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## Churches of Christ and Proselytism.

The Anglican Bishop of Goulburn, N.S.W., has been seeking information regarding the doctrinal position of members of churches known simply as Churches of Christ. On another page appear interesting letters which passed between Dr. Radford and Mr. H. G. Harward, our N.S.W. Home Missionary Secretary.

There are some praiseworthy things in the bishop's action and letter. The fact that he desires first-hand information is worthy of note. Many religious disputants—some of them of the bishop's own communion—have condemned without investigation, and have made grotesquely inaccurate statements regarding our beliefs. It is a pleasure to note the bishop's desire to do justice to the views of other people. The candor of the letter, too, pleases us. The writer makes no attempt to conceal the fact that he considers our position to be in some respects untenable. He charges us with "a kind of proselytising" which is objectionable. We much prefer this frank statement to the smooth, facile kind of writing or speaking which suggests that after all there are no important differences, or to the flattery which is akin to hypocrisy. The fact that the bishop definitely indicates his present view adds to our appreciation of his action in seeking direct information.

It is often made an objection to our people that they are given to proselytising. It is rather curious that the word "proselyte" or "proselytising" should most frequently to-day be used in a bad sense. Literally, "proselyte" simply means "visitor" or "new comer." It is used of "one who comes or draws near to God." In the New Testament it is employed of Gentiles who, appreciating the theistic faith of the Jews contrasted with the polytheism of the nations, and attracted by their purer morality, had embraced Judaism and become servants of Jehovah. Perhaps because in one place the Lord Jesus denounced the ardent proselytism of the Pharisees who made their pros-

elyte to Pharisaism "two-fold more the child of hell" than themselves, the tendency amongst careless thinkers is to condemn proselytes and proselytism in general. This is quite unwarranted. Men like Stephen or Nicolas the deacon were good specimens of the class.

Members of Churches of Christ plead not guilty to the charge of proselytism in any bad sense of the term. Their aim is to preach Christ and to teach the system of religious truth revealed in the New Testament. They do not wantonly attack their religious neighbors; but, as H. G. Harward well puts it, they "do seek to lead people to accept that which we believe to be the truth revealed in God's Word. Sometimes such acceptance means the severance of former religious association and fellowship. But all who faithfully preach seek to do the same thing—to lead others to their religious position." Bishop Radford says, "I feel bound to instruct my clergy and people

on points where your teaching seems to me untenable." He cannot consistently deny such a right to us when dealing with matters on which Anglican teaching or practice fails to harmonise with the Word of God. The Bishop of Goulburn would certainly not refuse to receive into membership one or a thousand who came to Anglicanism from any of the Free Churches. Why should "proselytism" be all right with others and wrong with us? The simple fact is that when we get people to go direct to the New Testament for instruction, they find that the Anglican Church has practices which are either unauthorised by or are contrary to that Book. To remain in the Anglican Church would mean that they would have to countenance practices of which they could not approve, and that they could not give their witness to the truths they had learnt—what else can they do but associate with Christians of like mind and faith to themselves?

When Priscilla and Aquila led Apollos into greater light, they did not ask the eloquent Alexandrian to give up any former truth he professed, nor were they guilty of evil proselytising. No more are we when we instruct others more perfectly in the truths of God's Word. We ask all people to fulfil the clearly revealed and scriptural requirements for acceptance of Christ as Saviour and for admission into his church. The fulfilment of such conditions does not make a person a member of any sect. Those who are enlightened as to the New Testament teaching regarding church membership, its privileges and its duties, are not likely to be content with a denominational status. This is not proselytism on our part; it is an exhibition of loyalty to divine truth on theirs.

We should be glad to hear that the Bishop of Goulburn had adopted the suggestion that his clergy should listen to an address on "The Position and Practice of Churches of Christ."

### Man Built for Heaven.

Man sure was built for Heaven,  
Why should he crawl  
A slimy winding way  
Upon the earth  
That gave him birth?  
Is this world all?  
To him 'tis given  
To know the thoughts of day  
And walk with God upright  
Along the path of light.

Not in the dark of night  
To stumble heedlessly adown  
The way of sin,  
And miss the golden crown  
That might have been  
A life magnificent in loving deeds.  
In daily sowing God's good seeds  
Of truth and right and love  
To flower in full magnificence in heaven above.

—W. D. Woodward

## The Proprieties of Redeeming Grace.

The principles of human propriety are constantly changing. The standards acknowledged in the near past are to-day obsolete and despised. What were once considered ideals are now dismissed as foolish fads. Not so in things eternal. The principles of divine propriety are absolute and immutable. Whether it be the creation of a world, the care of a sparrow, or the salvation of a lost soul; whether in the exercise of His prerogatives of grace or judgment, there is not the slightest digression or impropriety discoverable in the behaviour of God. In addition to this contrast there is evident conflict, for his wise decrees are too often in direct opposition to the temporary codes of men.

### 1. "It became him."

This is illustrated in the Cross of our Lord Jesus Christ, the greatest scandal of the ages. There human propriety was outraged to the uttermost in the Person of the stripped and suffering Son of man. The face of the noon-bright earth blushed into shadow to veil "that sight" from earthly eyes. Now behold with a heavenly perspective. "It became him, . . . in bringing many sons unto glory, to make the Chief Leader of their salvation perfect through sufferings" (Heb. 2: 10, R.V.). Literally and marvellously,

*"It was an Act Worthy of God!"*

It was the answer to the prayer, "O, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Viewed from this standpoint, shame gives place to splendor; suffering is seen to be the process of a Saviour's perfecting. Behind the fierce passions of the crowd abide "the determinate counsel and foreknowledge of God," who, for the joy set before his Son, could put him to grief, and in making his soul an offering for sin disguise his love beneath a cloak of vengeance until no challenge remained unanswered, no claim unsettled.

In that forsaken Man his Fellow is visible. God, "reconciling the world unto himself" (2 Cor. 5: 19). An awakened sword cuts through the bonds of sin and gives the earnest of eternal liberty. Those cries of pain are the prelude to everlasting harmonies, his dying shout the herald note of immortality. Not priests or people, not Pilate or Herod, or any other; the Author of Calvary's story is the most high God, acting in a manner worthy of himself and his designs of sovereign grace. That many sons might be brought to glory he did, with perfect propriety, send his first begotten into the world to manifest his character and provide a channel for his righteous love to reach and regenerate the wretched slaves of sin. "O the depth of the riches both of the wisdom and knowledge of God! how

unsearchable are his judgments, and his ways past finding out!" (Rom. 11: 33).

### 2. "He became us."

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners" (Heb. 7: 26). If the Aaronic High Priesthood was a failure with those who were under the Law, how much more unsuitable must it prove for those who have been born sons in living reality? The old and decayed vanishes away revealing the ideal Daysman, the Captain of Salvation, the Great High Priest, who on the homeward march makes of each camp a sanctuary. By virtue of his office he anoints every son, and arraying with priestly robes leads them into the Holiest as worshippers to present to a seeking Father, saying, "Behold. . . the children whom thou hast given me" (Heb. 2: 13).

Nor is there striking dissimilarity between

#### *The Princely Leader*

and those whom he has ushered in. He from secret councils and realms of glory, they from the depths of depravity and the fatherlands of wandering. Such an High Priest becomes such people; he suits their need at every point of contact. Pre-eminently holy, worthy, stainless, separate, exalted, yet touched with the feeling of human infirmity, perfectly understanding, tenderly loving, and never ashamed. In behaving thus he answers to his Father's thoughts and proves his fitness for his position, since those whom he presents were predestined to the place of sons, according to the good pleasure of God's will, in order that they "might be to the praise of the glory of his grace" (Eph. 1: 6).

### 3. "It becometh us."

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 23: 15). The offscouring of the city and countryside was there, convicted of sin, expectant of judgment. John's stormy words had disturbed their consciences, and in multitudes they confessed and forsook their evil deeds. Then in that line of penitents appears One who gives the Baptist pause, One who has to plead with significant and scantily understood words before he can follow in his neighbor's steps and receive the immersion of repentance.

What wonder that the heavens were torn and a great voice declared Mary's immaculate Seed to be God's beloved Son! The sequel must be sought on Calvary's hill, for when the Just One took his place in that crowd of sinners he made his first public step towards the Cross. He had numbered himself among the transgressors, he had a baptism to be baptised with, and how was he straitened until it was accomplished?

Twice more

#### *The Voice from the Excellent Glory*

spoke words of encouragement before the silence fell which is upon us now. How will he do in the swelling of Jordan? The tide of human cruelty floods and ebbs, leaving the stranded wreck of a Man to the pitiless fury of such a storm as had never been loosed before. He is the prey of every wave. Deep calls unto deep to engulf him from whom lover and friend have been separated. Earth and hell and heaven, with one consent, make inquisition for the blood of a spotless Victim, nor are they denied. With the innate dignity of his Godhead, and in perfect propriety, he offers himself an all-sufficient sacrifice. The righteousness of God is fulfilled, his wisdom revealed; his love unrestrained can now devote itself to purposes of grace and glory, all centred in the Son.

### 4. "As becometh the gospel."

There is a final word which, gathering force from the foregoing, comes like a challenge to the prepared heart. "Only let your manner of life be as becometh the Gospel of Christ!" (Phil. 1: 27). How clear the contrast! On the one hand the passing fashions of man's day; on the other the grand principles of the Gospel of Christ. Simply to allow the flesh to mar our lives into conformity with the crowd, or, just as simply, to let the Holy Spirit model our characters on the pattern of Christ. What scope for self-sacrifice! What learning obedience by the things we suffer! How scandalous according to this world's wisdom! How proper

#### *According to Heavenly Etiquette!*

"Let the beauty of the Lord our God be upon us" (Psalm 90: 17), prayed Moses, unable to forget what he had seen from the cleft rock, mourning the transient nature of his own share in Sinai's glory. That the answer might be ours a Cross has been endured, shame despised, and the Throne filled with an unique Occupant. Into the mystery of the Trinity a Man has been admitted, surnamed "the Beloved," and in him the children of wrath find acceptance. In that circle he is at home. It was his native place before he partook of flesh and blood, but those whom he introduces are of alien race, and although born again of incorruptible seed they must needs learn the manners of the heavenlies. With such a Master and such methods as only love can devise, this must be a delightful occupation, making a pilgrim experience like the days of heaven upon earth.

Then welcome each pang of loneliness; all earthly loss, every cold shoulder, the insatiable hunger for holiness, the passion for souls, if only the life for which precious blood has been shed, can in any faint, far-off measure "adorn the doctrine" and "become the Gospel of Jesus Christ our Lord.—Selected.

# The Royal Red Cross.

B. W. Huntsman.

It has been our privilege to see the beautiful "Royal Red Cross" which is awarded to nurses "for services of special devotion in nursing the sick and wounded in our army and navy." The order was instituted by the late Queen Victoria in 1883. The cross is of crimson enamel edged with gold, having on its arms the inscription, Faith, Hope, Charity, and the date of the institution. In the centre is an effigy of Her Majesty the Queen. On the reverse side in relief are the Royal and Imperial initials and the crown. Any nurse who received this order might be justly proud of the distinction it confers. During the great war trained nurses rendered most valuable service for the men and the Empire. Not only with skill and special training, but with womanly love and instinct they went to take the place of loved ones at home who would have gladly cared for their sick and wounded. They braved the perils of the sea, and the engines of destruction beneath the waves. They endured the tropical heat of Egypt and Asia to perform the ministry of healing. They went as far to the front line as they were permitted, and were the right-hand supporters of surgeons in their efforts to save precious lives. For the work they did in those tragic days of suffering and woe they are worthy of the highest honor, and it is meet that they should be so rewarded.

The Royal Red Cross symbolises the lesson of faithfulness—whosoever is faithful in little things will be faithful in much. From it we may learn to be *faithful to the demands of duty*. Duty is a stern word. It is a compelling thing. We are all more or less bound by it. We would let many things slide if it were not for the insistent demands of duty. It keeps a man at his work, and makes him face all manner of danger, even risking his life to be found true to his responsibility, as a captain will go down with his sinking ship. After the American occupation of Cuba, it was found necessary to rid the island of yellow fever, if it were to be habitable for white people. Two capable physicians gave themselves to the task. After arduous labors they succeeded in destroying the disease, but in so doing they took it themselves and became martyrs to the cause of humanity. They faced their duty without shrinking. That important principle of life is clearly taught by Jesus Christ. He requires his disciples to be obedient to Christian duty, and what he demands of others he was careful to do himself. He submitted to John's baptism in order to fulfil all righteousness, and at last could truthfully say, "I have finished the work thou gavest me to do." This is an important lesson to learn. Not brilliant achievement, nor success in big things, but

loyalty to our trust, and faithfulness in the daily task.

We may also see the lesson of being faithful *to the highest and the best*. A man may be loyal to the ordinary demands of business or profession, but neglectful of the best things. That is often so. By consistent toil he succeeds in the world, and is held up as a model of faithfulness. Yet that sort of man is often neglectful of the higher needs of the soul. Absorbed in making money, he finds no time to read good books, or cultivate a love for the best music, the richest art and poetry. He loses his appreciation of these things and his spiritual nature is dwarfed. The only way Jesus could describe such a man as that was a "fool." He built new barns, and told himself to take things easy. But God said, "Thou fool, this night is thy soul required of thee." It never pays to seek less than the best, the worst is never worth seeking. Jesus always appeals to the best in a man. It is our privilege to claim the best that God provides. Why should a man feed with swine when he might sit in a king's palace? Why revel in dirt when he might dwell in heavenly places in Christ? Why harbor evil thoughts when he can think the thoughts of God after him, and learn the wisdom of the ages? It is possible to choose the highest and the best, and this we should ever do.

A man should also be *faithful to himself*. There are many things he owes to others, but there are things he owes to himself. He should take the best care of his physical health, keeping his body a fit instrument for his daily work. He should improve his mind as ability and opportunity offer, making it a storehouse of good and useful thoughts. He should develop his spiritual nature so that it may respond to the highest service. Here is a justifiable selfishness. The spirit that thinks only of itself at the expense of others we rightly condemn, but that which leads a man to develop the best in himself so that he may give the largest service, we commend. The Scriptures enforce the same lesson by the best examples. The Lord sent Moses to school in Egypt, and led him into the solitude of Midian to come forth as the leader and lawgiver of Israel. Paul spent three years in Arabia before he was ready to preach the gospel, and Jesus presented the highest motive of all when he said, "For their sakes I sanctify myself, that they also may be sanctified in truth."

The final and highest consideration is that a man should always be found *faithful to God*. Great souls have constantly felt this demand. When Joseph was tempted, he answered, "How can I commit this evil against God?" In David's psalm of confession, he says to God, "Against thee, and thee only, have I sinned." When Peter re-

buked Ananias he charged him with lying to the Holy Spirit. And Paul was carried away with boundless enthusiasm by the thought that he must not fail his Divine Master. It is a man's loftiest duty to be faithful to the heavenly Father. That means being faithful to all that God has commanded, to the Son whom he has sent to be his messenger, and to that kingdom of righteousness and brotherly love which the Lord has established in the world.

In the final summing up of all things rewards will not be for cleverness in great things, but for faithfulness in the simplest duties. The humblest private in the army or navy who has been loyal to his task is as worthy of honor as the most distinguished officer. A boy still in his teens was mortally wounded on the H.M.S. "Chester." With broken bodies and pools of blood about him, he refused to leave his gun until ordered, preferring to die at his post. Was he not as great a hero as any general or admiral? A wounded soldier stayed in the flooded trenches for two days holding up the head of his dying "cobber" to keep him from being drowned. Was he not true to the best in manhood? And skilful nurses who received the coveted "Royal Red Cross" proved themselves worthy of the honor, because of loyal service and faithfulness in the day of duty. This is what God wants from all of his children. Faithful to him and his work, to all that is pure, holy, honorable, and of good report.

## Bringing Out the Best.

The other day I was present at a public gathering where a mooted question was under discussion. The debate waxed warm. Bitter words were spoken. Maledictions were hurled right and left. The original issue was well-nigh forgotten, and the purpose of the meeting seemed doomed to ignominious defeat.

Then a feeble old man arose and uttered, with trembling lips, just two or three sentences which changed the whole atmosphere of the assembly. The words alone were commonplace. It was the spirit in which they were spoken that wrought the miracle. It was a beautiful illustration of the power of "a soft answer"!

"He made me feel so little," said one of the florid disputants, later.

Well, the discussion was resumed, and the matter quickly and satisfactorily settled. Warm hearts had succeeded where hot heads had failed. Things ugly and infernal had been changed into things tender and sweetly sacred by the almost whispered words of an aged saint.

And these words from God's Book were flashed on the curtain of my memory: "Let us consider one another to provoke unto love and good works." To say and do things that bring out the best, rather than the worst, that is in people should be the fine ambition of us all!—E. C. Baird in the "Christian Standard."

# Religious Notes and News.

## Publicists Crying for a Gospel.

"Mr. W. T. Ellis, a very distinguished man in Free Church life, and a man very well informed in international affairs, has just returned from Asia Minor and the adjacent countries, and he is writing a series of articles which is creating profound interest among the members of the American Churches," says Dr. J. H. Jewett in the "Telegraph."

"He uses very dark colors in portraying the present conditions. He finishes his last article with these most significant words: 'Mankind never more desperately needed the Christian spirit than to-day; and never more definitely realised that truth. It is the publicists rather than the preachers who are now most clearly crying for a Gospel that will put new hearts into men and women and nations. Facing the new world crisis, we see no way out except the way of the Cross.'"

## Ku Klux Klan in Church.

"A masked member of the Ku Klux Klan, the American secret society, dressed in the full costume of the order, appeared in a New York church for the first time," says the "Mail's" New York correspondent. "Policemen guarded the aisles and doors of the church, but did not interfere when, after a prayer by Dr. McCall, the front door opened and a hooded and shrouded figure marched to the pulpit.

"Peering at the congregation through eyeholes in his mask, the Klansman bowed and solemnly read the following:

"This order has been called into existence to meet one of the greatest needs of the times. Among its purposes is to see that the trade of the country is not controlled by Jews and that the educational institutions of the country are not controlled by Catholicism.

"It is also the purpose of the Ku Klux Klan to revive the chivalry of the people, to combat those who would tear down our institutions. We are opposed to bootleggers [illicit liquor dealers]. We are organised to maintain the supremacy of the White race and to keep Protestantism in the ascendancy."

## Oberammergau Players Tempted.

The participants in the Oberammergau Passion Play have been submitted to a strong temptation, and they have resisted it (says the "Southern Cross"). According to common report an American firm offered the players one million dollars for the right to "film" the play. It was an immense sum of money for these peasants to think of, and they are poor—poorer than usual. But the offer affronted their sense of propriety, it violated their religious feeling. They resolved to make themselves incapable of yielding to the temptation. They all went to the barber's shop and had their locks shorn off, so that the offer could be at once and irrevocably declined.

Frau Lang, the wife of Anton Lang the Christus of the play, speaking to a representative of the New York "Times," declared that the offer "struck dismay to our heart," and she added: "It was no temptation to us, and it was no temptation to the majority of the players, but our people have suffered fearfully, owing to the depreciation of the mark. And when most of the villagers had expected a winter without worry and want, because they had worked harder than they had worked for many years, in order to house and feed the people who came to see the play, their hopes have not been realised. We are all as poor as we were before the play began. And so some of the players whose families were young and large listened to the proposal that would make them rich. I know it was only a momentary temptation, and their argument in favor of filming the play was the influence it might have on the lives of people who were not able to come here and see it. I was behind the scenes yesterday for the last performance, and I overheard one of the older actors say, 'If this play is allow-

ed to be filmed, I will go up to Ludwig's monument and with chisel and hatchet efface the inscription from it.' That night I slept for the first time in many." The monument referred to, one journal informs us, is a white marble crucifix surrounded by a holy group, and bearing the inscription, "Faithful to the customs of their forefathers, Oberammergau, given in grateful remembrance of the Passion Play by their King Ludwig II." In the estimate of many Christian people the cropped heads of the Passion Players will be ranked as "crowned with gold."

## Better Teachers.

One of the great discoveries I think is to realise how little we know about Jesus Christ and to realise that if eternity is as long as people say we shall still be learning the meaning and the value. There are many things, many questions that occupy a man who is serious about the spiritual life; but, after all, to me it has come more and more to be summed up in the chorus of that Keswick hymn—

"Jesus, I am resting, resting in the joy of what thou art,

I am finding out the greatness of thy loving heart."

We know that it is a loving heart, because he was crucified for us.

Now do you believe that a message like that will really appeal to the sin and sorrow of London or Corinth or Chicago or any other place? A passage came to me from the Diary of David Livingstone. He tells us how, when he was travelling—writing the diary while he was doing it—in South Africa, with savages, filthy in body, in conduct, and in conversation, foul as the savage is, and he alone, a white man, sick and in danger among them—he writes in his diary, "I love to preach to them about the passion of the great Mediator."

Fancy speaking to people like that about the sufferings of Jesus Christ! He goes on: "It warms my own heart." It told. Those men realised the great man; savages as they were, they realised that, and the message was part of what they realised. Do you and I believe that people will respond? They are so slow. That is what all we teachers say about our pupils; their fathers and mothers, who believe in them more than we do, say that if they had better teachers perhaps they would not be so slow.

Shall we consecrate ourselves to be better teachers of Jesus Christ? Shall we give ourselves to know Him, to think oftener about him, to ask ourselves oftener what is the meaning of the cross?

I think some of these things ought to be preached about in season and out of season. I do not think it matters very much whether you quite understand them or not; I do not think we shall understand them for a long time; but to get face to face with a great thing like the cross of Christ and honestly realise how far above us and how far beyond us it is, is a means of grace. May I urge you to think of Paul in Corinth, of Livingstone in South Africa, and to recall oftener for yourselves and for those about you the life of the great mediator, Jesus Christ and him crucified?—Dr. T. Reaveley Glover.

## Revival of Ancient Sanhedrin of the Jews.

The official revival of the ancient Sanhedrin at Jerusalem is an event of no small significance, at least sentimentally, as a symbol. It will mean much to Jews the world over, though what its authority or power may be remains vague. At its most modest valuation it is a graceful and generous political gesture. Sir Herbert Samuel, the English High Commissioner in Palestine, opened the first session of this venerable council with a speech which has been compared to "the first appeal of Nehemiah after the return from Babylon." It aims to mark a genuinely new be-

ginning, but harks back to the misty beginnings of Jewish history. Oddly enough, this is not the first official attempt to revive this ancient council. Napoleon entertained the idea in 1807, but planned to recreate the body in Paris. The present British revival following other lines, may conceivably become permanent.—"New York Sun."

## Stage Tricks in Church.

Theatricals of one sort or another have made such serious inroads in church affairs we have almost ceased to be surprised at the forms of entertainment religious organisations will resort to in the vain hope of attracting and winning the public. We are not arguing the advisability or inadvisability of using special features as drawing-cards, but we do believe that our readers will feel with us a just resentment at an announcement recently sent to the Los Angeles Church Federation, wherein attention is called to a special feature in a series of concerts given at the Egan Little Theatre. The announcement reads in part: "Mr. Shawn will dance a church service in a spirit of reverence and sincerity. He will present this service after the form of the Protestant Episcopal Church, comprising a prayer, doxology, twenty-third Psalm, anthem, sermon, hymn and benediction. This is not an attempt to be either sensational or spectacular, but a new idea in ritual, which he presents in a dignified manner through the medium of pantomime and gesture. Moving rhythmically to music, garbed in the robes of the prophets of old, there is nothing to give offence and much that is stimulating and beautiful in his church service."

We have known tricks of the stage to be introduced in a church service, but we are unused to the idea of a church service being made the subject of a dance. Is our worship to-day such a hollow form, are we so devoid of heart power, that a clever gentleman can dance our church service for us in "a spirit of reverence and sincerity," and get by with it?—American "Christian Standard."

## Victorian Anti-Liquor League Annual Conference.

The annual State Conference of the League will take place in the Collins-st. Independent Church Hall, Melbourne, on Monday and Tuesday, March 26 and 27, when important business dealing with the future policy of the League, in the light of recent State legislation will be considered, together with many other matters.

## Historic Church.

Salem Baptist Church, Longford, England, has been celebrating its jubilee—that is, so far as the present building is concerned. This is the third or fourth Salem church that has existed in this parish, and there is an interesting history attaching. In 1759 a laboring man named Robert Shelfield held cottage meetings at Longford, and a year later a house was licensed in the place for preaching by William Smith. The vicar of Foleshill was incensed at the innovation, and sent his servant to ask Mr. Smith what he called himself. "Tell your master that I am a Christian," was the reply. The messenger came back again, forbidding Mr. Smith, under pains and penalties, to converse with the parishioners on the subject of religion. Promptly the reply was sent: "Tell your master that I regard neither him nor his persecution; for I mean to go to Heaven myself, and take all I can with me."

Among the earliest ministers of the church was Mr. Cramp, appointed in 1791, and over a century later his great-grandson, Mr. Stephen Cramp, was a deacon of Salem. The former held the position for many years, and often came straight from his loom—for he was a ribbon weaver by trade—and went down the aisle picking the silk from his jacket. In addition to following his occupation at the loom, he conducted three services on Sunday, and one or two during the week. The butler of the Earl of Craven of the day came in touch with Mr. Cramp, and his baptism led to the Earl discharging him from his service. Jabez Tunnicliffe, one of the founders of the Band of Hope movement, was another early pastor of Salem Church.

# Baptism According to the New Testament.

J. Pittman.

The sole object in view, in writing this paper, is to help those who are devoutly and sincerely desirous of knowing the Lord's will on the subject of baptism. It is assumed that the New Testament teaching on the question is all-sufficient to settle all disputes concerning it. We are prepared to accept that as final, whether it confirms or overturns the beliefs and practices in vogue among the churches.

I am delighted to think that the subject is so clearly and fully presented in the Scriptures, that the simplest believer in Christ can understand all that he needs to know without any further aid. All that is necessary is to collate all the passages dealing with the matter, and humbly and reverently to follow their guidance.

Let it be understood that we are not now dealing with "the baptism of John." Suffice it to say that John's baptism was introductory to the Christ, and passed away with John's ministry. If any doubt this, let him read Acts 19: 1-5.

Our theme is Christian baptism. The following references are all the Scriptures of the New Testament bearing on the subject. They are all from the Revised Version. "Let him that readeth understand."

1.—Matt. 28: 18-20.—"All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and, lo, I am with you always, even unto the end of the world."

2.—Mark 16: 15, 16.—"Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned."

3.—John 3: 5.—"Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

4.—Acts 2: 38-41.—"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 Spirit. . . . They then that received his word were baptised."

5.—Acts 8: 12.—"When they believed Philip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women."

6.—Acts 8: 36.—"Behold, here is water. What doth hinder me to be baptised? And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch, and he baptised him."

7.—Acts 9: 18.—"And he arose and was baptised."

8.—Acts 10: 47, 48.—"Can any man forbid the water, that these should not be baptised? And he commanded them to be baptised in the name of Jesus Christ."

9.—Acts 16: 15.—"And when she was baptised and her household," etc.

10.—Acts 16: 33.—"And he took them the same hour of the night and washed their stripes and was baptised, he and all his, immediately."

11.—Acts 18: 8.—"And many of the Corinthians hearing, believed and were baptised."

12.—Acts 19: 1-5.—"Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what, then, were ye baptised? And they said, Into John's baptism. And Paul said, John baptised with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is on Jesus. And when they heard this, they were baptised into the name of the Lord Jesus."

13.—Acts 22: 16.—"And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on his name."

14.—Rom. 6: 3-5.—"All we who were baptised

into Christ Jesus were baptised into his death. We were buried therefore with him, through baptism, into death; that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life."

15.—1 Cor. 1: 13.—"Were ye baptised into the name of Paul?"

16.—1 Cor. 12: 13.—"For in one Spirit were we all baptised into the one body."

17.—1 Cor. 15: 29.—"Else what shall they do which are baptised for the dead? If the dead are not raised at all, why then are they baptised for them?"

18.—Gal. 3: 26, 27.—"Ye are all sons of God, through faith in Christ Jesus, for as many of you as were baptised into Christ did put on Christ."

19.—Eph. 4: 5.—"There is . . . one baptism."

20.—Eph. 5: 25.—"Christ also loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the church to himself," etc.

21.—Col. 2: 12.—"Buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."

22.—Titus 3: 4, 5.—"The kindness of God our Saviour toward man appeared, not by works done in righteousness which we did ourselves, but according to his mercy he saved us, through the washing of regeneration, and renewing of the Holy Spirit."

23.—Heb. 10: 19-22.—"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say his flesh, and having a great Priest over the house of God, let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water."

24.—1 Peter 3: 20, 21.—"Wherein [*i.e.*, the ark] few, that is eight souls were saved through water, which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ."

25.—1 John 5: 6-8.—"This is he that came by water and blood, even Jesus Christ. Not with [in, marg.] water only, but with the water and with the blood, and it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood, and the three agree in one."

The foregoing twenty-five Scriptures contain all the Word of God teaches about Christian baptism. It is the message of the Holy Spirit of God concerning that ordinance, and as such should be received with profound reverence. The Holy Spirit's teaching should be to all seekers after truth their final appeal. God is true, though all else may be false.

It seems hardly necessary to explain these Scriptures. To ordinary minds—minds desirous of obeying Christ in all things—these Scriptures without comment are sufficiently clear to settle the question of the nature and purpose of this Divine ordinance.

Some, however, may be helped with a little guidance. The following points bring out clearly the teaching.

1. *Baptism is Divinely Authorised.* The first message in the above list is rightly placed. If baptism is not from heaven we can afford to despise it; but if it is God-appointed, we may neglect it or tamper with it at our peril. No words could express with greater force the authority for this ordinance than those in Matt. 28: 18-20. The time, just before his ascension; the connection, the gospel, the salvation of the world, belief and

repentance, the promise of Christ's presence, all go together in making this ordinance of profound significance. Dare we think baptism is unimportant with such an introduction?

2. *Baptism is a Divine Command.* Christ commanded his apostles to baptise all their converts. True to their mission, the apostles commanded all who believed their message to be baptised. See Acts 2: 38; Acts 10: 48. As it was the will of Christ, and for their own good, the converts without exception rendered a willing and glad obedience.

3. *Baptism is for All Disciples.* Peter's "every one of you" is conclusive. See also Acts 8: 12; Acts 18: 8. In Christ's commission baptism is co-extensive with "disciples," "believers." It was not in any case left to the convert's choice.

4. *Baptism is for All Time.* The promise of Christ's presence with the disciples if they were faithful to their trust "to the end of the world" implies this beyond a doubt. See also Eph. 5: 25-27.

5. *Baptism is in Water.* Several passages prove this beyond question. The eunuch said, "Behold, here is water. What doth hinder me to be baptised?" "And they went both into the water," etc. Peter said, "Can any man forbid the water that these should not be baptised?"

It may seem quite superfluous to state this, but there are some who, ignorant of the Scriptures, hold that baptism in the Holy Spirit is meant. Let all such remember the New Testament—except Revelation—is written in plain, matter-of-fact language. When it says "water" it means water, and when it says "Spirit" it means Spirit. Further, the apostles were commanded to baptise. They could not baptise in the Spirit—that is the work of Christ; but they could baptise in water, and did so in every case of conversion.

6. *Baptism is for Penitent Believers.* "He that believeth and is baptised," Mark 16: 16. "Repent ye, and be baptised, every one of you," Acts 2: 38. Baptism is intended, so to speak, as a line over which the subject passes from a life of sin to a life of holiness. It is utterly meaningless and misleading without this change of mind. All who cannot or will not change their purpose of heart are not fit subjects of baptism.

7. *Baptism is one—a unit—in "the Unity of the Spirit."* Eph. 4: 5. This "unity" consists of the seven (perfect number) great fundamentals of the Christian system. Baptism is one of these. They are like a wheel with seven sections. Remove any one section, and the unity is destroyed and made useless. Baptism is here connected with such sublime entities that some think that here at least we have something more important than water baptism, *viz.*, the baptism of the Spirit. Two things may be said in reply. First, under the "one Spirit," the second of these seven units, must certainly be included all the operations of the Spirit; and, second, the only baptism which the church could "keep" or guard (Eph. 4: 3) was the baptism of Christ's commission. That baptism was certainly kept and attended to throughout the apostles' ministry; hence, if the "one baptism" is the baptism of the Spirit, there must be two baptisms and not one, as the apostle affirms.

8. *Baptism is a Transition Act.* It brings the subject "into Christ," into the name of Christ; into the "one body," and into the name of the Father and of the Son and of the Holy Spirit. See Gal. 3: 27; 1 Cor. 12: 13; Matt. 28: 19.

This truth, it may be seen at a glance, necessarily implies a mental process, of which baptism in water is the indicator. Mere baptism cannot change any man's state, but if it truly indicates a change of heart and mind it may be well used as a symbol or external act portraying that change. In the marriage ceremony certain external acts are necessary, but without the affections and the will it is a mockery. So with baptism.

9. *Baptism is a New Birth.* Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Writing to



# The Realm of the Bible School.

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

## Looking Ahead.

The reason for lack of progress in many Bible Schools is the fact that there is no definite programme mapped out. Wherever there is progress there is vision going before. Where there is no vision the Bible School languishes. The "Front Rank" had the following to say recently about "looking ahead":—

The Bible Schools that are making the best records to-day, carrying out the most efficient programmes, doing the finest work in every respect are those that have officers who are looking ahead in the planning of their programme and the provision for their activities. Success in this respect is not limited to the church field, but is especially true in the affairs of the world. The business man who does not look ahead and plan his work, finds that red predominates in his ledger. He does not get there.

A superintendent of a very successful school in the south, which had unusually fine opening programmes, when asked how it happened that these programmes were so well planned and smooth and helpful, answered, "I pick out to-day the songs we are going to sing a year from next Sunday." He has been called a crank, and we must admit he is "unusual," but he got his programmes over as a result of forethought and effort in making them up carefully in advance.

There are so many occasions in the life of the school to-day that can be capitalised to the best advantage. There are untold opportunities for service in every department of the work. There are countless things that the school must do if it is to function best in religious education. All of these must be thought out and planned or failure can be pinned on every one.

Bible School leaders should keep a calendar of coming events that sufficient preparation in advance can be made for each one. The general superintendent and the departmental principals are the ones upon whom we depend most for executive leadership and guidance. Their foresight and preparation will mean greater efficiency in our schools.

## The Organised Class.

What about organising that class of young men or young women, or the Bible Class of men and women? There are many advantages to be gained by doing this. A teacher need not wait until large numbers have been enrolled. Some of the most successful classes have had a very small beginning. Do not wait for ideal conditions. The organised class can help to bring about better conditions. I read recently of a men's Bible Class in one of our American schools which has just

organised. They have been planning this organisation for months, but they lacked room to carry out their plans. They have not found the room yet, but now that they are organised they say they will have to find room. The class chose the name "Centurions." In doing this they had two thoughts in view. First, the centurions of the New Testament were fine men; and in the second place, the aim is to have one hundred men in the class. These facts are full of suggestion to any one who may be thinking of organising a class.

## Teachers Appreciated.

The Mansfield, Ohio, Christian Bible School leaders recently, through the columns of their little paper, expressed appreciation for the teachers of that great Bible School. They said there is no greater task in the church than that of teaching. No finer opportunity for service is given an individual and no person spends more time in the work of the church than the good teacher. The teacher stands second to none among all the workers of the church and yet, not one teacher receives financial remuneration for the work, and the time they give to teaching their children in character making, the result is lasting obligations of that teacher for his service.

It is a fine thing now and then to pause in our busy life and to speak a helpful word to that great group of people in our churches who are doing these fundamental things. The teacher, indeed, is to be appreciated. We cannot say too much in the way of thanksgiving for their fine service.—"Front Rank."

## Notes.

The St. Kilda, Vic., school reached "high-water mark" in attendance on January 28, 110 being present. Three dozen kinder chairs have been added to the kindergarten equipment. There is a fine spirit of optimism pervading the school. The superintendent, Mr. W. Andrew, and his helpers are working enthusiastically to make this a notable year of progress and achievement.

Plans are being laid for the opening of a Bible School at East Kew, Vic., on next Sunday afternoon, the 11th. This is a new and rapidly growing community, and offers a very fine field for Bible School work. The support of all brethren in the vicinity is desired. The school will assemble in the tent until the new hall is erected.

We are glad to give Bunbury, W.A., a place on our page this week. The school is evidently in a flourishing condition, Bro. W. Wakefield, the evangelist, and his faithful co-workers have reason to be encouraged.

## "Helping Together by Prayer."

(2 Col. 1: 11.)

I like to feel that though on earth  
We never meet,  
Yet we may hold heart fellowship  
At God's dear feet.

I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help thee too.

I like to think that in the path  
His love prepares,  
Thy steps may sometimes stronger prove  
Through secret prayers.

I like to think that when on high  
Results we see,  
Perchance thou wilt rejoice that I  
Thus prayed for thee.

—W.T.

## A Bishop Seeks Information.

The following correspondence between the Anglican Bishop of Goulburn and our N.S.W. Home Mission Secretary will be of interest to our readers.

Diocese of Goulburn,

Jan. 13, 1923.

Dear Sir,—

For some time I have been anxious to learn the main doctrinal positions taken by the denomination known as "the Church of Christ," and it has occurred to me that the simplest way to obtain such information would be to apply direct to you. You will, of course, not mind my saying that I regret the kind of proselytising to which your body seems to have committed itself in various places; but you will, I am sure, understand that I am anxious to know exactly the teaching of your body simply because I am out to recognise all common truth, even while I feel bound to instruct my clergy and people on points where your teaching seems to me untenable. It is this desire of mine to do justice to movements with which I may find myself in conflict at times which prompts me to ask whether you would be so kind as to send me any literature that would give me clearly and concisely the information I desire. I refer, of course, to pamphlet or booklet literature. If there is any larger book I should be grateful to have its title, author, and publisher.

Yours faithfully,

(Signed) Lewis Goulburn.

To C. C. S. Rush,  
Church of Christ, Sydney.

January 18, 1922.

The Bishop of Goulburn.

Dear Sir,—

I beg to acknowledge the receipt of your letter of the 13th inst., addressed to our former secretary, Mr. Rush. We appreciate the cordial spirit of your communication, and also the fact that you have written directly to us regarding our doctrinal position. We are so often misunderstood, and no less frequently misrepresented, that we value the opportunity of speaking for ourselves.

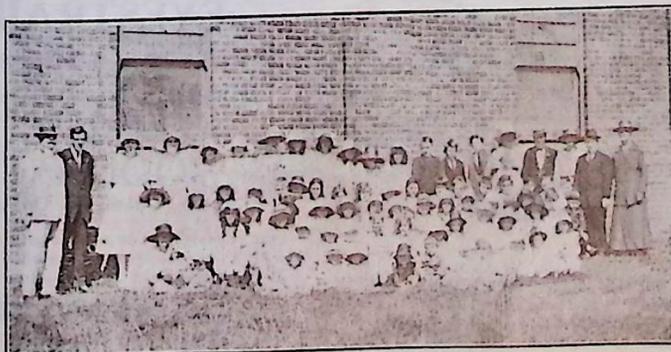
With reference to "proselytising" it would be interesting to know your sources of information. The charge is often made without any foundation in fact. We do seek to lead people to accept that which we believe to be the truth revealed in God's Word. Sometimes such acceptance means the severance of former religious association and fellowship. But all who faithfully preach seek to do the same thing—to lead others to their religious position.

It is a pleasure to forward some literature explaining our position. Though the only book of authority recognised is the Bible.

If there should be an opportunity at any time I shall be delighted to address your clergy on the subject, "The Position and Practice of Churches of Christ."

Yours faithfully,

(Signed) H. G. Harward.



Bunbury, W.A., Church of Christ Bible School.

# Foreign Missions.

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

## Jottings.

Recent letters from India give the pleasant news that Mr. Fred. Killey and Miss Ethel Jones are engaged to be married. We extend hearty congratulations.

Children's Day contributions are very encouraging. In New South Wales, Erskineville is the banner contributor with over £20. All children in New South Wales collecting a shilling or over receive a picture of Margaret Coventry and two orphan children. Many New South Wales schools have by their increased subscription earned maps of India.

The Federal F.M. Committee is very anxious to build at Diksal, India, a new bungalow, or effect extensive necessary repairs to the present building. Mr. and Mrs. Escott are being sadly inconvenienced by a leaky roof, crumbling mud walls, and ant-eaten roof timber. As the Federal Committee is already up to its overdraft limit, the money cannot be spared from the general fund. Any contributions will be thankfully received. Mrs. C. T. Ferscutt has sent £1/1/-; Mr. Francis, 11/-, for this purpose.



Miss Grace Metzenthin.

Miss Metzenthin, who is now in New Zealand, visiting her family, expects to leave Sydney on March 17, by the "St. Albans," for China. She will join our band of missionaries at Yunnanfu.

## Thanks for Christmas Cheer.

In a letter to Bro. J. E. Allan, Victorian F.M. Secretary, Sister Vera Blake, of Baramati, India, writes—

"Kindly thank the various Societies, Christian Endeavorers, Junior and Senior, Mission Bands, Girls' Guilds, Clubs, etc., also individual members of Victoria, for the beautiful and useful gifts that arrived to day. It is a month since they landed at Bombay, and we have just received them. All the gifts are highly appreciated by the missionaries. Those rugs were lovely—so nice and big and heavy. These nights are freezing—if you'd believe it—and we do so need warm bedding. You see, as a rule, the children sleep on a mat on the floor, and have just one rug over them, so it needs to be big and warm. It is a very cold winter for India. The children had a happy time at Christmas. It takes quite a fortnight in our spare time, preparing their parcels. These are given out on Christmas afternoon, when all are invited to cake, bread and butter, and tea in the bungalow grounds. This time the crowd was almost too big for us to manage. I think we'll soon have to do away with the tea, and have an Indian dinner in its stead. Well, now, I must close. All

my family are asleep—except the dog—and I'll have to go out and chastise him if he doesn't stop his noise."

All interested friends are asked to accept this expression of appreciation and thanks from our missionaries in "Our India."—J.E.A.

## "Coming!"—But Not Fast Enough.

The missionary hymn reminds us that the redeemed of God are gathering, drawn by the love of Jesus. They are "coming"—the sons of Africa, "Siam's gentle children"; coming "from the Indies and the Ganges"; "from the steppes of Russia dreary, from Slavonia's scattered lands." Thank God for the work accomplished; for the missionary martyrs; for the sacrificial givers; for the volunteers in the field; for those who intercede in prayer; for those who are eloquent in pleading the cause, and those who plan the work. But if the world is to be won for Christ—if even a fair percentage of earth's myriads is to know of His love—the missionary momentum must be increased. In some way every Christian must be brought into vital relationship with the world-task. The force of the whole church must be directed against the kingdom of darkness, that the Light of the World with healing rays may bring life and hope to all.

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## Here and There.

Mr. Roy Anderson, 141 Islington-st., Collingwood, Vic., is now secretary of the Collingwood church.

The address of the secretary of Merewether church, N.S.W., is P. C. Talbot, Lockyer-st., Adamstown.

On Sunday, Feb. 4, Bro. P. E. Thomas began work with the church at Belmore, N.S.W. The prospects of a good work are apparent.

The Rockdale, N.S.W. church has planned to hold "opening and dedication services" of its new church home on Saturday, Feb. 24. Members of neighboring churches will be welcome.

The 1923 session of the College of the Bible, Glen Iris, is due to begin on Wednesday, Feb. 21, at 9.30 a.m. The presence of visiting brethren would be appreciated on that occasion.

We regret to learn that Bro. J. Silvester, for some time a preacher in Western Australia, but resident in Victoria for the past twelve months, died on Tuesday in the Ballarat Hospital.

Bro. W. A. Russell commenced his labors under the South Australian Home Mission Committee with the churches on Eyre Peninsula on Sunday, February 4. Bro. Russell's address is Tumby Bay.

Visitors to the Southern Conference of the Churches of Christ at Strathalbyn, S.A., on Feb. 27, desirous of obtaining accommodation, should communicate with Bro. E. G. Overall or H. Parker, Strathalbyn.

Churches of Christ in South Australia and Broken Hill, N.S.W., are reminded that Lord's day, March 4, is the date of the annual Home Mission offering. "Let every one lay by in store even as God hath prospered him."

Some 50 speakers, "men not giving their whole time to the work of preaching the gospel," enjoyed the tea and conference at City Temple, Sydney, on Monday, Jan. 29. Bro. C. S. Hibberd read a paper on "Preachers and Preaching."

Bro. J. E. Webb, after over six happy, harmonious and successful years' service with Collingwood church, Vic., will terminate his work on Feb. 25. It is expected that Bro. D. Stewart will commence a temporary engagement on Sunday, March 4.

We have previously had to request that advertisements of Coming Events be not included in reports from churches. We have an advertising section specially designed for these. Occasionally, by inadvertence, in the rush of last news, some items are allowed to pass into the news. This we regret, for we desire to treat all alike.

The South Australian Home Mission Committee have congratulated and commended Bro. F. Hollams for his faithful and self-sacrificing work with the church at Forestville. This brother for some time—after working hard at his calling during the week—has devoted his service to the preaching of the gospel on Sunday evenings, and also conducts a week-night service. It would be possible to open up several new causes in the suburbs of Adelaide if other speaking brethren would do likewise.

"Day by Day Devotions" is the appropriate title of a volume prepared by Mr. J. C. Ferd. Pittman, and printed by the Austral Publishing Co. During 1922 Bro. Pittman for our "Family Altar" made a choice of messages for every day of the year, and sought to include Scriptures which together formed "a golden thread of truth." These have been issued in a neat book of about 250 pages. Very many expressions of appreciation of the compiler's work were received during the year, and doubtless many will be glad to have the Daily Lessons in more permanent form. Bro. Pittman has done his work well. His own introductory words to the lessons, as well as his selection of choice prose and poetry illustrative of the Scriptures dealt with, will be found of great interest and help. We cordially commend the book. As only a small edition has been printed, early application should be made. The Austral Co. will be glad to fill orders; price, post paid, 4/-.

The Hinrichsen-Brooker mission at East Kew, Vic., has led to the organisation of a church which was officially commenced last Sunday morning. Bro. Hinrichsen gave a splendid address on "Biblical Heroes." Present-day heroes were called for to participate in the building up of the church. There was a splendid response. 44 persons partook of the Lord's Supper. Bro. Bagley presided. The school-hall, which for the time being is to be the church home, was commenced last week, and fine progress is being made. Up to date there have been 12 confessions, 9 restorations, and 6 by letter. Readers who know of members living in the district are asked to communicate with the missionaries. Saturday volunteers, carpenters and builders especially, are also requested. All will receive a cordial welcome.

Bro. A. E. Forbes, who has been evangelist of Auburn church, N.S.W., for the past three and a half years, terminated his services with the church on January 31. On Wednesday, Jan. 24, a farewell public meeting and social was held in the Tabernacle. Representatives of the local Methodist, Presbyterian and Baptist Churches, Salvation Army and Orange Lodge, were present. Each of these spoke in an eulogistic manner of Bro. Forbes and his work in this district. Bro. J. Crawford, N.S.W. Conference President, also gave an address. Bro. A. Arnold represented the church and officers, Bro. T. Jones the Bible School, and Bro. H. Arrowsmith spoke for the young people. Bro. Geo. Gray, chairman, presented Bro. Forbes with a gold watch, suitably inscribed, and Sister Forbes with a xylonite set. It was regretted that Sister Forbes was unable to be present on account of illness. Bro. Forbes suitably responded, and expressed his appreciation of the kindness shown him by Auburn members.

Arrangements have been made for Sir James Marchant, K.B.E., C.B.E., LL.D., to conduct services in Collins-st. Baptist Church, Melbourne, for a period of six months after Mr. Ruth's departure. "Sir James Marchant," it is said, "is a noted leader of the Baptist denomination in Great Britain, and is a social worker and a writer of distinction on social questions. He was born in 1867, and his early church work was carried out in East London and the provinces. He was lecturer on Christian Apologetics to the Bishop of St. Albans from 1889 to 1893, and was afterwards connected with both the Presbyterian and Independent Churches. He is a director of the British National Council for the Promotion of Race Regeneration, and has published a book which is regarded as a standard work on this problem. He has also been prominently identified with Dr. Barnardo's Homes. In connection with his social work, Sir James is chairman of the National Council of Morals, and is also a director of the Cinema Commission. In addition to receiving the honors of C.B.E. in 1920, and K.B.E. in 1921, he is a fellow of the Royal Society, and of the Royal Astronomical Society."

At the Swanston-st. Church of Christ last night Mr. Horace Kingsbury, evangelist, preached on the conversion of the Ethiopian treasurer (Acts 8: 26-40). He said that this official had been to Jerusalem to worship God, and was returning to his home, pondering the Scriptures. He did not leave his religion at the house of worship, nor was he ashamed of his Bible. He could not understand all that he read, but he was studiously seeking the truth. He was lost in meditation upon the 33rd chapter of Isaiah when he was approached by Philip, whom God had sent that way. His mind was full of questionings. Who was this suffering servant of Jehovah who was led as a sheep to the slaughter? He needed that someone should guide him. It was Philip's opportunity, and, beginning from that Scripture, he told him the good news about Jesus. The preacher could hardly have wished for a better text or a more responsive hearer. What was enigmatical to the one who had not yet recognised the Messiah was transparently plain to the other, who was His de-

voted servant. It was a real joy to Philip to make known the great facts of the gospel to the eager Ethiopian, and both hearts must have glowed as the story of redemption was told. The mystery was now revealed; prophecy was the mould of history, and Jesus was the Lamb of God that taketh away the sin of the world. There was neither mental nor moral resistance to the new light that had come, but an earnest desire to accept Jesus as a personal Saviour, and to submit to his authority as Lord. Facilities for baptism were close at hand, and there was a ready compliance with Christ's will in that regard. It was not a burden, but a blessing, thus to obey, and the joy-bells were ringing in his soul as the treasurer went on his way. No doubt the same attitude to truth made his life one of continuous progress towards the Christ ideal, and helped him to fulfil the functions of his office as a Christian statesman.—Monday's "Argus."

### DEATH.

WELLS (*nee* Casson).—On the 24th January, Grace Edith, the dearly beloved wife of Albert E. Wells, of 984 Lygon-st., North Carlton, and loving daughter of Jessie, and the late Robert Casson, of South Melbourne; loved sister of Ada (Mrs. Newman), Florrie (Mrs. Webster), Belinda and Horace Casson. "Some time we'll understand."

### FOR SALE.

Modern Home, 5 large rooms and enclosed back, 25 x 10, bathroom, pantry, gas, E.L., wash troughs, copper, sink and drain-board. Land 75 x 175; fruit trees, vines, shed, near bowling green, car, and Church of Christ Collegiate School. Price right. Full particulars, H. S. Pearson, "Karnko," 15 Brigalow Avenue, Kensington Gardens, South Australia.

### COMING EVENTS.

FEBRUARY 17.—Sale of Work in church grounds. Ringwood, in aid of Building Fund, Saturday, Feb. 17. Bro. T. Bagley will open the sale at 2.30. Come and help us make it a success.—W. Waters, Secretary.

FEBRUARY 21 & 25.—At Collingwood Church on Wednesday, Feb. 21, a farewell social will be tendered to Bro. and Sister Jas. E. Webb. On Sunday, Feb. 25, farewell meetings. Friends and past members invited.

MARCH 3, 4, 5.—Surrey Hills Home-Coming. Book the first Sunday in March. Three special services, Saturday, tennis fete, Monday, Reminiscence Night. Hospitality arranged. Please inform by your address W. P. Lawson, Secretary, 16 Margaret-st., Canterbury.

### WANTED.

Wanted at Merbein Church, Victoria, a part-time preacher. Plenty of opportunity for other employment. Apply Secretary, R. A. Fechner.

Wanted, bedroom, for one, two, or three lady students. Vicinity of Glen Iris preferred. Send particulars R. Batch, 50 Hawksburn-rd., Hawksburn, Melbourne.

Sydney City Mission.—Applications will be received up to March 31 for (a) the position of Superintendent and General Secretary to the Mission, and (b) Central Hall Missionary Superintendent. Reply, stating age, salary required, etc., to "S.C.M.," Box 1435, G.P.O., Sydney.

Northern District Conference (S.A.) Scholarship Fund. The Management Committee of the above invite applications from South Australian students (preferably from the Northern District Conference) attending Glen Iris this year, who need financial assistance. Applications should be addressed to the Secretary, P. H. Roediger, "Brooklyn," Balaklava, S.A., not later than Feb. 14, 1923.

Applications are invited for the position of Evangelist with the Church at Auburn, N.S.W. Applicants to be married men. Salary, £5. Replies to Geo. Gray, "Osterley," Hargrave-rd., Auburn, N.S.W.

# The Family Altar.

J. C. Ferd. Pittman.

## "THE GOOD CONFESSION."

Twice in the one chapter (1 Tim. 6) Paul refers to "the good confession" which Timothy made when he became a Christian, thus following his Saviour who before Pontius Pilate witnessed "the good confession."

The confession which all are required to make is not that of belief in a creed, or even of sins committed; certainly there is not a particle of Scripture in favor of, but scores of passages against, the doctrine of auricular confession. "The good confession" is a confession of faith in the Lord Jesus Christ. The penitent sinner says not, "I believe in the articles of the Athanasian or some other creed"; "I confess my sins before my fellow men"; "I am willing to confess my sins in the ears of a priest"; but, "I believe that Jesus is the Christ, the Son of God."

It is recorded that a man once said to D. L. Moody: "I cannot believe." "Whom?" asked Mr. Moody. The man stammered, and again said, "I cannot believe." "Whom?" again asked the missionary. "Well," replied the man, "I can not believe." "Whom?" Mr. Moody asked once more. At last the man said, "I cannot believe myself." "Well," said Mr. Moody, "you don't need to. You do not need to put any confidence in yourself. The less you believe in yourself, the better. But if you tell me you cannot believe Jesus Christ, that is another thing, and I would like to ask you why."

Having come to Christ in the way of his appointment, confession of sins to one another is a Christian duty, and daily confession of Christ is a privilege which under no circumstances should be neglected.

## FEBRUARY 19.

Let as many as are servants under the yoke count their own masters worthy of all honor.—1 Tim. 6: 1.

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be friend of all—the foe, the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift."

Reading.—1 Tim. 6: 1-5.

## FEBRUARY 20.

Disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth.—1 Tim. 6: 4, 5.

Tennyson wrote:—"Bitterness of any sort becomes not the sons of Adam, still less pride, for they are in that talk of theirs for the most part but as children babbling in the market-place."

Reading.—1 Tim. 6: 6-10.

## FEBRUARY 21.

But having food and covering we shall be therewith content.—1 Tim. 6: 8.

"Sweet on thy faithfulness to rest  
Whose love can never end;  
Sweet on thy covenant of grace  
For all things to depend."

Bible Reading.—1 Tim. 6: 11-16.

## FEBRUARY 22.

Fight the good fight of faith.—1 Tim. 6: 12.

"The Christian's aim is victory, not freedom from attack. A soldier cannot learn to fight by pondering over maps and plans of campaign in his barrack-room. It must be on the field of

blood, and in the lonely bivouac; without real trial, how soon we find rust upon our arms, and sloth upon our souls, and the paltry difficulties of common life weigh like chains upon us, instead of being brushed away like cobwebs."—F.W. Robertson.

Reading.—1 Tim. 6: 17-21.

## FEBRUARY 23.

Keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ.—1 Tim. 6: 14.

"Thou art coming, O my Saviour,  
Thou art coming, O my King;  
In thy glory all transcendent;  
Well may we rejoice and sing;  
Coming! in the opening East,  
Herald brightness slowly swells;  
Coming! O my glorious Priest,  
Hear we not thy golden bells?"

Reading.—2 Thes. 2: 1-5.

## FEBRUARY 24.

Charge them that are rich... that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate.—1 Tim. 6: 17, 18.

Dr. James Macgregor wrote: "With some spare time on my hands, why not employ it in doing some little good in God's world, even though it should entail labor and trouble and botheration. One day or other the world will slip through our fingers, and all we hold dearest in it. Only the good we have done will remain. That cannot pass away. It is written down in the memory of God, registered in the books of his divine retribution—

"All the good works which went before  
And waited for thee at the door,  
Shall own thee there; and all in one  
Weave a constellation  
Of crowns, with which the king thy spouse  
Shall build up thy triumphant brows."

Reading.—Gal. 6: 1-10.

## FEBRUARY 25.

O Timothy, guard that which is committed unto thee.—1 Tim. 6: 20.

"The carpenter's gimblet makes but a small hole, but it enables him to drive a great nail. May we not here see a representation of those minor-departures from the truth which prepare the minds of men for grievous errors, and of those thoughts of sin which open a way for the worst of crimes. Beware, then, of Satan's gimblet." So writes Mr. Spurgeon, and we might add that the best way to ensure safety against error is to do as Paul instructs Timothy, and guard the sacred deposit of truth.

Reading.—Acts 2: 42-47.

## PRAYER.

Gracious God, I thank thee for the memory of the day when I made the good confession, was immersed into Christ, and thus enlisted in thy great army, vowing to fight continually the good fight of faith. Help me to guard that which thou hast committed unto me, that I may lay hold of

life eternal. May I keep the commandment without spot, without reproach; may I daily confess thee, live for thy glory, strive to obtain volunteers for thy service, even until the appearing of our Lord Jesus Christ, to whom be honor and power eternal. Amen.

## League of Rope Holders. Federal Evangelism.

**WANTED** 200 CHURCHES  
2000 MEMBERS

To join the above League. To pray for the evangelisation of the Commonwealth, and to contribute an annual birthday gift toward Federal work. Members enrolled, and gifts received by

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**OBITUARY.**

**DALE.**—On December 3, 1922, there passed away one of the oldest and most faithful members of the church at North Melbourne, Victoria, in the person of Sister Mrs. Dale, at the age of 75 years. Sister Dale, together with her husband, who is a much beloved elder of the church, was brought into the fuller light of the gospel when coming from England on board the ship "Hesperus," forty years ago, through the preaching of Bro. John Verco, of Adelaide, who held gospel services at intervals. Both were immersed by Bro. T. J. Gore in Grote-st. chapel, and united with the church at Unley during the ministry of the late Bro. Colbourne. On coming to Melbourne some four years afterwards, they joined with brethren meeting at North Melbourne, where our sister maintained an enthusiastic interest in all departments of the work, particularly the sisters' sewing class. The church feels keenly the loss of such a valued helper, and expresses warmest sympathy for all the members of the family, while all rejoice in the comfort and assurance of a life spent in the service of the kingdom of God.—A. E. Hurren.

**SWANBURY.**—The church at Croydon, S.A., has experienced a sad loss in the passing of Sister Mrs. J. Swanbury. She made her confession of faith above ten years ago, and was baptised by Bro. Horsell on May 8, 1912. She suffered from severe illness for several months, and fell asleep in Jesus on January 11. Our sister had been faithful as a Christian, true to all her duties as a wife and mother, and useful in service as a church member. About four years ago Bro. and Sister Swanbury removed with their family to Moorook, on the River Murray, and have since been numbered among our isolated members. Sister Swanbury came to Adelaide for the best possible advice and care; yet in spite of all advice, or all that loving hands could do, it was imperative that she drop "this robe of flesh and rise to seize the everlasting prize." Her form was laid to rest at Hindmarsh amid a large gathering of friends and relatives. Sincere sympathy is with Bro. Swanbury and his sons.—A. H. Wilson.

**HOVEY.**—On Tuesday, January 16, Sister Emma Hovey was called home to be with Jesus at the age of 38 years. She was born near the Pinery, South Australia, and about thirty years ago came to Brim, Victoria, where she had resided ever since. Our sister had been a member of the church at Brim for nearly twenty-five years. Bro. G. H. Brown, now the preacher at Lidcombe, N.S.W., baptised her on August 28, 1898. Her services as organist in the church, which post she held for many years, and also as a teacher in the Lord's day School, will be greatly missed. What she did in the training of the children for the anniversary services was a great credit to her. She was at her post the Lord's day before her painful operation, and after a few days she passed away to the home beyond. The church at Brim has suffered a great loss by her death. On January 18 her remains were laid to rest in the Brim Cemetery. A large number of relatives and friends were in attendance and the Lord's day School children followed the remains to the grave, where Mr. McDonald, pastor of the Baptist Church, committed her body to the grave until the morning breaks and the shadows flee away. To the loved ones who are left to mourn and feel this great sorrow, tender sympathy is expressed, with the prayer that each may realise how surely Christ is a very present help in sorrow.—W.A. Eagle, Brim, Vic.

**WORDEN.**—Sister Mrs. Mary Worden, who died at her residence, Mallala, on Jan. 17, at the age of 87 years, was an old resident of the district and church. She came from Cornwall in the ship "Waterloo," in 1840. She had been a faithful member of the Mallala church for about forty years, having been baptised by the late R. Woolcock. Although suffering from the infirmities of old age, she was faithful in attendance at the services up to within a few months of her death. During her final illness she was constantly and patiently waiting the Lord's time, being ready

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when he should be pleased to call her home. "The hoary head is a crown of glory if it be found in the way of righteousness." We laid her body to rest in the Shannon Cemetery alongside of that of her husband, who predeceased her 36 years, the writer officiating at the graveside, in sure and certain hope of the resurrection unto eternal life. Members of the family who survive, most of whom are active in the church, are as follows:—Mrs. W. Marshman, senr., of Owen; Messrs. F. M. (Maylands); W. (Queensland); T. H. and A. Worden (Mallala).—W. J. Taylor.

Amount contributed for annual appeal, 1921, £85/8/4.

Other amounts have been contributed during the year as direct donations, and will show in the annual report. Churches and organisations who have not yet sent in their amounts are asked to forward them promptly, so that they may be included in the Conference report.—A. J. Fisher, Organiser.

**Mrs. J. THOMPSON**

(Late Lovel-st., Katoomba).

"Hurlston," Carysfort-st.,  
Blackheath, N.S.W.

Trips arranged to all Sights and Caves.

**ACKNOWLEDGMENTS.**

N.S.W. TEMPERANCE COMMITTEE.

Annual Offering, November, 1922.

The following amounts have been received from churches in response to the annual offering appeal, and are gladly acknowledged by the Temperance Committees:—

Bungawalbyn, 6/-; Boomi, £1/10/-; Bangalow church, £1/5/-, S.S., 7/6; Burwood church £1/2/-, S.S., 5/3; Blackheath, 10/-; Bankstown church, 10/-, S.S., 2/-; Belmore, £1/11/1; Canley Vale, £2/0/2; Chatswood church, 16/18/2, S.S., £1; Dumbleton, 10/-; Enmore church and auxiliaries, £11/15/2; Gilgandra, £2/10/-; Hurstville church, 12/6, S.S., 11/7; Lidcombe, £3/4/3; Lismore, £1 5/6; Longueville, 10/-; Marrickville, £4/2/3; Mtungundi, £1; Mosman, £1/3/2; Rockdale church, £2/4/6, S.S., 18/8; Sydney church, £14/9/6, S.S., 10/-; Social Club, £1; Sisters' Conference, £5; St. Peters, £5/16/-; Tyalgum, £1/8/-; Wingham, £1 3/10. Total, £77/2/1.

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# News of the Churches.

## Queensland.

At Brisbane on Lord's day morning, Jan. 28, the secretary of the H.M. Committee, Bro. E. Adermann, delivered a splendid address on Home Mission matters. The church hopes for a liberal offering. At night service Bro. Alcorn preached to an audience that filled the chapel on "What must I do to be saved?" A good number of strangers are attending the evening meetings.

## Tasmania.

At West Ulverstone on Jan. 29 a working bee was held, when a willing band of helpers erected a six-stall stable and a picket fence in front of the building. The sisters kindly prepared a hot dinner for the workers. It was a very enjoyable day. The brethren are sorry to report that Bro. Bert Snooks is in hospital having undergone an operation for appendicitis. A speedy recovery is hoped for. Some splendid prayer meetings have been held for the mission due to begin on Feb. 4.

## New Zealand.

At Nelson on Jan. 7, Bro. Carpenter preached on "A Soul-Stirring Enquiry." He has commenced a series of addresses on "Faith" at the meeting for worship. The first, delivered on January 14, dealt with the faith of Enoch and Noah. At night he spoke on the subject of "Labor Trouble." A young lady made the good confession, and was baptised on the following Tuesday night. Bro. Carpenter has started a series of addresses on "The Holy Spirit," which are causing a large amount of interest; as a consequence, the Tuesday nights' prayer meetings are largely attended at present.

## Western Australia.

The Bible School at Subiaco held its annual picnic at Peppermint Grove on Jan. 29. The outing was enjoyed. A number of the young men are in camp at Applecross. Jan. 28, good attendance at morning meeting. Bro. Henry Berry, of Bassendean, addressed the church on "Do this in remembrance of me." His message was uplifting. Splendid prayer service at 6.40, followed by a bright song service. Bro. Clay delivered an instructive address on "The Church of Christ." One lady decided for Christ.

During the holidays meetings at Northam were small, but are gradually increasing as the members return. Bro. Hughes and several of the lads spent a week camping at Como, and had a good time. During his absence meetings were conducted by Bren, Martin and Paine. On Jan. 14 one of the bright young Bible School girls passed away after a fortnight's illness, and was buried the following day. Bro. Hughes officiated. Bro. Hastie, secretary of the Bible School, has kindly promised a medal and wristlet watch to the boy and girl gaining the most marks during next four months.

At Bassendean there was one confession during January, a young lady from the Bible School. The meetings are building up again after the holiday season, and prospects are good. Wednesday night prayer meetings are well attended, and a means of uplift. The week before last a series of meetings was held for prayer and spiritual uplift. Last Wednesday week a business meeting to discuss the church finance was held, and £20 was promised as a special offering. School work is holding well, there being 21 teachers, and 133 scholars present on Sunday week. The newly-formed tennis club is successful. Sister Feely has returned after a severe illness.

## South Australia.

On Jan. 14 Milang had a visit from some of the Mt. Compass brethren, and Bro. M. Jacobs spoke morning and evening. Bro. and Sister J. E. Thomas were also present that day and had enjoyable fellowship. The sisters' quarterly Dorcas meeting was held on Jan. 23.

Meetings at Strathalbyn maintain fine interest. Two decisions during January, Bro. J. Turner preaching. Bro. Turner, who is on vacation from Glen Iris, has rendered splendid services to the church, working alternate Sundays with Bro. Marshman.

At St. Morris a literary society has been organised by Bro. G. P. Pittman; this promises to be a power for good. It has been a pleasure to the church to enjoy the fellowship with Bro. and Sister Harkness and their daughter. Bro. Harkness addressed the church on Jan. 28. Bro. Pittman spoke at both services on Feb. 4. Average attendance at Bible School for January was 132. Record attendance on Feb. 4—152.

At Norwood it was decided recently to hold each quarter an evening of a social nature, and to chat over suggested improvements. The first was held last Wednesday. Bro. Paternoster was chairman. Good attendance; happy time. Two duets by Mrs. Jessup and Miss Johnson; elocutionary item by Bro. Fisher. Good services on Sunday. About 50 young worshippers present in the morning. Bro. Paternoster is doing fine work.

At Henley a social gathering was held on Jan. 23, and gifts of materials and money were received towards a sale of gifts to be held in March to aid in renovating the church property. On Sunday, Jan. 28, Bro. Rankine was the speaker. In the morning he gave a splendid exhortation on "Always Coming to Jesus," and at the gospel service he gave a masterly address on "Pentecostal Blessings." One young man made the good confession.

On Jan. 28 Moonta had one of the best attendances and offering for several months. Bro. Oram gave the third of a series of addresses on "Pitching your Tent." First, "Pitching towards Sodom"; second, "Pitching towards Glory"; third, "Pitching Nowhere." Sister Mrs. Ross Graham sang two beautiful solos. Prayers were offered for several sisters who are passing through an anxious time. Moonta and Kadina preachers are exchanging platforms for all day, Feb. 11, on behalf of the March offering.

At Balaklava attendances have been fair. On Jan. 28, Bro. Warhurst preached, Bro. Ewers conducting a gospel service at Mt. Templeton. On Feb. 4, Bro. Ewers spoke at both services. Sister Miss Jessie Roberts was received by letter from Norwood. On Jan. 29 the Young Men's Club and Y.P.S.C.E. and members of the church held a very enjoyable picnic at The Rocks. An organised effort is being made to wipe out debt on church property—£700—during the next five years. So far £340 has been promised.

At Mile End since last report five have been added to fellowship by faith and baptism, and on Feb. 4 a young lady made the good confession. Bro. John Pillar has been called to higher service. He had served the church at Mile End, and previously at Norwood, as deacon for a number of years, but owing to circumstances had removed to the country, and in following his occupation was gored by a bull, and died very shortly after. The sincere sympathy of the church goes out to the bereaved ones. Recently had a night with the Glen Iris students on vacation, the church being edified and the students encouraged.

Since last report Forestville church has received one by baptism and two by letter. The willing assistance of Bren Clarke and Earle Coldicott at Lord's day morning meetings is appreciated. On January 29 the Sunday School picnic was held on Mitcham Reserve. Increased numbers in church and S.S. are cause for thanksgiving. Thanks are due to Sisters Maple, Fiedler, Penny and Hart for response in gifts to Miss Redman's appeal. The church's sympathy is with Sister Roberts in the passing away of her husband. Reference to same was made by Bro. Fiedler on morning of Feb. 4, also in an earnest address in the evening by Bro. Hollams.

On the evening of Jan. 14 Bro. Beard gave a helpful address at Wallaroo, Bro. E. G. Warren being invited to preach in Kadina. Miss V. M. Plunkett, of Footscray church, Vic., gave a nice address to the Junior C.E. Tuesday, Jan. 23, a farewell social was given to Mrs. Smelt and family, who are going to live in Adelaide. Miss Eileen Smelt was presented with a beautiful Bible as a token of love from the church. She has helped wonderfully with her beautiful singing, also in kindergarten and Endeavor work, and as church organist. On the morning of Jan. 28, the evangelist gave an uplifting address on "The Overflowing Cup." At the close of his appeal at night a young girl from the school made the good confession. On Tuesday and Thursday of last week Bren, Beard and Crouch were the speakers. Their services were appreciated. The last of the subsidy to Home Mission Committee (£22/10/-) was paid last week. Things industrially are in a precarious way. A very good officers' meeting was held last Saturday evening. They attended the J.C.E. meeting on Sunday morning. Bro. and Sister Webb, of Balaklava, were visitors. Bro. Warren preached a good sermon on "The Prodigal Son." Miss Maud Hill was baptised.

## New South Wales.

At South Kensington morning meetings for January were good. Bro. Plummer gave an uplift. Evening and prayer meetings are growing. Singing a special feature.

Erskineville reports good anniversary services on Feb. 4, with bright singing by the scholars. Over 60 were present at the gospel service. Open-air services are planned for each Sunday morning at 10 o'clock.

At Chatswood morning service on Feb. 4 Bro. Whelan gave a fine talk on "Is it nothing to you?" The Bible School received seven new scholars. Bro. Whelan gave a very helpful night address to a large congregation, after which Nance Coulthard, Bible School scholar, was baptised.

Enmore had good meetings all day on Feb. 4. Bro. Sivyver spoke at both services. In the evening a lady who is a teacher at one of our colleges and a B.Sc. made the good confession. In connection with the school Miss Reid has been appointed kinder superintendent. Bro. and Sister Sivyver are leaving for their annual holiday this week.

Merewether attendances at Lord's day and mid-week meetings are well maintained. Splendid gospel service on Feb. 4, a number of strangers from Hamilton district being present. Lord's day School and Band of Hope are again in full swing. Several new scholars enrolled. The special Bible Study Class in Hamilton has exceeded expectations—over 100 present last Thursday. The hall was taken on a three months' lease, but it is now found necessary to extend the time, and a permanent work is hoped for.

At Lismore on Jan. 28 Bro. W. Atkin, senior, was presiding elder. At night Bro. P. J. Pond preached on "Conversion: Is it out-of-date?" The annual business meeting of the church took place on Jan. 31. Bro. C. L. Savill was appointed an additional elder. Reports showed progress both in spiritual and financial aspects of church work. Bren, T. Houlden (secretary), and W. T. Atkin (treasurer), were asked to continue in office. A resolution moved by Bro. F. R. Furlonger, and carried unanimously, expressed heartiest appreciation of the work of Bro. and Sister Pond, and assurance of continued support.

Mosman reports sustained interest in all departments. Meetings are well attended. Bro. Davis is preaching acceptably. Much benefit is being derived from a special series of addresses at the morning meetings on our plea and aim. Gospel services are attractive. One confession on Sunday, Jan. 21. The officers have accepted the policy of the Home Mission Committee for a forward move on definite lines. A special effort to reduce building debt resulted in the reaching of the objective, £50. Conditionally on this amount being raised, one of the brethren has promised to make it £100. This success is the result of much

self-sacrifice. The help of a few past members is acknowledged, as is the generous offer of another brother. The money will be repaid to the Chapel Extension Fund.

### Victoria.

Ringwood church reports that the work is progressing satisfactorily under Bro. Oldfield. Several additions have been made to the members' roll by transfer. All are working hard for the sake of work.

There were three confessions at Balwyn last Lord's day evening. Bro. Edwards preached plainly to a large congregation on "What is Sin?" Sister Miss Zelius, who has recovered from a long illness, was present in the morning.

Meetings at Ararat have been fairly well attended of late. Very hot weather somewhat affected attendances on Sunday. Bro. Combridge took the second of his series of addresses on "If Christ Came to Ararat." Special singing has been rendered each Sunday night during the past five weeks.

At Cheltenham on Sunday, Feb. 4, there were large meetings. The evening service was made more interesting by the presence of a number of the Sunday School children. Two baptisms at the close of the service. Bro. Frank Butler, one of the Tasmanian cricketers, was present at the morning meeting.

Work is in full swing again in all departments at Malvern-Caulfield. The Bible School held a successful picnic at Wattle Park. The chapel has been re-painted on all wood-work, and inside walls cleaned up. Attendances are good since the holidays. On Sunday evening one young lady made the great decision.

Bro. Eaton continues to give instructive addresses to the church at Croydon. The Bible School held an enjoyable picnic at the seaside on Foundation Day. Bro. Klux, of Ringwood, last Lord's day gave a splendid talk to the children on "Obedience." Interest in and attendances at mid-week meetings are growing.

At Dandenong last Lord's day Bro. Youens commenced his first series of addresses, Bro. E. Griffin, of the College, acting as song leader. Bro. Youens' address was "Love's Triumph." Splendid attendance at the gospel meeting. Monday, Jan. 29, the S.S. picnic was held at Mordialloc; a very enjoyable time was spent.

The holidays being nearly over, Lygon-st. meetings are approaching normal conditions. Last Sunday there were fine meetings all day. The Bible Class, after a month's recess, has re-started. A good interest is manifested in the addresses given by Bro. Eaton. A welcome social is being arranged for Bro. and Sister Eaton.

Moreland during the past fortnight has enjoyed excellent services and inspiring messages from Bro. Gale, who preaches to a packed chapel every Sunday evening. The kindergarten reached a record in its career last Lord's day, when 126 kinders were present. About 40 members journeyed to the mission at East Kew last Tuesday evening.

Last Lord's day Bro. Schwab's farewell messages were received by large and interested audiences. A man made the good confession. During the week the various auxiliaries presented Bro. and Sister Schwab with a token of love and esteem. The church look forward to the coming of Bro. Stuart Stevens, on Feb. 11, to take up the work of evangelist.

Good meetings for worship and gospel services continue at Middle Park. Four new scholars were enrolled in the Bible School last Lord's day. A young woman was baptised before the gospel message was proclaimed, and at the close two more young women confessed Christ. The Bible School picnic at Templestowe on A.N.A. Day was a marked success.

Good meetings at Footscray last Lord's day. Two young men were received into fellowship. Bro. Hurren's addresses were very helpful. Attendances at the gospel services are increasing. 215 were present at Bible School. Senior C.E. were recommenced meetings last Wednesday. All were pleased to welcome home Sister Plunket, who has been away on holidays.

Ballarat East on Sunday had record meetings since the mission. Ninety broke bread for the day, being eighty-two in the morning and eight at night. The collection was also a record. The building was packed uncomfortably at night. There were three confessions for the day.

At Windsor, since last report, morning speakers have been Bren. Black and F. B. Withers, whose addresses were most acceptable. At the evening services Bro. Robbins has given fine addresses. There has been a baptismal service, and one received into fellowship. The Bible School held its annual picnic at Scotchman's Creek on A.N.A. Day, and all had a most enjoyable time.

Good meetings at Berwick. Bro. Frank Funston gave a helpful address in the morning, and at night Bro. Black took as his subject "What is your life?" Several young people took part. On Tuesday a social was held to bid farewell to Bro. and Sister Ernie Hillbrich and family. A presentation of silver-ware was made by the church. On Thursday the quarterly business meeting was held.

At Swanston-st. last Lord's day morning there was a very fine meeting. Bro. Haddon, whose address was much appreciated, was the morning speaker, and Bro. Ennis presided. At the evening meeting Bro. Kingsbury delivered a splendid sermon based on a well-known and oft-used incident of apostolic days, and presented the same in quite a new aspect. Good attendance and interest.

The work at Thornbury is still growing. A very successful picnic was held at Regent on A.N.A. Day. On Lord's day evening, Feb. 4, Bro. Swain organised a men's meeting, when about 170 persons gathered, and at the close of an inspiring and enthusiastic meeting, one young man confessed Christ. The new church building is nearing completion, and it is hoped to hold opening services in a few weeks.

Castlemaine has been favored by a visit from Bro. Saunders, who has taken all the services for the past three Sundays, during the absence of Bro. Clipstone on holidays. The church was greatly edified by his morning addresses, and the interest in the gospel meetings was well sustained. His subject at night was "The High Cost of Low Living." The church is preparing for the Hinrichsen-Brooker mission, which commences early next month.

A number of friends assembled to bid farewell to Bro. and Sister Young at Maryborough Railway Station on Tuesday. At the mid-week meeting Bro. Combridge took the confession of a young woman and baptised her. Sister Jeary has been called to the eternal home, after much suffering. Sister Lil. Whitely was married at her home on Friday. Sister Combridge is still in the Melbourne Hospital. Fine meetings on Sunday; one sister received into fellowship. Bro. Combridge preached at night on "Who will be in Hell?" A young man confessed his Saviour.

At Bambra-road Bro. Haddon spoke powerfully morning and evening on Jan. 28. Three immersions after the gospel service, a fitting close to three years' faithful service. Feb. 4, Bro. Kingsbury's exhortation was much appreciated. Splendid attendance at school; 61 kinders present. Bro. A. Wilson preached earnestly to a good audience. Bro. Haddon leaves for N.S.W. early in March. Bro. Schwab opens his work on 18th inst. J.C.E. paid a visit to Methodist Society. All branches healthy. Church paid two visits to East Kew mission.

The annual business meeting of Shepparton church was held on Feb. 1. Reports of the various auxiliaries aroused interest. During the evening Bro. C. L. Lang, on behalf of the members, presented the organist, Sister Elsie Stephens, with a writing case as a token of appreciation of her services. The new chapel is well under construction, and should be ready about April 1. There is a great scope for the extension of the cause in this growing town and district, but the task financially is a heavy one for the few members. To help defray the cost of building, the assistance of brethren in other parts is solicited.

At Burnley church annual business meeting reports showed 40 additions for the year, and with losses and transfers, a net gain of 13. Bro. Stephenson has been engaged for ensuing year. All auxiliaries in healthy condition. Sunday's meetings were good, Bro. Stephenson speaking morning and evening. At night three scholars made the good confession. On Foundation Day the Bible School held its picnic at Ashburton.

The church at Warrnambool was glad to welcome Bro. Les. Clay on Jan. 21; his messages were greatly appreciated. Splendid meetings on Jan. 28; a number of visitors present in the morning. Prospects for the future success are bright, as Bro. Clay has already made a favorable impression. There was a very encouraging increase in attendance at the mid-week prayer meeting. The annual Bible School picnic was held at Jubilee Park on Jan. 29. A very enjoyable time was spent.

On Wednesday, Jan. 24, the annual business meeting of the Collingwood church was held. Reports revealed auxiliaries to be in healthy condition. Bro. J. T. Smith, who for the last six years has faithfully served the church as secretary, did not stand for re-election because of the pressure of other duties. Bro. Roy Anderson was unanimously elected to the position. While Bro. Webb was on holidays, Bren. P. Sampson, J. Tully, S. Chipperfield and D. E. Pittman gave appreciated addresses.

At Coburg on Sunday, Jan. 28, nine who had obeyed the divine teaching were added to the number, and now enjoy fellowship with the church. Last Sunday, at the close of the gospel service, two young ladies and two young men stepped forward to enlist in the army of God. Bro. J. C. F. Pittman commenced a series of sermons on the fundamental principles of the church to a large congregation. Many enquirers after truth were present. All auxiliaries are in good order, and making numerical progress.

During College vacation, the services at Kyneton have been conducted by Bren. Knight, Walters, Grafham, Patrick, McKenzie (from Sydney), Hatwell and Melver. Excellent attendances heard the inspiring messages of Bro. Hatwell on Jan. 21 and 28. On Foundation Day the church and Bible School held an enjoyable picnic at Malmsbury Gardens. The presence of Drummond and Taradale brethren added to the enjoyment. The church is looking forward to the coming of Bro. S. E. U. Riches, of the College, during this month. He will work Kyneton on its own.

Hawthorn meetings on Sunday were very helpful. Two fine discourses by T. H. Scambler, B.A. Work has held steadily on during the holiday season, and organisations are now actively preparing for a year of enthusiastic service. Bro. W. F. Nankivell has been in hospital with appendicitis, also Bro. W. Fielding; both are now progressing to recovery. Bro. A. Wilson has attained his jubilee in connection with the firm with which he is in business. He was the recipient of a handsome recognition on the completion of 50 years of honorable service with the firm. Congratulations are extended to Bro. and Sister Scambler on the success of their son in the recent Scholarship Exams., he having obtained University High School, Scotch College, and Government Scholarships.

Oakleigh members appreciated addresses by Bren. Saunders, Baker, Walters, and Mortimer at worship meetings during January. At the gospel meetings good attendances have rewarded Bro. Mortimer in his series of addresses on "The Second Coming of Christ." On Jan. 8 a social was held in the Memorial Hall, under the auspices of the men's Sunday afternoon meeting. A good attendance were pleased with the programme given. On Jan. 20, the marriage of Sister Miss F. Crook with Mr. C. Carter was celebrated in the chapel. The members' quarterly conference was held on Jan. 17, when a number of good suggestions were received, and noted, in connection with various church activities. On Foundation Day the Bible School annual picnic took place at Notting Hill.

**CORRESPONDENCE.**

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

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"Jesu, Lover of my soul,  
Let me to thy bosom fly?"

May the good Lord teach us all the prime essentials of "harmony and proportion," so that those who are outside may learn to admire and imitate our "grand perspective and Christian balance." May no narrow uncharitableness cause our "good to be evil spoken of."

The rare fragrance of our plea will only win its way when love is at the helm. May we in our worship ever strive to do and say nothing that might cause the weakest disciple to stumble or be offended.—Theo. Cope, Launceston, Tasmania.

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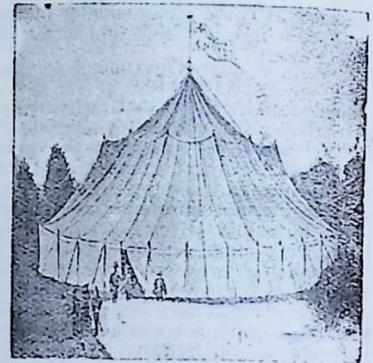
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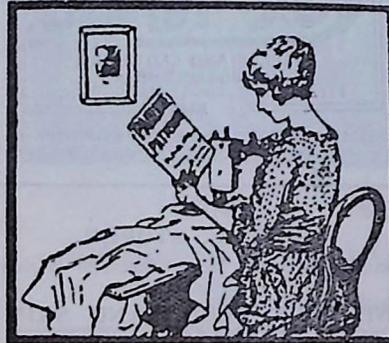
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