "Impressions of Philip Lewis's Work." Fair attendance. Evening, Bro. Brooker delivered a powerful address on "Temptation."

The Unley C.E. Society began the year with a good meeting on Jan. 10, an address being given by Bro. Philip Lewis, bush missionary. Last Wednesday evening the half-yearly business meeting of the church was held. Reports showed increase to the membership of church, and steady improvement of number who attend Lord's Supper. Bren. J. Bawden and Dr. P. S. Messent were elected new members of diaconate. On Sunday morning two were welcomed into the church, one by letter from Blackwood, and a young man baptised the previous Sunday evening. All are grieved to learn that Sister Mrs. Harmer has met with a serious accident at Aldgate. At the evening service a young lady confessed Christ.

## New South Wales.

Meetings at Erskineville are fairly well attended. Bro. G. H. Browne exhorted on Jan. 15. Gospel meeting good. Sister Barclay was immersed. Bible School is preparing for anniversary.

Enmore had splendid meetings all day on Jan. 22; 174 broke bread. Bro. Siver gave two fine addresses, and at the conclusion of the gospel address one man and one woman made the good confession. A lady from South Australia was also received into fellowship. Wednesday evening prayer meetings are being well attended.

Chatswood reports keen interest in the mid-week service, many deacons being present. Sunday morning, Jan. 22, Bro. Eaton spoke on "Ye call me Master and Lord: and ye say well, for so I am," and was greatly appreciated. The prayer service is proving a great help for the gospel meetings. Bro. J. Whelan gave a splendid address. Good attendance. Many strangers present.

City Temple had bright and happy, well attended services last Lord's day. Visitors included Sisters Mrs. and Miss Skerman, Toowoomba, Q.; Bro. and Sister Wakeley, Oakleigh, Vic.; Bro. L. Stimson, Moree. Splendid word of exhortation from Bro. Whelan at morning service. At night fine gospel address, "Near the Kingdom," by Bro. Eaton.

At Lismore, on Sunday, Jan. 15, among the visitors were Sister Hermann, Albion, Qld., and Bren. Cecil and Edgar Snow. Bro. Cecil Snow presided, and Bro. Edgar Snow read the lesson. At night Bro. P. J. Pond preached on "Sermonette Christians." Bro. Allan Brown, a baptised believer, intimated his desire to enter the fellowship of the church. Last week Bro. Pond preached at Bungawalbyn, and a young lady made the good confession—the first for seven years at that centre.

At North Sydney last Sunday morning Bro. Hibberd, from Chatswood, gave a much appreciated address on "The Sin of Omission." In the evening, in the absence of Bro. Plummer, who is on holidays, Bro. Webber powerfully presented the gospel to a large congregation, after which one Bible School scholar made the good confession.

Good meeting at Paddington on morning of Jan. 22, Bro. S. Stevens speaking. Bro. and Sister Wilson, from June, had fellowship. At night after an earnest address by Bro. Stevens, one young lady made the good confession. The Social and Outing Club held their first meeting of the year on January 24. Bro. S. Stevens will be away during the month of February. He is conducting a special mission at Belmore, commencing on February 5.

Two good meetings at Auburn last Lord's day. J. Crawford was the speaker in the morning. A. E. Forbes conducted the gospel service. A girl made a confession of faith at the close of the evening service. On Wednesday evening, Jan. 18, several missionaries of the Aborigines Board of Missions were present, and addressed the meeting. There was a fine company of people present, nearly all the Auburn churches being represented. The Friday evening open-air services are being well maintained.

### Victoria.

The church at Hawthorn has much appreciated the kind help of W. H. Short, E. H. Eaton, Thos. Bagley, and F. Raisbeck, who have conducted the preaching services during Bro. Scambler's absence on holiday.

At Windsor, on Sunday morning last, a very inspiring address was delivered by Bro. A. E. Illingworth, and at night Bro. Dawson gave a fine address. Record attendance at mid-week service for this year.

Blackburn reports that since Bro. Hembrow has taken up the work the meetings are improving. The preacher's address is Mr. E. G. Hembrow, Lewisham, Leopold Crescent, Mont Albert. Phone, 208, Box Hill.

Lygon-st. had fair attendance last Sunday morning, when Bro. T. Bagley spoke on Home Missionary work. Bro. Jas. McGregor Abercrombie gave a fine address on "Talents" at the gospel service. Weather conditions hindered the attendances.

At Berwick on Jan. 15, a young lad from the Bible Class made the good confession, at the close of Bro. Andrews' gospel address. Mr. Cunningham, of the Presbyterian Church, delivered an address in the chapel on Tuesday night on "Protestantism."

Cheltenham church has been favored with the services of Bro. Alex. Wilson for a few weeks. Last Sunday, despite the great heat, there was a good meeting, which gave rapt attention to the address given, the subject being "A Wonderful Vision." The erratic electric service helped to exemplify the light and shade of the discourse, the light failing twice.

On Jan. 15, good meetings were held at Brim both afternoon and evening. Bro. Eagle gave very interesting addresses. The sisters' meeting for the Mission Band was well attended. Sister Eagle read a splendid essay dealing with the new year's work. The congregation was rather small on the 22nd inst., owing to rough weather; but the evening service was brighter.

On Jan. 14, at Ultima, a meeting was held in the home of Bro. and Sister Barnden, to welcome Bro. and Sister Saunders. A few words of welcome were spoken by Bro. R. Pryor, to which Bro. Saunders responded. At the same meeting it was decided to proceed at once with the erection of a chapel in Ultima, Bro. Saunders kindly undertaking to supervise the work.

At South Melbourne interest is well maintained. Bro. Carpenter's excellent discourses are fully appreciated. Last Lord's day Bro. D. F. Morgan gave a very helpful exhortation on "Self-forgetting." At the gospel service Bro. Carpenter preached a powerful sermon on "Walking in the Dark." At the close of the address he sang a solo with great effect. One young man responded to the invitation to accept Christ.

At Hampton on Jan. 15, after the gospel address by R. T. Pittman, a youth from the Bible Class confessed Christ. J. Pittman spoke in the evening of Jan. 22, in the absence of the regular preacher on holiday.

Though only one confession has been taken at Ararat mission, the meetings are most encouraging. A great crowd both inside and outside the tent heard the message on Sunday night. The prevailing interest, in addition to fearless, forceful preaching and consistent visitation work, should assure final victory. An attendance campaign is taking place in connection with the Bible Class. Building of chapel is progressing well under Bro. Brooker, and the opening is hoped for at the conclusion of the mission.

Last Lord's day morning at Swanston-st. there were several visitors, amongst whom were Sisters Mrs. and Miss Magor, of Grote-st., Adelaide; Bro. Williams, of Dulwich, S.A., and Bro. A. W. Connor and son, of Ballarat. Bro. Kingsbury's messages were much appreciated. The superintendent of the Bible School is arranging the Home Department, and hopes, with the co-operation of a good leader and members, to make the movement very successful.

Footscray kindergarten children had a very happy time at their Christmas tree recently. Bible School is getting back to normal conditions after the holidays. Good services on Sunday. Bro. Fergus Anderson, of W.A., was a visitor. In the morning the preacher gave a live address on "Giving to God," making a strong plea for Home Missions. In the evening Bro. Warren spoke on "The Plan of Salvation." A number of members are laid aside through sickness.

Northcote since last report has had a large number of visitors at morning meeting, some from sister States. Meetings are picking up again after the holidays. All the auxiliaries are in a very good condition. The preacher has been delivering very helpful and instructive messages. He was excellent last Sunday night on "Confession." A number of visiting soloists have helped at gospel services, besides some local talent. At the morning meeting a good Home Mission message was received.

The work at Maryborough continues about as usual. The Young Worshipers' League has been reorganised, and young people are enthusiastic. Bren Young and Burden have carried on the work at Dunolly during College vacation. Active preparations are in hand for the mission, and three cottage prayer meetings are held each week. Bible School work continues to grow, and interest is well maintained. Sister Combridge was able to attend on Sunday, after an absence of two years, owing to illness.

Burnley reports good meetings and interest through the holidays. Thanks are due to Bren. Shain and Cain for fine talks, and also to brethren who helped to make it possible to hold the Bible School picnic on Foundation Day at Ashburton. Bro. Payne is doing a great work, and is held in very high esteem. Good attendances Jan. 22, the Bible School teachers singing a special piece at gospel service. The church sympathise with Bro. J. Williams, who has been called upon to part with a little one.

Bendigo tent mission work has been continued amid varied experiences, giving an insight into the dearth of spiritual life in the community. Bro. Paternoster has been faced with great problems, creating a greater determination to make the very most of the mission offers. His messages have been most inspiring; giving uplift to the doubtful and fearful, and to the halting ones they have created a spirit of enquiry. There have been several confessions. Two baptismal services have been held; another is to be held this week, making a total of six sisters and two brothers who have been immersed. The meetings have been fairly well attended, Sunday evening gatherings being good. Much interest has been manifested in the answering of the questions at the beginning of each service. Many church problems are then solved. Bro. Paternoster is being helped by Bro. A. E. Streader, the song leader, whose solo singing, together with that of Sisters Mrs. Horsley and Miss McDonald, are a great means of strength

to the mission. On Sunday afternoon Bro. Paternoster addressed the scholars of the Bible School, a nice gathering of friends being present, and in the evening in the tent a large gathering assembled to hear his address on "What the Churches of Christ Believe."

Great joy and enthusiasm have been aroused among the church members at Woorinen by the arrival of Bro. and Sister Saunders. Bro. Saunders is the first resident evangelist. The brethren at Woorinen have built a manse next door to the chapel, and have made other efforts in order to bring about the residing of an evangelist in this growing and prosperous locality. The church gave a public welcome to Bro. Saunders, at which speeches of welcome were given by various brethren, who all felt hopeful of aggressive work being done in the near future. At Ultima the meetings have been very well attended, and the brethren have practically completed all arrangements for the erection of their chapel.

The meetings at Surrey Hills are keeping up well, although affected by holidays. Many strangers are attending gospel services. One young lady confessed Christ during December. During the past month morning addresses have been given by Bren. J. I. Mudford, J. E. Allan, Collis, and McClean. The Ladies' Guild has placed the sum of £30 at the disposal of the deacons for the purpose of renovating the exterior of the building, and a good brother has kindly offered to donate all the paint required for the purpose. At a recent church business meeting it was decided to purchase a block of land on offer, 198 feet frontage to rear of chapel, together with two tennis courts made thereon, for the sum of £400. This gives room to build a new church home when needed. Bro. Whately has consolidated the work, and every department of it is in a healthy condition.

### IN MEMORIAM.

COSH.—In loving memory of our dear daughter and sister, Rose Alma, who was called home January 23, 1915.

To a beautiful life came a peaceful end,  
And she died as she had lived,  
With God as her Friend.

—Semaphore, S.A.

EMMERSON.—In memory of my esteemed teacher and sister in Christ, Mrs. F. M. Emerson, who passed away on February 6, 1920. For many years a devoted worker in the Chinese Mission, Melbourne. Greatly missed.

—Inserted by D. C. Gow.

PAUL.—In loving memory of our Past President, Sister S. A. Paul, who was called to higher service on February 1st, 1921.

"And her works do follow her."

—Inserted by Moreland Ladies' Aid Society.

### WANTED.

Preacher, Merbein. Mission just closed. Prospects good. Single man preferred. Write R. A. Fechner, Secretary.

An energetic Evangelist to work in Maryborough and district, Queensland. Write W. H. Dakin, Secretary, "Glen Iris," Hart-st., Maryborough, Queensland.

### COMING EVENTS.

FEBRUARY 12.—At Malvern-Caulfield, cor. Alma and Dandenong-roads. Great Gospel Tent Mission, with Ira A. Paternoster, evangelist. Members of south suburban churches and elsewhere invited to co-operate. Singers specially invited. Song leader, Mr. A. Chipperfield. Alexander's hymn books.

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### South Australian Home Mission Notes. H. J. Horsell.

Annual Home Mission offering on Lord's day, February 5. £1500 is urgently required. Every member of every church is please asked to try and increase on last year's gift, that there be no lacking in the evangelisation of our beloved country.

In addition to continued support of the many fields under the care of the Committee, we expect to place additional men in other fields. Bro. R. Raymond is now at Gawler. Broken Hill and Railwaytown must be supplied with a preacher. Naracoorte deserves our best help. Several suburban fields could be occupied and made good strong centres of work. Can we depend upon the churches for that £1500 on February 5?

The President has visited and addressed gatherings on behalf of the offering at Owen, Goolwa, Strathalbyn, Milang, and Stirling East. And the secretary has delivered addresses and made appeals for increased support at Stirling East, Aldgate Valley, Dulwich, Wallaroo, Moonta, Kadina, Balaklava, Lochiel, Croydon, Semaphore, Gawler, Prospect, Mile End. Arrangements are made for addresses at Cottonville on Sunday, January 22; Henley Beach, 24th; Maylands, 25th; Forestville, 26th; Grote-st., 29th; Mallala, 30th; Long Plains, 31st; Norwood and Glenelg, February 1; and a big combined meeting of the sisters at Grote-st. on February 2. These meetings will be addressed by the secretary.

We thank all the preachers for the splendid assistance they are giving in the local churches, and for the whole-hearted support of church secretaries and officers.

We ask for the prayers of all God's children for the Committee, the men on the fields, and that the Lord will open the hearts of his people that "they may abound in this grace also."

Monthly reports reach us from Moonta, Wallaroo, Port Pirie, Tumby Bay, Ungarra and Butler; Kersbrook and Williamstown, Bordertown; Mundalla and Wampony; Berri and Winkie; Murray Bridge, Hillside, The Point, Barmera, Croydon and Semaphore. Faithful, earnest and consecrated preachers are sowing the good seed in these places. They toil early and late. They travel in some instances many miles, and they meet with many trials, but labor on, strong in faith and in the power of the gospel to save all that believe.

"Forward!" is our watchword. Conference requested the Committee to appoint a brother to un-

dertake special evangelistic work in the tent. We are planning a series of such meetings. This means a large additional expenditure. We need an extra £500 for this undertaking before Conference. Remember these facts when, in the sight of God, making your gifts on February 5.

Let us all be prayerful, faithful, enthusiastic, liberal, and united in the great attempt to extend the work of our Lord in the Home land. If we help win the home land for Christ, the home land will help win the world.

And we appeal to every isolated member to share with us in this glorious opportunity of preaching Christ.



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