

# The Australian Christian

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## Revolution by Redemption.

"The soul of improvement," says Bushnell, "is the improvement of the soul."

The arresting phrase, "Revolution by Redemption," conveys a thought which, we think, might with advantage be pondered by reformers and all Christian workers. The world for some years has witnessed a number of revolutions by other means, and the end is not yet. There have been and are those who manifestly believe in the hell-born doctrine that might is right, and who seek by force to reach or maintain or extend their dominion. There are literal revolutions now in progress in different parts of the earth. In nations supposedly at peace and professedly Christian there is being manifested enough of class spirit, self-seeking, personal feeling, bitterness, and even hatred, to make almost any kind of uprising possible.

He can hardly have a feeling of humanity, and still less a Christian spirit, who views with unconcern or lack of sympathy the condition of great masses of men. The lot of many is desperately hard. How some poor folk live is a mystery. Decency hardly is possible in many cases, and comfort is impossible. Conditions are such as to be a menace to morality and a great hindrance to Christianity. It is little wonder if, in an effort to escape the drab monotony and disagreeableness of their work-a-day and home life, numbers are led into habits of more than doubtful propriety. Nor is the view of great hosts of men unnatural that at all hazards and by any means they must secure better material conditions. He is, we repeat, somewhat less than Christian in spirit who views the toiling multitudes with other than a feeling of compassion.

### *A new heart needed.*

Yet is it not the central doctrine of Christianity that more is needed than a change in external conditions? "To be better off is not to be better." Man for man, we should hesitate to say that those in happy circumstances who think they are above the need of worry concerning the means of livelihood are better than those who bear the daily load of care. To have more leisure, more expensive food and clothing, more culture, does not necessarily mean the possession of a better heart. We are most heartily in favor of securing for men such conditions as will make comfort and decency possible for all; but a man's life consists not in the abundance

of the things he possesseth. From other reasons than the stoical doctrine of equanimity, Christians must affirm that internal conditions are much more important than are external goods. God regards men's hearts, and nothing can change the heart but the gospel of Christ. Whatever the improvement otherwise, the man of unchanged heart remains in God's sight the same pitiable, lost creature that he was before. Only he who is regenerated can enter the kingdom.

We were much struck recently by the remark of a brother who in his daily work had abundance of opportunity of judging the thoughts and conditions of the ordinary folk. He said that it was increasingly borne in upon him that nothing could possibly take the place of the regeneration of the individual. What appealed to him as a man and a worker was the fact that Christ regarded the man as a man; He did not turn away from either the rich or the poor; their external conditions did not make them the object of the Master's love. The Saviour acted on the principle that out of the heart are the issues of life: a wicked heart in a man or woman possessed of wealth and culture is as horrible as were the whitened sepulchres of which our Lord spoke. The Master knew, too, that if a man's heart is really affected, his life will be changed. No man can be a Christian at heart and then go and sweat or otherwise ill-treat those for whom Christ died. No man can receive the new heart and then deliberately go and make money out of vile trades, or from extortionate rents from uninhabitable premises. On the other hand, it is equally true that the regenerated individual cannot scamp his work or dishonorably interfere with legitimate production or trade. On the side of neither employer nor employee, can the redeemed man foment a spirit of bitterness or class warfare. He who hopes to partake of the tree of life must remember that its leaves are for the healing of the nations.

We remain convinced that in the gospel of Christ lies the cure for the world's ills. There are no short cuts. Change the heart and you affect the life. Horace Bushnell's oft quoted word may become commonplace, but it cannot become untrue: "The soul of improvement is the improvement of the soul." It is because we believe this that

we are earnest advocates of missions abroad and of an aggressive evangelism at home. Christians who are really such will show the spirit of their Father, and deal kindly with all their brothers. The revolution which some seek by bloodshed will surely come by redemption. It is very remarkable that the early church leaders did not seek to encourage the removal of so great an evil as slavery by any revolutionary propaganda. That they disapproved of slavery is certain. The apostles taught that men were one in Christ. But there was no revolution such as might have involved tremendous bloodshed and have hindered the gospel too. But the principles which led to freedom were definitely enunciated by the apostles; and from the beginning it was true that the fact that Christ died for slave and master, and that all Christians were one in Christ Jesus, ameliorated the condition of slaves to a tremendous extent.

### *Creating an atmosphere.*

The British Prime Minister, Mr. Lloyd George, at a recent meeting of the Union of Welsh Independents, discussing the duty of the Christian churches, in connection with reforms, said that their especial task was to create an atmosphere in which reform would be possible, and in which the perpetuation of evil would be impossible. Mr. Lloyd George declared that the great confusion and conflict of purpose were paralyzing goodwill in every land. The German elections showed a distracted people split into hopeless contending factions without any clear purpose, and with no ascendant voice of note. So far that catastrophe had been avoided in Great Britain, but it was spreading throughout the world, and the churches alone could save the people from the disasters which would ensue if anarchy of will and aim continued to spread.

This word must have appealed to many of our readers. To us it indicates how the church which is true to the principles of Christ will exercise an influence on the world, even on those who may not definitely accept the Saviour. We think that the way indicated by Mr. Lloyd George is far better—both much wiser and more likely to be effective—than is the too frequent custom of direct interference in party politics.

There are many who feel that there were

in most of the great nations recently engaged in deadly strife a sufficient number of professing Christians to have made war impossible; had they but been true to their profession they might have created such an atmosphere in pre-war days as would have made the great war impossible. It is idle to indulge in mere repining; let us all endeavor to cultivate an atmosphere of goodwill, peace and brotherliness for the benefit of the nations in the coming days.

It may be said in closing that while in the church at large there remain divisions and sects which are in active antagonism, and while within the limits of a religious body or even in a local congregation there are parties and faction and lack of harmony, so long will the church at large be hindered in its work of creating an atmosphere in which reforms will thrive and evil languish. Think of the force of the impact of a united church on the world!

### Spiritual Gifts.

A correspondent inquires regarding a body of people, the Christian spirit of whose representatives he has greatly admired. He wishes our opinion. We have heard of the people he alludes to, but have no personal knowledge of them. Some literature of theirs we have perused, and it makes much of their claim to have received the baptism in the Holy Spirit with the accompanying miraculous gifts of healing and speaking with tongues. A comparison of their claims in this direction with the Scriptures forces us to the conclusion that doctrinally they err, whatever their life may be, and we would say no disparaging word regarding that.

That the miraculous gifts of the early church, which apparently were bestowed by the laying on of apostolic hands, were intended to be perpetuated cannot be proven, and is most unlikely. Still, if real evidence of the modern claim were forthcoming, we would gladly consider it. But the evidence is lacking, and some of the accounts of healing given by the people referred to are grotesque. Moreover, folk of contradictory beliefs—Dowieites, and others—have cited their alleged powers as evidence of their doctrines; and things which contradict can not all be true. Recognising now-a-days the power of mind over body, we may not doubt that there are some remarkable cases illustrating responsiveness to suggestion or faith. But we simply have no evidence that to-day such miracles of healing are wrought as were accomplished in apostolic days.

Regarding the speaking with tongues, we would be glad if our readers would compare the modern claims with the record of Acts 2: 4-8. The test is easy. As a fact, all the modern claimants to the gift of tongues use a jargon of meaningless syllables—saying that their rhapsodical utterance harmonises with the Corinthian "spiritual gifts." We admire their subtlety and wisdom in shunning Acts 2, which is the plainest passage on the subject in the New Testament. The comparatively obscure Scripture should be interpreted in the light of the plain. No; we do not believe in the modern "speaking with tongues."

## "Social Service" and "The Full-orbed Gospel."

Elsewhere in this issue appears a friendly letter of protest regarding some remarks contained in our recent editorial on "Decline in U.S.A. Church Membership." The writer regrets that it contained "certain expressions which might be misconstrued to the injury of Christianity," and seems to think that we have somehow belittled "social service."

The foregoing article on "Revolution by Redemption"—written quite apart from the correspondence—may serve to show our belief in and emphasis of the ethical implications of the gospel. Our courteous critic will not protest more strongly than we "against any interpretation of the gospel which robs it of its social content." More, we agree with him that the social message of Jesus Christ is necessary for the world, and that, if it give it not, the church must be shorn of power. Nevertheless, we hold it true that some have substituted social service for the full gospel. A part may be put for the whole, "to the injury of Christianity." Men first need a Saviour, and then an ethical teacher. Christ was both, but the supreme thing He did was to give His life for the redemption of man. He "died for our sins" and is "the propitiation for our sins." Many an advocate of "social service" denies or neglects this central fact of Christianity. There is a church in Melbourne well known for its able preacher's interest in social service, as well as for its departure from the orthodox faith: the success of the

Australian Church has not been conspicuous. Its case may be a typical one. In the March number of the "Homiletic Review" there appeared the following significant sentences from the pen of a preacher who is more than sympathetic with the "social gospel": "The social or socialistic trend of preaching in the last twenty-five years is a magnificent 'turn to the right.' Yet undoubtedly it has led to the right: patience in the pulpit that is harmful. It has reduced the judgment bar of truth and made many a preacher feel that if he could 'clean up his town' or run a 'social reform' he has therefore set forth a 'successful and successful gospel.'"

Regenerate the individual, and save him for service—that is the scriptural order. There is no way to save the community other than by saving the individuals which compose it. Indeed, in the sense in which the apostles preached the doctrine of redemption, there is no community salvation. But every Christian as a man and citizen should do his best to uplift the community in which he lives, and seek as his Lord to be the servant of all.

We should be sorry if any one gathered from our editorial that Christians might neglect the social message of the gospel. But in that case we should to some extent be consoled by the thought and statement of so highly esteemed and capable a Christian man as our correspondent that such a one had "misconstrued" our expressions.

## The World Situation and the Gospel.

A challenging pronouncement by Viscount Bryce, O.M.

This period of history is one of great urgency and gravity. The white races are penetrating the whole world. The whole world is brought together as never before. There is hardly a spot that was not touched and smitten by the war in one way or another. It affected regions that had hardly a place in history before—all Siberia from the Urals to the Pacific Ocean, Central Asia and much of East Central Africa. If you except some tropical forest regions of Africa and South America, nearly all the backward races have in some way suffered by the war. It is owing to the quarrels of the so-called Christian peoples that so much misery has been brought to the world.

Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times have been removed. They have now nothing to live upon until and unless they are given the gospel of Christ.

I cannot think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our

work in every mission field. It is also the reason why we should try to see that our influence in every country where Britain can exert her influence, is well exerted in the cause of justice and humanity, and to see also that our people abroad set a better example by their own lives than in times past.

### Mercy as well as sacrifice.

Although, of course, our country's missionary action is very important; and although, of course, we are bound to press for contributions to extend it, we must remember that there are things not less important than the extension of missionary work.

There is one sentence in the gospel, quoted from the Old Testament, which must constantly recur to our minds:—

"I will have mercy and not sacrifice."

We have to ask for gifts to support missions. It is a duty to give them, every Christian must seek to spread Truth and Light. But a gift is an external thing, it may or may not be an expression of a man's real sense of duty, of his real devotion to his Lord. It is an offering, as in the Old Testament dispensation were the

sacrifices on the altar. But mercy is better than sacrifice, because mercy is part of the quality of the human being himself; it means the individual's moral purpose, his realisation in his own life of Christian duty and Christian love. In and by it he shows forth his faith by his life better than any offering of money can do.

The thought must have often occurred to us during these years—"Are we, or are we not, a Christian people? We had a tremendous mental shock at the beginning of the war; we had to ask ourselves what had become of the world? Could the world in which such things as the invasion of Belgium were happening be a Christian world? Nothing worse happened in the pagan world than much of what was done by the German Government in Europe at that time, culminating in the massacre by the Turks of a million Christians, a massacre of non-combatants, men, women and children, which the German Government could have stopped had it wished.

We have to face another fact—a great many neutral countries did not condemn the German Government's action. There were neutral countries in which the bulk of the educated classes and of the clergy sympathised with Germany and expressed no disapproval of the crimes of the German Government. How came it that men otherwise good and upright were not more shocked at these crimes? Where was their Christianity? They had not the excuse which was pleaded for the subjects of the German Government, that they had been kept in ignorance by the suppression of news.

#### *Atrophy of Christian principles.*

One feels that all peoples have a sort of collective responsibility for the atrophy of Christian principles to which these facts point. We are driven to suppose that the moral fibre of the world had degenerated, and Christian character and thought had everywhere fallen below the Christian standard.

We in England felt the wickedness of the enemy Governments, but it is always easy to condemn an enemy. Can we be sure that if we thought we had some special interests of sympathy, material interests, trading interests, private friendships and so on, and like so many of the professors and clergymen in neutral countries who had been educated in German Universities, we might have been so biased as to have failed to give the proper moral judgment?

We have passed through vicissitudes of feeling since the war began. During its earlier months we were immensely cheered by the extraordinary gallantry of our young men. There has been nothing finer in British history than the way in which the whole youth of the country came forward to serve their country. There has also been good reason for pride regarding their conduct in the war. From all I can gather, there never was an army which reached so high a standard of good behaviour under trying conditions as did the British Army in the late war. Offences there were, as there always

has been, but their conduct was far better than that of the Duke of Wellington's soldiers in the Peninsular War, or than that of the German, French and Russian troops in China at the time of the Boxer troubles.

#### *"C.O.'s" and enemy aliens.*

But what was going on at home? Can we say that our people in England showed as fine a spirit in their attitude in domestic matters as did our soldiers fighting abroad? Has there not been much to regret in the treatment of the Conscientious Objectors both by the Government and by the bulk of our people? Personally, I have utterly disapproved of the views of these Objectors—they seemed to me hopelessly mistaken, sometimes even perverse. But many of them were obeying their conscience, trying to carry out what they thought the Gospel precepts enjoined, and they ought, being perfectly honest, however mistaken, to have received far more sympathetic consideration than was given to them.

Again, it was very painful to see the way in which many of the enemy aliens were treated. I happen to have a good knowledge of many of these cases, where people quite innocent, Germans married to English wives, with English children—men long settled among us, desiring to be English in every way, and heartily in sympathy with us, men whose sons were serving in the war and dying in our cause, were treated with the utmost severity, not only by the Government, but by private persons. Even now these unfortunate people cannot get employment. We ought to take that to our heart, that we did not show that spirit of mercy which might have been expected from Christians.

#### *Two moral epidemics.*

Now we have come to the end of the war and the soldiers are home, and what do we see? Those who have the best means of knowing, tell us that two moral epidemics are visible all over England. One is an epidemic of crime, and especially of robbery with violence. There has been an increase in theft, and all forms of dishonesty, thefts on railways, thefts in the postal service. The other epidemic is even worse. It is a prevalence of sensual vice such as has not been observed for many years. If there is a department of moral conduct in which Christianity has rendered an especial service to the world, it has been in raising the level for human morals, and in its treatment of sensual vice. When one reads of what sensuality was in the ancient world, when one recalls its treatment by the Greek and Roman poets, and what St. Paul says of it in his own time, one feels how enormous has been the change to the modern world, and how entirely that change is due to the influence of Christianity. Even when things were worst in the modern world, they never sank so low as they had done in pre-Christian days. Whenever we see a falling back toward the thought and practice of that pre-Christian world, it is a danger signal, which warns us of the need for guarding the

higher conception of sexual relations which Christianity gave.

All these thoughts bring us back to the main thought—what can we do to make our country a Christian country? The more we feel what has been called "the bankruptcy of civilisation" the more we feel that the only thing that can save the world is to return to the precepts of the Gospel, and try to bring our practice nearer to our professions.

#### *"The Light which lighteth every man."*

There is no light from any quarter promising moral dignity and purity and goodwill among men except that which comes from the Gospel. That is the Light which lighteth every man, and that is the Light which we must do our best to spread not only abroad, but among ourselves. The precepts of the Gospel are the one remedy for all the troubles we see around us at home and abroad. No nation has ever yet really tried to put those precepts into practice.

There seems to be a great call going out to us now to Christianise other peoples. To do this effectively, we must begin by Christianising ourselves. If the Gospel is the only Light, then it is according to the Gospel that we must try to rule our own lives and induce others to do so. The best way to move others is to set an example by following these precepts ourselves. However zealous we may be for the diffusion of the knowledge of the Gospel abroad, and however earnest our efforts, after all the most vitally essential thing is that we should try to infuse a Christian spirit into the society in which we live. Let us by all means continue our efforts to spread the Light abroad, but let it illuminate the individual life.—  
"The Layman's Bulletin."

#### *A Little Te Deum of Renewals.*

For Thy sweet sunshine after nights of rain;  
For Thy sweet balm of comfort after pain;  
For Thy sweet-peace that ends a long-drawn  
strife;  
For Thy sweet rest that ends a burdened life;  
For joy, dispersing sorrows as the sun  
Sucks up the morning mists, and as Thy winds  
Dispel the clouds and show the blue again—  
The deep, pure, tenuous, heavenly blue that seems  
In its infinity of tenderness,  
Like to Thy Love, that fills all time and space  
With Thy sweet Spirit's all-abounding grace;  
For all Thy healing ministries—  
We Thank Thee, Lord.

For hearts estranged, won back to fellowship,  
And sweeter knit by sweet forgivenesses;  
For hearts made tender by fortune's blows;  
For souls by sorrows ripened in Thy love;  
Yea, and for pain that took our pride away,  
And cast us wholly on Thy charity;  
For darkened ways that led us to the Light,  
For blinding tears that yet renewed our sight;  
For travails and perplexities of mind  
Through which we wrestled, nobler life to find—  
And found, beyond our craving souls' upreach,  
The wonder of the lessons Thou would'st teach;  
For dear lives salvaged from the hand of Death;  
For pure souls' fiery purgings without scathe;  
For answered prayers that showed Thy boundless  
love;  
For prayers unanswered, wiser love to prove;  
For all Thy leadings through life's devious ways,  
With faith illumined and high heart of grace—  
We Thank Thee, Lord.

—John Oxenham.

# A Trial by Jury.

Ethelbert Davis.

Bible witnesses testify to the ordinance of our Lord's appointment.

Seeing that so many professedly Christian people have refused to submit to the ordinance of believer's baptism, and in refusing, claim that they are not disobeying any command given by Jesus Christ, we purpose to re-examine the question of baptism.

The refusal to obey this command, if command it be, probably arises out of two things. (1) The claim made by the Roman Catholic Church that the church has the right to change the ordinances, and to say what is binding and what is not. (2) That since many of the churches practise Rome's baptism, they teach that infant sprinkling is the baptism required by Jesus Christ.

So that we may examine the question thoroughly, I am going to bring the case before the court, and ask you to act as jury. I ask you to act as jury for several reasons. (1) Because I believe you are all intelligent men and women, and therefore capable of arriving at an accurate conclusion. (2) I believe you are all honest men and women, and will therefore give an honest and conscientious verdict. (3) I believe you all desire to know the truth, and will therefore obey the truth, once you know it.

As the evidence is all we require, and to avoid tediousness, I shall not follow the precise procedure of the law court.

Having assembled the court, I shall put the witnesses in the box, state the case, ask you to note carefully the evidence, and then give the verdict. The two questions you must decide are these: (1) Was baptism commanded by Jesus Christ? (2) How was baptism administered?

## John the Baptist's witness.

The first witness enters the box.

Counsel.—What is your name?

John.—My name is John the Baptist.

Counsel.—What is your occupation?

John.—I am a harbinger, or forerunner. Some people thought I was the Christ. I am not the Christ; "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1: 23).

Counsel.—You were in the habit of baptising people?

John.—Yes; I preached the baptism of repentance; multitudes came confessing their sins, and were baptised in the river Jordan (Matt. 3: 1-6).

Counsel.—Did you baptise Jesus, the Prophet of Nazareth?

John.—Oh, yes, when he was a young man, about thirty years of age, he came from Galilee to Jordan, and desired me to baptise him. I, John, forbade him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering said unto me, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then I suffered him. And Jesus, when he was baptised, went up straightway out of the water; and, lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo! a voice from heaven saying, This is my beloved Son, in whom I am well pleased (Matt. 3: 13-17). I later pointed him out to the multitude as "The Lamb of God, which taketh away the sin of the world" (John 1: 29). I did that because "He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Spirit" (John 1: 33).

Counsel.—Did you ever hear him give a command to any one to be baptised?

John.—No; very soon after he commenced his public ministry I was cast into prison by Herod. I do remember him saying, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

## Matthew's testimony.

Counsel.—Next witness! What is your name?

Matthew.—My name is Matthew.

Counsel.—What is your occupation?

Matthew.—At first I was a tax gatherer; then I became a follower of Jesus of Nazareth. When he sent us forth as his messengers, I became a preacher, and a writer. I wrote one of the memoirs of the Life of Jesus.

Counsel.—Can you tell us whether you ever heard Jesus say anything about baptism?

Matthew.—I can give you very definite particulars. After he had risen from the dead, he was with us for forty days, and he said, "All power is given unto me, in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28: 18-20).

Counsel.—I shall ask you to note carefully the evidence of these witnesses, for they speak as they are moved by the Holy Spirit.

Counsel.—What is your name?

Mark.—My name is John Mark.

Counsel.—What is your occupation?

Mark.—For the greater part of my life an evangelist. I travelled with Paul on some of his missionary tours, also with Barnabas. I wrote the second of the four Gospels.

Counsel.—Do you know anything about baptism?

Mark.—In the 16th chapter of my Gospel there is recorded the command given by Jesus. Here it is: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

## Simon Peter gives evidence.

Counsel.—Your name, sir.

Peter.—I am Simon Peter, son of Jonas; and my trade was at first a fisherman, but when Jesus, whom I recognised and confessed to be "the Christ, the Son of the living God" (Matt. 16: 16), called me away from my nets to follow him, I became a teacher of his doctrines to my own people, the Jews.

Counsel.—Then you were well acquainted with Jesus, the prophet of Nazareth?

Peter.—Yes; I was one of those who were with him, "beginning from the baptism of John, unto that same day that he was taken up from us" (Acts 1: 22). I was with him on the Mount of Transfiguration, when Moses and Elias appeared in their glorified bodies, and when we "were witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice unto him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Peter 1: 16-18). I was with him in the upper room; I was with him in the garden of Gethsemane; I saw him arrested; I was with him during part of his trial; I saw him on the cross; I saw the empty tomb; I saw him after he rose from the dead; I heard him give his final commission, and I saw him ascend into heaven.

Counsel.—You say you heard him give his final commission. What do you mean by that? Do you remember if he said anything about baptism?

Peter.—The two previous witnesses have given you the exact words of his final commission.

Counsel.—Did you believe that Jesus meant that commission to be carried out?

Peter.—Certainly I did. Ten days after he gave the command, I preached, in the city of Jerusalem, to a great multitude of Jews out of every nation under heaven. I told how our rulers had crucified the Messiah, and proved that God had raised him from the dead; and said, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2: 36). When

I said that "They were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, What shall we do?" (Acts 2: 37).

Counsel.—What did you tell them?

Peter.—"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2: 38).

Counsel.—Were any baptised?

Peter.—Luke, our historian, says, "They that gladly received his word were baptised; and the same day there were added unto them about three thousand souls" (Acts 2: 41).

Counsel.—Did you have anything to do with the conversion of Cornelius, a centurion of Caesarea?

Peter.—I did. An angel told him to send to Joppa for me, saying, "He shall tell thee what thou oughtest to do" (Acts 10: 6).

He sent for me, and when I had spoken with him, I said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 35). As I spoke to him of how "God anointed Jesus of Nazareth with the Holy Spirit and power," whom the Jews "slew and hanged on a tree," and how God raised him from the dead, "the Holy Spirit fell on all them which heard the word" (Acts 10: 44).

Counsel.—What did you do then?

Peter.—I said, "Can any man forbid water, that these should not be baptised, which have received the Holy Spirit as well as we?" and commanded them to be baptised in the name of the Lord" (Acts 10: 47).

Counsel.—Did you ever say anything else about baptism, beside what you told the Pentecostians and Cornelius?

Peter.—In the third chapter of my first Epistle, I explained that, "the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Peter 3: 20-22).

## The witness of Paul.

Counsel.—Thank you Peter; you may leave the box. Next witness, please! Your name, and occupation?

Paul.—I am Paul, formerly known as Saul of Tarsus.

Counsel.—Occupation?

Paul.—"An apostle of Jesus Christ by the will of God" (Eph. 1: 1).

Counsel.—Listen to this extract from the letter to the Romans, "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 3-4). Did you write those words?

Paul.—Yes; I also wrote to the Corinthians, saying, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea" (1 Cor. 10: 1, 2), and to the Galatians, "For as many of you as have been baptised into Christ have put on Christ" (Gal. 3: 27), and to the Ephesians, "One Lord, one faith, one baptism" (Eph. 4: 5), and to the Colossians, "Buried with him in baptism, wherein also ye are risen with him" (Col. 2: 12).

Counsel.—On what authority did you write those statements about baptism?

Paul.—"I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ" (Gal. 1: 11).

Counsel.—Now, Paul, be careful! You say that you taught that which you had received by revelation of Jesus Christ. Did you not say to the Corinthians, "I thank God that I baptised none of you... for Christ sent me not to baptise, but to preach the gospel" (1 Cor. 1: 14)?

Paul.—I wrote that to the Corinthians, "lest any should say that I had baptised in mine own name" (1 Cor. 1: 15). I had cause to so write, because

some in the church at Corinth were divided, calling themselves after Paul, and Peter, and some after Apollos, so said, "Was Paul crucified for you? or were ye baptised in the name of Paul?" (1 Cor. 1: 13). Though I baptised them not, they were baptised, for "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised" (Acts 18: 8).

I shall now call witnesses to tell us how baptism was administered. I almost fear lest I should insult the intelligence of the jury, by inferring that baptism can be administered in any other way than immersion. But sprinkling and pouring are by some called baptism, hence the necessity of asking you to determine the question on the evidence given. I shall recall some of the previous witnesses.

**John the Baptist again.**

Counsel.—John, can you tell the court how you administered baptism?

John.—"And Jesus, when he was baptised, went up straightway out of the water" (Matt. 3: 16).

Counsel.—You baptise in water; is much water necessary?

John.—"John, was baptising in Enon, near Salim, because there was much water there" (John 3: 23).

**Philip the Evangelist.**

Counsel.—Next witness. Your name?

Philip.—Philip the evangelist.

Counsel.—You baptised the Ethiopian eunuch. Tell us how you did it.

Philip.—"And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptised him (Acts 8: 38). And when they were come up out of the water, the Spirit caught away Philip."

**Further witness of the Apostle to the Gentiles.**

Counsel.—Thank you! Paul, will you come forward again? Will you tell the court how baptism was administered?

Paul.—"Know ye not that so many of us as were baptised into Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 3, 4). "Buried with him in baptism, wherein also ye are risen with him" (Col. 2: 12).

**A Roman Catholic historian.**

Counsel.—Next witness! Your name?

Dollinger.—I am Dollinger, the historian, and a Roman Catholic.

Counsel.—How was baptism administered in the days of the apostles?

Dollinger.—"Baptism by immersion continued to be the prevailing practice of the church as late as the fourteenth century."

**Episcopalian testimony.**

Counsel.—Your name?

Dr. Watt.—I am Dr. Watt, an Episcopalian. I wrote an history of infant baptism. In that work I said, "Pouring was the substitute for baptism which Calvin first adopted, and his sprinkling was only the substitute of a substitute, and was the most scandalous thing ever adopted as baptism."

Counsel.—Thank you! Next witness. Your name?

**Martin Luther.**

Luther.—I am Martin Luther, the founder of the Lutheran Church, and one of the leaders in the great Protestant Reformation.

Counsel.—Do you know how baptism should be administered?

Luther.—"Those who are baptised should be deeply immersed."

**John Calvin.**

Counsel.—John Calvin, you were one of the foremost leaders in the Presbyterian Church. Kindly tell us how baptism was practised in the early church.

John Calvin.—"The word baptise signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church"

That concludes the evidence. I shall ask the jury to return the verdict. You are asked to take into consideration the character of the witnesses and the nature of their evidence.

Foreman of Jury.—On the unimpeachable evidence of these inspired men, John, Matthew, Mark,

Peter and Paul, to the first question, "Was baptism commanded by Jesus Christ?" we say, Yes. In answer to the second question, "How was baptism administered?" we find, on evidence of the highest authority, most of it inspired, that baptism was administered by immersion of the subject in water. In declaring our verdict we would earnestly recommend that consideration be given to the Master's own words, "If ye love me, keep my commandments" (John 14: 15).

# Prohibition in New South Wales.

A. J. Fisher.

## Victory Campaign of the Conference Committee.

New South Wales is at present preparing for a referendum on prohibition, and the permanent hour of closing of bars, which must be taken before July 1, 1921. The Temperance Committee, acting upon instructions received through a resolution carried at the Easter Conference, is organising to make this work effective, and is looking upon this as a great opportunity for the churches. The committee is planning for a big campaign to help to win the biggest victory of prohibition, making New South Wales the first dry State in Australia, and the Committee realises that it can not adequately grasp this opportunity nor discharge the responsibility without the assistance of every member of the church, and every lover of righteousness. It is therefore appealing to the church throughout New South Wales to aid in a great effort worthy of the brotherhood.

The plan of campaign, as outlined on a leaflet being sent to all churches for distribution to the members, is as follows:—

1. Enlist every support in this campaign. To do this:
  - (a) See that you are on the State Electoral Roll.
  - (b) Canvas your friends and neighbors for support, and enrolment.
  - (c) Read and circulate "Grit," the prohibition weekly, and "With One Voice," (1/-), the book which is winning converts to prohibition.
  - (d) Pray for victory, and on referendum day vote as you pray.
2. Enlist every contribution for the campaign fund.
  - (a) Give a contribution right now.
  - (b) Make a promise to give regular support until the vote is taken.
  - (c) Send your donation or promise to the church secretary, or to the Conference Committee.
  - (d) Help us raise a sum of at least £250 by November, 1920, to be used for the campaign as indicated below.
3. Enlist every motor car, or conveyance, for use on referendum day. These will form a decisive factor in bringing supporters to the ballot box.

As this campaign works to a completion, the committee is planning to carry out the following, supported by the membership of the church. It will seek to

- (1) Guarantee a vote equal to double our membership. If every adult member brings two friends to vote, this can be done.
- (2) Guarantee a speaker for at least three months in the campaign. All his travelling expenses to be paid. To work in conjunction with the committee and the N.S.W. Alliance.
- (3) Guarantee motors to the prohibition forces, to act on referendum day. If you have a motor, offer it now for that day, and drive it yourself. If not, pay for the hire of one.

This is one of the biggest campaigns ever undertaken by the N.S.W. Temperance Committee, and the committee feels that with the great vision of "the whole State free from drunkenness" the church should respond worthily to this campaign. It is desired that all the money needed (at least £250) shall be contributed by World's Temperance Sunday, November 14, 1920, and with the as-

sistance of every preacher and church officer, of every Bible Class worker, and of all members of the church, this aim is not too high for us to reach.

When we win prohibition, the Home Mission work will be easier, for drink is one of the great enemies of the gospel; Foreign Mission work also will be easier, and our efforts will be more consistent, for we will be enabled to send more Bibles and less bottles, blessings instead of booze for the heathens. This campaign is one in which every member of the church can enter, remembering the words of Paul, when he told the early Christians, "Be not deceived, neither fornicators nor drunkards shall enter the kingdom of heaven."

It is especially requested that all contributions from the churches, schools and individual members be sent to the secretary and treasurer of the committee, S. B. Hibbard, "Maranatha," Durham-st., Carlton, N.S.W.

### A Preacher's Difficulties.

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise Christian worker, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Prof. A—, teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B—, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am covered by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old man replied: "Do not be discouraged, preach the Gospel. They probably know very little of that." The unlearned and untutored disciples of old wrought wonders "in the Name of Thy Holy Servant Jesus" (Acts 4: 13, 17, R.V.). Why not to-day?—"The Witness."

### One of "God's Nightingales."

We recently intimated, says "The Christian," that Miss Annie Johnson Flint, of Clifton Springs, New York, is an invalid. We now learn that she has been a helpless cripple for over thirty years. Her bright Christian outlook is indicated by the following lines from her pen:—

God hath not promised  
 Skies always blue,  
 Flower-strewn pathways  
 All our lives through;  
 God hath not promised  
 Sun without rain,  
 Joy without sorrow,  
 Peace without pain.  
 But God hath promised  
 Strength for the day,  
 Rest for the labour,  
 Light for the way,  
 Grace for the trials,  
 Help from above,  
 Unfailing sympathy,  
 Undying Love.

# Messages on World Evangelism.

## Civilisation Without Christ.

In the reconstructed world, Christ must be supreme, for without him no nation can reach the highest and best. To all heathen countries commerce is sending goods, educationalists are sending teachers, and brewers drink. In this way heathendom is being civilised without Christ, but there is no true ethical foundation.

The church, by sending the gospel, can save civilisation from itself, and remove what otherwise must be a menace to the world's peace and lasting good, i.e., the rise of powerful Christless nations. If we don't send missionaries to-day we shall have to send armies to-morrow.—Henry A. Procter, M.A., LL.B.

## The Biggest Question.

Many questions demand attention from the Church of Christ, but none can compare with, nor is so urgent, as this which concerns the salvation of those for whom Christ died. It is the greatest and the gravest question—it is life and death. So long since He gave His solemn charge, and, maybe on the eve of His return, it is unfulfilled. We are the people who are responsible. Angels would gladly tell the good news, but cannot. The unconverted cannot, because incompetent. It is the privilege of disciples to preach. His blessings never fail, the rain is witness of His love. If we love Him, we will keep His commandments. The "Fourth" will give us a chance to show our love to Him and His.—Fred. T. Saunders.

## The Supreme Task.

The importance and imperativeness of a task may be gauged by its nature—the need and its authority. By this gauge may be measured the urgent necessity for the vigorous prosecution of Foreign Missions, which admittedly is the supreme task of the church. When Christ instituted the church, he organised it as a missionary society, with a world-wide charter, and endued it with the requisite power to achieve its central and commanding obligation, viz., to preach the gospel to every creature. Consequently, the first task of the church is to give the gospel to the world. In a word, the supreme mission of the church is missions. The authority for this is unquestionably the highest. The need is appalling and obvious—urgent and universal, while the nature of the task is of a kind which makes its achievement both important and necessary. The contribution which Foreign Missions have made to civilisation and commercial progress alone constitutes a distinct call to maintain and extend the work. The condition of the heathen world after two thousand years of Christianity is a challenge to more vigorously prosecute the task entrusted to the church, while the command of Christ is a challenge to the honor of all Christians to carry out instructions. We may not all be able to "go," but we may "help go," and the opportunity will offer on Lord's day, July 4th, to furnish the where-withal to assist achieve the supreme task of the church. The command has not been cancelled. The commission admits of no debate—arguments are unavailing. The task is ours. The command is clear-cut, definite, "Go." To withhold ourselves—our service or our substance in the face of such a sacred and supreme task is—mutiny.—G. P. Cuttriss.

## The World Situation.

The world situation is acute. The problems confronting the statesmen we are told are impossible of solution.

The results of fifty years' competition for the supremacy of the world has ended in failure, and emphasised the truth that whenever materialistic forces predominate, loss and suffering eventuate, and that the application of scientific discoveries for mere physical advancement fails to secure true progress, and is unable to even raise the social status of the people.

The problem is much more complex when it is realised that the heathen world is involved, and

particularly when it is understood that the conditions obtaining in those lands constitute a menace to the peace of the whole earth.

The present situation is a challenge to the church to demonstrate the efficacy of Christianity.

If Christ is of any worth it behoves his followers to accept the challenge, and prove that the gospel is the power of God unto salvation; not only of the individual, but the world. That gospel has been committed to men, Christians, to express both in speech and in life unto the uttermost part of the earth. Therefore there is an obligation resting upon each one of us, an obligation which comes with great force at this time to support the valiant souls who have set themselves apart for the sake of Christ and his church. There was never a time when our responsibility, to support those who have gone out to the lands where Jesus is so little known, was so pressing, and if the work they have accomplished is not maintained and extended, it will prove us to be unworthy to bear the name of Him who made it possible for us to lay hold on life.—C. A. G. Payne.

## Make Christians of All Nations.

There never has been such a tremendous challenge uttered since Christ laid this commission upon his disciples.

He must have understood the full meaning of this command.

He had died for the world. He had the last man's needs imprinted on his soul. The uttermost land and the uttermost man was included in his plan. The Lord was imbued with a sublime optimism in the efficacy of his own work, and the energy of his church.

He knew of the seemingly insuperable difficulties, and to overcome these the disciple must be inspired by the Lord's inextinguishable optimism and faith. The pessimist says it cannot be done. The magnitude of this many-sided task appals him. But the greatest obstacle is really our little faith, our timidity, and fearfulness. Christ wants men who believe in his wisdom and power; men who believe in his commission, and who believe that they are responsible for carrying it out.

This is the challenge of Christ to the church. We will not have fulfilled his will if we fail to reach the utmost creature.

July 4th will prove whether we are optimists or pessimists.—A. Hutson.

## The Last Command.

Go ye into all the world and preach the gospel! How can we? Jesus considered it possible, hence the command to share the gospel bounty with the people of the uttermost parts. We never had greater privileges and opportunities than we enjoy at present, and yet how heavily we move. We have men and money sufficient to evangelise the world, but the work tarries. Why? Why, because we have not sufficient capacity to appreciate our privileges as the redeemed of the Lord.

One great Christian indicts the church thus: "She loitered on half heedless of her obligations towards those regions beyond of populous lands to which she had never gone. Regions beyond of life consecration to which she had never risen. Regions beyond of unknown financial devotion to Christ. Regions beyond of undreamed of spiritual blessing springing from practical obedience to her Lord. Regions beyond of world transforming power to which she was still a stranger because she knew so little of the regions beyond of prayer."

Mission work is the Lord's work, therefore ours. God calls to prayer—definite, importunate prayer for our mission fields. Pray, whatever the cost, and for the sake of Him who redeemed you pay the cost of your prayers.—W. W. Baird.

## The King's Business.

Those days at the beginning of August, 1914, were full of tremendous anxiety. Communications were flashing between Continental Powers—England was involved—should it be war? or

was it to be peace? As that hour struck eleven on Tuesday night, August 4th, 1914, Britain was at war with Germany.

They told me when I was in England that from that hour there went forth the clarion call, calling restless waves, how splendidly our men responded. And why? "The King's business required manly men, and their heroic sacrifices, and our hearts are stirred within us."

Brethren,—There is another call that comes ringing across the seas, from the far-flung battle-fields of heathen darkness. It is a message from the ambassadors of the King of kings. The call is to advance. The doors are open. Forward is the divine command. Forward with our great Captain.

"Any way, so that it is forward," said Livingstone. This should be our motto now. Forward with one accord; every church member in the front line trench. Let us bring up the reserves. The whole army corps must fight.

If we fail in our offering on July 4th, there will be a great retreat.

Let us muster our forces. The command is imperative. The call for you and me on July 4th is that the King's business requires haste.—W. J. Crossman.

## What We Owe the World.

When the armies of Louis XIV. were devastated in Flanders, the monarch exclaimed: "Has God forgotten all that I have done for him?" Many people seem to think that God and the world are under great obligation to them, and that the world owes them a living without any return of service from them. Not long ago a young woman said that she did not consider that she owed the world anything, that she was thrust into it without being consulted, that she proposed to get out of it when she could with as little effort as possible.

The man who does not feel his heart throb with gratitude every day of his life for being born in this golden age, who does not feel that he owes a tremendous debt to the past, to all the people who have struggled and striven before him, is not made of the right kind of stuff. He ought to be treated as a drone, a thief of other men's labors.

The opportunity before us on July 4 to send out the gospel to the dark parts of the earth, is a means by which we may repay our God in a slight measure for all the privileges which he has placed in our lives. Let us not fail him, for he is depending on us.—W. J. Taylor.

## Three Resolutions for July 4.

At a missionary meeting of negroes in the West Indies, these three resolutions were agreed upon: (1) We will give something. (2) We will all give as God has enabled us. (3) We will all give willingly. At the close of the meeting a big negro took his seat at the front to take the donations of those who came forward. A number stepped out, and gave their offerings, and a very wealthy negro came out and tossed a small silver coin on the table. The big negro at the front, knowing that this man was far more rich than all the rest of the assembly put together, pushed the coin back, saying, "Take dat back, dat no good; it may be according to de first resolution, but not de odds." The rich negro picked the coin and hobbled back to his seat in a rage. Seeing that all the others put more on the table than he, he was ashamed, and taking a gold coin out of his pocket again came out, and threw it on the table angrily, and said, "Dare! Take dat." The big negro again pushed it away, and told him to take it back, saying, "No, dat won't do yet! It may be according to de first and second, but not according to de last resolution." The wealthy negro, still very angry, returned to his place, and until all the rest had given their small contributions, remained very silent; then he came up to the table, and with a beaming smile on his face, gave a large sum of money to the treasurer. "Very well," said the big negro treasurer, "dat will do; dat is according to all de resolutions."—H. L. Vawser.



# Here and There.

June 24, 1920.

F.M. offering, July 4.  
Wanted—an offering from every member.  
The secretary of the church at Auburn, N.S.W., now is James C. D. Green, Park-road, Auburn, N.S.W.

The monthly meeting of the Victorian C.E. Committee will be held at Lygon-st. chapel on Monday evening at 8 o'clock, June 28.

Wanted, more of this spirit among our churches.—A young Victorian sister recently sold her bicycle, and handed the proceeds (£6/10/-) to the preacher of her church for the work at Shrigonda, India.

Bro. Ernest Johnson has resigned the work at Wahroonga, N.S.W. It may be remembered that Bro. Johnson left the Methodist ministry about twelve months ago. We understand that he will relinquish his position at Wahroonga at the end of September.

While we are delighted to publish reports of work, we really cannot find space for the elaborate details of our anniversary and other programmes which some brethren send with a request to "publish in full, please." We have 30,000 disciples to consider, and cannot give so much space to purely local work as a paper published in the interests of an individual congregation might do.

Readers will be pleased to learn that Bro. F. J. Siver, B.A., evangelist at Moreland, Vic., is now making good progress after his long and severe illness. The next few weeks Bro. and Sister Siver purpose spending in Queensland; and it is hoped that they will return greatly benefited to the work at Moreland. During Bro. Siver's absence, Bro. H. Swain has kindly undertaken to conduct the gospel meetings.

The College Board of Management entertains the hope that a large Endowment Fund will gradually be built up, which will place college finances on a sound business basis. An ardent Endowment Fund advocate, Bro. T. W. Smith, in sending his yearly donation for the work, says: "One way to build up an Endowment Fund is for those who make gifts to double them, one half to go to General Funds, and the other to Endowment Fund." This excellent suggestion, accompanied as it was by a cheque for double the usual amount, is passed on to others in the hope that the splendid example will be followed by many.

The "Herald of Gospel Liberty" gives the following remarkable testimony to the results of Prohibition in America:—"Police and gaol statistics from all over the country keep adding to the volume of evidence showing the value of National Prohibition. But now comes a bit of testimony from a different and unexpected source. The old-time Water-st. Mission, founded in New York City by Jerry McAuley, as a rescue mission for drunkards such as he had been, and better known to this day through the work done there by Sam Hadley, himself a reformed drunkard, is just about to go out of business. The announcement has been made that the supply of drunken bums and sots for whom it particularly existed, is not sufficiently large now to justify its continuance."

"Acres of Diamonds."—Was there ever such a lecturer as Dr. Russell H. Connell, of Philadelphia? As a friend of young people, he seeks by various means to advance their Christian culture, and nothing pleases him more than to get them enrolled as students in Temple University, of which he is president. One of his means of raising money to promote this worthy end is lecturing; and from one end of America to the other he has travelled, during a long period of years, interesting the public on various themes and taking their dollars in response. His most famous lecture is "Acres of Diamonds," which he has delivered 5,875 times! Somehow the people are never tired of listening to this lecture, for Dr. Connell recently delivered it for the forty-fifth time to the members of the church of which he is minister in Philadelphia; and it is declared that 3000 persons "sat enthralled for two hours and fifteen minutes."

The adjourned meeting of the Victorian Preachers' Association will be held next Monday, 28th inst., at 2.30 p.m., in Swanston-st. lecture hall. Bren. A. R. Main and T. Bagley will open the discussion on Bro. R. Morris' paper entitled, "An Historic Review of our Work from 1902 to 1920." The July meeting of the Association will be held on the 12th; speaker, J. McKenzie, M.A., of Canada.

In a private letter, Bro. F. E. Buckingham writes from Brookton, W.A.:—"We have had a very happy time since coming here. God has indeed blessed our feeble efforts. Our circuit is 50 miles in length; and when we first started with the circuit all the travelling had to be done per horse and sulky. Some Sundays I drove 46 miles and took three services. I am glad to say that the brethren of the circuit realised that this was too much for both man and horse, and decided to purchase a car, which is a great improvement."

The Tasmanian Sisters' Conference Executive held their monthly meeting on June 17. The sisters are undertaking a number of new departments of work, namely:—Home and Foreign Missions, Dorcas, visiting, young people, isolated, obituary, temperance, prayer, social and literature. Superintendents who have been elected to these departments will give quarterly reports. It is expected that much will be accomplished by the sisters, when things are on a working basis. The executive meets third Thursday of each month, and visiting sisters will be welcomed.

"The Pahiatua Herald," N.Z., makes sympathetic reference to the mission conducted by Bro. F. J. Marshall at Mangahao-road. It gave over a column of space to the report of a sermon on Christian Union, containing a plain statement of what churches of Christ stand for. A personal paragraph thus describes the missionary:—"Tall, with blue eyes—a man about thirty years of age; oratory he does not know. Just a plain, strong man of athletic build with a living message that he tells with all the courage of a prophet of God. Such is the missionary, Mr. F. J. Marshall, who is conducting the mission at Mangahao-road nightly."

A meeting of the Tennyson Smith Campaign Committee was held at headquarters, Equitable Buildings, on June 8, Mr. F. McClean presiding. Mr. Tennyson Smith submitted his report of his recent successful series of campaigns in the Northern district, and much gratification was expressed at the evident practical results of the work in the initiation of definite organised effort in preparation for the forthcoming local option poll and the help given to local organisations by the addition of new members or forming new branches. It was stated that numerous letters had also been received from various towns where campaigns had been held months ago, showing that permanent results had been achieved as the outcome of the enthusiasm aroused by the lecturer's stirring addresses. It was reported that a great number of applications were in hand for Mr. Tennyson Smith's services from practically every district in Victoria, and plans for other tours were formulated.

Bro. G. T. Fitzgerald, of Mornington, N.Z., pays a personal tribute to the memory of the late Bro. Marsden, of W.A. He writes:—"It was my privilege to labor, for a short period, with him in the gospel, and I never shall forget those dignified, deeply spiritual talks together over the 'Realities' as yet unseen. His sound judgment and keen criticism always—so full of humility and love—were a benediction to any young man. He was one of God's choicest men. A gentleman through and through, full of knowledge and wisdom, above all he was full of the Spirit of Christ. His 'confidence of things hoped for' and his 'conviction as to things not seen' were such as must be ranked with the faith of God's chosen men of old. He was an ideal husband and father. A father in Israel has fallen, but we who follow in his steps must hear him pleading, 'Be thou faithful unto death'; 'Fight the good fight of faith'; be true 'to the faith once for all delivered to the saints.'"

By invitation last week Mr. Burgess, C.I.M. missionary, at present on furlough, and Prof. A. J. Saunders, M.A., of the American College, Madurai, India, attended the College of the Bible and delivered highly appreciated addresses on the work in China and India. All present felt they had been benefited by the visit.

In the course of a recent address on the Drink Evil, Sir Alfred Pearce Gould, K.C.V.O., England, said:—"While I this (Sunday) night speak, there are open in this country 79,000 public houses, and only 44,800 recognised places of worship. And we call this a Christian land!... Well, all I can say is, if we do not do our best to stop this thing, we cannot be following Jesus Christ."

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes:—"So far 17 donations towards re-building fund have come from outside the district, in response to appeal. The local brethren are responding magnificently, but it takes a lot to replace the furnishings of years, as well as the Tabernacle, which were reduced to ashes. The church is anxious to begin re-building. Who will assist?"

At "Lindisfarne," Leveson-st., North Melbourne, on Saturday last, there passed away at the age of 86 years, Mrs. Lyall, relict of Bro. Henry Lyall, whose home-call we reported a few weeks ago. After more than half a century of happy wedded life, these Christian partners are reunited after a very short separation. Mrs. Lyall was loved by all who knew her for her dignified and gracious manner, and for her many acts of unostentatious benevolence. Her memory is a benediction to the friends left behind. Our true sympathy is expressed for all the family who have suffered a double bereavement within such a little space of time.

The Hon. Secretary of the Bradley Evangelistic Campaign asks us to insert the following:—"Mr. William Bradley, of the Egypt General Mission, will shortly be conducting an evangelistic campaign in Melbourne in conjunction with the Evangelisation Society of Australasia. Preparatory meetings to which all Christians are heartily invited will be held in the Athenaeum Hall, Collins-st., commencing Monday, June 28th, and continuing each night till Thursday, July 1. Mr. Bradley will then conduct a mission in Richmond in co-operation with the churches of Richmond. The campaign in the city will commence at the Auditorium on Sunday evening, July 18th, and will continue in the Athenaeum Hall for the following fortnight. During the war Mr. Bradley was greatly used of God amongst our soldiers in Egypt and Palestine to the conversion of hundreds of our brave lads. In visiting Melbourne, he hopes to meet again many of his former friends of the A.I.F., and also in this campaign to reach many returned soldiers and others who make no profession of Christianity."

## Our Readers Are Appreciative.

"I regard the 'Christian' as a necessity."—Chas. J. Lea, Kiama, N.S.W.

"Have been quite surprised that price has not been raised long ago. Thought you must know some 'trick' which I would be glad to learn to overcome the difficulty of rising with increasing amount charged for goods I supply."—J. Fischer, Adelaide.

"I am sending Postal Note.... I could not do without the 'Christian.'"—J. H. Greenshields, Rainbow, Vic.

"I see that the price of the 'Christian' is increased to 10/6. I think it is cheap at £1/1/- a year, especially in the bush, for it is our preacher here."—J. McLeod, Tara, Q.

"Enclosed please find postal notes.... I wondered why the price was not increased earlier. It is plainly evident that the Austral does not contain a nest of profiteers."—Wm. L. Ewers, Perth, W.A.

"I have been reading the 'A.C.' for some time, and look forward to its coming every week. Wishing you the best of success with your rise in price, which I don't think will hinder the sale."—A. T. Earl, Warragul, Vic.

# Foreign Missions.

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

## Federal Foreign Missionary Committee.

President: J. W. Cosh, 13 Clifton-st., Malvern, S.A.  
 Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.  
 Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

### News and Notes.

Mr. and Mrs. Black, of New Hebrides, are now the living link of the Grote-st. church, taking the place of Bro. and Sister Filmer.

Bro. Frank Filmer recently visited Pentecost Island, and finding one of the native teachers, Abel Tabiuka, there with a very bad foot, took him across to Ambrim, and in two weeks he was able to return him a cured man.

The Federal Secretary has visited the following additional churches in South Australia, and received assurances of liberal offerings for Foreign Missions on July 4: Balaklava, Lochiel, Owen, Port Pirie, Long Plains, Mallala, Henley Beach, Maylands, Glenelg, St. Morris, Norwood, Croydon, Milang, Point Sturt, Strathalbyn, Goolwa, Stirling East, Grote-st. and Unley, and since beginning this tour the Lord has sent bountiful rains to South Australia, as if saying as in the days of Malachi 3: 10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We are very sorry to report that Miss Lillian Whitwell, one of our faithful F.M. candidates, has been obliged through ill-health to give up the idea of entering the F.M. service. Dr. Embley has refused to pass her for Foreign Mission service, but Sister Whitwell can always be depended on to serve God in the home land as faithfully as she would have done in the foreign field.

One of the greatest losses F.M. workers have suffered in Queensland is the removal of Bro. Len Gole from Brisbane to Melbourne. He has worked hard and given liberally to all missionary objects. While he was F.M. secretary he was also an enthusiastic Home Mission worker and giver. If there is room for a "business men's Foreign Missionary team" in Melbourne, what a magnificent trio of leaders Robert Lyall, Rowley Morris and Len Gole would make! And if these Elija's could gather a host of young Elishas and train them, the harvest of results to world-wide missions would make heaven and earth rejoice.

Goolwa, S.A., produces fish, cheese, butter, wheat, and splendid preachers, among whom are Ross Graham, of Mallala and Long Plains, and J. E. Shipway, of Port Pirie. At our F.M. rally at Goolwa, on June 3, Ross Graham's sister was present, and Mr. and Mrs. Shipway and daughter were there also. Mr. Shipway and family five eight miles from the church, but come to all the meetings. During the past five years Bro. Harris, the secretary, informs me they were only absent twice, and with the exception of five Sundays, they were there twice each Lord's day, though having a dairy to look after, and to drive to both services 32 miles. Can any family beat this record of attendance?

Will brethren and sisters who so kindly sent contributions to the F.M. Number, many with accompanying notes, accept our thanks for their splendid articles, and pardon my writing to each one a letter of thanks?

## Miss Rosa L. Tonkin's Closing Days of Work in Shanghai.

Kwenming Road, Shanghai, was the scene of a very interesting affair lately.

The occasion was the near approach of the departure for Australia of Miss Rosa L. Tonkin, who has been in Shanghai, working as a missionary, for nearly nineteen years.

The road in front of the school building was blocked for a time with the ordinary passers-by to watch the arrangements for a group-photograph going forward.

The picture successfully taken, the visitors and friends were shepherded inside to a farewell gathering, when tea was served. Several speeches were made, the evangelist and two visiting Chinese brethren taking part.

Reference was made to Miss Tonkin's long period of service, and to her devotion to the Chinese people. In this connection a presentation of a silver and engraved shield, a handsomely embroidered banner, and an honorific scroll, which set forth all her virtues and good deeds, were exhibited and explained to the audience. Miss Tonkin, who could not trust herself to speak, simply bowed her acknowledgments.

A more solemn occasion was Sunday afternoon, when her last service here was reached. To outward appearance everything went forward much as usual, except for a feeling of restraint and sadness. The preacher's voice had a note in it suggestive of the near approach of some calamity, yet he went through the service bravely.

At last it was over; then Miss Tonkin was called upon to give a farewell message. She spoke to them very earnestly on (1) the imperative need of daily prayer; (2) of daily Bible reading; and (3) of constant attendance at the services. If they attended to these things, then they would maintain their Christian profession, and the cause would advance. Although absent in bodily presence from them, she would work and pray for them in Australia. She reminded them of the arrangement whereby the Australian churches are pledged to continue financial help for rent, and of Mr. and Mrs. Cameron's honorary position as workers forming the link between the home churches and the church in Shanghai. It was a trying time for all, as it meant the separation from them of one who had ever been at the call of the troubled and the needy at all times during these many years.

A number of farewell social evenings were arranged by her foreign friends, among whom she has gone in and out as a sister, during the whole of her life out here. The more intimate parties took place in the homes of Mrs. Ware, Mrs. Day and Mr. and Mrs. Cameron. These three families will miss her very much indeed.

The prayers of God's people at home are asked for this work. The native Christians are very grateful for the help already promised to keep the buildings at their disposal.—W. M. Cameron.



To commerce and its picture post-cards, "A Quaint Quintette." To Christianity, "A Tragic Quintette." Children of heathendom make a mighty appeal to Christian manhood and womanhood.

## The Challenge of the Beyond.

"And a vision appeared unto Paul in the night; there stood a man of Macedonia, and prayed, saying, Come over into Macedonia, and help us. After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

Here we really have a double challenge. The challenge of a tremendous beyond, and a challenge to the church to-day—

"Come over and help us, they longingly cry, These people who know not of God."

1. Have you seen the vision of the beyond? The dire needs of India, China, Japan, Tibet, Africa, the Pacific?

2. Are you listening to the pleading cry, expressing a yearning prayer? Come!

3. Do you realise the Lord hath called us to preach the gospel unto them? Then what is your attitude towards this challenge, and the beyond?

Let July the 4th be your answer.

—J. E. Shipway.

## A Test of Our Discipleship.

Dr. J. R. Miller says, "Christian love has to be learned. Jesus Christ brought it down when he came. He wants all his followers to love in the same way—"As I have loved you, that ye also love one another." He will teach us the lesson, if we will only learn it. When we have mastered it we are ready for heaven. The Foreign Mission offering to be taken in July is the acid to test our love. It will help us gauge whether we are ready for heaven if the call should come. The outcasts of India, the demon worshippers of China, and the cannibals of the Isles of the Sea, and the broken-hearted, to preach deliverance to the captives, and the opening of the prison to them that are bound. They have been waiting long. Christ works through his people. Jesus has not yet come to those people, because we have been forgetful. Let us seek to learn the lesson of love between now and the first Sunday in July.—P. J. Pond.

## Christ and the World.

The glory of the gospel of Jesus Christ is its universal suitability to the races of mankind. It is the highest and noblest internationalism that has ever been made known to men. In the shallow judgment of some men the late great war was proof of the failure of the gospel of Jesus Christ to bring about the kingdom of God among men. In reality it proved the perversity of mankind in the rays of that Light which is the outshining of the glory of God. The world's condemnation is written in these words: "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds are evil."

Jesus is the Light of the World, and the gospel terms are the rays of his glory that shine forth to brighten the world's darkness. The Church of Christ has been set in the world to reflect those glory rays unto the earth's remotest corner.

Brethren, if we hide our light under a bushel of business selfishness, or under a bed of careless indolence, the world will be lost, and God will bring swift judgment upon us for our unfaithfulness.—G. Burns.

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

- Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.  
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.  
 Queensland: A. C. Rankine, Barker-st., New Farm, Brisbane.  
 West Australia: D. R. Stirling.  
 Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.  
 South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. Phone, Norwood, 1501.

# The Family Altar.

J. Wiltshire.

## "THE DAY SHALL DECLARE IT."

How often when reviewing the past does our mind light on an experience which, though trifling in itself, serves to illustrate some great truth! Often the more solemn lessons of mature years seem forecasted by the incidents of youth.

I well remember being one of a company of little boys who conferred on the school lessons which had been prepared overnight for the scrutiny of the teacher next day. One lad spoke very hopefully of his work, and proceeded to tell us how well it looked in his book by candle-light. He then opened the book, and there was nobody more disappointed than himself when he found that the daylight revealed smudges and blots which the dimness of the candle could not bring out.

This may well illustrate the writing of our life-story. With great care we should trace every line of duty and register every word of truth, so that when what we have written is read in God's light (Rev. 20: 12) we shall not be disappointed and ashamed.

### MONDAY, JUNE 28.

Gem Verse.—And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again (2 Cor. 5: 15).

#### Gems of Thought.—

"What God requireth would I give.  
As God desireth would I live.  
Where God ordaineth would I be,  
When God explaineth would I see,  
The love of Christ constraineth me."

These words accompanied a Foreign Mission gift received from a devoted household not long since. They are the expression of a true missionary spirit.

Scripture Portion.—2 Cor. 5.

### TUESDAY, JUNE 29.

Gem Verse.—For Thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.—Psalm 31: 3.

#### Gems of Thought.—

And, as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling for his selfish gain,  
But, cheerful, in the light around me thrown,  
Walking as one to pleasant service led,  
Doing God's will as if it were my own.  
Yet trusting not in mine, but in His strength alone.  
—J. G. Whittier.

Scripture Portion.—Matthew 26: 36-46.

### WEDNESDAY, JUNE 30.

Gem Verse.—Sorrow is better than laughter; for by the sadness of the countenance the heart is made better.—Eccles. 7: 3.

#### Gems of Thought.—

"The little griefs, the petty wounds,  
The stabs of daily care—  
'Crackling of thorns beneath the pot,'  
As life's fire burns—now cold, now hot—  
How hard they are to bear!  
But on the fire burns, clear and still;  
The cankering sorrow dies;  
The small wounds heal; the clouds are rent,  
And through this shattered mortal tent  
Shine down the eternal skies."  
—D. M. Craik.

Scripture Portion.—2 Cor. 12: 1-10.

### THURSDAY, JULY 1.

Gem Verse.—When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him?—Ps. 8: 3, 4.

#### Gems of Thought.—

It is God who has reared each mighty crest,  
That his face we may seek with awe;

## THE AUSTRALIAN CHRISTIAN.

It is God who inspired the vale's deep breath  
With the beauty of Love—the Law;  
If our eyes we raise, be the boon we ask  
Truer service—or low, or high—  
That his smile, at the end, may crown our task,  
As the mountain is crowned with sky.  
—W. E. Thomson.

Scripture Portion.—Psalm 36.

### FRIDAY, JULY 2.

Gem Verse.—That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.—Matt. 8: 17.

#### Gems of Thought.—

"In which class are you? Are you easing the load

Of over-taxed lifters who toil down the road,  
Or, are you a leaver who lets others bear  
Your portion of worry and labor and care?"

Scripture Portion.—Isaiah 53. He bore all for us.

### SATURDAY, JULY 3.

Gem Verse.—The hand of the diligent shall bear rule; but the slothful shall be under tribute.—Proverbs 12: 24.

#### Gems of Thought.—

#### ROOM AT THE TOP.

"Never you mind the crowd, lad;  
Or fancy your life won't tell;  
The work is the work, for a' that,  
To him that doeth it well.  
Fancy the world a hill, lad;  
Look where the millions stop,  
You'll find the crowd at the base, lad;  
There's plenty of room at the top.

"Courage and faith and patience,  
There's space in the old world yet;  
The better the chance you stand, lad,  
The further along you get.  
Keep your eye on the goal, lad;  
Never despair or drop;  
Be sure that your path leads upward;  
There's plenty of room at the top."

Scripture Portion.—Prov. 22.

### LORD'S DAY, JULY 4.

Gem Verse.—For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Peter 2: 21.

#### Gems of Thought.—

"Through many a thorny path He leads  
My tired feet;  
Through many a path of tears I go;  
But it is sweet  
To know that He is close to me,  
My God, my Guide;  
He leadeth me, and so I walk  
Quite satisfied."

Scripture Portion.—Heb. 12: 1-13. Looking unto Jesus.

### The Day's Work.

It isn't what  
You mean to do a week ahead;  
It isn't what you know you'll gain  
When all annoyances have fled;  
It isn't what you dreamed and planned;  
Such hopes are but a phantom band—  
*The day's work counts.*  
The day's work counts—  
The foot you gain  
Ere yonder sun dispel the dark,  
Next week, next month, next year, is vain—  
Unto the present summons hark;  
How have you fared ahead since morn  
In garnering in life's oil and corn?  
*The day's work counts.*

The day's work counts—  
It isn't much,  
The gain of those few painful hours,  
But be content if there is shown  
Some product of those sacred powers  
Which guide each mind, uphold each hand,  
Strive with the best at your command—  
*The day's work counts.*

## In the Religious World.

### Modern Thought Decline.

The attempt to foist Modern Thought, of the kind known as New Theology, on the Study Courses of the American Methodist Church, has evoked formal protest from more than twenty conferences of the body named. Mr. Harold Paul Sloan, a well known Methodist, says of these intrigues:—

"Methodism belongs, and please God shall belong, to the common Christianity of the centuries. If any person or persons have departed from this faith, following what they believe to be progress, we bid them Godspeed in their venture, but we assert they have no right to agitate within the Methodist Episcopal Church, to disturb its peace and unsettle its faith. To belong to a community of believers in which these precious truths are held and preached, is the inalienable right of every Methodist. We are purposed to contend for this right for ourselves, for our brethren, and for our children."

### Bible Difficulties.

Dr. Charles Brown, who has just completed thirty years of ministry in London, dealt very wisely, says "The Christian," in a recent sermon reviewing his ministry, with the difficulties many young people profess with regard to the Bible; and he remarked, what we are sure is quite true, that these are due, not so much to the causes to which they are usually attributed, as to the *practical* materialism of our age, which has no taste whatever for anything that makes demands upon serious thought. It is not only the Bible that is suspect by many. This is but part of a general movement. And the difficulties themselves are, as Dr. Brown himself wisely said, to be solved, not so much by the way of the intellect as by the way of faith and devotion and obedience. We remember a famous saying of a great American: "*A man owns as much of the Bible as he obeys.*" It is profoundly true, and it is the first thing to insist upon. It does not mean, however, that the *literary* difficulties are therefore to be glided over. They must be met, and can be met. It is well for the present generation to remember that men of bygone ages have had the same difficulties to encounter, and they saw their way through, as their successors can if they will. But the first solution comes by way of obedience to the truth revealed to us.

### Religion in America.

In connection with the Interchurch World Movement in America, a survey has been made, which yields facts of extraordinary gravity. Among them are the following:—

Fifty-eight million Americans belong to no church.

Twenty-seven million Protestant children and young people are outside the Bible Schools, and receive no religious instruction.

There is a region in the State of Colorado where churches are from fifty to seventy-five miles apart; also a long stretch of coast-line in Oregon, of perhaps a hundred miles, which knows no religious services, and never has had any.

There are more Italians in New York City than there are in Rome; more Jews than in Jerusalem; while throughout the United States there are some six hundred thousand Spanish-speaking people (largely poor and criminal); and between three and four millions of Poles, thirty per cent. of them illiterate.

Of the ten millions of Negroes in the United States, about forty per cent. are members of Protestant churches. Among these people the housing conditions are alarming, and as a result tuberculosis has many more victims than can be found in other communities.

During recent months a large number of ministers have had to seek secular occupations because the official salaries were not sufficient to provide decent support for their families. One-half of the ministers in America are paid less than the lowest estimate made to sustain a working-man's family.

The Interchurch Movement is pressing home these serious facts in the hope that a revised Christian conscience will address itself to further Home Missionary effort.

# News of the Churches.

## Queensland.

Kingaroy Circuit reports good meetings both at Coolabunia and Corndale, notwithstanding the drought, which still continues.

## Tasmania.

At Hobart on 13th inst. Bro. Spaulding exhorted, and Bro. Nightingale met with the church at Kingston. On 6th June an "in memoriam" service was held to our late Sister Speakman. Recently Bro. Edwards was united in marriage with Miss McIntyre, of Melbourne.

During the past two weeks, meetings have been held at West Hobart, Bren. G. Spaulding and W. Cooper taking the services. Attendances at all meetings are very fair. The Bible School is growing rapidly; 12 new scholars since last report; prospects are bright. It is hoped that special evangelistic services will be arranged in near future. The church gratefully acknowledges £2 for this work.

## West Australia.

West Guildford, W.A., held a most successful social on June 3, to celebrate the opening of their new room, and the commencement of Bro. Stirling's second year's labors. Bro. J. Ewers presided. Short addresses were given by him and Bren. Berry, Grafham, Robinson, Seaby, Stirling, and Sister Wilkinson. Bro. Grafham, who supervised the building of the hall, performed the opening ceremony. Good services on 6th. 76 at worship, when W. L. Ewers, from Lake-st., gave a fine message. Bro. Stirling preached at night to a good audience. On morning of 13th, 75 were present; Bro. W. R. Hibbert, from Fremantle, gave a fine exhortation on "Giving." One young man was received into fellowship.

## New Zealand.

Vivian-st., Wellington, services, during the absence of Bro. Paternoster on his visit to churches of the south, were conducted by local brethren. Recently a social was held to welcome home Bro. Paternoster and wife, and to talk of plans for the future. A good spirit is manifest. The J.C.E. now meets before Sunday School, and a decided improvement is noted.

The hand of God has been laid heavy on the membership of the church in Christchurch. Recently three members have been called to rest, viz., Sister Mrs. H. Langford, who passed away after a short illness; Bro. W. Crowe, who has been in ill-health for some time, and Bro. Thos. Dunmill. Sister Langford leaves a vacancy which will be hard to fill. She was a gifted woman, and used her talents in the service of the Lord. Her counsel in matters concerning Bible School methods was most valuable. In all things she gave her best. Bro. Crowe, who was a faithful and respected member, until recently was one of the trustees of the church.

## South Australia.

Three received into fellowship at Cottonville on June 13. Bro. Butler gave a very helpful address on "Faith." Two new scholars in the school. We are thankful that Sister Tucker is improving in health.

At Mile End one was received by faith and baptism on June 13. Good meeting on 20th. Next Sunday is last meeting in local Town Hall. Bro. H. R. Taylor, of Glenelg, spoke in the morning in the interests of Foreign Missions.

At Glenelg Bro. and Sister Dockett, senr., and Bro. Clarence Dockett, have been welcomed into fellowship on their return to the town. Bro. Wiltshire (Mile End) gave an inspiring morning address on Foreign Mission work. At the same meeting Sister Hooper was received into fellowship by letter from Moonta. The special appeal for funds for the extinction of the church debt has not yet closed; it is hoped the small amount required will soon be forthcoming. Practice for anniversary commences this week.

At Kadina Sunday School on June 20 Mabel Woodward was presented with 5/- for gaining fourth prize in the Austral Lesson Home Work Book under the age of 11 years. A young lady was baptised this evening, and received into membership. There were four confessions.

A general revival of the work at Tumbay Bay is being effected by the splendid addresses of Bro. and Sister Blackburn. There were fine attendances on June 13. Sister Blackburn, who is a good speaker, took the gospel service at Ungarra last week. The brethren are looking forward to the district combined service at Lipson in August.

Since Bro. Brooker has been taking the services at Queenstown, attendances have been large. Meetings on 20th inst. were full of inspiration. At Bro. Brooker's request, at the conclusion of his morning address, almost all present stood signifying their intention to more earnestly serve Christ. In the evening Bro. Brooker preached powerfully on "Playing the Game."

At Port Pirie on June 13 there were excellent attendances at all four meetings. Two good addresses were given by Bro. Shipway. Bro. Perry has recovered from an almost hopeless operation. We regret to report that Bro. Riddell's condition is very serious. He is in an Adelaide hospital. The Mission Band and Sewing Class are working hard for a sale of work to be dated for the opening of the new building.

At Grote-st. on Sunday morning Bro. Will. Beiler addressed a large audience. The Bible Class was favored by a prohibition talk from Mr. Bowes, of the Temperance Alliance. At night Bro. Hagger preached on "The True Catholicity." One lady made the good confession. On Wednesday the J.C.E. held their anniversary. Mrs. Frick and her co-workers are to be commended for the excellent programme. Mr. Handy spoke.

Instead of the usual week-night meetings at North Croydon, Bro. Wilson has started cottage prayer meetings, which are taking well; good attendance and interest. Morning attendance is increasing and school is also prospering. Bro. Wilson spoke both morning and evening on 20th, to a good attendance. Our esteemed Sister Smith is improving in health after her severe operation. Our aged Sister Harris is still unwell. On June 6 Bro. and Sister Barnes, both good workers for the Lord, were received into fellowship.

At Hindmarsh a special service was held on Wednesday last with the object of deepening the spiritual life of the church. An address was given by Bro. Cuttriss, and several items by the choir. On Sunday morning Miss R. L. Tonkin, lately returned from China, gave a most interesting and instructive account of her experiences in Shanghai. At the evening service Bro. Cuttriss spoke forcibly about "The Churches of Christ, Who they Are and What they Teach." Large attendances at both meetings.

## Victoria.

The work at Rochester continues to prosper. A young girl who confessed Christ a fortnight ago was baptised on 20th. At night a young man confessed his Lord, L. E. Clay preaching.

At Bambra-road, Caulfield, attendances are growing steadily. The school is larger each week, and now has 100 enrolled. The Phi Beta Pi made an excellent start with Miss E. M. Styles as chaplain. One church addition by letter.

The Emerald church sadly records that Bro. George Pratt met with an accident last Wednesday morning, when a dray overturned, pinning him to a log. He lingered until late on Friday night, when he passed away peacefully in his sleep.

Preston had large gatherings on June 13 and 15, being the Bible School anniversary. Mr. Potter (Baptist) gave a helpful address to the Sunday School. In the evening Bro. Johnstone gave an illustrated address on "The Magnet." Anniversary services were continued on 20th, Bro. Johnstone preaching.

North Melbourne reports that their Bible School anniversary was held successfully. Last Sunday there were two confessions.

Hawthorn evening services were resumed in the chapel on 20th inst., after four successful and well-attended meetings in the Hawthorn Town Hall and evening. Last Wednesday Bro. H. Watson entertained a good audience with his interesting lantern lecture on "The Bible in India."

At Stawell an enthusiastic meeting was held on Thursday, 17th inst., when it was unanimously decided to hold a mission in September, with Bro. S. H. Mudge as missionary. The estimated cost of same is approximately £37. To-day a beautiful letter was read from Sister Bates, who lies ill in hospital. Bro. Wakefield gave two splendid messages.

The Chinese church had two large meetings on June 20. Bro. Shee Ping spoke both morning and evening. Several visitors were present at morning service from the Christian churches in Melbourne; there were also representatives of the Sydney National League to Melbourne. A special collection of £5 was taken up for the Richmond benevolent work.

Harcourt church is going along well since Bro. Carpenter began work. His addresses are much appreciated, and interest is steadily growing. The church intends starting afternoon meetings in the Hall in Harcourt centre on June 27. We regret to report the passing away of our esteemed Bro. James Symes, for whom a memorial service was held on 20th inst.

At Ballarat on Sunday afternoon last, a very fine memorial window in honor of the men who served in the late war was unveiled. Major Baird, Chief Secretary of Victoria, delivered a fine address, and performed the unveiling. It is a beautiful window, and contains the names of 47 men, of whom 16 gave their lives. There was a good attendance on Sunday night.

Conducted by the Bible Class, an enjoyable open social evening was held at Geelong, on June 16. The 20th inst. was Young People's Day. At 11, Bro. Chas. Schwab's talk to the children on "Coconuts" was followed by a good exhortation on "The Church and Young People." Bro. and Sister J. Park, prior to leaving for Tasmania, were presented with a fine copy of the Scriptures at the conclusion of the meeting. At 7 p.m., to an attentive audience of about 400, the evangelist spoke on "The Pleasures of Faith." All church auxiliaries were represented.

Since Bro. Southgate's arrival in Bendigo the work has shown a decided improvement. Meetings have grown in numbers and interest. Bro. Southgate now is superintendent of the Bible School, and has introduced some good new ideas. He has linked up several of the young people as teachers. Mid-week meeting is growing, with a series of studies in the Book of Acts. Meetings on 20th inst. were splendid; 59 present in the morning, and 165 at night. The evening service was an in memoriam one to the late beloved Sister J. R. Turner. After a beautiful address three confessed Christ, one being a young man from the Bible School.

Cheltenham meetings have been very good of late, the fellowship with our Bro. and Sister F. Butler, from Tasmania, being enjoyed. On Sunday, June 20, the morning gathering was splendid. Bro. Mudge gave one of the finest addresses the church has heard on Foreign Missions. At the evening meeting he trenchantly dealt with an article in the "Herald" of the previous Thursday, purporting to give the history of alcohol in the Bible. Bro. Mudge turned the article into a strong argument for prohibition, as he applied the light of knowledge and reason to the passages therein quoted. Bro. Mudge is taking the lead in the anti-liquor movement of the district.

South Yarra, Vic., reports steady progress and continued good meetings. Two esteemed foundation members—Mr. and Mrs. J. T. Eaton—have moved to Glenhuntly. They were energetic workers, and will be much missed. A happy social in honor of Miss Lewis and Bro. N. Matthews was held on 9th inst. Bro. Hinrichsen, on behalf of

the choir, Bible School, and church, made presentations to both, while Bro. Brown, on behalf of the K.S.P. Club, presented a memento to Bro. Matthews, who suitably responded. These two worthy members were joined in matrimony by Bro. Hinrichsen on Saturday last. The same day, Mr. Watson and Miss M. Smith were united in marriage, Bro. Hinrichsen officiating. Bren, Frank and G. Lewis were present from Adelaide last Sunday. Miss Olive Pay is now kindergarten superintendent in place of Miss Lewis. Bro. J. Brown is school secretary.

At Kyneton on June 13 there were splendid meetings all day. During the week a club for the young people of the church was commenced. Bro. F. Beer, who recently met with an accident, is well again.

On Sunday there were splendid attendances at Warrnambool to hear Bro. Killey's farewell messages. On Thursday evening last the members met to bid "God-speed" to our brother, and wish him every success in his future career in America. As a token of the church's esteem he was presented with a wallet of notes.

Northcote, Vic., held a successful Bible School anniversary on June 6. Bro. H. A. Procter, M.A., LL.B., spoke. At night Bro. Garnett, B.A., spoke to a crowded house. The messages and the bright singing by the scholars were enjoyed. On the 7th the children's tea meeting was held, and on the 9th the Bible School concert was given to a crowded house. Prizes were distributed. On 13th, Bro. Reg. Enniss spoke to the children, and also presented four prizes to one of the scholars, Miss Jessie Wilkens, on the lesson book in Division 2, she having won one each in the Federal, State and Suburban. At night Bro. Garnett, B.A., addressed a crowded audience. Bro. R. Pearl, of Collingwood, ably led the children's singing. During the past few months Bro. Garnett, taking a course of special subjects, has drawn splendid audiences. The anniversary was one of the best for some years. Thursday night, June 17, commenced our Thursday night Mission Band, about 110 being present. Bro. Garnett gave a splendid talk on China. On Sunday last there was a splendid night meeting, and a young lady made the good confession.

### New South Wales.

At Wingham on evening of June 13, Evangelist Thomas, B.A., preached his farewell sermon to a good congregation on "I am the Bread of Life." He is going for a six months' trip to America.

At Enmore Bro. Harward is continuing special evening addresses from Acts, Endeavor Society, with the Young People's Temperance League, gave the programme at the Salvation Army Hall.

All correspondence in connection with the Chatswood church to be sent to A. Graham, secretary, Trafalgar Avenue, Roseville. On 20th, at the morning service, Bro. Hibberd spoke, and at night Bro. J. Whelan took for his theme, "Loyalty."

At Merewether on May 13 Evangelist Martin delivered a fine gospel address, and two young men made the good confession. Sister Kennerly was baptised. The Men's Improvement Class has commenced a study for this month of "The Church's Relation to Social Reforms." Much sickness is prevalent.

At Lidcombe on morning of 20th June, Bro. Anderson (immersed on the 13th), also his sister wife, by letter of transfer, from Hobart, were received into membership. Attendance was up to the average, Bro. G. H. Browne exhorting. Three teachers added to Bible School staff; attendance of scholars good.

One young lady was welcomed to fellowship at Lismore on June 20. Bro. P. J. Pond preached at night on "Christ and Theosophy." Elder J. P. F. Walker met the local Theosophist champion in public discussion last week. Land donated by Bro. Walker in South Lismore has been sold, and a splendid block opposite the South Public School has been purchased instead. The church hopes to be able to re-build on the valuable block recently acquired in Lismore proper, after the Chandler mission, which is to open in July.

At Merewether on Sunday Sister Mrs. Roberts and Miss Kennerly were received into fellowship. Bro. Martin's subject at night was "God's Purpose in this Age." One young lady made the good confession. Two young men were baptised at the conclusion of the gospel service.

The mission at Wagga has entered on its fourth week. The blessing of God is very evident. Since last report 67 have confessed Christ, making a total of 103, and 14 have followed Him in baptism, two of whom received the right hand of fellowship last Sunday. There are to be further baptismal services this week. Mrs. Roy Thompson, of North Fitzroy, Vic., has come to sing, and intends remaining till the close of the mission. Her message in song is greatly appreciated. The morning's address by Bro. Chandler, "The Face of Jesus," was particularly interesting. In the afternoon the chapel was crowded to witness the immersion in the tent at 3.30 to hear the message, "Go to Jericho." At night the subject was "A Hold-up on the Main Road," and at the close ten made the confession. These are included in the total given above. Bro. McDonald, from Sydney, was present on Wednesday and Thursday evenings as song leader, and his assistance was greatly appreciated.

### Prohibition and the Workers.

The following appeared in a recent issue of the "Argus," where we would expect to find such an item:—"The Bishop of Hereford (Dr. Hensley Henson) declared in public recently:—'Christianity stands to lose by the success of the crusade for prohibition, for if the English artisan is forced to link together in his mind the profession of Christianity and total abstinence, he will reject both.'" If the Bishop is misquoted, we are sorry for him; if he is correctly reported, we are more sorry. There are several errors in the statement. The implication that the workers of the land are the chief opponents of temperance reform or prohibition is, in our judgment, not true. Rich men, and vested interests are what we have chiefly to fight. We venture to say that the connection which some professed Christians have had with the liquor traffic—the rents, for instance, some churches have received from public houses, the brewery shares held by clergymen, the apologetic words which bishops have uttered for the vilest of trades—has done more to turn the artisan against Christianity and the church than will the coming of prohibition, especially as every sensible man knows that the said prohibition must come by force of public opinion and by the votes of the majority; and the workers are in the majority!

### Safeguarding Principles.

The following from the South Australian Department of a recent number of the "Australian Baptist" is of interest. It points a moral. It gives, too, the justification for such a course of lessons and such lesson material as are contained in the Austral Graded Lesson books:—"Tarbell's Teachers' Guide to the International S.S. Lessons" is, we suppose, the most helpful book that teachers can possess. It is packed with information, all well arranged. But though the lessons are supposed to be used by all denominations, the teaching does not always represent Baptist views. Dr. Martha Tarbell either ignores the great Baptist body, or forgets that she is writing for all. We open, for instance, at the scriptural portion for May 2nd, and read: "Hannah dedicated her babe to God's service; so parents to-day dedicate their children to God when they have them baptised." If she were impartial she would say that this is a custom in only certain sections of the Christian church. But she makes the statement as if all Christians were agreed upon it. And she does not attempt to explain on what ground baptism is used as the form of infant dedication. We are not well acquainted with the various "helps" to the study of the lessons. If there be any that is really Baptist, the attention of our schools should be called to it, for certain truths for which we have stood are not too much emphasised in our usual teaching.

### Victorian Churches of Christ Benevolent Department.

Received during month, May 19 to June 15: Donations—Healesville Church, £2; A Friend, Brighton, 17/6; Bro. J. Tully, Doncaster, £2; Country Cousin, 15/-; Kaniva Church, £4/4/6; Woornen Church, £1; A Friend, 2/- Total, £10 19/-.

Parcels of Clothing from—Box Hill Sisters; Sister G. Petty, Doncaster; Brim Sisters; Lillimur Church; One bag of men's clothing, and one other parcel from anonymous donor.

Jas. W. Nichols, Secretary.

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### BIRTH.

HARRIS.—On June 17, at Gowla, S.A., to Mr. and Mrs. R. W. Harris—a son.

### DEATHS.

BARNACLE.—Elizabeth, relict of the late George Barnacle, of "Moynalla," Riversdale-rd., East Camberwell, formerly of Port Fairy, aged 85 years. A colonist of 63 years. Interred Port Fairy, 5th inst.

LYALL.—On the 19th June, at "Lindisfarne," 37 Leveson-st., North Melbourne, Mrs. Eleanor Lyall, widow of the late Henry Lyall, who passed away May 2, 1920, and beloved mother of Mrs. F. G. Simpson, Mrs. E. R. Dunn, Mrs. W. B. Renton, Mrs. C. G. Lawson, Robert, Alexander R., Isabel R., and Henry James Lyall, aged 86 years. Member of Church of Christ, Swanston-st., Melbourne, 1865-1920. (Interred Melbourne General Cemetery on Sunday, 20th June, 1920.)

At rest.

"So He giveth His beloved sleep."

### IN MEMORIAM.

JERMYN.—In loving memory of our dear mother, who passed away June 19, 1919, also our dear father, who died January 2, 1919, at Castle-maine.

"And with the morn those angel faces smile,  
Which we have loved long since, and lost awhile."  
—Inserted by their loving son and daughters.

### COMING EVENTS.

JUNE 30 (Wednesday).—Swanston-st., 8 p.m. College of the Bible Old Boys' Association Reunion, and welcome to Mr. A. J. Saunders, M.A., of Madura, India. Mr. Joseph Mackenzie, M.A., of Canada, will also be present. All "old boys" requested to attend.—J. McGregor Abercrombie, Secretary.

JULY 4.—Foreign Mission Offering. Pray for it. Prepare for it. Give liberally to it.

### AN OFFER.

Elsternwick-Caulfield-Glenhuntly is a prosperous, developing district. The new Bambra-road church (Caulfield) would gladly help new-comers find a home or business.

## CORRESPONDENCE.

To the Editor of "The Australian Christian."  
Dear Bro. Main,—

I have read with interest your Editorial on the "Decline in U.S.A. Church Membership," published in this week's issue of "The Australian Christian." I regret that it contains certain expressions which might be misconstrued to the injury of Christianity. You observe, for instance, that "social service is an excellent thing, but it is a poor substitute for the full-orbed Gospel of the blessed God." The danger in such a statement is that a number of your readers may be led to infer from it that social service is something distinct and apart from "the full-orbed Gospel of the blessed God"; whereas we know that social service is an integral part of this "full-orbed Gospel."

I wish very strongly to protest against any interpretation of the Gospel which robs it of its social content. Any presentation of the Gospel which represents it to be concerned exclusively with the individual soul and God is not the "full-orbed Gospel" presented in the Sacred Scripture. Moreover, I affirm with equal conviction, that one of the most powerful influences contributing toward both the decline of church membership in U.S.A., and the deplorable lack of vitality among the churches in Australia, is that evangelism in both countries has lacked the social emphasis, has been almost entirely individualistic.

Is it not true that the "moral elements of the message of Christ" belong to the "eternal verities" which ought to be stressed in all our preaching? And do not these "moral elements" concern man in his social relations? It is the failure of the church to give adequate prominence to the "moral elements of the message of Christ," either in its preaching or its practice, that is responsible in no inconsiderable degree for the decline in church membership and the alienation of multitudes of men and women from the church itself. Let the church in its preaching and life adequately interpret to the multitudes the social message of Jesus, make his moral message a living part of his religious message, which it really is, and these very multitudes will come flocking to its doors in eagerness and joy. Evangelism! Let us have it; more and more of it; but let it be a "full-orbed" evangelism, declaring the "whole counsel of God," not disproportionately emphasising certain elements of Christian truth at the expense of others.

Yours in Christ,

C. M. Gordon.

[We refer to this letter on another page.—Ed.]

## Victorian Women's Executive

The monthly meeting was held in the hall, Swanston-st., on June 4, the President, Mrs. Kemp, presiding. Devotional exercises were led by Mrs. J. W. Baker, who gave a paper on "Right Thinking," taken from 4th chapter of Philippians. Apologies were received from Mrs. Chown and Mrs. Knott. "Modernism" was the subject of an essay given by Mrs. A. E. Illingworth. We were favored with a solo from Mrs. Garnett. 81 responded to the roll call. Miss Mudford has been added to the Home Mission Committee. Additions from Bible Schools: Swanston-st., 2; St. Kilda, 2; Middle Park, 1. Mrs. D. Pittman reported all missionaries well, and doing a good work. They ask for our prayers. Prayer Meeting Committee paid a visit to Brighton last month. There was a good attendance. An interesting address was given by Mrs. Burgess, of the China Inland Mission.—A. Baker, Supt.

General Dorcas.—Good work has been done since Conference; several parcels sent out for distribution. The Committee would be thankful for parcels of clothing or material sent to Mrs. Moyses, care of Christian chapel, Swanston-st. We gratefully acknowledge all help given in the past.—A. M. Moyses, Supt.

During the month visits have been paid to the Women's Mission Bands at Brighton, Essendon and Swanston-st. Good attendances at all meetings. The sisters take a great interest in the work of missions.—C. Jerrens, Supt.

Mrs. Tully, Superintendent of Hospital Visitation, would be pleased if Committee would send in their reports in time for executive meeting.

Next meeting of executive will be held in the hall, Swanston-st. Mrs. Blakemore leads devotional exercises. Mrs. Burgess, of C.I.M., is expected to give an address. All sisters are cordially invited.—L.R.

## S.A. Sisters' Auxiliary.

Meeting held in Grote-st. on June 3. The devotional session was conducted by Miss Garland. Mrs. Collins presided over the business session. Minutes of last meeting were read and confirmed. Thirty-eight delegates responded to the roll call. Collection totalled £2/3/4, and was devoted to Foreign Missions.

Treasurer's Report (Mrs. Bond).—Received during May for Home Missions, £3/5/1½; in hand, £20/0/6; total, £23/5/7½. For Foreign Missions, £1/13/11; in hand, £18/6/6; total, £20/0/5. General Fund—Collection, £1/2/3; in hand, £2/9/3; total, £3/11/6. Expenditure: Minute Book for Secretary, 5/6; balance, £3/6/—.

Dorcas.—Mrs. Cant reported having visited the Dorcas Societies at Glenelg, Henley Beach, and Hindmarsh, all of which were doing good work in their various districts. The Norwood sisters had resumed their meetings, which they inaugurated with a social.

Hospital.—Mrs. Young reported 4 visits had been paid to the Children's Hospital, 4 to the Adelaide Hospital, 5 to the Home for Incurables, 12 to the Sick and Aged; 30 magazines had been distributed; 3 Unley kindergarten teachers visited the Children's Hospital, and distributed books and toys to the children. The Unley Endeavorers had paid 2 visits to the Home for Incurables, and distributed comforts to the inmates, and the Unley sisters have taken warm garments to the Home.

East-West Railway.—Mrs. Ewers reported having interviewed Commissioner of Railways about a reduction in carrying literature to Pt. Augusta, but without effect. The cost is about 14/-, and it was resolved to collect it this month from men on the line. Their response will determine future action.

The Secretary to lead next devotional meeting. As previously arranged, we held an after meeting for the purpose of extending a welcome to Miss Rose Tonkin on her return from China, and in a few well-chosen words, Mrs. Collins, on behalf of the sisters of South Australia, extended a hearty welcome to Miss Tonkin. Words of welcome were also offered on behalf of Foreign Missions by Mrs. Walden, and Bren. Harkness, Hagger and Collins added words of welcome and appreciation of Miss Tonkin's missionary labors in China. Miss Tonkin, who was greeted by the singing of the hymn, "Blest be the tie that binds," feelingly responded. Before separating, afternoon tea was partaken of, and social intercourse indulged in.

V. B. Thompson, Secretary, Kintore-st., Mile End.

## OBITUARY.

THOMAS.—On April 30, at Hawthorn, Vic., Bro. Frank E. Thomas, brother of Jas. E. Thomas of Lygon-st., Alfred of W.A., Stanley and Mrs. Kentish of Adelaide, passed away at the early age of 33 years. He was born at Unley, S.A., and at the age of 16 years became a member at Park-st., where his late father and mother were also in membership. He was an undergraduate of the Adelaide University, also in the Diploma of Education at the Melbourne University, where he had hoped to secure the B.A. degree this year. The churches at Milang, Point Sturt, Strathalbyn and Naracoorte, S.A., Geelong and Dandenong, Vic., with others, in both States, were faithfully served by our brother. At one time he was connected with the Education Department in Adelaide, and for the past five years was a master at Scotch College, Melbourne, where he was most highly esteemed and valued by faculty and students. Whilst preaching at the Hawthorn West Baptist Church on Sunday, April 25th, he became ill, but no serious symptoms developed until later in the week, when an operation for appendicitis proved of no avail, and he passed away calmly trusting in Jesus

Christ, on April 30th. On May 1st, a service was conducted in the little Baptist chapel at Hawthorn by representatives of the Churches of Christ, Baptist, and Scotch College, and all paid high and loving tribute to the deceased's fine Christian character and worth. On Sunday, May 2nd, in the presence of a large number of friends, his body was laid away in the Geelong Cemetery, in the presence was conducted at the grave by his brother Jas. E. Baptist). The enormous quantity of floral emblems and messages of sympathy received were indicative of the large circle which sorrow were in early home going of one so promising. We commend his wife and other loved ones to the God of all comfort.—C.S., Geelong.

THREADGOLD.—At the age of 64 years our Sister Mrs. Eliza Threadgold passed away on May 26th. She came into the church many years ago, having been baptised by Bro. T. J. Gore, when he labored with the Grote-st. church. She was a faithful disciple, never absenting herself from the assembly of God's people if it was at all possible for her to be present, and like her Master, always going about seeking to do good. Her four sons and two daughters who are left to mourn their loss may cherish a precious memory of their mother. May they find in the Saviour the comfort they now need, and follow Him as faithfully as the one who has gone, so that they may have a glad reunion around the throne of God in glory.—T.H., Adelaide, S.A.

BEGBIE.—After a very short illness, following on a paralytic seizure, Bro. Herbert Begbie, of Mt. Evelyn, passed peacefully away at the Lydale Private Hospital, on June 14, at the age of 74. About fifty years ago our late brother was baptised by the late Bro. C. L. Surber at Lygon-st. chapel, and was a prominent member of the church and Adelpian Class there for a number of years. In later years Bro. Begbie and his wife became associated with the work at Stanton-st., Collingwood, and for about five years was prominently associated with the work there as a deacon. For three years he has been living at Mt. Evelyn, and, although through age and distance has been unable to often attend the services at Montrose, he has had the interest of the church at heart. His faith in the Master and his work for the Master's kingdom has been long and earnest, and his devotion to his wife and family unceasing and tender. He eagerly looked forward to meeting his Saviour, and now God has called him home. May God give his loved ones strength to bear the parting, "till the shadows flee away." L. Arnold.

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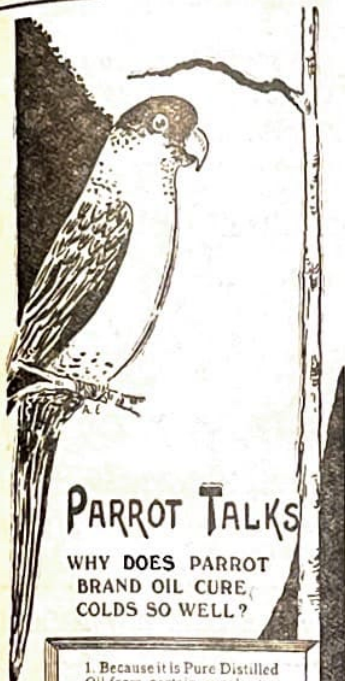


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