

# THE AUSTRALIAN CHRISTIAN

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

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## Wanted—A Man!

"Hark ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."—*Jer. 5: 1.*

"WANTED!—a man!"—such is this prophet's message to his age. It may remind some of that well-known incident of the Greek philosopher Diogenes searching with a candle at midday in the market-place of Athens. Being asked what he was looking for, he replied, bitterly and abruptly, "A man." In a like mood of despairing irony the writer of these words of our text represents Jehovah as bidding him (to quote Moffatt's translation), "scour the streets of Jerusalem, search the squares, and see if you can find a man of honest mind and of integrity." God once promised to spare Sodom, if ten righteous men were found in it. Here he declares his willingness to save Jerusalem from destruction, if even one single lover of truth and justice is discovered within its walls. The saving power of simple men who have the spirit of God in their hearts—that is the lesson we are here taught.

"Wanted, a man!"—it is the world's cry of perplexity and need. And when it says so, it is not necessarily thinking of Mr. Bernard Shaw's "Superman," but rather of somebody who knows and sympathises with our weakness and need, and yet can lead us out of our dark perplexities. Such were the men who fought and fell in the Great War, filling the crowded stage of those tremendous times. They were so very human, with all their faults and shortcomings; and yet so lovable, so patient and brave and unassuming!

The modern quest for individuality is a trend, a revolt from the one dull pattern into which modern civilisation seeks to mould our men and women just as it moulds the young men turned out by identical hundreds. Like children's blocks whose mending rows are set in our towns and cities. But Man

has no "standard parts." We are each unique; and in that uniqueness lies most of our value to society. Man's ever-pres-sing need is to realise himself.

Thomas Carlyle has expressed this thought in his own forceful way. "The essence of our being, the mystery in us that calls itself 'I' (ah, what words have we for such things?), is a breath from heaven: the Highest Being manifests itself in man. This body, these faculties, this life of ours—is it not all as a vesture for the Unmanned? . . . It's are the miracle of miracles, the great, inscrutable mystery of God."

2. But it is not simply a man that is wanted—a virile, magnetic personality, however unscrupulous or capricious in the use of his power. A qualification is added, "that executeth judgment, that seeketh the truth." To be good is far more important than to be great. God bids Jeremiah seek in the streets of Jerusalem, not for a brilliant statesman or a proud king or a learned scribe, but for one who is faithful to the highest that is in him.

The church is an institution for patterning men after the likeness of God, for expressing human individuality in terms of the Divine completeness. Goethe says somewhere: "No greater good can happen to a town, than for several educated men,

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### KEEP ME FROM THE EASY WAY.

Oh, God, straining hands stretched toward a heaven too high,

The aching vision fixed on scenes that rear the eye;

The weary feet that seek too high a plane,

The gasping breath, the falling strength, the

pain—

Oh, God, the pain, the loneliness and loss—

Take them, not from me. Blind me to my cross;

Let me not walk in peace the lesser heights;

Let not my eyes be eased with lesser lights;

Let not my hands find fullness in the clay;

Keep me, oh, keep me, from the easy way.

—Florence Means.

thinking in the same way about what is good and true, to be living in it." That is why the members of this church are called by Christ the salt and light of mankind. But they are not always the great ones in the world's estimation. You remember the New Testament description of Barnabas as "a good man, full of the Holy Spirit." The unthinking may hastily vote lives of this type commonplace. But it is sin which is really dull and stupid, and virtue which is interesting and exciting and romantic. The words of the psalmist are profoundly true to the real facts of life. "Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the seat of the scornful" (the superior person!), "but his delight is in the law of the Lord."

3. "Wanted—a man!" As our text reminds us, it is God's need even more than ours. In all reverence let us say that he cannot do without us. For it is through us, imperfect instruments as we often are, that he realises his purposes for this world of his creation and his love. We must strive to show ourselves worthy of so high an honor and so great a trust. In the fourth chapter of Ephesians, Paul expounds his theology of "the perfect man" or "the new man." Unlike some religious teachers, he never disparages humanity, but sets it at the apex of creation, crowned with honor and glory. He constantly exhorts his readers to "quit them like men," to "show themselves men," to rise to the status and grandeur of true manhood, God's ideal, "unto the measure of the stature of the fullness of Christ."

Christianity, indeed, has well been described as "the divine art of making men." We are to be all-round men: "I pray God your whole spirit and soul and body be preserved entire"—there is the threefold development, spiritual, intellectual, physical. They are put in the descending order of their importance, but all are essential.

We Christians, then, are pledged to be

physically full men, honoring our bodies as the temples of the Holy Spirit, bringing them into subjection, ruling them by temperance, making them fit and strong and beautiful to do God's errands in the world in which we live. And we are to be intellectually full men. "Reading," says Bacon, "makes a full man"; and Paul bids young Timothy "give attention to reading, to exhortation, to teaching." Intellectual pursuits of every kind lift our thoughts out of narrow vocational ruts, and place them in the mid-stream of the wide circling currents of human mental activity. And supremely are we to aim at becoming spiritually full and well-developed men. Fellowship with God is the heart and essence of all true religion; and we obtain it through the One perfect and complete and representative Man, Christ Jesus.

"Wanted—a man!" That cry is sound-

ing in our ears. God is still scouring the streets to see if he can find a man of honest mind and of integrity. Christ wants men to-day: men full of strength and vigor and self-sacrifice, to fight in the ranks of those who wage the never-ending crusade against the powers of darkness. Let us trust in him, lean on him, go to him in all our moments of temptation, and we will find his grace sufficient, his goodness supplying our every need, his power and blessing making us whole.

More than half beaten, but fearless,  
Facing the storm and the night,  
Breathless and reeling, but fearless,  
Here in the hall of the fight,  
I who bow not but before thee,  
God of the lightning clan,  
Lifting my fists I implore thee,  
Give me the heart of a man!

—T. B. Stewart Thomson.

## Dr. F. W. Burnham.

Brethren throughout Australia are looking forward to an early visit from another distinguished representative of our American brotherhood. Dr. F. W. Burnham, President of the United Christian Missionary Society, has planned to be at the Federal Conference to be held later in the year at Adelaide. His coming should mean a great uplift to that Conference and to the work at large. We bespeak for our brother the most cordial of welcomes.

Under the caption "Pen Portraits of Church Leaders" the Christian Herald, of New York, in its May 14, 1927, issue, pays the following well deserved tribute to this outstanding leader:—

When six boards of the Disciples of Christ merged in 1920 into one compact organization, the United Christian Missionary Society, Dr. Frederick William Burnham was elected its executive head. At the time he was chairman of the American Christian Missionary Society, one of the merged organizations. Previously he had risen to a place of prominence as a minister in the denomination. To-day, after years of successful administration of the missionary programme of his church, he is considered one of the best informed and ablest workers in that field.

Dr. Burnham was born of New England parents in Chapin, Ill., May 7, 1871. His father, a physician, died when he was eleven years old, and young Burnham was forced to work for his education. After leaving the public schools he learned telegraphy, and with its aid earned his college course.

A wide traveller, Dr. Burnham has visited, either in the interest of the missionary programme of his church or as a delegate to religious meetings, many of the countries of the world. He has been active also in interdenominational activities, serving for eight years as a member of the executive committee of the Federal Council

of Churches, during four years of which he was chairman of the committee. He is a director of the World Alliance for International Friendship Through the Churches, and also of the Near East Relief, and is a member of the National Council of the Boy Scouts of America.

Recently he was selected president of the



Dr. F. W. Burnham.

Foreign Missions Conference of North America.

Dr. F. W. Burnham is president of the United Christian Missionary Society of the Disciples of Christ, the largest institution of that type in the world, with assets of more than twelve million dollars, and with a missionary, benevolent and educational work on which the sun never sets in ten great foreign fields and the homeland.

"I heard it on the meadow path,  
I heard it on the mountain stairs—  
The best things any mortal hath  
Are those which every mortal shares."

## The Doctrine of Evolution.

January issue of "The Nineteenth Century and After" contains a remarkable article from the pen of J. A. Fleming, D.Sc., F.R.S., entitled "Truth and Error in the Doctrine of Evolution." Not every scientist of distinction would have found courage to submit a popular theory to such a criticism as Dr. Fleming presents in his essay. The honored President of the Victoria Institute has for some time past been making himself clearly understood in reference to Evolution, with the result that he is widely known as a man of Christian faith and convictions as well as a scientist of world-wide reputation. The article to which we refer shows a marvellous grasp of the facts involved, and—as the circumstances demanded—a thorough appreciation of evolutionary claims; but the argument set forth against the theory is unanswerable, and should evoke profound thanks to Dr. Fleming from all friends of revealed truth. In one striking passage the writer says:—

The universe is not merely a thing, it is a Thought; and Thought implies and necessitates a Thinker. The use of the term "evolution" as a name for the cause of the order, adaptability, and beauty of the external world is an error. It is erroneous because it attributes the production of phenomena which appeal to our intelligence and emotion to an agency which is impersonal, unselfconscious, and has no intelligence or emotion itself, and therefore cannot produce them. It is inadequate because dissimilar in the thing it is called in to explain. It is merely a personification of the concept of gradual and continuous change.

This may have been said before, but we doubt if it has ever been expressed in more convincing terms. Dr. Fleming holds it to be of the utmost importance that the general public should not allow themselves to be rushed into the belief that scientific opinion on the origin of species is so unanimous, or so absolutely infallible, that the time-honored teaching of the Bible, when interpreted with adequate knowledge of fact, history, and language, must be thrown to the winds. He adds:—

The doctrine of evolution gives us no account of the way in which matter, energy, life, and mind first made their appearance. Nor has it done so far that which we call the human soul, with its innate God-consciousness and deep-seated conviction that bodily death is not the termination of personality.

In conclusion, in view of authoritative statements from eminent biologists (some of them given) he inquires:—

Need we be in such a hurry to throw our creeds and ancient doctrines into the melting-pot, and give text-books on evolution a place of pre-eminence in our Theological Colleges?

What care I if the world gives me up?  
Miserable while I am under his secret pro-  
tection? O Lord, since thou art strong in  
our weakness and present in our senseless-  
ness, give me as much comfort in my  
trouble as thou givest me security; and at the  
worst I shall be well.—Joseph Hall

# Our Churches in Great Britain.

Reg. Ennis.

Let it be frankly admitted at the outset that on our recent world tour we saw much less of our British churches than of those in America. In the United States our chief interest was in the churches, which are very numerous and have so many lessons for us. In England there were so many other things to divide our time, for the Mother Country stands alone in places of interest, as also in natural beauty. Moreover, there appeared to be less about our English work that would prove inspiring to our churches in the Southern Hemisphere. We write, therefore, with but little personal experience of our British work.

Australia owes an unpayable debt to England and to Englishmen. Much of the loose talk of Australia's independence of the old land would be dissipated by a journey abroad. Such traveling reveals afresh and clearly Australia's isolation and her need still of vital touch with Great Britain. Our Australian brotherhood, too, is greatly indebted to England. In another article acknowledgment has been made of America's part in developing our Australian work, but let it be remembered that those who in this new land first called our people together hailed from the Old Country. It required courage in those pioneer days to dare to stand practically alone for the things we hold dear. It called for the best of British pluck and endurance to lay the foundations of Churches of Christ in Australia and New Zealand.

## Development Slow but Sure.

The work of our churches in England and Scotland has not made big strides. There are some two hundred churches with a membership of about seventeen thousand. Sunday Schools number one hundred and sixty, with an enrollment of nineteen thousand scholars and two thousand four hundred teachers.

After allowing for the greater population of the United States there is a very great discrepancy between the strength of our people on the two sides of the Atlantic. Much of this may be accounted for by the fact that, while America was a new, rapidly developing country, England was already settled and established at the commencement of our movement. The chances of building up the work in the two countries may be understood by the difference between existing a similar effort in a rising suburb as against a similar effort in a congested city or inner suburban area.

But there is also a wide difference in the spirit of the average British and his American cousin. The Britisher is conservative, moves somewhat slowly, views with suspicion anything new, is rather well content to be as his forefathers. The American, like the Australian, has broken from old ways and traditions. He must carve out his own future; he is prepared for new ways; he is adventurous, enterprising, and will try practically anything once. The Englishman wanders ever willing to be solid and good; he would prefer a small but apparently dependable development rather than greater growth on possibly less stable lines. The American delights in and will have the thing that is big, great buildings, great churches, great crowds are to him the sure signs of success.

The English churches have very gradually made headway. Glancing at their statistics, one finds that in eighty years there has rarely been an increase of more than three or four hundred in a year, but that practically each year shows a steady upward tendency.

## Liberating Preachers.

Unlike Americans and Australians the brethren at home have not yet come to see the desirability

of locating the preacher in some one church. There is but one preacher in all England who is engaged throughout the year by one church, and even he devotes perhaps most of his time to a newly-opened branch church. There are some ten other evangelists working among the British churches, and under the direction of the General Evangelistic Committee, the English equivalent of an Australian Home Mission Committee. These preachers itinerate at the will of the Committee. A month or months is spent with one church, during which time the work of a full-time preacher is done. Then the preacher leaves the church to the care of local brethren, and goes on to do a similar work in another field.

This system would be regarded in America and in our own country as an impossible one, giving no promise of progress. Many believe that this plan accounts chiefly for the comparatively small amount of growth through the years. Ify snare the system is defended on alleged Scriptural grounds, by others on the score of inability to sustain a large paid ministry. The writer is of the opinion that progress in England will come best by greatly increasing the number of evangelists. It was good to find in the churches a fine lot of progressive business men who are ready for an advance in this direction. Experience goes to show that churches usually do much better financially with a big programme than with a small one. When British brethren realise that the whole time of a capable, consecrated man can be utilised effectively with one church, and when they have the faith and courage to launch out, without seeing the balanced ledger a year ahead, they will be on the road to bigger things.

## Developing Speaking Talent.

One effect of the preacher system in vogue in England is the development of speakers within the churches. Herein the brotherhood at home easily surpasses other countries. In our American churches few men develop speaking ability, there being no need so to develop. The reverse is true in England, and there are in the churches a large number of outstanding speakers. Some of the finest sermons heard on our recent tour were preached by British or our recent tour were preached by British business men. At the last General Convention in America, it was freely stated that there were two outstanding speakers, one being Bro. J. W. Black, of Leicester, England, a consecrated business man; the other our own Australian Gifford Gordon.

In many things our Australian churches have adopted the happy mean between the methods of English and American churches. There is much to be said for the Australian attitude to the preacher, both from his standpoint and that of the church. Few if any among us would wish for the scarcity of preachers to which British churches are accustomed, and very many would be sorry to see our churches dependent upon the preacher as are our American churches. It is fervently to be hoped that an increasing extent we shall plan to develop the preaching ability of the men of the churches of our land, at the same time giving full honor to the men who at much personal sacrifice devote themselves entirely to the ministry of the Word.

## American Help for England.

In a former article mention was made of the willingness of our American brethren to render help to our Australian work. The same line of spirit is manifested to our British brethren.

Offers of special evangelistic help have been received from the States, but, strangely enough, these offers have not been heartily received by many of the brethren at home. Some would decline the help for no other reason than that it comes for America; others fear the introduction of American methods. Some are sure that American evangelists, successful in their own land, would not appeal to the English mind and heart.

There appears no sufficient reason why these American offers should not be accepted. Surely methods may be changed without loss of principle. The plea that people in the old land need some message other than that which succeeds elsewhere is disproven by recent missions conducted with conspicuous success in England by Bro. Jesse Kellems and by Bro. H. G. Harward.

## England's College of the Bible.

For very many years a college for the training of preachers in England was strenuously opposed. Eventually, and in but recent years, sufficient support for the proposal was forthcoming to make possible the establishing of Overdale College at Birmingham. There the brethren have a fine property, and a small start has been made. Principal Robinson, a man of fine culture and ability, is in charge, and is courageously pressing forward with the work against big odds, and in face of bitter opposition from some quarters. To some the college appears to be an agency of the evil one, so strong is their aversion to it.

The work at Overdale will gradually win through and gain the affections of the British brethren. The writer remembers that less than twenty years ago there were strong objections to our own college. Many times he has had to defend both the idea of such a college and the work being done. But nobody these days talks against the institution. To do so would be to be blind to facts. The college product is the unanswerable argument for it. Let British brethren stand solidly behind the college and its principal, and a quarter century hence there will be rejoicings at the advance all along the line.

## Where the Work is Hard.

More than likely many of our Australian brethren think of our British work as being rather insignificant, and of the brethren as being old-fashioned, conservative, narrow and bigoted. The writer is an Englishman, and would love to see our movement more strongly entrenched there. But, after all, there is much to admire in the work of our British brethren. One cannot but be impressed to learn that in spite of having so few preachers employed, our British churches reported last year no fewer than nine hundred and twenty-three baptisms, or seventy-eight more than Victoria reported. And one is surprised and happy to find in the church at Tynholm, London, a work greater in many respects than that of any Australian church. With a church membership of six hundred and fifty-eight hundred in the Bible School, a preacher and two visiting sisters engaged, a branch church to care for, with two orphanages, one each for boys and girls, this church ranks high among those of the brotherhood throughout the world.

It takes more grit to work as a preacher in English conditions than in other countries. It is harder to be a progressive in England, and have one's plans for advancing the work held back year after year, than to be overtopping in a country where the brotherhood is ever ready to step forward. Those who in spite of great difficulties are burning out in the service of the churches at home are deserving of great honor, and of the prayers of those who, through influences which radiated from old England in the long ago, are now happily at service in newer lands.

# Alfred Millis: An Appreciation.

"God's finger touched him and he slept." The words of the post aptly describe the "passing" of Bro. Alfred Millis, of the Brighton church, Victoria, on Saturday, March 17. His departure has made another vacancy in the ranks of those brethren who stood so valiantly in the past for the "old paths." Deciding for Christ in his early teens, under the preaching of Bro. Earl, he was the first laid to be baptised in the Lygon-st. chapel. Then came the intensive training of the Bible School and the Adelphian Class, the influence of which followed him all his life. It



The Late Alfred Millis.

speaks volumes, not only for the faith of our departed brother, but also for the thoroughness of the spiritual training he received in those days, that for over sixty years he held firmly to the truths he was then taught. About 1873 he, with his good wife and several others, started the church at North Fitzroy where thirty-eight years' loyal service was given. The present position of this church is largely due to his foresight and energy. Here he filled every position from Sunday School teacher to superintendent in the Bible School. As deacon and occasional speaker he brought the best he could into every service. As joint visitor to the sick and poor, as well as the wayward and indifferent, he always manifested the greatest generosity and wisdom. staunch to divine truth and a great stickler for punctuality, he kept the services up to the highest point of efficiency. A great believer in the general ministry of the church, he always encouraged the use of younger brethren in the services, doing his best to foster talent that might manifest itself on the part of those who revealed any interest in the progress of the kingdom of God. As a result several are now prominent in the work to-day. In the days of the Church Aid Society he took his turn with other brethren in filling country as well as suburban platforms on Sunday evenings.

Despite the claims of a large business as well, Bro. Millis found time to take his place on the various Conference Committees, and strove by all means to extend the cause of the Saviour who had redeemed him. When the dark days of bereavement in the home came, first in the loss of his eldest son, and then of his beloved wife, the faith that inspired him in the busy path of service comforted him in the hour of desolation. Only those who were closely in touch with him knew how he suffered, and yet how he triumphed in passing through these experiences. Amongst those who stood for temperance reform he was always foremost. His removal to Brighton with his wife and family seventeen years ago, while it was a gain to the church there, was a distinct loss to the cause at North Fitzroy. Into his new church home he brought much of the energy and persistence that he had exhibited with the old. His principle was that as God had given us his best, the least that we should do was to give him our

best. Retiring from business a few years ago, he was enabled to exemplify this wisdom more fully. In the erection of the new chapel and other improvements at Brighton he gave his time and means to ensure success. In addition, with others, he gave of his spare time to sick visitation.

For the last few months our brother has been practically an invalid. Everything that human skill and the love and devotion of the family could do proved fruitless. During his illness he exhibited the same hopeful spirit that characterized him in the days of health, robust confidence in Jesus Christ as his Saviour, and a firm conviction that God meant every word that he said when he promised eternal life to those who believed in his Son. He did not falter in his testimony on his sick bed. The great in company of brethren and business men which attended his funeral on Monday, Mar. 19, in the Brighton Cemetery, indicated the respect in which he was held. The services in the house and cemetery were conducted by Bro. Forbes, Baker and Connor. The deepest sympathy has been expressed on all hands with the family, as well as warm words of appreciation of the faith and character of our brother.—J. W. Baker.

# The Late James Ingram.

Melbourne newspapers of last week recorded the death of Mr. James Ingram, who was known as the "grand old man" of Beechworth, Vic. Mr. Ingram, who died on Saturday, March 17, was within six weeks of reaching his hundredth birthday. He was born on May 1, 1828, in Dumfriesshire, Scotland, and came to Melbourne in 1852, and Beechworth in 1854. Mr. Ingram rendered important service for the town of Beechworth. He was a justice of the peace. "The Argus" states that "all his life here he devoted himself to public, philanthropic, and charitable movements. He was the founder of the Owens District Hospital in 1856, before which time he and his wife nursed cases of fever in tents. He was also one of the principal founders of the benevolent asylum, and was vice-president of the hospital and president of the benevolent asylum at the time of his death. He was a staunch adherent of the local Baptist church, of which he was one of the founders."

"The Sun Pictorial," to whom we are indebted for the picture which we reproduce, says that "it was with the children that he enjoyed his greatest popularity. It had become an accepted custom for the kiddies to contribute annually to buy him a birthday present, and his birthday had almost the significance of a half-holiday. In the afternoon he would visit the school and talk of the Beechworth he had known before the parents of his listeners had been born."

## Beginning of our Victorian Work.

To readers of the "Christian" it will be of special interest to recall the fact that Mr. Ingram was one of the pioneers of our movement in Victoria. Writing in the Jubilee History, Mr. F. G. Dunn penned the following:

It is difficult after the lapse of fifty years to be absolutely certain as to who is entitled to claim the honor of first hoisting the pioneer flag, but there is no reasonable doubt that this honor, so far as the churches in Victoria are concerned, belongs to James Ingram. For this information we are indebted to the pages of the "Australian Witness" of 1884, which commences a history of the churches in Victoria as follows:—

## Sir Oliver Lodge on Old Age.

Sir Oliver Lodge is not of that numerous company of men who, growing old, mourn that youth has fled. He is seventy-six, and has no regrets.

"Age," he said, "has more influence, and you do more good. Of course there are many things that only youth can do, but I think that as the years pass life gets fuller and larger, and, on the whole, happier. You can do more of what you like in place of what you must. Your nose is applied less to the grindstone. People make more allowances for you."

"Again, I think that in age you take a brighter outlook on life and become more tolerant. You are no longer in competition with others, and so can appreciate better the activity and enthusiasm of young people and their anxiety to learn."

"The difference between youth and age is the difference between seed-time and harvest. Just as a tree fruits in autumn, so in age should a man reap the fruits of the work of youth. Enjoyment then is not sought; it comes as one of those things that are added unto us. I think it was Dean Stanley who told the boys of Westminster School what a mistake it was to imagine that the best part of life was over when youth had gone. That is true. Life grows in value as one grows older."

"All Disciples of Christ are earnestly invited to wait upon Bro. J. Ingram, 20 Queen-st., Melbourne, with a view to remembering the Lord in his own appointed way."

"The above is the substance of an advertisement which appeared in the columns of the 'Argus' in the beginning of the year 1853."

In response to this advertisement, Bro. and Sister Pleton and Bro. and Sister Lyle joined Bro. and Sister Ingram, and for some six months continued to meet in the house of J. Ingram on the first day of the week for "the breaking of bread."

Recently Mr. H. Lyall spoke of his having been in communication with Mr. Ingram, and told of the faith which he had had in the Lord Jesus during his long life. It is good to think of the keeping power of Christ and of a life of trust in him. We regret the breaking of this link between the present and the humble beginnings of our work in Victoria.



The Late James Ingram.

[Reproduced by courtesy of the "Sun News-Pictorial."

# Pentecostalism.

Alan Price, B.A.

(Concluded.)

## Alleged Manifestations.

Having now more than sufficient evidence to prove the falsity of these faith-healing claims, let us step up a little higher and investigate some alleged spiritual manifestations.

It is claimed that their leaders can impart and their followers receive certain spiritual power which they call "baptism of the Holy Ghost." The very selection of this term to describe the gift they claim shows a lack of discernment as to what is literal and what is figurative in the historical narrative of the Acts of the Apostles. It is true that the supernatural power displayed on two occasions—Pentecost and in the house of Cornelius—is spoken of as a fulfillment of the prophecy of Christ that they would be baptised in the Holy Spirit. But the language is figurative. Literal baptism is immersion (in water), and the Holy Spirit is a person of the Trinity. Literally the idea is inexpressible. Being figurative it is never used in the New Testament to describe a permanent institution in the church. It is true that the gift of the Spirit is a permanent blessing, but the miraculous manifestation is temporary.

## "Spiritual" Seance.

Here is a picture of a spiritual seance at the home of a Pentecostalist as gathered from one who was present. The room is full of ladies, except for the brother who is in charge. They are seated in a circle. With one accord they were their arms and cry "The Lord be praised," "The Lord be praised," many times in unison until one after the other falls upon the floor crying out and wallowing.

## Hysteria.

Here is another meeting in a private house. Under some hypnotic spell a brother goes off into a hysterical frenzy. He claps his hands repeatedly and shouts with ghastly groans, "O Jesus, Hallelujah." He can be heard right down the street. His friends carry on as if nothing were happening. Is this the work of God's Spirit or is it hypnotic hallucination bordering on insanity and far removed from the same manifestations of the primitive church?

## Let Him be Silent.

Then a brother or a sister may break out into meaningless gibberish. They call it speaking with tongues. If it is, the Scripture says he is silent if there is no interpreter. But they are not at all silent. We are reminded here of a story told in good faith of one who asserted to a friend he could speak the Chinese tongue. The friend espied a Chinaman across the street and called him over. He then asked his friend to proceed. When the demonstration was finished he asked the Chinaman about it. "Him big fool," said the Chinaman, "that not Chinese."

## Joseph Smith's Tablets.

One is reminded, too, of the claims of Joseph Smith, the founder of Mormonism. He "found" some engraved brass plates engraved in some unknown language and dropped from heaven by God himself. Joseph Smith could interpret, and he wrote the interpretation which was an amplification of Christianity—and his followers believed him!

## Uncontrolled Self.

The rhapsodies of fanaticism are the product of a temporarily disarranged mind. As a rule, the "ego" within us is in charge of the subconscious self. Sometimes "ego" loses control, such as when we dream or are drugged. On these occasions we may speak and do senseless and irresponsible things. If we deliberately dismount "ego" and say or do the first thing that

comes to mind, under high emotional forces, we become fanatical, if not lunatic, for the time being. The yielding to powerful emotional forces, such as those awakened by love or fear, may lead to very serious mental or bodily consequences. There are good grounds for believing in the trail of the work of the Pentecostals there are cases of temporary hallucination bordering closely on insanity.

## Modern "Prophecy."

Pentecostals have also been buying themselves in the matter of prophecies of the Lord's coming. After a long experience in the ways of modern date-fixers, one need not take much notice of the present attempt. A thousand years are as one day in the eyes of the Lord, and no man knows the day of his coming.

Baxter fixed the day that the angels know nothing about, with great precision, but later on was compelled to alter the date. Dimbleby fixed it early in this century. But his date is long past, and he has since passed as an interpreter of prophecy!

## Scripture Speaks.

In order to prove this movement to be unscriptural and foolish, let us now return to the Scriptures themselves.

1 Cor. 12: 8—

Prophecies . . . shall fail.  
Tongues . . . shall cease.  
Knowledge . . . shall vanish away.

These three statements limit the duration of the gift of prophecy, the gift of tongues, and the gift of (unacquired) knowledge.

1 Cor. 13: 9—

We know in part.  
We prophesy in part.

10—

That which is in part shall be done away.  
When that which is perfect (complete)

Individual revelation is partial, and shall be done away when the full revelation is given, that is—

11—When the child becomes a man,

Eph. 4: 11—

Some he (Jesus Christ) gave to be apostles,  
Some he (Jesus Christ) gave to be prophets,  
Some he (Jesus Christ) gave to be evangelists,  
Some he (Jesus Christ) gave to be pastors,  
Some he (Jesus Christ) gave to be teachers.

12—

In order to  
Perfect the saints.  
For ministry.  
To build up the body.

13—

Until we all come to  
(Perfect) unity.  
(Perfect) knowledge.  
(Perfect) manhood.  
(Perfect) stature.

14—

That we may be children no longer.

The reasoning is the same here as in 1 Cor. 13, only that things (abstract nouns) become persons.

Inspired teachers are temporary gifts bestowed until complete knowledge is arrived at.

This complete knowledge or revelation was arrived at when the gospels and epistles circulated through the churches. With it partial revelation in the form of prophecy, tongues or healing gifts gradually died out. The church of

to-day has a far more abundant and complete revelation of Jesus Christ than the earlier church possessed, and should therefore rest satisfied in that larger possession without the special and partial gifts of individual inspiration.

## Pentecostalism in Relation to the Churches of Christ.

Those churches known as Churches of Christ in Australia, South Africa, Great Britain and America, have made it a special plea that all believers in Jesus Christ should be one. In this they are seeking to carry out the dying wish of the Saviour. They take their stand under one scriptural name, not because they are the only members of the church of Jesus Christ, but because it is the only possible attitude to take in order to attain unity. If they called themselves Baptists or Episcopians or Campbellites they would set around themselves a line of demarcation separating them from others of kindred mind. The name "Church of Christ" separates the obedient believer and includes all. The Pentecostalist comes with a new plea—we must have apostolic gifts. He pleads his new theory to the distraction and dismembership of churches. He is adding something to the plea for unity, and in doing so makes unity impossible. He is schismatic, and must be treated as such. He is a man to be marked as a cancerous blemish. It is quite possible to imagine a man of pronounced Pentecostal views remaining a consistent member of the Church of Christ, but unfortunately fanaticism and unbalanced spiritual mentality drive him to extremes.

Individually the Pentecostalist can be received as a member of good standing provided his peculiar views do not disturb the peace of the church; collectively the movement is a menace to Christian unity, is based on ignorance, and should be given no encouragement. Jesus prayed—

"That they may be made perfect in one,  
"That the world may know that thou  
" (Father) hast sent me."

Let us aim at getting the answer.

## The Argument for Faith-Healing.

In fairness to those that think they have scriptural grounds for believing in faith-healing as a permanent institution in the church, it would be well to consider the only two passages that appear to countenance such belief.

Mark 16: 17, 18.—"These signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, . . . they shall lay hands on the sick, and they shall recover."

20.—"And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

The majority of scholars agree that the closing passage of Mark's Gospel (Mark 16: 9 to end) is an interpolation. The very fact of its being a condensed summary, differing entirely from the style elsewhere, marks it as the work of another hand.

Even if it were admitted as genuine, the translation of the passage is at fault. "He that believeth and is baptised" should literally read, "He that believeth and was baptised shall be saved—these signs shall follow those that believed." These words may apply to the persons Jesus is addressing. You believed. These signs shall follow you. The twelfth verse seems to imply that the words were taken in that sense, for it speaks of the signs following those who preached, that is, those who were commissioned on that occasion.

Even if it should be proved that the passage is authentic, and that there is a promise to the believer thereafter, it does not necessarily follow that the promise is to be ever after. When that which was perfect came, that which was in part was done away.

The other passage is James 5: 14, 15.

(Continued on page 202.)



## The Home Circle.

### SOWING.

"Sow when the tempest lowers,  
For calmer days will break,  
And the soul in darkness nourished,  
A goodly plant will make.  
Watch not the clouds above thee,  
Let the wild winds round thee sweep;  
God may the seed-time give thee,  
But another hand may reap."

### CURIOS SERMONS.

Many curious devices have been resorted to of late years to make preaching attractive, and the form of presenting the gospel to the people has greatly changed since the days of our fathers.

"Lantern" preachers are common enough, but the artist preacher is a type of a much rarer school. Dr. Needham, of Calvary Baptist Church, Brooklyn, has hit upon the idea of combining the talent of the artist with the eloquence of the preacher. After announcing his sermons, Dr. Needham takes up a piece of colored crayon, with which he draws striking pictures on large sheets of paper.

A silent sermon is frequently preached in a church in Oxford-st., London, to a deaf and dumb congregation. Dr. Stainer has spent over half a century in the service of the deaf and dumb, and occasionally preaches on his fingers from the pulpit of St. Saviour's. Not a sound is uttered throughout the service, yet the worshippers' faces betoken the liveliest interest.

There is a curious sermon delivered in the City of London every year known as the "Lion" sermon. In the middle of the seventeenth century, Sir John Sayer, then Lord Mayor of London, was travelling in the East when a lion suddenly pounced upon him. The worthy knight dropped on his knees and vowed that if he was spared, he would cause an annual sermon to be preached in honor of the event, and also found almshouses for the poor. Sir John escaped and lived happy ever afterwards until he died, and since then the "Lion" sermon has been delivered every year in the church of St. Catherine Cree, Leadenhall-st.

Another annual sermon is preached at Durham Cathedral on the anniversary of the Queen's accession. The discourse only lasts a quarter of an hour, and as the payment is sixteen guineas the lucky preacher receives over a guinea a minute.

The longest sermon on record was preached by Isaac Barrow, a Puritan preacher of the seventeenth century, who once delivered a sermon in Westminster Abbey lasting three hours and a half, and the shortest sermon ever preached was perhaps the sermon which Dr. Whewell was fond of repeating from the text: "Man is born unto trouble, as the sparks fly upwards."

The sermon occupied barely a minute in delivery, the following being a verbatim report: "I shall divide the discourse into three heads: (1) Man's ingress into the world; (2) His progress through the world; (3) His egress out of the world.

"Firstly, his ingress into the world is naked and bare.

Secondly, his progress through the world is trouble and care.

Thirdly, his egress out of the world is nobody knows where.

"To conclude—  
"If we live well here, we shall live well there.  
And I can tell you no more if I preach a whole year."

### FINISHING HIS JOB.

"Jimmy, you've left your lawn-mower out again," reproved daddy, as he sealed himself at supper. "Just go and put it away before you eat."

Jimmy looked at his mother with a quiver of the lips, but rose to obey.

His father, noticing the look, called him back a moment, saying:

"I want you to know, Jim, that I was pleased at your cutting the grass for me, but I don't like a thing half done."

"I thought I did it nicely," Jim answered.

"You cut the grass well," his father admitted, "but you did not finish your job. Putting away your tools is as much a part of cutting the lawn as getting them out is. Better be sure the clippers are put away too. Always finish your job."

When Jimmy laid gone out, his mother said: "I thought he worked so hard to get it looking nice for you."

"Yes, I know," replied daddy, "I appreciate it. But if you don't teach him to be tidy, who will? When he is grown up his wife will blame you if he doesn't put away his clothes, and his employer will hold him responsible if he carelessly leaves a Government bond out of its place where some one can run off with it. He must learn now."

It was hard work, but Jimmy gradually did learn to finish his job. It is a great thing for a boy to have a father and mother to help him to learn things like this through which he may become a successful man.—"The King's Own."

### READ THE BIBLE.

"Read your Bible," said Mr. Buskin, in addressing the students at Oxford, "making it the first morning business of your life if you understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education."

### "THE UPSETTIN' SIN."

A negro one night at a prayer meeting earnestly prayed that he and his brethren might be preserved from what he called their "upsettin' sin."

"Brooder," one of the friends said, "you ain't got the hang of dat ar word. It's 'besettin', not 'upsettin'."

"Brooder," replied he, "if dat's so, it's so; but I was praying de Lord to save us from the sin of 'toxication, an' if dat ain't a upsettin' sin I dunno what am."

Sure enough, the old negro was right. Drunkenness is the "upsettin' sin, upsettin' homes and characters.

### NO TRATCH!

Fisherman: "I could tell you things about this cave that would make your hair stand on end."

Tourist: "I don't think so."

Fisherman (sarcastically): "You're very brave!"

Tourist: "Not at all. I'm totally bald!"

### FALSE!

Fair Customer: "Is this color fast and really genuine?"

Gallant Shop Assistant: "As genuine as the roses on your cheeks, madam!"

Fair Customer: "If! Er—show me something else, please?"

## The Family Altar.

J. C. F. P.

Monday.

Ife that is not with me is against me.—Luke 11: 23.

"William Blake wrote in 1803 to Thomas Hults, 'Christ is very decided on this point: 'He who is not with me is against me.' There is no medium or middle state, and if a man is the enemy of my spiritual life, while he is a real enemy, but the man may be the friend of my spiritual life, while he seems the enemy of my spiritual life, though not vice versa.'"

(Reading—Luke 11: 21-51.)

Tuesday.

Thou foolish one, this night is thy soul required of thee.—Luke 12: 20.

"It is of apoplexy," wrote Carlyle, "and a plethoric lazy habit of body, that churches, king-ships, social institutes oftenest die. Sad when such institution plethorically says to itself, Take thy ease, thou hast goods laid up; like the fool of the gospel, to whom it was answered, Fool, this night thy life shall be required of thee."

(Reading—Luke 12: 1-31.)

Wednesday.

Be ye also ready.—Luke 12: 10.

"When Mrs. Ramsay Macdonald was dying her husband asked her if she desired to see any one who would speak to her of that which was to come. 'That would be but a waste of time,' she replied, 'I have always been ready. Let us grace find together for what he has done. He has been very good to me in giving me my work, my friends, and my faith. At the end of the day I go gladly to him for rest and shelter.'"

(Reading—Luke 12: 32-59.)

Thursday.

Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down, why doth it also consume the ground?—Luke 13: 7.

"It is no good sign in a tree, when all the sap goes up into the leaves, and is spent that way; nor in a Christian, when all his grace shoots up into words: a verbal goodness; no reality in it."

(Reading—Luke 13: 1-17.)

Friday.

Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in, and shall not be able.—Luke 13: 24.

"Perhaps it can be safely said that all seek to enter the door of safety, but countless multitudes will fail to do so because they have put forth no strong effort to enter. They simply desire salvation. Possibly the illusion is to those who will not be able to enter because they came too late."

(Reading—Luke 13: 18-35.)

Saturday.

Come; for all things are now ready.—Luke 14: 17.

"Come, sinners, to the gospel feast.  
Let every soul be Jesus' guest;  
Ye need not one be left behind,  
For God hath hidden all mankind."  
(Reading—Luke 14: 1-24.)

Sunday.

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.—Luke 14: 33.

"Dean Inge remarks in his essay on Simon, the case of Suso, as in those of St. Augustine, the call Luther, George Fox, and several others, who came through a verse of Holy Scripture, 'For sake all' were the words that sounded like the voice of a trumpet in the ears of Suso."  
(Reading—Luke 14: 25-35.)

# Prayer Meeting Topic.

April 1.

WHILE IT IS DAY.

(John 9: 1.)

F. J. SIVIER, B.A.

"I must work the works of him that sent me, while it is day; the night cometh when no man can work." Jesus and his disciples had come across a blind beggar. The poor fellow's affliction merely elicited from the disciples the question, "Who sinned, this man or his parents, that he was born blind?" Jesus was kinder and much more practical. His own concern was "How can I help?"

There is an earnestness and an urgency about the words of our text which we all should heed, for we are all time-wasters. Jesus would have us all be seized with the idea that life is an opportunity, and, as that word suggests, we must enter the harbor, seize the prize, while it is day, for night is coming and then it will be forever too late.

### The Greatest Waste.

Waste of time is the most serious of all wastes, for it includes waste of money, waste of food, waste of life itself. One of our greatly esteemed veterans has finely expressed the thought: "Do not the young, and even the olders, use up Time in empty pleasures, vain conversation, sensational books, and more sensational shows and amusements, as if they had absolute command of a millennium? Out of every hundred persons, not more than two or three have and follow any regular plan of daily duties. Some, indeed, squander the well-to-do, are often at their wits' end to 'kill time.' Let any one of us keep a faithful record of just one week's use or misuse of Time, and, if we have any conscience at all in the matter, the record will bring us with shame and bitter repentance into the presence of God, with prayer for mercy and for grace to be faithful to our solemn trust. We hurry and hustle as if a twenty-four hour day were not long enough. When, in fact, much of our time is put to foolish waste. . . . Let us remember that what we call 'our time' is truly God's, and that we thankfully and reverently use it to his glory."

### Life a Day.

Jesus spoke of a lifetime as a day. "It has its sunrise and its sunset. Life's day is just long enough for the doing of one's allotted work. To waste the early years of youth is to leave a blank that can never be filled. The right life is that which from early childhood to ripe old age does the work of the Lord." Says Fisher: "The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little faggot of God's will fastened upon its back." Ruskin's brotherly wish is a fitting one for every day: "Let this and every dawn of the morning be to you as the beginning of life, and every setting sun as its close. And let every one of these short lives have its record of some kindly deed done for others, some goodly strength or knowledge gained for yourself."

### The Coming Night.

"So teach us to number our days, that we may get us an heart of wisdom" — so runs the refrain in the psalm styled "A Prayer of Moses, the Man of God." It is a prayer we all need to learn not merely to pray, but to actually live. "Most men are afraid to look time in the face," said Lecky. The reason for it is because we waste so much time and put off so much till to-morrow. "So much to do, so little time to do it in," was the lament of Cecil Rhodes, of South Africa. Let us hear the urgent word of the Master and learn to "be set in the living present, heart within and God overhead."

WHILE IT IS APRIL 11: THE ABUNDANT LIFE.  
—John 10: 10.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

### THE GREATER THINGS.

The work of the teacher of eternal truth calls for certain definite qualifications. If we are to do good work in teaching the Word of God, there must be in our hearts a sense of grave responsibility; a realisation of the greatness of the task, and a reverent leaning upon God for strength.

The teacher of religious truth should never approach his work without prayer. If it were practicable we would have every teacher and class begin every lesson with "a word of prayer." The world has had few such teachers as Louis Agassiz, the naturalist. Whether he is put into verse or incident recorded in the life of this scientist, Agassiz was to conduct a summer school of natural history. The first time he met the company, "by an impulse as natural as it was unpremeditated, he called upon them to join in silently asking God's blessing on their work together."

"Then the Master in his place bowed his head a little space.

Even the careless heart was moved

And the doubting gave assent

With a gesture reverent."

If we could always begin our lesson in that way, should we not be much more likely to reach our aim? That is to say, let us pray with the scholars, not merely for them; let us endeavor to get them to pray.

Further, might we suggest that we ought in the Bible School to try and do something to get every one of our scholars to adopt the habit of private prayer. How many of our children "say their prayers"? How many of our older scholars pray daily? In the kindergarten and primary departments efforts are made to provide the little folk with prayers which they are encouraged to learn and to use every day. Could we not do something to help our older scholars here? Can we be satisfied with our work unless we send out our young men and women with not only a belief in prayer but with a desire to practise it? In that popular book, "A Student in Arms," there occurs this statement: "For every soldier who prays there are a thousand who don't." If that was true, as probably it was, does not the fact indicate a line upon which some earnest thinking and work should be done? Possibly we will never solve the problem through class work, but by approaching individuals and endeavoring to induce them to make prayer a real habit and a vital force in their lives. And the people who teach the Word of God are the people to do this work. It should be in the first place the duty of the parents, but then so is all religious teaching. But if the parents will not see to it we must.

It is hardly necessary for us to add that we must pray for our scholars. Not only should it be our privilege to do this in private, but also in public. The teachers' prayer meeting is a gathering that we wish might be universal, for wherever it is held it has always proved most helpful to all concerned. The following words from the pen of one of the world's greatest religious teachers who lost his life during the Great War have their message for every teacher of divine truth:—

"Lord, at thy word opens your door living Teacher and taught to feast this hour with thee;

Opens a Book where God in human writing Thinks his deep thoughts, and dead tongues live for me.

Too dread the task, too great the duty calling, Too heavy far the weight is laid on me!

Oh, if mine own thought should on thy words falling

Mar the great message and mine hear not thee!

Give me thy voice to speak, thine ear to listen, Give me thy mind to grasp the mystery; So shall my heart thro' and my glad eyes glisten

Bapt with the wonders thou dost show to me."

### BRUNSWICK AND COBURG (VIC.) CHRISTIAN ENDEAVOR UNION.

#### Junior Rally.

On Sunday, Feb. 12, at 10 a.m., the Junior rally of the above Union was held in Moreland Methodist school hall. There was a good attendance of Juniors. Mr. A. Boquest, the late Junior superintendent, gave an inspiring object talk on "Inlives." After the rally, many Endeavorers attended the local church, where harvest festival services were being held.

#### Intermediate Rally.

9:15 a.m., Sunday, Mar. 11, saw the Intermediate of the district gathered in Brunswick Baptist school hall for their rally. Mr. J. E. Webb, of Moreland Church of Christ, made his first appearance as vice-president of the Union, and gave an inspiring address on the three would-be followers of the Lord Jesus in Luke 9: 57-62.

The roll-call revealed that nearly every society was represented, and the season of sentence prayers, conversation hymn, pledge and consecration prayer, contributed to create a tense atmosphere for the challenge of the address.

### THE FELLOW THAT'S DOING HIS BEST.

You may talk of your little-seared heroes,  
Of martyrs and all of the rest,  
But there's another I think just as worthy—  
The fellow that's doing his best.

He doesn't wear gold braid and tinsel,  
Nor ride on the wave's highest crest.  
But he's always where duty demands him—  
This fellow that's doing his best.

No trumpet blare tells of his coming,  
For fame he is never in quest;  
But he's always a hero of heroes, this fellow  
Who is always doing his best.

"Dallas News."



Teachers of Glenferrie Bible School, Vic.

## Foreign Missions.

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

### VICTORIAN F.M. TREASURER.

In the absence of Bro. B. Lyall abroad, Bro. J. E. Allan has been appointed acting treasurer of the Victorian F.M. Committee. Church treasurers and others sending contributions are asked to make cheques, etc., payable to J. E. Allan.

### BRO. AND SISTER RICHES.

Bro. and Sister Stanley Riches arrived in Adelaide yesterday by the steamer "Benalla." A number of relations and friends welcomed them. They have done a splendid work in South Africa, but wherever Bro. and Sister Riches are called to labor they will do a good work for the extension of the Lord's kingdom.

### MISS EDNA YAUSSER.

Miss Edna Yausser may possibly spend her next season vacation in Australia. She feels that the sea trip will be even more beneficial than remaining in India in the hill country. Miss Yausser's salary, as our readers know, is paid by the Hindmarsh Place Christian Church, and Mr. and Mrs. Yausser and family, and the expense of this sea voyage is being paid by Miss Yausser's family. She is taking this special and unusual trip with the full approval of the Indian Field Council. On her return to India she has been appointed by the Field Council to have charge of the school work in connection with the Shergonka Girls' Home, and assist Miss Cameron in other departments. She has recently passed her Marathi examination.

### ANOTHER PROSPECTIVE MISSIONARY.

We rejoice with Bro. and Sister Albert Anderson on the birth of their son on Friday, Mar. 23. Both mother and child are doing well.

### BABY BRUCE KILLMIEB.

We are glad to report that Dr. and Mrs. Killmier's baby is much better in health than at our last report.

### BARAMATI CHILD WELFARE CENTRE.

Miss Edie Caldwell has sent me a handbill printed in Marathi that she distributed in inaugurating her Child Welfare Centre. Fortunately she has enclosed a translation which reads as follows:

Seek Help for Mothers and Children.  
Once a week bring your small children to the Child's Welfare Centre. Place, Elephant Lane, near No. 1 Municipal School. To be sure children keep healthy and are growing according to age or not, bring them to the Child Welfare Centre and show them to Miss Saliba. Children will be medically examined free, and good advice given to mothers regarding the children. Centre opens on Tuesday, Thursday and Saturday. Time, morning 8 a.m. to 10 a.m.  
Shree Ram Press, Baramati.

As previously noticed, Miss Caldwell is leaving India on Mar. 29 by the "Saldera," and Miss Yausser will likely accompany her on the same ship. As Miss Caldwell is returning earlier on account of health reasons, it will be a comfort for her to have Miss Yausser present.

### MISSIONARIES AND SMALL PARCELS.

We have previously called attention to the difficulty our missionaries have by being inundated with small parcels on the day that they begin their voyage. They have already filled

every inch of their trunks and boxes with things that are necessary for their trip, so that what they shall do with these many parcels is a great difficulty. The Foreign Mission Committees in each State give frequent announcements that all packages for the outgoing missionaries should be handed in to the place designated by the committee, and time of handing in parcels is stated. The committees then arrange for these many packages to be packed in a case and sent down to the ship. Each one sending a parcel is requested to furnish a list of the contents with the wholesale value. From these lists our State secretaries prepare an invoice of the contents of the case, enclosing one copy in the case itself, and giving another copy to the missionary. When Miss Cameron left, on visiting her cabin, I found that the whole berth was covered with small parcels, and there were other packages in the cabin. It is, of course, very kind of friends to make these gifts to our beloved missionaries, and nothing that I am writing is intended to in any way depreciate these gifts. They are loved, and I am sure that our love for the missionaries extends to saving them all the trouble possible, and with the exception of things needed on the voyage, if all other packages could be enclosed in a case it would save the missionary a great deal of trouble. Don't stop giving things to our missionaries. They deserve all and a great deal more than they can ever receive. In addition to the gifts to the missionary herself or himself, at times a number of packages will be brought down to the boat to give to other missionaries, and these could easily be sent forward and put in the missionaries' boxes that would be packed by the State Committee. In Adelaide the packing is done by one of the most experienced professional packers of the city, and what is true of South Australia is equally true of the other States, so we need not be afraid of the packages being damaged or going astray because we commit them to the care of the State F.M. Committee.

### PLEASE READ THIS

Let us not forget that there are millions of people a few days' steam from Australia, yet untouched by the Christian message. It depends on us whether God's grace is to quicken into new and noble living their sick and sad-souled souls.

At present not more than fifty out of every hundred members of our churches are subscribers to our Foreign Mission funds. Think of a 30 hp. engine only being allowed to give a 5 hp. pull.

Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present Foreign Missionary situation demands from every Christian man and woman a bigger and bolder faith in God, and a fuller consecration to the great task of world redemption.

### REPORTS FROM INDIA.

We have received from India very interesting reports of the general work at Baramati, the report of the Dispensary and the Child Welfare Centre of Baramati. Copies of these reports have been sent on to our State secretaries, and will likely find a home in the State papers. We should present our readers with these reports in sections.

### TO LET.

Comfortable five-roomed furnished cottage near beach and shops, Dromana. Vacant now Easter. Low rental. Apply Field.

### COMING EVENTS.

APRIL 1 and 2.—Dandenong Bible School Anniversary Services, 11 a.m. and 7 p.m. A. L. Gibson, speaker; 7 p.m. L. A. Treebe, Monday prizes distributed; enjoyable programme by teachers and scholars.

APRIL 1 and 3.—Gamberwell Lord's Day School Anniversary. April 1, Bro. Watson, of India, is expected to give the address in the morning 3 p.m. Bro. H. B. Hobbins will give an interesting address on "Tempests." In the evening Bro. Mofford will be the preacher. Tuesday, April 2, 8 p.m. Children's Demonstration and Distribution of Prizes. A hearty invitation extended to all. Offering in aid of school funds.

APRIL 2.—Church of Christ, Stanton-st., Collingwood, farewell meeting to Bro. Geo. Hughes and welcome to Bro. and Sister J. Bird.

APRIL 1.—The Victorian Women's Forty-third Annual Conference will be held in the chapel, Lygon-st., Carlton, on Wednesday, April 4, commencing at 10.30 a.m., and continuing all day. Mrs. Watson will speak in the afternoon. Selections, "The Church and the Future" will be the subject of an address given by Mr. George E. Moore. A most cordial welcome extended to all. APRIL 4.—Members of the Glen Iris Girls' Association (past and present women students of the College of the Bible) will meet at Lygon-st. on Wednesday, April 4, during the tea adjournment of the Women's Conference.

APRIL 4, 5 and 6.—Northern Conference, S.A. Churches, Balaklava, April 4, 5 and 6. Large delegation, good speakers, hearty meals, and happy fellowship.

APRIL 15.—Sempallore, S.A. Your interest and prayers are solicited on behalf of Sempallore Tent Mission to begin on April 15 at Sempallore-rd., ex. Water-st. Will Beller, missionary. George Cox, song-leader. Mrs. L. V. Mathews, L.A.F. soloist.

APRIL 15 to 22.—Jubilee Celebrations at Fort-craig. Sunday, 15th, morning, Worship; 4 Bible School; old scholars welcomed. Evening 7, Gospel Service. Monday, 8 p.m. K.S.P. and P.B.P. provide programme. Tuesday, 7.15, Bible School and J.C.E. programme. Wednesday, 3 p.m. Reunion Gathering; tea at 5.20, 7.15. Devotional Thursday, 7.45, Choir and C.E. Saturday, 7.15, Ladies' Aid Society. Sunday, 11, 3 and 7. Come home and enjoy the fellowship of your old friends. Tea provided on Sundays for visitors. Write the secretary and arrange for your tea. Pictorial Jubilee printed; order now 2/6.

### VICTORIAN ANNUAL CONFERENCE.

April 4-6 April 11.

Wed., April 4.—Women's Conference, Lygon-st. Thurs., April 5.—3 p.m. Preachers' Session, Lygon-st.; 7.15, Brotherhood Welcome to Delegates and Visitors, Presidential Address, Lygon-st.

Friday, April 6.—9.15 a.m., General Conference; Lygon-st.; 1.15 p.m., General Conference; Masonic Hall, Collins-st.; 7.15, Home Mission Demonstration, Masonic Hall.

Sat., April 7.—9.15 a.m., General Conference; Lygon-st.; 1.15 p.m., General Conference, Lygon-st.; 7.20, Foreign Mission Demonstration, Lygon-st.

Sunday, April 8.—2.45 p.m., Conference Sermon, Auditorium, Collins-st.

Monday, April 9.—Conference Plenk, Waltham Park; 7.30 p.m., C.E. Demonstration, Lygon-st.

Tuesday, April 10.—College of the Bible Old Boys' Club Reunion, 10 a.m.; 5 p.m., Reunion Tea and Business Session, Swanston-st.; 7.15, Social Service Demonstration, Lygon-st.

Wed., April 11.—7.30 p.m., Bible School Demonstration, Temperance Hall, Russell-st.

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Belgrave District.—Furnished cottage, verandah, nice position, mountain scenery, per week, Easter extra. Vacant March 29. Garage. Jackel, Selby.

# Here and There.

We hear of nine confessions at Tempe, N.S.W., on Mar. 18, and of five at Hurstville.

We hear of one confession at Auburn, N.S.W., last Lord's day evening, Bro. H. M. Arrowsmith preaching.

Victorian General Conference meals will be in the hands of the Women's Catering Committee. Tickets, 1/- each.

There were three baptisms recently at Lismore, N.S.W., and two at Tsalgum, Bro. W. J. Way preaching.

Bro. Corlett, evangelist at Invercargill, N.Z., was a welcome visitor at the last meeting of our Sydney preachers.

The Hinrichsen-Stewart mission at Maylands, S.A., commenced its third week on Sunday night. The tent was crowded. There were seven decisions at close, making twenty-five to date. Prospects are very bright.

At the preachers' meeting in Sydney on Mar. 19, the following confessions were reported by those present, viz., North Sydney, 3; Canley Vale, 1; Ashfield, 3; Marrickville, 2; Burwood, 9; Enmore, 1; Chatswood, 5.

The N.S.W. Conference statistics to be presented at the forthcoming Conference show a net increase of 3 churches, 219 church members, 7 Bible Schools, 416 Sunday School scholars, and 23 Sunday School teachers.

We learn with regret that Bro. H. Gray, preacher of North Adelaide church, S.A., whilst on holiday at Moorook, had the misfortune to be knocked down by a bolting horse. He was very badly bruised in body and had his leg broken above the knee. Our brother was taken to Lynton Hospital, where he will be for some time. He is progressing favorably, and hopes to be restored to health in a few weeks. He would like to thank all the friends who sent messages of sympathy and cheer.

At Ponsbury rd. chapel, Auckland, a company of about 100 brethren welcomed Mr. and Mrs. Lyall, Dr. and Mrs. Brandt and family, and Mr. and Mrs. Adams (late of Mosman, N.S.W.), who were all travelling by the "Niagara." Bro. Glabier presided at this happy gathering, and later, at a fine meeting in the Congregational Hall held under the auspices of the Alliance, Dr. Brandt delivered his lecture on Prohibition in America, and was very well received. Mr. Lyall conducted a good song service. Our friends had a good time with the Auckland brethren. So far they have had a delightful voyage.

Many readers perused with pleasure and profit the series of articles on "This Same Jesus," from the pen of Mr. A. J. Fisher, which we recently printed in the pages of the "Australian Christian." These have now been republished by Mr. Fisher in neat booklet form. Illustrations and helpful poems have been added. The whole makes a very readable book of 61 pages. There are many who would appreciate such devotional studies on the life and work of our Lord, and every reader would be benefited by it. The booklet would make an appropriate gift. The price is 1/6 and orders may be sent to the Austral Co.

On Sunday afternoon last, despite the most inclement weather, there was a very large and representative gathering at the memorial service to the late Bro. A. J. Mills held in Brighton chapel. Bro. A. E. Forbes, preacher of Brighton church, was in charge of a very impressive service and gave an address. Other speakers were A. W. Connor (Conference President), J. W. Baker, T. B. Morris, and A. H. Main. Mrs. Baskers-Wilson gave a beautiful preliminary oration memorial. J. C. F. Pittman led in prayer, J. Macgregor a Scripture lesson, and R. Morris

Song "Crossing the Bar." The great gathering of sympathisers was itself a striking evidence of the affection and esteem in which Bro. Mills was held. Heartfelt expressions of appreciation of his life and work were made by every speaker.

Bro. and Sister G. E. Moore have taken up their residence at the manse, 100 Park-st., West Brunswick, which will be their address from now on. Our brother and sister have been well received by the members at Swanston-st., and Bro. Moore is now fairly settled in his new charge. A welcome social meeting was held last week, when a fine programme of music and speeches was given by the members. Bro. Moore's addresses have been thoughtful and interesting, and he is expected to have a profitable ministry at Swanston-st.

On Mar. 15 at Newmarket, Vic., a farewell and welcome social was held. Bro. Warnie (chairman), supported by Bro. Hatty, spoke in terms of appreciation of the valuable services given by Bro. Mumford during his fifteen years' association with the church, more especially the past five years as preacher, church secretary and Bible School superintendent. Bro. Mumford suitably responded. Bro. Southwick welcomed Bro. Black as successor to Bro. Mumford, and Bro. Stanford as assistant to Bro. Black and Bible School superintendent. Bro. Barnacle, a preacher in this church many years ago, also spoke. Bro. Harty and Bro. Stanford returned thanks. A musical programme was rendered. On Mar. 16 Bro. Black addressed both services, Bro. Stanford assisting in the evening with a beautiful solo. The Bible School is practising for its anniversary under leadership of Bro. Hall. The young people's clubs are progressing favorably. On Mar. 25 Bro. Stanford gave a much appreciated exhortation. Bro. Black's subject was "The World's Greatest Battle." Bro. Stanford again rendering a beautiful solo.

In a letter from Leicester, England, on Feb. 21, 1928, Bro. H. G. Harward writes as follows:—"We are just closing our work here. Next Lord's day ends our period of service with the Evlington rd. church. We have had about seven months with this congregation, in two periods, and it has been a very delightful experience. The brethren have been very kind to us, and most appreciative of our messages. They have made it easy to preach. The Lord has blessed his word, and I have baptised 18 with 2 baptised helpers, not formerly members, uniting in fellowship. I hope to baptise several others next Lord's day. We have been overwhelmed with generosity by some of the brethren, who have given us a sort of trips. Financially I have never been treated quite so well. They have never been pressing in their invitation for us to remain. We are receiving a general farewell next Monday, and leave here on Tuesday, 28th. We are visiting the Continent, Egypt and Palestine en route to Australia. We have booked by air via Strathalbyn on May 1. We expect to arrive at Fremantle on May 5, and I hope to be at Strathalbyn on May 6, at Joe Binney's sister's home. Hope to be in Melbourne about May 12, and Sydney on May 18. I have received several invitations for further service on our return, but have not accepted anything. I prefer to wait until we reach Sydney, and trust the Lord will guide us in the past." During the twelve months Bro. Harward delivered 250 addresses, and there were about 120 decisions for Christ.

The Burnley church desires to thank all who helped so generously with gifts for the recent jumble sale.—Mrs. Luce, Sec. Ladies' Guild.

## OBITUARY.

**AH NUM.**—On Feb. 27 Bro. Daniel Num fell asleep in Jesus. In 1904 he was led in Christ, and united with Grote-st. church. Bro. Num exerted a most helpful influence over his Chinese brethren, and he was to them an able exponent of the word of God. On the night of Dr. and Mrs. Kilbinger's welcome home, Mrs. Num and her three daughters were immersed into the name of Jesus. This act greatly cheered our brother in his last days. A large gathering of Christian friends at the graveside on Tuesday, Feb. 28, bore testimony to the love and esteem in which Bro. Num was held. With the sorrowing widow and children we deeply sympathise.—J.W., Adelaide, S.A.

**LOXTON.**—Bro. Charles Loxton was called home suddenly on Mar. 10, having just finished his day's work. Bro. Loxton came to Christ five years ago, and since then has evinced unwavering faith. When his family of seven children were quite young, twenty-eight years ago, Mrs. Loxton was taken, but with courage and commendable fidelity Bro. Loxton fought for the Bible ones until they grew to men and women. A large company of relatives and friends were present at West Terrace on Mar. 12, when we committed the mortal remains to the grave.—J.W., Adelaide, S.A.

**STANFORD.**—On Mar. 1 Mrs. A. H. Stanford, wife of Bro. Alban Stanford, of the College of the Bible, was called home. Mrs. Stanford joined the Essendon church some 12 or 13 years ago, and was a very active worker there for some time. Subsequently she was a helper in the Burnley Mission and a faithful member at Hartwell church. Our sister was always a bright happy Christian, sincere in her faith, unselfish in spirit, gentle in speech and kindly in all her ways. Her life was made beautiful by self-forgetting service. The presence of the College faculty and group of students at the graveside expressed the high regard in which she was held, and the great sympathy felt for our brother in his bereavement.—F.J.S.

## DEATH.

**VARGOE.**—On Mar. 23, at "Warrawee," Healesville, after a brief illness, Kezia Elizabeth, the loved wife of Albert Ernest Vargoe, "Asleep in Jesus."

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Planets—Miss Olive McMillan, L.B.

Organist—Mr. G. H. Mitchell.

Conductor—Mr. J. Harold Barrett.

## "Nature and the Fool."

By B. S. R. Mollerahaw.

"The fool hath said in his heart, There is no God" (Psalm 53: 1).

During the last six years it has been the writer's fortunate privilege to travel twice round the world. On these Journeys, naturally, it has been my great joy to witness the wonderful handiwork of the Creator in nature. It was remarkable how insistently the above text of Scripture forced itself on my mind as in different parts of the world I reviewed the glories of landscape and sea, and at once gave the lie to such an ungrateful and unreasonable statement, and seemed to say with no uncertain voice, that "nobody but an absolute fool would ever dream of saying such a thing."

Let me try and describe just a few of the scenes that provided such an eloquent commentary on the futility of the fool's boasts. Come with me to that wonderful hub of busy life, "The New York Central Railroad Station," and we presently find ourselves seated in the luxurious "The Sunset Limited," ready for our 3,500 mile trip across the American continent to San Francisco. On the fourth day we wake up to find ourselves in the gloriously beautiful scenery of the Sierra Nevada Mountains. To try and describe the sylvan beauty as the train dragged its tortuous way up the mountains hill at last it had reached 8,000 feet above sea level, is quite futile, and as we alighted at the summit for a few minutes to "view the landscape over," one was "lost in wonder, love and praise," and surely the Fool was never in such a Paradise of mountain scenery as this, or he would never have uttered his illogical and senseless boast. In the limited space at my disposal it is quite impossible to dwell at any length on the loveliness of the tropical beauties and splendours of Hawaii, Samoa, or the Fiji Islands, which still comparatively recent years, and but for the gaze of Nevada, were medieval and barbarian in their life and conditions; but, from the aspect of their native floral glories and gorgeous verdant hills, they loudly proclaim "the hand that made us is divine."

The wonderful spectacle one obtains from the top of Mount Eden at Auckland, New Zealand, from which is seen a considerable portion of the North Island, resting like a beautiful emerald in a setting of azure blue, with the lovely background of majestic mountain forests in the distance, makes us more fully realise how puny the mind must be that denies the existence of a gracious Creator, and as we sail up the Sydney Harbour, truly "beautiful for situation," or gaze across the marvellous vista of wooded mountains and fearsome crags of the Blue Mountains, we are firmly convinced that such unbelief is very mildly condemned, when the word "fool" is used without a long string of expressive adjectives.

Sometimes we are inclined to complain that hymn-writers do not always strictly conform to the truth, but this fault cannot be laid against Heber when he penned the lines—

"What though the spires be rears  
How soft o'er Caylin's Isle,  
And every prospect pleases"

for, of a truth, there is no place of greater beauty anywhere on God's earth than this fair island; especially on the hilly road from Colombo to Kandy, and we realise with a full-some pity that "In vain with lavish kindness the gifts of God are strown," for "The heathen in their blindness bow down to wood and stone," and pray that darkness may be turned from the darkness of their foolishness, and the foolishness of their darkness, to him "in whom is no darkness at all."

Thus far I have written of the glories of the land, but I don't think in all my travels I see

anything so entrancingly beautiful as an Eastern sunset at Suaz.

After an oppressively hot day, as we sailed up the Red Sea, during which we saw the Sinai range of mountains in the distance, and instinctively thought of Moses and the murmuring children of Israel, we approached the port of Suaz just as the sun was going down. What a marvellous and colorful picture it was, with the minarets and the Oriental buildings and minarets silhouetted against the crimson glories of the setting sun, and to try and adequately paint a pen picture of it is far beyond my powers; and still more forcibly was the Psalmist's condemnation of the fool impressed on my mind.

I well remember spending a most delightful holiday in the English Lake District with a friend of my school-boy days, Mr. H. Langton (the President-elect of the 1928 Annual Conference of the Churches of Christ of Great Britain and Ireland). One morning we mounted our "bikes" and cycled away to Langdale Pikes with the intention of reaching the top of the highest of the three peaks. Leaving our machines at the foot of the mountain, we made our fullsome way upwards through the wet mist-clouds into the sunlight above. Sitting down, tired but happy, we waited for "Old Sol" to disperse the obstructing vapor, and then what a marvellous sight rewarded our laborious climb to refute the atheist's arrogant denial of God. Away, far in front, like a silver streak, lay the sunlit waters of Morcane Bay; on the right the grandly majestic Conistone Old Man; on the left, beautiful and green, Orrest Head; behind, dim and forbidding, with thousands of flocks feeding on its craggy slopes, Kirkstone Pass.

Enraptured with the glorious panorama of Nature's loveliness, I turned to my friend Harry and asked, "What text from the Old Book comes most readily to your mind?" and without hesitation he replied, "The cattle on a thousand hills are his." In response to a similar question to me, I remember I said, "The fool hath said in his heart, There is no God," with the accent on the "fool"; and there and then, accompanied by the song of the birds, we sang the hymn—

"Yes, God is good, in earth and sky,  
From ocean depths and spreading wood  
Ten thousand voices seem to cry,  
'God made us all and God is good.'"

In conclusion, may I hope that these few thoughts will enable us all to more gratefully appreciate the love and wonderful kindness a bountiful Father and Creator has shown for us, and by a more devoted service for him and our

fellow men, help even the "fool" to turn to him and live and sing—

"Father and Friend, thy light, thy love  
Beaming through all thy works we see,  
Thy glory glories the heavens above,  
And all the earth is full of thee."

### PENTECOSTALISM.

(Continued from page 197.)

any sick among you? let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up."

The same time limitation applies to this passage as to that in Mark. It is only thus we can harmonise the facts of Christian history. In apostolic days when apostolic hands could be imposed, many, but not all, had gifts of healing and of tongues. After the death of the apostles these gifts gradually died out. We must not argue that the church had become so corrupt that God would not impart the gifts, for stalwart men of faith lived right up into the centuries of the dark ages, and many have lived since of like faith, but did not receive such gifts, while right through all the centuries have been true worshippers in a lit state of mind to receive had it been God's will to give.

In spite of the withdrawal of these powers, it is well and right that we should live in the spirit of great expectations in the way of answers to prayer without dictating to God that he must bestow now what he bestowed then until the full revelation was completed.

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**CORRESPONDENCE.**

(The Editor is not responsible for the views of his correspondents.)

To the Editor, "Christian."

Dear Sir—

Having received such wonderful help and kindly interest from the Social Service Department, I feel I would like everyone to know. Myself and five children were absolutely stranded in Melbourne. We were strangers, having but recently arrived from the country. The details of how we came to such a sad state of affairs would take too long to relate here. I paid a week's rent on a house in South Melbourne. Had two single beds and three chairs—that was all the furniture we had. By that time the little amount of money I had was gone. The responsibility of feeding those five children was great, and my strength having just about given out, I thought for their sakes I had better notify the police. I could not but help holding back tears as I seemed darkest. Just when the hour of need of the Social Service Department. I resorted with the little remaining strength I possessed to go and see if, for the little ones' sakes, I might obtain help. I was very kindly re-

(Continued on page 206.)

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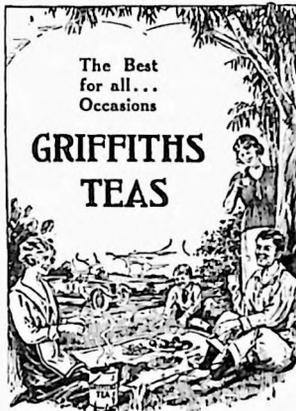
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## News of the Churches.

### Western Australia.

**Norham.**—Bro. Luckingham spoke at both services on Mar. 18. Four young men were welcomed into fellowship at the morning service, and three who had made the good confession on 11th Inst. were baptised at the gospel service. Attendances were very gratifying. 197 attended Bible School; 62 new scholars have been enrolled since the commencement of the campaign.

**Majlands.**—Bren. Hunt and Peacock commenced the third week of the tent mission on Mar. 18. Two were received into fellowship. Bro. Hunt delivers a magnificent message every evening, and the audiences continue to increase. 174 were at Bible School out of 180 on roll. The women's guild tendered a welcome home meeting to their secretary, Sister Mogle, and presented her with a beautiful bouquet. Bro. Hunt addressed the meeting.

**Kalgoorlie.**—During the absence of Bro. Hunt, who is holding a mission at Majlands, the brethren are carrying on the work. On Mar. 11 Bro. Banks exhorted, and in the evening Bro. Pollard preached. The death of Bro. V. Morrow on Mar. 6 is deeply regretted. On Mar. 18 an anniversary service was held, conducted by Bro. Pollard. Sister Pollard sang "Beyond the Door." Bro. Banks gave a splendid address to an appreciative congregation. The brother confessed Christ at the Hurtlethen mission, and was a faithful deacon of the church. Lord's day services and mid-week meetings are well attended.

### Tasmania.

**West Ulverston.**—A man and his wife were restored to the church at the close of Bro. W. H. Nightingale's address on Mar. 18. There with three others previously immersed were welcomed at the Lord's table.

**Lancesseter.**—Good annual business meeting on Mar. 14. Splendid reports from church secretary and auxiliaries. Good meetings on March 18. Bro. Eric and Sister Olive Eichenmayer were visitors from Allon. Old, and Sisters Misses C. and G. Smart, from Balwyn, Vic. Eleven Endeavourers conducted a special gospel service when at close of Bro. Noble's message a woman confessed Christ. He extended the right hand of fellowship to one recently immersed.

**Boharr (Collinac).**—A very bright time has been spent in connection with the 56th anniversary of the church. At all meetings there was a fair attendance of members. Bro. L. Johnston at the morning service delivered a fine address on "What Do We More than Others?" and in the evening the subject was, "The Same Jesus." Bro. and Sister Campbell were present from Adelaide. The married ladies' choir sang sweetly, and was a great assistance in the celebrations. On Mar. 18 the anniversary social was a great success. Bro. L. Johnston presiding. Greetings from West Boharr church were conveyed by Bro. Jos. Parkes; Bro. Andrews, sear. of Enmore, and Bro. Morris, of the City Temple, Sydney, spoke on behalf of Sydney.

### Queensland.

**Gympie.**—Services are good. On Mar. 18 Bro. Vanhoren exhorted. A baptismal service was held, and the sister in a married lady was then received into fellowship. A visit at Bro. C. Trudgian preached on "An Old Love Story."

**Brisbane.**—On Mar. 18 Bro. Hayward addressed the church in the morning. At night his gospel message was entitled "The Prodigal's Father." Sisters Stewart, Jones and Waterfield are ill in hospital. The church has decided to clear the chapel of debt with the money on hand.

**Annerley.**—At the quarterly social of the church Bro. and Sister Cockroft and family, who have left to reside in Melbourne, were farewelled. Expressions of good wishes were conveyed by the preacher, Bro. C. Young, and several friends from sister churches. A beautiful presentation was made by Annerley brethren. On Mar. 18 Bro. C. Young spoke at both services, which were well attended. Bro. C. Adams assisted with a message in song at the gospel meeting, at the close of which a young man was baptised by Bro. Young.

**Albion.**—Meetings are good. Square Club attendances are excellent. The Sunday School is planning for anniversary and picnic. On Mar. 11 the annual church social was held, with H. G. Payne in the chair. Visiting speakers were the Conference President, Bro. Stuart Trudgian, and Bro. J. K. Martin, of Wynnum. The programme, arranged by H. W. Hermann, was excellent. The secretary, Bro. A. E. Taylor, was presented with a set of cutlery. He is entering his fourth year of office. On Mar. 17 the Northern and Eastern District Christian Endeavor Union held an afternoon and evening rally in the church hall. This was excellently attended. Junior Christian Endeavorers are active.

**East Ipswich.**—A soul-winning campaign began on Feb. 26. Special meetings were conducted nightly (Saturdays excepted) by H. D. Priestley for the ensuing fortnight. For the remainder of the campaign, which is to extend over three months, services will be held every Sunday and Wednesday. Four decisions have been made. On Mar. 4 two new members, on transfer, were received into fellowship. At the annual business meeting on Mar. 14, Mr. C. H. Wilson (secretary) stated that the membership had increased by 17—10 by baptism and 7 by transfer and restoration. The work of Bro. Priestley, who arrived in November, has been a great success. The treasurer, Mr. H. Coward, reported a sound financial position. The school reported an increase of 20, and a big attendance improvement. Senior and Junior C.E. societies reported a successful year.

### South Australia.

**Long Plains.**—Successful harvest thanksgiving services have been held. Bro. Mason speaking morning and evening. Old-time hymns were sung, and a very enjoyable time was spent.

**Adon.**—Harvest thanksgiving services have been held. Bro. Mason speaking at both services on the Lord's day. On Monday evening Bro. B. W. Manning (Balaklava) gave a talk on his trip to New Zealand, which was much appreciated by the large audience.

**Bordertown.**—There has been a splendid attendance at all meetings lately. On Mar. 25 Bro. Cornelius exhorted on "Glorious in the Lord." Bro. T. B. Verco preached in the evening from the story of Jesus on the Sea of Galilee. The Endeavor Society has recently had many good meetings.

**Unley.**—Four young men, recently baptised, were welcomed to fellowship on Sunday morning, and in the evening four went forward at the invitation of H. B. Taylor. Dr. A. C. Garnett has returned from the Old Country, and is taking up work on Sunday morning. He is associated with the Workers' Educational Association, and as lecturer at Adelaide University. Miss E. Baedel was the recipient of presents from the C.E. Society and the choir on the eve of her marriage with Fred. Baker.

**Queenstown.**—At the morning service on Mar. 25 Mr. Stanley, from Semaphore, spoke on "The Second Coming of Christ." At the evening

service Mr. A. G. Hinde spoke on "The Unrecognised Christ." On Mar. 19 Hand of Hope was held. On Mar. 24 Miss G. Trevelyan and Mr. K. Coombs, two of the members, were married.

**St. Morris.**—Church anniversary services were held on Mar. 25. Dr. E. R. Killmer gave a splendid morning address. The evening meeting was good, and at the close of Bro. Hooley's address a youth made the good confession. Special anthems by the choir were well received. 89 members broke bread for the day. On Mar. 24 the kindergarten department held an Easter party, when many kinders, with their mothers, were present.

**Kadina.**—The work is healthy and encouraging. The Bible School has increased in interest and numbers. The Endeavor Society is doing a fine work. The PBI Beta Pi club held its picnic at Wallaroo North Beach on the 24th. The esteemed Sister Mrs. Syd Wilton became ill at the Bible School picnic on the 17th, and a few days afterward underwent a serious operation. She is making a satisfactory progress. Bro. Truwith has suffered with a poisoned finger, but is getting better.

**Balaklava.**—The church has sustained a great loss through the sudden death of Mrs. John Halda, one of the oldest active members of the church. She was present at two missionary meetings Thursday afternoon and evening, and died that night. Our late sister was a great worker and most consistent disciple. The sympathy of the church goes out to all the relatives, especially to the esteemed Bro. Halda. The visit of Bro. and Mrs. Trudinger, from China, was greatly appreciated.

**Williamstown.**—On Feb. 12 harvest festival services were held. Bro. Talbot preached to two fair congregations. On the Monday a very pleasant social was spent, and the fruit, etc., proceeds going to building fund. On Feb. 26 Bro. Talbot preached his farewell sermon to a crowded church. A farewell social was given to our pastor, Brother Talbot, who was presented with a wallet of notes, and Mrs. Talbot from the Bible School was presented with a stainless set of cutlery.

**Semaphore.**—On Mar. 18 Bro. Jelly was welcomed by letter from Queenstown. The Intermediate C.E. held their first annual at 10 a.m. on Mar. 25. Bro. A. Brown gave an interesting address. Bro. Pearce's (Aprill) report gave a good report. Fair morning service. Bro. Beller spoke on the forthcoming mission. Several new scholars at Bible School. Fine meeting at night. After Bro. Beller's message on "Transforming Thorns and Briar Bushes," one lady stepped forward for restoration.

**Milang.**—At church anniversary services held on Feb. 26. Bro. James Gordon, from Brooklyn Park, was the speaker; all enjoyed the addresses. The public tent and meeting on Tuesday, 28th, were a great success. Bro. Durkin, Beller spoke on the forthcoming mission. Several new scholars at Bible School. Fine meeting at night. All meetings were well attended. Sister Gordon sang an appreciated solo at each meeting. The choir rendered anthems. Bro. Durkin has been far from well, and has had to take a rest, but he is improving in health.

**Gawler.**—Meetings are fair. The Bible School is practising for anniversary; Mr. Dealy, conductor. Band of Hope meeting good; A. W. Bowes, Australasian President, was present. Barrows C.E. Union reorganised; Bro. Oran president.

Bro. J. Gram, brother of the preacher, and Sister Miss Buley, sister of the secretary, were amongst the visitors on Mar. 15. On Mar. 21 a farewell social was given to Bro. and Sister Killmer and family. Presentations were made to Sister Miss Killmer on behalf of the Bible School staff and the tennis club, which lastnamed she was secretary. Good meeting on Mar. 25. At the evening service a good number of men from the military camp were present. At C.E. meeting also many were there, and took part in a discussion on "The C.E. and Smoking."

**Victoria.**

**Croydon.**—A. G. Ammon conducted both services on Mar. 25. J. B. Leith has given the second lecture of a series on "The Epistle to the Romans."

**Colac.**—The young people's club held a social last Friday, when a presentation was made to Bro. Hiral. On Sunday evening the members of the club assisted Bro. Hiral at the service.

**Warrenham.**—On Mar. 22 the Phi Beta Pi held a social gathering which was well attended, when they presented a set of stainless knives to their retiring chaplain. Good services on Mar. 25, with visitors from Sydney, Melbourne, Pt. Foley and Terang. At night Bro. E. Arnold sang a solo.

**Prarar.**—Meetings on Mar. 25 were well attended. A beautiful service, helped by the choir and several soloists, gripped with "The Bleating and Message of the Cross." Bro. Connor was the preacher. Bro. W. Hancock, an officer of the church, has been laid aside for a time. He is now improving.

**Chellenham.**—On Mar. 25 services were well attended. Bro. F. E. J. Smith was the morning speaker. A "K.S.P. service" was held in the afternoon for the benefit of the older boys of the school. Bro. D. Wakeley preached a general sermon at night, the third of New Testament epistles. Bro. Chas. Brough is helping as song leader for a few weeks.

**Ararat.** The church held its annual business meeting on Mar. 19, when reports were read and officers elected. The church is grateful to the ladies aid for its help during the year. On Sunday, 22nd, the church enjoyed harvest thanksgiving services; the harvest donations will be sold to help church work. Fair attendances, and fine addresses by Bro. Lang.

**Yarrowonga.**—Attendances are good. Bible School work is bright; two new scholars enrolled. On Mar. 22 the Y.P.S. had a very fine missioners evening. During the evening Bro. Pratt, on behalf of the church and Y.P.S., said that Bro. Henry Taylor, who is leaving the district, has been a very faithful teacher, and regret is felt at his departure. Bro. Taylor suitably responded.

**Fairfield.**—The annual business meeting of the church was held on Mar. 14. Bro. Fitzgerald has commenced his eighth year of service with the church. A very enjoyable time was spent at the annual social of the church on Mar. 21, at which Bro. Fitzgerald was presented with a cheque for £21 as a token of esteem. Presentations were also made to the organist, Bro. E. Northeast, and the pianist, Miss Edna Hainman.

**Ballarat (Dawson-st.).** Gospel meetings and banquets for breaking of bread are well attended. Bro. Society and Mission Band have resumed meetings. On Mar. 22, the Dorcas held a combined meeting with the Epistle societies. A very fine gathering, but saddened by the death of Sister J. A. Willkie. She had won the affection of the sisters of Ballarat churches, and will be greatly missed. A good gathering at the S.S. Home at Burrumbuck on Mar. 21.

**Warracknabeal.** On Mar. 22 Sister Miss Elsie Wittmann led the prayer meeting. Bro. Fitzgerald, from Fairfield, exhorted on "The Second Coming of Christ." Churchward, World-wide. Good audience at night. The song service was led by the preacher. A hymn was sung as a trio by Sisters Misses G. Fosdine and E. Hall and Bro. F. Lydiard. Bro. McNeill's Gospel theme was "Why Men Should Attend Church, and which Church Should They Attend?"

**Geelong.**—Bible School anniversary was celebrated on Mar. 18 and 25, preachers being Bro. Stuart Stevens and G. J. Dawson, B.A., respectively. Directed by Bro. Mitchell, the school choir of one hundred voices submitted excellent work on Monday evening last the annual dedication was well attended. Awards for the year's work were presented, and items by the scholars contributed. After an absence of eight weeks by reason of illness, Bro. Pulland,

the school superintendent, was enthusiastically welcomed.

**Carlton (Daggon-st.).**—On Mar. 25 A. G. Saunders, B.A., spoke in the morning upon "Paul, the Unfathomable," and at night on "Jesus, Maker of Men." Miss E. Pittman was in her place at the organ after an absence of some weeks through sickness. In her absence Miss Doris Gibson kindly filled the position. The sympathy of the church was expressed by the presiding brother, Bro. and Sister Spence and family for the loss of their daughter and sister, Ethel, who was called home on Saturday last after a time of suffering patiently endured.

**Warracknabeal.**—Harvest thanksgiving services were held on Mar. 18. Bro. Searle, of Brim, gave an appropriate address in the morning. Bro. Andrews gave an interesting address at the evening meeting, which was very well attended. Visitors from Moxyp and district were present. Special singing by "The Chorus Party," and solos by Miss B. May and Mr. Phillips, of Moxyp, were appreciated. There was a wonderful display of fruit and vegetables. At the annual meeting of the church on Mar. 15, Sister Mrs. McDonald was appointed organist.

**North Richmond.**—The Bible School anniversary services were a great success. Bro. F. Pittman exhorted on Mar. 18, and Bro. A. Anderson spoke in the afternoon. Bro. Baldwin addressed a well-filled building at night. A young man came forward for restoration. On Mar. 25 Bro. J. E. Allan addressed the church. Bro. J. E. Webb gave a lesson to the children in the afternoon. Bro. Baldwin spoke at night. A special feature was the singing by the scholars, under the able leadership of Bro. Hall. All past efforts in this capacity were eclipsed.

**Red Cliffs.**—Harvest thanksgiving services were held on Mar. 18. Bro. A. Cameron gave a fine exhortation on "The Goodness of God." In the evening the chapel was filled. Bro. Cameron spoke on "Cutting Down Fruit Trees." General interest in the social evening. Miss D. Choir contributed to a line programme. Bro. F. T. Saunders, College organiser, spoke a few words. On Sunday, Mar. 25, a combined memorial service to late Grand Master O. B. Snowball, of L.O.L., was conducted by the lodges in the district, Bro. Cameron being speaker.

**Hartwell.**—Services are increasing under the preaching of Bro. G. Robinson. The church has been helped by morning addresses by Bro. Hall, Dickens and Tyler. The half yearly luncheon meeting on Mar. 19 was well attended. Bro. Tyler and Hall were elected to the diaconate, and very favorable reports were given. At the close a social hour was held to bid farewell to Sister Miss Myrtle Carroll, who is leaving for Queensland on her marriage. The happy event took place on Saturday, when Bro. J. C. F. Pittman officiated. The church will miss Sister Carroll as Bible School teacher. The Kindergarten has received a gift of new chairs from the Aishell family. Two Bible School scholars recently confessed their Lord, and having been immersed were received into fellowship last Lord's day.

**Carnegie.**—On Mar. 18 Bro. Cambridge, of Surrey Hill, addressed the church on "The Optimism of Jesus." A Juvenile Orange service in the evening attracted a large attendance. Reference was feelingly made to the great work performed by the late Mr. O. B. Snowball, who was to have presided at that meeting. Good singing was the feature of the service. Bro. Frank Whittington has taken over the conductorship of the church choir, and has made an excellent commencement. Bro. Shroya gave an appropriate address to the juveniles on "Our Bible." At the conclusion of the gospel service on Mar. 25, three Bible School scholars were baptised and another young lad made the confession.

**Preston.**—On Mar. 11 Bro. J. Moutrose spoke morning and evening. On Mar. 18 Bro. Christiansen delivered the exhortation, and Bro. Robinson preached in the evening. On Mar. 15, at

the church annual business, reports showed the work to be healthy. The officers are—Elders, Bro. J. D. Lang and Hodgiers; deacons, Bro. Crowley, Dickens, Ferguson, G. J. Dawson, Marshall and Morfies; secretary, Bro. F. Quaff; treasurer, Bro. Salisbury; asst. secretary, Bro. F. Sharnan. On Mar. 22 an excellent lecture was delivered by Sister B. Keatland, M.Sc., on "The Scientific Theory of Evolution." At the Bible School anniversary among many visitors was Bro. Graham, of N.S.W., who was the builder in charge of the erection of the chapel built in one day.

**Wedderburn.**—On Mar. 21 a splendidly attended farewell social was given to Bro. and Sister Mudford. Those who spoke referred to Bro. Mudford's ministry in words of highest commendation. The young people thank him for his efforts in connection with the tennis court. The church as a whole thank him for chapel renovations. The trustees are grateful for the care and improvements to the church property. His faithfulness to the Word has been much esteemed, and he was highly respected in the town. Sister Mudford was the recipient of a pair of oxidised gum vases from the church, and Bro. Mudford was presented with a number of notes. At the close of the meeting Bro. Saunders delivered a stirring address prior to making his appeal on behalf of the College. Bro. Treble, as the oldest member of the church, re-opened the old chapel to mark the recent renovations. On Tuesday, 27th, Sister L. Jackson and Bro. Ian Jockel were married at the chapel, Bro. Mudford officiating.

**New South Wales.**

**Enmore.**—There were good meetings on Mar. 25, and at night, after an address on "Christian Union," a young man confessed Christ, and together with his sister, was baptised by Bro. Paternoster.

**Chatswood.**—Bro. B. Vero gave a helpful morning talk. Bro. and Sister Shelton were present from Canlerra. Bro. Whelan's gospel theme was "Twin Souls." Two young sisters, Dorothy Faneourt and Betty Horton, were baptised. Soloists was Miss Lance Manley. There were splendid attendances at both services.

**Wagga.**—Meetings are good. On Mar. 11 a man was added by faith and obedience. Bro. Orford has commenced a series of morning addresses on the Book of Matthew, and a series on the second coming of Christ in the evenings. A young woman, confessed Christ on Mar. 25. Bro. and Sister Lang, from Preston, were visitors. Bro. Lang rendered an appreciated solo.

**Aishell.**—The fourth anniversary of the church was held on Mar. 11 and 15, with addresses by Bro. Childs, of Horshly, and Bro. Hodder, H.M. organiser. Two boys and a girl made the confession at night. Good attendances and a fine spirit at all meetings. On the 15th, a tea was provided by the ladies of the church, and at 8 o'clock an excellent concert by artists from all the suburban churches.

**Grafton.**—There were 34 present at the gospel service on Mar. 18, when Bro. Greenhalgh spoke on "The Necessity for the Atonement." 25 were present at the Bible School. Mr. Thomas, supt., has offered a gold medal to the scholar who brings the most new scholars. Lismore church sent 13 for the work in Grafton, and this is being used for the new baptistry. Bro. and Sister Haikie have framed the cradle roll. Bro. and Sister Bowtell have presented the church with a Bible stand. Bro. Thomas has secured a hymn-board, and the numbers have been amplified. A successful social was held on Mar. 17, 53 being present.

**IN MEMORIAM.**

**HODDER.**—In loving memory of our dear mother, who passed away at North Newland, S.A., on March 28, 1920. Loved and remembered.

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## CORRESPONDENCE

(Continued from page 203.)

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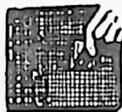
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265 Little Collins St., Melbourne  
(4 Doors from Swanston Street)

A Home for Neglected, Orphan and  
Fatherless Boys.

PHONE:  
BOX HILL 558.

No Really Destitute Boy Refused.  
FOUNDED 1895. INCORPORATED 1909.

# Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and Officers. Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest. Members everywhere are asked to assist the great work of saving the boys.

## OFFICE BEARERS:

<b>PRESIDENT:</b> Mr. R. Campbell Edwards.	<b>HON. AUDITOR:</b> Mr. F. Hoake, F.I.A.V., F.C.P.A., 31 Queen St., Melbourne.	<b>HON. DENTIST:</b> Mr. T. M. Ward, Surrey Hills.	<b>STOCK EXPERT:</b> Mr. L. Hunter, Hawthorn.
<b>VICE-PRESIDENTS:</b> Mr. W. C. Craigie. Mr. Wm. Marrow.	<b>HON. PHYSICIAN:</b> Dr. H. Selby Link, Riversdale-rd., Camberwell.	<b>HON. OPTICIAN:</b> Mr. W. J. Aird, Colonial Mutual Life Bldg., 4th Floor, 314 Collins-st.	<b>ORGANISING SECRETARY:</b> Mr. A. E. Knight.
<b>HON. TREASURER:</b> Mr. John Hunter, 10 Faversall St., Canterbury, Phone, Canty. 2010.	<b>HON. CHEMIST:</b> Mr. Cathcart, Surrey Hills.	<b>HON. SOLICITOR:</b> Mr. Harley G. Ryan, LL.B., 418 Chancery Lane, Melbourne.	<b>COMMITTEE:</b> Messrs. W. Cust, J. Hunter, Wm. Marrow, Rowland T. Motter, Messrs. G. A. Edwards, R. C. Edwards, Misses A.H. Landman, Smedley, Quilliam.

All Correspondence to be addressed to the Secretary, Burwood Boys' Home, Boundary Rd., Burwood, Victoria.