

# The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND  
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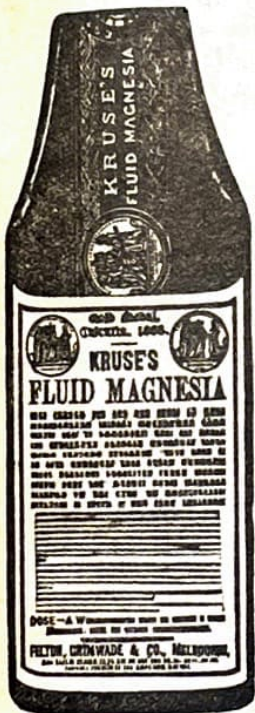
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## Teaching the Church of the Future.

To a great extent the school of to-day is the church of the future. To ensure an intelligent church membership we must give careful instruction in foundation truth in the Bible School.

On no subject are Christians more agreed than on the great value of Sunday School work. Our schools are places of both evangelism and education. Every Conference report bears witness to the success of Bible School effort; for large numbers are by it added to the church. It makes a double appeal to us as being at once the cheapest and the most effective of evangelistic methods. It is a truism to say that those won to Christ in the school are more likely to remain steadfast than are, say, the adult converts of a special mission. Lives can best be moulded in early age; the adolescent period is the natural period for conversion. We are quite opposed to a common suggestion that we in our school children may get "salvation by growth," and so dispense with the need of "salvation by conversion." This is an anti-Christian thought. There is no salvation by nurture; there must be a definite decision for Christ. But surely we all agree that there need not be on the part of all a wandering into the far country and the wasting of the substance in riotous living followed by a cataclysmic conversion.

It is not difficult in Bible Schools to bring children to decision. In a school properly conducted and capably staffed, it should be an exceptional thing for a scholar not to be brought to decision. So easy is it to influence the scholars thus that there is a real danger lest they drift into church membership for other reasons than because of personal decision. Their parents or companions are members, and therefore they may look upon it as the proper thing to "join the church." We could not look with equanimity upon such a procedure, nor is that the way to get a strong church. Our hope, as a people, is found in an intelligent membership, one grounded in the faith. Youth is the time when education is easy; our school children easily assimilate divine truth. They can then without difficulty become so indoctrinated with and get so sure a hold of scriptural truth that they will never let it go.

### A striking comparison.

It is unnecessary here to argue the value of the religious education of the young. The following newspaper extract points the les-

son. If it tells specially against one country, it should act as a warning to others:—

"In recent events we find an extraordinary revelation. The number of juvenile convicts in Germany increased fifty per cent. between 1892 and 1895—that is, among the men who have filled the trenches. The population of Germany is to that of England as 5 to 3; the proportion of bigamy is 1 to 2 nearly; in incest, about 13 to 1; in procuring, 264 to 1; in procuring abortions, 29 to 1; in unnatural offences, 7 to 1; in rape and other sexual crimes, about 9 to 1; in murder, manslaughter, and other death-causing crimes, 5 to 1; in arson, about 4 to 1; in divorce, 22 to 1; in illegitimate births, 5 to 1; in suicides, 4 to 1 ("Times," April 12, 1916). Now what is the vital secret behind these startlingly disparate figures? It is not education; for university men in Germany are fourteen in every ten thousand; in America, ten; in England (apart from Scotland), five. The secret is laid bare when we learn that, though with a population nearly twice the size, Germany has only nine hundred thousand Sunday School scholars against Britain's eight millions. And, alas, this apostasy, percolating from the theological halls of the Higher Criticism into the day school and the nursery, and so blighting a nation at its roots, continues to deepen iniquity in child-life. German child convictions were: in 1914, 585; in 1915, 1145; in 1916, 2895; and in 1917, 4012. 'The increase of criminality among the young,' says the Hessian Minister of Justice, 'is terrifying' ("Times," April 4, 1918)."

### Teaching distinctive principles.

Not only should the children of our Sunday Schools receive definite Christian teaching, but the school is the natural place for the teaching of distinctive principles. Some folk ignore this fact. One of the greatest lessons which Roman Catholicism gives to Protestants is this truth. If we have any essential truth not generally taught, we must ourselves teach it, and one of the best places to teach it is the Bible School.

Two weeks ago we published an extract from the "Australian Baptist" in which a plea was made for safeguarding Baptist principles, and which pointed out that the ordinary lesson helps were extremely apt to mislead teachers and scholars on important points. Tarell's Commentary was cited by way of example. Now it is inevitable that lesson helps written by pædobaptists chiefly for use in pædobaptist schools, will contain such matter as our Baptist friends objected to. There lies before us a leaf cut from "The Graded Sunday School Teacher," published by the Methodists and Presbyter-

ians in Victoria. In a lesson dealing with the ordinances, the following sentences relating to infant baptism occur:

"In the Old Testament Church, the sign and seal of circumcision was given in infancy. So baptism (the Christian circumcision, see Colossians 2: 11, 12) is given to the children of parents who declare their faith in Christ as Saviour. It marks them off as growing up in the shadow of the Saviour, and pledges them to a faith to be given as understanding develops."

This is typical pædobaptist teaching, and therefore is admirably suited to a school designed to be a denominational nursery or training place. But the sad fact was that many schools connected with Churches of Christ formerly used this literature. It is no more consistent for our school authorities to put such literature into the hands of inexperienced teachers or scholars than it would be for a board of church officers to put a denominational preacher on one of our platforms and encourage him in the proclamation therefrom of such unscriptural views as those we have quoted. If we had to measure the degree of each, we should say it is worse to let erroneous teaching have admission to our schools; for there its influence is greater, by virtue of its contact with minds in the formative period of life.

### Our own lesson system.

Partly because it freed our schools from a very real danger, as well as for other improvements, we hailed with pleasure the advent of the Austral Graded Lessons. If children are to be taught distinctive principles—and it would be worse than folly for such teaching to be neglected—then our teachers must have the help of lesson books showing both what should be taught and how to teach it.

The success of our own graded lesson system has been very remarkable, far exceeding the anticipations of the founders. It is only in its third year, and already is in use in far more than half of our Australian and New Zealand schools. It is found in every school in capital cities, and has received a welcome in almost every one of our large schools in Australasia. This is a splendid tribute to the value of the lesson material, and to the desire of the brethren

to secure for the children teaching in harmony with the Scriptures.

Some striking tributes have been paid to the value of the Austral Graded Lesson literature. In the "Bendigo Advertiser" there has been a series of articles on Sunday Schools and work. On June 25 appeared an article dealing with a visit to the Church of Christ Bible School. In the course of his remarks, the writer (a Congregationalist, we understand) referred to the Austral Graded Lessons used by the school, and wrote as follows:—

"I had the opportunity of looking through the publication issued for the assistance of teachers. It appeared to be admirably arranged for the three sections of the school—junior, intermediate, and senior. One important feature is notes on psychology. It is now recognised that a knowledge of psychology is an important adjunct to a teacher's qualifications. The notes given are intended to give teachers some insight into this department of research. They should prove very helpful. With such a publication as this earnest young men and women who want to be teachers should be able to get the necessary information and hints to enable them to do effective work."

Our own people are more than appreciative. Superintendents and teachers testify to the help received. The following letter was recently received from the superintendent of one of our large suburban schools:

"I wish to express a word of gratitude to the Bible School Committee or just whoever is responsible for the production of the Austral Graded Lessons. The superintendent of our kindergarten department cannot speak too highly of Division I. The lessons throughout are well chosen, the outlines simple, easily remembered, and at the same time comprehensive. The blackboard illustrations are brimful of suggestion; the message to the teacher should be helpful to all. The senior lessons for the past six months are exceptionally fine. When we note how the truths for which we stand are fully dealt with, and not side-stepped as has been the case with some teacher's helps we have used, we are the more grateful, and would that all of our schools were using the A.G.L."

#### Our debt of gratitude.

The Austral Publishing Co., the Victorian Bible School Committee, and the editors of our lesson helps (Messrs. Reg. Ennis and R. T. Pittman, B.A., Dip.Ed.) have abundant cause of thankfulness for entering upon their great task. In the appreciation of the teachers, and in the consciousness that they have helped in the securing of better teaching in our schools, they have their reward. It is not claimed that the material provided is perfect. When a feeling of smug satisfaction comes, then comes stagnation, followed by swift deterioration. The editors express themselves as ever willing to receive and carefully consider suggestions of improvement. But the lessons, while not perfect, have the inestimable advantage of being *ours*. We have accomplished that for which our Baptist brethren are evidently seeking. We have a system calculated to help in a better method of presentation of the lesson, with the added incalculably great blessing that the *matter* presented does not contradict what we from our platforms preach as the Word of God.

It seems but fair to add one word. Were the lesson literature prepared and sold merely as a business venture, it could not be produced at the price now charged for it.

The production of the material has meant a tremendous amount of work for the editors. To them, as to the publishers, the schools owe a debt of gratitude; for, if the work were adequately paid for, the remuneration which in that case would be necessary, together with the increasing cost of

production, would make it quite impossible to sell at the rates now charged. The best way of showing appreciation of the efforts of our editors and publishers is for every one of our schools in Australasia to use the Austral Graded Lessons.

## Dr. Shelton's Three Months' Captivity.

Chinese bandits held him in bitter peril for three months. The mastery of the man of the Master. One of the most thrilling episodes in all missionary history.

Little by little the story of Dr. A. L. Shelton's three months as a captive in the hands of Chinese bandits filters through to America. The story is stranger than fiction, and more exciting than drama. The Disciples, especially in America, have eagerly grasped every bit of news they could get hold of and millions prayed for the brave physician who was carrying the healing touch of the Master to the afflicted millions on the far-flung battle line of the Kingdom yonder on the roof of the world.

The graphic narrative which shows sickness, suffering, loneliness, and peril from the outlaws—but never fear of death nor loss of self-control or of kindness to his captors—has been given to the world, so far only in part, by "The Chicago Tribune" and Stephen J. Corey, of the Foreign Christian Missionary Society.

Dr. Shelton's final release was effected by J. P. Thornton, of "The Chicago Tribune," Dr. I. Elliott Osgood and a party. But the party could not have reached the retreat of the bandits who held him without the aid of his faithful cook, Shensi, and Father Bailey, a Roman Catholic priest, who were the only persons permitted to see the prisoner.

The complete story of his misery and sufferings during his long wait for freedom was written in the form of a diary on the pages of a copy of "The Bonny Briar Bush." Dr. Shelton first tells how he was captured. He says:—

Mrs. Shelton and the children were crouching behind the stairs, calling me to get down, as bullets were flying all about. The robbers then surrounded us and began taking our things. One drew a large pistol, another a large sword, threatening me. The fellow with the pistol looked so grotesque that I laughed. Anyway, we were not harmed.

After we had been stripped of what they wanted, a sort of head man came to me and told me to go with him to their leader. Mrs. Shelton called to me not to leave them alone, but I could do nothing but comply with orders.

Mrs. Shelton and her daughters were not molested, and were later rescued by Father Bailey, who had been notified by the bandits where the women might be found. The diary continues:—

#### The mystery of the camera.

The head man had my camera and field glasses as we went along up the mountain. He wanted me to explain the camera, which I did; then he wanted me to take his picture and show it on the spot. Many people were along the road—many of them with their packs open, and the robbers took whatever they wanted. They even made the people strip and give them any garments they fancied.

We finally arrived at the top of the pass. There were about twenty men altogether. One had my gun and wished me to show him how to fire it which I did. Just then a shot came whizzing from the valley below, as some soldiers were coming from the town. The head man commanded his men to take me up on the mountain, and told me I would be held for ransom.

#### "Shots kept flying overhead."

My mule and the two other animals of my servants had been brought up. I mounted, and we started. It was with a heavy heart I could see the chairs on the road in the valley below. The battle was now in full sway behind us as I was hurried on, and the shots kept flying overhead. When we stopped to rest, a long lean man asked me for my watch, which had been overlooked at first.

It was getting dark now, and we waited for the rest of the band. They came straggling in, and I counted seventy-one. The fires were built and supper cooked and eaten, and then for two hours they smoked opium. I was to learn in the days to come that they depended when under strain far more on opium than on food.

I was not allowed to take my clothes off for some days. The first day I sat in a straw shed and did something that Mrs. Shelton had often said I should do—started a diary. I had in my saddle-pack three little books which were a blessing—a little leather New Testament, "The Rhymes of a Red Cross Man," and MacLaren's "Beside the Bonnie Briar Bush."

#### "A card marked 'Claude Bailey.'"

January 4. I spent the morning estimating what they had gotten the previous day. Including the animals and my things, I think that it amounted to about 1800 dollars.

January 5. Started at noon and travelled until nearly night. At dark we went to a village and stopped with confederates. They were afraid of soldiers. Rested until midnight, crossed the back road and telegraph line, stayed until daylight with some Catholic converts. They said the church was very near, and that they would take me there, for which I was thankful. At daylight we started again, but back to the mountains. I sat down and told them they could do as they pleased, I could go no further. They took one of my cards, and about a.m. sent a man to see the priest. A card marked "Claude Bailey," with writing in French, which I could not read, came back. They said the priest had gone to get my family.

January 6. About dark we went down the mountains to a large temple, and stayed all night. I got my first sleep since my capture on the third. I was sick this morning. I have counted nineteen kinds of guns and eight kinds of pistols in the company. The men do not even go to bed without their weapons. They have worked hard all the way to get me to go with them. They want me to take charge of their money. They do not trust one another.

The band moved from place to place, and Dr. Shelton's health grew steadily worse. He was subjected to the terrible annoyance of cooties. He had no time to wash his clothing, as the bandits lived in continual fear of the soldiers and would not pause for any length of time.

**Sheltered and fed by a Catholic priest.**

A letter from Father Bailey containing negotiations for release brought the missionary apparently into high favor with the men. Dr. Shelton records:

The captain asked me to teach him the A B C's; also, if I would not take him for a son. A letter has come giving the bandit 5000 dollars for my release, but they keep planning how they will get more money.

Finally, Dr. Shelton writes:

I have had a bath, and a new shirt from my mother, as well as a letter from Mrs. Shelton.

After further negotiations, the missionary was allowed to go to Father Bailey's house, where he obtained clean clothing and good food. Taken again by the bandits, the journeying was resumed.

**Loyalty of his cook.**

At length, the faithful cook succeeded in gaining admittance to his master, spending two hours with him. He brought back the diary to Mrs. Shelton, and reported Dr. Shelton wasted and ill, lying down most of the time. Efforts to obtain his release were then redoubled, the American minister of Pekin sending Col. W. S. Drysedal, military attache, to take charge of negotiations. The governor of Yunnan agreed that all fighting with the bandits should be stopped, as this method seemed simply to be driving them further into the interior.

**Carried on backs of bandits.**

On March 6, the cook left on his second trip, carrying the new terms drawn by the military attache. In the meantime the bandits were constantly moving. Finally, Dr. Shelton collapsed. He had lost forty pounds during his captivity. His legs were too weak to carry him, and for five days the bandits bore him on their backs over the mountains. Some idea of his suffering may be obtained from these entries of different days in his diary:

They do not understand why I am not scared when they threaten to murder me. They know I know they are discussing it. . . . Left at midnight for the mountains again. The Lord only knows what the end will be. . . . Since yesterday noon it has been a perfect nightmare. Many of the men are tired of lawlessness.

**"I will fight Yang for the leadership."**

I have had dysentery for thirteen days. It is getting worse. If something does not come off soon I will fight Yang for the leadership of the band. I can command half of them now. I might get killed in the struggle, but I want to help those who want to do right. . . .

Insomnia getting worse and worse. Did not sleep a wink until after 5 o'clock. Was very sick. . . . I ought not to feel so, but I long for death. If I could have answers to my letters for which I am praying, I could die happy. I am nearly tired to death. My heart is sick unto death. I can see no hope ahead, but all things end sometime. If my body were weaker it would die quicker.

But in spite of what he was going through, the missionary was winning hearts and souls. He was ever ministering to the sick and wounded, and gained a reputation for curing sore eyes. He was regarded by many of the bandits as their leader rather than prisoner.

**Escape through a spy.**

Finally deliverance came. Dr. Shelton was hid in a loft in the village of Talah

while the bandits were fighting. While there a spy who had been sent out against the bandits by a magistrate of a neighboring town was providentially met, and induced by Dr. Shelton to aid him in escaping to Ta-Ku, a Christian village. It was a weary journey of ten miles, and the prisoner was almost a dead man, yet, sustained by the hope of escape, he gladly walked the distance. But he had help. His arms were over the shoulders of three men upon whom he leaned in the precarious flight.

From Ta-Ku he was sent with two ponies, which he rode alternately, to Yienio, the nearest military headquarters, twenty-seven

miles distant. No halt was made, and it required eight hours for the journey.

The officials were almost as much surprised to see Dr. Shelton as if he had been dead and come to life. His friends said that not even his wife would have known him, so changed was his appearance. Beard covered his face, and his emaciation showed how desperate had been his experience.

Dr. Osgood and his party arrived at Yienio and Dr. Shelton was given to his care and brought under strong guard to Wuting, and then to Yunnanfu, where he was reunited with Mrs. Shelton and their daughters.—"Christian Evangelist."

## A Unitarian Confession of Failure.

We were interested to read in the public press of 28th June the following news item from Adelaide:—

"At the evening service of the Adelaide Unitarian Church last night, the Rev. Wyndham Heathcote, M.A., announced his resignation, to take effect from November. He said that although congregations were now much larger than for thirty years, it was a waste of time trying to teach natural religion in Australia. Moreover, he was not supported by Unitarians themselves."

It is not the first time that a lament has come from Mr. Heathcote. He is apparently in Adelaide repeating his Melbourne failure. Some years ago he was reported in the Melbourne press as declaring his belief that judging by his own experience, if Dr. Campbell Morgan was not a thinker he would have a very good chance of succeeding in Melbourne. This was probably a more delightful utterance than the cultured Unitarian preacher intended. It left the reader with the alternative of believing that either Mr. Heathcote himself was not a thinker, or else he failed. Now, he has discovered that it is "a waste of time to teach natural religion in Australia."

We have for years had our own definite views about the Unitarian "gospel" and its failure. But it is surprisingly refreshing to have such a candid confession from one of the Unitarian leaders. It is, in our judgment, altogether to the credit of Australia that the people do not want an alleged Christianity shorn of essentially Christian truths. The true divinity of our Lord, the efficacy and necessity of His atoning death, are not accepted by Unitarians. The heart of the gospel is taken away, and the result is—failure! So should it be.

Unitarianism has some intellectual representatives, it preaches the ethics of Christianity, some of its adherents are leaders in social service and are rightly honored for their interest in the temporal welfare of their fellow men. The only thing wrong with Unitarianism is that it has left out the fundamental religious truths of Christianity, the incarnation and atoning death of the Son of God. Men intellectually and socially beneath the level of Mr. Heathcote can go out and preach the gospel with success. They have no lament, no peevish complaint, no apology that their superior message is above the reach of common minds. They earnestly tell the Christian message, and

they win. We are glad that it is so, that success does not come by intellectual power or culture alone. We wish that in Australia and elsewhere we could get a simple issue before men—Christianity as it was in the mind of Christ, versus an absolutely non-Christian condition. Those professedly Christian churches which cling to some of Christ's teaching, while rejecting His deity and reconciling death, tend to obscure the issue and hinder the gospel. When they confessedly fail, we cannot pretend to be sorry.

### The Lambeth Conference.

The Lambeth Conference meets this month. Every ten years Anglican dignitaries confer on important questions, and their deliberations are watched with interest not only by Englishmen, or members of the Church of England, but by Christians generally in all parts of the world.

This year some very important questions are to be considered, as the following programme will show:

1. Relation to and Reunion with other churches:
  - (a) Episcopal churches.
  - (b) Non-episcopal churches, with questions as to—
    1. Recognition of ministers.
    2. "Validity" of Sacraments.
    3. Suggested transitional steps.
2. Primary Problems:
  - (a) Relation between Missions and growing churches,
  - (b) Missions and Governments.
  - (c) Liturgical variations permissible to a province or diocese.
  - (d) Marriage questions and other practical problems.
3. The Christian Faith in Relation to—
  - (a) Spiritualism.
  - (b) Christian Science.
  - (c) Theosophy.
4. Problems of Marriage and Sexual Morality.
5. The Position of Women in the Councils and Ministrations of the Nations.
6. Christianity and International relations, especially the League of Nations.
7. The Opportunity and Duty of the Church in Regard to Industrial and Social Problems.
8. The Development of Provinces in the Anglican Communion.

This programme is more than usually attractive. The report of the discussions will be followed with great interest, for many of the questions are exceedingly "live" ones, and have to do with Christianity in general, and not merely the Anglican Church.

# The Message for the Age.

S. J. Southgate.

The message that the world needs is a message that is absolutely loyal to Jesus Christ.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

Old Jerusalem had witnessed the tragedy of the ages. The Roman cohorts had returned to the routine of the soldiers' life. The disciples of the Lord Jesus, dispirited, disheartened, their hopes shattered, had met together to talk over their changed plans, and the departure of the hope of Israel. From the palace on the hill overlooking the ancient capital came the sound of revelry and dancing. The profligate Herod was unchanged. The arrogant Roman Governor continued to carry out the ruthless policy of the imperial mistress of the world. Gethsemane and Calvary were but sad and bitter memories. A rock-hewn tomb in Arimathea held the dead body of One who had been the hope of God's own people. Friday and Saturday, days of gloom and despondency, passed away, and on the first day of the new week the faithful women, returning from the sepulchre, met the risen Lord. The eleven disciples, satisfied that Christ had really risen from the dead and substantiated his claim to all power and authority, met him by appointment on the mountain side, and there the great message of the ages was entrusted to men. "Go ye into all the world, and preach the gospel to every creature."

It has been declared: "The world waits upon the man with a message. The plitudinarian has had his day, and is everywhere discounted. The demand is for men who know, and who know that they know. There is a charm about certitude that attracts as does the magnet. The questioning spirit is everywhere. Men are knocking alike at the door of truth and of error. They want to know. They mean to get at the back of things."

Unquestionably, as remarks Henry Van Dyke: "The deep question, the question of widest interest, is what to preach to the men and women of to-day, to cheer them, to uplift them, to lead them back to faith, and through faith to a brave, full, noble life. It will not do to teach for doctrines the commandments of men. Tradition is powerless. Dry systems of dogma cannot quicken the soul. The preacher's message must come to him from a heavenly source, and take hold upon him with the charm of a divine novelty. It must be so fresh, so vivid, so original to his own heart, that he cannot help wanting to tell it to the world. This wonderful sense of newness in the gospel is what makes men want to preach it, and the world glad to hear it." "Go ye into all the world, and preach the gospel."

One of the noblest purposes in life is to be unwaveringly loyal to the message of the Master, the message for the age. This is the imperative need of to-day. Devotion to scriptural teaching and ideals, a plain and faithful presentation of Christ and his requirements are demanded of those to whom the proclamation of the message is entrusted, are demanded by those who are listening for the voice of God.

## Reconstruction and restoration.

The churches of Christ have long been peculiar for the definite nature of their message. Men will reject a message that lacks definiteness. Give us less preaching and more teaching, is humanity's appeal to the church. I firmly believe we have the teaching which eventually is going to prove acceptable to men. I have a deep faith in the attractiveness and saving power of our Jesus. I have absolute confidence in our great brotherhood. Who knoweth whether we are "come to the kingdom for such a time as this?" Reconstruction is a word in the thoughts and on the lips of very many just now. To re-build the waste places, to reconstruct the temple of society, is surely a necessary and laudable desire. There is, however, a grave and imminent danger that men are attempting to rebuild on the old foundations. There is

not wanting evidence that this danger now threatens humanity. Spite, avarice, greed, underlie man's building. To continue the present methods, is to court swift and absolute ruin.

The churches of Christ are committed to the great work of restoration, of restoring to its original design the building of which Christ Jesus is the foundation. The condition of society constitutes a challenge to and an opportunity for the disciples of Christ, such as men have rarely known. Earnestly, insistently, passionately, the world is crying for the light. Gropping its way through the maze of sectarianism and traditionalism, the world is coming into its own. It is longing for the day when

"He shall have dominion also from sea to sea,  
And from the river unto the ends of the earth.  
They that dwell in the wilderness shall bow before Him,  
And His enemies shall lick the dust.  
The kings of Tarshish and of the Isles shall render tribute;  
The kings of Sheba and Seba shall offer gifts;  
Yea, all kings shall fall down before Him;  
All nations shall serve Him."

The world is waiting for that day. With eagerness and expectancy the faces of men are turned to the East, whence rises the sun of the new day. Have you ever been in the bush in the hour before the dawn? That is the darkest hour of the twenty-four. The darkness is impenetrable. The foliage of the trees hangs motionless in the still air. The song of the birds is hushed. The silence is eerie, uncanny. The old familiar paths are unrecognisable in the deep gloom. The crackling of a twig underfoot gives rise to a peculiar nervousness. It is the hour before the dawn. Waiting for the dawning of the new day, one suddenly hears the restless movements of the dwellers of the bush. A faint breeze whispers through the distant tree-tops. The air suddenly becomes vibrant with the melody of the birds. A pearly-grey light steals over the world, giving place to the roseate hues of dawn. The hills stand out in bold outline, dimly the well-remembered tracks show through the undergrowth, from the chimney of the wood-cutter's hut the smoke curls in lazy spirals, the golden rays of the sun flood the earth with the splendor of God. The new day is born. Rejoicing in the freshness and glories of the morning, the watcher faces the duties of the new day with a high resolve and a new courage.

I believe the world is in the hour before the dawn. Men and women of God, hasten to fling wide the gates of the new day. The day of our Lord. The day when Jesus shall reign from shore to shore. Does the night seem dark, and the new dawn long in coming?

"There is no labor lost, though it seemed tossed  
Into the deepest sea. It cometh back to thee,  
Cometh, not as it went, so strangely warped  
and bent,  
But straight as arrow new.  
Then fear not thou to work nor say,  
'I threw my time away.'  
It is for God, not man, to count the cost and  
pay."

## Our message: the doctrine of Christ.

What, then, is the message for the age? Where did we get it? In the 2nd Epistle of John, the beloved disciple declares, "He that abideth in the doctrine of Christ, he hath both the Father and the Son." What is the doctrine of Christ? Webster defines doctrine as that which is taught. The great difference between the church which wears only the divine name, and most other religious bodies is that we accept the Bible as our sole rule of faith and practice, while others claim the right to manufacture doctrine from doctrine. Secure in

the belief that the doctrine of Christ is all-sufficient, we find our message in his message to the preachers of the first century. This message constitutes our programme and plan. "Go ye into all 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 ye shall be with you always, even unto the end of the age." Again: "Ye shall receive power after that the Holy Spirit has come upon you, and ye shall be my witnesses both in Jerusalem and in Judea and Samaria, and to the uttermost parts of the earth." This, then, is the message. Nothing more, nothing less. It is clear, definite, comprehensive.

When Christ's preachers were faithful to his message, the results were simply marvelous. Witness Peter's preaching on Pentecost. It was of the simplest nature. Opinion found no place there. There was no theorising. There was teaching in simplicity characterised the message. Refreshing concerning Jesus constitute the major portion of the apostle's oration. Jesus being thoroughly certified from heaven by beneficent miracles, being placed according to God's plan in the power of the Jews, their crucifixion of him, God raising him from the dead and exalting him to his own right hand, and the consequent sending of the Holy Spirit, are facts mentioned in rapid succession. To quote Alex. Brown: "The presentation in human form of a living, loving Saviour, was the kind of preaching employed for the attracting of men into the service of God. One who lived as a man, whose conduct came under the observation of men, and with whom they could have fellowship—was the means used to magnetise them from their sin and bind them to the living God."

You remember the powerful effect Peter's preaching had on that great audience. Conscience-stricken, they asked, "What must we do?" Promptly, and without hesitation, the preacher replied, "Repent, and be baptised every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit."

The result was that on that day there were added to the church three thousand souls. Just as long as the great church of Jesus Christ proclaims the same message, can we expect the same wonderful results.

## Union, and what it involves.

The Churches of Christ are responsible for what is known as the great "Restoration Movement." This movement began in the early part of the nineteenth century, and for more than one hundred years has made its appeal to Christendom and to the secular world. When the movement was inaugurated, those who were identified with it rediscovered the meaning of John 17: 20, 21: "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

And so the appeal for Christian union went forth. Just here I want to sound a note of warning. Many good Christians have been led to believe that the elusive term "spiritual union" meets the requirements of the Saviour's heart-felt prayer. It is difficult to perceive how spiritual union can obtain from the multifariousness which prevails in the teachings of the modern churches. Moreover, are we not in order in asking, if this spiritual union is a reality, why it is that the tangible evidence of such is not seen in a common platform whereon the scattered hosts of Christendom can unite? And if it be a "spiritual union," that is a union which is holy or divine, would there be, in the economy of God, such a diversity of messages, creeds, and practices? Christ prayed for, and his disciples should pray, plead, and work for, a visible organic union, so that the world might believe.

Paul declared that "there is one body"—the body of Christ, undivided. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "For by one Spirit are we all baptised into one body." If there should be any

doubt concerning the exact meaning of these words, a further reference to Paul's Corinthian letter should place the matter beyond doubt. "I beseech you by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

And yet it is often urged that whilst strife and division exist, while the church may be convulsed and disfigured, the oneness of the followers of Christ is independent of the schemes and devices of men. There is a spiritual union.

Notice how Paul dealt with the trouble at Galatia. He did not suggest that the contending factions might go their several ways and continue to be known as united Christians. He suggested that his readers had been bewitched, that they had forgotten that by faith and baptism they had put on Christ, and he ended his argument by endeavoring to persuade them to stand fast, united for Christ, in the liberty wherewith they had been made free. To-day when we hear and read of so many proposals for Christian union, we must be ready to confer with those who are seeking the same end, and whilst we believe that in all things we should be charitable, we must offer stern and unbending resistance to any effort calculated to defeat the principles upon which our great and growing brotherhood is founded.

But men are beginning to recognise that we as a people are not alone in this plea for the union of all God's people. Dr. Campbell has asked: "Do you get any comfort out of the divisions in the church of God? I hope you do not. I hope you have never said that it is part of the divine plan that Christendom should be split up into a thousand fragments. I tell you it isn't. He who prayed the great intercessory prayer, which took hold of heaven on my behalf, and on your behalf for all time, said, 'Father, I will that they all may be one... that the world may know that thou hast sent me.' We are not one, and that is why the world does not believe that God sent Jesus."

The church of Christ must have something more than its plea for the union of God's people, if it is to justify its existence.

**Our democratic message.**

Need I remind you that this is the day of democracy? The world is waiting to be brought back to the simplicity, the love, the democratic ideals of Jesus of Nazareth. Christ was a man of the people. "The common people heard him gladly." In a lecture hall of the "Maison du peuple" in Brussels, there hangs across the end of the platform a great curtain. Draw it aside, and you behold in fresco—the Nazarene.

Our message is the message of democracy. The message for democracy. It is the cosmopolitanism of the religion of Jesus Christ that has made it a world force. In the Saviour there is neither Jew nor Greek, bond nor free, Scythian nor barbarian. We are all one in Christ Jesus.

One writer has said, "We have sought to prevent anything of a sacerdotal nature creeping into the church which is Christ's. We have discarded all titles save those found in the Bible. We have sought to retain the rights of the local congregation, and have endeavored to find a place for every man who could edify."

These democratic ideals must make an irresistible appeal to men. When Christ, speaking through Peter, referred to his followers as members of a royal priesthood, he was forging the links that bind the church to the truest form of democracy.

If you will study the history of the church in these lands of the Southern Cross, you will be impressed with the fact that the pioneers of the Restoration movement, the champions of the Christianity of Christ and his apostles, were men of the people. For years the great work was carried on chiefly by the efforts of men who toiled all the week, and spent their one remaining day, the Lord's day, in travelling from place to place, bringing with them tidings of great joy. All honor to the pioneers of our great brotherhood.

We need to catch their spirit. The effete system of clericalism is crumbling to decay. This is the day of democracy. Democracy in things spiritual. The Christian ministry is open to every one of us. We are priests unto God. Let us honor our calling.

The Christian ministry is not exclusive. It was never designed for a particular set of men. The fear of the waning influence of the church would soon banish if every Christian would be a faithful minister. We need more men like Andrew—men eager to bring others to Christ. More men like Paul—men of courage and boldness. More men like John—men true-hearted and loving. More men like Jesus Christ—the Man of men. There is ringing in our ears a clarion call to service. A call to go everywhere preaching the Word. A call to proclaim the message for the age—the message of our Lord. We need straight, definite preaching. Business men who will use their brains and their money in the service of the King, men and women who will live the message of the living Redeemer.

The message the world needs is a message that is absolutely loyal to Christ Jesus. That has been the secret of our greatness in past days; it will be our strength in the future. Christ, the great head of the church, the giver of her message, is waiting to see the travail of his soul, and be satisfied. The great world has "gone out after Jesus Christ." God help us to lead the feet of men into the old paths, that they may find delight therein.

Remember that we stand for

- "The Christ of Galilee,
- For the truth which makes men free,
- For the bond of unity,
- Which makes God's children one.
- For the right against the wrong,
- For the weak against the strong,
- For the poor who've waited long,
- For the brighter age to be.
- For the love that shines in deeds,
- For the life which this world needs,
- For the Church whose triumph speeds
- The prayer: "Thy will be done."
- For the faith against tradition,
- For the truth 'gainst superstition,
- For the hope whose glad fruition
- Our waiting eyes shall see.
- For the city God is rearing,
- For the new earth now appearing,
- For the heaven above us clearing,
- And the song of victory."

**Barter.**

A book you may buy for a shilling  
Where quaint little shops tempt the throng,  
And love, though your guineas are useless,  
Perhaps may be had for a song.  
You may, should the volume displease you,  
Exchange it or sell it again;  
But love that you buy with your singing  
Can only be bartered for pain.  
—Earle V. Eastwood.

**A Little Sermon on Little Sins.**

Henry M. Stanley tells that when he was passing through the forests of Africa the most formidable foes he encountered, those that caused the greatest loss of life to his caravan, and came near defeating his expedition, were the Wambutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison, which would kill an elephant or a man as surely and quickly as a rifle. Their defence was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey. It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey-coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow path!—"New York Observer."

**Rome and Divorce.**

Dr. John P. Peters, rector of St. Michael's (Episcopal) Church, New York, said in a recent sermon:—

"Theoretically the Church of Rome has established the law that there may be no divorce for any cause. In practice, I regret to say that the law is not carried out. The church evades the law by multiplying causes of nullification of marriage, among which, like the Jewish church, it includes difference of faith. Further, it has, by its connection with the State, made itself too often a party to the dissolution of marriage on no proper ground, but only because of the position, influence or wealth of the parties seeking to annul the marriage. It has, through its alliance with the State in the so-called Roman Catholic countries abroad—France, Spain, Italy, Austria and Portugal—laid the emphasis on feminine purity and winked at immorality and impurity on the part of the man.

"I have no fear.  
What is in store for me shall find me  
Ready for it undismayed.  
God grant my only cowardice may be  
Afraid to be afraid!"



Group of native workers of Church of Christ Mission on the Witwatersrand. The photo is a recent one, and was forwarded by Bro. Wm. Wilson, secretary of the Churches of Christ South African Conference Committee. Bro. Wilson would be glad to forward to any interested inquirer any information regarding this work. His address is P.O. Box 5184, Johannesburg.

# Some Facts and Their Remedy.

H. Watson.

## Fact I.

We have in the Bombay Presidency, India, our own mission field, where close on one million people are living in darkness of heathenism, waiting for some message of life and hope.

There is a little band of ten men and women who have been sent forth by our Churches of Christ in Australia, to this needy field, but what are these among so many? It means that there are 100,000 heathen souls depending upon one missionary and his few helpers for the only message of hope. It is a tremendous task to attack the strongholds of the evil one, to wrestle against the principalities and powers of darkness, to seek to snatch some soul from the burning. Well, brethren, we can all help to alter these great odds. Firstly, by sending forth more workers to this needy field. Secondly, by supporting more native evangelists to spread the gospel. These men need £25 per annum for their upkeep. Thirdly, engage often in intercession at the throne of grace while this battle against sin and darkness is being waged. God forbid that we should sin against our missionaries in ceasing to pray for them.

If we will but seek to alter some of the above figures, we can do so by giving more, and by more prayer.

## Fact II.

The result of the late severe famine in India is very evident in our mission districts; there are approximately 600 orphans left unprovided for. Dear brethren, you have by your contributions helped to provide for 100 of these little motherless bairns; but what about the other 500? Shall we turn them away on to a merciless heathen world? Many of these little ones are asking for admission. Can you help us to provide them with shelter and food? Listen to the voice of Jesus, who said, "Suffer the little ones to come unto me, and forbid them not." The cost of providing for an orphan is £6 per annum, plus exchange.

We believe this is a God-given opportunity to establish the Church of Christ in our mission field. Every orphan who comes under our care comes to be trained up to Christian manhood and womanhood. These will be the church of the coming days. Dear reader, think this matter over on your knees before God, and then decide to do your part in the F.M. cause.

## Fact III.

The caste system of Hinduism is causing untold misery to the high-caste women of India, especially the widows who are suffering the greatest ignominy ever heaped upon human head. Some of these widows are not more than 10 or 12 years of age; some are nearing the end of the journey of life.

Is it not hard enough that a wife lose her partner and protector in life, and has to stand to face the battles of life alone? But the Indian widow not only has her loneliness and sorrow, but also has to bear the curses and cruelties meted out to her by her husband's relations; she is despised by all, and looked upon as an accursed thing. This is the fate of 3000 widows in our own mission field in India, deprived of freedom and honor, simply waiting and watching through blinding tears for some ray of hope and light. Is this not a challenge to the Christian sisterhood of our churches in Australia? What shall be done to help these sisters of the night? Can you support a good Bible woman at £15 per annum, for this work? These facts can be altered, and we have been given power to alter them. Shall we hear Christ as he says, "All power is given unto me in heaven and in earth. Go ye therefore?"

## Fact IV.

We are much encouraged with the fact that there is a desire on the part of many of the caste thieves in our district, to give up their low ideals of life and rise up to honest toil and respectable

citizenship. They have appealed to us to help them. Already some 28 families have come to us and settled down to learn how to live an honest and industrious life. We help them to find employment, and with our influence in political and civil circles, seek to protect them and their interests. These men are being brought under the influence and teachings of Christ Jesus.

Their women are being taught to read the Scriptures, and sing the hymns, also sewing and household sanitation. The children are being taught by good Christian teachers in our schools. We believe a good work is being done in the hearts and minds of these Bampton thieves.

Brethren, will you pray for us in this work? Bro. and Sister Coventry are in charge of this branch, and God is richly blessing their efforts.

There are still hundreds of thieves there, outside this influence of the gospel. Can we alter this fact? Of course we can. Our God in whom we trust can accomplish great things. Our Lord Jesus loved the souls of the thieves, and it was a converted thief who had the honor to first enter heaven under the ministry of our Lord. Jesus is intensely interested in the salvation of these thieves. Are you also, dear reader?

## Fact V.

India, like most Eastern countries, has not yet learned to hide nor sought to alleviate the sufferings of its sick and diseased members.

Consequently many a death occurs, which in the first instance could have been saved by the application of some simple remedy.

It is a real nightmare to one who has seen something of the awful suffering caused by neglect and ignorance. The heathen believe in charms and chants, and peculiar means of treating the sick with the result that hundreds are dying daily whose lives could be saved if only proper means were applied.

In order to meet this need we have set up a small dispensary in the centre of each district, namely, Baramati, Shrigonda, Diksal, and Indapur; thousands of sufferers are relieved by our medicines, etc., but there are cases we cannot treat as out-door cases. We need a small hospital, say, 12 beds, and also an isolation ward. The British Government has granted us land free of all costs in order to help us in this good work. The land is at Dhond, a nice little town which lies in the most convenient position to be reached by all stations in our district, from whence we could send some sufferers to be treated as indoor cases. We have three nurses qualified to be on the staff in that hospital. We have a qualified dispenser ready for that work. What we need is the building and hospital equipment which we estimate will cost £2000. This would fill a long-felt need. What a fitting memorial to some one we loved, but who is gone to be with Jesus. Could forty brethren give £50 each towards this grand project? Or can we be like the Baptist brethren in Australia, who by a week of self-denial, lately raised £2500 for Foreign Mission work? This amount is a very small thing in comparison with the tremendous need. Can we alter the fact that thousands are suffering without proper treatment of their diseases? Yes, brethren, we can alter this fact by rearing such a memorial to the love of Jesus for suffering humanity that numbers of healed ones will rise up to glorify God and bless the name of Jesus our Lord, whom we love and serve.

## Fact VI.

There are only ten missionaries to close on one million people. This means 100,000 heathen to be reached by one missionary and his few native helpers.

Mrs. Watson and I expect to be returning to this needy field this year. Will some of the brethren help us to be swifter messengers to these souls in darkness by providing some quicker means of transit?

The average pace of our bullock carts is three miles per hour. The journey for a horse in the tropics in one day is limited to twenty miles. We need some quicker way of getting about to enable us to cope with the numerous pressing duties by saving time in travelling. A motor bike and side car or light and strongly built runabout car would be very helpful in our work, and would multiply our effectiveness as workers on the field.

To save paying the exorbitant exchange rates on Indian currency, the best thing to do would be to buy a machine and send it over to India. It will be almost equal to another missionary on the field.

Now, dear brethren, the above facts will help you in your prayers for our mission in India, and help you to see something of the pressing need to which you contribute. God help each one of us to be downright earnest in this most glorious opportunity for winning souls from darkness to the Light of the world. Let us beware "lest we forget" Him who loved us and died to save us all.

## S.A. Prohibition Referendum. Another Petition to be Organised.

After carefully viewing the situation from all angles, it has been unanimously resolved by the Executive Council of the South Australian Alliance that a second monster petition shall be prepared for Parliament, asking for a referendum on the Prohibition issue. As far as can be ascertained, of the forty-six members in the House of Assembly, fourteen are definitely pledged against the referendum, or are opposed to it on principle, thirteen are for the referendum, and the other nineteen have not made their attitude known.

Major T. H. Smeaton, M.P., at the request of the Council, will give notice of a motion for a referendum as soon as the session opens, and he has asked the Alliance to have the petition ready by at the latest September 1st. This means that all the available signatures will have to be secured by August 15, which is a little more than a month from now. The Alliance is therefore organising a sharp campaign, and with the co-operation of the churches and temperance bodies, feels confident that everything will be ready in time.

## A house to house canvass wanted.

The details of the campaign have been placed in the hands of the Alliance Organising Committee, who have resolved to appeal for a complete house to house canvass in both city and country.

Every church, W.C.T.U., Temperance Lodge, C.E. Society, Band of Hope, and other sympathetic organisations are being written to, appealing for their co-operation, and where branches do not exist, the immediate formation of special local committees is being urged. Of course in some scattered centres the work can probably be effectively done by some single local church or society. It is particularly being asked that there should be no distribution of forms through public meetings or services. It was found when the first petition was presented three years ago, that hundreds of signed forms were not returned until too late. The method of getting signatures in church porches is also being discouraged because so many members of households are missed by this method. The whole-hearted manner in which the churches have supported other Alliance activities gives the Committee every confidence that they will be prepared to do their utmost in carrying out the house to house canvass scheme, and they are backing up the work of the committees by a publicity campaign through the "Patriot" and other sources, appealing for volunteer canvassers. It is hoped to secure at least 50,000 signatures, which will be easily the largest petition which has been presented to the South Australian Parliament.

An ample supply of petition forms have been prepared, together with record cards and instructions for canvassers. These will be supplied to branches, committees, churches, or societies undertaking the canvass of any particular area.

The motto, "Do it now," will have to be the keynote of the campaign if the success desired is to be attained in the time given.



## Here and There.

Four confessions Sunday week, and one last Sunday, at Grote-st., Adelaide.

Bro. and Sister W. C. Craigie, of Lygon-st. church, visited Adelaide, S.A., last week.

The secretary of the Victorian Churches of Christ C.E. Department is now Mr. A. A. Hughes, Address, 19 Hamilton-st., Gardenvale.

Bro. A. B. Chappell delivered a most interesting address on the work in the New Hebrides to the Adult Bible Class of the Grote-st. church last Sunday.

The following telegram reached us from Milang, S.A.—“July fourth: Long Plains, eighty pounds; Mallala, seven twelve; records, churches happy.—Ross Graham.”

Miss Rosa L. Tonkin addressed a fine meeting at Grote-st. on Wednesday evening of last week. Her talk about the work among girls in Shanghai was most interesting.

We learn of many excellent responses to the Foreign Mission appeal last Lord's day. It is not yet too late for churches or individuals to have fellowship in the special offering.

Victorian C.E. Societies are advised that Miss Hagger, Murray-road, W. Preston, has been appointed by the C.E. Department to receive money for missions from Y.P. and J.C.E. Societies in Victoria.

The Victorian Churches of Christ C.E. Department will meet on Monday night, the 19th July, at Lygon-st., instead of 12th July. Secretaries are asked to note this, and see that their societies are represented.

Ringwood, Vic., is still experiencing great blessings. Nearly 50 broke bread last Sunday. The school is increasing; 20 in Bible Class. Two more men confessed Christ on Sunday night, E. C. Hinrichsen preaching.

The College Organiser, Bro. Enniss, leaves on Monday next for West Australia, on a visit to the churches in that State. All correspondence for him should be addressed as usual to College of the Bible, Glen Iris.

Bro. Collins, of Adelaide, telegraphed us on Tuesday:—“Six hundred and fifteen pounds from fifteen churches, first count offering Foreign Missions. Many increased fifty per cent.; expect fifteen hundred from State.”

The story of the conversion of W. J. Blok, evangelist at Mosman, Sydney, has been printed under the title of “From Judaism to Christianity.” Copies may be had from Chas. C. S. Rush, H.M. Secretary, 242 Pitt-st., Sydney, N.S.W.

The Victorian Preachers' Association will hold its monthly meeting next Monday, July 12, at 2.30 p.m., in the Swanston-st. lecture hall. Mr. J. McKenzie, M.A., will speak on “Some Pungent Problems in our American Church Life.”

At Berwick, Vic., Bren. Nankivell, Bagley, A. J. Saunders, Sparks and Mudford have successfully filled the platform since Bro. Watson has been touring the State on Foreign Mission interests. The church much appreciated the efforts of these brethren.

Sisters Misses Hall, of Castlemaine (sisters of Mrs. Wakefield), received a welcome at Stawell, Vic., last Lord's day. Bro. Wakefield's messages were much enjoyed. The appeal for the forthcoming tent mission has reached £29/13/-. Everything is going along splendidly.

Between fifty and sixty young people of Maryborough, Vic., attended a social evening on Thursday, June 31. Bro. Young gave helpful messages on July 4. The church reports an increased offering for Foreign Missions, amount to hand being double last year's effort. Bro. Burdeu and family are in Melbourne, owing to sickness.

The Committee of the Victorian Bible School and Young People's Department is anxious to complete accounts in connection with the Glenhuntly building, and will be glad if those who have outstanding promises will redeem them at their earliest convenience. All moneys should be sent to Reg. Enniss, Glen Iris.

We recently referred to the gift of oil paintings of some of our early preachers made by Mrs. W. C. Thurgood to Lygon-st. church. This church has again been favored by a similar gift; Mr. M. W. Green having presented oil paintings of his father and mother. The church appreciates the kind thought which prompted the offer of such an appropriate memorial of honored workers.

On Sunday, June 30, the church at Milang, S.A., was visited by a number of members from Grote-st., the Grote-st. Football Club having gone to that town to play on the Monday. In the morning Bro. E. W. Peet presided, Bro. E. R. Manning addressed the church, and Bren. T. M. Glover and M. J. Turner read the lessons. At the evening service Bro. E. R. Manning was the preacher, and solos were rendered by Bren. R. Allison and D. D. Magarey, and a quartette consisting of Bren. S. and W. Allison, T. M. Glover and P. W. Ellis also sang. Three of the party—Bren. K. Roberts, W. Palmer, and M. J. Turner—journeyed to Point Sturt for the evening service, at which Bro. Turner preached.

The eighth annual Mission Study School was held at Thirroul, under the auspices of the N.S.W. Council for Missionary Education. The text book for Bible Study was the “Apostle Peter,” and “Goal of India.” “Social Problems of the East” and “Yarns on Heroes of Africa,” were the books set down for mission study. The following missionaries gave interesting addresses: Messrs. J.V. Patton, M.A., W. Hipwell, E. Walker, and W. Brown. Addresses were also given by Messrs. Kitto and Kirkby. A very inspiring and profitable time was spent. Principal Thatcher said that to many students it was a place where the joy of companionship with one another was intensified by the knowledge that the Lord was with them.

“How Much was He Worth?” The question was asked about a man whose death was announced in the paper. He was a wholly selfish man. His early life was spent in grasping and greed. Money had been his god. And to his master he became an abject slave. During the later years he had lived for the gratification of his lower self. His was a splendid house. His body was clothed in fine linen, and he fared sumptuously every day. His ear was ever deaf to the cry of need. His eyes never looked in pity upon the distressed. His voice was never raised in behalf of the oppressed. He lived for himself. *How much was he worth?* The paper said eight millions of dollars! But that was a mistake. He was worth nothing!—Selected.

Bro. E. Johnson, of Wahroonga, sends the following as being a report of the N.S.W. Committee for Union with the Baptists:—“A meeting was held in the City Temple on June 24, of the representatives of the Baptist Churches and the Associated Churches of Christ of N.S.W. This was the first joint conference that has been held this year. The object is to find a basis of union, if possible. The subject taken was ‘The Name,’ but, as the discussion was continually drifting toward the subject of baptism, it was at length decided to adjourn until next month, when one of our brethren will open that subject with a short paper. Our watchword in this matter must still be, ‘When the Bible speaks, we speak; and when the Bible is silent, we shall be silent.’”

It is with the deepest sorrow that we record the death of Bro. C. W. Mitchell, a very well-known member of the church in Victoria. His call was dramatically sudden. Our brother was in his wonted place at Fitzroy on Sunday night, and passed away on Monday. Bro. Mitchell was for many years one of the pillars of the Fitzroy church. He has served the brotherhood in many ways. His interest in Bible School work was well known, and was evidenced in his acting as superintendent for a very long period as well as in the services rendered to the Sunday School Union. Our brother was also a Director of the Austral Publishing Co. A prominent Mason, he was deeply interested in and helped much the Masonic benevolent work. Our sincere sympathy is extended to the sorrowing family. We hope to give an extended notice at an early date.

Mr. and Mrs. W. H. Clay left Melbourne yesterday for Subiaco, W.A.

In answer to many enquiries, the Austral Co. state that copies of “Psalms and Hymns,” when available, will be sold at the following prices:—Cloth-bound, 2/6; leather, 3/6; morocco, 7/6. Until industrial conditions improve it will not be possible to supply these books in other than very small quantities.

We learn that Bro. A. C. Garnett, B.A., who has been the preacher of the Northcote church for the past few years, and who offered himself some time ago for F.M. work, has recently received the call to go to China, and intends to leave shortly for that work. The secretary of the Northcote church would be glad to hear from a suitable successor to Bro. Garnett. The field is a splendid one, and the opportunity is great.

The jubilee of the North Melbourne church will be celebrated in November of the present year. Meetings are being arranged for from November 14 to 25, with special meetings for old members. The officers are anxious to make the occasion worthy of the church, and invite the co-operation of all who have been in any way associated with the church. Such are requested to communicate with the secretary, Bro. W. J. Woodbridge, 19 Wood-st., North Melbourne, Vic.

Bro. A. E. Illingworth is giving at Malvern-Caulfield a series of evening addresses on “The Visions of St. Paul.” His attractive list of visions is as follows:—The Vision of the Glorified Christ; The Vision of Brotherhood; The Far-Hence Vision; The Vision of the Open Door; The Vision of Open Lips; The Vision of Encouragement; The Vision of the Sheaves; The Vision of the Third Heaven; The Vision that is Common to all Humanity. The preacher announces his sermons as “messages of the past that are of vital importance for the present day.”

Warragul church, Vic., had a visit from Bro. Bagley, which was much appreciated. He gave two fine addresses on “The Model Church” and “Lay not up for yourselves treasure on earth.” After the evening service he had a talk with the members on missionary work and finance. His enthusiasm created an optimistic feeling and spirit among all members, and the church is grateful for his visit. In the afternoon several members accompanied Bro. Bagley and Bro. Mudford to Drouin, where several members gathered in the hall, and so a cause has commenced there.

On Wednesday evening last, June 30, a pleasant social reunion of the “old boys” of the A.C.B. (Australian College of the Bible, i.e., that conducted in Melbourne prior to the establishment of the present College of the Bible under the control of the Federal Conference) was held in the Swanston-st. lecture hall. The guests of the evening were two “old boys,” viz., Mr. A. J. Saunders, M.A., of Madura, India, and Mr. Jos. Mackenzie, M.A., of Cornell University, U.S.A. Welcomes were expressed on behalf of the former teachers by Mr. A.R. Main, M.A., and Mr. J. Pittman, and on behalf of the students by Mr. Jas. Holloway and Mr. J. E. Allan. The guests replied, relating incidents in their experiences in India and America respectively. The officers of the A.C.B. Old Boys' Association are: President, Jas. Holloway; vice-president, Alex. Wilson; secretary, J. McGregor Abercrombie, Ivanhoe.

For many months past there has been a growing need and a fervent desire for increased accommodation in connection with the work in Castlemaine, Vic. Both the Bible School and the gospel meetings have grown to such an extent that the work was only with difficulty carried on. The church decided to extend our existing building 12 feet in width, thus increasing our seating space close to 100 extra. Sunday, June 27, we held our reopening services, the building being well filled at each service. Bren. T. Bagley and H. Watson were present. Bro. Bagley spoke at morning and evening services, while Bro. Watson gave a fine message at the afternoon and evening services. The services were continued with a social on Monday night, when Bro. A. W. Connor (a former evangelist of the church) gave a soul-stirring address. The church is aiming for £200 by the end of this year (which is its jubilee year), which will help greatly in meeting the debt incurred on building.

# 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.

## Miniature Sketch of Miss Tonkin's Work in China.

(Translation.)

(Written and presented in memory of her on the occasion of her retirement.)

Miss Tonkin came to China in 1901, just after the Boxer trouble, when hatred of foreign religion was often heard on the borders of the country. At that time, though a lady, she nevertheless came with a spirit of willingness to sacrifice for preaching Christianity to China. Such a spirit of her is really worth our high respect.

She is clever in talent and kind in nature. She always gives a helping hand to the poor ones, widows, orphans, etc., in the church—helping, supporting, and educating them in all ways. Numberless are helped by her. By this we can imagine some of her kindness.

Seeing that China lacks education, she started two schools (one for boys and the other for girls) and herself teaches personally. For about twenty years hundreds have been educated by her. Therefore, we all agree to say, the rising generation of men and women who will be able to live and serve the community and manifest the glory of our church owes greatly to the effect of her patiently and gainstakingly educating them.

In the old days women and girls of China were bound under the control of autocracy. Now-a-days, having breathed the Western fresh air of civilisation, and unfair bindings having been swept away, they are growing stronger physically, advancing steadily intellectually, are free from the bad customs of the society, and are having the spirit of independence and self-control. It is an honor to say that Miss Tonkin has played an important part towards this end.

Having rendered great and invaluable services to us, she is now advanced in age, and her period of service expires, and she is going to part with us whom she loves dearly. We, having received her kindness and favor for such a long period which will be ever remembered, therefore tender to put down on record these few words as an expression of our hearty thankfulness and respect to her. We wish her a happy and safe voyage to her dear homeland. Further, we beg to close with, "Long live Miss R. L. Tonkin," and "Long live the Christian Church in Australia."

Presented by:

The Members of the Christian Church,

Kuenming Road, Shanghai, China.

Shanghai, China, April, 1920.

## F.M. Prize Competition.

1. For the best original Foreign Mission Story, not to exceed 500 words. Prize, £1/1/-.

2. For the best Foreign Mission Poem, not to exceed six verses of eight lines, or twelve verses of four lines. Prize, 10/6.

3. For the most complete list of names of members of our churches, who have gone out into the Foreign field, whether working under our own F.M. Committee, or some other F.M. Committee. Prize, 5/-.

Entries close for all competitions on July 31, 1920. Open to all members of our churches and Bible Schools in the Commonwealth of Australia.

## The Scorn of Job.

Job 31: 17.

"If I have eaten my morsel alone!"  
The patriarch spoke in scorn;  
What would he think of the church, were he shown

Heathendom, huge, forlorn,  
Godless, Christless, with soul unfed.  
While the church's ailment is fulness of bread,  
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"  
The mighty apostle cried;

Traversing continents, souls to seek,  
For the love of the crucified.  
Centuries, centuries since have sped;  
Millions are famishing; we have bread,  
But we eat our morsel alone!

Ever of them who have largest dower  
Shall heaven require the more.  
Ours is affluence, knowledge, power,  
Ocean from shore to shore;  
And East and West in our ears have said,  
"Give us, give us your living Bread."  
Yet we eat our morsel alone.

"Freely, as ye have received, so give."  
He bade, Who hath given us all.

How shall the soul in us longer live,  
Deaf to their starving call,  
For whom the blood of the Lord was shed,  
And His body broken to give them Bread,  
If we eat our morsel alone?

—Bishop of Derry.

## Our Giving.

In the Melbourne Art Gallery there is a small picture 22½ in. by 16¼ in. It is by the French artist, Corot. It is entitled, "The Bent Tree." To the uninitiated it looks quite an ordinary picture. Yet it was purchased for the Art Gallery for the sum of £5750. In other words, had that small picture been given for our Foreign Missionary work last year, we should have received £300 more than our whole Australian brotherhood gave for that purpose. We have felt glad because of the advance we have made this year. But this picture makes our offering seem small. On the other hand, the money we gave for Foreign Missions was surely spent to better advantage than the larger amount spent to buy a little picture. The money we have given will help to make spiritual deserts blossom as the rose, will take joy to replace despair, will bear righteousness to places where death-dealing sin has ever been, and will count in the lives of men and women and children in heathen lands unto the bringing in of the kingdom of our God and his Christ.

## India.

India is one of the most religious countries on earth. It has been thought by some that her people possess a religious instinct or disposition much more acute than is the case with most other nations. The multiplicity of her deities and the profundity of her doctrines, together with the persistent devotion, through great pain, of her people in sacrifice and worship would seem to justify this idea. It needs no more to show what a mighty force for the uplift and redemption of all mankind would follow the winning of such a people for Christ.

It needs little experience to show that to win them is an immense undertaking. We recently encountered two Indian hawkers travelling with a van through a country district. One of them was wearing the badges that showed he had been a soldier. He has served in Palestine as an Australian horseman. The other was quite an intelligent man, and knew English well enough to refer to an Indian teacher with a knowledge of Sanskrit, and an acquaintance with the Vedas (he

pronounced this word as "Beds"; it is the name of the ancient, sacred writings of Hindoos) in his "parson bloke." After having lived in Australia for two decades this Indian still considered his Hinduism as good as Christianity. He seized the opportunity to show how it exceeds the gospel of Christ. He had no answer, however, to the character of God as shown in the parable of the prodigal son. It will be seen how hard is the task that is set for our missionaries, and how we must send forth the wisest and most consecrated men and women we can secure. It was encouraging to have these two Indians, though resentful of the White Australia policy, even while admiring the economic consideration which is the main reason for that policy, and though critical at some points of the officials and the British administration, yet appreciative of the work of the missionaries, yet ready to say without hesitation that the missionaries were honestly trying to help the natives to teach them better ways of life.

The Federal Secretary has visited the following Queensland churches:—Brisbane, Ammerley, Al-Kingaroy, Maryborough, Boscah, Rosewood, Gympie, Marburg. Although drought conditions prevail everywhere, the people are determined to help Foreign Missions in this time of crisis and difficulty with the India and Chinese exchange.

One phrase might be used in all our appeals for F.M. offerings:—"PLEASE ADD EXCHANGE."

Any of our churches who would like the use of any of the Federal Committee's blocks for advertising purposes, may have them by applying to the Austral Publishing Company, and paying postage both ways. This applies principally to churches other than Victoria, as many Victorian churches get their printing done at the Austral.

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: H. W. Herrmann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.

West Australia: D. R. Stirling.

Tasmania: P. C. Prichard, Forrest-road, Trevellyn, Launceston.

South Australia: F. Collins, 48 Amberst-Av., Nth. Norwood. Phone, Norwood, 192.

## What the Brethren Think

"We think the 'Christian' is well worth the 10/6, and would not like to be without it in our home."—H. A. Schache, Orange.

"The rise did not surprise me, as I fully expected the higher charge would have started last January. I trust the higher charge will not affect your circulation."—E. J. Paternoster, senior, Salisbury, S.A.

"Just a few lines to ask you to forward three extra copies of the 'Australian Christian' next week. I have put the 'Christian' forward every Lord's day morning this month in my announcement, and I am pleased with the success so far, but I am not leaving it there. I intend still bringing it before our members."—J. Olafson, Gawler, S.A.

"I think that this last twelve months it [the 'Christian'] has been of more interest than before (excluding the strike time, during which I think you did well to continue it). The reading matter was suitable for any church members of denominations to read without offence being taken. Wishing you every success. Yours in Christ,—James Rainbow, Leopold, Vic."

"I must say I like the paper very much. I read it with great interest. My annual subscription does not run out till September, but I will send down 3/- this year to help the funds. I will try to get new subscribers for you. I wish I could help more."—J. A. Butler, Wolsley, S.A.

# The Family Altar.

J. Wiltshire.

## THE CHRISTIAN SADHU.

The Sadhu of India who is true to his ideals is one to whom the proudest head in India will always bow in reverence and humility. The Sadhu, early in life, renounces the world and all its pleasures. The life he leads is one of untold possibilities and of tremendous temptations; it commands the respectful attention of India, for it is a type of heroism which dares to lose the world and all the world may offer in its absolute self-abandonment. This is the life unto which many of the devoted religionists of India separate themselves. They have no clear idea of a God from whom such requirements may emanate, nor is the end in view other than that of gaining so much merit with which the demands of the future may be met. How this may shame us to whom comes the privilege of being separated to the abiding ever-precious companionship of Jesus Christ! Hereunder may be found several quotations from the words of a Christian Sadhu of India; and the book from which I quote might with great profit be read by us all. It is printed by the Christian Literature Society for India, under the words Sadhu Sundar Singh.

### MONDAY, JULY 12.

Gem Verse.—We are fools for Christ's sake.—1 Cor. 4: 10.

Gem Thought.—When Christ rode an ass into Jerusalem, people brought clothes and laid them upon the road. Yet the feet of our Lord did not tread on them, only the ass walked over them. Who ever heard of such honor being done to the feet of an ass? It was only because the ass carried Christ. When he had done riding the ass, the beast was of no account. So I am of no account, only I am as it were, bearing Christ, and it is him you honor. If he left me I should be nothing at all.—Sadhu Sundar Singh.

Scripture Portion.—John 12: 12-19.

### TUESDAY, JULY 13.

Gem Verse.—I in them, and thou in me, that they may be made perfect in one.—John 17: 23.

Gem Thought.—

### UNION WITH AND LIFE IN GOD.

From our own experience we do become united with God, yet we do not become God. If a piece of cold iron is placed in a hot fire, it will glow because the fire is in it. Yet we cannot say that the iron is fire, or the fire is iron. So in Jesus Christ we retain our identity; He in us, and we in him, but with our own individuality.—Sadhu Sundar Singh.

Scripture Portion.—1 Cor. 12: 12-31.

### WEDNESDAY, JULY 14.

Gem Verse.—Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5: 8.

Gem Thought.—

### THE NECESSITY OF SUFFERING.

A silkworm was struggling out of the cocoon, and an ignorant man saw it battling as if in pain, so he went and helped it to get free, but very soon after it fluttered and died. The other silkworms that struggled out without help suffered, but they came out into full life and beauty with wings made strong for flight by their struggle for fresh existence.—Sadhu Sundar Singh.

Scripture Portion.—Heb. 5.

### THURSDAY, JULY 15.

Gem Verse.—Happy is he that condemneth not himself in that thing which he alloweth.—Rom. 14: 22.

Gem Thought.—

"The heart that feels the approval  
—That comes from a kindly deed,  
Knows well there's no sweeter music  
On which the Spirit can feed.

## THE AUSTRALIAN CHRISTIAN.

### In the Religious World.

Before the war the Bible Society's penny English Testament used to cost nearly seven farthings to produce. To-day the same book costs sixpence for paper, printing, and binding alone, quite apart from the expense of storing, handling and packing, and the Society sells it at fourpence a copy.

#### The Bible Society's Report.

The 116th annual meeting of the Bible Society was held on May 5, at the Queen's Hall, London. The annual report mentions that during the past year the Society has published the Scriptures in nine new forms of speech—five for Africa, one for China, one for Northern Canada, one for Argentina, and one for the South Seas. The issues for 1919-20 amounted to 8,515,930 copies of the Scriptures. Complete Bibles numbered 770,679, New Testaments 700,223. The Society's receipts amounted to £386,259, a record income. This magnificent total leaves out of account the Emergency Fund, the balance of which stands at £38,719.

#### "Mayflower" Tercentenary Celebrations.

Mr. Lloyd George has signified his willingness to accept the presidency of the "Mayflower" Council of England, which has been formed by the National Council of the Evangelical Free Churches to promote the forthcoming celebrations of the sailing of the Pilgrim Fathers. Considerable progress has been made with the programme, which includes fixtures of profound interest. An educational adjunct is the Historical Pageant, which will illustrate the spirit of adventure in the Pilgrim Fathers, with the climax in the modern world of the love of liberty. The English Council is co-operating with the American "Mayflower" Committee, and it is hoped to arrange an interchange of visits between the leaders. Large numbers of Americans will attend the English celebrations, and particularly those at Plymouth at the beginning of September.

#### Why Some Do Not Go to Church.

A regrettable diminution in the average attendance at public worship is being noticed now in many districts. Very various reasons for it have been suggested. But the quaintest of all is the one propounded, a few days ago, at the annual dinner of the Cambridge Licensed Victuallers' Association, by its President, Councillor T. Lunn. He said:—

"As a keen observer of what is taking place to-day, I have not the slightest doubt that the reason why the churches and chapels are not attended by the people is that the people refuse to sit and listen to any man who preaches a doctrine which is contrary to their appetites and their customs."

Well, if the pulpit is to perish because of its opposing the appetite for alcoholic drinks and the custom of imbibing them, it will at any rate perish in a good cause! Nothing in its life will have been more honorable to it than the manner of its death.—"Christian World" (London).

#### Baptists and the Bolsheviki.

"The Australian Baptist" has the following:—The Rev. V. Kralicek, pastor of the First Bohemian Church of Chicago, has recently visited Europe. He has been attending conferences in Paris, Berlin, Prague, Budapest, Vienna and Warsaw, and several times addressed Bolshevist audiences. In Budapest he found a strange state of affairs. The Bolshevists had closed nearly every church, Roman Catholic as well as Protestant, but had allowed the Baptists to continue their services. The reason for this, says Mr. Kralicek, was to be found in the character of Baptist teaching and church government. In a recent interview, reported in the "Chicago Baptist," Mr. Kralicek says:—"The Baptists, as well as representatives of other religious bodies, were summoned before the Bolshevist leaders and given an opportunity to state their position. When the Bolsheviki learned that Baptists hold to the absolute separation of church and State, the freedom of church membership, and do not practise infant baptism, or hold to any principle diametrically opposed to the communistic ownership of material goods, and devote their energies to the building of character rather than the acquiring of political power, they told the Baptist forces to go ahead, inasmuch as good characters were needed in the Bolshevistic regime!"

In sweet'ning the life of another,  
In relieving a brother's distress,  
The soul finds its highest achievement  
And its noblest blessedness.

That life alone is worth living  
That lives for another's gain;  
The life that comes after such giving,  
Is the rainbow after the rain.

This spirit of human kindness  
Is the angel our souls most need;  
It sings its most beautiful psalm  
While the heart does its noblest deed."

Scripture Portion.—Isaiah 42: 1-7.

### FRIDAY, JULY 16.

Gem Verse.—I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

Gem Thought.—

### OUR HELPLESSNESS.

The little chicken in its shell lives in a very circumscribed and narrow world of its own. It is receiving its mother's warmth and care all the time, and it is unconscious of them because it can not see or know her. It has wings, but they are closely folded, and it cannot use them. So it is with us until God calls us out into his abundant life.—Sadhu Sundar Singh.

Scripture Portion.—2 Tim. 1.

### SATURDAY, JULY 17.

Gem Verse.—Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20: 28.

Gem Thought.—

"To-day I gave  
My life and laid it on the lifelessness  
Of him, the heathen man's. I felt no wave  
Of quickening go through him. Yet when first  
Elisha laid his body on the child's  
It did not live at once, and it had been  
But one day dead, or two at most. A child's  
Form, too, would come again to breathing life  
Much quicker than a man's, and he long dead  
For years. Because he did not live to-day  
When first I gave my life, and bowed my head,  
And cried aloud unto the Lord for him,  
I fear not for the issue; for I know  
Some day when I have breathed my nostrils'

breath,  
And prayed seven perfect times, or more, he'll  
grow  
At length warm-fleshed, will waken, raise his  
eyes—  
Will see Thee, God, at last will see, O Christ!"

Scripture Portion.—2 Kings 4: 18-37.

### SUNDAY, JULY 18.

Gem Verse.—That they all may be one.—John 17: 21.

Gem Thought.—

"Prepare the way, for, lo! the Word appears;  
Make plain a highway for the Lord; lift up  
The lowly valleys of the sunken Truth;  
Bring down the hills of proud Sectarianism;  
Straighten the crooked doctrine by the Book;  
Smooth the rough places of debate and strife,  
And all flesh shall behold the Way of God."  
—G. P. Pittman.

Scripture Portion.—1 Cor. 3.

### A New Leaf.

He came to my desk with a quivering lip—  
The lesson was done—  
"Dear teacher, I want a new leaf," he said,  
"I have spoiled this one."  
In place of the leaf so stained and blotted,  
I gave him a new one, all unspotted,  
And into his sad eyes smiled—  
"Do better now, my child."

I went to the throne with a quivering soul—  
The old year was done—  
"Dear Father, hast thou a new leaf for me?  
I have spoiled this one."  
He took the old leaf, stained and blotted,  
And he gave me a new one, all unspotted,  
And into my sad heart smiled—  
"Do better now, my child."

# News of the Churches.

## New Zealand.

Gisborne church continues to progress. A Bible School contest has so far added 32 names to the roll, Mrs. Edwards's class being responsible for 21. A record Sunday on June 20, 103 present. A young men's "Training for Service" Class has been organised. After a few months of serious illness, Mrs. Edwards, the wife of the evangelist, has resumed her place in church activities, but indications are that a change of climate will be necessary. W. D. More, of Auckland, addressed the church on June 20. His visit was greatly appreciated.

Sunday, June 20, was a day of special rejoicing at Roslyn. Both services were well attended. At the evening meeting, one young woman was immersed. She has since been received into the church. In the afternoon the Sunday School attained to its long-sought-for ideal—namely, that 100 scholars should be present. Encouraged by that, the school workers press on to a higher goal. Many senior scholars are being received into church membership through faith and obedience. At a special business meeting held June 16, a unanimous invitation was extended to Bro. Adams to continue his services with the church. The Home Mission offering amounted to £14/13/6.

## West Australian.

West Guildford on June 20 received into fellowship Bro. and Sister Short, from Northam church. The mid-week meeting was held in the new room; 31 were present, and Bro. Stirling gave a fine address. Meetings on June 27 were good. Bro. Payne exhorted, and Bro. Fieldus, of Subiaco, preached at night, the evangelist being at Subiaco.

Collie reports that our aged Bro. Cameron passed away in the Collie Hospital on May 30, aged 71, and that Sister Bebbington, senior, is very ill. Bible School work on the upgrade; also Girls' Mission Band and Boys' Club have been started. The sisters have restarted a Dorcas Society, and lately held a successful sewing rally for the Indian orphans. Ewington chapel is being extended. A successful working bee, clearing land and stumps, was held on a recent Saturday afternoon, the sisters providing refreshments.

On May 16 Bro. W. M. Fiedler commenced his ministry with the church at Northam. There were great meetings. On Wednesday, 26th, a welcome social was tendered to Bro. and Sister Fiedler; big crowd present. Addresses of welcome were given on behalf of the church and its auxiliaries. Our brother has settled down to work, and is already making his influence felt in the church and community. The church is delighted to have a permanent evangelist again, and anticipates great achievements for the Master. Bro. Thomas Paine and Miss Alice Bevan were married on May 25, Bro. Stirling, of West Guildford, officiating. The church was saddened by the news of Bro. Marsden's demise. The church was greatly enriched by his services. A good spirit prevails. All auxiliaries are active.

## South Australia.

Grote-st. meetings were both well attended on June 27, Bro. Hagger speaking. Three were received into the church—two by letter and one by faith and baptism. At night four confessed their faith in Jesus. Bro. and Sister Craigie, from Victoria, were visitors.

Glorious meetings at Queenstown all day on July 4, Bro. Brooker speaking with great power. At the conclusion of the sermon on "A Peculiar People," in the evening, one young married woman, three girls, and one lad from the Bible School made the good confession.

At Dulwich last Lord's day six were received by letter. In addition to these, two young sisters who last week "put on Christ" in baptism were welcomed into fellowship. Bro. Wm. Jackson gave an earnest address on Foreign Missions, the offering for which amounted to nearly £10.

On June 20, at Cottonville, Sister Miss Tonkin preached the gospel to a good audience. Her story was interesting and powerful; one confession at the close. Good meetings on June 27, one decision. On July 4 Bro. R. J. Burrow, from South America, was present all day. His messages were inspirational as well as instructive.

On July 4, there was a good morning attendance at Grote-st. One was received in by faith and baptism. Bro. Hagger spoke at both meetings. At night one confessed his faith in Christ. Bro. Chappell, from York, gave a very interesting talk on the New Hebrides, which was much appreciated. The F.M. offering has reached £160.

The churches at Williamstown and Kersbrook are greatly encouraged by splendid meetings. On June 27, we held the largest and best meeting for years at Williamstown. Seven have recently been received at Kersbrook, four from sister churches, two from the Baptists, and one by faith and obedience. Bro. Roy Raymond's work is being much blessed.

A serious accident happened at Port Pirie on June 27. A car ran into Bro. Arnold's buggy on its way to the evening service. Our brother was rendered unconscious, and the trap smashed, whilst Sister Arnold escaped injury save from shock. He had regained consciousness before the service finished, but was suffering from a slight concussion; no broken bones.

Norwood had good meetings on Sunday. Bro. Beiler gave a helpful morning address. The Foreign Mission offering was a record one; when all contributions are in there will be a substantial increase on previous years. The evening service was exceptionally good, "The Fatherhood of God" being Bro. Beiler's subject. A very fine spirit prevailed right throughout the day.

Bro. Wiltshire, of Mile End, was laid aside last week, so Bro. Collins kindly took last meeting in local Town Hall. Bro. Wiltshire is better, and was at work on Sunday last. Splendid offering for Foreign Missions; the church raised within a few shillings of its apportionment of £63. The officers purpose asking the members of church to repeat anniversary offering for building fund in June, 1921.

Since last report, at Kadina one young man was received into fellowship from Moonta by letter. Mrs. Bartle has recovered from her operation, and Mrs. Golding and Mrs. Curnow are on the way to recovery. Seven lead-light windows have been donated to the new chapel at a cost of £5 each. The sisters, both senior and junior, are busy sewing for the coming fair. One lad from the Bible School made the confession last Sunday evening.

Bro. J. T. Train just completed four years' labor with the churches at Stirling East and Aldgate Valley. Bro. H. Coventry passed away during the past week. He was the father of Bro. R. Coventry in India, and Sister W. Kelly, our esteemed secretary's wife. The churches' sympathy goes out to those who mourn. Owing to wet and cold weather, meetings were poorly attended on July 4, consequently F.M. offering to date is only about £10. Much more may be received later.

Croydon reports that on June 27 Bro. A. H. Wilson was laid aside with a severe cold, but he is now better. In his absence Bro. Barnes took both morning and evening services. Attendance at the Lord's table has improved of late. A good spirit prevails. Cottage prayer meetings are well attended. Sister Smith is improving after her severe operation, and Sister Harris is much better. Bro. G. Bateup's mother is very ill. On Sunday, July 4, Bro. Wilson spoke morning and evening. The Foreign Mission offering amounted to over £16/4/-. Amount allotted was £15. Sunday School is still progressing.

On July 4 at Hindmarsh Mr. Cuttriss addressed the church on "The Christian's Prospect," and in the evening depicted in his sermon "The Tragedy of Moral Cowardice." The annual Foreign Mission offering was received, amount to date being £56. An after-church service was held in the

Hindmarsh Town Hall, from 8.15 to 9.15 p.m., under the auspices of the Local Preachers' Association. This meeting was the first of the series of ten others to be held each Sunday after church. Mr. A. H. Wilson, of Croydon church, was the speaker. It is hoped that many who do not attend church services regularly will be induced to do so through the medium of these meetings.

## Queensland.

On June 30, Bro. Larsen, from Maryborough, visited Elliott. He was only able to spend one day in this centre, and conducted one service. The topic was, "What's in a Name?"

There were good meetings at Brisbane on June 27. Bro. Rankine is restored, and spoke at both meetings. At night he preached an in memoriam service in honor of Bro. Keddie. The chapel was full.

Maryborough had good meetings all day on June 27. Bro. J. Larsen presided in the morning. At night two young women made the good confession. The same day our aged Bro. Robert Cane passed away, at the ripe age of 83 years.

At Hawthorne, on June 15, Bro. Walden gave an inspiring address on Foreign Mission work. There has been a great improvement in the church, Bible School and Young People's Society, since Bro. Adermagn has been laboring in the field.

Meetings at Zillmere have been good. On June 20 Bro. Coward, senior, exhorted and preached. A sister was received by letter from Toowoomba church. On 27th June, splendid spiritual meetings. Bro. Kedsell gave an uplifting address. At night there was a very fine meeting, Bro. Stabe speaking. Sunday School is very fair.

G. T. Walden visited Roma on June 27, and conducted services both morning and night to a very fair congregation. In the afternoon he spoke to the children on the Indian children. His addresses were much appreciated. The Bible Class is going to endeavor to support one orphan in India. All departments of church work are in a healthy condition.

Since Bro. Kingsford went to labor at Ma Ma Creek, meetings have kept up well. The church reports one baptism and one confession. Meetings have started again at Flagstone and Grantham. G. T. Walden paid a visit on behalf of Foreign Missions, which was greatly appreciated. The Bible School has increased by 30 per cent. through the efforts of the preacher and his wife.

## New South Wales.

At Merewether Bro. McCarty exhorted on June 27. Bren. Pickersgill and Osborne were received into fellowship. Evangelist Martin delivered the gospel address at night, after which Miss B. Williams was baptised.

Miss B. Williams was received into fellowship at Merewether on July 4. Evangelist Martin exhorted, and also delivered a fine gospel address in the evening. There were four confessions and one restoration for last month.

Meetings at South Kensington on July 4 were excellent; 47 present at breaking of bread. Bro. Robbins addressed the church, and also preached to a large attendance at night. The church is planning to have services in the Daceyville Hall for the four Sundays in August.

Enmore had good meetings morning and evening last Lord's day, Bro. Harward preaching at both services. His morning address bore upon the Foreign Mission offering, the total of which to the close of the day was £130. Something more is expected by next Sunday. At the evening service a scholar from the school made the good confession.

Great interest is shown in work among the children at Erskineville. A powerful lantern service in connection with the school was held on June 22; about 70 children attended, besides adults. The Bible School rally social also was successful on June 24. On June 27 the president of the N.S.W. Conference (Bro. Stimson) visited and had charge of the Bible Class.

Anniversary services were held at Parramatta on July 4. Good meetings all day, there being a record attendance of 51 at night. Bro. G. Stimson addressed the morning meeting and the Bible School in the afternoon. At evening he presided and Bro. W. Breach, who on that day commenced his ministry with the church, gave a fine address. Two solos by Sister Miss Odell, from Lidcombe, together with a duet from Sisters Mrs. Wright and Mrs. Case, and Miss G. Case as pianiste, made the evening a great success.

One received into fellowship at Broken Hill (Railway Town) on June 20, by faith and obedience. There are improved attendances at evening meetings. Bible School and C.E. are up to standard. A Junior C.E. was being started on July 4. The church is well represented on Broken Hill and District C.E. Union by the election of officers at last meeting. Bro. Chapman was elected vice-president, and R. J. House secretary, while Bro. Oram is past president. The church hopes for an early settlement of industrial trouble.

The following report from Wagga mission is dated July 4:—"Meetings in the tent all the week have been well attended, and a number have been baptised. 37 have been received into membership with the church here. 83 were present at the Lord's table this morning. Bro. Chandler's message was "Friendship and Sonship." This afternoon and again to-night big crowds gathered to hear the word proclaimed. Since last report 23 have confessed Christ. Foreign Mission offering to-day amounted to £3/15/-, and there is more to come, we believe."

There was an encouraging attendance at Lismore on the evening of June 27. P. J. Pond preached on "Reaching the Non-Churchgoer." Bible School attendance was highest for years. Dorcas sisters have raised sufficient to pay for one of the borrowed sewing machines destroyed in fire. The Bible School succeeded last week in completing final instalment due on piano which was reduced to ashes last December. It hopes soon to start working for another. Cottage prayer meetings have been started to prepare members for coming Chandler mission.

### Victoria.

There were two confessions at North Melbourne on Sunday, June 27. The work is in good order, and Bro. Hurren's efforts are appreciated.

Colac held a very successful Sunday School social on Wednesday evening, June 30. All branches of the work are in a good condition.

Kaniva had an earnest F.M. address by Bro. Wheaton last Lord's day morning. At the close of Bro. Benn's service in the afternoon at Bill's Gully, two lads confessed their Saviour.

There was a splendid meeting at Gardiner last Lord's day, a good spirit prevailing, and a record F.M. collection—£20/14/6 (incomplete). Bro. Leece spoke on "What owest thou unto my Lord?"

Principal Holdsworth, of the Baptist College, was the speaker at Lygon-st. on Sunday morning last. His missionary theme was appropriate for the day. The church gave £53 for our foreign work. It is expected that this will yet be added to.

There were three more confessions at Hawthorn at evening service last Sunday. Bro. Scambler presided and exhorted at the morning service, and preached at night on "Faith." The church choir is busy preparing for their annual concert in August.

Preston reports as follows:—"The Spirit of the Lord is working in our midst. Two sisters received by letter on July 4. In the evening a young man confessed Christ. Bro. Johnstone preached on "Baptism." The young lady who made the confession on June 27 was baptised."

Surrey Hills had splendid meetings on July 4. Bro. Gray, from Box Hill, addressed the church in the evening. Bro. H. Watson gave a very interesting talk on the work in India. Miss Alderson favored with a solo. Last week the young people organised a farewell social to two of the Bible School teachers, Misses Seedsman and Franklin, who are leaving the district. Suitable presentations were made to both sisters.

Bro. Payne preached an interesting sermon at Ararat on Sunday last. Owing to bad weather, attendance was not good.

The church at Doncaster has shown its appreciation of the work of its evangelist, Bro. Jones, by increasing his salary by ten shillings per week.

Malvern-Caulfield had bright and happy meetings on July 4. Foreign Mission work was discussed all day; speaker, Bro. Illingworth. The F.M. offering is about £20 so far, a very gratifying response. A Blue and Red Rally for new scholars has started in the Bible School. Bro. and Sister Fancourt and two sons received into fellowship.

Nice meetings at Swanston-st. last Lord's day. Bro. H. Watson spoke very interestingly of our Indian work, especially at Baramati and Shrigonda. Offering so far amounts to about £108. Excellent address in the evening by Bro. Blakemore on "The Moral and Religious Effects of Prohibition in America." He gave some very striking illustrations.

Collingwood held a successful concert on June 24, the Swanston-st. choir giving an excellent programme to a large audience. On June 27 Bro. Clark gave a splendid morning address. The J.C.E. anniversary at night was most successful. There was a large attendance, and at the close one decided for Christ. There were good meetings again on July 4.

There were good meetings at Dandenong last Lord's day, Bro. Way speaking morning and evening. Since last report the church has commenced holding meetings at Noble Park on Sunday afternoons. Fair meeting there last Sunday afternoon, when one lady confessed Christ. Bro. Way has been reappointed for another term as preacher of the church. Several members are ill.

Croydon on June 27 was favored with a splendid Foreign Mission address by Bro. Pratt, of the College. At night Bro. Hughes baptised a young man from Wonga Park. On July 4 Bro. Greenness exhorted. The gospel service was well attended, and Bro. Hughes gave a good address. The Bible School took part in the United British and Foreign Bible Society demonstration in the afternoon.

Over 50 accepted the invitation of the Young Men's Club, Geelong, to a drawing-room entertainment by Mr. and Mrs. Wedburne and family on June 30. An excellent programme was splendidly rendered. Congregations on July 4 were noticeably smaller, due mainly to prevalence of sickness, in which the evangelist also shares. Visitors joined us in worship, when Bro. C. Schwab exhorted helpfully, and at 7 p.m., he dealt with "Predestination." Two responded to the gospel invitation.

On June 27, at the close of the gospel service, a young lady made the good confession at Northcote. On Thursday last an interesting evening was spent, the Chinese brethren contributing the items. About 150 persons were present. On July 4 a very fine F.M. address was given by Bro. Webb, of Collingwood. At the close of the gospel service a young lady was immersed. The attendances at the gospel services are increasing. The Bible School is in a very healthy condition.

Everything is going well at Burnley. Bro. Knight is doing a good work, and is much appreciated. Meetings are keeping up well. The church is much indebted to Bren. Taylor, Raisbeck, and Inglis, especially the latter, who is leaving for his home in Queensland through failing eyesight. The Girls' Club recently started is prospering, and under the capable leadership of Bro. Eyre, has taken up gymnastics. The Bible School, too, is going ahead. The church proposes holding a fourteen days' mission soon, and all are in real earnest. The secretary requests: "Watch 'Coming Events,' and pray for us."

Meetings at Bendigo during the past month have been splendid. Increased attendances. The average attendance at the morning meeting was 58, and at the gospel meeting 121. 10 were added to the church, 3 by faith and baptism, 2 as baptised believers, and 5 by letter; losses, 2 by death, and 1 transferred to Rochester. The mid-week meetings have shown a great improvement; there were record attendances. On June 30, the children of

the kindergarten gave a display under the leadership of Mrs. Barnden, which was a pronounced success; the congregation numbered 125. Promotion Sunday was held on July 4, when the annual distribution of prizes took place. A Young Men's Bible Class has been organised under the leadership of Bro. Southgate. At the close of a fine gospel address one young lady confessed Christ.

### Suggestions for Soul Winning.

Begin with yourself.  
Avoid pretence.  
"Put first things first."  
Pray for wisdom and grace.  
Form groups for definite intercession.  
Study Christ's method in soul-winning.  
Think and speak and live for His glory.  
"Do justly, love mercy, and walk humbly with thy God."  
"Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

The self-emptying of Christ was not a single loss or bereavement, but a growing poorer and poorer, until at last nothing was left him but a piece of ground where he could weep and a cross whereon he could die. He renounced all that heart and flesh hold dear, until, without friend or brother, without one tone of love, amid the mocking laughter of his slanderers, he gave up the ghost. Surely he trod the winepress alone.—A. Kuyper.

### MARRIAGE.

FIEDLER—LESLIE.—On May 5, at the Church of Christ, Grote-st., Adelaide, by Pastor E. J. Paternoster; assisted by Thos. Hagger, Walter M. (now minister, Northam, W.A.), son of Mr. and Mrs. C. Fiedler, of York, S.A., to Edith C., third daughter of Mr. and Mrs. W. H. Leslie, of Blackwood, S.A. Present address: "Elpis," May-st., Northam, W.A.

### IN MEMORIAM.

READ.—In sad but loving memory of my dear mother, who died July 2nd, 1919.  
A faithful mother, dear and kind,  
No friend on earth like her we'll find.  
She was a friend to many, and to her own proved true;

Unselfish, loving, kind to all,  
And the best of mothers, too.  
One year has passed, and none can tell  
The loss of a mother I loved so well.  
—Inserted by her loving daughter, Eva.

RENTON.—In loving memory of my dear friend and sister in Christ, who fell asleep in Jesus at Maryborough, Vic., July 15th.

Life is nothing but a vapour.  
This world is full of toil and care;  
But she has gone to dwell for ever  
In that world so bright and fair.  
I loved her, oh, so well,  
But Jesus loved her best;  
He loved her, and He called her home  
From suffering into rest.  
—Inserted by her loving friend, S. A. Jenkinson.

### WANTED.

A few Tonic-Solfa copies of Cantata, "Under the Palms." Please communicate with Mr. J. T. Tinkler, c/o Austral Co.

### COMING EVENTS.

JULY 25—AUGUST 7.—At Burnley Great Mission, conducted by Joseph Mackenzie, M.A., from July 25th to August 7th, all the brethren invited, especially singers. Come one, come all.

### BEREAVEMENT NOTICE.

LYALL.—Members of the Family of the late Henry and Eleanor Lyall, of North Melbourne, Victoria, gratefully acknowledge and express sincere thanks for kind messages of sympathy received in connection with their recent bereavement.—July 6, 1920.

# The Marvel of Twenty Centuries.

W. J. Way.

Acts 20: 28.

The church is the most unique institution on earth. The very idea of such an institution is from heaven. It was beyond the power of mortals either to conceive or to establish it. They could build the tower of Babel, could rear up the seven material wonders of the world, could weave pretentious systems of philosophy, but the conception of the church of God was above them. They had plenty of time and opportunity before Christ came for suggestion and experiment, but they never rose above themselves; that is, above their own natural level or limited moral instinct. They remained stationary and stereotyped. An eye for an eye, and a tooth for a tooth, was the very apex of their moral ideas. It was often lower, considerably lower, but that was the high water mark. And although the example of the church has been before the world for two thousand years, still the natural man never rises above the old moral limit until he is associated with Christ, the founder of the church. The church was heaven-conceived, heaven-purchased, heaven-washed. It is founded on love, truth, and sacrifice. It is founded on the death, burial, and resurrection of its founder. Christ loved the church, and gave himself for it. He thought it worth while; "Who for the joy that was set before him."

While intelligence and memory remain, whatever else comes or goes, the advent of the church will never be forgotten or sink into oblivion. The church is immortal. It has been alike the sensation of the ages, and the marvel of earth and heaven. Every one of its members has been bought back from sin, death and all that is mortal, and the price paid was the life of the Son of God, voluntarily given, deliberately laid down. They have not become members of this institution by paying an entrance fee, nor by compliance with the rules of some esoteric fraternity; but by love that has melted and subdued them. A holy Being from another world; the only holy Being who ever walked the earth, died for each of them, that his love, glory and the circumference of his being might by his grace become theirs.

But in this great institution, which is nearly two thousand years old, and world-wide, there have always been some tares and thorns. I say they are in it, but not of it. In a great house there are not only vessels to honor, but some to dishonor. The spurious coins mingle with the genuine coins, but they are not of them. Judas associated with Christ and the disciples, but he was not of them. He never became a new creature; he had no part with Christ. He did not love Christ; for if he had loved, he would have wept bitterly, as did Peter. But, notwithstanding the tares and briars, the church of God remains.

Now, suppose we could bring together into one place all those who are vitally associated with Christ on earth to-day. What a grand, unique company it would be! Not a prayerless one, not a songless one, not a doubtful one, not an unwashed one. And everyone with the germ and assertion of eternal life within. Everyone a partaker of the divine nature. In everyone Christ the hope of glory. You could write on everyone glory, immortality, incorruption. Christ has given them eternal life, and they shall never perish. He has taken them into himself. Because I live, ye shall live also. And where I am there shall also my servant be. They are the only imperishable goods on earth.

The church, then, is unique. It is heaven's ambassador on earth. God only could form such an institution and formed for a benevolent purpose. It is a disclosure and development of a purpose which dwelt in the mind of God, but in these last days has been revealed to his holy apostles and prophets. God was the architect and builder. The church is God's eternal purpose in organic form. It is composed of God and men, that is to say, God is its founder and supreme and only head, and men who are born of God, who have taken God into their being, are the rank and file. Jesus Christ

is the chief cornerstone, and the apostles are foundation-stones built upon the chief and only cornerstone. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious; ye also as living stones are built up a spiritual house."

The church was established to save the world for the time being. The church has been the life germ in the world for nearly two thousand years. It only is evergreen and perennial. It has challenged hell and defied Satan, and resisted sin of every phase and nature. It has kept back, and is keeping back the overflowing of evil. The church is that which restraineth. It is either Christ and the church, or the overflowing iniquity to be followed by the wrath of God. The world was destroyed by water more than two thousand years before Christ came. Transgression had come to the full. And the time was ripe for a second overthrow when Christ came. Again transgressions had come to the full. They had filled up the measure of their sins. Persian philosophy, Greek philosophy, Roman philosophy had utterly failed; so also had Judaism; but Christ intervened. He pounded moral and religious principles which found men, which touched the deep down chord in human nature, so much so that men, even in their sin and ignorance, could not be indifferent to them. He performed the great moral miracle of the Cross, which has been the wonder and the glory of the human race for twenty centuries.

Christ was lifted up upon the Cross, and the rumor got abroad that for the love of men, to propitiate for their sin, he allowed himself to be so treated and so slain; and that rumor never has been and never will be suppressed; and that fact so laid hold on men, and men so laid hold on it, that they, too, became poor, to suffer and die for him. And so the church was established, and has flourished, and continues to this day: the tree of life in the midst of the earth.

There is but one absolutely essential institution in the world, and that is the church; and the one essential book is the Bible. This age will last as long as the church remains here. The church is the preserving and conserving element in the world to-day. When the church is removed, it will be fatal for the world. When Enoch went up it was all over with the antediluvians. When Lot went out of Sodom it was all over with the cities of the plains. When Israel departed from Egypt it was the death knell of Pharaoh and his army; and when the church goes it will be for the world the hand-writing on the wall.

There is a much deeper meaning than most men dream of in Christ's words: "Ye are the light of the world; ye are the salt of the earth." The people, the State, the city, the Commonwealth, need the church. The church is their imperative need. Fools, blatant fools, who have not learnt from experience deride the church, and sneer at those who strive to be Christians. They know not what they do. Money is the impetus of trade. Oxygen is the soul of the atmosphere, and the church is, for the time being, the *sine qua non* of the existence of the world. The Christian is in the church and of it, and even the wicked and those who oppose themselves shelter beneath its gracious shade.

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## CORRESPONDENCE.

### INCONSISTENCY.

My dear Bro. Editor,—

May I be permitted to commend your correspondent (J. Warren) for his letter which appeared in the "Australian Christian" of 1/7/20, and to make special reference to one portion of same, viz. :—

"We are also frequently coming into contact with people who point us to the inconsistency of our 'self-supporting plea,' with the fact that in some gospel meetings conducted by the churches of Christ a collection-plate is passed before all and sundry" (italics mine).

This has also been my experience, and I consider the practice referred to as most objectionable, for the very reason that the plate—if passed at all at a gospel meeting—must perforce go before "all and sundry" on such occasions. Although taking a collection at gospel meetings is plainly and emphatically stated (i.e., for benevolent work, temperance propaganda, etc.), this is overlooked upon as so much camouflage by the "man in the street," who, in these days, is so ready to suspect

Why can we not get back to our former excellent (because scriptural) practice of "all seats free and no collection"? We will be honored for adopting this attitude and consistently adhering to it; and men of the world will really be persuaded that we are true to our conviction that the gospel is free.

I may be regarded as an extremist in this matter, but I consider it debasing and dishonoring to the church to solicit an offering—for any purpose whatever—at any meeting held for the proclamation of the gospel.

Sincerely, your brother in Christ,

Thos. W. Smith.

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