

# THE AUSTRALIAN CHRISTIAN

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

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## Sudden Conversions.

At the Church Congress held recently in Sheffield, England, Dean Inge spoke on the "Meaning and Psychology of Conversion," and said, "is not an event in every religious life. We have all known men and women whose characters were beautiful in childhood, and only more beautiful, not different, in later years. Their path is a shining light, which shineth more and more unto the perfect day. But I do not think that they could point to any turning-point in their lives; they could not say that in a certain year they were converted.

### A working compromise.

"Conversion, so far as we can judge," he said, "is not an event in every religious life. We have all known men and women whose characters were beautiful in childhood, and only more beautiful, not different, in later years. Their path is a shining light, which shineth more and more unto the perfect day. But I do not think that they could point to any turning-point in their lives; they could not say that in a certain year they were converted.

"Other characters, less faultless, seem to develop normally, never shaking off the weaknesses which were apparent even in childhood, but steadily gaining in strength and stability. We cannot say of them that at any time in their lives they obviously stood at the cross-roads.

"A larger number seem never to have made a decisive choice. Their characters are a working compromise. And what are we to say to those who have set up for themselves a narrow and formal standard of duty, correct livers, but neither spiritual nor amiable? These, I suppose, are the ninety-and-nine just persons who need no repentance! We who know them on earth can understand that their appearance in heaven will not be greeted with enthusiasm.

### Conversion not normal.

"Are they 'converted'? We cannot tell. I doubt very much whether sudden conversion is a normal experience at all. And yet in some Christian bodies the young are taught to expect an unmistakable experience of this kind, generally during the time

of adolescence. It is certain that suggestion plays a very important part in these cases. If a boy or girl is taught to expect sudden conversion, to pray for it, and to prepare for it, it is very probable that the soul's awakening will come to him or her in this form. *This teaching is seldom given in the Anglican Communion, and in consequence I believe that sudden conversion, as a conscious experience, is very rare in our Church.* Our young people more often associate the grace of God with the reception of the Sacraments; and they do not expect to experience any dramatic crisis."

As cases of conversion of the type usually commended in evangelical circles, Dean Inge cited the cases of Paul and Augustine, in each of which there was a marked and sudden change. Allowing that there are such cases, the Dean remarked:

*"I have sometimes thought that the immense influence of these two Saints has led*

*to an over-estimate of the tragic conflict as a normal feature of the religious life. We may read very many biographies of holy men and women without finding anything of the kind. The Christian needs at all times the whole armour of God; but in most cases, I think, there is no crisis like that which divides the lives of St. Paul and St. Augustine into two parts."*

### "Lamentably ignorant."

"Assuming that the Dean has been correctly reported," said General Booth, replying next day, "I am afraid that most people will conclude that he is lamentably ignorant of what is going on every day all over the Salvation Army world, and what has been going on in the Christian world ever since the sudden conversion of Saint Paul, who was certainly not a drunkard. I do not suppose that the number of drunkards converted in our ranks bears the proportion of one to fifty when compared with the total to whom conversion is, to use the Dean's words, a genuine experience.

"Is the Dean's real meaning that conversion is seldom taught in the Anglican communion? I hope not, but, if that is so, how far short must that teaching be of the standards set up in the New Testament? I am asking our people to pray for the Dean."

### Some Anglican criticisms.

"The Dean's speech was severely criticised by several speakers. Rev. Spencer Elliott, Vicar of St. Paul's, Sheffield, said the lions had spoken, and the roar of the Dean of St. Paul's had caused him to quake exceedingly. I am at a loss," he added, "to understand the point of his reference to things which come home to the every-day work of the parish priest. What is this deprecating of the idea of sudden conversion? I think we could as well deprecate any idea of sudden marriage."

The Bishop of Chelmsford (Dr. Watts

### Service.

*I shall not count my life as vain  
If only in some quiet way  
I find my chance to serve my Lord,  
My debt of love for him to pay.*

*An unnamed man supplied the beast  
Whereon the lovely Saviour passed  
Along the way triumphantly,  
Acclaimed the promised King at last.*

*An unnamed man supplied the room  
Where once the Saviour broke the bread  
And gave the wine—his flesh and blood—  
His life—by which our lives are fed.*

*And unnamed crosses mark the spot  
Where common soldiers chance to lie,  
Who for the world's true brotherhood  
A Sacrifice, feared not to die.*

*O grant me, Lord, the grace I pray,  
If I the quiet paths must lead,  
To give my humble gift to Thee,  
And know I, too, have met Thy need.*

—Philip H. Ralph.

# Practising Primitive Christianity.

Ditchfield) argued for conversions of the kind that Paul spoke of, in which the most degraded—"and such were some of you," said Paul—were in the Church as saved men. Singing in the choir and taking the collection were not the things for which Christ died. The Bishop said he would have deemed his life wasted if he had belonged to a ministry which did not produce conversion to God. The Dean practically inferred that in the Church of England they did not preach that kind of conversion. If that was so, alas for the Church of England.

The Archbishop of York said the whole business of the Church was to convert. "I am afraid that many of the clergy allow the spiritual sense of their ministry to become so low-levelled and cold that we have almost ceased to expect the possibility of this kind of conversion." Conversion, said the Archbishop, summing up, was simply the passage from the natural to the spiritual life. Every one had to be converted if he was to fulfil the purpose for which God made him.

In fairness to the Dean, some sentences he uttered should be quoted. The critics, with whose criticisms we generally agree, may possibly have ignored the admission in the following sentences:—

"First, it is a Christian doctrine that we all have to make a choice, and that, whether we and our friends know it or not, we have most of us already made our choice between the broad and the narrow way; for we cannot walk on both. Among lives which look so much alike, there is a momentous difference which will be revealed at the Judgment. *And it would seem that every man and woman must stand once at the cross-roads and direct his or her steps in one direction or the other.* But the choice comes to us all, and has to be made simply and with all humility. 'Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.'"

Yet it has to be confessed that the greater portion of the address was out of harmony with the scriptural view of conversion as an essential experience. A converted church membership is one of religion's greatest needs.

## His Will.

That life should be a journey o'er many a sun-lit hill,  
Through pastures green and beautiful, by waters calm and still,  
With comfort brought us by the rod  
And by the sturdy staff of God—  
This is His will.

From wayside springs, betimes, our hearts with peace and joy to fill;  
And when we reach the darkened vale, e'en there to fear no ill,  
Assured that death, in youth or age,  
Ends not the soul's sweet pilgrimage—  
This is His will.

—Edward A. Lewis.

It is not harking back when we speak of practising primitive Christianity. For although the word "primitive" carries us across the ages to the days of the apostles, the word "Christianity" is of the present hour. It carries the flavor and is weighted with the experience of the ages—but it is the freshest and most vital word of all human language to-day. There is something of eternity in it—the yesterday, to-day, tomorrow, yea and forever.

Primitive Christianity was the release of a new divine force, and the coming into humanity of a life giving spirit. It was a new life in the soul of humanity which expressed itself in the creation of a brotherhood, the establishment of a new doctrine, the institution of beautiful and spiritual ordinances and the impartation of a new power to all those who accepted it. It is practising primitive Christianity to live the life, preach the doctrines, and use the power of this new divine force which we to-day call Christianity, which is renewing and remaking all mankind.

To the primitive Christian, Jesus Christ was Lord and Master. He was the Son of the living God. Beyond that fine distinction were not made. But every one was ready to lay down his life for him—and most of them did.

The primitive Christian was called a disciple. He was a learner. He became a confident of the Master. Jesus called him friend, and imparted to him the secret of life and the glory of revelation. To increase in knowledge is to practise primitive Christianity.

The primitive Christian believed in the church with all his heart. To him it was a matter of course. It was an association of those who loved in the service of those who suffered. The association of the early friends of Jesus came to be called a *brotherhood*, and therefore we are practising primitive Christianity when we love the brotherhood and do that which will build it up. Possibly no word to-day is used with more eagerness than the word *brotherhood*, and the supreme effort of the hour is to make that the master-idea and practice of the human race.

We practise primitive Christianity when we love each other in spite of differences of opinion, and co-operate whether we can "always see it alike" or not. Peter says in one of his epistles that Brother Paul wrote some things hard to be understood. But, mark you, he said, "Brother Paul," any how. The Jewish and the Gentile churches found a common basis and held together and worked together when leagues of sea and land lay between, and when differences of temperament, mental mould, race, and custom made it difficult to do. We do not practise primitive Christianity unless we co-operate.

Primitive Christians gave themselves up

utterly to Christ's teachings, and were eager, and made the effort to reconstruct their homes, their industry, their social life—the whole world order by Christ's teachings. They wholly avoided conforming to the world. They fought "the spirit of the age" with their testimony and with their blood. They would change it, smother it, defy it, and put the world under the guidance of the spirit of Jesus Christ.

They saw him sitting upon a throne and making all things new. The old order was passing, the new was coming. The night was far spent, the day was at hand. To use the Christian doctrines, the Christian ideal, the Christian people, and the Christian organisation to create a new heaven and a new earth wherein dwelleth righteousness, is to practise primitive Christianity.

The primitive Christian was big in his aims, courageous in his efforts, daring in his plans. He thought of the world as his field, of himself as the instrument in the hands of Christ to convert and baptise this world and thus create a new world, and of his power in Christ to cope with death and to live for ever. He had the international mind, the time-binding and space-conquering purpose, the desire for eternity, the expectancy of being eternally like Christ, and the passion to see God face to face.

In other words he was a receiver and distributor of divine revelation. He was a disciple, an evangelist, a missionary, a brother, and wanted to be a saint. A "big eternal fellow" was this primitive Christian, and when he reappears in human personality to-day he gives the world a new vision of its possibilities, and new hope of eternal life.

Nothing *could* be grander and better—or so good for this age as to restore primitive Christianity.

The primitive Christian, when we get him back, will be the most up-to-date, vital and effective man in this complex modern society of ours.

The principles with which he works are of the essence of things. They emanate from the personality of God. They are the foundation that cannot be shaken and every true follower of the Master is helping to build upon it the house eternal in substance, the long home of all those who fit themselves for it.—"Christian Evangelist."

## Gossip and Fact.

### Gossip.

"The old barn roof has an easy time;  
He lies all day in the sun.  
The four walls have to hold him up;  
They have no time for fun."

### Fact.

The old roof lies all day in the rain.  
Patient and uncomplaining;  
The four walls keep all snug and dry.  
And don't even know it's raining.

—Ethel Webb.

## “Why Worry?”

Chas. C. S. Rush, B.A.

Well, for one reason, it's because there are so many things that one can worry about. Yes, indeed, if you are sick you worry; but then, if you are well, you can worry also, because you might be sick. If you are out of work you worry because you are unemployed, and if you have a job you worry because any day you may lose it. If you haven't any money you worry, and if you have plenty it brings its own worry. If we are bad, we worry,—or should,—and if we are good, well, we might be bad the next day anyhow, so there you are. Oh, this old worrying business of worrying, we are caught with the goods and plead guilty, in fact some of us are confirmed criminals.

And we'll venture to remark that, in most cases, “to-day is the to-morrow we worried about yesterday... and it didn't happen.” Fess up now, isn't that true? Why, of course it is. J. R. Lowell says the same thing, only in a much nicer way: “Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come.” You are right, Mr. Lowell; we will sign our names to that, indeed we will. “Worry is the rust that eats the steel out of life.” Don't know who first said this, but you are right, brother, whoever you are. It's easy to quote heaps of known and unknown wise men concerning this matter; it has evidently been a family failing for a considerable time.

Ralph Waldo Trine is a mystic, and many very good people are afraid of mysticism, especially those folk whose theology is of the legalistic type. Just whether it is in the head or the heart that the authority for a man's religion is located—is it what he knows, or is it how he feels—well, we haven't time to settle this little matter just now; perhaps it's both. But certainly mysticism suggests trances, and visions, and dreams, and spooks, and other things that are so creepy, that no wonder we are afraid to associate it with religion. Nevertheless, Mr. Trine, in between other things, writes much that is helpful. Will you hear him a little: “When our lives are filled with the Spirit of Christ, we will soon find that we can do many of the things that Christ did; and the things that were so manifest in his life will become apparent in our own. For instance, Jesus never worried. The more we become like him, just the more will we have that blessed calm, and poise, which pervaded his life at all times.” Bro. Trine, you are right, absolutely right; Jesus didn't worry, and from the human standpoint, no one had a better excuse for worry than he. Furthermore, if we are like him, really like him, this blessed experience ought to be ours also.

Don't misunderstand, Jesus was not indifferent to his surroundings. He was not placid because he did not care, but we think he had such a wonderful realisation of Sonship and God's Fatherhood, that he entirely

abandoned all care that was worry. Bro. Mystic, we are beginning to like you, and so again we ask—Why worry? You remember how the disciples were fearful concerning His safety one day. They thought he would be stoned if he again went to Jerusalem. Then came that strange question, “Are there not twelve hours in a day?” Even so his own blessed life would run its appointed course, and nothing could harm him till his larger day of life's work was done. It was true concerning Christ, and it is just as true concerning Christ's own. God give us more of this Christian fatalism. Nothing under heaven can harm us till our day's work is done, and when it is done we wouldn't want to live any longer any how.

We sing, “When peace like a river attendeth our way,” and then some of us remember a dear old negro mammy's criticism concerning a certain backsliding flock. “Bless you, what dey does and what dey says for sho' don't lib in de same neighborhood.” God help us to be careless in him. He cared for Christ, and he cares as much for all who are Christ's.

Say that over till your blood tingles: God cares! *God cares!* Say it when you wake in the morning, God cares! Say it at noon-day, when weak and tempted people look to you for help, God cares! Say it thankfully and triumphantly at eventide, God cares!

So come on, let us make a fresh start. Really there is no bad weather, only different kinds of good weather. Heads up, shoulders squared, chin well out, let us all say it together, God cares! Once again, *God cares!* Why worry? Dear Lord, of course you care. You sent Christ from heaven to earth to tell me that. I must not worry. I will not worry. I am not worrying any more. So that's that.

## The Problems of To-day.

Thos. Hagger.

It will be well for us to think about some of the problems that confront God's children to-day. We will look at one or two of the most outstanding.

There is the problem of marriage. This institution is of divine origin, and is designed for the happiness of those who enter this state, and for the purity and permanence of the race. It is right for all to seek to enter it, but let nobody suppose that the highest thing in life will be missed if one has to remain unmarried. There is something higher than being married, and that is being married for the glory of God. Some of the noblest men and women who have ever lived have never been permitted to be married.

The great question that confronts the unmarried young Christian is—If I am to be married, to whom shall it be? The partner ought certainly to be a Christian. It was

marriage with the heathen that led Israel astray again and again. And in the New Covenant it is suggested that marriage should be “only in the Lord” (1 Cor. 7: 39; 2 Cor. 6: 14-18). Moreover, the partner should be congenial and worthy. It is a mistake to marry one of very different tastes and tendencies, or in order to reform him or her. The whole thing should be treated seriously, and should be the subject of much prayer.

Then there is the problem of worldly institutions, such as trade unions, lodges, social and political clubs, and quite a number of others. What is the correct attitude for the Christian to take toward such? He will be asked to join, and perhaps asked to take an active part in such. How far can he go without compromising his position as a child of God? In urging the claims of some such institutions he will probably be told that “it is all based upon the Bible”; but don't forget the devil used Scripture when tempting the Lord, and so this statement is of little value.

Attention will also be called to the good the institution is doing, all of which may be correct. But rarely will attention be called to those who have let go their grip of Christ or into whose homes discord has come, or who have acquired bad habits through the influence of the institution whose praises are being sounded.

The child of God needs to be guided by some higher rule than those often advanced, and he must not easily be induced to link up with worldly institutions.

A third problem is that of amusements. The light and frivolous ones attract the less studious and thoughtful, but the unregenerate heart in any seems prone to these things.

It would be well for the Christian to bear in mind that there is a difference between amusement and recreation. Recreation gives relaxation from the serious business of life, and is needed by all. But even this should not be indulged in to the point of exhaustion.

But the real problem is with regard to those amusements which are questioned, and the Christian is found constantly asking, May I dance? May I attend the theatre? May I patronise the boxing contest? May I frequent the racecourse? May I play cards? We cannot be too careful about the matter, as we are being watched by the world, and Christianity is being judged, not by the Word of God, but by our lives.

There is also the problem of war. The one who is determined to follow Christ finds himself confronted with such questions as, Is war Christian? Can a Christian rightly take up arms? In view of the Lord's teaching can a Christian rightly fight? And this problem is likely to become increasingly insistent as ideals and vested interests come more and more into clash, as men who seek a better state of affairs come into conflict with those who are enriched by wars.

These and all other present-day problems have to be solved by the present-day disciple. How is he going to do it?

## Religious Notes and News.

The "Congregationalist" is authority for the statement that a fast increasing number of educated young men of China are demanding educated wives. The result is that the schools for married women are being crowded.

### A New Parallel Testament.

Hodder and Stoughton have just published a parallel version of Dr. James Moffatt's New Testament, together with the authorised version. This edition enables the reader easily to see the changes which Dr. Moffatt has made. This translation has made many enthusiastic friends, and it greatly helps to the understanding of the text and spirit of the book.

### Popular Report of the Bible Society.

Mr. T. H. Darlow, Literary Superintendent of the Bible Society, sends us his valuable "Popular Report" for the year 1921-22. It is entitled, "Building the City," and the motto is from the Epistle to the Hebrews: "A City which hath foundations, whose architect and craftsman is God." The frontispiece shows the island of St. Giulio on Lake Orta, and we are reminded that last year the Society's colporteurs sold 120,000 copies of the Scriptures in Italy. The report is written with that skill, charm, and knowledge which we have so long been accustomed to expect from the learned and accomplished Literary Superintendent. It is crowded with valuable information and with amazing evidence of progress.

### A Modern Miracle in China.

One hundred and fifteen years ago evangelical missionary work was begun in the Empire of China. The few missionaries who with Dr. Morrison labored among the Chinese, though often discouraged because of failure to see the fruit of their labors, continued in prayer and labor. "A hundred years," says Dr. Franklin, "is a very short span in the life of old China, whose conservatism, even fifty years ago, seemed well-nigh changeless. Results to-day are surprising even to those who less than a quarter of a century ago attempted to forecast results.... Who twenty-two years ago would have ventured to predict that to-day the membership of the evangelical churches in China would have increased from 85,000 to 378,000, and that a Christian Conference would be held in China, to which greetings would be sent by some of the most prominent men in the nation?" The significant thing about the desire of the Chinese Christians for a Christian church in China, is not for organic church union, but says Dr. Franklin again, for freedom to make their own interpretation, of the truth as set forth in the New Testament. The Baptists will not be likely to deny them that privilege. One of the greatest miracles of human history, says a missionary, is being witnessed in China to-day; one of the oldest nations in the world is being born again.—"The Canadian Baptist."

### The Spirit of Worldliness.

Among the outspoken preachers of America to-day, a foremost place is occupied by Dr. John Roach Straton, of Calvary Baptist Church, New York. In a recent discourse he said:—

The spirit of worldliness has all but paralysed the Christian Church of to-day. Many churches have great influence and fine buildings, but no power. They do not know what it is to see a soul converted to Christ. The church is honey-combed with the dry-rot of rationalism. We have reached the place in New York where prize-fights are being witnessed by church-people of national and international fame. The whole movement toward worldliness is in the name of charity, and now this has been applied to prize-fights. There is too much churchianity and too little Christianity to-day, too much reliance on man-made plans, and too little reliance on the plan of the Holy Ghost, too much action and too little power.

Wherever the truth of God is held to be pre-

ious, this sentiment, says the "Christian," this judgment, will meet with approving support. And the weakness of the church is assuredly to be placed to the account of its compromise with the world.

### A Great Philanthropist.

The death of Mr. George Cadbury, J.P., was a considerable loss to the Society of Friends, and in a measure to the whole Christian community, and to the country.

Born in Birmingham, in 1830, the deceased gentleman conducted, for over fifty years, a class for men in that city, and it was out of this adult school work that his wider interest in social and industrial problems grew. The adult class in Birmingham—from which more than a score of similar classes sprang—included members of all churches, as well as a proportion of Jews.

Combined in a striking way in the life of Mr. Cadbury, were his passion for God and his passion for humanity. While he said little about the inner secret shrine of fellowship with God, it was that which lay at the foundation of all his humanitarian efforts. His life was one unceasing tale of service, and he was never happier than when, at his beautiful home at Northfield, Mrs. Cadbury and he were entertaining poor children from Birmingham. In his later years he lived like a patriarch among his people, respected, and esteemed by all, and cherishing the friendship of thousands who had passed through his adult school.

Woodbrooke Settlement for Religious and Social Study was given by Mr. Cadbury, in 1903, as "a home where Friends and those associated with them may have the opportunity of more fully qualifying themselves, spiritually, intellectually, and experimentally, for any service to which they may be called." Associated with Woodbrooke, were four other institutions: Kingsmead, a training centre under the control of the Friends' Foreign Missions; West Hill, for the training of Sunday School teachers; Carey Hall, for the preparation of women missionaries; and Fircroft, a college for working men. These various interests by no means exhausted Mr. Cadbury's sympathies, which led him to benefit, by personal co-operation and financial support, many other national and Christian causes.

Although George Cadbury was a Quietist in religion, he was strenuous in life and action; and although he has passed to his rest, there can be little doubt that the institutions he founded and supported will continue to function in full service, and keep his memory fresh in the minds of thousands, who were inspired and upheld by his forceful Christian life.

### Sistine Choir Leader's Conversion Reported.

When the Sistine Chapel Choir, which recently visited Australia, was unexpectedly recalled, there was some conjecture as to the reason. Light appears to be thrown on the subject by information which has come to hand that Maestro Don Perosi, the director of the choir, has joined the Waldensian Church.

According to a statement in the London "Daily Telegraph," the religious conversion of Don Perosi became known lately, and was the subject of comment all over Italy, where the famous musician was so well known through his many musical compositions. Don Perosi was the favorite composer of Pope Pius X., who, when Patriarch of Venice, persuaded him to take Holy Orders. A course of theological study extending only over five months and attendance at fifteen lectures did not give him time, he is reported to have said, to fully understand the theological doctrines he had to study.

He began to study the Bible, and for fifteen years gave up the celebration of mass. He was summoned before the Holy Office for his neglect, but his religious scruples were respected by order of the Pope.

### "Not Such a Bad World."

The following pleasing incident is related by "Collier's Weekly," under the heading, "A World Getting Better":

Several months ago a pay-roll car was held up by bandits and 8,000 dollars stolen. The leader of the highwaymen was arrested and sent to the penitentiary for twenty-five years. He left a wife and four children. To-day that wife is on the pay-roll of the concern which was robbed, her sole duty being to rear the children properly. "Whether those children get a chance in life is far more important to us than all the money that was stolen," said the president of the concern. This may be the only incident of this kind in the whole world. But a world where there is just one such case is not such a bad world.

The tendency to-day is to try the power of kindness in combating the evil that is in men. It has seemed often to be futile, but this is only seeming, for unless we can imagine evil to be stronger than good we know that every kind act is an evangelist preaching the love of God, and it cannot be a negative force in a world like this. The old purpose of punishment was to brand the criminal: the new and better purpose is to redeem him.

### The End of Modernism.

Under the above heading the "Christian" reprints the following from C. H. Spurgeon's "Cheque Book of the Book of Faith":—

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1: 19).

This verse is a threatening one so far as the worldly-wise are concerned, but to the simple believer it is a promise. The professedly learned are for ever trying to bring to nothing the faith of the humble believer, but they fail in their attempts. Their arguments break down, their theories fall under their own weight, their deep-laid plots discover themselves before their purpose is accomplished. The old Gospel is not extinct yet, nor will it be while the Lord liveth. If it could have been exterminated, it would have perished from off the earth long ago.

We cannot destroy the wisdom of the wise, nor need we attempt it, for the work is in far better hands. The Lord himself says, "I will," and he never resolves in vain. Twice does he in this verse declare his purpose, and we may rest assured that he will not turn aside from it.

What clean work the Lord makes of philosophy and "modern thought" when he puts his hand to it! He brings the fine appearance down to nothing: he utterly destroys the wood, hay, and stubble. It is written that so it shall be, and so shall it be. Lord, make short work of it! Amen and Amen.

### A Lion Story.

Writing from his mission station in Africa recently, Mr. Dan Crawford, the well-known author of "Thinking Black," tells the following story:—

"The incoming mail is a blood-stained one. The carrier was jaded, so he lay down in the forest for a rest, when a lion nearly killed him, dragging the body two hundred yards to finish him off. But the second mailman drove the lion away and rescued his fellow, who was half dead. Then came the long journey to Luanza, and longer battle for his life. But God heard prayer, and here is a clear case of the half-dead man daily hearing the Saviour's name and fame. Thus it is by means of wild beasts God brings wild men to himself.

"This recalls our amusing Eastern mail, some of which was literally eaten by lions. One letter was neatly bitten off two inches at the corner, and the official verification pasted on: 'Mail attacked by lions, this letter eaten.' (Fact!)

"So here you have the lions' double dodge of the double bite, first going for the postman and eating a bit of him, then (the epicure) actually eating the letters in his bag. Small wonder this member of the carnivora only ate two inches into that pious epistle; it was as full of text of Scripture as currants."

# Campaigning for Victory.

Local Option has gone, but the People Remain.

[Under the above heading, Mr. C. M. Gordon, M.A., has the following vigorous notes in "The Clarion Call," Vic.]

*The Rule of Gold versus the Golden Rule.*—Premier Lawson admitted that the immediate necessity for introducing the Amending Licensing Bill was to secure the transfer of £125,000 from the Licensing Fund to the consolidated revenue. It is doubtful whether the Bill would have been introduced at all but for this reason. The £125,000 really came from the Compensation Fund, and was necessary to balance the State ledger. On the one hand, then, we have the transfer of £125,000 from a fund provided by the liquor trade under law, and, on the other, we have a Bill which penalises the Temperance people of the State, and is strongly in favor of the liquor interests. It is this circumstance that gives a sinister significance to the passage of the Act which robs the people of an effective control of the liquor traffic. It does look as if the people had been "sold" in something more than a figurative sense. As an act of State finance, it is humiliating. As an act of public morality, it is questionable. There is a lot of the rule of gold and little of the golden rule in the whole transaction.

*Unseemly Haste.*—It has been repeatedly said that this Act, which assassinates Local Option and safeguards the liquor trade, was "bullocked" through, by which we infer that it was driven through the House with intemperate speed. Just why the term "bullocked" should be used to express this idea does not appear very obvious, for bullocks are proverbially patient and plodding animals. There was nothing patient or plodding in the progress of this Bill through Parliament. It was rushed through in the crowded tail-end of the session. During the first half of the session Parliament seemed to adopt the "go slow" policy. The closing weeks were, therefore, over-crowded with important Bills, many of which, as a consequence, did not receive the careful consideration that their importance merited. This Bill, involving, as it doubtless does, the economic welfare and moral destiny of thousands, went through at express speed. Haste, and all-night sittings, are not allies of the judicial faculty, and do not encourage that caution and deliberation often necessary to the selection of the wisest path.

*The Debate on the Bill.*—We have read the whole of the debate as published in "Hansard," and listened to much of it as delivered on the floor of the House. It reads a little more dignified than it sounded. Yet it is by no means such a debate as one would expect to hear in the Parliament of a Christian State. The following are some of the outstanding impressions left upon my mind:—

1.—*The lack of ethical earnestness.* There was a good deal of slippance here and much inanity there. The matter under discussion was a great social problem, involving the welfare of thousands; but one would not judge so from the light-hearted manner in which some honorable members handled it. Several members admitted the grave evils connected with the drink traffic, and on the top of such admission immediately proceeded to throw safeguards about the traffic. The higher ethical elements of the subject did not seem to project themselves very definitely into the perspective of certain honorable members.

2.—*The lack of a thorough-going grasp of the liquor problem.* How many of our representatives in Parliament could pass the most elementary examination in the physiology of the subject? The relation of alcohol to heredity, its effect upon the birth-rate, its destructive bearing upon public health and public morals, its harmful effect upon productive industry, its attack upon home-life, the appal-

ling economic waste for which it is responsible, the lunacy, pauperism, crime and death that follow in its train—dear me! one would imagine, from much of the debate, that nothing had ever been written or revealed by science, jurisprudence, economics, or religion on these manifold phases of the problem.

3.—*The over-anxiety to protect the trade.*—On the part of the great majority of honorable members the manifest desire was to protect the drink traffic, to stabilise it, to give it security of tenure. But little consideration was given to the victims of the traffic. It was a case of the trade first—women and children last! The enormous herds of bison that once frequented the Western plains of America used to take very effective measures to protect their young from wolves and wild beasts. In the presence of danger they would gather the young in the centre of the herd, and surround them like an embattled host. Parliament has reversed this order; it has placed the trade in the centre and the suffering children and other victims of the trade on the outside—an act of pure paganism; an insult to civilisation.

4.—*The appeal to theory rather than fact.*—Take the treatment of Local Option, for instance. It was condemned most ruthlessly. Nothing was too bad to say about it, apparently. But how many members who condemned it in such unsparring terms had taken the pains to investigate its actual workings? The thirteen No-License electorates in New Zealand, and the two No-License districts in Boroondara, afforded a splendid area for investigation. From official sources in these areas, information is available which would upset all the theoretical objections to Local Option. But no regard was paid to such information. No effort was made to obtain it. Members had it in the back of their heads that there was just as much drinking in No-License areas as in License areas, and that settled it!

*Mr. Greenwood's Part in the Debate.*—Our President, Mr. E. W. Greenwood, stood up like Saul, the son of Kish, head and shoulders above his fellows, throughout the course of this debate. He fought tenaciously every inch of ground. His great speech on the second reading of the Bill stands out as one of the really great utterances in the Parliamentary history of our State. The peroration of this speech is throbbing with humanitarian passion. "Behind the figures that are presented to us from time to time as showing the influence of the trade, there is human suffering, trouble and sorrow.... In every part of the State the blighting hand of this trade is heavy upon some section of the community or another. Honorable members know quite well that somebody is always paying the price. I ask honorable members, when considering statistics, not to lose sight of the human element behind them all." To ordinary human hearts this appeal would have been irresistible. But the heart of a politician is not, as a rule, an ordinary human heart; it is, on the contrary, the most extraordinary composite in creation with cast-iron as the main ingredient.

*Set-backs in America.*—Do you think our American friends won Prohibition without experiencing repeated discouragements? Discouragements! Set-backs! Local defeats! Disasters!—bless your dear hearts! they lie as thick as autumn leaves along the pathway of American Prohibition. Supposing our two No-License areas were to revert to liquor at the next poll: such would be a serious set-back, would it not? It occurred in hundreds of instances in America. Supposing Queensland, New South Wales, and Victoria were to adopt State-wide Prohibition, and then in the course of a few years, were to restore the liquor traffic? Would not that prove a more discourag-

ing set-back than the postponement of our poll? Yet the Americans had to face this repeatedly. During the first great Prohibition wave that swept America (1851-1856), no fewer than fifteen States adopted Prohibition in some form or other, but almost all within a short time reverted to liquor. At the close of the second great Prohibition period (1880-1890) only six States were under Prohibition, and within a few years three of these had repealed the Prohibition Law. By 1893, the year in which the Anti-Saloon League was organized, after seventy-five years of strenuous effort against the liquor traffic, only three States had any thing resembling effective Prohibition, thirty-one States had no Local Option or legal voice on the liquor question, and but six States had effective Local Option. The liquor traffic was so dominant in politics that a man who opposed it took his life in his hands. Time and again the No-License forces were whipped to a frazzle." Time and again they won, only to lose what they had gained, and to find themselves up against a harder proposition than ever. I tell you the blow that we have received in the abolition of Local Option and the postponement of the poll is but a mild reverse compared with the crushing disappointments repeatedly sustained by our American friends. They nobly triumphed over all disasters. So can we.

*A Truce, Forsooth!*—The Premier, Parliament, and Press have repeatedly declared that the postponement of the poll for eight years is in the nature of a truce. Nothing could be further from the truth. A truce is an agreement between two hostile parties to suspend hostilities for a certain period, usually for negotiation or some other purpose. *There has been no agreement between ourselves and the liquor interests. We protested against the withdrawal of Local Option and the postponement of the poll as a violent invasion on the rights of the people. We have made no compromise. We have not suspended hostilities. We shall continue the warfare against the traffic with redoubled vigor.*

*Eight Years or Eight Months.*—We appeal to the people. No-License workers must realise that there is no reason why our poll should be suspended for eight years. This Parliament has robbed us of a privilege given us by a previous Parliament: the next Parliament can restore to us that which has been taken away. We must work for the restoration of Local Option, or for a poll, to be taken at reasonable intervals and under fair democratic conditions. *We must get back our poll, and get it back unhampered by the three-fifths majority.* There is only one way to do this: we must put into Parliament men who will restore the right of the people to control the liquor traffic, who will give us a poll within one year from the date of their election. The next State elections will give us an opportunity to do this. We must be ready to make the most of the opportunity. If we succeed in doing this, we shall be in a stronger position than at any previous period in our history. *A poll, not in eight years, but within eight months from the next election; a poll, not in 1920, but in 1925—such must be our objective.* And the prospect of securing it is the one bright star of hope now shining luminous and clear through the night of our disappointment.

## The Power of Dreams.

Say that we dream! Our dreams have woven Truths that outface the burning sun;  
The lightnings, that we dreamed, have cloven Time, space, and linked all lands in one!

Dreams! But their swift celestial fingers Have knit the world with threads of steel,  
Fill no remotest island fingers Outside the world's great Commonwealth!

Dreams are they? But ye cannot stay them Or thrust the dawn back for one hour,  
Truth, love and justice, if ye slay them,  
Return with more than earthly power!

—Alfred Noyes.

# Home Mission Work in Queensland.

Annual Offering, February 4.

£350 Needed.

## Acting President's Message.

F. Enchelmaier.

Dear brethren, it is with confidence that I appeal to you for liberal support to the Lord's work in Queensland. We need to be reminded of Galatians 6: 10 in this connection: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

It is only by our united effort that we will be able to accomplish the task that we have set before us to strengthen the weak churches. Again, as being ambassadors for Jesus Christ, an honored position, we cannot be contented unless we strive to establish new churches. The brethren should endeavor to open up fresh work each year in one of our great towns. The promise that Christ will be with us in our undertaking is sufficient. Let us remember the prophet Malachi's warning, then we will offer a pure offering which brings the blessing of God our Father.

The ignorance of Christianity in many of our towns in Queensland is to be deplored. Hence the need for immediate action.

## Help to Send the Gospel.

A. L. Wendorf,

President, Queensland Women's Conference.

Home Mission Sunday brings us a great opportunity of helping to pass on to others the glad tidings of good things. Many of our best Christian workers were won for God through Home Mission work. In Queensland, where laborers are so few, and the need so great, we should give liberally and sacrifice, that our plea may be preached in many places where it is not known.

Let us not be like the disciples in the Garden of Gethsemane, who missed their opportunity for helping their Master. Those who have not heard the gospel will have a just excuse before God, but ours will be unworthy. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall he preach except he be sent?"

If the work is to go ahead, every one must do his or her part to contribute towards the £350, which is our aim. The opportunity which challenges us to-day is, "Me ye have not always." May we not be guilty of the sin of omission, and let the want go unsupplied.

## The Challenge of Opportunity.

E. P. Adermann, Secretary.

That potentialities of greater developments lie within the grasp of the Queensland brotherhood is undisputed. The extent of achievement may be somewhat obscure, still we realise that achievements are possible.

It is to be regretted that a vast number of our members are looking at our opportunities through the blind spot of their retina. In blinding ourselves we may cover our obligations and responsibilities before men, but they are not veiled to God. We need the spirit of Admiral Nelson by guarding ourselves against probable dangers for the sake of seizing an opportunity.

The static condition of our work shows that the members of the churches are being lulled into repose. Such finds accomplishment through the application of a satanic drug, the ingredients of which quench the spiritual activities and aspirations of its adherents. We should be a dynamic force, a brotherhood whose urger or libido is the Spirit of God.

While we are sleeping calmly upon our beds a tempest rages without. Our hands are needed to calm it in its fury, that fury which is the passionate outburst of sin.

While our enthusiasm is low, and our vision is

limited to our local needs, then much of the grain from the ripened harvest out of a wider world falls and wastes. We need a vision of a world horizon—a transcendental vision.

Opportunities are found in our capital. New suburbs are coming into existence, but we discover that our operations are incommensurate with the expansion of the city. It appears as if evangelism has lost its driving power. We need a restoration of such a spirit in order to cope with this extension.

Country centres are continually sending the Macedonian cry, "Come and help us."

The huge Western District, from Dalby to Roma, is left in the hands of Bro. Spratt. At least two more men are needed. The field is too vast for the energies of one man. Here is a sphere of operation for young men. Here is an opportunity for the brotherhood to provide adequate resources in order that such an undertaking may be a possibility on the part of those accepting the work.

Ipswich calls for your assistance. The burden is great, yet it is not equivalent to our opportunity. A fair trial is indispensable, consequently the coffers must be replenished at least to the sum of £350.

Shall we pass over Bundaberg for another year? Our continual delay is sufficient to quench the zeal of those faithful brethren who brought this place before Conference two years ago. We are constrained to enter because there is a possibility of a reproduction of the success of Ipswich in Bundaberg.

Gympie must be subsidised for a further period. A number of additions were obtained during the year, yet this did not balance the number of departures. A greater church of Gympie members can be formed among other churches than is found in Gympie itself, and hence it is deserving of support.

The Kingaroy District cannot be abandoned. Other immersionist bodies believe it to hold a great opportunity, and what has possibility for them ought to have possibilities for us.

What shall we do with Warwick, the capital of the Darling Downs, the chief city of Central Queensland, and Townsville, the centre of the North?

These great opportunities challenge the brotherhood. The potentialities of future developments remain in its hands. The resources are there, God is my witness. Hence we are challenged to do our part in meeting these obligations, and much cannot be accomplished unless a record offering is obtained, and £350 subscribed.

## The Voice in the Wilderness.

H. C. Spratt.

To many the outlying, outback parts of this State are "great silent spaces," but to the one whose heart is touched by God there rises on every hand an impelling cry. It is of those who are living their lives out of sound of the gospel. Those "silent places" echo with a cry as insistent as that of the Macedonians. Here and there a faithful few, bonded together by the "tie that binds," endeavor to keep alight the flame of divine truth among their fellows, but the tragedy lies in the fact that many who have gone out into these parts have, after a time, succumbed to their surroundings, brought down by the downward pull, sucked in by the morass of the world. And it is not to be greatly wondered at, for the plant which flourishes in the hothouse will not always thrive in less congenial surroundings, and the soul which is strong in fellowship with others is not always so when left to stand alone. In such places it is to be found one of the solutions to the leakage in membership problem.

And what of the hundreds who hear not the gospel? Are they to cry in vain? This is where the Home Mission work comes in. It is the nursery of the churches.

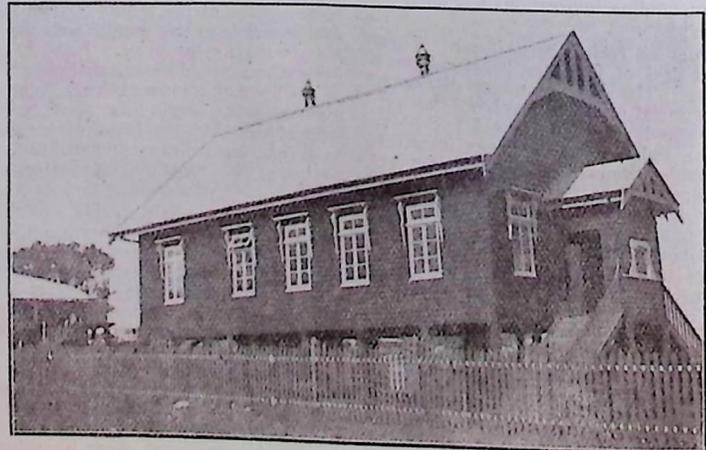
What are you doing to help? Go, if you can, or if you can't go, then for the sake of perishing souls, give, that others may go and gather these souls for the Master.

## Queensland's Evangelistic Needs.

G. Burns.

Our Secretary has asked me to write of our evangelistic needs, and to do it in 250 words. I'll try.

1. Jesus Christ died for every soul of man in Queensland.
2. Not 25 per cent. of our Queensland people have yet been touched with the evangel of Jesus.
3. Not 10 per cent. have intelligently accepted his salvation.
4. Queensland was on his map when he said, "Preach the gospel to every creature."
5. The disciples of Christ in Queensland are charged with the responsibility of evangelising a proportion of Queensland's people.
6. The proportion is to be computed, not on the basis of our prosperity, but upon the basis of the divine sacrifice. Not "how much can I spare for this?" but "how much dare I withhold?"
7. In the light of eternity let me live;  
In the light of his coming let me give;  
In the light of his suffering let me try  
To live and to give for the Lord on high.
8. Our progress along the line of ordinary organised methods is so small that a generation or two of such progress will mean a well-deserved extinction.
9. It is time to launch out into the deep along two main lines of effort—



The New Chapel at Ipswich, Queensland.

(a) A State evangelist should be engaged this next Conference year, and missions should be conducted in every church in the State. Also at least one well-chosen new field should be opened.

(b) An inland bush-mission should be equipped with horses and waggon, and two young men appointed to go into the regions beyond to carry the gospel to those places where Christ is scarcely even a name. Literature, tracts, and Bibles should be at least part of the equipment also, as a source of income.

Thus will we begin to do our Master's bidding and to justify our existence.

**The Problem and Challenge of Queensland.**

L. A. Anderson, B.A.

Queensland presents a problem and a challenge to our brotherhood. We find a country neopagan; the Lord's day openly dishonored, a people passionately devoted to gambling and incited therein by the Government, a strong section of the press insidiously instilling rationalistic doctrines, treating religion and all things religious with contempt; and within the realm of politics, acrimonious animosity. Yet this is half the truth. The Queensland people are idealistic with a strong humanitarian feeling, and a robust faith in the future. There is no better educational system in the Commonwealth, and Queensland of all the States most nearly carried prohibition.

Queensland calls for clear heads, strong faith and very much patience. What have we to meet the need? A church weak in numbers, in talents, in influence, and very few preachers. If there is a State in the Commonwealth where faith is needed, it is Queensland. Yet let us not be discouraged. Notable victories have been won in the past. Let us resolve that with God's help Queensland shall be our inheritance, and with faith possess the land.

Large towns await our message. There are hundreds of country districts with open doors, where no preacher of the gospel ever enters. Here is virgin soil for our work. Within a few miles of the large and prosperous town of Bundaberg meets a little band of faithful disciples, the church at Elliott. For years these brethren have prayed for an entrance into Bundaberg. They are too weak to carry out the work alone, and look to the brotherhood. Shall we disappoint them? Let us do our part in the Home Mission offering, and in the near future, with the blessing of God, may we see a strong church at Bundaberg.

**The Challenge of Public Men.**

C. Pratt.

A prominent public speaker tried recently to discourage a prospective Glen Iris student by saying, "What have the Churches of Christ in Queensland got for a man when he is equipped to go into the work? The fields you have cannot hold their men." This is a challenge to the brotherhood. Will we allow the work which we have begun to be scorned, or will we rally and launch bigger efforts for the next year? Fill the Home Missionary treasury, and pray the Lord to send forth laborers into his vineyard.

**The Call of Our New Field.**

Lars Larsen.

In the growing suburb of East Ipswich, and facing the main Brisbane road, a fine block of land has been secured, on which a beautiful building has been erected. This venture on the part of the brotherhood of Queensland into this new field of work at Ipswich calls for monetary aid. The eyes of all our brethren are upon this field. If it is not successful their progressive work in this State will have a set-back for a number of years; but if it succeeds, then other fields already white unto harvest will soon be entered. Since the opening of the building on November 26, six have made the good confession; a Bible School has been organised with 30 scholars and 6 teachers. The work promises well. As there are only a few members in Ipswich all the burden and responsi-

bility cannot be left on their shoulders, so to what extent can the Lord depend on you to assist in this new field for him?

**Giving to Home Missions.**

H. E. Kingsford.

The gospel idea is the gift idea. God so loved the world that he gave. The whole universe manifests his powers of giving, which are distinctly observant in the wonderful things of nature. We also participate in God's gifts of creation—namely physical, mental and spiritual. The first two serve as inducements to become firmly grounded in the last. Your earnest consideration should lead you to contribute largely to Home Missions on February 4, as true giving is a strong factor in developing the spiritual side of our life. It cultivates the spirit of evangelism. If you have lost heart again and again through non-success in church work, do not allow this to dishearten you. Do all you can to make yours a substantial gift, realising that after all you are the sole possessor of the best gift, even Jesus himself. Give so that others will possess him as well.

**A Freshman's Vision.**

E. Arnold.

From Pisgah's summit Moses viewed Israel's future paradise, but was not allowed to enter in. What a paradise meets the freshman's gaze here! Yes; nearly every prospect pleases, but—religious forces are rent asunder, and many men are vile. We can enter in with our needed, wanted plea and gospel, if we will—so, give "more than ever" on Home Mission Day, that we may.

**Sympathy.**

T. G. Mason.

A number of people expressed sympathy with a family whose house had been burned. A lady came forward, saying, "My sympathy is worth £5. How much is yours worth? We'll test it." To what extent do we sympathise with Home Missions? The test will be February's offering.

**The Realm of the Bible School.**

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

**Rally Day.**

In order to gather the whole school in full strength after the holiday slump, plan a Rally Day early in February. Aim to have every scholar and teacher present. Arrange Rally Day programme. Introduce special features into opening and closing exercises. It might be a good thing to divide the school into two sections, and run a Rally Day competition for attendance, or run class competitions. See that every scholar who has been away during the holidays, or has not attended in the New Year, receives a personal invitation to be present. Enlist the co-operation of all scholars and teachers in making Rally Day the biggest, happiest, and best day of the New Year.

**Queensland Bible School Union.**

Attendance Competition, April to September, 1922.

School.	Enrolment at Beginning.	Average Attendance.	Percentage.
Albion . . . . .	107	76.5	73.2
Annerley . . . . .	45	31.8	72.3
Brisbane . . . . .	80	64.6	79.1
Elliott . . . . .	21	13.3	67
Gympie . . . . .	36	30.3	78.8
Hawthorne . . . . .	121	75	62
Harlaxton . . . . .	41	34.7	71.8
Ma Ma Creek . . . . .	32	15	44.1
Mt. Walker . . . . .	20	11.9	62.2
Maryborough . . . . .	62	50.2	81.4
Marburg . . . . .	48	27	58.4
Nudgee College . . . . .	50	34.5	62.5
Rosevale . . . . .	26	25.2	96.9
Rosewood . . . . .	28	23.4	73.5
Roma . . . . .	31	26.6	74
Silverdale . . . . .	28	20.2	86.6
South End, Toowoomba . . . . .	28	21.5	69.5
Sunnybank . . . . .	38	29.2	71
Toowoomba . . . . .	57	41.6	74.3
Zillmere . . . . .	53	41.2	54.5

N.B.—Some enrolments have varied during the six months, consequently figures do not agree as might at first appear necessary.

Certificate No. 1 (for schools with an enrolment of 40 scholars and under) was won by Rosevale with 96.9 per cent. Silverdale second.

Certificate No. 2 (for schools with over 40 scholars) was won by Maryborough with 81.4 per cent. Brisbane second.

**Aggregate for Queensland.**

Total Enrolment (competing) Sept. . . . .	1007
Average Attendance . . . . .	693.7
Attendance Percentage . . . . .	70.7

Ruby Wendorf, Secretary, Q.B.S.U.

**What About John?**

John joined the Bible School and became a member of a Junior Class. After a few Sundays, like many others, he quit coming. He was missed and that was all. In time, the leaders of the school, because of the depleted attendance, arranged for a contest to fill the ranks. They were all possessed of a sincere desire to have the largest possible Bible School. Henry came and was placed in the Junior Class, and occupied the place of John. Others came, the ranks were completed, and the leaders were happy to see all the places filled.

Henry was a loyal attendant for a while, and then, like John, he failed to come. In due season the school, after another special effort, brought in new recruits, and George took the place of Henry, again rounding out this class.

The above is neither a parable nor a fable. It is representative of a situation that too often exists in schools to-day as a result of custom and unworthy methods.

It was a commendable piece of work to recruit these boys for the church school, but it borders on tragedy to let them fall from the ranks, possibly to be lost to the kingdom. We are too easily satisfied in our work. As long as the seats are filled we rejoice, pat ourselves on the back for having great numbers, and send glowing reports of our school's record.

But what about John? He is a vital, living personality. He has a soul. He will soon become a mature citizen, taking his place in industry, and possibly found a home. The church could mould him, leaving the stamp of Christ upon his life, if it had held him in the ranks.

It is our responsibility to hold on to every child we reach. He may fail to attend regularly, but our business is to follow him up each week and know why he is not there, help him over the hard places, and "keep tab" on him all along the way. In doing so, we can make the school exist for the child and not the child for the school.

We should not allow the machinery of organization, our enthusiasm, zeal for numbers, and special efforts to cause us to neglect or indifferently pass by a single child; for it is not the will of our heavenly Father that one of these little ones should perish.—"The Front Rank."

# Foreign Missions.

Conducted by G. T. Walden, M.A.  
(74 Edmund Avenue, Unley, South Australia.)

## The Key that Unlocks the Door.

Extracts from H. B. McCormick's Address at last International Missionary Conference.

Medical missions is the "key that unlocks the door." The one who phrased this subject has hit upon a happy metaphor to guide our thinking, for medical missions is in very truth a key. It is the master key, and every door it touches swings open obedient to its power. It is the work that knows no barriers of ocean, mountain, river or plain, race, nation, color or creed, which has served in the marble palaces of princes, kings and emperors, and has walked in the midst of the Lazar houses of the poor, which has numbered among its workers men and women both native and foreign, who would have thrilled the author of Hebrews 11. Think of a man in one brief life treating seven hundred thousand patients, performing forty-eight thousand operations, training one hundred and fifty students, and translating thirty-two medical works. "Every non-Christian land is a land of pain," and native doctors can do little to relieve pain. On the contrary, it is almost beyond belief what the people suffer at the hand of physicians. When a diphtheria epidemic broke out at Fenchow, China, the following edict was posted: "Use women's toe-nails, bamboo pith and bedbugs, ground to a powder, and sprinkle in the throat." What shall we say of a medical profession which has not the slightest knowledge of sanitation, quarantine, vital statistics, bacteria, which permits typhoid fever patients to eat from a common dish, typhus patients to expectorate freely, and smallpox patients to mingle indiscriminately with other people? whose final diagnosis is always evil spirits? A splendid girl of seventeen had a nervous breakdown, and was hysterical. Other remedies failing, her disease was diagnosed as "evil spirit," and a red hot poker was thrust down her throat to drive the spirit away.

"Into this maze of superstition, ignorance and fear has come the medical missionary, with his demonstrative theories of etiology and hygiene, with his wonder working surgical kit and medical chest and kindly care, with his confident optimistic note in the face of disease, and his marvellous power to hold death at bay, and even to bring back from the borderland those about to cross the great unknown. In the dread mysterious realm of sickness he speaks with authority and achieves results that appear miraculous."

The response to such a man cannot be overstated. He replaces the all-powerful witch doctor in the affections of the people. The fanatical Bedouin bathes his feet with tears. The lordly Mohammedan Mullah kisses his garment. And all that this Christian doctor does is done in the name of Christ. No man more fully than he lives "the prayer," "Christ, only Christ, be honored, loved, exalted." It is not too much to say that through these Christian doctors Christ himself has been walking in the midst of the non-Christian lands, and as many as have touched him have been made whole. Shall we here permit two natives to voice the feeling of heathendom for the Christian doctor and his work? Malize, the Toro princess, whose eyes have been healed, says, "I want to learn about a religion that teaches its followers to be kind like that." And the native Armenian says of the doctor, who for thirty years had been living Christ's life, "I have never seen Christ, but I have seen Dr. Shepherd." The testimony is unanimous. From the time when Peter Parker "opened China at the point of the surgeon's lancet," when Dr. John Thomas set the broken arm and preached to Krishna Pal, the first convert baptised by William Carey, until the present time, there has been a growing appreciation of medical missions as the key that unlocks the door to the friendship of the people.

Consider the significance on the Government attitude of this experience in the life of our own lamented Dr. Shelton. The doctor was sent to work for the soldiers of the Galen Lama. Only two kings and the Dalai Lama are above the Galen Lama in all Tibet. "The doctor found unspeakable conditions among the wounded who had been lying two months without medical aid. One man had all his lower jaw shot away, and all the wounds were putrid. Dr. Shelton worked for four days, working each day as long as he could stand. The Galen Lama ordered all the needs of Dr. Shelton supplied. At parting the Lama presented the doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver, expressing the hope that they would be friends for life." This incident belongs beside the treating of Lo Hung Chang's wife by Dr. John Kenneth Mackenzie, and its influence on the Government of China, and Dr. Allen's winning the friendship of the Government of Korea by saving the life of the popular nephew of the king, when the native doctors were trying to stop the flow of blood by putting wax into his wounds. Dr. Allen was told, "Our people cannot believe you came from America. They insist that you dropped from heaven for this special crisis."

Medical Missions is in very truth a key, the master key in the hands of master men, who have dared to pay the Master's price for the healing of the nations.

Bro. Watson reports that during a recent month 286 were treated at the Shrigonda Dispensary. Five day schools are now in full working order, apart from the school work at the Orphanage, with 122 pupils. Mr. Watson now has a young Indian he is training as a motor driver. Number of church members, 34, with 4 adherents and 50 children. Five Sunday Schools, with 8 teachers. Four adults were baptised during the month, in the River Bhima, at Kashti.

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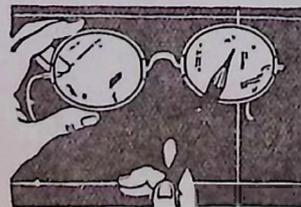
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## Here and There.

G. P. Pittman's address is Toowong Avenue, North Kensington, S.A.

So far £600 is in hand from the N.S.W. annual appeal for Home Missions. Much more is needed.

J. T. Train, of Stirling East, is now the secretary of the Stirling East and Aldgate Valley church.

The annual report of the secretary at Paddington, N.S.W., stated that fifty had been added to the church.

The Federal F.M. Secretary, Bro. G. T. Walden, is spending the month of January in New South Wales.

The address of J. B. Jackson, secretary of the church at Lygon-st, Carlton, now is "Avonlea," Mernda-ave., Glenhuntingly, Vic.

A. E. J. Anderson, B.A., "Ballyville," Bibbys-road, St. John's Park, is now secretary of the church at Canley Vale, N.S.W.

The following telegram reached us on Tuesday:—"Ball preaching, Stewart singing, Southport mission; nine decisions eight days.—Nightingale" (Tasmania).

Bro. R. W. Ewers, of W.A., gave the Austral a call on Saturday last. He was on his way to Sydney. On the return trip he expects to spend a few days in Melbourne.

Queensland Home Mission offering will be taken on Sunday, Feb. 4. All concerned are urged to make it a record church offering and individual effort. Aim at £350.

W. S. Leece, evangelist of Claremont, W.A., was recently united in marriage to Miss Rose Hilford. W. R. Hibbert officiated. We wish them a very happy future and partnership in the Lord's work.

The church at Warrnambool, Vic., is full of hope with regard to future work. It is a great city, and the Victorian Home Missionary Committee has decided to give special attention to it during the coming year.

Young men of the Sydney Training Class have been doing good work at St. Peters, N.S.W. The church has undertaken to hold services on Sunday mornings. H. G. Harward, State evangelist, spent last Sunday with the church.

The Victorian General Dorcas sisters are holding a basket picnic at the Botanical Gardens on Wednesday, January 17. The superintendent and committee invite all workers to be present and spend a happy afternoon. Meet at the tea house at 1.30 o'clock.

Victorian churches that have not yet sent in their Home Mission offering are asked kindly to forward same at their earliest to W. C. Craigie, the Treasurer; or Thos. Bagley, 14 Queen-st., Melbourne. It is desired to complete the list before publication.

Regret is expressed in N.S.W. at the going to Victoria of Bro. A. T. Eaton, Conference President. In addition to his work as evangelist at City Temple, Bro. Eaton, as member of the Publicity Committee and teacher of Sydney Training Class, did well. His loss is keenly felt.

The West Australian sisters have their hospital visitation well organised and consistently carried out by a band of devoted workers. One of the institutions visited is Wooroloo Sanitarium, about 37 miles from Perth. A special Christmas visit was made with gifts and cheer to Wooroloo.

Excellent congregations attended the services at Brighton, Vic., on Sunday. Two sisters, Misses Hilda and Myrtle Orr, were received by faith and obedience, also Bro. and Sister E. D. Lewis, by letter from Malvern church. Among the visitors were Sisters Mrs. Thomas and her daughter, from Adelaide, S.A. The members are loyally supporting the services during the holiday season.

William C. Allen, a member of the Commission on International Justice and Good-will, and of the Federal Council of Churches in America, will address a united meeting of Congregational and Churches of Christ preachers at the City Temple, Campbell-st., Sydney, on Monday, Jan. 15, at 2.30 p.m. His subject will be, "The Churches and Internationalism." A large attendance is desired.

In last issue it was stated that a social to Bro. and Sister Crawford and Bro. and Sister Eaton was held at Petersham. It should have been City Temple, Sydney.

At City Temple, Sydney, on December 31, Bro. Harward spoke morning and evening; his addresses were greatly appreciated. Bro. C. R. Hall is filling the platform for the whole of this month. Bro. and Sister Bishop, from South Kensington church, were received into fellowship on Jan. 7. Home Mission offering has now reached about £100.

The West Australian training classes continued to the close of the old year with good results. The instructors, F. D. Pollard, B.Sc., R. W. Ewers, T. Hagger, S. H. Mudge and C. A. G. Payne, have made a valuable contribution to the development of many of our young men and women. One of the students, Mr. Campbell Payne, intends entering the College of the Bible this year.

Readers are asked to note the meeting at Swanson-st. chapel next Monday night, Jan. 15. Bro. Franklyn has an interesting story to tell of his visit to America and England, and his work with the churches there. It will afford an opportunity for brethren to say good-bye to Bro. Franklyn on his departure for New Zealand. Bro. Franklyn has done good work in Victoria as well as in other States.

The second annual Bay excursion, under the auspices of the Victorian Bible School and Young People's Department, will be run on Monday evening, January 22. The excursion last year proved a delightful social event. It is anticipated that the trip will be equally enjoyable this year. Tickets may be purchased from representatives of the local Bible School in all city and suburban churches.

Bro. J. A. Wilkie was given a welcome to West Australia by a large company of brethren who had gathered for tea in Albany Bell's social hall, Hay-st., Perth. Bro. Wilkie, in reply to words of welcome expressed by D. M. Wilson and Thos. Hagger, gave an address full of encouragement and strength. During his brief stay in W.A. he has impressed himself and that bright earnest spirit of his life upon the Western brotherhood.

Bro. and Sister Payne, who have been transferred to Geraldton, were farewelled by the West Australian metropolitan churches at a tea on Jan. 2. D. M. Wilson, Conference President, presided. Bren. S. H. Mudge, E. M. Evan, F. E. Buckingham and A. Bell spoke in appreciation of the valuable services he had rendered for over 25 years. W. R. Hibbert, on behalf of the brotherhood, presented Bro. Payne with a gold watch suitably engraved, and Sister Payne with a beautiful leather bag.

The Victorian Home Mission Committee will open up new work at East Kew on January 21, with a Henrichsen-Brooker mission. Plans are prepared for a fine school hall to be erected under the supervision of Bro. L. E. Brooker. The tent will be pitched on the front part of the land, and the school hall will be erected while the mission is in progress. We hope any members living in that vicinity will combine to build up a strong cause. Members of all suburban churches are asked to co-operate by attending the mission as much as possible.

The joint appeal by the Victorian Benevolent Department and the North Richmond church to purchase a house for use by a widowed sister and family has reached, with cash previously raised, £173. It is hoped to raise about £250. Some interested brethren have made a most generous offer to contribute pound for pound to the fund. Churches and individuals are earnestly invited to assist this worthy appeal, and help to secure a house for the bereaved family. When the property is no longer required by them, it is to be used for any similar case of distress in the churches. Donations will be gratefully received by J. E. Allan, 11 Bennett-st. Richmond, and J. W. Nicholls, 8 Edgar-st., E. Malvern, Vic.

Morning services recommenced at St. Peters, N.S.W., with 42 present. The afternoon service was well attended by scholars and friends. Flowers were brought and taken to the Children's Hospital. Night service well attended. All meetings were addressed by Bro. Harward.

Bro. and Sister Hurren commenced their ministry at Footscray, Vic., last Lord's day. A young sister, baptised the previous week, was welcomed to fellowship. At the gospel service three young sisters made the good confession. There was a fine attendance, and the choir sang very well.

The church at Harcourt, Vic., has enjoyed fellowship with past members during the holidays. Sister Mrs. A. Gartside is in hospital, having undergone an operation. She is improving slowly. A happy social evening was spent on Dec. 19. Bro. Paterson ably addressed the church last Lord's day.

The returns of the West Australian Home Mission annual offering are now about £350. This constitutes the largest offering ever made in West Australia. Though the offering has been satisfactory, it barely makes the committee financial. The committee will need the continued support of the brethren if it is to continue the heavy Home Mission policy adopted during this Conference year. Send gifts to W. R. Hibbert, Central Committee Rooms, 140 Barrack-st., Perth.

Writing to A. J. Fisher, the secretary of the Churches of Christ Board of Temperance in U.S.A. says: "Gifford Gordon is going to return well panoplied with facts regarding the situation here. No difference what the brewer's propaganda may spread over your country and others, the enforcement of prohibition is as great a success as it could be expected, considering the nature of the case, and you may count upon it that this country is for prohibition to stay as long as time can last.—Yours sincerely, A. W. Taylor."

The Victorian State Cabinet has decided to refuse sanction to the proposed by-law submitted by the Melbourne City Council to authorise the playing of games in the parks on Sundays. No reasons were given by the Premier (Mr. Lawson). All he would say was that the Cabinet was not prepared to approve of the suggested by-law. The public press says it is understood that the majority of ministers are opposed to the invocation on the grounds that it would be detrimental to the interests of the general community, and would interfere with the rights of citizens who desired a continuance of the present form of Sunday observance. After its surprising and shameful defection on the liquor question, the Cabinet may have decided that something was due to the religious section of the community. For which, thanks!

The Anglican Church in Australia is showing considerable activity in many directions. The Church of England Men's Society held its Conference in Sydney last week, under the presidency of Bishop G. M. Lorg, of Bathurst. The society had signified its readiness to accept the invitation of the General Synod to undertake the responsibility of caring for immigrants, provided that the church at large gave its strong support. Active co-operation in the scheme had been promised by the Church Immigration Society and other bodies in England. The council agreed to the following motion in regard to immigration:—"We are deeply impressed by the urgency and magnitude of the task of caring for our own people who are coming to Australia in increasing numbers. A comprehensive and vigorous policy is required whereby they shall be commended by various bodies operating in the old land, be ministered to by chaplains, etc., on the voyage, be welcomed on their arrival at the first Australian port of call, be adequately cared for at the place of disembarkation, and be commended to their respective parish clergy."

### BEREAVEMENT NOTICE.

Mr. M. Dale and family desire to express sincere thanks to all friends for letters, cards, visits, and floral tributes during their recent sad bereavement. Will friends please accept this, as it is impossible to reply to all individually.

6 Miller-st., Essendon.

# The Family Altar.

J. C. Ferd. Pittman.

## INFLUENCING ONE'S OFFSPRING.

Spirituality is by no means hereditary; it is not a heritage claimed as a family right; it does not descend from father to son as does the crown of the British Empire, or an estate which must pass on to direct descendants, else men could be neither commended nor blamed for possession or non-possession. Yet the memory of godly ancestors and the influence of Christlike parents is a wonderful incentive to men's obtaining and retaining real spiritual life.

Pious parents have frequently lived to grieve over impious offspring; yet, all things being equal, there is a better chance for right-living if one has God-fearing grand-parents and parents. Such patterns of godliness are like lovingly proclaimed sermons. It was the thought of this that led Paul to write to Timothy: "I thank God... having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also." How necessary that grand-parents and parents should live circumspectly, for their influence is moulding other lives, and helping offspring to make either the great decision or the great refusal.

### MONDAY, JANUARY 8.

From which things some having swerved have turned aside unto vain talking.—1 Timothy 1: 6.

In his "Wanderings in Spain," Mr. Hare says that in the centre of the Fondana de las Ocas at Barcelona there is a little bronze figure of a knight on a horse. "This is not St. George, but the brave knight Vilardell, full of good works, who was permitted to kill the famous dragon, but who forgot his humility in the moment of triumph and exclaimed, 'Well done, brave arm of Vilardell! Well done, brave arm of Vilardell!' upon which a drop of the dragon's poisonous blood fell upon his arm from the sword which he had brandished, and he died."

Reading.—1 Timothy 1: 17.

### TUESDAY, JANUARY 9.

According to the gospel of the blessed God, which was committed to my trust.—1 Timothy 1: 11.

"The Gospel's glorious hope,  
Its rule of parity, its eye of prayer,  
Its foot of frankness on temptation's steep,  
Its bark that falls not 'hold the storm of death,  
He spread before them, and with gentlest tone,  
Such as a brother to his sister breathes,  
Did urge them to the shelter of that ark  
Which rides the wrathful deluge."

Reading.—1 Timothy 1: 8-11.

### WEDNESDAY, JANUARY 10.

I thank him that enabled me, even Christ Jesus our Saviour, for that he counted me faithful, appointing me to his service.—1 Timothy 1: 12.

"And he who serves his brother best,  
Gets nearer God than all the rest."

Reading.—1 Timothy 1: 12-16.

### THURSDAY, JANUARY 11.

And the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus.—1 Timothy 1: 14.

"God adapts his grace to the peculiarities of each one's necessity. For rough, flinty paths he provides shoes of iron. He gives always grace sufficient (2 Cor. 12: 9). As the burdens grow heavier, the strength increases. As the difficulties thicken, the angel draws closer. As the trials become sorer, the trusting heart grows calmer."—Dr. Miller.

Reading.—1 Timothy 1: 17-20.

### FRIDAY, JANUARY 12.

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Timothy 1: 15.

"A woman came to a minister, carrying in her hand a quantity of wet sand. 'Do you see what that is, sir?' she asked. 'Yes, it is wet sand.' 'But do you know what it means?' 'I do not know exactly what you mean by it. What is it?' 'Ah, sir,' she said, 'that's me, and the multitude of my sins can't be numbered'; and she gave way to passionate weeping. The minister, calming her, asked her where she had procured the sand. 'At the beach.' 'Go back there and take a spade with you, and dig till you raise a mound, shovel it as high as ever you can, and leave it. Stand back on the shore and see the effect of the waves upon it.' The meaning came home to the woman. The blood of Christ would wash all her sins away."

Reading.—1 John 1: 5-10.

### SATURDAY, JANUARY 13.

Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His long-suffering, for an ensample of them that should thereafter believe on him unto eternal life.—1 Timothy 1: 16.

"Be patient and long-suffering toward sinners: such is the value of one soul, that it is worth waiting all your days to save it. The Lord waits with patience upon sinners, and well may you. Consider yourselves how long God was treating with you ere you were won to him. Be not discouraged if your success presently answer not your expectation."—Flavel.

Reading.—Acts 9: 1-8.

### SUNDAY, JANUARY 14.

Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen.—1 Timothy 1: 17.

"Jesu, my God and King,  
Thy regal state I sing!  
Thou, and only thou, art great,  
High thine everlasting throne:  
Thou the sovereign Potentate,  
Blest, immortal, thou alone."

Reading.—Matthew 23: 16-20.

### PRAYER.

Father in heaven, for the message which I have so often heard, and the sermons that have been preached through godly lives, I thank thee now. For all who have taught me the truths of thy Word, or led me into the right paths, and instructed me in principles of righteousness, I adore thee. Help me to hold fast that which I have, that no man take my crown, for Jesu's sake. Amen.

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# News of the Churches.

## Tasmania.

The Northern District Conference was held at Ulverstone, and a good time was spent. The brethren enjoyed fellowship with visitors from all parts of the State, also Bro. Coventry, from India, and Bro. Duff, from South Africa. The messages from these two brethren on Foreign Mission work were greatly appreciated.

## New Zealand.

Wanganui reporter says that the set-back to prohibition has created a yet greater resolution for victory. Foreign Mission offering reached £17/10/-. Five confessions since last report. The Bible School anniversary and prize-giving in middle of November were great successes. On Dec. 18 the young people tendered Sister Doris McCallum a happy kitchen tea. A hearty welcome home was given on Dec. 21 to Sister Grace Metzenthin on her return from the College of the Bible, Glen Iris. She leaves for China in Feb. On Dec. 22 the Akoia Bible School anniversary and prize-giving was held, and proved the best yet. On Boxing Day a very active working-bee gathered on the Springvale section, and made a big start towards a fine new 40 feet by 20 feet chapel. Six young members have left to spend a competition holiday at the Church of Christ camp, Lower Hutt. Bro. N. G. Noble closes his long ministry on the first Sunday in February, and commences a month's mission in Hawera on Feb. 11.

## Queensland.

On Jan. 3, Zillmere scholars received their prizes for 1922. Sister Mrs. Wendorf, President of Women's Executive, Brisbane, distributed them. The parents of the children were present, and the occasion was made a social evening. Sister Wendorf made a nice speech. Between each class of books there was given a recitation or solo by children. One little girl presented Sister Wendorf with a bunch of beautiful roses from the school. Seventy prizes were presented, each scholar receiving one.

Toowoomba on Dec. 31 had a splendid attendance at breaking of bread. Bro. Reick, Annerley; Bro. Jenner, West Moreton; Bro. Whiffle, Sydney; Bro. and Sister Wendorf, Albion; and Bro. and Sister F. Alcorn, who had come home prior to taking up the work at Brisbane, were welcome visitors. Bro. Alcorn exhorted. In the evening an in memoriam service was conducted by Bro. Burns, to the late Sisters Kitchenham and Keeble, senr., the latter having passed away since last report. The evangelist paid fitting tributes to their memories and their zeal and faithfulness in the Lord's work. On New Year's Day the members held a successful social picnic.

## West Australia.

At Fremantle on Dec. 31, Bro. Payne, who is being transferred by the Postal Department to Geraldton, gave farewell addresses morning and evening to good congregations. On Wednesday evening a farewell social was held, and Bro. and Sister Payne and each member of their family were the recipients of tokens of the church's love and esteem. Bro. Campbell Payne leaves in February for the College of the Bible. Visitors included Bro. and Sister Meyer, of Richmond, Vic; Sister Thorp, of Perengori, and Sisters Vincombe.

Splendid Christmas services were held at Lake-st., Perth, despite the absence of many on holiday. Special music was rendered by the choir, and Bro. Wright's solos were greatly appreciated. Bro. Hagger gave a splendid gospel address on "The Message of the Manger." The kindergarten held a Christmas tree on Dec. 19; about 70 little tots enjoyed Father Christmas and his toys. The Tennis Club played off in a tournament on Boxing Day, which created a great amount of interest and competition. At the prayer meeting

on Dec. 28 opportunity was taken to bid God-speed to Bro. and Sister R. W. Ewers, who were journeying East for a holiday. A camera was presented for use during their holiday.

The services at Subiaco on Dec. 31 were magnificent in spirit. Splendid gathering around the table; one brother previously immersed received into fellowship. Bro. Clay's message was a call to reconsecration. 7.15, bright song service led by Bro. Clay. 7.30, Bro. J. A. Wilkie, of Victoria, conveyed greetings from the East. He delivered a fine gospel address on John 3: 16. A duet by Bro. and Sister Clay was enjoyed. An "old year" service, which commenced at 9.15, replaced the usual midnight service, and was conducted by Bro. Clay. His message reached the hearts of the hearers, and about 20 were constrained to reconsecrate their lives. Three, two ladies and a gentleman, decided to accept Christ as their Saviour. Bro. and Sister Myers, of North Richmond, also Bro. Good, of City Temple, are visiting the West. Bro. Good is one of the officials in charge of the Y.A.L. boys from N.S.W. Mr. and Mrs. Jago, of Aus. Aborigines Mission at Morgans, gave an interesting talk on Jan. 3. They were on their way to Sunday Island to work among the natives there.

## New South Wales.

Enjoyable meetings at Taree on Dec. 31. In the morning Bro. E. J. Saxby addressed the church. Fellowship with Bro. C. Rattle, secretary of Paddington church, was enjoyed. In the evening Bro. Edwards preached a stirring message on "Hitherto hath the Lord helped us." All auxiliaries point towards progress.

At Chatswood on January 7 Bro. Whelan addressed the church. Visitors, Bro. and Sister Morris and family, from Melbourne; Sisters Miss Woodgate and Amery, of Northcote. Bro. Whelan gave a fine gospel message. One married man, Mr. Clark, made the noble confession. Splendid attendances all day.

At Enmore the holiday season has interfered with church services during the past three weeks. Two confessions on the last night of the old year. Fine watch-night service; over 80 present. At the first prayer meeting of the year 56 were present. On Sunday, Jan. 7, at the close of a fine address by Bro. Sivyer, two from the Bible School were baptised.

The attendances at Marrickville meetings have continued good, though many members have been away during the holidays. At the close of Bro. Crisp's address on Sunday evening three men took their stand for the Christ. The church has gratefully received a donation of £100 from Sister Mrs. Cottee towards the reduction of the debt on the church building. This magnificent gift is typical of the generous spirit of our aged sister, and an indication of her great love for her Lord.

At Lismore, Dec. 24, Bro. F. R. Furlonger was in charge of morning worship. Good attendance, and visitors included Bro. and Sister Davis, of Kvoegle, Sister Taylor, of Grafton, and Sister Murray, of Byron Bay. At night Bro. P. J. Pond preached on the subject, "Facing the New Year." By dint of loyal effort the church, for the third year in succession, closes its financial year with a slight credit balance. This is the more encouraging in view of the large sums subscribed to the re-building scheme.

On Sunday, Dec. 31, Bro. Dr. Bardsley ably exhorted at North Sydney in the morning. A good attendance at the evening service listened to the gospel message by Bro. Plummer. One sister made the good confession, and was baptised the same night. Sixty-five persons attended the watch-night service. On Sunday morning, Jan. 7, thirty-five broke bread. Bro. Garrett giving the address on "Faith," which was appreciated. In the evening Bro. Crawford presented the gospel message, in the absence of Bro. Plummer, who is away on holidays. Bro. Plummer's address now is 112 Ernest-st., North Sydney.

Attendances at Hornsby services have improved considerably, especially gospel services. On Christmas Day the Church of Christ, Baptists, and Presbyterians combined in a service in the Presbyterian church, H. G. Payne preaching the sermon. On Jan. 7, two young ladies were baptised, and a young man made the confession.

Hurstville meetings have been fair during the past month. A number of members are still away on holidays. Two confessions during December. Bro. Cressman was the speaker on Sunday. In the afternoon a children's service was held, when one of the senior scholars confessed Christ. All glad to have fellowship again with Bro. and Sister Hedger, who have been living at Mittagong during the past year.

At Petersham a Christmas tree was held, and 100 presents distributed to the scholars of the Bible School. A great number were present at this function. A watch-night service was conducted on Dec. 31. On Jan. 7, Bro. Arnott, B.A., preached at both services, the subjects being, "Christ Cannot be Hid," and "What must I do to be saved?" The preacher has been resting for a few weeks at Tumbi-Umbi.

A very happy time was spent at Mosman on Sunday, Dec. 31. Sixty-six broke bread in the morning. Bro. Davis gave an uplifting address, and a sister was received by letter from North Richmond. Gospel service well attended; several strangers in the meeting. Many of the members spent the last hours of the old year in the Master's presence. An hour of experience talks from 9 to 10, a cup of tea from 10 to 11, and a watch-night service from 11 to 12, the last few minutes being spent in prayer with joined hands. The future looks prosperous and bright.

## South Australia.

At Gawler one has been baptised and received into fellowship. Many have been away on holidays. Bro. Raymond is working faithfully in the gospel. Sister Raymond has been laid aside for a few weeks, but is better. Meetings on Jan. 7 were good; most helpful messages.

All meetings at Cwandlera are good. Last Tuesday evening the Berean Class had 12 present. On Thursday evening Bro. Perriam gave an interesting address on "The Return of the Lord." Jan. 7, Bro. Taylor, of Glen Iris, addressed the church; about 50 present; and at night about 75 gathered to hear Bro. G. A. New preach the gospel. Bro. New has preached acceptably during the past three months, and is to be relieved by Bro. J. Smith for the next few weeks.

On December 6 at Forestville the tennis club held a pleasant social. On the afternoon of Dec. 13 Misses Lake and Hart entertained the kindergarten children at a Christmas tree. Refreshments were served, and each child presented with a stocking and packet of sweets. The same evening at the church business meeting a vote of confidence to Bro. Hollams was expressed for his work during the past three years. On Dec. 24 Bro. Hollams delivered two splendid Christmas addresses.

The attendances at Henley Beach are still on the upgrade. At the evening services the numbers have more than doubled. On Dec. 31 Bro. A. C. Rankine spoke at both services. In the morning he delivered a very interesting and instructive address on "Retrospect and Prospect," and at the gospel service his address on "What is your life?" was powerful and uplifting. Sister Miss M. Lawrie rendered a solo. In the morning Sister Mrs. Lunn, from the church at York, was received into fellowship.

During the holiday season Grote-st. meetings have been small. Dec. 24, Bro. A. C. Garnett, M.A., spoke at both meetings. At night all were delighted to have Bro. J. E. Thomas present, and to hear him read the Scripture. Dec. 31, Bro. Garnett spoke at both meetings, and after the evening address one man made the good confession. Jan. 7, increased number at the Lord's table. Amongst the many visitors was Bro. J. E. Thomas. Bro. Garnett exhorted. At night he took for his subject, "Sin." At the after meeting Bro. Tilley, from Bordertown, was received into fellowship.

At Unley on Christmas Sunday a special young people's choral service was held. Two boys from the Sunday School confessed Christ. On New Year's Eve a fine number assembled to spend the last hour of the old year in praise and prayer. Bro. and Sister Wm. Verco have been welcomed by letter from Mile End; and the church is pleased that Bro. Verco has consented to become an elder in the church. The evangelist is to preach his farewell sermon on Jan. 14. Bro. G. T. Walden has kindly consented to carry on the preaching until the arrival of Bro. Webb in March. Sisters Mrs. and Miss Wilson, from Swanston-st., Melbourne, were present at the evening service.

At St. Morris the work is showing steady signs of progress. The Boys' Club concluded their year's work with a demonstration, illustrating their training, to an appreciative audience. On Christmas Eve the choir, under the leadership of Bro. Rist, gave a special service of carols. Bro. Pittman gave a brief address. At a late hour the choir circled the neighborhood in a trolly kindly lent for the occasion, and sang beautiful carols. In spite of the holidays, meetings have been fairly well attended. Sunday, Jan. 7, Bro. Pittman spoke at both services. The evening service had a record attendance of 86. Bro. and Sister Pittman have entered whole-heartedly into the work. The effect of their presence is being shown by the increased interest.

At Hindmarsh meetings are good, although attendances affected by holidays. At the conclusion of their year's work the Young Men's Institute gave a fine gymnasium display under the leadership of Mr. Voughton, and also rendered fine musical items led by Bro. W. Hall, over thirty men taking part. The evening was most successful and appreciated. The kindergarten children were treated by the teachers to a Christmas tree afternoon on Saturday, Dec. 17, at which Father Christmas distributed a present to each child in the roll. The congratulations of the church were extended to the esteemed Bro. Albert Glastonbury, on his 82nd birthday. One confession—on Jan. 7—a young girl from the Bible School. Bro. Paternoster preaching.

As a result of the good work of the sisters, Moonta chapel has been renovated throughout, the seats varnished, and new matting laid in the aisles. Bro. and Sister Oram have taken up their residence at the manse, adjoining the chapel buildings. Several brethren worked hard to put the house in order, after it had been used for class rooms for several years. The Junior Endeavorers, numbering about forty, were given a Christmas treat, and had a group photo taken. The kindergarten and beginners, numbering about sixty, had a happy evening and Christmas tree. Special services were held during the Christmas and New Year season, and carols sung. Sister Oram, wife of the preacher, has not been enjoying good health for some time.

### Victoria.

Bro. W. Wilson gave a fine address at Emerald on Lord's day evening in connection with prohibition work.

At Colac since the mission attendances at all meetings have greatly increased. Most members having been away on holidays have returned. On Dec. 31 fellowship was enjoyed with Bro. Gaylard and his daughter, from Hawthorn.

At Hampton good progress is now being made on the building. Meetings during the holiday season have had a fair number of visitors. On Christmas Sunday Children's Day exercises were held in the school, and an offering of £2/8/- taken.

At Coburg all were delighted to have a message from Bro. Smith, of Moreland, at the J.C.E., also an exhortation to the church on "New Year Resolutions." Bro. Pittman spoke to a good congregation at night on "Sighing." One young man came forward.

Meetings at Cheltenham on Jan. 7 were inspiring. Bro. Baker is faithfully and earnestly preaching. The Lord's table has been set up after the evening service, and many avail themselves of the privilege. It is expected soon to begin the building of the preacher's house.

Bro. Andrews has ended his labors at Berwick. Bro. Aurisch spoke on Dec. 31 at all meetings. Bro. Black has accepted an engagement with the church.

Bright and helpful services were held at Moreland last Lord's day. Large attendances were recorded. In the morning Bro. Gale addressed the church. At the evening service Bro. Gale preached to a packed chapel.

During the holidays meetings at Swanston-st. have kept up very well, and better than can usually be expected for the season. Bro. Kingsbury delivered excellent addresses last Lord's day morning and evening. Several visitors.

Increased attendance at Surrey Hills for some time past. On Sunday evening last Bro. Whately very clearly showed what the Church of Christ pleaded for. Members from other suburbs are steadily augmenting the church roll. Homecoming is planned for the first Sunday in March.

At Dandenong on Dec. 24 Bro. and Sister E. Smith, from Belmore, N.S.W., broke bread with the church. Good interest in all the meetings during the holidays. Bro. Youens is actively engaged with the church, doing good personal work. All are looking forward to the working bee on Saturday, 20th inst., but so far no response has been received to appeal for workers.

At Rochester. Christmas celebrations were arranged by the C.E. Society. In the afternoon of Dec. 20 a sports' programme was conducted. After a dainty tea, and musical items, presents were distributed from the Christmas tree to a large number. Mrs. E. Horsnell organised the event, assisted by Mesdames Wolfe and Robinson, and Misses Gardiner and T. Horsnell. A very enjoyable time was spent by all.

Since last report the work at the Balwyn church has been progressing very satisfactorily. Bro. Edwards' interesting and powerful addresses are a great help, and are much appreciated. The church choir, under the baton of Bro. Whittington, is assisting greatly with the gospel services. With the object of increasing its present membership of 121 to 200, the Bible School has commenced a trip to America via New Zealand campaign.

At Ararat, during the holidays, fellowship was enjoyed with several visitors, some of them former members of this church. On Christmas morning a special service was held at 11 o'clock. A splendid watchnight service was held. There was a fine crowd at the commencement, and before midnight about 100 were present. Almost all rose to consecrate their lives afresh to God. The orchestra is still doing good work at the Sunday evening services.

Attendances at Castlemaine during the holidays were very good; there were many visitors and home-comers. On Christmas Sunday Bro. Clipstone gave special addresses, and a junior choir under Sister Howarth rendered fine carols. On New Year Sunday a married lady was received in by faith and baptism, and in the evening, after a stirring gospel message, a young man made the good confession. Grace Hall sang a solo. There was a collection for benevolent work.

At Carnegie, attendances are recovering after the holidays, and auxiliaries are resuming work. With great regret the death of Bro. Harecourt, after a brief illness in Alfred Hospital through typhoid fever, is recorded. Bro. Harecourt was one of the deacons, and took a warm interest in all the work. His home call on Jan. 4 was sudden, and sympathy is extended to his widow and mother, and members of the family. Bro. Phoenix, from Auckland, N.Z., has been welcomed to fellowship.

Services at Lygon-st. on Dec. 31 were helpful. A. T. Eaton spoke in the morning, and S. J. Southgate preached at night to a good audience. Last Sunday A. T. Eaton delivered two fine addresses, speaking in the morning upon "What Doest Thou Here?" and at night on "The Things that are Caesar's." Miss Hilma Dickens sang a solo. Several visitors were present, amongst whom were J. C. Martin, Baptist preacher (at one time a scholar in the school), and his daughter; S. J. Southgate; the Misses Anderson (3), from Lake-st., Perth; Sister Jarvis, Hobart; Bro.

McKenzie, Burwood, N.S.W. The Endeavor Society has raised £10/4/- for the tent, a little over the amount asked for.

### IN MEMORIAM.

CHARMAN.—In loving memory of my dear husband and father, David Charman, late of "Brookdale," Emerald, who was called home January 5, 1916. His gain, but our loss. —Inserted by his loving wife and family, High-st., Berwick, Vic.

CHRISTOPHER.—In loving memory of Mary Ann, who entered into rest on January 11, 1921. Absent from the body, but present with the Lord, which is far better, awaiting the last trump for the resurrection of the body. —Inserted by her loving husband, Hy. Christopher.

HAYWARD.—In loving and affectionate remembrance of Harold, who passed away at Melbourne, January 8, 1921; also dear father, July 10, 1919.

We'll strew with loving memories  
The path our dear ones trod;  
We'll bless the years we called them ours,  
And leave the rest to God.

—Inserted by Mother, Dorothy and Victor, Gladys and Reg.

JACKEL.—With tender loving memories of Aubrey Lewis, whose beautiful spirit passed on to his eternal home on Jan. 10, 1921. Waiting. There shall be a resurrection of the dead (Acts 24: 15). All in their graves shall hear his voice and come forth (Jn. 5: 28).

When the morn of glory breaking  
Shall light the tomb,  
Beautiful will be thy waking  
In fadeless bloom.

—Inserted by his loved ones, Main-rd., Taradale.

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The church at Garden Vale need an organ. They are offered a new one at £40, but the membership of five are not able to secure it. Any members who can help please communicate with secretary, A. P. Heppe, O'Neil-ave., Elsternwick, Victoria.

### COMING EVENTS.

JANUARY 14 & 15.—The fifty-sixth anniversary of the church at Stirling East will be held on Sunday and Monday, January 14 and 15. A message from any of the early members will be appreciated, or their presence more so. Tea on the tables on the 15th, at 5 o'clock.

JANUARY 15.—Swanston-st., Melbourne. Monday evening, Jan. 15, 8 p.m., Mr. J. J. Franklyn will deliver an address on "My Visit to America and England: Impressions of the Churches and the People." Bro. Franklyn preached in some churches in America, and conducted missions in England. He tells a good story of the work, and is leaving in a few days for Dunedin, New Zealand. All cordially welcome.

JANUARY 22.—Second Annual Bay Excursion per s.s. "Hygeia," under auspices of the Victorian Bible School and Young People's Department. Leaving Port Melbourne pier at 8 o'clock, returning 10.30. Orchestra and community singing. Tickets, 2/-.

## CORRESPONDENCE.

[The Editor is not responsible for the views of his correspondents.]

## MUTUAL MINISTRY.

The Editor, "Australian Christian."

Dear Bro.—

The contribution by "Evangelist" under above heading, appearing in a recent issue, is candid, and calls for candid consideration. Coming as it does it from one of the workers in the field, it cannot be said to be biased in favor of mutual ministry. It is a wholesome protest against the ever-present tendency to push church responsibilities off the shoulders of the many on to the one.—Yours fraternally, Alan Price.

"Is any among you sick? let him call for the elders of the church. . . ."

In view of the arrival in Australia of Mr. J. M. Hickson, it seems right that the matter of the enjoyment, by the believer in Christ, of bodily healing should receive attentive consideration by us. If it is a scriptural truth, we ought to hold and contend for it.

Peter said that Jesus went about doing good, and healing all that were oppressed of the devil. Physical suffering, then, is of Satan's origin. How far, and for how long we may expect God to maintain those who trust him, in bodily health, should not restrain us in accepting from his hands what he offers. His love must be trusted. None of us would wish to exist at great length amidst the vexations and trials of this earth life. We know it is very far better to depart and be with Christ.

Healing by Christ, and that of the early disciples, had most features alike, but not all. So far as is recorded there was always the personal presence in the case of the disciples or direct influence, i.e., the shadow, handkerchiefs, etc.

It would seem that the church has lost the general enjoyment of this physical blessing as the result of the apostasy, as well as much of its spiritual power.

James gives explicit direction, and a definite promise.

To again enjoy in their fulness both of these blessings, is it not imperative that the church's primitive organisation should be restored? A real eldership is essential. Without organic union no effective eldership is possible. The church of today is ultra-congregationalist.

As subjects we are bound by the King's laws. In his infinite mercy, God sometimes works independently of his own laws. For us to expect results while deliberately slighting his conditions is presumption.

It seems clear that originally it was God's intention, through Christ, to give to his humble, trustful children physical as well as spiritual relief from their burdens, that their joy might be full, and their peace flow as a river.

The reasons usually offered as argument against the expectation of physical relief in answer to the prayer of faith are related to that scepticism which denies the reality of any miracles. One word of God's must outweigh all the sayings of man; and the promise in James' epistle is as definite, on fulfilment of the conditions, as is the promise of forgiveness and heaven upon the acceptance of Jesus as Saviour.

In this article I have not attempted to be exhaustive, but suggestive, for the purpose of promoting discussion.—David A. Lewis.

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