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## Churches of Christ in America and Australia Contrasted.

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In coming from Australia into the United States of America, one finds some differences in the churches known as churches of Christ, or more commonly called "Christian Churches" in this land. It would be more to our advantage as a religious body if we would use only the Scriptural name for the church. One may say it is a small matter, and does not amount to much. I generally become suspicious of persons who argue like that. It is a safe plan to adopt to call Bible things by Bible names. Now, nowhere in the New Testament do we read of the "Christian Church." Then, why do we publish to the world that we are the "Christian Church"? We plead with the Methodist, Baptist, Presbyterian, etc., to give up nicknaming the church of God or church of Christ. Let us be Scriptural ourselves, and be satisfied with the divine name for the church. In many cases I find that in this country the name "church of Christ" is used. In Australia the practice is uniform in the brotherhood. This is more satisfactory, and certainly Scriptural. Sometimes I have heard a person say, "I belong to the Disciples' Church." That is also a misleading term. The church is the "body of Christ," and he only has the right to say, "My church." The "Disciples' Church" may be no more than a human organisation; but the church of Christ is a divine institution, with a divine name, a divine head, and divine ordinances. It would certainly, in my humble opinion, be better if the great brotherhood of this country adopted the Scriptural designation as a whole. As to individual names for the members of the church, we know that several are given. "Disciples of Christ" or "Christians" are both Scriptural. "The disciples were called Christians first in Antioch." In Australia, for the most part, church members say, "We are Christians." That is, I believe, largely the term applied here.

### **Differences in methods.**

I find much difference in the method of procedure between the churches in general in America and those in Australia. I know methods differ also in this country. With regard to the morning service in Australian churches, let me remark. Usually a plan is made out for a quarter or half year. Selected brethren are planned to preside

over the assembly. In churches where elders have been appointed, the elders take turn with the preacher in presiding. Sometimes other brethren, not elders, qualified to act, are placed on the plan to preside. The presiding brother announces the hymns and generally leads in the opening prayer. Then he calls on brethren, whose names appear on the plan, to read the Scripture lessons, one the Old Testament, and the other from the New Testament. These lessons are selected and appear on the plan. Following this, the presiding brother makes a few appropriate remarks at the Lord's table. Then he calls upon a brother in the assembly to give thanks for the bread. The deacons pass around the emblem. Another brother in the audience is called upon to give thanks for the cup. After the partaking of the cup, the audience is called upon to sing the hymn announced by the president. Among the Australian churches the uniform practice is to observe the Lord's Supper *before* the address, the desire of the brethren being to make the Lord's table the centre of attraction. It would seem, from the history given of the doings of the inspired apostles and the first Christians, that the main purpose for which they gathered was to break the bread. "The disciples met together on the first day of the week to break the bread." I do not know one church in the whole of Australia that does not observe the order named. We would not be dogmatic upon the question, but it seems more fitting that the greatest prominence should be given to the ordinance Christ gave to his disciples. It should not be relegated to an obscure place in the assembly. It is a great sermon in itself. "For as often as ye eat this bread, and drink this cup, ye do proclaim the Lord's death until he come." I find some churches in this country have the Lord's Supper in the centre of the service, and others have it near the close of the meeting.

### **Concerning teaching.**

Next as to the speaker or teacher on the Lord's day morning. The regular preacher does not always occupy the pulpit. Those brethren in the church who can speak to edification are encouraged to use the talents God has given them. The names of such brethren are placed on the plan, and they have thus time to prepare their addresses.

Let me state here that, in the Australian churches, the Lord's day morning service is largely given over to the building up of Christians in the faith. It is the time for teaching them, and the speaker, for the most part, addresses himself to them. The regular preacher of a church in Australia will probably not speak more than two Sunday mornings in the month. He may speak a little more often if there do not happen to be so many brethren in the church who can give a profitable address.

### **More than one.**

From the teaching of the New Testament we gather that in apostolic days several brethren took part in the assembly gathering (1 Cor. 14). I have had good opportunity of testing the method adopted by the Australian churches, and am convinced it is a good one. It is a good thing for the individual Christian man himself to have an opportunity of exercising his spiritual faculties. If by physical exercise physical strength results, then by the judicious exercise of the spiritual faculties spiritual strength is attained. The method, too, as employed above, gives the men of the church more of a living interest. It makes them feel that they are living and active members of the body of Christ. Members of other churches, such as Methodists, Presbyterians, Baptists, have come into the church services where I have ministered so long, and after the morning meeting was over on the Lord's day, have said, "I did enjoy the meeting. It is so different to ours, but it seems nice to see the young men and older ones taking their share in the meeting."

### **Small churches.**

This plan, too, is a good one, because it better equips brethren to help in small churches where there is no settled pastor. I am told that in this country there are scores of little churches throughout the country districts that do not meet on the Lord's day to break the bread, simply because no regular preacher comes along. Is that right? No matter how small the number of disciples in a community may be, they should honor the Lord by assembling together, even though the place be a house, and spread the table in their midst. They



should not wait for a preacher to do it for them. Many a disciple has been lost to the cause with which we stand identified because of the unfaithfulness of the faithless few in country towns and villages who have neglected the assembling of themselves together. All well if the regular preacher comes along, but let not those brethren to whom God has given talents and who are in places where no preacher is to be had, shirk their duty of assisting the few scattered members in the community where they happen to be living. The church meeting in a house is just as Scriptural as the church meeting in an elaborate and artistically finished structure.

### **The "breaking of bread."**

In Australia the little handfuls of disciples throughout the country districts are encouraged to come together on the first day of the week to break the bread. And they do. In many places the faithful little bands may be seen meeting in a small rented hall, or in a neighbor's house. The table is spread, the hymns are sung, prayers offered, the Scripture is read, the word of exhortation is given. The brother leading may be no college graduate; his language may be simple; there may be no rhetorical flourishes or rounded periods in his address, but from a heart filled with divine love there comes the message to the few before him. Who shall say that the Saviour of men is not as well pleased with this humble service as that rendered by the many helped with the regular minister in the grandest building?

### **Use all the material.**

We all know how the great Methodist Church uses what are called *lay preachers*. Methodists would not have so many churches to-day scattered over the world if they depended on mere *clergymen*. But they believe in using the men of the church to help mostly in small communities where they cannot afford to locate a supported minister. Let us encourage our young men, and older ones, too, to take more active part in the services of God's house, and in the preaching of the gospel to the people. One way to fit them for this is to give them a part in the service when the church meets for worship on the Lord's day.

### **Gospel meetings.**

Now with respect to the evening meeting on the Lord's day in Australia. That is essentially an evangelistic service, where the regular preacher is supposed to take sole charge. Everything is so arranged with the definite purpose in view of saving sinners. Everything legitimate is done to get the public to come in, and they do. I find in many cases in this country that the larger attendance is in the morning; in Australia the opposite is true. The evening services are the more largely attended. The church members feel that it is quite as much their service as the meeting for the breaking of bread. They are taught that they

are saved to serve; saved to endeavor to save others. Many church people sing "Rescue the perishing; care for the dying," etc., but they care nothing about saving the lost. Would it not be a good thing if church members in this country would rally upon Sunday evenings, and thus encourage their preachers more, and, at the same time, influence outsiders to come and hear the message of salvation? I am confident the brethren and sisters can do very much more along these lines in order that the kingdom of Jesus Christ may be extended. There is great need for a revival in these things. How can church members expect the ungodly to come to the meetings when they refuse to come themselves? What a change would come over the scene if church members would rally upon the Lord's day evening half an hour before the gospel service and wait upon God in prayer that his blessing might rest upon the word about to be preached. Souls would be born again all the year round, and not only when protracted meetings were held.

### **"The pastor."**

Before closing, permit me to state also that there is a difference noted in the terms used concerning the preacher of the church. In Australia, for the most part, the brother supported in the gospel is called an evangelist. Seldom is he known as the "pastor." He may be "a pastor," but not "the pastor." In America we believe that the settled preacher is denominated "the pastor" of the church. It seems that those brethren whose time is wholly given up to the work of evangelising, or holding protracted meetings, are called "evangelists" in America. Surely, every preacher of the gospel is an evangelist, and there is nothing to hinder an evangelist doing pastoral work. A pastor is an overseer, but so is an elder, and it seems more fitting when there is a plurality of pastors in the church that the preacher be known as evangelist rather than "the pastor."

### **The title "Reverend."**

A tendency is noticeable among our preachers in America to copy the example of ministers of denominational churches, and put the prefix "*Rev.*" before their names. But where did that come from? We know it is a relic of Popery. Nowhere in Australia will you find a preacher of churches of Christ using that prefix or employing that term. We read "Holy and reverend is his [God's] name." The Right Reverend, Most Holy Reverend, etc., are only the outcome of "Reverend." Nowhere do we read in the Scriptures of any of the apostolic preachers or evangelists being alluded to as Reverend So and So. Fancy reading "Rev. Paul," etc. My brethren will, I am sure, pardon me for alluding to this tendency to adopt this name. Some may think there is nothing in it. It is too small a matter to trouble about. But we think otherwise, and believe it is unscriptural for any humble servant of God and Christ to accept such a title.

### **"Be not called Rabbi."**

One of our missionaries in Japan told me a few years ago that some American preachers adopted the term and painted it on their houses. The unholy Buddhist priests also adopted it and had it fastened up on their places. When the missionaries found this out, they discarded the title.

It is a term that does one no good and does not make a man more Christlike, God-like, or more useful. It is the language of the apostasy. Brethren, let us not accept it, even though men and women with good intentions may seek to fasten it upon us. "Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren."

It may be a little thing to use the term or title, but little things lead to great results. Great doors swing on small hinges, and little departures from the Bible ways lead often to terrible apostasy.

## **The Baptism of Jesus.**

A. W. CONNOR.

*"Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him."*  
—MATT. 3: 13.

What soul-arresting visions of the Christ are given to us in the simple record of the Gospels! At the Jordan, in the wilderness, on the Mount of Beatitudes, on Hermon's slope, on Olivet's brow—all are full of lessons for us to-day. They reveal the character and purpose of the Saviour. They are beyond all human power in their glorious simplicity, and bear on their very face the impress of the Divine. They are to form our study week after week in our Bible School lessons in 1910. None is more full of interest for its own sake, nor has any messages for the church and the world surpassing in importance that to which our attention is directed at this time. The scene as described for us in the Scriptures (Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21) is beautiful and touching in its very simplicity. Surely this scene on the threshold of the public ministry of the Saviour, when God's approving voice was heard, had a profound meaning in Christ's own life, and a message and meaning to his people for all time. Let us first inquire as to its

### **Place and meaning in Christ's own life.**

*"Then cometh Jesus."* When? The voice of the harbinger has for some months been waking the echoes in the Jordan Valley. His clarion call for repentance is heard. The expectancy of the multitude is aroused, as he, with a voice that convinces and convicts, announces that "the kingdom of heaven is at hand." Multitudes attend his ministry, and confessing each their sins, they pledged amendment and reformation in the solemn act of baptism



in the Jordan at the hands of John. "Then" cometh Jesus to be baptised. The point of time and circumstances are clear, and while thy give us the key to the incident, also bring certain difficulties.

#### Why was Jesus baptised?

It is plain to even a careless reader that the baptism was a dividing line—a veritable water of separation—between the old life, with the calm of the hidden years of Nazareth, and the busy strenuous life of the public ministry. "His past life was closed, a new era had opened. Hitherto the humble villager, veiled from the world, he was henceforth the Messiah, openly working among men. It was the true opening of the new life. Past years had been buried in the waters of the Jordan." It was to Jesus the entrance on the pathway that should lead to the Messiah's throne and crown, but which—as the days would soon reveal—"must needs" go by the way of the cross. But a difficulty remains. Jesus was the sinless one, and John's baptism was the "baptism of repentance for the remission of sins." This aspect of the ordinance was surely in John's mind when he forbade Jesus, saying, "I have need to be baptised of thee." No sin marred that life, the putting away of which should be thus symbolised. Yet, as an Israelite, living his life among his fellows, he must needs "fulfil all righteousness," and honor all God's appointments for the sons of men. If difficulty still remains in the thought that, even in seeming, Jesus should acknowledge himself a personal transgressor, it will be removed as we behold the place that this act has in the Messianic work of the one who came to "save his people from their sins."

#### Numbered with the transgressors.

Here first is seen in his public life that which his whole career will show—union with the guilty—identification with the race. He has come to bear the sins of others, and therefore he begins to be "numbered with the transgressors." Viewed thus as a Messianic and not an individual act, how eloquent it becomes of the love and sympathy of him who, in life and death, now, and for ever more, is one with his people! Again, did not his baptism look forward, as did that of the others, to the kingdom then proclaimed as drawing near? he and they each being baptised for their own place in it; they indeed for citizenship and subjection, but he for rulership and royalty. Looking on him thus as Captain and Leader, we no longer wonder at his presence nor at his words, "Thus it cometh us." Just here at the point of obedience is where he is recognised as the beloved Son in whom the Father finds perfect delight. "Thou art my beloved Son."

#### Not priestly consecration.

The subsequent story of the temptation, with its repeated, "If thou be the Son of

God," and the enticement to use his power for himself, reveals to us the fact that to Jesus himself that vision and voice had a profound significance. The region of the Messianic consciousness of Jesus is one in which we can not move freely because of our ignorance, yet I believe all the facts justify us in asserting that this act was a crisis in the experience of Jesus and gave to his consciousness of his glorious mission a mighty reinforcement. What a lesson for us all here: The fact that Jesus himself is thus baptised, taken with the other fact, that he has made baptism obligatory on all who would seek his favor (Matt. 28: 18-20) gives to his acts all the force of a holy example. It prepares us to approach the whole question of baptism in that spirit of reverence that is needed, and is so conspicuously absent in many cases. There is no need to seek for the explanation of Christ's baptism in "his consecration to the priestly office according to Jewish ritual." Jesus was not a priest of the Levitical order at all, being of the tribe of Judah (Heb. 7: 11-17). Nor indeed did Jesus exercise his priestly office on the earth (see Heb. 8: 4, 5).

#### Misrepresentation.

A tract on this subject has the following: "If Christ's baptism was his consecration to the priestly office, then it would be by pouring, not immersion, in harmony with the Jewish ceremony of pouring water and oil (Lev. 8: 6-12)." How supremely absurd all this is. We have only to consider a moment to know that Jesus was baptised, as John had been baptising all the other penitents, without any reference to the "mode" of priestly consecration in Leviticus. Those unused to this manner of controversy might suppose that in the Scripture (Lev. 8: 6-12) appended to the above quotations there would be some reference to the pouring of water. It is so written as to give that impression, and is freely quoted as a proof. But not only is it true that Christ was not a priest of the Levitical order, but the Scripture quoted has no "pouring of water" in it, only "washing"—or more exactly, bathing—in water and the "pouring of oil." To quote it thus would not answer the purpose, so it must needs be "pouring of water and oil." As few look up the reference, it passes and is accepted by many.

#### Three great lessons.

The whole scene bears in upon us with three great lessons of practical import to all. (1) *Reverence.* It has a scathing rebuke for many—some few of them in pulpits—who find in believers' baptism a theme for jest. Has it not also some light for those who, while recognising its authority, yet see in it only a ritualistic or ceremonial value? The thought seems to be that because it is a physical act it can not be of great importance. It is the physical investiture of a great spiritual reality. Neither the baptism of Jesus nor the baptism of the believer in the Bible is a bald

ritualistic act, but an act of deepest spirituality. (2) *Prayer in obedience.* "Baptised and praying." Prayer is no substitute for obedience to God's will, but all true obedience is in the spirit of prayer. To one obeying in this spirit the heavens open and the approving voice is heard. Every true baptism is accompanied with prayer. "Arise and be baptised, and wash away thy sin, calling on the name of the Lord," is the guiding word. (3) *Blessing in obedience.* For Jesus baptism seemed a superfluous thing, yet what a blessing it brought him! Not only to himself, in the anointing with the Holy Spirit and the approving voice, but to John's ministry as well. Be well assured that to lack baptism through mistake or ignorance is to miss real blessing, for all God's appointments are means of blessing. But to ignore wilfully, counting it a "mere rite," "only a ceremony," or a "non-essential," is to criticise God and Christ, and to seek to annul a law of heaven. The former state may be no evidence of lack of faith or love, or of the possession of a wrong spirit; the latter is disloyalty and overt disobedience to the Master who enjoins the act (Matt. 28: 19) and leaves us an example.

#### A baptism and a baptism.

To Jesus baptism was the gateway to a new life, and led direct to the baptism of suffering, when billows of sorrow overwhelmed him, and he for us was baptised in death's cold waters. In both he was acting for us. Two baptisms for Jesus: for us but one. It points on the one hand to the death of Jesus, and becomes of the gospel fact a perpetual memorial; and on the other hand it symbolises our own death to sin (Rom. 6: 1-4) and resurrection to a new life with Christ. This remains for us—the glad baptism of surrender, confession, and of acceptance, which to the praying penitent will bring the assurance of salvation and the "answer of a good conscience toward God." Shall we hesitate or falter? From the cross he has passed into glory, and from on high, through the Holy Spirit, he has repeated his will for every one desiring his favor (Acts 2: 37, 38). His voice rings out in accents of authority and love, "Follow me."

"Who'll be the next to follow Jesus  
Down through the Jordan's baptismal tide;  
Who'll be the next to join the ransomed  
Singing upon the other side?"

I don't believe any one knows the sweetness of the promises who underrates the sanctity of the precept.—*J. H. Evans.*

Good would it be for men if, remembering that life is something more than toil and struggle, they would snatch an hour from their labors, and seek in the stillness of their souls that voice which only the humble can hear, that strength which only the meek can obtain.—*James Drummond.*



## A Visit to the Mormon "Mecca."

F. Pittman.

I write of this interesting experience whilst memories are fresh in my mind. Our train is now (4 p.m., Nov. 29) steaming alongside the still waters of Salt Lake; we are at an altitude of 4,000 feet above sea-level. To our right is a range of rugged, snow-clad mountains, beneath which nestle scores of cosy looking farm-houses. I fancy the spectacle I am now witnessing of the sun sinking beneath the western sky, the lake and mountains bathed in delicate hues of purple and rose, would fill an artist's soul with ecstasy. Certainly I have seldom seen a more perfect picture. In parts the lake and its surroundings remind me of our eastward view of the Dead Sea a few months ago. Mormons claim that there are marked resemblances, not only in the situation of their city and Jerusalem, but in their history and mission as Latter Day Saints with that of the ancient Israel of God.

### The "Temple Block."

"Temple Block" is the most conspicuous of all Salt Lake City buildings. It is centrally located; broad terraces bearing appropriate names such as Temple-st., lead towards it; 32 denominations are represented in Salt Lake City, yet it needed but a few minutes' stroll to observe indications that here is the "Mecca" of the Latter Day Saints. We walked to the end of Main-st., where stands, at the N.W. corner of Temple Square, Brigham Young's monument; it is a costly bronze statue upon a pedestal of Utah granite, erected in memory of Brigham Young and 148 pioneers who arrived near that spot on July 24, 1847. The Temple Block covers an area of 10 acres; a stone wall, 12 feet by 8, surrounds the pile of sacred edifices. At the centre of the four sides are massive iron gates. I first walked around the wall and was impressed with the greatness of the three buildings enclosed, but must confess that upon inspection from within I was amazed at their immensity. We entered the south gate, to the right of which is the "bureau of information," an elegantly furnished suite of rooms where Mormon literature is profusely distributed to visitors, and every courtesy shown. It was 1.45 p.m.; the Sunday afternoon service was to commence at 2 o'clock; we secured seats near the platform of the Tabernacle. About 3,000 people assembled. About 200, out of a choir of 500, took seats around the great organ. Two or three aged men sat in the apostles' seats; elders took their accustomed places; one of them arose and announced an "anthem by the choir," after the singing of which he tapped an apostle's shoulder, requesting him to lead in prayer. There was nothing unusual about this item with the exception of an invocation of blessing upon "the apostles whom thou hast chosen." An-

other anthem, and Bro. Elias Morris, of whom a man remarked as we passed out, "There ain't a better speaker in the church than him," gave a thoughtful address on loyalty. No debatable matter was introduced. The meeting reminded me of the P.S.A. gatherings; probably similar objects are aimed at. It must be remembered that there are 35 "wards" in the city; in many of them regular church services are held. A bishop and two counsellors have spiritual oversight in each ward, making it their business to see that all members are visited once a week, to instruct them in their spiritual duties and attend to the temple needs of the poor. This much can, at any rate, be said of the Mormons in Salt Lake City; they have solved the question of poor relief, at any rate as it applies to those "within the fold."

### The Tabernacle.

On the following morning we joined a tourist party to further inspect the buildings. We were first conducted to the Assembly Hall, on the S.W. corner of Temple Square. It is a semi-Gothic structure of grey granite; it has seating accommodation for 2,500. We were informed by our guide that it is used for public meetings when attendances do not require the use of the Tabernacle. It has plain seats. To our question, "Are public collections taken up?" our guide replied, "No; public collections, pew rents, and so on, are unknown amongst us; we adopt the tithing system, and get enough and to spare." We then followed our guide into the west end entrance of the Tabernacle, in which the meeting of the previous day was held. It is an immense auditorium, seating 8,000 people; it has a vaulted, wooden, self-supporting roof resting upon pillars of red sandstone around the whole of the circumference of the building; the pillars support great wooden arches. Our guide told us that no nails or iron of any kind was used in the framework. The building was erected before railroads were built in the Western States, so the material was drawn by ox-teams from Missouri. Because of the difficulties of transportation wooden pins were used instead of iron nails. The organ is a very fine one; it has over 5,000 stops, and is capable of thousands of tonal varieties; its front tower reaches an altitude of 48 feet. The key-board is 20 feet away, the organist sitting in the midst of the choir. "This," said our guide proudly, "is the most perfect organ of its kind in the world."

### Acoustics.

To illustrate the acoustic properties of the building, we were conducted along the great gallery to the other end of the building, 200 feet away from the platform. A man on the platform dropped a pin on the

wooden railing, and then whispered "Can you hear me?" The acoustic properties of the building, like the dome of St. Paul's, London, are so perfect, that we could hear both most distinctly. Naturally, we kept our guide busy answering questions. Such sincere enthusiasm did he manifest along this line that when we had walked down the broad stairway, and stood facing the west gallery front of the Temple, he remarked, "I am only too pleased to answer questions, and if you wish, we will stand here awhile, and I will answer any further questions you care to ask."

### Unbelievers not admitted.

Before us stood the massive granite structure, which took 40 years to build, and cost in all four million dollars—a magnificent edifice, certain of the granite stones of which required four yoke of oxen four days to transport; it has six majestic spires; on the front are the words—"Holiness to the Lord." We had in recent travels in Palestine and Egypt become somewhat used to remove our shoes or put on those provided on account of the sacredness of mosques, temples, etc., but in this case all "unbelievers" are denied entrance. Naturally, our first question was, "Why exclude us?" and as quick as a flash came the reply, "We do not even admit all Mormons; only those in good standing can enter; the building is used for sacred ordinances, such as baptisms, marriages, etc. Those married here have proved themselves as exceptionally good in character; in their case marriage is binding for all eternity; in other cases it is for this life only." "Do you believe that baptism is for the remission of sins?" I asked. "Surely," he replied, "and we also believe in baptising for the dead; immersing by proxy." I quoted Scripture to show that immersion was an act of personal responsibility, whereupon he singled me out for a friendly discussion afterwards, which we had, and I, at any rate, enjoyed. "Are plural marriages sanctioned by your church?" I queried. "No," said our guide; the Mormon Church has bowed in respectful submission to the law of the land against this practice." Further questioning elicited the reply that if it were not for the law of the land, it would still be approved. Looking up to the Temple spires, we observed representations of the sun, moon, and stars, and were told this was symbolical of degrees of glory in the new world, our guide quoting, "There is one glory of the sun, and another glory of the moon, and another glory of the stars." "Of course," said he, "another chance will be given unbelievers after death." Answers to further questions by one or another of our party elicited information usually kept in the background, the half of which is not told in ordinary Mormon literature, and one quarter of which would be sufficient data to warrant our branding this church "not of God." A correct statement of the belief, history, and practices of this community is a self-condemning "revelation."



**Heterogeneous Mass.**

We came away convinced, first, of the sincere enthusiasm of those Mormons we had heard or conversed with; secondly, that amidst a heterogeneous mass of erroneous, and in parts, blasphemous doctrine, certain important truths are emphasised and acted up to; and lastly, but by no means least, that a note of warning needs to be sent forth with no uncertain sound to intending visitors to the Mormon "Mecca," or any who come in contact with their representatives, or read much of their literature gratuitously distributed, lest with the grain of truth discovered, they should be gullible enough, as so many others have been, to swallow a whole heap of rubbish.

**Something different.**

We were pleased, at eventide, to wend our way to our own church building (paid for, I understand, by U.S.A. Church of Christ Christian Endeavorers), to hear the confession of five persons, and to learn that during the past six months 57 have pledged themselves to follow Jesus only.

**In Pittsburg.**

D. A. Ewers.

**SOME INTERESTING FEATURES.**

A special feature of the great Convention was the opportunity afforded of renewing old fellowships. On all sides might be seen friends grasping hands after many years of separation. How the eyes sparkled, even though in some instances partially dimmed with tears, and how the tongues wagged as brethren from nearly all parts of the States, and indeed from nearly all parts of the world, met in the immense vestibule of Carnegie Hall, or at other centres! Everywhere, in the streets, on the cars, and in the stores, the Centennial badges were to be seen, and friends were continually recognising each other. Then, too, thousands of new acquaintanceships were formed. The Americans are not a backward people, and do not wait for formal introductions. Repeatedly, especially in tram cars, I was hailed with something like this: "I am Sister Jones, from Georgia, Where are you from?" As in addition to the Centennial emblem I wore a little Australian badge, representing the Commonwealth flag, I had continually to answer questions about the country I represented. This hearty, though informal, fellowship was, I think, even more marked in connection with that huge celebration than in our Australian Conferences.

**Old friends.**

But it was in the renewing of old friendships that I felt the greatest interest. It was pleasant indeed for the Australians to once more clasp the hands of H. S. Earl, O. A. Carr, M. Collis, T. H. Bates, J. J.

Haley, E. T. C. Bennett, C. L. Thurgood, H. McLellan, W. C. Morro, A. Meldrum, and the scores of others with whom they had been acquainted in their far away land. In the hurry and bustle of the Convention these opportunities were all too few, but we made the most of them. The five Australian preachers, together with J. J. Haley, on one occasion spent a delightful time as the guests of H. McLellan at dinner at his hotel, and many ears in the Commonwealth must have tingled as we communed together.

**Fraternal feeling.**

Another interesting feature was the kindly feeling displayed by most of the other religious bodies. They sent prominent representatives to convey fraternal greetings, and the speeches by Baptist, Congregational, Presbyterian, United Presbyterian, and Methodist delegates were among the most attractive delivered. And, with the exception of the Roman Catholics and Episcopalians, I think all the denominations of Pittsburg placed their pulpits at our disposal for the whole of Sunday, Oct. 17. The result was that several hundreds of selected preachers discoursed to tens of thousands of hearers who otherwise would never have heard the old Jerusalem gospel presented as we believe it should be preached. Moreover, these preachers were expected to deal with those themes which distinguish us as a people from other religionists, and so what we call "Our plea" was lovingly presented. The writer was allotted to a suburban Presbyterian church, in the evening, where he had a most hearty reception. I understand it is common in America when a Convention is held in any town for the other Protestant bodies, with the exception of the Episcopalians, to place their church buildings at the disposal of the visitors. Australian Protestants have not yet learned this lesson.

**Colossal.**

As I think I formerly intimated, the principal feature of the Convention, at least to me, was its bigness. It was simply colossal. The meetings had to be held in a number of halls. On one day no less than 16 public meetings were conducted: five in the morning, six in the afternoon, and five at night. Of course each person had to miss at least 13 of these. In the eight days of the Convention, not including Sunday, 70 public sessions were held, besides committee meetings, board meetings, banquets, and several other side gatherings. Then in addition to all these a conference on evangelisation was held every day at 1 o'clock, at which short addresses were given by prominent evangelists on various phases of evangelistic work. At the 70 public meetings about 230 set addresses, specially prepared, were delivered, besides impromptu speeches by missionaries and other visitors. I see that Bro. Warren, the Centennial Secretary, officially reports that over 42,000 registered their attendance; and as many

thousands neglected to do so, he considers that a conservative estimate of the total number is 50,000. Of course these were not all present at once, as many would come from churches within a hundred miles around for special sessions only. During part of the time the weather was inclement and the *Christian-Evangelist* well says:—"It is almost providential that the weather interfered, for it is difficult to understand how a much larger number of people could have been accommodated, especially as to hall room." The Centennial Convention was certainly one of the great religious gatherings of the world.



S. J. MATHIESON.

I have a life in Christ to live,  
But, ere I live it, must I wait  
Till learning can clear answer give  
Of this and that book's date?

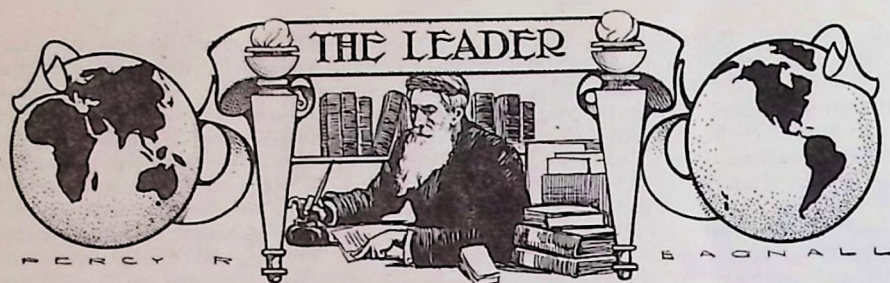
I have a life in Christ to live,  
I have a death in Christ to die;  
And must I wait till science give  
All doubts a full reply?

Nay, rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ, and at thy feet  
Take but the lowest seat,  
And hear thine awful voice repeat,  
In gentlest accents, heavenly sweet:  
"Come unto ME and rest;  
Believe ME, and be blest."

—J. C. Shairp.

Christ wants to lead men by their love, their personal love to him, and the confidence of his personal love to them.—*Horace Bushnell.*





### "THE SCRIPTURAL VIEW OF BAPTISM."

The *Spectator* continues the consideration of the subject of baptism in an article entitled "The Scriptural View of Baptism," with the sub-heading, "Is Baptism Essential to Salvation?" The opinion is expressed that certain preachers place undue emphasis upon baptism, and the "Disciples" are singled out as the chief offenders in this respect. Before dealing with the remarks of the *Spectator*, it is well that the position of the Churches of Christ in regard to what is termed the design of baptism should be clearly understood. In the first place, we may say that in stating our position we have a right to use such words as will best express what we mean, and in the exercise of that right we should not adopt the phraseology that baptism is essential to salvation. We prefer to be consistent with our well known motto and speak of Scriptural things in Scriptural language. In keeping with this, we therefore affirm that baptism, according to the New Testament, is "for the remission of sins"; not baptism in itself alone considered, but in conjunction with faith and repentance. In taking this position we find ourselves in very good company. Biblical scholarship in this matter is represented by H. A. W. Meyer, when, in his Commentary on Acts, in dealing with chap. 2, verse 38, he says: "Eis denotes the object of the baptism, which is the remission of the guilt contracted in the state before *metanoia* (repentance)." In the ranks of theologians we have also the testimony of Wesley. In his "Notes on the New Testament" on Acts 22: 16, he says: "Baptism administered to real penitents is both a means and a seal of pardon. Nor did ordinarily the primitive church bestow this on any, unless through this means." Wesley's "Notes," we believe, is still a text-book with our Methodist friends.

#### Undue emphasis.

The *Spectator*, however, disassociates baptism from pardon or the remission of sins, and assumes that the "Disciples" place undue emphasis on the ordinance. In both of these things it is in error. The Disciples only place that emphasis upon the ordinance which the New Testament does—neither more nor less. If what they do has the appearance of undue emphasis, it is only by way of contrast. The "cheapening" of baptism, and its distortion, persisted in by our Methodist friends and

others have made it necessary that they should enter their protest and insist upon the teaching of the New Testament being honored in the observance of this ordinance of our Lord's appointment.

#### Faith alone.

In order to show that baptism has nothing to do with remission of sins, the *Spectator* proceeds to affirm that "justification is by grace through faith alone." In doing so it shows itself to be an unreliable guide, and exposes its weakness as an expositor of the sacred Scriptures. It must be clear to the simplest understanding that if we are said, for example, to be justified by faith *alone*, we are so to the exclusion of everything else. But, as we are said to be justified by other things as well, it is quite evident that the *Spectator* is taking liberties with the Word of God, and making a use of the word "alone" that is altogether unwarrantable. The more particularly so, when the Apostle James tells us that faith which is alone is dead. It is true that we are said to be justified by faith (Rom. 5: 1). We are also said to be "justified by his blood," in verse 9 of the same chapter. Again, in Rom. 3: 24, "justified freely through his grace," and again in 1 Cor. 6: 11, "Ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Now, how can we be justified by ALL these things and justified by any one of them alone? Here the *Spectator* is in trouble through its lack of perspective. The unbiassed expositor, however, is in no difficulty. He understands that one includes all. Take, for instance, the reply of Paul to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," quoted by the *Spectator* as one of its proofs. "Believe," in this case, assumes and includes all that is elsewhere said to procure justification. It includes what Peter said on the day of Pentecost in answer to a similar question. The difficulty is that this "church" institution of infant baptism has come in the way and clouded the vision of our paedobaptist friends.

#### Destructive criticism.

Mark 16: 16, "He that believeth and is baptised shall be saved," is not regarded as evidence by the *Spectator*, because the latter part of that chapter (from verse 9) is not found in some of the MSS. It is safe to say that this objection would not have been raised if the passage referred to had not been against its views of the design of baptism. The fact that this part

of the chapter was included by the Revisers indicates that its authenticity was not doubted, though there might be a difference of opinion as to whether it was written by Mark. But no scholar, unless he belonged to the "destructive" school, would hesitate to build a "great doctrine" upon it. The church institution of infant baptism, we are afraid, leads some good people astray.

#### Glaring inconsistency.

John 3: 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven," is also rejected as evidence because "the words were spoken long enough before Christian baptism was instituted." "That took place," says the *Spectator*, after the resurrection of Christ. See Matt. 28: 18-20. Hence, they cannot refer to Christian baptism, etc." The passage is certainly a difficult one for the *Spectator* to face, and accordingly it proceeds to get rid of it on the ground that the words "were spoken long enough before Christian baptism was instituted." Apparently it is unconscious of the fact that by so doing it convicts itself of gross inconsistency. It does so, because in this article and the previous one it quotes the words of Ezekiel spoken about 500 B.C. as being applicable to Christian baptism; the words referred to being, "Then will I sprinkle clean water upon you," etc.

#### More blundering.

Its blundering, however, does not stop here, for it goes on to say, "It is singular, too, that none of his apostles afterwards quotes this as applicable to others, or use language equivalent to it." In this connection we would recommend the *Spectator* to read Titus 3: 5, 6, "Not in works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and the renewing of the Holy Spirit, which he poured upon us richly through Jesus Christ our Saviour." Here we have language equivalent to John 3: 5, and generally acknowledged to be so by unbiassed commentators. These two passages take a lot of explaining away, but the task has never yet been successfully accomplished.

#### Methodist answers Methodist.

Acts 2: 38 the *Spectator* thinks can be explained away by Acts 10: 47. "Let us," it says, "interpret one text by another, and we shall not fall into exaggerations based upon isolated words." Just so. The *Spectator* reserves to itself the right of "exaggerations based upon isolated words," as for example in the case of justification by faith. As for ourselves, we do not plead guilty to the practice. Along with other people, we are able to distinguish between things that differ. We are able to perceive that the case of Cornelius is not quite the same as that of the Pentecostians, and that the bestowment of the Holy Spirit before baptism is the exception that proves the





rule. A Methodist scholar, in the person of Mr. E. H. Sugden, when asked how Acts 2: 38 and 10: 47 could be reconciled, gave the following reply in the columns of the *Spectator*:—"Usually," said Mr. Sugden, "the gift of the Holy Ghost was, in apostolic days, bestowed after, or, rather, in connection with baptism; but in the case of Cornelius and his friends, it was given before baptism, so as to assure Peter that he was justified in baptising those men who were Gentiles. Otherwise Peter would hardly have ventured to baptise them at all. They were the first Gentiles who had desired to become Christians, and Peter was doubtful whether they could be received into the church without having been first circumcised, until by the descent of the Holy Ghost upon them he was assured that God had received them." This we regard as a satisfactory answer.

#### A good conscience.

1 Peter 3: 21, "Baptism doth now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God." "Here," says the *Spectator*, "the latter clause explains everything. It is not the rite, but the spiritual change signified by it that saves us." No doubt the "spiritual change" is the great factor; but having said this, the exposition of the passage is scarcely exhausted. Turning to Ellicott's Commentary dealing with this passage, we read, "A 'good conscience' in this case will not mean an honest frame of mind, but a consciousness of having nothing against you, such as would come to the chief of sinners from the baptismal remission of sins." It will be seen from this that the *Spectator* is not quite justified in dismissing this passage with such scant consideration.

#### Explaining away.

The passages of Scripture referred to above, the *Spectator* says, "are fairly typical of those relied upon by the 'Disciples,' and we can only explain them in the light of the great spiritual principles of the gospel as declared in such passages as 'God is a Spirit, and they that worship him must worship him in spirit and in truth.'" Unfortunately, the *Spectator* does not do this. Its only idea of explaining is to explain away the evident meaning of those passages that relate to baptism, in defiance of any sound Biblical exegesis. It professes to explain baptism in the light of that great passage, "God is Spirit," etc. In reality, however, this passage condemns its baptismal theory and practice, because it demands that there shall be on the part of the individual a conscious, intelligent realisation of what is being done—a thing that is impossible in the case of an infant said to be "baptised" by our Methodist friends.

#### Paul's estimate.

No dissertation by paedobaptists on the subject of baptism would be complete that did not find room for 1 Cor. 1: 14. Accordingly, the *Spectator* says, "Notice how

Paul dismisses this supposed essential to salvation in 1 Cor. 1: 14, 'I thank God I baptised none of you except Crispus and Gaius,' etc. Could he have said that had he considered baptism as essential to salvation?" Certainly he could, when he knew very well that those he had not baptised had been baptised by someone else. Now this passage is quoted for the express purpose of conveying the impression that Paul did not attach much importance to baptism. From the way it is used, it is impossible to escape this conclusion. Well, one gets rather indignant when Scripture is used in this way. Surely the *Spectator* ought to know that Paul was not speaking of the ordinance itself, but of the *administrator* of the ordinance. It is evident that Paul regarded it as part of his mission to preach baptism, for we find that after his preaching, baptism followed as a necessary consequence. He did not, however, consider that in every case he was called upon to be the baptiser. This is all that is involved in this passage, except that in the case of the Corinthians, because of the party spirit in existence, he was glad that he himself had baptised so few, lest they should have said that he baptised in his own name. Now, the Disciples are like Paul in this respect; they preach baptism, but they do not say that the preacher shall be the baptiser. They also put the same estimate on baptism that Paul did. And what this estimate was we can gather from the following:—(1) Paul preached baptism. (2) At Ephesus, where he found some disciples who only knew of John's baptism, he commanded them to be baptised into the name of Jesus. (3) Paul placed baptism among the seven essentials of the unity of the Spirit (see Eph. 4). (4) He speaks of it as the "washing of regeneration." (5) He declared that as many as had been baptised into Christ had put on Christ. See also Col. 2: 12, and Rom. 6: 3. In fact, our offence consists in this, that we insist that baptism shall occupy the same place to-day as it did in apostolic times, while the *Spectator* is busy bolstering up an institution invented by the church, and unknown in New Testament days.

#### A suggestion.

Let us suggest a new argument for the *Spectator*, quite in keeping with its peculiar logic. Christ, who instituted Christian baptism, did not himself baptise anyone, but left that work to his disciples—therefore, Christ did not attach much importance to it! Something new would relieve the monotony, as one gets tired of going over the same ground so often.

## Editorial Notes.

#### Coming Visitors.

Some of the results of the recent visit of Australian brethren to England and

America are yet to be experienced. Already we hear of pressing invitations to one or two of our preachers to labor at least for a while in Great Britain. Two of our prominent American workers intend making world-tours before the end of the year, and one of these, J. L. Brandt, has decided after conference with our representatives to include Australia in his travels. He will be willing, if invited, to hold a few missions while here. Bro. Brandt is one of our most successful evangelists, and has led many thousands to Christ. He is also the author of several works, one of which, "The Lord's Supper," is well known in Australia. F. M. Rains, the popular Secretary of the Foreign Christian Missionary Society, has been instructed to visit the missions in Africa, India, China, Japan, the Philippine Islands, etc., and hopes to spend a little while also in our country if time will permit. We can assure these brethren, and any other well accredited representatives, a hearty welcome to what some of our returned travellers tell us is "the best and brightest of all lands."

#### Archaeological Discoveries.

According to the *S.A. Register*, "There has been discovered in Egypt what is believed to be the most precious set of manuscripts ever unearthed in modern times." Of the genuineness of the find we are told that "Not a student nor archaeological authority who has been permitted to view and glance through the precious manuscript has any lingering doubt that he has been permitted to behold a Bible of Greek text authentically copied within two or three centuries after the period of Christ." It is specially interesting as confirming the conviction that the Bible as we now have it is thoroughly reliable. "Placed in the hands of Professor H. A. Sanders, the noted archaeologist, pakeographist, and student of the Bible, he quickly searched in the best preserved of the tomes for a passage in Mark's Gospel, which has been a subject of interest for hundreds of years to Biblical students, to find if missing paragraphs spoken of by St. Jerome were there. To his great amazement and delight he found them. So far as the manuscripts have been examined it has been discovered that the text of the four Gospels, Matthew, Mark, Luke and John, is complete." While the pick and shovel are doing such good service in Egypt, we learn from another source of an expedition engaged in an extraordinary hunt for hidden treasure in Jerusalem. The object is the discovery of the secret tomb of David and the hidden tombs of the old kings of Judah, "which are believed to contain immense treasure, sacred furniture, and costly vessels." The aim is not archaeological nor historical, but the gaining of the supposed treasures, but if successful it cannot fail to throw light upon the past. As the expedition is under the protection of the Turkish Government, which has granted remarkable privileges,

Continued on page 42.



## THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

### THE MODEL ENDEAVORER.

Topic for February 7.

Suggested Subjects and Readings.

A Junior model—1 Sam. 3: 1-10.

An Intermediate model—Luke 2: 41-52.

A Young People's model—Dan. 1: 8-17.

A model in character—Luke 4: 1-13.

A model in faith—Heb. 13: 7-14.

A model in works—Jas. 1: 26, 27.

Topic—The model Christian Endeavorer—John 15: 1-8. (Christian Endeavor Day.)

Every one knows the joke about a model as "a small imitation of the real article." Clearly our topic wishes model to be otherwise defined. We think we have known some model Endeavorers in this sense, but the best thing to do with such is to forget them as speedily as possible. The models we now have to consider are those worthy of imitation, not perfect (for there are none such on earth), but those who keep the society alive, who do their duty as best they can. The other two words of our title tell us much about them.

#### Christian.

I think when you say of a person that he is a Christian, you say the best that can be said about him. I would rather be truthfully called that than given any other title on earth. We have now to remember that there can be no model Endeavorer who is not a Christian. It is just possible that some societies have been tempted to exalt the Endeavorer part over the Christian part, that some have been incited to Endeavor membership rather than decision for Christ. In general, however, it has been emphasised that the sphere of the Endeavorer's activity is in Christ; the E of the badge is within the C, as we repeatedly hear it put. Because he is a Christian the model Endeavorer strives to do his duty towards Christ and the Church.

#### Endeavorer.

I really do not think there are any Christians who are not endeavorers (though they may not have reached to a capital E). Christians who do not strive and try to serve the Lord would be curious kind of folk. Endeavorer is a fine, modest name. It takes away any appearance of boastfulness or priggishness that might attach to a title with "model" in it. "I'll try" is one of the best possible words; it denotes the true Christian attitude; it reminds us that success is not ours to command, but that faithful effort is our privilege and duty. We may fail in the issue, but we dare not fail in the attempt. To fail for Christ is victory compared with ignoble ease.

"Endeavorer" again as an abiding name denotes continuity of effort. It is not suitable for a jibber, for a starter in the work merely. The

model Endeavorer sticks to his task. He is constant in attendance and service. He is never to be found among those who keep the pledge for six or twelve months and then stop; he is a stranger in societies which need renewed pledge signing and reconstruction. It is told of Henry Ward Beecher that on one occasion he had to drive twenty-five miles to keep a preaching appointment. The driver was proud of his horse and wished to show him off, so started at a high rate of speed. Beecher remarked, "It seems to me that you are driving your horse too fast. I am afraid that he will give out before we get there." Whereupon the driver responded: "You don't know that horse. He starts fast, gets faster all the way, never tires, and never kicks." Beecher turned, and with a twinkle in his eye said: "I wish your horse was a member of my church." That was a model horse; Endeavorers with its characteristics would be model Endeavorers. Where shall we get them?

#### A respector of vows.

You cannot have a model Endeavorer who plays fast and loose with the pledge. We have good authority for saying it is better not to vow than not to keep a vow. Yours is a pledge of high things. True, much of it is no higher than is already demanded by the Lord of every Christian. Other parts of it are good, but not obligatory save on him who has covenanted to attend to them. The pledge knows but one excuse—a reason which can be given conscientiously to the Lord. We cannot judge another's conscience. We can only remind Endeavorers of their promise. They have declared that they will be present at each C.E. devotional meeting, and take some part therein. In how many societies could it be said that ninety per cent. do this? Is a concert a valid excuse? Is it not an abuse of the English language to suggest that a surprise party can come in as a conscientious reason? Endeavorers have solemnly pledged to send a Scriptural response if compelled to be absent from Consecration meeting. How often is this done? Are there so few such responses because the absentees know they were not obliged, but just wanted to be absent, and they only covenanted to send response on the occasion of compulsory absence? No one really was under any obligation to promise to send along a text; but, once the pledge is taken, to neglect to do so is to lie to the Lord God Almighty. Daily prayer and Bible reading are in the pledge. Oh, let each keep this part. There is no surer way to become model Endeavorers, aye, and better, model Christians.

#### A good committee worker.

One of the strong, commendable features of the C.E. movement was its committee system, with its apportionment of labor and ideal of a work for everybody and everybody at work. How about the practice? There are some societies happy in the diligent and consecrated service thus rendered. There are conscientious Endeavorers in all societies, I presume, who believe that the committee system does not find its end in nomination and election. But there are societies where the work is not well done. We hear secretary's annual reports in which apologies are made for the neglect of work—the committee has been disorganised, some good member

has removed, and a difficulty has been found to get Endeavorers willing to act, etc. This is sad. Each Endeavorer should feel it an honor to be appointed to a committee; each one should feel it to be sheer hypocrisy to accept election without giving the best service. The large number of reports sent in for this page which close with "we expect to do great things in this next year" is remarkable—nearly as remarkable as the small number which after report the great things. Expect great things: yes, but also attempt great things for God.

#### The Prayer Meeting as a Test.

The prayer meeting in many churches in these days has fallen upon evil times. Some people consider it rather smart to sneer at the prayer meeting as frequented by a lot of old women and glib talkers who wear their hearts upon their sleeves for daws to peck at.

In my own personal experience and acquaintance, however, which have been somewhat extended, I have found the best people intellectually and spiritually in the prayer meeting, and I have never found a better test, on the whole, of thoroughgoing, genuine Christianity than the prayer meeting test. The men and women whom I know who habitually desert the prayer meeting are not the highest type of Christians. Those who habitually attend it and support it are, as a rule, the active, growing, working Christians of the church and community.

Of course there are exceptions, for it is a poor rule that admits of no exceptions. Nevertheless, it is a rule; and I venture to say that statistics, could they be gathered on this subject, would warrant the strongest statement I could make.

The activity and spirituality of a church are gauged by its prayer meeting more than by any other one thermometer. The activity and spiritual life of the individual Christian are gauged in the same way. It cannot be a mere coincidence that the most active and liberal Christian workers are the prayer meeting Christians. There must be here a cause and effect. It is a good test for any church to apply to its own life. The individual Christian can find no better.—*C.E. World*.

Never allow yourself to think that the pledge repels; it draws if you keep it; it repels only as you violate it.—*A. W. Spooner*.

Our promises are definite. We promise not only to be good, but to be good for something; not only to do right, but to do right in some definite direction.—*Francis E. Clark*.

#### Notes and News.

*Shepparton*.—The annual business meeting and election of officers for the Shepparton Church of Christ C.E. Society took place on Dec. 22, when the following were elected:—President, F. J. Goodwin. Vice-Presidents, Bert Knight and Elsie Patterson. Secretary, Lena Pinner. Treasurer, Jessie Bingham. Prayer Meeting Convener, Daisy Guyatt. Lookout Convener, Florrie Knight. Sunshine Convener, Mrs. E. Dudley. Organist, Amy Pinner. F.M. Collector, Mrs. E. Dudley. —Florrie Knight.





### AUSTRALIAN MISSIONS.

Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria

### Lessons for the Lord's People from the Loaves and Fishes (John 6: 1-14).

By Jos. J. Franklyn, Sydney.

#### A picture.

Jesus and his disciples seeking the quiet of the mountain side for instruction and restful meditation. But the people heard of the great Teacher's movements, and lo, a big crowd arrive from the cities. Jesus looked upon that gathering. They were hungry and weary, without food and the means of procuring any. The helplessness of that breadless, moneyless, shepherdless multitude touched the heart of the compassionate Christ and gave birth to the all-absorbing thought of satisfying the cravings of their nature. We cannot resist the conviction that as Jesus looks upon the great mass of Christless, hopeless men and women (possibly two-thirds of the world's population), he says to his church, "Whom shall I send, and who will go for us?" He is still the same Jesus, and is relying upon the Spirit-filled church to push on with the great task of sending the light to the dark places of the earth. God forbid that we may ever grow icily apathetic regarding the spiritual needs of the peoples of the earth who, regardless of country, creed or color, have been redeemed by the cross of Jesus Christ equally with those who profess the Christian faith. It has been said that "the worst 'ism' in the world is not rheumatism or Unitarianism, but indifference." Jesus Christ "had compassion" on that unbidden assembly in the desert. Oh! that we who profess his name may have a like feeling towards the 700,000,000 who are dying without the knowledge of the glad message of life and happiness in Christ. Can we go, or give? Don't forget, others gave, and came to us. Freely we have received, freely let us give.

#### The hurried conference.

As Jesus looked upon the company, he determined to provide the meal, but being anxious to test the faith and loyalty of his disciples, turned their devotional meeting into a conference, propounding this question, "Whence shall we buy bread?" Brethren, let us never forget that all missionary work is God's work—therefore let us not lose faith in God. As the church prays for missions it will give to missions. Are we praying for "more laborers"? If so, God will answer the prayer, and inspire his people to give proportionately. More interest will be

shown in missionary enterprise when the church thoroughly believes in her God. Now, there were three parties in that open-air conference: First, the non-sympathetic element—those who regarded the crowd as intruders. They answer Christ's query in the words, "Send them away." They were not called upon to supply refreshment for that uninvited gathering. They were absolutely callous. Is that the spirit we show towards the dying millions of paganism? If so, let us get back to the book and learn afresh why Christ built the church. The love of Christ will unstop our ears, and warm our hearts towards the perishing masses of heathendom. Secondly, there were those who, after consulting the treasurer, said the funds would not permit of the purchase of bread for so large a gathering. Persons of like mind in the churches to-day reply to the appeal for money for F.M. work by saying the needs of the local congregation and H.M. work are so great we can do nothing for the oversea work. No doubt Jesus was disappointed with the lack of faith in himself, and the absence of the brotherly spirit as manifested by these answers, and turns to Andrew to "talk the matter over." The result of the interview is that Andrew is sent to the lad who has the five loaves and two fishes.

#### The lad who gave his all.

Now if that boy had stoutly refused to hand up his scanty lunch of barley scones and fish, no one would have wondered much, but the nameless lad has built himself an everlasting memory because he unselfishly gave *all* his dinner to assist Jesus in blessing thousands. The gift was the expression of surrender. He might have had the satisfaction of enjoying his lunch while others were hungry, but instead, he and possibly ten thousand had a good meal. If our prayers, interest and gifts may be the means of sending the gospel of Christ to heathen lands, is it not worth while? By giving out of our abundance we are more than gainers. Let us emulate the boy in his thoughtful regard for others. When General Gordon had successfully accomplished the work for which he was loaned to China, the Chinese Emperor prior to his departure for England presented him with a valuable medalion. On reaching home he learned of great distress amongst his countrymen, owing to an industrial upheaval. He had no money to donate to the relief fund, so he had the inscription removed from his medal and sent it to the relief committee. Gordon gave his all. Have we this spirit towards the Lord's work in foreign lands? God is judging the size of our gifts—not by the gift, but by what we have left. Some give to mission work according to their means, others according to their meanness. I pray this latter class will never be found amongst the churches of Christ. Brethren in Christ, in closing this

chat on the personal responsibility of every disciple regarding the salvation of men everywhere, let me quote the words of Lowell wherein he represents the Master as saying:—

"Who gives himself with his alms feeds three, Himself, his hungering neighbor, and ME."

### Does It Justify?

T. Bagley.

The Home Mission Committee support 15 preachers in Victoria, and subsidise three other churches, at a total cost of £1500. The income is not sufficient to meet this expenditure. The question may be asked, Are we justified in maintaining so many fields? Many of us would answer in the affirmative, providing the prospect is at all bright, and there is a hope of development. It is the purpose of the Committee to send the State Evangelist to all these churches as soon as possible. Many of them it is hoped will be made self-supporting. If the brethren will stand by the Committee and make this year's offering a record one, it will enable them to carry out their plans. Unless these home churches are built up, it will be utterly impossible to open up new work. Our efforts for the present are to be wholly concentrated in the fields where we have a preacher. We hopefully look for a most generous offering on Jan. 23rd. The success of the offering so much depends upon the interest taken in it by preachers and officers. We trust that every member will be supplied with the special envelope and be urged to make a contribution.

### A Song in the Heart.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. They sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food and cleaned their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. Oh, that we might sing every evening and morning, and let song touch song all the way through! Oh, that we could put song under our burden! Oh, that we could extract the sense of sorrow by song! Then sad things would not poison so much. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—Henry Ward Beecher.

Christians are the light *lighted*; Christ is the light *lighting*.—Augustine.



## Editorial Notes.

it will have every opportunity of testing the accuracy of the traditions concerning the locality of the tombs and the financial value of their contents. "Somewhere near the south end of Ophel, the tongue of land extending south from Moriah and the temple area, and between the Pool of Siloam and the Virgin's Fountain, the tombs are believed to be hidden deep in the earth." It is not surprising to read that "the explorations have caused much interest in the Holy Land, and Biblical scholars are discussing the possibility of their success. Should these ancient and sacred tombs be unearthed, it will be without question one of the greatest discoveries ever made in the whole history of Palestine exploration."

### Mormon Missionaries.

The Mormons are divided into antagonistic sects, the largest party being that with headquarters at Utah, which claims to have a membership of 300,000, and is among the most zealous of religious bodies. Over 2000 of their missionaries are at work in the various parts of the world. On the last Canadian mail boat were 21, all earnest young men, who at the command of their president left their farms for a three years' missionary tour in Australia, New Zealand

and Samoa, and mostly at their own charges. They are not men of educational or intellectual ability, and their principal qualification appears to be their earnestness. These young men believe in all the absurdities of Mormonism, and will no doubt win some to believe that Smith really had the golden plates with "reformed Egyptian characters" given him by the angel Moroni, together with the "Urim and Thummim" spectacles, by which he was enabled to translate them and then produce the book of Mormon. The fact that these conveniently disappeared after the translation, and that the three principal witnesses to their existence all afterwards left the church, does not seem to stagger the faith of these earnest missionaries, who of course have been trained from infancy in this belief. But if men in their advocacy of these soul-destroying delusions can be so zealous, what of those who have committed unto their care the gospel of the Christ? If those in Australasia who wear his name only were to send out agents as do the Mormons, we should have about 150 missionaries in the field! The fact that the Mormons pay one-tenth of their incomes for the support of their religion may in a measure account for the number of missionaries employed. It must be admitted that in this respect Seventh Day Adventists and Mormons are in advance of those who advocate a purer gospel.

pects there. Bro. Price (evangelist) spoke of the work in the Lower Moutere and Motueka, where he is doing a large amount of visiting, and is being received in many of the homes where heretofore it has been very difficult to get. The advisability of pushing the work at Richmond by gospel preaching every Lord's day evening was discussed at length, and ultimately approved of. The question of holding fortnightly gospel meetings at Motupiko was decided in the affirmative. A good deal of time was spent urging the brethren in the weak country churches to use their energies in carrying on Bible School work, some of the brethren pointing out the fact that this was nearly always possible, even where preaching services could not be maintained. It was decided to ask the Nelson brethren to loan Bro. Jones for a short season to assist the country churches. W. Glover was re-elected President, and W. L. Jones secretary for the coming year. The sisters of the Wai-iti church provided a splendid lunch at noon for delegates and friends, also a public tea at 6, when the tables were more than filled. At 7.30 there was a public meeting, presided over by our esteemed E. Lewis, when recitations were given by Sunday School scholars; some very nice songs were rendered by Wai-iti singers, two short addresses were given by Bren. Price and W. L. Jones, after which was brought to a close a very profitable and enjoyable day. On Sunday last Bro. Saxby preached at Wai-iti, Bro. Jones at Spring Grove, and Bro. Price at Nelson, to good congregations. It seems to the writer that the future is bright with promise.—W. L. Jones, Jan. 8.



## New Zealand.

AUCKLAND (Ponsonby-rd.).—The writer has just returned from a most enjoyable holiday, spent among our brethren "up north." One happy day was passed attending the Northern Union Churches of Christ annual picnic, between 300 and 400 persons being present. Two Lord's days were spent at Wellsford. It was a joy to meet with the little church there. Each evening the chapel was filled with attentive audiences. Milton Vickery's address on the first Lord's day was "The Great Question, What Must I Do to be Saved?" and Bro. Downey, from Auckland, on the second Sunday, "A New Year's Talk." On the first Sunday in the new year, the bride of G. Bagnall, of Tonga, was baptised at Ponsonby-rd., and welcomed into the church. During the week Mr. and Mrs. Bagnall left for their home. The same Lord's day evening Bro. Turner had the joy of receiving the confession of his son Herbert, and of a young man from Wellington. These were baptised the following Wednesday evening. Bro. Turner now commences a month's work at Onehunga, preaching each Wednesday and Sunday evening. The annual Sunday School

picnic was held at Brown's Island on Jan. 3, a good time being spent by all. During the holiday season our dear young sister Alice Taylor passed away, after a long illness—another victim of that dread disease, consumption. Albert Bagnall also passed away very suddenly during the week. To all the bereaved ones we extend our heart-felt sympathy. Sister Clarry Wood, whose life was despaired of last Sunday, has been restored. We have been pleased to see at our meetings lately quite a number of visiting brothers and sisters, too numerous to mention by name.—F.D., Jan. 10.

NELSON.—On New Year's Day the half-yearly meeting of the Nelson District Conference was held at Wai-iti. Representatives were present from Nelson, Spring Grove, Wai-iti, Tadmor, Stanley Brook, Moutere, and Motueka churches. Devotional exercises occupied half-an-hour, presided over by Bro. Saxby, of Sydney, after which the President, Bro. W. Glover, took the chair, and business was commenced. F. V. Knapp was appointed secretary *pro tem*, in the absence of Russell Martin. Reports were made by many of those present in connection with the work in their respective districts. Bro. Lemmer, from Moutere, spoke very encouragingly of the pros-

## West Australia.

NORTHAM.—Three additions since last report, two by baptism and one by letter. Others are making enquiries concerning the way of life, and we trust they will soon walk therein. Our Bible School is in a healthy condition, and through it we have been able to considerably increase our attendances at the gospel services. Children's Day offering amounted to 17/6.—W.L.E., Jan. 7.

## Victoria.

MARYBOROUGH.—Our meetings are growing, and we are having visits from several sisters and brethren, including Sisters Banks, from Melbourne, Sister Saunders, from Kyneton, Sister Nicholas and Bro. Phillips, from Bendigo. We were glad to have them amongst us. We have made a start with our Sunday School, and already it is growing. Four scholars have made the good confession, and were baptised, and one young lady, making five in all (three since last report). We invite your prayers for us, because we are having a big uphill fight; but by the grace of God we will be victors.—J. G. Bridgman.

PRESTON.—Meetings to-day have been fair. J. Holloway has proclaimed the glad tidings for a month, S. Chipperfield being on holiday. We acknowledge with thanks the following donations to our building fund:—Three Brethren, Wedderburn, 7/6; A Brother, Colac, 10/-; Church-



ches, Owen, S.A., £1/10/-; Eel Creek, Q., £1; Balaklava, S.A., 10/-; Bundamba and Gympie, Q., and Taree, N.S.W., 5/- each. We would be glad of other donations for any amount. Send now to 27 Grattan-st., Carlton.—W. Strongman, Jan. 16.

**BENDIGO.**—Two additions since last report, one of whom was baptised and received into fellowship on Sunday night. Bro. Collins, the evangelist, in the course of his address on State Home Mission work, took the opportunity of thanking the brethren for their renewal of confidence in asking him to remain for another twelve months, which will complete five years of loving service for his Lord and Master.—J.S.

**BRUNSWICK.**—On the 9th, Bro. Shirt, from North Fitzroy, exhorted very acceptably, and two were received in on letter. Bro. Quick preached on topic, "The Kingdom of God." Last Lord's day C. Scott, from Newmarket, exhorted, and Bro. Quick preached a powerful sermon on "God's Unalterable Law." Fine attention, and two invitation hymns sung. One young man confessed.—W.T., Jan. 17.

**GEELONG.**—The church held its annual election of officers last Wednesday night, which resulted as follows:—Bro. Christopher, senr.; Bro. Christopher, junr. (secretary); Bren. Mulvogue, Upstill, Marsh, Lofts and Kelly. Received two new members into our ranks last Sunday morning, and one immersion last Thursday. Meetings continue to be bright, and we hope that ere long we will be able to do greater things for Christ.—H. Lofts.

**WARRNAMBOOL.**—One confession last Tuesday. On Thursday last a "welcome home" social was held by members and friends to Jas. Thomson and family, who have returned from Boulder City, W.A. We are all happy to have them with us, and now expect great things in the future. Altogether 16 visiting brethren met with us during the holidays, and the new year is bright with promise.—J. G. Shain, Jan. 17.

**MIDDLE PARK.**—We had pretty good attendances at both meetings yesterday. Bro. Allen (Footscray) addressed the church in the morning, and H. Swain continued his evening services. At the close of a powerful address one young man made the good confession. This is the first "fruit" gathered in the new vineyard. Several new members are joining in with us, and our work seems inclined to prosper.—J.S.M.

**DUNOLLY.**—The chapel is being nicely painted, and already presents quite a different appearance. Bren. Beasy and Jinks are the painters. Bro. Bridgman, of Maryborough, Vic., took the services here last Lord's day. Bro. Jinks taking his place at Maryborough. Meetings good, interest keen.—L. J., Jan. 17.

**WILLIAMSTOWN.**—The meetings here are improving. Bro. Enmiss is alive to the requirements. Bible study meetings on Thursday evenings are growing. Good feeling in meeting Sunday evening. Bright prospects in view for the near future.—E. M. Hall.

**SOUTH MELBOURNE.**—Splendid meetings all day. Bro. Stevens exhorted the church in the morning, and in the afternoon we had a record attendance at school. After Bro. Stevens' address, "Does it Matter what a Man

Believes?" in the evening, one lady made the good confession.—S. Northeast, Jan. 17.

**FOOTSCRAY.**—One received by faith and baptism on Lord's day morning. Large gathering and impressive service at night.—In Memoriam to the late Sister Mrs. Bradley. A soul-stirring incident occurred as the only son of our sister stepped forward and made the good confession. Strong men and women wept. There was scarcely a dry eye in the building. Our sister was beloved by all.—J.E.A., Jan. 17.

**MEREDITH.**—We commence our second week of the mission. The inclement state of weather has been somewhat against us, as many have been prevented from coming from a distance. The meetings last Lord's day were splendid. In the evening Bro. Bagley spoke on "The Road to Heaven." Splendid attention throughout. At the close one elderly lady made the good confession. We expect to see many more. Brethren, pray for us.—A. McKay, Jan. 17.

## South Australia.

**NORWOOD.**—The C.E. Society held a Christmas cheer concert, resulting in about £7; visited the Adelaide Hospital to sing to the patients on Jan. 11, when about 30 singers were present; Jan. 10, held a F.M. meeting, when Mrs. Gooden addressed on "Pandita Ramabai"; and sent a large parcel of clothing, bandages, etc., to Pente-cost. Meetings keeping up well; good interest sustained.—Geo. W. Manger.

**HINDMARSH.**—January 16, good meetings. Splendid attendance both services. I. A. Paternoster gave a good address morning and evening. We have just installed 12 50-w.p. electric lamps and 3 58-inch ceiling fans, at a cost of £45, and had the pleasure of using them for the first time; they were much appreciated. The alteration is quite up to expectation, the church building being much better lighted and cooler, insuring more comfort during the summer months.—J. W. Snook.

**QUEENSTOWN.**—Lord's day, Jan. 16, fair attendance at breaking of bread at the morning meeting. John Burls exhorted. At the gospel service there was a large attendance, when W. C. Brooker addressed, the subject being "The Creator." Semaphore meeting well attended, 28 breaking bread. C. E. Lawton presided, and W. C. Brooker exhorted. A commencement was made with the Sunday School in the afternoon, when classes were formed and teachers allotted. Bro. Brooker also gave an address.—A.P.B., Jan. 17.

**NORWOOD.**—Good meetings to-day. Bro. Gore spoke in the morning. Stirring address on "Faith" by our brother, who is always appreciated at Norwood. In the evening Bro. Griffith preached to a large congregation, his subject being "Novel Worship," urging his hearers to take the Bible only for their standard. Our brother proceeds to Sydney to meet his wife and children on their return from America. He will be away for two weeks, when the young men of the church take the engagements. Almanacs sold well, this year's being considered a very good one.—G.H.J.

**GROTE ST.**—The C.E. Society held a very successful Old Folks' meeting during Christmas

week, there being over 50 of the older brethren and sisters present. Refreshments were provided. The society also gave a concert, and thereby raised a little over £3, to be distributed as Christmas cheer. The Sunday School sent a Christmas box to Pt. McLeay Mission Station, consisting of all sorts of toys, and cash given by the scholars. Our own infant class and Cradle Roll children were given a Christmas tree, and had a happy time receiving their presents. Bro. Thomas is giving a series of addresses on Sunday mornings on "The Servant of the Kingdom," Sunday evenings on "Shadows of Heavenly Things," as typified in the Tabernacle, and on Wednesday nights on "The Seven Churches in Asia." Two confessions since last report. This morning four were welcomed in by letter—Bro. and Sister Kersley, from Robert-st. Miss Ivy Beard, from North Fitzroy, and T. Glover, from Dunedin. Our aged Sister Pepperell has been called upon to part with her husband. Our sympathies are with her and the family in their bereavement. Clive Caldwell has taken the agency of the CHRISTIAN, and R. G. Maddern the position of secretary to the Sunday School, owing to the departure of A. E. Smith, whom we were sorry to lose from amongst us.—E.R.M., Jan. 16.

## Queensland.

**TOOWOOMBA.**—Sunday School anniversary services were held on Sunday and Monday last, and were a great success. Sunday afternoon the evangelist delivered a special address, and the children sang some beautiful hosannas. The evening subject was illustrated by a colored chart, and the tone of the meeting can be judged from the fact that at the close four adult males definitely decided. These four men stepped boldly to the front before a crowded audience, and made the good confession. Special pieces were rendered by the children. Reassembling on Monday evening, the crowning meeting of the series was held. Although a lot of extra seating had been obtained, room was not available for all who came, some standing through the whole service. The school children seated in the front of the platform, with the boys' club in their red sashes on the right side, and with the building harmoniously decorated with flowers, ferns, and greenery, formed a strikingly pretty picture. The superintendent reported an increase for the year of 55 scholars, with one death, and five left the school, a year of prosperity never before equalled by this school. A suitable programme was gone through, and light refreshments served, and a most enjoyable meeting concluded with prayer and the benediction.—Lewis A. Hoskins.

**ZILLMERE.**—Friday night, Jan. 7, we held a very enjoyable social for a twofold purpose—half-yearly church social and a welcome home to J. W. Collins, who has returned from England. We were pleased to have with us Bro. and Sister Burrows, Sister Webster and daughter, Bren. Tuck and Collins, and Bro. and Sister Cavey, all from Brisbane. Bro. Mudford and others sent apologies. A most delightful evening was spent. Jan. 9, distribution of prizes in the Lord's day School, by Bro. Stabe. The teachers presented Sister M. Stabe with a nice annual in recognition of her services as organist

Continued on page 46.





## A Bit of Pasteboard.

A Delightful Story of a Social "Error" and What Came from It.

By Gisela Ditttrick Britt, in the C.E. World.

### CHAPTER I.

#### THE OTHER MRS. ANDREW MARCH.

"I'll not be down this afternoon, Whitney. You'll have to come home on the cars or let Jim take the cart down for you. I must return some of my calls." She smiled at him over the pink asters on the breakfast-table, and Patty's smile was always a thing to remember.

Whitney looked disturbed, and put down his cup of fragrant coffee untasted. "Why, Patty, I positively cannot get through the day without a peep at you."

The smile blossomed into a rippling laugh. "Silly boy! We've been married six months now."

"I don't care if it's six centuries; I'll always feel the same! Don't you believe it, Patty?" He rose and came around to her, turning her fair young face up to his. What he saw there evidently satisfied him, for he stooped and kissed her, then went back to his place at the prettily appointed table. "I'm so glad you don't follow mother's custom of having a servant in the room," he said contentedly; and she laughed happily, then took up a little ivory tablet that lay beside her plate.

"O, don't I hate to make these calls! I know I'll ask Mrs. Smith about her rheumatism when that's Mrs. Brown's affliction, and I'll probably uncover all the Jones's 'skelingtons'—and, O Whit, did you say that Mrs. Morton's daughter was an unmentionable subject, and that I must on no account say 'cat' before Miss Fuller?" She ruffled her sunny hair in very desperation. "O dear! why must I know all these frumpy old things?"

He laughed as he laid down his napkin. "You see, after all, there *are* disadvantages in being Mrs. Whitney Payne Baldwin, but think how it will read in the *Morning Star* and the *Evening Comet*, 'Much of our newly elected member's howling success was due to the gracious tact and charm of his lovely wife—' then his voice grew grave. "Seriously, Patty, if you don't want—"

"But I *do*!" She interrupted him with a pretty earnestness. "This is home, and I must make friends, but first calls are so horrid. A man doesn't know. They look you over, and count every yard of silk and lace, and measure the depth of your—"

"Dimple," he ended for her. "Sort of inventory, as it were, of the bride. I see." His arm was around her, and the dimple was perilously near. "Patty, I won't stir out of the office until you come for me; so now! You can stop calling at five, then come for me, and we'll take a spin out to the Club for dinner, and you can tell me how many 'bones' you rattled. Now I must be off; there's the machine. Good-bye, little girl."

A tender kiss and he was gone; a wave, and

the car shot down the drive, while Patty went singing toward the broad stairway.

They had been at home nearly four weeks,—their wedding trip was a long idling over the Old World,—and the cards were piled high in the bride's basket.

There had been lamentations when Whitney Baldwin, only heir to the exclusive name and vast estates, went South for his bride; but, when they learned that she too was of the "elect," that it was a fitting union, she would be a leader in society, the beautiful new home a fashionable rendezvous, the lamentations became fewer, while the card-basket grew fuller.

She looked very lovely, very elegant, "rippin'," her college-nurtured brother would have said, in her imported Directoire gown and big plumed hat, as she stepped into the smart electric brougham a little later in the day; and, as she took a careful survey of her image in the long mirror beside her, she smiled as if well pleased. And why not? Young, beautiful, wealthy, beloved—what was there more to wish for?

So thought many a one that afternoon as they caught the flash of the passing brougham, the glimpse of the smiling face.

The smile was not quite so radiant, the flush on her cheeks a bit fainter, as she leaned forward and looked at the clock; and a tiny sigh of relief escaped her when she saw that she had time for but one more call.

She had really enjoyed it for the first hour or so—the meeting of new people, the peeps into new homes, the chatter and clatter of small talk, all the little incidents and accidents; but now she was tired. She leaned back against the luxuriously padded cushions, and stifled a tiny yawn. This call should be the last, then for the promised drive with Whitney.

But they were not in; she would have to make one more. And, while Hawkins took her card into the great stone mansion, she looked at the next name on her list. Mrs. Andrew Bentley March.

She sat up quite straight in her dismay. O, dear, dear! She should have made that call the first, while she was fresh in dress and spirit. She remembered now that Whitney had asked her to be especially agreeable, "charming," he had said, to Mrs. March. Mr. March was a formidable rival, Mrs. March a social autocrat. She had never met her,—it had just happened so,—but she had heard things, and she had dreaded that one call. They were so different up here from her sunny Southland; they had such iron-clad rules, such unchangeable formalities.

But it must be made, and she turned again to her list. There was no address; she must have forgotten to copy it; that was stupid. It must be in this neighborhood, for with the help of the directory and her maid she had tried to localise them all. Hawkins and Hastings were recent importations to go with the new machine; they

knew naught of place or people. Then a thought suddenly came to her; the brougham was halted before a near-by drug-store; Hawkins obtained the desired information; and a few moments later young Mrs. Baldwin stood on the porch of a plain brown house, and looked about her a little curiously, with perhaps a bit of bewilderment in her grey eyes.

Evidently the wife of the formidable rival cared little for outward display, for the two rockers on the broad verandah were rather the worse for wear, and the table that held the big jar of goldenrod and a bit of sewing was only a plain deal one.

She wondered still more as she followed the small serving-maid into the sunny living-room, where a red-cheeked, brown-eyed young matron sat in the big bay window, sewing busily the while she hummed a merry song. There was a cheery fire in the old-fashioned grate,—it was a crisp fall-day with a hint of frost in the air,—and on the big soft rug in front of it a wee chap in overalls was outstretched, watching gleefully the antics of a small grey kitten near by.

The mother looked up with a smile as the door opened; then she rose in quick astonishment; she recognised at a glance the elegant figure behind the awkward little maid who handed her the visitor's card with a brief "That's her," and vanished immediately.

There was a moment of embarrassment; then the one asked a little doubtfully, "Mrs. Andrew March?" and the other replied quickly,—there was a merry twinkle in the brown eyes,—"With pleasure that I am, Mrs. Baldwin." A sudden little wave of laughter shook them—they were both young and happy, and the wife of the formidable rival and Patty were instant friends.

"It seemed so sweet and restful after the noise and confusion and chatter of the other places, so deliciously 'homey,'" she was telling Whitney an hour later, as he leaned contentedly against the easy cushions, holding one of her soft hands in his, his eyes full of loving admiration as he watched her animated face. "And the 'wee chap' is so cunning! I'm going to take them both out in the park to-morrow morning. She isn't one bit as I thought she'd be, Whit. I don't mind confessing now that I was awfully shaky over that one call. I had heard so much about her: I don't believe one word now. I thought she was—O, you know—a 'lorgnetty' person; but she isn't; she's just lovely, and not much older than I. And what a quaint, old-fashioned home! Is it an heirloom, Whit? Is that why she lives down there? though it just fits her." She leaned forward, and smiled interrogatively; but he quite forgot to smile back in his evident bewilderment. "Who? What? Of whom are you speaking? Who is altogether 'lovely,' and whose 'quaint, old-fashioned' house? Don't believe I quite catch—"

She slipped her ungloved hand out of his, and with an affectionate little caress passed it over his eyes.

"There; wake up, dreamer, and listen to what I'm saying. Sit up straight; you're nearly asleep against those cushions. I've been telling you about my call on Mrs. March. Mrs. Andrew Bentley March." He was interested now. "I stayed almost three-quarters of an hour; that's why I was so late. And she's lovely, the sweet—"

Continued on page 48.



# Australasian Churches of Christ Directory.

## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade  
Bairnsdale, chapel  
Ballarat W., cpl. Dawson-st., A. E. Pittlock, 118 Lyons-  
Bayswater, chapel, T. Clements [st.  
Bendigo, Temperance hall, A. J. Streader, 47 Lilac-st  
Berringa, Mechanics', C. Hillbrand, Birthday-rd.  
Bet Bet, chapel, G. A. Savill  
Berwick, chapel, J. Richardson, Narre-Warren  
Blackburn, chapel, A. T. Edwards, Tunstall  
Brighton, chapel, Male-st., T. R. Morris, Winder-  
mere-st., Middle Brighton  
Brim, chapel, Allan Jones  
Broadmeadows, chapel, J. Kingshott  
Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks  
Brunswick, chapel, W. J. S. Thompson, 367 Edward-  
st., East Brunswick  
Ballendella, private house, Mrs. Rake, Bamawn.  
Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-  
st., Hawthorn. [hibition-st., Melb.  
Carlton, Queensberry-st. (Chinese), H. Pang, 357 Ex-  
Carlton N., chapel, J. Hoilole, 33 William-st., City.  
Castlemaine, chapel, J. Taylor, Town Hall.  
Cheltenham, chapel, R. W. Tuck, Wilson-street.  
Collingwood, Tabernacle, Stanton-st., W. J. Brooker,  
132 Rupert-st.  
Cosgrove, H. Skinner, Cosgrove  
Colac, I.O.O.F. hall, John Williamson, Queen-st.  
Croydon, chapel, E. Smith  
Dandenong, chapel, R. A. Smith, Scott-st.  
Drummond, chapel, F. Rasmussen  
Doncaster, chapel, Geo. Petty.  
Dunolly, chapel, J. Beasy.  
Dunmunkle, chapel, W. G. Smith  
Daylesford, private house, R. Gerrand  
Elphinstone, chapel, W. Smith  
Emerald, chapel, Wm. Bolduan  
Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
Fish Point, G. McMeekin  
Fitzroy, Tabernacle, Gore-st., C. W. Mitchell, 524  
Elizabeth-st., Carlton  
Fitzroy North, chapel, St. George's road, Jos. Collings,  
692 Canniug-st., North Carlton  
Fairfield Park, chapel, Andrew McGregor  
Footscray, chapel, A. A. Ley, 5 Donald-st., Footscray  
French Island, private house, G. T. Harrop  
Fernhurst, chapel, Joseph Evans  
Galaquill, schoolhouse, E. Hands  
Geelong, chapel, Latrobe Terrace, H. F. Christopher,  
35 High-st., Geelong West  
Harcourt, chapel, J. Bauer  
Hawthorn, chapel, T. H. Parkes, 126 Glenferrie-rd.  
Horsham, chapel, D. Henderson, McPherson st.  
Kaniva, chapel, John Goodwin.  
Kyabram, Bishop's hall, James Bishop  
Kyneton, Masonic Hall, W. G. Harman, Hutton-st.  
Kerang, Fire Brigade hall, D. J. Milne, Milne's Bridge.  
Lake Rowan, W. J. Sharp, Wilby  
Lancefield, chapel, R. Gerrand, Wood View  
Lillimur, public hall, B. J. Lawrence  
Malvern, Tradesmen's hall  
Maryborough, chapel, E. Clow, Barkly-st.  
Melbourne, chapel, Swanston-street, R. Lyall,  
Leveson-street, North Melbourne  
Melbourne S., chapel, Dorcas-st., S. Northeast,  
251 Moray-st.  
Melbourne N., chapel, Chetwynd-st., R. McCance,  
Erskine-st.  
Middle Park, Honeybone's Hall, Neville-st., J. S.  
McIntosh, 165 Mills-st.  
Miepool, private house, J. Cork  
Murrumbidgee, chapel, A. Boak jr., Melbourne-street  
Mildura, chapel, Chas. A. Faulkner.  
Minyip, Mechanic's hall, W. G. Smith  
Mountrose, chapel, R. Langley, Kilsyth, via Croydon  
Moreland, J. Holloway, 13 Cameron-st.  
Mystic Park, private house, D. Anderson  
Mumble Plains, private house, S. H. Brown, Mumble  
Plains Loose Bag, via Swan Hill  
Meredith, chapel, A. McKay [24 Railway-place  
Newmarket, chapel, Finsbury-street, James Hancock  
Newstead, chapel, Miss M. Johnstone, Welshman's Reef  
Northcote, Rechabite Hall, S. Chipperfield, Clyde-st.  
Pakenham, chapel, H. S. Ritchie, Nar Nar Goon  
Port Fairy, chapel, W. T. Sumner [ton-st., Prahran  
Prahran, cpl., High-st., J. H. Smith, c/o J. Aylwin, 40 Clif-  
Preston, Bradford Hall, T. Greenway, Regent-st.  
Polkmett, chapel, H. Oliver  
Richmond N. cpl., Coppin-st., T. Collins, 434 Bridge-rd.  
Richmond South—  
Balmalm-st., cpl. W. T. Fenn, Hawthorn-av., Caulfield  
Hunter-st. Mission, Mr. C. Newham, 5 Hunter-st.  
Red Hill, State School, J. Sheehan  
Ruonymede, private house, Mrs. W. Dickens.  
Stawell, chapel, Sloane-st., A. P. A. Burden, Engine Sheds  
St. Kilda, chapel, W. H. Perkin, 18 Oak Grove  
Shepparton, chapel, E. Dudley  
South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.  
St. Arnaud, Mechanics' Inst. H. Benson, Burnside-rd.  
Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.  
Taradale, chapel, A. Clarke  
Terang, Temperance hall, E. Rodgers  
Warrnambool, chapel, Richard Petterd, King-st.

Wedderburn, chapel, Gabriel Duckett  
Warragul, Masonic Hall, R. W. Judd. [Williamstown  
Williamstown, chapel, W. T. Field, 99 Douglas Par., N.  
Wilby, chapel, J. Sharp [East Prahran  
Windsor, hall, Albert-st., F. G. Lloyd, Bay View-st.,  
Wilbur, H. Everett, Cameron's Loose Bag  
Yando, Mrs. J. Stanyer, Yando, via Boort

## NEW ZEALAND

Ashburton, chapel, Wm. Olsen, William-st.  
Auckland, Ponsonby-rd., J. C. Laing, Gt. North-rd.  
Auckland, Mt. Eden, L. Bailey, Burnley-Terrace  
Avondale, T. Hewitt, Manakau-rd.  
Bainham, public hall, D. Brown, Rockville  
Burnside, chapel, Mrs. Lindsay.  
Christchurch, chapel, Durham-st., Herbert Langford,  
19 London-st., Richmond, Christchurch  
Dunedin—  
Tabernacle, King-st., J. W. Stokes, Princes-st.  
Roslyn, hall, [J. W. Stokes, Princes-st.  
Dunedin, Mornington, chapel, H. J. Naumann, 28  
Glen-rd., Mornington. [Caversham  
Dunedin Sth, chapel, W. A. Palmer, 21 Baker-st.,  
Dunedin, N. E. Valley, chapel, W. Lowe, 12 Bouverie-st.  
Gisborne, meeting hall, E. Grundy, Gladstone-rd.  
Gore, chapel, W. G. Ladbroke [P O Box 69  
Greymouth, Forrester's Hall, Albert-st., T. B. Dixon,  
Hampden, Otago, chapel, Joseph Bishop  
Hawke's Bay, private house, J. Flower.  
Hastings, private house, J. M. Miller, Havelock-rd.  
Helsville, chapel, E. Cameron  
Hoteo N., chapel, Jno. Gibbs  
Invercargill, chapel, Jno. Watt, Belgravia, Waikiki  
Kaitangata, chapel, Edwin Anderson, Pool-st.  
Kilbirnie, chp., Lyall Bay-rd., M. Vickery  
Lower Moutere, Charles Limmer.  
Lower Hutt, W. C. T. U. Hall, G. Wright, Waterloo-rd.  
Mataura, chapel, H. Townsend  
Nelson, chapel, F. J. Phillips, 60 Hardy-st.  
N. Albertland, public hall, Mrs. W. Ward, jr, Wellsford  
Oamaru, W. Kilgour, Treat-st.  
Onehunga, J. Raw, Queen-st.  
Pahiatua, chapel, T. W. Manifold [Manson & Barr  
Palmerston N., Orange hall, Mr. Metzenthin, c/o  
Papakura, C. Wallis  
Papakura Valley, L. Bodle, Alfriston  
Petone, chapel, W. Taylor, Richmond-street  
Port Albert, chapel, Wm. Prictor  
Pukekohe, public hall, Robert Begbie  
Richmond, W. Donald, Richmond-rd.  
Ross, private house, J. P. Muir.  
Spring Grove, chapel, A. G. Knapp  
Stanley Brook, chapel, R. Crichton  
Stratford, Old Masonic Hall, Chas. Downey  
Takaka, State School Room, A. E. Langford, Takaka  
Tadmor, private house, Wm. Anglesey  
Tara, Mangawai, chapel, P. James  
Te Arai North, public hall, Jos. Benton  
Timaru, private house, A. E. Fairbrother  
Turua, public hall, R. W. Bagnall  
Wai-iti, meeting house, E. Griffith  
Waimangaroa, private house, Thos. Hay  
Wanganui, chapel, H. Siddall, 4 Mathieson-st.  
Warkworth, chapel, Thos. Oakes  
Wellington, chapel, Vivian-st., Geo. Gray, Webb-st.  
Wellington Sth, chapel, A. Thomas, sr, Crawford-rd.,  
Wellsford, chapel, J. Pook, Tebana [Kilbirnie

## QUEENSLAND

Boonah, chapel, T. F. Stubbins  
Brisbane, chapel, Ann-street, Leonard Gole, Old  
Saadgate-rd., Albion, Brisbane.  
Bundamba, chapel, George Green  
Charters Towers, chapel, E. Pepper, Bluff-rd.  
Childers, chapel, Macrossan-st., John Thompson  
Eel Creek, chapel, James Dunmall, The Rocks  
Flagstone Creek, schoolroom, W. Bailey  
Gympie, chapel, S. Trudgian, Harkins-st., Mt Pleasant  
Ma Ma Creek, chapel, T. Chappell, Mt. Whirestone,  
via Grantham  
Malar, Private House, W. Patts, Boole-rd., Nanango  
Mount Walker, hall, F. Henriksen  
Maryborough, Prot. hall, W. Siller  
Marburg, chapel, A. Buhse, Walloon  
Rosewood, chapel, H. Berlin  
Roma, chapel, Geo. Pitman  
Rosevale, chapel, J. Christensen  
Thornton, private house, W. Watkins  
Toowoomba, chapel, Russell-st. East, L. A. Hoskins,  
Vernor, chapel, O. Adermann [Eleano-rd.  
Wallumbilla, chapel, Thos. Hambrow  
West Halden, school house  
Wooroolin, Private House, J. H. Aderman, Wooroolin,  
Zillmere, chapel, J. Bruce

## NEW SOUTH WALES

Auburn, chapel, W. H. Clay, Auburn-rd.  
Belmore, chapel, W. H. Hall, Chalmers-st.  
Broken Hill, cpl., cr. Wolfram & Chloride-sts., R. J.  
Bangalow, J. G. Snow [House, Wolfram-st. North  
Bungawalbyn, chapel, Luke Patch  
Corowa, Chapel, W. S. Phillips, South Corowa  
Canby Vale, cpl. T. A. Ferguson, Hill Brow, St. Johns-rd  
Dubbo, private house, L. J. Stimson, Wingewarra-st.

Emmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
Fletcher-st., Marrickville  
Erskineville, meeting house, Toogood-st, George  
Morton, 15 Marian-st., Eomore  
Hornsby, private house, W. Crosthwaite, Peat's Ferry-rd  
Hurstville, hall, A. J. Livingstone, Carysfort-st.  
Inverell, chapel, H. Cook, senr.  
Junee, private house, J. Wilson, Prince st., Junee  
Killabakh, private house, J. Woollard  
Lilyville, chapel, E. Holyoak, Rainbow-st., Randwick  
Lismore, tabernacle, F. R. Furlonger [wich Hill  
Marrickville, chapel, T. C. Walker, Woodbury-st., Dul-  
Marrar, private house, E. J. Mousar, Old Junee  
Merewether, chapel, Mr. Goddard, James-st., Hamilton,  
Newcastle

Merrylands, private house, J. McGregor  
Moree, chapel, Mrs. J. Hodson, Boston-st.  
Mosman, Town Hall, G. H. Oldfield, Awaba-st.  
Mungindi, chapel, Mrs. Butler  
North Sydney, chapel, Falcon-st., D. W. Johnston,  
Stanley Avenue, Mosman [Strathfield  
Paddington, chapel, A. W. Shearston, The Avenue,  
Petersham, Tabernacle, Mr. L. Rossell, Redmyre-rd.,  
Rockdale, hall, W. T. Black [Strathfield  
Rookwood, chapel, Mark Andrews, John-st.  
Seven Hills, private house, Geo. Piper [dale  
Sydney, City Temple, I. Crawford, 131 Nelson-st. Annan-  
Sydney (Chinese), Campbell-st., E. Linn, 13 Chapman-  
Taree, chapel, E. J. Saxby, Taree [st, Moore Park  
Tuggerah Lakes, private house, J. H. Colmer  
Tyalgum, private house, E. Stewart  
Wagga, Masonic hall, G. Davidson, Gurwood-st.  
Wingham, School of Arts, H. Western

## WEST AUSTRALIA

Boulder, chapel, Moran-st., W. T. Smyth, 125 King-st.  
Brookton, chapel, F. Jones  
Bunbury, Rechabite hall, T. T. Moore, Recreation Grd.  
Claremont, Town Hall, J. Inverarity.  
Collie, chapel, H. Digwood, Steere-st.  
Coolgardie, chapel, King-st., T. H. Argus  
Donnybrook, private house, E. J. Hadlow  
Fremantle, chapel, W. E. Vinicombe, Healy-st., Bea-  
confield  
Harvey, private house, G. P. Charman  
Kalgoorlie, chapel, Egan-st., J. Maloney, Maritana  
Hill, Kalgoorlie  
Leederville, Masonic hall, A. W. Manning, Subiaco  
Midland Junction, Masonic hall, Mr. Roberts  
Maylands, chapel, T. Peacock, 658 Hay-st., Perth  
Narrogin, private house, P. E. Wedd  
Nor-b Perth, hall, Fred Wickens, 26 Hanover-st.  
Northam, chapel, Wellington-st., W. Pond  
Perth, chapel, Lake-st., D. M. Wilson, Bulwer-st.  
Subiaco, cpl., Bagot-st., A. W. Manning, Nicholson-ro.  
York, Oddfellows' Hall, W. H. Lawrence, Avon Terrace

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones [Terrace, Wayville  
Adelaide, chapel, Grote-street, W. M. Green, Park  
Aldgate Valley, chapel, A. G. Rudd, Bridgewater  
Balaklava, chapel, W. T. S. Harris  
Bews, chapel, 3. T. Barr  
Border Town, chapel, E. W. Milne  
Butler, chapel, R. W. Barr, Tumbly Bay  
Lochiel, chapel, A. Greenhields, Nantawarra  
Owen, chapel, W. J. Marshman, Owen  
Glenelg, chapel, W. Burford, Glenelg  
Goolwa, chapel, Jas. Burger  
Hindmarsh, chapel, J. H. Humphreys, G'anton-st.,  
West Hindmarsh  
Henley Beach, chapel, M. Noble, Lockleys  
Kadina, Tabernacle, Geo. Crouch  
Long Plain, chapel, R. D. Lawrie  
Milang, chapel, H. S. Goldsworthy  
Mile End, chapel, Jas. Manning, Ware Chambers,  
Mallala, chapel, F. M. Worden [Adelaide  
Maylands  
Moonta, public hall, C. W. McGregor  
Narracoorte, chapel, E. Gaskin  
Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
N. Adelaide, chapel, Kermod-st., W. Lyle, Bank of  
Prospect Mission, chapel [Adelaide, King-  
Point Sturt, chapel, A. W. Pearce [William-st.  
Port Pirie, chapel, A. E. Mudge, Port Pirie-West  
Queenstown, chapel, K. Harris, Cross-street  
Strathbalbyn, chapel, John Taylor  
Stirling E., chapel, A. G. Rudd, Bridgewater-st.  
Unley, chapel, Park-st., P. S. Messent, Park-st.  
Wampony, chapel, R. K. Spotswood, Changwa, Bor-  
Willunga, chapel, E. E. Jacobs [dertown  
Williamstown, chapel, W. G. Pappin  
York, chapel, Wm. Brooker, Princes-st., Croydon

## TASMANIA

Bream Creek, chapel, J. T. N. Woolley, Kellievie  
Beaconsfield, private house, R. Zanker  
Geveston, hall  
Hobart, chapel, Collins-st., H. C. Rold, 171 Murray-st.  
Impression Bay, chapel, G. Spalding, Wedge Bay.  
Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
New Ground, chapel, A. Dawson.  
Penguin, chapel, R. Hutton, South-rd.  
Port Esperance, chapel, A. J. Purvis  
St. Helens, private house, D. Purvis



## From the Field—Continued.

and teacher. J. W. Collins took both services. Jan. 9, splendid attendance at both meetings.—J. Bruce, Jan. 11.

## New South Wales.

PETERSHAM.—To-night we had the joy of seeing a man confess his Saviour.—S.B., Jan. 16.

PADDINGTON.—Good meetings to-day. Work going on nicely. J. Rodger received into fellowship: will be a splendid help. Fine address by F. Goode. Full house at night. H. Kingsbury gave a first-class gospel sermon, and many were much impressed. Anniversary tea on Feb. 1.—A.E.L., Jan. 16.

AUBURN.—On Lord's day morning, of the 9th, a young lady received the right hand of fellowship, having been obedient to her Lord in baptism on Dec. 15. Good meetings at both services yesterday, and at close of Bro. Mudge's stirring gospel address one came forward and confessed Christ. We also had the pleasure of witnessing the burial with Christ in baptism of a father and son who had previously made the good confession. The church is greatly encouraged. A pretty wedding took place in the Christians' chapel on 23rd ult., when C. J. Clay was married to Miss A. Fitzgerald, Bro. Mudge officiating. We wish them every happiness and success in their new sphere of life. Bro. Hagger's safe return home has been a source of pleasure to all members meeting here, and we hope that it will not be long before we meet him "face to face."—A. Wade, Jan. 17.

## Here & There.

Decisions reported in this issue, 26.

Victorian Home Mission Sunday, Jan. 23.

Good meeting at Hawthorn, Vic., on Sunday night. Two confessions.

S. G. Griffith paid us a flying visit. He was on the way to Sydney to meet his wife and family, who are coming by the San Francisco mail boat.

J. Colbourne has just spent two weeks with the church at Wagga, N.S.W. They report a good time and splendid meetings.

The New Century Increase Campaign Competition in connection with the AUSTRALIAN CHRISTIAN is going on nicely, and we expect good results.

The Manager of the Austral Publishing Company will be glad to receive all monies due in connection with the AUSTRALIAN CHRISTIAN as early as possible.

Students who intend entering the College of the Bible for the fourth year, beginning Feb. 16, are again reminded that it is necessary to send in their applications at once. Address the Principal, Glen Iris, Melbourne.

We hear that John L. Brandt, one of the prominent American evangelists, is likely to visit Australia while on a tour of the world this year. We understand that he will be open to conduct a few missions while here.

D. R. Dungan, of "On the Rock" fame, talks of a visit to these lands in the near future.

We are bringing out a new edition of "On the Rock," which will be ready in a few days. It will be published at 3d., or post free 4d.: or if a dozen or more are taken, at the rate of 3/- per dozen, post free.

Will N.S.W. brethren please note that the commencement of tent mission work by the Home Missionary Committee will mean increased expenditure, and send along prompt and liberal contributions accordingly?

S.S. Union, Vic.—The next meeting of the General Committee will be held in the New Hall, Swanston-st., on Monday, Jan. 24, at 8 p.m. All delegates requested to attend. Business important.—J. Y. Potts, Hon. Sec.

A tent mission will commence at Mosman (N.S.W.) on Lord's day, Jan. 23, with Thos. Hagger as preacher. The interest of N.S.W. brethren in general and Sydney brethren in particular is earnestly requested.

From all parts we are receiving congratulations in reference to improvements in the CHRISTIAN. We thank the brethren for the kind things they are saying, and hope they will do their best to extend the circulation of their own paper, for the CHRISTIAN belongs to the brotherhood.

The recent archaeological discoveries referred to in our "Editorial Notes" should serve as a warning to critics who are inclined to jump at conclusions without sufficient evidence. Especially should it be a warning to controversialists like the *Spectator* not to attempt to bolster up a pet theory without regard to the cost. The latter part of the last chapter of Mark contains too much precious material for it to be thrown overboard in order to prop a theory that has no solid foundation to rest upon. Apart from this, we rejoice that conservative scholarship has been vindicated by this recent find.

We have received from the publishers, Messrs. Hodder & Stoughton, a new book by Ralph Connor. The author is well known to the reading public for his graphic delineation of Canadian lumber life. His "Sky Pilot," "The Man from Glengarry," "The Prospector," and other books, have been a revelation of the life lived in lumber camps, and the hardships which settlers have to undergo as the advance agents of civilisation. The writer brings out very vividly the fact that the chief difficulties in the life of the backwoodsman are not those which nature confronts him with, but those which man himself invents in the shape of grog shanties and gambling saloons. The work of the missionary as an uplifting force is the chief feature of these books, and one is led to realise that in those remote parts the "Sky Pilot" had to play the part of a man as well as that of a preacher of the gospel. "The Settler" is somewhat different to Mr. Connor's earlier books, though, in the latter half, we get into familiar scenes. The first half of the book deals largely with "the foreign invasion." Life, as depicted in the Slav settlement, is very repulsive, but the tale increases in interest as the author describes the efforts made to bring about reformation. We should not class "The Settler" as the best book Ralph Connor has written, but no book of his can be dull or uninteresting.

The new edition of "On the Rock" has been carefully revised and printers' and other errors corrected. A brother writes that he sent a copy of 'On the Rock' to a friend, who is not an immersionist, and received the following from him:—"I am reading with increasing interest the book entitled 'On the Rock,' which makes very clear to the thinking mind that baptism is an integral part of the plan of salvation. All its arguments are very sound, and will stand the most searching criticism of any unbiased Bible student."

A. W. Jinks, Dunolly, Vic., writes:—"Allow me to say that we were delighted with the article which Bro. Gordon wrote on the power of a penny. In these days of invention, genius and power, we are apt to despise small things, but we need to remember that great inventions are based upon small things. One penny cannot do much, but seven thousand pennies per week multiplied by 52 can do a great deal. I hope we will think of that fact. If every member gave one penny per week a great work could be done. In very many large towns we are not represented."

Dr. John Gordon, of Philadelphia, U.S.A., recently delivered a very impressive sermon, taking for his text Mark 7: 13, "Making the Word of God of none effect through your traditions." In his introductory remarks he says:—"The 'traditions' referred to in the context were certain unwritten teachings handed down from one generation to another, and tenaciously held by the Jews—even exalted by them above the written Word of God. We naturally pass judgment upon those who observed such, but are we in any similar way guilty of 'making the Word of God of none effect? We make the Word of God of none effect when we give preference or obedience to any human authority. Civil and ecclesiastical powers have issued their mandates. Churches have formed creeds, canons, and confessions. Human standards have been erected; and under penalty of excommunication, imprisonment, torture or death, obedience has been demanded. Our forefathers fought against despotic powers which imposed religious obligations contrary to the Word of God. They suffered persecution, fines, imprisonment, and flogging, for refusing to obey human commands in opposition to a 'Thus saith the Lord.' They obeyed God's Word, and made man's of none effect. Pharisaic tradition is not yet dead. Ask some for their authority for certain ceremonies, rites, or doctrines, and they go, not to the Word of God for sanction, but to the custom of their fathers or man-made creeds. Thus, by pronouncing their 'Corban,' they disannul the Word of God. Whatever article of faith we hold, should be strictly in accordance with divine command."

He continues:—"We make the Word of God of none effect when we accept the theories of destructive criticism. Some modern critics de-scripturalise Scripture, and leave us a humanised Bible. Like Jehoiakim of old, they cut with their penknives the sacred records, and cast them into the fire. They give us a flickering taper instead of a glorious sun; they take away our birthright, and do not even give us a mess of pottage; they give us a stone for bread. Some have depersonalised the historic Christ, and



would have us think of an 'ideal Jesus,' forgetting that the ideal Jesus is 'the only begotten of the Father,' who came to seek and to save the lost. Many of the higher critics tell us that, at least, the earlier narratives of Genesis are myth and legend. Jesus believed them to be facts. Paul believed them to be facts, and based upon them his great teaching regarding salvation and the resurrection of the dead, and did not build on myth and legend. In the New Testament there are eighty-nine references to or quotations from the Pentateuch alone. Jesus quoted from twenty-one books of the Old Testament. Of the thirty-nine books Paul quotes from thirty-four. In the Epistle to the Romans there are seventy-four quotations from the Old Testament, and these are the very backbone of this letter, which has been called the 'Epistle of epistles,' and 'the marrow of divinity.' In the Gospels alone there are 300 references to the Old Testament, and considerably over 1000 in the entire New Testament."

The wild and ruthless speculations of destructive criticism are well set forth by Dr. Gordon in the following illustration:—"When Alexander the Great was plundering the palace of Darius, one of the soldiers found a leather bag containing the crown jewels of Persia. The prize was worth millions, but the stupid fellow, ignorant of its value, shook out the little glittering stones among the rubbish, and went away boasting about the fine bag he had found for carrying his food. So have the higher critics thrown from the Bible priceless treasures belonging to the King of kings and Lord of lords, and have left nothing but an empty bag! An Irishman's description of a lace curtain as 'a lot of holes tied together,' fitly describes the mutilated Bible of the destructive critics!"

"We need not fear the results of the most searching light of criticism, for 'the Scripture cannot be broken.' In 1806, the French Institute enumerated no fewer than eighty geological theories that were hostile to the Bible, but not one of these theories is held to-day. When, in Scotland, some feared the effects of geological theories, good Dr. Thomas Chalmers said: 'The hammer of the geologist can never break the Rock of Ages.' Geology is no longer looked upon as the enemy of the Bible, and many of the most eminent geologists have been, like Sir William Dawson, sincerest believers in the absolute authority and inspiration of the Holy Word. The hammer failed; and late attempts to 'blast the Rock of Ages' have been equally unsuccessful. Professor Holtzmann, one of Germany's greatest teachers and authors, says: 'While the radical criticism of the Bible is taking root in America, it has run its round in Germany.'"

### Coming Event

**FEBRUARY 5 (Saturday).—8 p.m.,** Musical Society will resume rehearsals at Lygon-st. All members requested to be present. Preparation for Easter festival. New members invited. Executive committee requested to meet 7.30 sharp. Subscriptions now due.—C. H. MITCHELL, Sec.

### An Ideal Summer Resort.

"Avonsleigh House," Emerald, renovated and refurbished in superior style. Superb scenery, mineral springs, beautiful fern gullies. Terms moderate, every comfort. Write for particulars, Mrs. A. Wright, proprietress.

### IN MEMORIAM.

**MURPHY.**—In loving memory of Mrs. Murphy, who fell asleep Jan. 14, 1909.

"Until the day breaks  
And the shadows flee away."

—Inserted by her loving daughters, and Mrs. Norman.

**BOWMAN.**—In sad and loving remembrance of our dearly loved son and brother, Alfred Bowman, who passed away at Brunswick, Jan. 23, 1907; also our dear grandmother, who fell asleep Dec. 24, 1901, at North Carlton. Deeply loved and sadly missed.

Suddenly, just in a moment,  
The Lord of Life did come,  
And lifted them out of the cloudland,  
Into the light of Home.

—Inserted by his mother, Mrs. Peters, sister and brother, Mary Peters and John Bowman.

### WANTED.

Light general. Mrs. A. R. Main, Suffolk-rd., Surrey Hills.

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### Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

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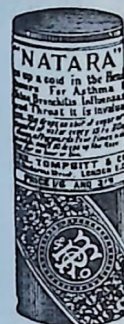
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### Home Mission Sunday.

Annual Collection,  
LORD'S DAY,

23rd January,  
1910.

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Please enclose your Contribution in the Envelope, and hand in on the above date. If you cannot be at the meeting, send to your Church Treasurer, or to the Conference Treasurer,

W. C. CRAIGIE.  
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## A Bit of Pasteboard.

est, truest brown eyes! And I like her better than anyone I've met, and—"

He interrupted her.

"Patty, wait. You're dreaming, not I! Mrs. March is about forty-five; she has no child; she lives in a white stone house up on Y. Terrace; and she is 'lorgnetty,' extremely so. You've made a mistake this time, sure."

Her eyes were a little startled, but she answered emphatically:

"I am *not* mistaken. I am talking about Mrs. March, Mrs. Andrew March. I asked her, and she said she was. Her address wasn't on her card, I remember now, and Hawkins got it at a drug-store. She lives down on L. street, in a big, old-fashioned brown—"

He suddenly threw up his hands and shouted. They were out in the country now, and it didn't matter.

"Gracious Peter, Patty! I know now! O you blessed little goose! You've been calling on Mrs. March, wife of the newspaper man, special correspondent, one of the *Tribune's* staff. I met him a month or so ago, in a business way; bright chap, too. The old brown house is an heirloom, but it belongs to our estate. We make it low rent, just to keep it in repair until we decide what to do with the land. I've seen her on the street: she has a fine figure. Didn't know his name was Andrew, too. O Patty, Patty! What would Mrs. Andrew Bentley March say? O-oh!" and he collapsed in a heap against the cushions. "And you've invited her to go driving to-morrow—in the park! O, Patty, you poor child, what can you do?"

Patty's eyes were very bright, and the long blue plume that rested against her sunny hair and touched her soft cheek trembled a bit; but she did not reply.

"Mrs. Andrew March's home so 'restful! Mrs. Andrew March's eyes so 'sweet and true! O-oh!" and Whitney exploded again. Then he became suddenly serious, and his face wore a troubled frown.

"It's too bad, Patty, and it was my fault. I should have gone over the names with you. If mother had only been here! Never mind, sweetheart, you can make that call to-morrow. I did want you to go there first; some time I'll tell you the reason; but it will have to do to-morrow. Don't fret, dear; she—"

"I'm not going to worry about your Mrs. March." Patty's voice was as clear as a bell. "I'm wondering what my Mrs. March must be thinking. O dear, it was just as if I was trying to patronise her. What must she have thought of me for acting so?"

He looked at her in surprise.

"Why, she's probably tickled to pieces, and looking over all her—"

She turned upon him impetuously; there was fire in the grey eyes. "Whitney Baldwin, she's a lady!"

His frown deepened, and he whistled softly a few bars.

"So much the worse. It's a tougher proposition than I reckoned on. We'll have to evolve

some way out without hurting her. I'll tell you: I'll take you out to Aunt Sarah's to-morrow for a week, and you can send a note over, saying you had to leave town unexpectedly. By the time you come back she will understand the situation and retire gracefully. Now don't give it another thought, dear, but—"

He did not finish, for he felt that something was amiss. He looked up, and met the lovely grey eyes; and there was something in them he had never seen there before.

"What is it, Patty?" he asked quickly; love is not always blind.

"I am going to take Mrs. March—my Mrs. March—out driving in the park to-morrow morning," she said slowly; the grey eyes looked straight into his. "You would be ashamed of me if I did not, Whitney."

There was just a moment's silence; then he stooped and kissed her.

"Bully for you, little girl," was all he said; yet Patty felt a glow in her heart all the long gay evening.

To be continued.

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