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## When You Go to Spain.

A good many travellers on the Continent of Europe have complained of the unpopularity of the English. Other tourists declare they find no evidence of this, but rather that they are received with every token of goodwill. The contradiction in these reports may be explained by the fact that each party speaks truth regarding the impression it made and received; and that some Englishmen are popular while others are not. Some citizens of the Empire do not in travel exhibit that quality which is praised in the beatitude concerning the meek—the text in which Mark Twain satirically said that the British nation was alluded to in Scripture. They who travel with a superior air, who act as lords of creation, who behave boorishly, who run counter to the customs and prejudices of the people amongst whom they travel, who criticise the politics and manners of the people of the land, who lack the politeness which is “the outward garment of goodwill,” can not reasonably expect to be popular. Baedaker’s advice to the tourist in Spain, “Avoid politics, and adopt the role of an amiable and uncritical traveller,” is a wise maxim for all passport bearers.

### Avoid a superior air.

This advice seems good not only as a means of saving a tourist from trouble, but also as a means of promoting international friendship. The politics of Spain may be very corrupt; the conduct of civic affairs may not at all equal that in our own favored city—but why make a song about it on what is meant to be a holiday tour? There are proper ways and times of educating the world on such matters: it is not wise for the casual visitor to pose as political or civic mentor. After all, if you do not like the politics or customs of Spain, you are not called upon to spend your holidays in that country. The folk will survive your absence, and that at least, as cheerfully as they will endure your criticisms. The advice has a very obvious application to the

conduct of any traveller who would walk life’s highway and retain the goodwill of his fellow-travellers. We are all apt to be self-centred and self-complacent. Our country is the best country in the world, our town is the best in the country, our church is the best in the town, we ourselves are the best in the church—so our demeanour might lead others to estimate our thought. Now love of country and due appreciation of our privileges are excellent things; but these are not proven or commended by an overbearing or critical attitude towards others. When others do not do as we do, we think them strange; but our actions seem as queer to them. Because I read from front to back of a book, or across a page, does not make it wrong for the inhabitant of another country to begin at the back and work forwards, or read up and down instead of across. I may prefer to regard black as the appropriate color for mourning, but the Chinese may not be wrong in preferring white. In graver things, we do not need, in order to be sensible and courteous, to declare or believe that others are hopelessly wrong.

### Doing as Rome does.

Baedaker’s advice appears to us rather better—vaguer, perhaps, but safer—than

that enshrined in the familiar motto, “While in Rome, do as Rome does.” This seems to carry us too far. I need not foolishly criticise, but I am under no necessity of approving or imitating. To do as Rome does may lead me from the straight and narrow path. It may, and will, lead me to associate with sinners and condone their sin. Many an amiable but weak-minded person has been turned from paths of rectitude by the advice, unqualified, to do as Rome does. Many a Christian has been injured by too lightly accepting such a principle. The sincere Christian must be prepared to say: “Though all others choose the wrong, I will stand for the right; though they are unfaithful, I will be true.”

We are not unmindful that an apostle of Christ of set purpose became “all things to all men.” He did that, however, not by condoning error, or by withholding essential truth. It would be libellous to say that Paul was willing to do either of these things. He was bold to reprove sin; he was ever insisting on the need of faith in and obedience to the Lord Jesus Christ. But, in the realm of indifferent things, he was liberal and wise. He was a master of tact. He was skilful in his approach to men. He would not go to Spain and criticise their politics or their manners. The Bible is full of examples of tactful approach to men and women. The much-talked-of “point of contact” can be illustrated from the example of our Lord and his apostles. You have it at the well of Samaria, where Jesus reveals by a request that he is above racial prejudice, and so prepares the Samaritan woman for the gift of the water of life. Even at Athens Paul adopted the method, beginning his address not with a mere condemnation, but with what would be regarded as a compliment and not an insult. That “unusually religious” people with their altar to the “Unknown God” could not rightly object to his

### An Angel Unawares.

*Pain came to me for one brief day,  
But quick I bade it go away,  
Nor dreamed the lesson it had brought;  
Until, at length, Pain came to stay  
(Unbidden Guest!) by night and day—  
Yet—bless the change in me it wrought,  
Now, Sympathy’s perennial spring  
Flows forth to every living thing  
That has known Pain, and suffer’d long  
(O Pain! To all, thy blessings bring  
That suffering hearts may learn to sing,  
And turn their sighing into song.*

—British Weekly.

telling of Him whom they were seeking to propitiate as their own altar showed.

#### Be not rashly critical.

In our individual Christian lives, it is well to heed the principle enunciated in Baedaker's. Do not gratuitously obtrude advice on unimportant matters—advice which may be good in itself, but which is unasked, and may be impertinent. Your fellow-Christian's politics are his, not yours. He may be none the worse a Christian for that. His manners could do with improvement, just as yours could; but he has a Christian standing not at all inferior to that of his critic. Possibly he does not do his hair in the same way as you like to display yours—his may be half an inch shorter or longer than the measure you have decided upon as the standard, and it may be parted even an inch from the conventional line—well, be it so; so far (and until you unwisely criticise) it is only his head, and not yours, which is at fault. When occasion arises for kindly advice which will help, then you may lovingly proffer the same. Till then, "gang your ain gait" and let the other man live according to the liberty you claim. Wear your red tie, and let him prefer his blue. Do not make trouble by ill-timed criticism. Time enough to object when he insists that you conform to his rule and imitate his peculiarities. In all seriousness, there is need for Christian folk to remember that a censorious spirit, or merely critical attitude towards others, is alien to the religion of Christ. There tolerance is the rule—a tolerance which extends far, stopping short only at condonation or imitation of what is sinful.

It would appear from Baedaker that the people of Spain are apt to resent ill-timed criticism. Probably they are, seeing the Lord hath made "of one" the nations of the earth. Why should we have the monopoly of such resentment? We do not think the "unpopular Englishman" is free from blame. When he complains he advertises his defects. He is like the Christian who fussily interferes, and when others retaliate or forcibly object, plumes himself on being a sufferer for the faith! Many a man has congratulated himself on being persecuted for righteousness' sake who received the due reward for his misdeeds, his boorishness or his folly. There is no beatitude for that!

#### The Service of Angels.

The Lord, the Sovereign King,  
Hath fixed his throne on high;  
O'er all the heavenly world he rules,  
And all beneath the sky.  
Ye angels, great in might,  
And swift to do his will,  
Bless ye the Lord, whose voice ye hear,  
Whose pleasure ye fulfil,  
Let the bright hosts who wait  
The orders of their King,  
And guard his churches when they pray,  
Join in the praise they sing.  
While all his wondrous works,  
Through his vast kingdom show  
Their Maker's glory, thou, my soul,  
Shalt sing his praises too.

## The Missing Note of Repentance.

### II.

But the kind of obscuring of the call to repentance which Dr. Maclaren seems to have in mind arises from a cause more subtle; more likely, too, to affect many of us who would have no dealings with any such plea as that referred to above.

The peril here seems to be lest, while endeavoring to exalt what is undoubtedly the central feature in accepting the gospel, we should unconsciously omit an element so necessary in ploughing up the soil. "Believe on the Lord Jesus Christ," was the call to the jailer, "and thou shalt be saved, and thy house." It may be said there is nothing about repentance there! But the man was already awakened! His agonised cry, "What must I do to be saved?" was surely some evidence that he did repent; and Paul and Silas had this evidence before their very eyes when they answered the question.

Besides, it is always a short-sighted and unenlightened exegesis which insists on minutiae which are not really significant. Of course there is often a deep significance in the most minute distinctions; but it is recognised by all sound interpreters that Scripture must be compared with Scripture. We have no more right to insist that these apostolic messages deliberately omitted the call to repentance, because it is not contained in their answer to every distressed soul, than we should have to make the absurd assertion that they meant the jailer to understand that his household would be saved by the exercise of his own personal or individual faith in Christ.

It is very notable that, in the strikingly similar case of the crowd on the Day of Pentecost, the answer was more fully defined. Here, too, it is distinctly said that "they were pricked in their heart"; so we may presume there was some evidence of repentance here, also, before the apostles' eyes. And here, again, is the very similar question—"Brethren, what shall we do?" But the answer is different—no doubt, only because more fully expressed. "Repent ye, 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 Ghost. For to you is the promise, and to your children" (shall we compare the "house" of the jailer here?), "and to all that are afar off, even as many as the Lord our God shall call unto him." And we are told, "many other words" were added by Peter—words of urgent invitation to escape from the crookedness of their generation and be saved—just as we may be quite certain that Paul and Silas added "many other words" to the jailer. In fact, the narrative plainly says they did. "They spake the word of the Lord unto him, with all that were in his house." Can we doubt the main substance of that "Word," after Paul's own summary of the gospel message four chapters later, which we quoted before?

It is remarkable that the very verse, so

There has never been a time when the call to repentance was untimely, but in days of a strange complacency, which prevails in the church no less than in the world, we direct attention once more to a note which, though urgent, is sadly missing in modern thought and preaching.

In one of his "Expositions of Holy Scripture," the late Dr. Alexander MacLaren gave utterance to the following warning:—

"It seems to me that a great deal of what is called, and in a sense is, Evangelical teaching, fails to represent the full counsel of God, in the matter of man's redemption, because it puts a one-sided emphasis on faith, and slurs over the accompanying idea of repentance. And I am here to say that a trust in Jesus Christ, which is unaccompanied by a profound penitent consciousness and abhorrence of one's own sins, and a resolve to turn away from them for the time to come, is not a faith which will bring either pardon or cleansing. We do not need to have less said about trust; we need to have a great deal more said about repentance."

We remember how the two elements—repentance and faith—are linked in the apostolic definition of gospel preaching, when Paul solemnly reminded the Ephesian elders that the testimony of his ministry both to Jews and Greeks among them had been "repentance toward God, and faith toward our Lord Jesus Christ."

What are the causes which may lead to the obscuring of so important a part of the gospel message at such a time as the present? We can think of three possible reasons.

### I.

The first reason is a sadly common feature of the time. It is suggested that in very many cases the solemn side of our Christian message is not appealing to men and women to-day, because they are not troubling much about their sins, or fearing the consequences of sin—that what appeals is the call to high adventure in Christ's service.

We believe, on the contrary, that failure on the part of any particular generation to grasp a vital part of Christian teaching is not a reason for obscuring that teaching still farther, but for proclaiming it the more loudly. If conviction of sin is lacking, it is the very thing that is most necessary to urge at the outset. And the Holy Spirit is no less able to convict than He ever was.

Furthermore, we believe that the diagnosis of the situation is utterly faulty; and that in actual experience to-day, as ever, the crowd responds to the complete and double message of repentance and faith as it responds to nothing else, when that message is presented with conviction and in the power of the Divine Spirit; while a one-sided message leads to no such marvellous and widespread results, whatever it may do in any more isolated instances. And let the call be direct and pointed, as it can be without any loss of tact!

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often taken as the centre of the gospel, contains no verbal mention of repentance—“Whoever believeth on him.” But the explanation, of course, runs on similar lines, and repentance is pre-supposed. Indeed, the immediately preceding emphasis is on the inexorable necessity of the new birth, which involves all the teaching on which we are now insisting.

Incidentally, let us notice how both these passages contain their reply to the error we are mentioned. To the crowd, in perfectly general preaching and appeal, at their first hearing of the gospel, Peter says, “Repent.” To the individual inquirer, utterly unenlightened as to spiritual truth, the Lord Jesus himself declares, “Except a man be born again, he cannot see the kingdom of God.”

III.

We believe peril may also arise from a second cause, even more subtle. Many a true servant of Christ quite unconsciously obscures the very central part of his message. In fact, he obscures both repentance and faith! Have we not often heard some earnest evangelist pleading with young or old “Give yourself to Christ”? Such a preacher would be the last to wish to obscure any part of God’s counsel. Yet what is only too likely to be the effect, unless a fuller explanation is made? Is it not to substitute salvation by surrender for salvation by faith? And is not that, in the ultimate issue, salvation by works?

The obscuring of all that is involved in the teaching of repentance, is the obscuring of faith and its implications. “Decision” is necessary enough, and its enforcement in earnest appeal is right enough; but it must be decision to *accept* even more than decision to *surrender*. The two may, indeed, be—in fact, ought to be—practically simultaneous; but do let us make it clear in our teaching that we are saved by what we *accept*—or rather by Him whom we accept—not by what we give; by what, or rather by Him whom we believe, not by what we do! Remember that the gift of God is only for the empty hand, and never leave a hearer or a seeking soul in doubt of that elementary fact!

IV.

Beyond question, in the last resort, it is not faith which saves, but Christ. We are saved “on terms of” faith, saved “by means of” faith; but it is not even our faith that saves us, any more than our repentance or our surrender, necessary as all three are, and simultaneous as they all ought to be. It is Christ and Christ alone who saves; all glory be to his holy name!

To use an old and powerful illustration—faith is no more than the little link which connects the train of carriages to the engine. There is nothing in the carriages which can save themselves. There is nothing in that little load of iron which can give them the needed power. Yet it is necessary as a link to the source of power. Then the train can

fly at sixty miles an hour. But it is not the link that moves it!

Even the most careful expositors sometimes fail to leave the clearest impression on these vital points. How many of us might not have been delivered from weary

hours and bitter falls if, at the first, we had grasped more fully the meaning and demand for repentance, and also the true relation of acceptance and surrender, and the relation of faith to Christ!—Condensed from “The Christian.”

# Divine Cameos.

## 4. THE SHADOW OF HIS WINGS.

Matt. 23: 37.

A. J. Fisher.

“Birds of a feather flock together.” So we sometimes say, thoughtlessly referring to one of nature’s axioms. Did Jesus have this proverb in mind when he uttered his lament upon Jerusalem? By all the laws of nature, by all the influence of experience, reason and revelation, when he came he should have been welcomed by the multitude and the nation. Instead, he came unto his own, and his own received him not. No wonder, then, that he uttered that pathetic cry, “How often would I have gathered thy children as a hen gathereth her chickens under her wings, but ye would not!”

Here we have another wonderful picture of God, revealing to us his desire, and his power to save us. The call of the hen to her chickens is a natural call, expressing her desire to shelter them. Instinctively the chicks, as they hear her “cluck, cluck,” run to her and quickly she spreads her covering wings over them. She calls them to her for food, rest and protection, and she will even suffer herself to be killed rather than rise and expose them to her foes. Does not this remind us of Christ’s protecting care for us?

“There is a safe and secret place  
Beneath the wings divine,  
Reserved for all the heirs of grace—  
O, be that refuge mine!”

“The least and humblest there may hide  
Uninjured and unawed;  
While thousands fall on every side,  
He rests secure in God.”

The following incident, taken from a tract, beautifully points to the Saviour’s sacrifice for us:—

“During a long, dry summer, a prairie fire suddenly sprang up in a district where there were many settlers; it raged along the country, burning in its course several farmyards. After the fire had passed over, a relief party rode out from a neighboring town, to see if any one would be requiring relief. Riding past a charred cottage, one of the men saw what appeared to be a black hen sitting on the ground. On going up to it, he found that it evidently had been a hen, but was quite dead, the head and back being burned to almost a cinder; but the bird sat in such a striking way, with her wings partly spread out, that he gave her a kick with his foot, when three little chickens ran out. Bravely the poor mother hen had covered them, in face of the roaring fire; and bravely she had sat still in the midst of the scorching flames, choosing rather to be

burned to death than that one of them should perish.

This true story shows us how the Lord, who planted this instinct in the heart of the timid hen, to defend her young in the hour of danger, would bring with great force to our memory His words, as he wept over Jerusalem. Had the little chickens taken no heed to their mothers’ cry of ‘Chick, chick, chick,’ when she saw the fire coming, or had they said to themselves: ‘We shall be safer in the farmer’s house; see the big strong walls; they can better resist the flames than our poor weak mother,’ they would all certainly have perished. This is just what the Jews did, and what so many are doing to-day. They said: ‘Who would be so weak and foolish as to go to Jesus for salvation? We have our grand temple and all our temple worship; surely if we are not safe here, where else can we be safe?’ In the Roman armies attacked the temple, the fire came along, and it was all destroyed; yet the few who believed in Jesus then, with the few who believe now, who have taken refuge under the shadow of his wings, will be eternally safe. See Him, the Substitute Saviour, with his arms extended wide on the cross, *quite dead*, yet providing the only shelter from the wrath to come. Do not be guided by your own thoughts, or by any who would teach you to trust in any form of religion for salvation. Christ—he, and he only—is able to save.”

We hear the call of Christ, and so, needing rest and protection, we fly to our God. He is abundantly able to save, and he is our peace.

Under his wings, I am safely abiding;  
Tho’ the night deepens and tempests are wild,  
Still I can trust him; I know he will keep me;  
He has redeemed me, and I am his child.  
Under his wings, oh, what precious enjoyment!  
There will I bide till life’s trials are o’er;  
Sheltered, protected, no evil can harm me;  
Resting in Jesus, I’m safe evermore.

### The Heart’s Sunrise.

It comes, and—like the moon’s enchantment wrought  
With silver sheen—it veils the prose of day  
In soft elusive mist of poetry,  
That dreams the sadness of the world away  
It comes—and all life’s broad horizon glows.  
As dusk tints of coming dawn impart  
Their rose gleam to sombre mountains grey.  
So cometh love—the sunrise of the heart.  
—Ellen Burns Sherman.

# Religious Notes and News.

## Educational Work of Y.M.C.A.

The thirty-fifth annual meeting of the international committee of the Y.M.C.A. was held in New York recently. Dr. John R. Mott was not present, since he is at present attending a most important meeting in China. The figures on the educational work of the Association were very impressive. In 400 local schools the attendance was 120,779 last year. Besides this, about 15,000 young men were taking correspondence courses. The adult members of the Y.M.C.A. in the United States number 935,581, 219,376 boy members, and 108,161 industrial members. It was reported that last year the number of members joining the church was 11,624. The 41st international convention will be held at Atlantic City, November 14 to 19.

## Dr. J. H. Jowett.

To the great regret of his congregation at Westminster, London, Dr. Jowett has had to resign the work. A great congregation of 3000 persons gathered at his farewell service. In the course of his introductory remarks, the famous preacher used the following fine words: "I face the unknown future with hope and confidence. Why should I not be confident? I have had a glorious innings, thirty-five years of splendid opportunity and enthusiastic service. My work has always been my passion. It has never had a competitor. I am in the Master's hands, whom I love and serve, and in whom I profoundly believe. So is this church. In his hands we are safe, and by his will we shall be guided. I commend the church to God in prayer, that its future under its new leader may be full of brightness and prosperity."

Though forced to retire because of ill-health from the larger ministry, Dr. Jowett hopes still to preach and help on the cause he loves. He has undertaken to write a fortnightly series of articles for the "Daily Telegraph," the first of which appeared under the heading of "Free Church Notes." The action of the "Daily Telegraph" is much appreciated by the churches in England, and Dr. Jowett's contributions are eagerly awaited.

## The Cinema and Missions.

A private display of a very informing and remarkable cinema film was recently given by the L.M.S. As one of the missions contributing to, and sharing in, the great enterprise of the Canton Christian College, the L.M.S. has received from the trustees of the College a film of three reels showing the background and life of Canton and its people and the place of the work of the College in that setting. The film marks a new standard in missionary cinema work, and is worthy to rank with the best of film work. Chinese life is seen on the rivers around Canton, and the architecture and development of the great city of Canton are displayed in a series of striking pictures. The Cantonese are shown at work as laborers, shopkeepers, boatmen, rickshaw pullers, motor-car drivers, school teachers, Christian preachers, and so on. One film strikingly illustrates the development and the life of the great College which is affecting so powerfully for good the life of Canton.

## 3000 Baptised in One Day.

Dr. Everett Gill, writing from Moscow to "Il Testimonio," the organ of the Baptists in Italy, says that in the whole of Russia there are 3000 Baptist Churches, with a total membership of about 500,000, if not more. There is another religious body in Russia which is Baptist in faith, though it does not bear the name, the "Evangelical Christians." Last autumn the Russian Baptist Union passed a resolution entering into fraternal relations with this body. The Baptists have a body of evangelists whose purpose it is to carry the gospel to the masses. Dr. Gill had spoken to one of those who had just returned from a local-

ity which up till then had never heard of the gospel. When the residents of this district heard that the good tidings to which they had never before listened were to be found in the Bible, and that the "Pope" of the village had never taught them, they promptly ordered him to leave the village. In a certain place in Russia in one day 3000 persons were baptised. He expects a fusion of the Baptists and the Evangelicals. The Baptists in Russia are endowed with an apostolic spirit of abnegation, of evangelical enthusiasm, of good organisation, and of persuasive power.

## Presbyterian Progress in Scotland.

The communicants on the roll of the Church of Scotland at the close of 1921 numbered 745,763—an increase of 6532 for the year. In the previous year the increase reported was 11,012, an increase for the two years of 17,544. Ten years ago the membership stood at 714,915. The increase, therefore, since 1911 has been 30,868.

The United Free Church reports show a total membership of 531,840, an increase of 2169 for the year. The 17,952 elders show an increase of 192 for the year; the 22,035 Sabbath School teachers an increase of 815; the 197,207 scholars an increase of 215; and the 67,189 Bible Class pupils an increase of 2242. During the past ten years the total membership has increased by 27,177.

## Church and Totalisator.

The Public Questions Committee of the Presbyterian Church in Victoria has issued the following resolution with a request that it be read in all the churches:—

"Inasmuch as the vice of gambling has assumed such large proportions in Australia as to be a public scandal and menace, and inasmuch as the legalising of the Totalisator would tend inevitably to increase gambling, especially amongst the young, and to give legal sanction to an evil which has already assumed alarming proportions, this Public Questions Committee of the Presbyterian Church of Victoria records its emphatic protest against the proposal to introduce the Totalisator into this State, and calls upon the ministers, office-bearers, and people of the Presbyterian Church to use their influence in their own electorates, and to join with others in protesting against the introduction of a legalised system of gambling which has already had the most unhappy results in every country where it has gained a footing."

## Children's Benefactor Remembered.

The Council of the Shaftesbury Society and Ragged School Union, London, have decided to commemorate Sir John Kirk's service of more than half a century for the cause of poor children by completing the Sir John Kirk House Fund (£2000) for the purchase of the freehold of the Society's Headquarters at 32, John-st., W.C. 1, a tablet being placed on the front of the building. His name will also be associated with the Mission to which he gave so much personal service, and which has now been styled the Sir John Kirk Mission, Camberwell. His initiation of the Holiday and Cripple Branches of the Society will be remembered in the new name of one of its most popular homes, the John Kirk Holiday Home for Crippled Children, Southend-on-Sea. It is also proposed to publish next winter a new popular biography. Sir John's position as Treasurer has been filled by the appointment of two active members of the Council, Mr. Edwin Dodd and Mr. Walter Scoles, while Mr. Arthur Black will continue to act as General Secretary.

## An Interesting Discovery.

Four papyrus letters discovered in Middle Egypt a few weeks since, and believed to date back to the third or fourth century, were shown to members of the Jewish Historical Society by Professor Flinders Petrie, who described them as being probably the oldest Hebrew writing known.

## Roman Catholics Zealous in Foreign Missions.

The Roman Catholic Church has been thoroughly aroused by the challenge of Protestant mission work throughout the world, and has redoubled her zeal. With a long start ahead of Protestantism in this work, in recent years she has adopted many of the ways that have been approved in Protestant experience, even in sending laymen to the mission fields. There are now 2,050,000 baptised Roman Catholics in China, and the annual increase is estimated at 60,000. A large number of the missionaries to China come from Ireland and America. Nuns are being sent as well as priests.

## Spirit Photographs.

Mr. Clive Maskelyne held a "seance" at St. George's Hall, London, recently, to prove that so-called "spirit photographs" can be produced by clever trickery on plates apparently untampered with. A pocket of plates was supplied by a committee invited from the audience, who also freely examined the camera. One of their number, a clergyman, placed a plate in the camera and was then photographed. He himself developed the picture, which revealed a shadowy form hovering over his shoulder. Later a photograph of part of the audience was taken in the same way, and when developed it revealed a number of "fairies" such as Sir Conan Doyle has expressed his faith in. A "materialisation of Shakespeare" was another feature of the seance. Mr. Maskelyne left the secret of these mysteries; he only says they are not done by spiritualism.

## Notable Evangelistic Success.

W. J. Mingos, an evangelist of Churches of Christ in America, has recently conducted a mission at Aurora, Mo., which closed eleven years of continuous evangelistic work in twenty-five States, District of Columbia and Canada. Results: 27,677 additions to churches, besides thousands of reconsecrations and over one thousand volunteers for life service. Nineteen new church buildings have been launched, for which the evangelist raised 416,780 dollars.

## Distressed Armenia.

At a meeting held at Melbourne Town Hall on Friday last under the auspices of the Council of Churches and the Armenian Relief Committee, Dr. L. L. Wirt delivered an address, after which the following resolutions were carried:—

"That this meeting, called by the Archbishop of Melbourne and the Federation of Churches representing the clergy and laymen of the Anglican and non-episcopal churches of Melbourne, desires to express itself in deepest sympathy with the suffering people of the Near East, especially with the Armenian Christians, two millions of whom recently suffered martyrdom because of their devotion to our common faith. We voice our approval of the efforts now being made to internationalise the work of Armenian relief, and establish committees in the various States of the Commonwealth to gather gifts for this cause. We especially commend the proposal to send a relief ship from Australia to Armenia, that gifts of food and clothing may reach this land of distress with the least possible delay. We trust that the Commonwealth Government will see its way clear to place one of its ships at the disposal of the Australian General Committee of Armenian Relief. We recommend, further, that the churches and Sunday Schools throughout Australia set aside one Sunday in the near future to be designated as Armenian Relief Sunday, and that upon that day our churches seek to do their part towards saving some at least of the many starving Christian children in Bible lands who otherwise must perish."

"That the committee of the Armenian Relief Fund be given power to add to its numbers to take part in the campaign, and that a message be sent to Mr. Lloyd George asking that the provisions of the Sykes Treaty be put into operation, and the Armenians be given protection and a national home."

# The Old Path Gospel.

Back to the Cross.

Scripture, Romans 1: 1-17. Text, 1 Cor. 15: 1-4.

A. W. Connor.

Our English word "gospel," which by derivation means "good-news," is an exact equivalent to the Greek word used by Paul in the above Scriptures. Perhaps it is best expressed in "The Angel's Gospel" of Luke 2: 10, "Behold, I bring you good tidings of great joy." We are to look not at what I have called the *old-path gospel*, and for our purpose we will be guided by the Apostle Paul. *Gospel* is one of his master-words. He declares his purpose in the words, "I am ready to preach the gospel"; and defines his message as "The gospel of Christ which is the power of God unto salvation." But his most concise statement of its content and worth is in our chosen text:

"Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein ye also stand, and by which also ye are saved, if ye hold fast the word I preached unto you, except ye believed in vain. For I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised again according to the Scriptures."

Here in the introductory words of the great chapter on the resurrection he defines and identifies the gospel he had preached at Corinth. It is instructive to notice in this passage seven of the greatest words in the Christian faith. The Scriptures; Sin; Salvation; Christ; The Cross; Resurrection; Faith. These words in their full significance cover the whole of the old-path gospel, to proclaim which even in Imperial Rome Paul was not ashamed. In the simplest manner let me draw your attention to a few critical points in the gospel Paul preached, and their value for us to-day.

## 1. Its divine origin is asserted.

"That which I received." To Paul the gospel is "the glorious gospel of the blessed God." It was not a discovery of human nature. Its origin is in God. It is neither an invention, nor an exaltation, but it came "through revelation of Jesus Christ." Because its origin is divine, it has a promise in all who hear it (Gal. 1: 8, 12). It promises to be the outflow of divine love. For, "God loved the world that he gave his only-begotten Son" (John 3: 16). Here is the fountain-head. This was Paul's gospel. This is "our" gospel. "Ours," as a precious gift to be accepted. "Ours," as a sacred trust to be kept unaltered. "Ours," as to modify, or change, but to proclaim to the whole world. The gospel—the good news—is of divine origin. It is in its very essence a message of God to the world. Let us see that we treat it with becoming reverence, and handle it with becoming loyalty, not "as the word of men, but of God." The old-path gospel is one which came from God himself. If this be true—and it is true—when it is invested with the highest sanctions of mercy and judgment. To "obey not the gospel of God" is to risk the loss of all that it carries of blessing. To obey that gospel is to secure the highest good—salvation. The gospel being divine it follows that it is not for us to dilute or dissect, but to declare, to beseech and persuade men to obey it. How this exalts the office of preacher! The gospel being divine, it is the heritage of all men everywhere, and upon believers rests the obligation to obey the word, "Preach the gospel to every creature." Its very nature carries the obligation to every believer.

## 2. Its basic facts are stated.

"Christ died for our sins... was buried... and was again." Here we have a summary of the fundamental facts of the gospel. Notice the first word, *Christ*. The explanation of all that follows

begins in this name, for, as Dr. McLaren says, "If you want to understand his death, you must understand who it is that died." Who was he? Unique among the sons of men, he stands solitary and alone, the only begotten Son of God. Paul's Christ is not the "modified" Christ of certain schools. In him dwells all the fulness of the God-head bodily. He it is who "thought it not robbery to be equal with God." He is no mere paragon of noble virtue, or inspired teacher with lofty vision. Though of the seed of David, according to the flesh, he is the Son of God. Then why this incarnation? The reason is in the next word: *Sin*. The picture of the radiant Christ is sketched against the black background of human need. The curse of sin, deep, dark, and all-prevailing; its destructiveness, and its final issue in death are all portrayed by Paul. *Sin!* "No mere psychic disorder, no figment of a disordered brain, no illusion," but a dread reality. "The wages of sin is death." Christ came to deal with sin, with "our sins." The fact of Christ is understood in the light of the fact of sin. Notice that between "Christ" and "our sins" in the text stands the Cross, "Christ died for our sins" (Rom. 5: 24, 25; 8: 10, 11). The old-path gospel centres in the redemptive Cross, "on which the Prince of glory died." The explanatory words turn a historical fact into a historical gospel. The word of the evangel is always, "Behold the Lamb of God that taketh away the sin of the world." "He in his own body bore our sin upon the tree." His death is an atoning death. We cannot enlarge on this now, but any statement of the old-path gospel must centre in the Cross. With conviction and passion we declare—

"Brother, for thee he died,  
The King that reigneth now,  
And hath death's crown of pride  
To ring his brow.  
Yea, on that bitter tree,  
For thee his eyes grew dim.  
Brother, he died for thee:  
Live thou for him."

And what then? "That he was buried and rose again." He was declared to be the Son of God "by the resurrection from the dead." Without this latter, the former fact would be no gospel, but a tragedy. If he was crucified for our sins he has been raised for our justification. If Christ be not raised then we lean upon a broken reed, and are yet in our sins. I declare unto you the gospel that "Christ"—the incomparable Son of God—"died for our sins, was buried and rose again on the third day." This is the oldest yet ever new gospel for the world. This is the gospel which is the "power of God unto salvation." This last word leads to the next thought.

## 3. Its purpose is declared.

"By which (gospel) also ye obtain salvation." It is God's power "unto salvation." Is this a selfish thing? Does it mean only a frightened desire to "save our souls" by escaping punishment? Salvation is a richer, fuller thing than this. It involves the forgiveness of sins, and a deliverance from the power of sin. It means a new character and consequently a new destiny. To the man seeking God it brings a knowledge of the glory of God seen in the face of Jesus Christ. To the God-seeker in the face of Jesus Christ, who can give to seeker after truth it reveals him who can give to men the light of life. To the sin-burdened soul men it offers the invitation to come and find rest in it. To the man beaten in the battle it offers Christ. To all it offers a hope that reaches a new hope. To all it offers a hope that reaches out beyond the incident of death. The salvation the gospel brings is all this. It leads through the valley of shadows and presents a redeemed soul in the presence of God. Notice Paul's two sug-

gestive words. "Whereon ye stand." A shipwrecked mariner battling in the surf makes it his first business to find a rock on which he may stand, and begin life anew. Christ and his atoning sacrifice puts a rock beneath our feet.

"On Christ, the solid rock, I stand;  
All other ground is sinking sand."

He is not only a rock beneath our feet, but a rock of defence from whence we can meet all our foes. "By which ye are saved." This is the figure of a great deliverance. It is being held in the grip of a fell, incurable disease, and then to find a great physician who can bring back the rostrate lines of health. It involves for the soul the forgiveness of sins. "Thus it behoved the Christ to suffer... and that repentance and remission of sins should be preached in his name." And not only that, but a new power to help. "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The purpose of the gospel is to work man's deliverance in the deepest sense. But that power is moral, not physical. Because of this, there is no compulsion, and hence it is conditioned upon human acceptance. Notice how in this summary of the gospel,

## 4. Its conditions are revealed.

"Through Christ a life-giving acquittal extends to the whole race" (Rom. 5: 18). But all are not saved. The acquittal must be accepted. It may be refused or neglected. The gospel is God's power unto salvation, but only "unto all who believe." There can be no salvation apart from faith. God loved and gave his Son. Christ loved and died. The Cross of Jesus is the arm of God stretched out for man's salvation. But faith is the soul's response to the word and action of God.

There are three words in our text which illustrate what we must do with the gospel. *Believe, receive, hold fast*. When the Philippian jailer sent out his S.O.S. signal in the memorable words, "What must I do to be saved?" he voiced the cry of every human soul that has seen and felt its own sin, or beheld the vision of the Cross of Christ. How instructive this incident of Acts 16: 30, 31 is! Here is the answer, "Believe on the Lord Jesus Christ and thou shalt be saved." This is more than the "only believe" of some evangelists that have left the old-paths. This is more than to "believe" something about Jesus. It is to believe *on* him. To believe on the Lord Jesus Christ is the biggest thing in every life. The object of faith is whom? *Lord!* Believe on the Lord Jesus. The title Lord most assuredly implies divinity and sovereignty. *Christ!* That means he is the Messiah promised of old, to be prophet, priest and King for men. *Jesus!* That means the reality of the humanity of him, "who though he was rich yet for our sakes became poor."

Paul himself declares that his gospel "by the commandment of the eternal God is made known unto all nations unto obedience of faith." This "obedience of faith" includes repentance of sin, for Paul declares, "God now commands all men everywhere to repent." "Repent and turn that your sins may be blotted out," cries the Apostle Peter. Again the Scriptures join confession of faith as an integral part of faith itself: "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God raised him from the dead, thou shalt be saved." Jesus himself had declared to the apostles his will in the words: "Preach the gospel to every creature; he that believeth and is baptised shall be saved" (Mark 16: 15, 16). In the light of this we can understand how when Paul preached to the jailer "the word of the Lord" that they manifested the deepest penitence in their ministry of mercy and love. "They washed their stripes." Then it is recorded of them that "he was baptised, he and all his straightway." The old-path gospel does not put asunder that which God has joined. If the guide book is to be accepted when it says "Believe on the Lord Jesus Christ" it is not to be refused when it says "he was baptised straightway." Unhappily the prevalence of the unauthorised prac-

lice of "infant baptism" has led many astray here. Our word is "Back to the old path gospel." The initial acceptance of Christ, the initial grasp of faith must be renewed. Believed! Received! "By which also ye are saved if ye hold fast." This suggests that we are to go on to learn and obey the "all things" which Christ has commanded. To-day we proclaim unto you the gospel that "Christ died for our sins and rose again." We pass on the divine command and promise, "Believe on the Lord Jesus Christ and thou shalt be saved." Throw yourself in utter reliance upon him. Behold the Lamb of God that taketh away

the sin of the world. You are face to face with your sins. Their fruitage is death. You are face to face with your Saviour, and with the Cross on which he died. What will you do? "To-day if you hear his voice, harden not your hearts." We proclaim unto you the good news "that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." We are ambassadors on behalf of Christ, as though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God.

"Oh, be saved, his grace is free!  
Oh, be saved, he died for thee!"

## The Confession.

H. B. Henderson.

"I believe that Jesus is the Christ, the Son of the living God." Those who belong to the Church of Christ have learned from the Scriptures that this is the rock on which Jesus said he would build his church. We also recognise that in the preaching of the gospel there is the power which comes to men that Jesus is the Christ, the Son of the living God. Having preached the gospel, and by it bringing men's minds to this conviction, we ask them to make this confession before witnesses. By the way, preaching another gospel, if there be another, does not bring the above conviction, the only thing that can bring it is the preaching of the record we have. To some, I fear, this confession which is made is a sort of security for all time, and having made it there is to them no need for any further recognition than that it was made. There are just a few things that I would like to draw the attention of my brethren to in this confession.

I said just now that some consider it a sort of security for all time, and in one sense this is correct. For the correct attitude is one in which there is with us always this eternal fact, "That Jesus is the Christ, the Son of the living God." Having given expression to this fact, it is our basis of belief, and from the time of confession onwards this is a continual belief. Now what does this confession imply? It implies an absolute belief in Jesus Christ, and if the things we believed previous to the confession are contrary to his teaching, they must be expelled from our minds, and his teaching take their place. This will not be accomplished by any miraculous operation, but only in so far as we are prepared to study his teaching for ourselves and to accept it from him who we have confessed we believe. With many, there would appear to be an absolute confusion just where the teaching of Jesus begins and ends, i.e., when they can say I accept this, and I reject that, or in other words, this is according to Jesus, and I accept it, that is not in accord with Jesus, and I reject it. If we begin by an absolute acceptance of the commission which Jesus gave as our command to go and preach the gospel to every creature, baptising them in the name of the Father and of the Son and of the Holy Ghost, we will find that the teaching of Jesus and all the carrying out of his teaching by the apostles fits in with this commission. To understand the teaching of Jesus there must be personal study, for he lived under the law and spoke to those under the law. But from the time of his ascension, we find that the gospel was put into operation, and we seek from the apostles, who based their teaching on the things they learned from Jesus, the operation of the gospel when applied to the church built upon the confession. Teaching which is based on the apostles we accept, for they were the foundation teachers of the church of Christ, and since then there has been no foundation laid. Any teaching which is given which is not in accord with the apostles, reject. When men undertake to teach with greater authority than they receive from the apostles, they err, despite all their wondrous argument. Having made the confession, it is the absolute duty of all to maintain that confession, and in the belief that Jesus is the Christ the Son of the living

God, to have such an understanding of his teaching that nothing said can soon shake them from what they believe Jesus taught. At the same time there goes with this firmness of belief an open mind, for none of us are in the position that we can say "I know all there is to know," or "My way is correct." If some one thinks we are wrong, and tells us, we must always carefully consider the question as put to us and be satisfied as to the right by careful study of the Scriptures; should we find that we were wrong we must for ever forsake that way of thinking; should our former be wrong we should endeavor to show him where. There is no profit to any of us in saying that we have made the confession if we are not prepared to stand by the teaching of Jesus as the Christ the Son of the living God. When we take the cup of the new covenant, let us remember once again that we have entered into an agreement with God Almighty to believe in his Son and at all costs stand by our conviction that Jesus is the Christ the Son of the living God.

### State Teachers and Churches Confer on Bible in Schools.

To the Editor.

Sir,—The following extract taken from a letter in the London "Times" Supplement, March 25, 1922, is of interest—

"The South African Federation arrived at a concordat on religious teaching in 1910, which might well form a model for a similar scheme in England to-day. As a result of an agreement between the Anglican Provincial Synod and the Dutch Reformed Church Synod, a commission was appointed, with representatives from the following bodies—Anglican, Dutch, Baptist, Congregational, Lutheran, Presbyterian, Wesleyan, and from the two Teachers' Unions, i.e., Dutch and English speaking. After several months' session, a syllabus of Scripture lessons... was agreed upon by the ministers of all these denominations. This was submitted to the State, and in 1910 was ratified and passed by the Union Parliament for use in all the State schools. Opposition came from a very small Unitarian and Secularist minority, but this case was met by a special conscience clause. Here is an agreed settlement which has worked satisfactorily in South Africa for twelve years."

The Education Commission set up in South Africa declared in favor of Scripture instruction, but reported unfavorably, or against, local school committee control of religious instruction. (See "Times" Educational Supplement, June 4, 1912.)

The leading educationalists of Great Britain have declared recently for the use of the Bible in schools, and their decision has been backed up by the London "Times," Nov. 10, 1921. See leading article in Literary Supplement; also see the report of the Departmental Committee on the Teaching of English in England, procurable from H.M. Stationery Office, No. 115 Imperial House, Kingsway, London, W.C.2.—An Observer.

## Christian Specialists.

Walter Fiedler.

Christ came not to set up a system, but to reveal himself—and allegiance and loyalty to him and love for him were to be the chief demands of his kingdom. His subjects were to partake of his Spirit and "be Christs" to the world. To understand what the twentieth century Christian should be, we examine the first century Christian. Stephen furnishes us with an example. In a debate between a French agnostic and Joseph Parker, the agnostic finished his last address by asking what did Christ do for Stephen. And we'll be might. Persecution, stoning, and martyrdom does not appear a fair reward for representing Jesus. "What did Jesus do for Stephen?" said Parker. "This, 'Lay not this sin to their charge.'" The very words of Jesus! Yes, that's what Jesus did for Stephen. He made him a Christian! Stephen had caught the Master's Spirit. He was loved, he loved him. Look again, we are told that the rulers "marvelled when they saw the boldness of



The late Bro. E. Edwards.

It is with deep regret that we report the death of Bro. E. Edwards, who for many years past has been the preacher of the Church of Christ at Edertown, S.A. Our brother was well known in Victoria, where, under the auspices of our Home Missionary Committee, he began his work of preaching the gospel. He was a good man, full of faith and good works, and had the love and esteem of his brethren.

Peter and John." They remembered the boldness of Jesus when he referred to a king as "that infidel" when he denounced their vile hypocrisy. They recalled the boldness of Stephen, and here again they perceived the Jesus spirit in the boldness of Peter and John. Truly these two disciples had caught the spirit of their Master.

We also to be true to our name must reflect the spirit of Christ, for "if ye have not the spirit of Christ ye are none of his."

Though we may never by deeds exalt Jesus, there is a miraculous power in silent Christian living. The sunbeams beaming silently shed a warmth and pleasantness around, dispelling darkness, causing cheerfulness. The flowers in blooming make no sound, yet what fragrance they diffuse, and what joy they bring. The stars, silent in their courses, are revealed as huge worlds by the telescope. The angels are always with us, yet we hear not their voices nor the rustle of their wings. How silently, yet how wonderfully, surely God works. So a Christian if in no other way can by Christian living portray Christ's spirit.

"This life, rather than the lips which speak, And a man's greatest utterance is himself."

We need organised Christianity—but if all the individuals comprising the organisation were true, loyal, loving followers of Jesus, what a world it would be!

Let us be Christian specialists, having all our deeds, purposes, and desires relegated to one aim—to exalt, reflect and glorify our Master Christ. Let us have for our constant ideal—to be more Christlike in character; more consecrated to his cause; more sanctified to his service.

# The Realm of the Bible School.

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

## Questions and Answers on the Teacher.

Miss E. C. Gill.

What is meant by saying that objects may have

- (a) Sense value
- (b) Fact value
- (c) Ideal value

For the sake of illustration, we use pictures and objects.

Pictures give (a) a sense value. In the past teachers have resorted to the method of word pictures only as a means of illustration. They appeal only to the ear. But pictures appeal to the eye, and what is taught through both senses has more meaning to the child. They arouse the interest of the child, and so help to hold his attention. Perhaps during a lesson some of the members of the class display a lack of interest. The teacher holds up a picture, and at once their wandering attention returns. Objects have the same value. They appeal to the eye and also to the sense of touch, for many children get a better idea of, say, a model of a building by feeling its outlines.

(b) A fact value. Seeing gives better knowledge than hearing. By means of pictures, the scenes in Eastern life are depicted, and the child's imagination is appealed to. They also help to clarify his ideas. Such objects as coins, a Greek lamp, models of temples and Eastern houses have a real relation to the truth, and give the child a true conception of the real thing. Objects that have only a symbolic relation to the truth should not be used in junior classes, and if used for seniors they should conform to the principles laid down for good illustrations, i.e., they should be more familiar than the truth to be illustrated; not too suggestive, or too incongruous.

(c) An ideal value. Good pictures have not only a sense and a fact value, but also an ideal value. They have a spiritual meaning to convey

to the child, and uplift him to a higher plane of feeling. They present to him ideals of love, reverence, suffering.

In order to present this ideal, they should be quiet in coloring. Children love color, but it must not be garish, and the drawing must be artistic. The paintings of good artists possess this ideal value. It is well to have the best we can procure even for little children, for they appreciate a good picture. We find that the Bible is the source of the material for the work of the best artists, and in their pictures we have combined the three values, fact, sense and ideal.

What principles must a teacher keep in mind in telling a story?

We need to ascertain first of all whether the story to be told is worth telling, just as a story to be enjoyed, or to teach a lesson. Teachers are apt to think more of the last of these values, and to overlook the first. But if a story is worth telling, it must be one that can be enjoyed. The teaching value of a story is indirect.

In order to tell a story well

(a) The teacher must prepare and practise it. She must practise it again and again, preferably to some interested listeners until

(b) She possesses it, and makes it a part of herself. She must possess it in (i.) imagination, that is, she must see it as she wishes others to see it—(ii.) logically—she must get the point and arrange events in proper order; (iii.) in feeling—it must appeal to her heart.

(c) Tell it simply and directly. Find the main point, and cut out unnecessary details. Tell it in terms of action, rather than description—what the characters did, rather than what they were. Action appeals to the child.

(d) Observe logical sequence and movement. See that the parts follow one another in proper order. Nothing spoils a story more than to have

to go back saying, "Oh, I forgot to tell you." Interest will probably be lost, and will be hard to regain.

(e) Use direct speech. The first person should be used instead of the third in telling what a person said. The listener is not so apt to become confused.

(f) Put your whole self into the telling. The story-teller should be natural, not over-dramatic, but using inflection of voice, expression of eyes and face, and gesture, to help the story to appeal to the listeners. This is one of the hardest things in telling a story, and teachers need to cultivate it.

## A Great Moral and Religious Force.

I am firmly convinced that the Sunday School army, with its two million officers and teachers, and over twenty million pupils, is the greatest moral and religious force on this continent to-day.—Justice John J. MacLaren, Supreme Court Justice for the Province of Ontario.

## Why I Am a Church Member.

THREE ANSWERS TO A GREAT QUESTION.

...As the Ganges to the Hindu, and Mecca to the Mohammedan, so to me stands membership of the Christian Church. It is the visible link with its great Head Jesus Christ, a historical connection with the greatest progressive force the world has ever known, and provides to the young man a rare opportunity for service. Just as in that second year after the Children of Israel had been delivered from their bondage in Egypt, there was given to two young men, Bezaleel and Aholiab, the commission to build the Tabernacle, so to the young man of to-day comes the opportunity to be the builder of that greater Tabernacle, not for a single journeying nation, but for a wandering world. The church stands to me for Sanctuary and Service.—W. Hunter.

Only in and through the society of the followers of Christ do we learn the fuller meaning of discipleship. The thought for others, the participation in the joint enterprise for the kingdom, the self-forgetfulness and self-denial that co-operation demands, the merging of our own personality in the larger life which we experience as members of the church—these are all sources of the higher education of the Christian. Christ calls us to a fellowship and not to a solitary struggle.

The church is the place where I can be equipped for and find the opportunity for my personal service. It is God's instrument for promoting His kingdom in the world. If I am to share in that work, I can do so only as a member in the church he has established. It may have many faults and imperfections—so had the Jewish church in Christ's day, yet he took his place in it as a devout and humble member. Being a Christian is simply following Jesus Christ, and I follow him when I become a member of his church.—H. Lightbody.

Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know, as a matter of cold fact, that the average man does not thus worship.

He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

He will listen to and take part in reading some beautiful passages from the Bible.

He will meet and nod or speak to good quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

I advocate a man's joining in church work for the sake of showing his faith by his works.—Theodore Roosevelt.



Anniversary Gathering at Moreland, Victoria.

This school took the premier place, for the first time, last year in the Conference returns for largest enrolment. The lead was by a very small margin. They will have to keep moving if they hold first place. The preacher, Mr. W. Gale, and the superintendent, Mr. C. Sampson, are supported by a loyal staff of officers and teachers in this fine work.

# The Family Altar.

J. C. Ferd. Pittman.

## A WORD OF COMFORT.

Ian MacLaren, whose ministry was considered to be a brilliant success, looked back upon it with feelings mixed with regret, for, addressing a company of college students in America, he said, "If I had to live my life over again, I would make my ministry a more comforting ministry." Joseph Parker used frequently to repeat the advice, "Preach to broken hearts; preach to broken hearts." These words appear to be quite in harmony with Isaiah's message from God, "Comfort ye, comfort ye my people," and such exhortations may well be heeded by all who speak the word of life to the ecclesia of God. And, in a sense, the message of comfort is needful and fitting for sinner as for saint, for to him also may the word of comfort be spoken, assuring him that for all penitent souls there is forgiveness, for all struggling ones there is promise of Omnipotent help, for all the distressed in body or mind peace and joy are available, and unlimited stores of grace to meet every human need; so let a word of comfort be spoken both to needy saints and penitent sinners.

JULY 16.

### All of One Blood.

"And the work of righteousness shall be peace."  
—Isaiah 32: 17.

"A Bedouin with his keen, watchful eye, discerned a speck moving in the distance over the desert. Loading his rifle, he gripped it tight, ready for action. Presently he saw that the approaching figure was a member of his own tribe, and his grasp on the weapon relaxed, and when a little later he saw that the tribesman was his own brother, he dropped the rifle and resumed his peaceful occupation. So the nations of the earth will some day abandon their murderous weapons of war when they see one another more closely and realise that they are 'all of one blood.'"

Bible Reading.—Isaiah 32: 9-20.

JULY 17.

### No Need to Fear.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah 41: 10.

Francis Ridley Havergal, when dying, whispered frequently, "Come, Lord Jesus, come and fetch me; oh, run, run!" On Tuesday, June 3, at dawn, the change came. One of the sisters repeated, "When thou passest through the waters, I will be with thee." "He must keep his word," "Isaiah 41: 10 was repeated *incorrectly*, she whispered it correctly for us. After a short dose, she exclaimed, "I am lost in amazement. There hath not failed one word of all his good promise."

Bible Reading.—Isaiah 41: 8-16.

JULY 18.

### Our Ever-present Lord.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overthrow thee."—Isaiah 43: 2.

"I could not do without thee;  
For years are fleeting fast,  
And soon in solemn loneliness  
The river must be passed;  
But thou wilt never leave me;  
And though the waves roll high,  
I know thou wilt be near me,  
And whisper, 'It is I.'"

Bible Reading.—Isaiah 43: 1-7.

JULY 19.

### Yet Will Not I Forget Thee.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee."—Isaiah 49: 15.

Robert Burns' words, with which he closed his Lament for James, Earl of Glencairn, might well be used to express our gratitude to God for his never failing remembrance of his children.

"The bridegroom may forget the bride  
Was made his wedded wife yestern;  
The monarch may forget the crown  
That on his head an hour has been;  
The mother may forget the child  
That smiles and sweetly on her knee;  
But I'll remember thee, Glencairn,  
And a' that thou hast done for me!"

Bible Reading.—Isaiah 49: 14-18.

JULY 20.

### The Tongue of Them that are Taught.

"The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary."—Isaiah 50: 4.

To a friend in England who was being trained for the Christian ministry, James Gilmore, of Mongolia, wrote—"I'll give you a text which I think peculiarly suitable for you. It is Isaiah 50: 4. 'The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' I like to dwell on this text. Learning should not make deep sermons, hard to be understood; on the contrary, it should be all employed to make the road simple and clear. Forgive me for exhorting you so, but I can't refrain from it when I think of the many learned men I know at home and here who employ their learning in giving learned sermons, not in making the way simple and plain."

Bible Reading.—Isaiah 50: 4-11.

JULY 21.

### The Protected Church.

"No weapon that is formed against thee shall prosper."—Isaiah 54: 17.

1. The church has been preserved in spite of numerical superiority.
2. The church has been preserved in spite of philosophy.
3. The church has been preserved in spite of persecution.
4. The church has been preserved in spite of wealth.
5. The church has been preserved in spite of superstition.
6. The church has been preserved in spite of heresies.
7. The church has been preserved in spite of infidelity.

Bible Reading.—Isaiah 54: 11-17.

JULY 22.

### Enough for All.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk and honey without money and without price."—Isaiah 55: 1.

"A poor woman stood enraptured when she saw the ocean for the first time. When some one asked her what pleased her most at the sight of it, she said, 'It was so grand to see something of which there was enough for all.' She had often suffered want when others had a superfluity. Jesus invites all, and no one need go from him unsatisfied."

Bible Reading.—Isaiah 55: 1-5.

## PRAYER.

Loving Father in heaven, help me in the hour of sorrow, temptation, and trial to receive the word of consolation thou dost give through thy servants. Save me from ever striving to find

rest in any other direction, and give me grace to pass on the word of comfort to those who feel their need of thee; that they may find life and joy in heeding and doing thy holy will, for the Saviour's sake. Amen.

## South Australian Competitive Examination.

The following entries have been received for the above examination, to be held on Monday evening, July 24:—First Section—Division I, 31; Division II, 108; Division III, 98; Division IV, 22. Third Section, for Bible Class Scholars, 29. Fourth Section (Teachers)—Division I, 2; Division II, 17. The entries for expression work are due with the books immediately after the examination. Total entries number 302, compared with 293 last year, these figures excluding entries for expression work. Two advances have been made this year. The number of schools participating has risen from 21 to 25, which shows a more general interest in the work of the Union. Also the entries from the Bible Classes have more than doubled. The questions for the examination will be forwarded to the schools about the middle of next week, July 19.—H. R. Taylor, Convenor Exam. Committee.

## IN MEMORIAM.

FISCHER, T. R.—In loving memory of my dear husband, who departed this life on July 13, 1913.

—Inserted by F. M. Fischer, Henley Beach, SA.

FISCHER.—In loving remembrance of our late esteemed President, Mr. T. B. Fischer, who passed to higher service on July 13, 1913.

Shall we be missed, though by others succeeded,  
Reaping the fields we in springtime have sown?  
Yes, but the sowers must pass from their labors,  
Ever remembered by what they have done.

—Inserted by members of the Cheltenham Church of Christ Bible Class.

RENTON.—In affectionate memory of my dear wife, Marion, who departed this life July 13, 1919.

There is a world above  
Where parting is unknown;  
A long eternity of love  
Formed for the good alone;  
And faith beholds the dying here  
Translated to that happier sphere.

—Inserted by R.R.

## COMING EVENTS.

JULY 2—SEPT. 24.—Special Evangelistic Sermons will be held in the Camberwell Town Hall from July 2 to Sept. 24. Burwood tram stops at hall. Come and help. Preacher, Bro. A. L. Gibson.

JULY 17.—Monday, at 7.45 in Lygon-st. chapel, great meeting for the Men of our Churches. The Past, Present, and Future of our work to be discussed. Speakers: Thos. Bagley and James A. Wilkie. The President of Conference, James E. Thomas, will preside. Leader of song, Les. Brooker; soloist, F. Nankivell. Six hundred men wanted.

JULY 18.—Monthly meeting of the Victorian Church of Christ Christian Endeavour Council, at Lygon-st. chapel, Tuesday, 18th inst., at 8 p.m. Business important.

JULY 27.—The sisters of the Northern Conference will hold their next Executive meeting at Wallaroo on July 27, at 2.30 o'clock. Will those responsible for reports please give them to secretary of church, to be forwarded to Northern Sisters' Secretary?

## FOR SALE.

Printed copies of the Harkness-Bennett Debate can now be ordered at the Austral Publishing Co. Price, 1/6; posted, 1/9.

Piano, German make. Had very little use. Goss and Kallman Bargain, 161 Flinders-road, North Melbourne.



# Here and There.

Two confessions at North Melbourne, Vic., last Sunday night, at the close of Bro. Hurren's address.

The secretary of the church at Gardenvale, Vic., is L. A. Sisson, "The Glen," 15 Gardenvale road, Gardenvale.

In making payment one of our subscribers wrote across the statement of his account, "I never begrudge that 10/6."

E. J. Paternoster has closed his first quarter's work with Hindmarsh church, S.A. This was the best quarter financially in the church's history of six or seven years. The work is in a healthy condition.

Victorian churches and societies desirous of sending Christmas cheer to our missionaries in India, China and New Hebrides, may leave parcels at the Austral Co. The boxes will be forwarded early in October.

Six hundred men are wanted at the men's rally in Lygon-st chapel on Monday, July 17, at 7.45. Preachers and secretaries are kindly asked to make good announcement at all services on Sunday. Inspirational addresses, bright singing, and helpful discussion.

The following paragraph is from "The Australian Christian World":—"The Australian Christian for June 15 is a splendid number. It is the missionary issue, and contains interesting illustrations and abundance of reading matter. There is a fine sane optimism on every page."

The next meeting of the Victorian General Deacons Committee and workers will be held on Wednesday next, July 19, at Swanston-st. church lecture room, from 10.30 a.m. till 4.30 p.m. All sisters ready and willing are invited to help in the work.

Encouraging reports continue to arrive concerning the F.M. annual offering. In Victoria 38 churches show a total of £574; 25 churches report an increase on 1921 offering of £188; 12 isolated members send £20. £600 is the total reported to date. J. E. Allan, the Victorian Secretary, requests that postal notes and money orders be made payable at Richmond, and not Melbourne.

Bro. H. G. Harward has accepted the position of Home Mission Organiser for our New South Wales churches, and has already begun his work in that capacity. Our brother, who for some considerable time has acted as Federal Evangelist, was released by the Federal Conference Executive Committee for the work in New South Wales, and carries with him the best wishes of that committee for his continued success in the Master's service.

The Anglican Archbishop of Melbourne has some characteristics not common to prelates. He is not bound by conventionality to the extent that some of his predecessors were. Last Saturday he visited Fitzroy, where a working bee to prepare for a new mission hall was in operation. Archbishop Lees for a while wielded pick and shovel to encourage the workers. It is also interesting to note that the minister who will be in charge of the mission, "clad in a shirt and a pair of old dry flannel trousers, picked and shovelled with that will." He will not be a worse preacher for that.

George Remus and thirteen co-defendants were found guilty by a jury in the United States District Court, May 16, of conspiring to violate the prohibition law, says the American "Christian Standard." Remus, an attorney, and a man of great wealth, who is said to have the most palatial home in Cincinnati, O., was sentenced to pay a fine of 10,000 dollars and to serve a term of two years in the Atlanta Penitentiary. Wealth and social standing and keen legal talent—all to be lost—could not save the dashing millionaire attorney, who snapped his fingers at a law of the land. This is a good sign of the times. After a heated years of agitation, prohibition became a statute. It is reasonable to conclude that long before another century passes prohibition will be restored—as successfully as are the laws against murder and theft.

Bro. Jones was well enough to take his usual place at Doncaster, Vic., on Sunday, after resting some three months. The following kindly helped to fill his place during his sickness—Bren Taylor, Walden, Webb, Abercrombie, Whately, Scambler, Eaton, Mortimer, Blakemore, Sisters Caldwell, Miss Holder, Bren Perry, Moysey, Pang, J. Tully. To all thanks are tendered for their kindly help.

At Essendon, Vic., the preachers' fraternal of the district held a prayer meeting on Wednesday night, when the building was well filled. Bro. Clark presided. On the platform were Mr. Rees, Baptist, Methodist representative, and Mr. Burrage, of St. John's Presbyterian, who gave a splendid address. Services are well attended, and the gospel is proclaimed by Bro. Clark. It is pleasing to see the interest taken in the meeting by strangers, who get a warm welcome. All auxiliaries are doing well. F.M. Collection to date, £40/7/6. During the week a baptismal service was held.

On Sunday last Coburg, Vic., had good sermons by Bro. J. C. F. Pittman, in the morning on "How to Deal with Offences," and the evening service took the form of a re-dedication or consecration one, Bro. Pittman speaking on "Unity in Christ." At the close of the address, which was attentively listened to by a splendid audience, the great majority of the members present came forward and took the speaker's hand as a silent pledge of intent to forgive and forget all the wrongs of the past, and with the help of God, unite in working for him with greater zeal than ever. One lady who has been baptised elsewhere expressed a desire to join with the church, and has been received into fellowship.

The following circular letter has been issued to licensed victuallers throughout the State from the Victorian Associated Brewers:—"Sir or Madam.—It has been brought prominently before the members of my association that the licensing and other laws of the State are being frequently broken by some licensees. In view of the fact that opponents of the trade take advantage of such offences to severely criticise it, I am instructed to inform you that the members of my association will not, for the future, do business with licensees who are convicted of offences against the law—Yours truly, A. J. Shepherd, Secretary." "It will be noted," remarks Mr. John Vale, "that law-breaking is condemned, not because it is wrong, but because it leaves the trade open to criticism."

It is with much regret that we report that Bro. A. M. Meldrum, well known to many in Australia, has been bereft of his wife. We express our sincere sympathy with our brother. The American "Christian Standard" thus reports the loss he has sustained—"A message from A. Mackenzie Meldrum, president of Spokane University, Wash., announces the decease of his beloved wife, which took place at 9 a.m., May 26. Sister Meldrum was born in Glasgow, Scotland, February 2, 1888, and she joined hands with Bro. Meldrum at the marriage altar September 2, 1908. For a number of years, she has occupied the chair of Modern Languages in Spokane University, and has otherwise contributed much to the progress of that growing and efficient institution. Bro. Meldrum was on his way East in the interest of Spokane University when Sister Meldrum was stricken. A telegram overtook him at Chicago, and he returned home in time to be with her a few days before she passed on. The message announcing the departure of this good woman contains the statement: 'Her passing was like unto the sight of Jehovah's death of his saints.' President Meldrum is bereaved, but not discouraged. He will revere his wife's sweet memory, trust in his God and continue the great edifying work in which he and she have worked so harmoniously and beautifully together. We join the thousands of brethren who know of and love Bro. Meldrum in extending to him our sympathy."

## The Home Call to Bro. E. Edwards.

Bro. Edwin Edwards, evangelist of the churches at Bordertown, Mundalla, and Wampoon, and who was under engagement with the South Australian Home Mission Committee, fell asleep in Jesus Christ on Tuesday morning, July 4, 1922. Our brother had been in somewhat indifferent health for about two years, but faithfully continued his work. During the past six months it was noticeable that he was rapidly failing; there was a big physical change; and those who knew of his complaint realised that we could not expect to have him with us very long. Three or four weeks ago he went to Adelaide to consult his medical adviser; it was his intention to interview the writer concerning field matters, but his weak condition prevented this, and he was obliged to take the train for home. He went to bed and did not again leave it until the call came to higher service.

Bro. Edwards was a most devoted servant of God. For nearly fifteen years he had served the brethren in the Bordertown district, first under the direction of the Victorian Home Mission Committee, and later when the work was taken over by the brethren of this State, under the S.A. Home Mission Committee. When he began his labors in this field he found the cause somewhat weak. There was a chapel at Wampoon, and an iron building at Bordertown. He lived to see the cause grow to become a self-supporting district; a chapel was erected at Mundalla, a stone building was built at Bordertown, and also a manse in the same township. The three chapels are free of debt. The church house is well on the way to becoming freehold property. He led many to confess their faith in Jesus as Son of God, and had the joy of burying them in baptism into Christ. He rejoiced with his brethren over these victories for Christ and for his church.

The outstanding features of this good man's successful ministry are: his deep spirituality; his loyalty to the Word of God, and his faithfulness in service. Like his Master, "he went about doing good." He strengthened the saints; he visited the sick; he comforted the dying. Many a home had cause to call him blessed. Eternity alone will reveal the result and reward of uniring labors for the Lord Jesus.

On Wednesday afternoon, July 5, a brief service was held in the Bordertown chapel. The building was full. Bro. A. R. Benn, of Kaniva, made some comments concerning the home call to Bro. Edwards. The funeral service at the graveside was conducted by the Home Mission Secretary, who was assisted by Bro. Benn. There was a very large assembly; people came for fifteen or sixteen miles to pay their last respects and express sympathy. The writer heard many testimonies from the onlookers. To witness the presence of the ministers of the Anglican, Methodist, and Congregational churches, persons of all classes of rank and opinion, one could but say that it was a magnificent testimony to the life and work of our brother. He did what he could.

We extend to Sister Edwards and her family our Christian love and sincere sympathy in this time of sad bereavement. We know in whom they have believed, and are trusting. And the God and Father of all consolation and comfort will be with and take care of them.

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy.  
"Servant of Christ, well done!  
Praise be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."

H. J. Horsell.

## FEDERAL EVANGELISM.

League of Rope Holders for the Evangelisation of Australia. Send date of birthday, application for card of membership, and birthday offerings to the Secretary, Les. C. McCallum, 25 Murray-st., East Prahan, Victoria.

# Foreign Missions.

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

## July Offering.

Reports so far received indicate a record offering in South Australia and Victoria, and we hope as the news comes to us from the other States it will show the same splendid increase.

The highest amount so far received is Swanston-st., Melbourne, £125. Grote-st. is climbing up that way with about £150, Lygon-st., £120. One little boy at Grote-st. saved up his pennies, and contributed 7/6; another at Kersbrook from his savings gave 2/6, both of these for Miss Blake's waif fund.

I was misinformed concerning Kadina's offering, which was given in the last issue as £71. We have received news that it was £21, not £71. But £21 from Kadina is about 600 per cent increase on last year's offering. We hope soon to be able to publish a full report of each State's offering.

We regret reporting the death of Bro. Edwards, the preacher at Bordertown, South Australia. He has suffered from ill-health for some years past, but bravely kept going. He was a most enthusiastic worker for Foreign Mission interests, and Bordertown per capita is one of the largest givers to Foreign Mission work in South Australia.

## Indian Jottings.

Miss Ethel D. Jones has successfully passed her second year Marathi examination. She will be stationed at Shirigonda to assist Miss Cameron.

J. R. Leach has one enquirer, a well-educated Brahmin youth, who reads the Bible with him



Little Orphan Mary, and some bananas grown on our compound at Baramati.

daily. He is very hopeful that he will be influenced to take his stand for Christ, and asks your prayers on his behalf.

Bro. Fred Killey is now living with Bro. Coventry on the Industrial Settlement compound. Bro. Killey will assist Bro. J. R. Leach as much as he can during Bro. Coventry's absence on furlough in Australia.

Bro. Coventry will leave Bombay by the P. and O. boat "Mantra" leaving on September 8. He will arrive in Australia about the end of September, and with Mrs. Coventry will be present at the Federal Conference in Melbourne in October.

At the Baramati Industrial Settlement we have a population of 257, and at the Branch Settlement to total 317. Our day schools in Baramati Mission District now total 223, and Miss L. Redman is in charge of our educational work. We now have 63 girls in our orphanage, 18 girls are learning to make lace, and find a ready sale for all their products.

318 Indians received help from our Baramati dispensary. Miss Vera Blake has a meeting every Saturday afternoon for Christian women for the deepening of spiritual life.

At Shirigonda 403 visited our dispensary during the month. Another school has been opened at Soni with ten scholars. One was baptised. Our Sunday Schools in Shirigonda Mission District now number 108.

At the Baramati Industrial Settlement two simultaneous meetings are held every Sunday evening. Bro. Coventry found that they were not getting all at the one meeting possible, so he divided his forces and held two meetings. The results have been very satisfactory. Practically all the settlers now hear the message at the same time. Prayers are asked for these Bhamptas.

## Pentecost Island.

A successful conference was held at the beginning of the year. Hundreds came from villages three to twenty-five miles away. Some walked across country, others along the coast. About 120 people attended the conference. A very happy time was spent. At the conference five were baptised. There are 26 teachers now working on the island of Pentecost.

Mrs. Filmer writes from Ambrim, New Hebrides—"We have services every Sunday for the Pentecost people who are with us, and as many of the Ambrim folk who will come. Phillis is a good little Bible student, and has always been interested in Bible stories. She gets Harold and Winnie, and the four of us have quite a nice little time while the baby George is asleep. At the present time we are going through Paul's missionary journeys.

## Oba Island.

The Christians on Oba memorise a great deal of Scripture. Mrs. Waters and her little house-girl have memorised about half of the Psalms, including the 119th of 176 verses.

Bro. Waters tells us of a service recently held. We were able to get through in about two hours. About half a dozen folk took part in speaking. A Queensland woman read the Scripture lesson in English, and in the native language commented upon it, and also upon the occasion, and very nicely indeed did she do it as the women's representative. The whole service was edifying. The baby organ given by the Victorian Junior C.E. Societies was an object of special interest in the service. It is a beauty, and surprisingly full and rich in tone. It is a great comfort in the services and in the home. Mrs. Waters will try and teach Isabel, her life maid, to play it, as she has an excellent voice and ear for music. If Isabel succeeds, she will be very useful as organist at the church services in the absence of Mrs. Waters. After the service came the feast, consisting of boiled rice, goat meat, bread, biscuit, butter, jam, and tubs of sweetened tea. The hundreds of cups and plates were home-grown on the coconut and other trees and plants. The feast was in almost perfect silence, so different to our white men

feast. Then the children went over to the mission house through the coconut grove, and were treated by Mrs. Waters and Isabel to kaffee and biscuit. These had been sent from Australia by the Sunday School children. After the service a conference with the teachers and helpers was held. We discussed the gospel work on Oba and Maewo. About half of the island was reported.

At Lalouaru we held a splendid gospel and social reform meeting. About 300 present, half being heathen. The true object of this gathering was to enable the heathen to deliver themselves from their slavery to their own pigs, and also from their native grog called amalak. To help solve the pig stem, they killed and roasted about forty for the feast on the occasion, and also about one thousand taros, which were baked in the stone ovens. When the ovens were opened hundreds of coconut-leaf baskets were filled.

On another occasion a local church brought in the first fruits of their harvest, and placed the pile at the church door and invited the missionary to pick out what he desired. There were ten different kinds of vegetables and fruit, and one cow. A water-melon was chosen first, of course, and cut up for the audience; then I chose a few other things, as I had eight miles to walk home. On reaching home we returned thanks to God in song and prayer. Peter Pentecost has handed another £25 in English silver coins, thus fulfilling the Oba Christians' pledge of £200 for the two years. They have pledged themselves to raise a like amount for the two years 1922-1923.

Bro. Waters reports that he has had 170 visits to the dispensary. There are 44 educational schools, with an average attendance of 500. He has requested baptism. The present number of church members on Oba is 620.

## Victorian F.M. Acknowledgments.

May 1 to June 30.

Churches—Duplex envelopes, Carlton quarterly, £2/3/4; North Carlton, £1/1/4; Fremont Island, one penny per week, £1/2/4; Golden Square, Map of India, 2/6; Bendigo, quarterly, 12/; Chinese Church, Building Fund, £35; Swanston-st., duplex envelopes, £7/4/4.

Individuals, Bible Schools, Societies, Mowat Bands, etc.—Conference promise, W. W. Whit Brim, £1; Mr. A. Clements, 10/-; Miss A. I. Saunders, Blackburn, 10/-; Mr. W. F. Finer Baywater, 10/-; Middle Park, J.C.E., 10/-; St. Richmond, J.C.E., 10/-; per C.E. Department Children's Day, Berwick, B.S., £1/4/0; Mr. R. F. Clark, Malvern, £10; "Friend" North Richmond, 10/4.

"World Call"—Miss A. Baker, 7/6; Mr. B. Cust, 10/-; Dr. J. Cook, 7/6.

Support of Orphanage—Bendigo B.S., £1; P.R.P., Essendon, £1/10/-; Mrs. J. Sharp, Brighton, £1; Mrs. Kefferd's Girls' Class, Prahran, £1/10/-; Mr. T. Collins, Emerald, £6; Bendigo, B.S., £1; South Yarra B.S., £2/2/6; Kaniva C.E., £1/7/3; Mr. W. Cust, £6/6/-; North Carlton J.C.E., £5.

Received with thanks.

R. Lyall, Treasurer, The Avenue, Royal Park; J. E. Allan, 41 Bennett-st., Richmond, Vic.

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## American Letter.

Santa Clara, California, U.S.A.,

May 24th, 1922

Dear "Australian Christian,"—

It is surely not so large a world that we are in, after all. I often meet good folk from beneath the Southern Cross. Bro. James Holloway and family, of Malvern-Caulfield, including a new-born U.S.A. son; H. S. Saxby, formerly of Manning River, N.S.W.; Mr. McCall, a Presbyterian preacher, of Melbourne, now ministering to a large Congregational church in Oakland, near San Francisco; Frank T. Carter, going a fine work with church and young people, Pacific Grove, California; and M. H. Fagan, from N.Z., a very successful evangelist (holder of missions), but now ministering for a large and growing church in Los Angeles, California. Then Bro. Clive Taylor, of Carnegie, Victoria, is looked for soon, on his return to California. The other day came a long and loving letter from Bro. Thomas H. Bates, in reply to my condolence on the death of his wife, at Port Perry, Ontario, Canada. He and I studied in Adelpian classes under the late Henry S. Earl, the noted and successful evangelist. Bro. B. is only two years my junior—and I have entered my 82nd year.

But, last night, came a genuine and most pleasant surprise.

Attending a Congregational week-night prayer meeting, in San Francisco, with many hundreds present, whom should I see and hear but our own Bro. Gifford Gordon! He was the last Victorian preacher I saw after attending the Lygon-st. church jubilee and the State Conference a few years since. He took me for a ride and to lunch, in New Zealand. Now it was my turn to entertain him and wife—who, by the way, is greatly improved in health. He made a masterly and convincing address, which was frequently punctuated by rounds of applause. His array of testimony, from all sorts of business and professional men, and his startling official figures, carried conviction, as they could not well fail to do, for they are not from "wowzers," preachers, or temperance lecturers. The audience tendered a substantial pecuniary offering towards his travelling and other necessary expenses, which he defrays himself. It was my pleasure to accompany him next day to interview men of affairs in his search for the truth as to the effects of Prohibition and its enforcement in U.S.A. I noticed that—as in an interview with my friend the Hon. Chester H. Rowell, late editor of one of our largest newspapers, and now a Regent of the State University, and a member of the State Railroad Commission, who was not always a Prohibitionist, but now an ardent advocate of the national law and constitution—he seeks reliable information from all quarters. With Mr. Rowell, Bro. Gordon discussed the subject most freely and thoroughly, from every angle. Bro. Gordon's public addresses are not only helping the cause in this country, but are arousing quite a general interest about that Southern world, Australia.

Mr. Rowell is planning to make a visit to, and study of the Commonwealth and the Dominion of New Zealand, accompanied by his family. He has a facile pen, and fine discriminating and descriptive powers; and his (unpaid) letters to American newspapers will be mighty interesting reading. (Mr. Rowell expresses the wish that I might take the trip again, when he goes. Possibly I would like, once more, as more than half a century ago, to preach the glorious gospel of the grace of God, and to battle against the heartless, remorseless, conscienceless, liquor traffic in the land I still love.) I hear rumors that Bro. J. J. Haley may go once more to Australia, to renew old friendships, and, as of yore, to do pulpit and platform work.

I see, by reading your columns, that former friends are passing over the river, "one by one," among them my host of Rakakava, Bro. J. Curtis, whose My Christian love to all who remember, yours truly, J. W. Webb.

Federal Evangelism.  
League of Rope Holders.

Gifts for June: Mrs. Harland, 10/-; Miss Harland, 5/-; Miss Grieve, 5/-; Mr. Adlebrooke, 2/-; A Friend, 3/6; Miss A. Mills, 10/-; Mrs. Reynolds, 5/-; Sympathiser, £1; C. M. Wheaton, £2; Mrs. Digwood, 5/-; Miss L. Digwood, 2/6; Miss Lucy Digwood, 2/-; Miss Holden, 2/-; Miss Marsden, 3/-; Mrs. Hunter, 2/-; Chas. J. Morris, £1; Mr. Chamberlin, 3/-; Mr. Pitman, 3/-; Mrs. Pitman, senior, 5/-; Mrs. Thrupp, 6/-; Mrs. P. Brown, 5/-; Miss E. Keiseker, 2/-; Mrs. M. Limes, 2/-; Mr. F. Green, 10/-; Mr. K. Pitman, 4/6; Miss E. Boxall, 10/-; Mr. Hansen, 3/-; Mrs. G. Smith, 2/6; Miss L. Shurman, 10/-; E. Moore, 5/-; Mrs. Lilburn, 5/-; Total, £10/15/-.

Leslie C. McCallum, Secretary.  
25 Murray-st., Prahran, July 3, 1922.

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# News of the Churches.

## New Zealand.

A girls' club has been started at Nelson, under the leadership of Sister Carpenter. On June 18 Bro. Carpenter concluded his series of addresses on "Seven Crowns of Scripture," speaking on "The Crown of Rejoicing and the Crown of Glory." At time of reporting he was away, having gone to Dunedin on business connected with the Bible School Library. In his absence Bro. Bolton conducted the gospel service on June 23, taking as his subject, "Springs of Love."

Since Easter three (two men and a woman) have been received into fellowship at Vivian-st., Wellington. Sunday services, especially evening, are good. Prayer meeting nights set between 30 and 50 gathered, while the C.E. meeting on Mondays, under the leadership of Miss A. Johnston, is developing into a vigorous work. On Friday nights the boys' club meets. Great activity is manifest in the Bible Class. It has been organized, and has a membership of 20. Visits from neighboring classes, rambles, and visits to members' homes, keep the members happily engaged. Bro. and Sister Hunter are home again from Sydney. Bro. W. C. Pearce, of New York, is in town at time of writing.

## Tasmania.

At Hobart on July 2 Bro. D. Stewart, of Dover, gave a helpful exhortation. Bro. Nightingale exhorted at Kingston in the morning, and preached in Hobart at night, when a young man confessed Christ, and one was welcomed by letter. Bro. Geo. Brown, husband of Sister Brown, one of the pioneer members, was called away by death last week. Foreign Mission offering, 6/6/12/9 to date.

At West Hobart on June 28, a largely attended social evening was held at the home of Bro. and Sister Elwell, to welcome home Sister Woolley and her husband, who have been on the mainland for some months past. Words of welcome were expressed at having Sister Woolley back, and well on the way to recovery, after her serious operation. Supper was served. On July 2 Bro. Park gave the exhortation, and at the gospel service Bro. Stewart, evangelist of Dover, preached to a large attendance on "Non-co-operators with God."

## Queensland.

Good meetings at Albion on July 2. Bro. Davis spoke both morning and evening. The evening subject was "More than Gold." Both addresses were much appreciated. On June 27 a social was held to welcome Bro. and Sister Davis back after a holiday of over a month in Sydney.

Quarterly meeting of Maryborough church was held on June 28. Special effort decided upon to lift the finances. Bro. Anderson presented an instructive report. Much indignation here in connection with the licensing of a "liberty fair." Bro. Anderson's sermon on "Gambling" printed in full in the local paper was much appreciated.

Despite unfavorable weather on July 2, Brisbane members subscribed just on £80 for Foreign Missions. They expect to reach the objective (£100). In a large measure the success of the offering is due to the efforts of Bro. Rankine. Good meeting at night, Bro. Rankine's subject being "The Choice of Life." A great feature of the evening services is the singing of the choir, under the leadership of Bro. Hack.

## West Australia.

At Maylands a welcome was tendered to Bro. and Sister Stirling. Bro. Peacock presided. The gathering was of a spiritual rather than social nature. The following spoke words of welcome: Messrs. Berry, secretary; Morrison, representing the Sunday School; Gatt Wilcox, for the Endeavour Society; W. R. Hubbard, W.A. Organising Secretary; Matthews, from the North Perth church, and McDonald, on behalf of local religious bodies. Bro. Stirling's advent, it is felt, will result in much good. Two years ago he conducted

ed a six weeks' mission, when thirty souls were won.

At Subiaco on June 30 the Boys' and Girls' Clubs concluded a three weeks' self-denial for Foreign Missions. The result was very gratifying. The young people handed the church treasurer £21 (£14 from the Girls' Club, and £7 from the Boys' Club). A nice meeting around the table. Three who were baptised the previous Lord's day were welcomed. At 3 p.m., an interesting F.M. programme was enjoyed. That the young people are deeply interested in F.M. work is evidenced by the fact that seven orphans are supported by various classes in the school, one by the Bible Class and Sunshine League, and a student by the Girls' Club—nine in all. The total offering for Foreign Missions from Subiaco was £22.

Visitors at Fremantle on July 2 included Bro. Harris and Yelland, two isolated brethren, and a sister from Hindmarsh, S.A. Bro. Mudge's subject was "The Restoration Movement in the Days of Nehemiah." At night the building was crowded, when two enlarged photographs of the late Bro. Leach and Pallot were unveiled. Bro. Mudge spoke appreciatively of those noble servants of Christ. Not only the immediate family of Bro. Pallot, but practically all the near relatives, are actively engaged in church work, over thirty of whom were present at the service on Sunday night. Bro. John Leach, missionary, of India, and Bro. Edgar Leach, of the Fremantle church, are worthy sons of a consecrated father. After the unveiling Bro. Mudge spoke upon "Heroes of Faith," lessons being read by Bro. E. Leach and J. Pallot.

## South Australia.

The F.M. offering taken at Hindmarsh on July 2 amounted to £45. Good messages were given by Bro. Paternoster at both services on that day. On July 9 inclement weather was responsible for rather poor attendance. Bro. Paternoster exhorted in the morning, and gave the gospel message in the evening. Footballers attended special church parade.

Unlucky are sorry to report that Sister Mrs. Walden has been seriously ill, but pleased to state that she is now much better. Bro. W. J. Manning is also once more able to attend the meetings after a severe illness. The splendid offering of £60/10/- was made on the first Sunday for Foreign Missions at Park-st. The joint tent mission with Forestville begins on Sunday, July 30.

At Mile End the J.C.E. celebrated their fourteenth anniversary on July 2, with an entertainment in which all the exercises were taken from the Bible. The young people acquitted themselves well, and it was voted a great success. July 9 was Assembly Sunday in the Bible School, and though the weather was wet, the chapel was packed with scholars. Mr. Manning addressed them. F.M. offering, with duplex envelope contributions, will exceed £40. Good meeting at night. Good reports of the work at Cowandilla. One confession there last Sunday evening—the first-fruits.

Glenn's annual church business meeting was held on 5th inst., and largely attended. Reports submitted by secretaries of the auxiliaries were encouraging. It was decided to make an effort to raise funds necessary as a deposit in connection with purchase of a manse. Treasurer's statement to 30th June revealed a small debit balance. Additions to church for the year totalled 28, 19 being transferred from sister churches. Election of officers resulted as follows:—Elders: Bro. H. R. Taylor and E. Pritchard; deacons: Bro. Bradford, Rogers, Kenish, Vincent and Reed. Bro. T. G. Storer, who has been church secretary for the past five years, and who has done sterling work, as secretary, and also as deacon, has relinquished his office as secretary. The church thanks him for his services, and also for the loan he graciously granted which enabled the officers to renovate the exterior of the chapel.

The members of the Wallaroo Church of Christ, together with their friends, have been enjoying several social evenings of late. On July 6, a large well social was held, which gave opportunity to visitors from Kadina and Moonta, as well as Wallaroo friends, to say good-bye to Bro. and Sister Ingham. They were presented with an eight-day clock from the church, and a letter-dish from the J.C.E. At a previous social Mrs. Ingham's Sunday School girls presented her with a copper vase. The departure of Bro. and Sister Ingham will be greatly felt by those who know them.

On June 27 members of Kadina Endeavour Society and other young people of the church spent a pleasant evening at the home of Bro. and Sister Rootes. The evening took the form of a missionary social. On Sunday, June 25, a Bible School scholar confessed Christ, and was baptised the Lord's day evening. The church is planning for the anniversary on the second Sunday in August. Owing to an error the Kadina church was reported to have raised £71 for F.M. work. This should have read £21. The total now stands at £22/12/6, which, although a long way short of £71, is a big increase on last year's offering (about £3), and a record for Kadina. Bro. Rootes has worked hard in arousing enthusiasm in F.M. work, and much credit is due to him for the success of the offering.

## New South Wales.

Bro. David Simpson, of Emuware, is conducting a second mission in the Dungog district, which closes on Sunday, 16th inst.

Longueville has had encouraging meetings since last report. Interest and attendance growing; 19 present last Lord's day. The church appreciates messages of goodwill and greeting from Melbourne, and thanks Bro. Walter Fox, C. C. Bosh and Richard Verco for their uplifting messages.

At Lismore on July 2 Bro. F. R. Furlonger addressed the morning meeting, and the F.M. offering was taken. At night there was a large attendance of friends and relatives of the late Sister Marzoll, when an "in memoriam" service was conducted by Bro. P. J. Pond. The returns of the half year just ended, as shown by the treasure, Bro. W. T. Atkin, discloses one of the best half years financially in the history of the church.

Clatswood church tendered a social to Bro. and Sister Whelan on July 2, and presented Bro. Whelan with a beautiful Bible, and Sister Whelan with a lovely handbag. A fine programme was rendered. The plans for new building were submitted to the members. £92 was promised. On Sunday, July 9, Bro. Webber addressed the church. Bro. and Sister Beck and Bro. C. Graham were received into fellowship. At the gospel service Bro. Whelan's theme was "God's positive commands test loyalty." Splendid attendance all day record Bible School.

On Thursday, June 29, Lilcombe church held its annual business meeting. Encouraging reports were received from Secretary Bent and Treasurer Way. The elections resulted in the return of D. Saunders as secretary and S. Way treasurer, Mr. N. Bent's resignation being received with regret. Bro. Hub. Larcombe is now S.S. superintendent, and Miss B. Browne superintendent of J.C.E. Evangelist Browne has been systematically visiting adjacent soldiers' settlements, sowing the seed. Attendances at all meetings are keeping up. The Y.P.S.C.E. is in recess.

City Temple had inspiring meetings on July 2. Three boys from the Bible School who were immersed on June 25 were received into fellowship. Splendid F.M. address by Bro. Eaton. At night he spoke on "Christ's Power." A young girl was baptised. Bro. Lewis, who came in during the J. T. Brown mission, many years ago, passed away on Friday, aged 71. Though surrounded by many influences not conducive to spiritual growth, he lived a consistent, godly life to the end, and was rarely absent from the Lord's table. Bro. Eaton conducted the service at the grave.



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## OBITUARY.

**CAUFIELD, FARGHER**—The church at Norwood, S.A., has sustained the loss of two of its members recently. During May Bro. Clarric Caufield departed this life after some months' illness. Clarric was one of those bright spirits whose Christian influence touched a large circle. The influence of his life was felt in his own home as well as outside, and his father and mother, who have since united with the church, together with his sisters already members, have the loving sympathy of the whole church. Sister Miss Fargher was received into the church at Norwood only a few months ago by transfer from Manchester, England, where she had been an active worker in the church and Bible School. Toward the close of last year her mother died, and our sister came to South Australia to make her home with another sister, Mrs. Hibberd, who with her husband is a member of Norwood church. Soon after coming to this State Miss Fargher's health failed completely, and for some time she was confined to the Strathalbyn Hospital, where she died on June 26. Her remains were laid to rest at Strathalbyn on Wednesday, June 28, in that sure and certain hope.—P.

**SMYTH**—After a long and painful illness there passed away at his residence, Ardethan, N.S.W., Bro. John Smyth. For over forty years our brother had been connected with the Church of Christ. When quite a young lad he made the good confession at Eplinstone, Victoria, and was baptised in the River Colliun. Some time later Bro. Cheek came to Taradale, and our late brother put in his membership with the brethren there, and took great interest in church work, and with several young men of the church took his turn in preaching the gospel. A few years after he removed to Charters Towers, where he was instrumental in starting a cause in 1884, meeting in his private house with his sister wife, and Bro. J. Coward, senior. Through an advertisement they put in the local paper, they met Bro. Ferguson and family. They then removed to Bro. Ferguson's house, that being more central. Other members of Bro. Smyth's family went over to Charters Towers, and joined in with them. About that time Bro. Ewers was the means of baptising several. The M.U. hall was rented until a building was procured. After years of toil and struggle away in the far north, the little church though now few in numbers, still holds its own, and is teaching and contending faithfully for the faith

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