

# THE AUSTRALIAN CHRISTIAN

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

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## The Cure and the Creed.

We have heard two quite opposite views expressed as to the result of the Anglican Missions of Healing. One preacher gave his opinion that a great injury would be done to the cause of religion generally. He had in mind the dangers we referred to in our last issue, and chiefly the reaction which would be the consequent of broken hopes and the bitter disappointment of unrewarded faith. Another gentleman referred to the advertisement which the crowds and the newspapers were giving the Anglican Church—"a scoop for the Church of England," he styled it.

We note that some of the Anglican leaders of Melbourne have deprecated the thought that there is anything of ecclesiastical propaganda in the missions. Nevertheless, we may be pardoned for believing that the church leaders as a whole are not blind to the uses of advertisement. It appears that already some of the clerical attendants have suggested to people of other religious persuasions who were supposed to have benefited by the healing mission, "You will wish to belong to the Church of England now." It is very easy to see that, without definite pre-arrangement, a successful mission would greatly assist the church.

The interesting question comes, To what extent would genuine cases of healing be proof of the religious position of the person or church exercising the gift? When the Roman Catholic Bishop of Bathurst warned his flock against unauthorised healers, and said it was unlikely God should give power to such, there was apparently in his mind the thought that the cure and the creed were indissolubly joined. God could not seem to approve of erroneous teaching or a non-Roman sect—hence Bishop O'Farrell's unconvincing short-cut.

In the days of our Lord and his apostles, when indubitable miracles of healing took place—miracles which stand in striking contrast to the thousands of failures and scores of reported improvements of mod-

ern missions—the miracles were certainly intended to attest the message. Jesus of Nazareth was declared by Peter to be "approved of God... by mighty works and wonders and signs." Our Lord showed his power to forgive by his instant cure of the paralytic. The word of the apostles, too, was confirmed by signs following.

When we leave the New Testament cases, we have to be exceedingly careful. The position is different, if only for the fact that there is only assumption, and not proof, for the view that the Lord intended the gift of healing to be permanent. Members of Churches of Christ generally believe that

### Faith, Hope, and Love.

*While Christ lay dead, the widowed world  
Wore willow green for hope undone  
Till, when bright Easter dews imperaled  
The chilly burial earth,  
All north and south, all east and west,  
Flushed rosy in the arising sun:  
Hope laughed, and Faith resumed her rest,  
And Love remembered mirth.*

—Christina Rossetti.

the best interpretation of the New Testament is against the thought of continuance. They do not limit the Lord's power; they discount neither prayer nor faith—but they lack so far either scriptural proof or the evidence of experience for miraculous healing in modern times.

Our settled belief is that, even if the reports of cures during the recent missions of healing were taken at their face value—and he would be a most foolishly credulous person who would so regard them—that fact would not suffice to prove divine corroboration of Anglicanism. If the cure is to be regarded as attesting the creed, then we get an extraordinary mass of contradictions. Consider the following kinds of "healers":

1. In all the centuries there have been men with special gifts—"magnetic healers," and others.

2. We have had such remarkable individuals as John Alexander Dowie, batten- ing on others and gaining their influence by the supposed benefits which faith-healing brought.

3. Christian Science has, we should say, a much better showing to date than has either the Emmanuel Movement or Angli- can missions conducted by Mr. Hickson. If it came to a choice between the number and variety of the cures of the respective cults, it would not be Christian Science which would suffer by the comparison.

4. We have Pentecostians of different and rival camps. They, too, have their stories of "divine healing" and attested cures.

5. The Roman Catholic Church has cen- turies of healing reports. The story of Lourdes has often been told. Do we believe it? Yes, and no. Yes, somehow folk with certain maladies have been benefited. No—a thousand times, no,—if it be meant, Do you accept all or most of the stories of heal- ing and attribute them directly to divine power working through the Roman Cath- olic Church?

6. Every now and then, in street and show-room, men will, without reference at all to religious claims on behalf of the healer, or condition of faith on the part of the patients, do some wonderful perform- ances. Men of unimpeachable character testify to the influence of such.

7. M. Coué's clinic at Nancy, France, is almost daily the scene of cures at least as well attested as those of our Australian Missions of Healing. We may poke what fun we will at Suggestion or Auto-sugges- tions and Coué's formula, but the fact is that he gets the results,—results which make at least as creditable a showing as those of Mr. J. M. Hickson. And Coué makes no claim whatever to supernatural means.

# Two Men With Set Faces.

J. I. Mudford.

How, then, in view of all these cases, dare we suggest that the cure attests the creed? The above religions and cults are at hopeless variance with one another. They could not all be true, though all might be wrong. God cannot well be working miracles to prove that contradictory faiths are all right. It is easy for the devotee of one to say that God is confirming his by working genuine miracles, and that, seeing the other faiths are false, the reports of their cures must be false! Those who will may follow the Romish Bishop of Bathurst's lead, but sensible people will not worry.

Beneath all these varied claims and cures, there may be and doubtless is a most valuable common element. In most of them faith and suggestion are operating powerfully, and most of the cures are of a particular order of troubles, nervous and functional rather than organic. As men learn more of the connection between mind and body, we may come to greater knowledge. Meantime, we shall recognise the good of faith and prayer, and in time of sickness, encourage folk to exercise these while seeking the best medical advice they can obtain. We shall thank God for all the help given to suffering humanity whether through Anglican missionaries, through doctors, or through men like Coué. We know we can accept anything that is true while remaining loyal to the Word of God and refraining from the absurd view that dogmas and theologies inconsistent with that Word are corroborated by modern miracles. For numbers of humble Christians, puzzled by the modern situation, with its rival claims and contradictory voices, we can think of no better closing word than that of the Apostle Peter: "Steady then, keep cool and pray!" (1 Peter 4: 7, Moffatt's translation). Let us keep our heads and stablish our hearts.

## Clinching the Argument with a Song.

Here are two snatches of the great song which keeps up the heart of man. They are given by Dr. John Hutton, and the first is from Browning.

"It's wiser being good than bad,  
It's safer being meek than fierce;  
It's sfter being sane than mad.  
My own hope is, a sun will pierce  
The thickest cloud earth ever stretched,  
That after Last returns the First.  
Though a wide compass round be fetched:  
That what began best can't end worst,  
Nor what God blest once, prove accurst."

"But what better armour for the breast of man is there than this," asks Dr. Hutton, "so simple that a child may wear it, and of such stuff that it will serve us to the end and at the end":—

"His love in time past  
Forbids me to think  
He'd leave me at last  
In troubles to sink."

"Hazael, king of Syria... set his face to go up to Jerusalem" (2 Kings 12: 17).

"He [Jesus] stedfastly set his face to go to Jerusalem" (Luke 9: 51).

Many a man, from David of Israel to Allenby of England, has set his face to go up to Jerusalem. From among the number we consider two in this brief Easter study.

The Bible tells of not a few men who belonged to the Brotherhood of the Set Face, e.g., Elisha, Hazael, Ezekiel, Paul, Jesus. Fixedness of purpose, especially in the presence of great difficulty, appears to have been signified by this striking expression. Not less to-day than in olden time is the resolute will a pre-requisite to success. The soldier, the martyr, the sufferer, the student must all set their faces before difficulty and danger. None but the men of set faces has ever succeeded in taking Jerusalem. "A purpose once fixed, and then—death or victory!" is surely a good motto, provided the purpose be a worthy one.

Hazael... Jesus! Does it not seem almost sacrilegious to mention the two names in the one breath? For this Hazael was a murderous rascal, a knight of the fire-stick, slaying the young men of Israel, dashing in pieces the children, not sparing even the unborn babe. Before this monster of iniquity the Prophet Elisha had wept, foreseeing the evil that should be wrought by him. Hazael feared man but little, God not at all. But the other name stands for infinite compassion, for the saving, not the destruction, of the lives of men. Yet, by providence, or coincidence, these men had this in common: each stedfastly set his face toward Jerusalem.

What were the driving forces behind these two set faces? What impelling power urged them forward? Hazael desired to get: Jesus, to give. Hazael went forth to steal, and to kill, and to destroy: Jesus, that men might have life, and have it more abundantly. Some have thought that Hazael's turning toward Jerusalem was an after-thought: that he was so flushed with his success against Gath that he was emboldened to take Jerusalem in his stride as he returned to Syria. Whether or no, Jerusalem was no after-thought in the mind of Jesus. It was for him a part of that will at whose obedience he had come to earth. In the mind of God, the Lamb was slain from the foundation of the world, and Jesus knew that he *must* go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Willingly he laid down the life over which, within the will of his Father, he had absolute power; and although the shadow of the cross fell clearer and darker across his pathway every day,

he set his face more stedfastly and faltered not.

Notice the courage of these two men. Hazael—give him his due—was no coward. Neither was our Lord. Unswervingly he kept his feet on the path that led to death, and through death to life. But contrast the fellowship enjoyed by Hazael with the loneliness of our Lord, and say which was the more courageous. A thousand hearts beat in unison with the heart of Hazael; not one with that of Jesus. The disciples were amazed and sore afraid as he strode on before them in the way, the parochial-spirited Samaritans would have none of any so-called prophet whose face was turned towards Zion; the sons of thunder, anxious to call down fire from heaven, showed how little they understood the spirit of their Master; the speculative theorists wanted to know the exact numbers of the redeemed; the healed but ungrateful lepers forgot to say "Thank you" to their gracious benefactor. And yet, with none to share his thoughts, he patiently trod the weary pathway to Jerusalem.

"One dared to die; in a swift moment's space  
Fell in the war-front, laughter on his face;  
Bronze tells his fame in many a market-place.  
Another dared to die; the long days through  
He felt his life's-blood ooze, like crimson dew,  
For duty's sake, and smiled; and no one knew."

Observe how the one was bought off, and how the other saw his mission through. Jehoash, King of Judah, took all the hallowed things that his fathers had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael, and he went away from Jerusalem. Jesus also went away from Jerusalem. With bags of gold, and hallowed things? No, indeed! They took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a skull, where they crucified him. Thus the world expressed its gratitude to him who for its sake stedfastly set his face, and trod the stern path of sacrifice and duty.

He became obedient unto death, even the death of the cross. But now God hath highly exalted him. This Easter day we see Jesus crowned with glory and honor. On his head are many crowns. Worthy indeed is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

"All the burdens are gone which He took that day,  
Bearing His cross.  
Never more will He travel that blood-stained way,  
Bearing His cross.  
When we see Him in glory, enthroned on high,  
How we'll thank Him that thus He went forth to die,  
Bearing His cross."

# The Glory That Excelleth.

David Simpson.

The word "glory" is an exceedingly elastic one, and it is only the connection in which it is used that conveys its meaning. Rank, position, power, fame, honor, conquest and renown, are all terms embodied in the word glory. Glory among men is often associated with the idea of the glitter of accoutrements, the blare of trumpets, and the prancing of horses. But this is just as often a mistake, for there is a glory of the slum as well as the glory of the palace.

## The glory of the lily.

There is a glory of the sun, another of the moon, and one star differeth from another in glory. There is the glory of a tribal chieftain in the heart of Africa, which is one thing, and there is the glory of our own king—emperor over a dominion upon which the sun never sets—which is another and an altogether different thing. Crowned heads and rulers of other days came from the uttermost parts of the earth to gaze upon the glory of Solomon, and to listen to the wisdom of his utterances. Yet the lily growing in the field has a glory that is not excelled by the great king: "For even Solomon in all his glory was not arrayed like one of these."

There is a glory of the physical realm, and there is a glory of the moral realm. The glory of a coronation may be magnificent, but a king's chief glory lies not there, but in the moral realm, where he possesses the love and loyalty of his subjects. There is a glory of even the gods of the heathen, such as appeals to their dull and benighted instincts, but the glory of the Christian's God lies in the fact that he himself is

## The God of Glory.

There is a glory that excelleth, and after one has summed up all the incidence of the term, and piled glory upon glory, language fails to describe the glory of God. "God dwelleth in the light which no man can approach unto." No man hath seen God at any time in the fulness of his glory. No mere mortal could look upon such and live. The children of Israel could not endure the sight of the glory of the mount. The reflection of God's glory on the face of Moses was such that he had to veil it when speaking to his people.

## The glory of Sinai

both in its physical and moral aspects suited the time and the occasion. The whole scene was great, grand, and dreadful, and was purposely made so. The "display" was glorious, and the moral law written by the finger of God was glorious beyond the conception of the heathen nations by which the children of Israel were surrounded. Listen to Moses:—

"For what nation is there so great who hath God so nigh unto them as the Lord our God? And what nation is there so great

that hath statutes and judgments so righteous as all this law? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" The glory of God was his people Israel, and the glory of Israel was Jehovah, the God of glory. Still, "That which was made glorious hath no glory in this respect, by reason of the glory that excelleth."

## The glory of the Cross.

Here God reveals his inmost soul. It is his last word in the moral and spiritual realms. And, as Scripture states, the glory pertaining to the giving of the law on Sinai pales into nothingness when the glory of Calvary is brought into view. Sinai was grand. Calvary was sublime! The glory of Sinai was transitory; the glory of the Cross is permanent.

Brethren! "We are not come unto the mount that burnt with fire, nor unto darkness, and tempest. . . . but unto Mount Zion, and unto the city of our God, the heavenly Jerusalem; to the general assembly and church of the firstborn, which are written in heaven. . . ."

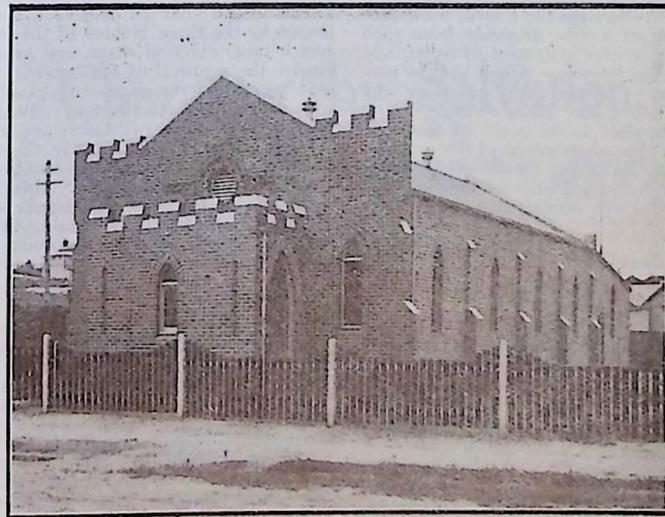
We are come to Jesus, the Mediator of the New Covenant, even to Jesus the Son of God, who has passed into the heavens, there

to appear in the presence of God for us. Christ is the glory of the Father, and the church is the glory of Christ, and the glory of the church is Christ. Christ is before all things. He is the heart of Deity. He is the express image of the Father, and the outshining of the Divine effulgence.

## Christ is the glory that excelleth.

True, while here he had to veil his glory so that he could be looked upon and handled as the Eternal Life that was with the Father. But having gone back to the Father, he has gone back to the glory which he had with the Father before the world was brought into being. Brethren in Christ: we are told to behold that glory. Yet, more, we are to share it with him. Listen: "And the glory which thou gavest me I have given them." Yes, these bodies of our humiliation shall be changed and fashioned like unto his glorious body.

And: "When Christ who is our life shall appear, then shall we also appear with him in glory." This is the excellent glory—the manifestation of the sons of God, an event for which the whole creation groaneth and travaileth together in pain—for creation itself shall then be restored and the curse removed. It was for this most excellent glory that Christ went to the cross, despising its shame. This will be his joy unspeakable. To us it will be the glory that excelleth. Glory! Glory! GLORY!



New Chapel at Rockdale, New South Wales.

The opening and dedication services of our new church home on February 24 and 25 were held with marked success. The Conference President, Bro. J. Crawford, officially opened and dedicated the chapel, the assembly singing "O God, our help in ages past."

The building was crowded for the afternoon meeting, a number of visiting brethren being present. Bro. Rush launched the financial appeal, and £400 was obtained in cash and promises.

Splendid attendance at evening meeting, when greetings were given from Hurstville, Marrickville, City Temple, and Banksia Free Church.

The Lord's day services will ever be remem-

bered. Bro. Clydesdale gave a splendid address at the meeting for worship, and also a special address to the Bible School children in the afternoon.

At the gospel service Bro. J. Whelan, of Chatswood, delivered an inspiring address. One man made the good confession, and a young lady was baptised.

Truly the Lord hath blessed us, and to him we ascribe all the praise and all the glory. Brethren, pray for us, that our hands may be strengthened in leading many precious souls to the Master, whom to know is life eternal.—Ernest V. Sainty, Hon. Secretary.

## Religious Notes and News.

### Blind Preacher's Memory.

Mr. George Evans, known as "The blind preacher of Carmarthenshire," has died at Pensarn, aged 78 years.

He had been blind since infancy, but having learned to read embossed print, he became a scholar of the Presbyterian College at Carmarthen. He used to walk, unaccompanied, to Llanstephan, a village nine miles from his home, to preach at the Sunday morning service.

He would then proceed to Llanybri, two miles away, to attend the evening service, and afterwards walk back home to Pensarn.

He had such a wonderful memory that he was reputed to know nearly every chapter in the Bible, and used to recite them.

### Demand for a Creed.

The General Committee of the British Baptist Missionary Society, after full consideration, has accepted with unanimity the following minute:—

"The sole duty of the Candidate Board of the Baptist Missionary Society is to discover, among the Baptist applicants, those who have been called and fitted by Christ for foreign service, and to recommend them for acceptance to the Committee.

"As evidence of this call and fitness, the Board requires a personal knowledge of Christ and of His Spirit's power, a real experience of His saving grace, a satisfactory record of faithful service and loyalty to the evangelical faith, including a reverent acceptance of Christ's witness to the Scripture and the Scripture's witness to itself. And while upholding the right and duty of private interpretation, the Board impresses upon candidates the need of the teaching of the Holy Spirit to a true and spiritual understanding of the Word of God, which is to be received as the inspired record of God's revelation to man and the final authority for the missionary message.

"To arrive at its decision the Board, while prescribing no form of words, demands from each candidate a clear written statement of belief, and a readiness, in the interview which always precedes acceptance, to answer any questions any member of the Board may desire to ask.

"The Board is alive to the perils of the time, but believes that the safeguarding of the evangelical faith does not lie in any formal credal statement, but in the living guidance of the Spirit of God through men who humbly and prayerfully seek it."

### Called to "Advertise" God.

At Hampstead Garden Suburb Free Church, London, recently, Mr. W. Major Scott, M.A., chose the 23rd Psalm for the Scripture lesson, and afterwards read, as a modern comment on that psalm, Evelyn Underhill's beautiful poem entitled "The Unbridge Road," which speaks of the souls of men and women as being

Not unled, but shepherded by one that may not see

The One who walked with starry feet the western road by me.

Mr. Scott's sermon from the words, "Let the redeemed of the Lord say so," was a call to all those who had experienced anything of God's power, guidance, and forgiveness in their lives to "say so." Although he did not like the word, the preacher said that in a very real sense we were called upon to "advertise" God to the people who were gazing upon things of time and to move them to turn their eyes upon God.

### The Quaker Tradition.

"What is the secret, the open secret, of this enormous expansive power of the Quakers in the world of men? What is this tradition which binds them together with an inner bond, but releases them to the world with individual ameliorating and uplifting power?" asks "F.W." in the "Birmingham Post." "The Quakers mix with

the world, more than hold their own; are thoroughly intelligent and successful in the ways of industry and commerce, so that superficial observers regard them as prudent, though honest, profit-seekers and comfort-lovers. This may be often true, but it is not the whole truth, or even the main part of it.

"The Quaker tradition, which is the real symbol of the Quaker strength, belongs to religious philosophy and to the history of the Society, not so much as an organisation as to the individuals. The keynote consists in two words: *individual faithfulness*—to convictions of all kinds. The controlling conception is that of the 'inner light.' Not only is the Kingdom of God literally within the individual, but the access to Him and communion with the Father of all light is direct.

"The absence of creeds, mediators, and forms gives the basis for an entirely personal religion. No church, no books, no priests, are necessary for the struggling soul anxious for light in both the dark and apparently easy places of life. Images and crosses, sprinkling of infants, Holy days, paid ministries, oaths, swearing, hat-worship, and so on, all imply the distinction between the sacred and the secular in life. George Fox and his followers believed that if the 'inner light' is developed, all life may become sacred, and the material elements spiritualised, so that the material in life may be the stepping-stone, through the 'inner light' to the noble, the good, the pure."

### A New Prayer Book.

A salient feature of the proposals for a Revised Book of Common Prayer, submitted to the National Assembly of the Church of England this week (says the London "Christian" of Feb. 1), is that the suggested new Prayer Book is for "permissive use," i.e., it may be taken into use or not, according to the discretion of individual clergymen. The "Measure" introducing the changes is a lengthy and involved document, which must be passed by the three Houses of the Assembly before it takes practical shape, and, after that, must receive the approval of Parliament. It is certain that several of the proposed changes will meet with strong opposition among staunch Evangelicals in the House of Laity, and at the recent Tenth London Meeting of Lay Churchmen serious words of warning were spoken by Sir Thomas Inskip, Prof. Beresford Pite, Mr. G. Anthony King, and others. The true danger was laid bare by Mr. Albert Mitchell, who said: "The enemy is the same enemy that the Reformers were faced with in the sixteenth century. It is the domination of the priest.... Do be on your guard!"

### Cutting the Commandments.

Among the three or four outstanding changes embodied in the proposals, continues the "Christian," is the use of a shortened form of the Ten Commandments. The first, sixth, seventh, and eighth Commandments remain unchanged, but considerable deletions are contemplated in regard to the other six. Particularly significant is the paring away of the whole of the second half of the Second Commandment—commencing with the phrase: "for I the Lord thy God am a jealous God...." Whatever the motive, we do not question that it will totally fail to convince such as are determined that no precedent for pruning away portions of the Word of God shall be established. A matter to which stern opposition is certain to be given, and upon which there is scarcely any prospect of general agreement, will be the suggested "Commemoration of the Faithful Departed," which introduces prayers altogether different in doctrinal character from those appearing in the present Burial Service. Since the changes all look in the direction of elasticity being regarded with satisfaction by the "liberalising" members of the Church. The friends of the permissive Prayer Book are those who have lost contact with the great Reformation, and look

in the direction of "Catholic" thought and usage, and there can be little doubt that Evangelicals will maintain allegiance to the existing Prayer Book. Notwithstanding, there is a fear that the loophole of "permissive" use opens up vistas of the proposed new version being imposed upon unwilling Protestant congregations by clergymen of the "Catholic" persuasion.

### The Dr. Shelton Memorial.

Dr. A. L. Shelton, who was killed by Tibetan robbers near Batang, February 17, 1922, and is buried at Batang beside the tomb of Dr. Loftis, on the trail that leads to Lhasa, began his work in Tibet in 1903. He therefore gave nineteen of the best years of his life for the establishment of the Kingdom on the roof of the world. He had transported about thirty tons of freight from America to Batang on the backs of Chinese coolies, and on yak over mountain passes higher than Pikes Peak. On February 18, the Sunday nearest the anniversary of his death, our American churches were urged to honor him by raising a memorial fund of 100,000 dollars. This fund is to help make permanent the work for which Dr. Shelton gave his life; to establish a chair at the College of Missions for the training of Tibetan missionaries; to found a library of Tibetan literature; to send new workers to the field; to build homes for the workers who go; to develop and enlarge the mission; to erect an orphanage at Batang, and to develop farm and industrial work which will help support it.

### What Young People Want.

Two Lancashire ministers have had experiences recently at Fellowship meetings for young people which they consider worth reporting.

At one meeting the minister questioned the young members on the kind of sermon they felt most helpful. "If I appeared in the pulpit with a blackboard next Sunday evening and announced a series of blackboard lectures, what would the effect be?" he asked. "The congregation cut down by one half," was the reply, to which assent was practically unanimous. "Suppose," he continued, "that I went through a chapter, verse by verse, explaining and applying, how would you like that?" The reply was that now and then, but then rather than now, it might be acceptable. Trying again, the minister said, "Suppose I took a book like Isaiah and preached through it, would that be to your mind?" One of the seniors said, "If you lectured on Isaiah as you lecture on books by modern writers we should be very interested." The final point was put thus:—"Do you prefer a sermon which might be spoken of as teaching, or one that might be called preaching?" Again, a senior replied, "Dr. Jones combines the two, he teaches and preaches, and that is what we like best."

In the same town at another meeting the conversation was on hymns and their value in worship. The minister confessed to the writer that he wearies sometimes of much hymn singing, and he proceeded to get the opinions of his young people.

"Do you think our service would be more helpful if we sang three hymns instead of five?" There came back an immediate and unanimous cry of "No." He put it that six would be too many. Again, "No." "Then what about seven?" Here there was some hesitation. The final question was, "If you had to choose between four or six hymns, which would you choose?" They voted unanimously for six.

This does not suggest that Bible instruction earnestly given and worship through spiritual song are out of date with the young.—"Christian World" (London).

### Prayer and Dancing.

The "Victorian Independent" says that "Dr. Bromilow, of Papua, as illustrating the natives' appreciation of religion, spoke of the occasions when the men and women each danced among themselves, and stopped in the middle of the dance for evening prayer. 'What,' asked Dr. Bromilow, with a smile, 'would happen if we were to suggest a prayer meeting in the middle of a dance in Australia?'"

# The Sure Word of God.

Isaiah 55: 11.

Chas. Hale.

The word of God, as contained in the Bible, has both design and destiny. My text says God's word will not return void, but will accomplish its purpose. The design of the Bible is (1) to unfold the character and purposes of God; (2) to exhibit the character, position, and prospects of man; (3) to make known the way of salvation; (4) to furnish an infallible rule of life; (5) to conduct to eternal happiness in heaven.

## Sweetening and purifying influence.

Some books are sent forth to enlighten and revive; others to darken and blight. Some books are like the daring eagle, soaring aloft in the face of the sun; and others are like the sable and sinister bat, pursuing his erratic flight in shade and shame, and preferring the darkness rather than light. Some books are like the locusts in Egypt, darkening the land, and devouring the nutriment and the strength of virtuous principles; whilst others come forth like the strong north wind, to clear the land of such a plague. Some books are like the dead frogs in Egypt, putrid and foul; others are the salt of the land, sweetening the moral atmosphere and preventing the spread of corruption and disease. There is no book in the world to which we are more indebted for this sweetening and purifying influence than the Bible. It originated in the purest motives, for it is the word of Him who is of purer eyes than to condone sin. The Bible was not written to advance evil but promote good, for its Author is goodness itself. It was not written to corrupt, but to purify; not to weaken, but to make strong; not to extinguish the better feelings of our nature, but to develop and purify these in the advancing strength and fulness of spiritual life. Such is the magnificent design contemplated by the Bible, and all other books are permanently noble and important, and stamped with true greatness, only in so far as they are imbued with its spirit and its truth, and tend to illustrate its high and holy aim.

## It reveals God.

The Bible is designed to unfold the character and purpose of God; and that such a book was needed no one can deny, if he at all reflects upon the sad condition of the ancient or the modern heathen world, and upon the false views which have been entertained regarding the Deity. A celebrated ancient author, who flourished about forty years before Christ, wrote a book concerning "the nature of the Gods," and although this man was greatly distinguished for his learning, and enjoyed access to the writings and opinions of the wisest philosophers, he establishes scarcely anything, but spends his time in presenting the revolting and mis-shapen notions about God which were entertained by his predecessors; which opinions endeavors to refute, without, however, advancing any of his own. It is very different, however, with the Bible. It is designed to reveal the one living and true God to man. Wherever man exists he instinctively feels that there is some superior power or object, which is to him God; and the Bible is designed to strengthen this religious feeling, natural to man, and which is the fundamental element in all religious homage, by revealing the Supreme Being and his true character.

## It describes man.

Again, the Bible is designed to exhibit the character, position, and prospects of man. "Know thyself" is a well-known maxim of one of the ancient heathen philosophers; but it is impossible for man rightly to estimate his character or his position in the sight of God, without the Bible. The universal utterance of humanity in every age has been, "Something is far wrong, something must be done to put it right"; but what that wrong precisely is, and what that right precisely must be, man could never have discovered. Now

the Bible is designed to give God's interpretation to this universal feeling of unhappiness and disorder, and to furnish the only remedy for all this want of spiritual harmony and peace. If the Bible stopped at showing man his malady, without a cure, we would feel discouraged. We are now to be encouraged by the remedy prescribed.

The Bible is designed to make known to man the way of salvation; a way back to God. This may be said to be one of the grand, all-pervading designs of the Bible. Christ and salvation are its great themes. It finds man a fallen and spiritually helpless being, at a distance from God, and involved in moral ruin and disorder; and it comes to him with the benevolent design of telling him how, and when, and where, he may find a physician for all his spiritual maladies, and a healing balm for all his wounds. If it is designed to reveal the ruin of our nature, its design is no less surely to make known to us that righteousness which is of God through faith that is in Christ Jesus.

## An infallible rule.

Again, the Bible is designed to furnish man with an infallible rule of life. Many books have attempted in ancient and modern times, but the attempt has proved a failure. It is not possible for man, apart from Divine revelation, to form an unexceptional rule of life for himself. The ancient philosophers tried it, and failed, and modern philosophy followed in their wake, but did not succeed. The reason is: "The world by wisdom knew not God," and furthermore, man by wisdom did not know himself. And still more, the Bible is designed to guide man in the way of purity and peace in this world, and to conduct him to eternal happiness hereafter. This book contains the rev-

elation of a holy God, and must be to man, notwithstanding the sneer of infidelity, the text book of holiness, and the charter of peace. All this the Bible has designed to do for us. Can we think of it lightly? What benevolent, what magnificent, what glorious designs are these. Oh, man! What ails thee at the Bible? Does it not come to thee with loving intentions, with God-like designs? What book will bless thee so much as the Bible? What book will tell thee so much? Ah! perhaps it tells thee too much. Be honest. Does it not? Is this not the reason why many regard it with suspicion, if not with absolute contempt? What ails thee, O man, at the Bible? Have not the greatest intellects bowed before the majesty of its glorious truths, and felt more enraptured as they comprehended the vastness of its designs, than they ever did with all the discoveries of science, with all the beauties of literature, with all the achievements of art? Take men like Newton, Lock, and the great Samuel Johnson, who sat like a little child, or like Mary in Bethany, at the feet of Jesus, that they might learn the words of eternal life.

O man, what ails thee at the Bible? Its magnificent designs demand thy attentive regard. The Bible truth is the lever that is to raise our world from the ruins of the Fall; and nothing else apart from, or altogether independent of the Bible, will do it. It has done much, but it will yet do vastly more, and the whole world, blessed by its truth, shall be convinced that it has God for its Author, salvation for its end. Such then, is the God-like design of the Bible: What is the destiny which awaits it? Shall man, amid the sins and struggles of earth, ever outgrow his need of this wonderful Book? Listen! Existing sects and party names may become unknown—and of many, yea, of all these but of "Christian," who would not say, the sooner the better? But the Christianity of the New Testament, with Christ as its founder and its head, must ever endure, must ever march onward, through good and bad report; conquering and to conquer, proving herself to be the friend and the healer of man, who will never on earth outgrow the need of the Bible.

# Character by Salvation.

The great business of life is to achieve character. This is a world of mixed moral conditions, which practically means a sphere of discipline, or, as the fathers used to say, of probation. We live this life for the sake of itself, and of another life too. Meanwhile, it is vastly important, not to make money but to make men; not to have all things, but to be the best kind of thing.

Yet just here some modern religionists have fallen into error, blazoning even on their faces the legend "Salvation by character." It is of course true that salvation is associated with character—that is, the saved are the good; and evangelical religion is as much interested in this proposition as is any so-called liberal faith. This does not, however, carry with it any indorsement of the doctrine of good works, by which a man can buy his way into heaven as he could buy his way into Chicago on a Pullman; nor does it imply any disparagement of the great doctrine of the atonement. What evangelicalism insists upon may be, in part at least, expressed by saying "character by salvation," which means that goodness comes as a gracious product of the divine Christ's co-operating with the human spirit.

The late George B. Foster, the well-known Chicago professor, and by some esteemed a heretic, had, we believe, an insight when he declared that the legends "salvation by character" and "character by salvation" were both one-sided. It may be that a synthesis of the two is nearer the truth. Of course Christ does not save those who remain characterless, or have positively bad natures, except in the sense that He puts new for old, and good in the place of evil—in other words,

precisely in the degree in which an individual receives the grace of Christ he acquires character. No one teaches to-day that a doctrine of grace means an antinomian concession to private vice or obdurate selfishness. But if in this sense and degree salvation is associated with character, so also we must insist that character is best achieved, we dare to say only attained, through connection personally and sympathetically with the redeeming Christ. Some may be more conscious of this connection than are others, a few may even have an exulting—though perilous—sense of "assurance," and others may hardly dare hope that they are Christ's, having no faith "to speak of." In some lives that relation may be more implicit than explicit, but it must exist, actually or potentially, in order to perfection of character.

If we had to make the choice we would rather say "character by salvation" than "salvation by character," as the latter is liable to gross abuse by self-satisfied Pharisees of the pragmatic type. Yet really there is no antithesis between character and salvation, for here there is an ethical and spiritual parallelism. Let us be Christ's, utterly and for ever, and we shall have all the character we shall need in any world.—Zion's Herald.

I walked a mile with Pleasure.

She chattered all the way.

But left me none the wiser.

For all she had to say.

I walked a mile with Sorrow.

And ne'er a word said she.

But, oh, the things I learned from her

When sorrow walked with me!

# Walks With God.

The Christian's Progressiveness.—Eph. 4: 13.

J. E. Shipway.

Christian development is what we all look for and expect to see. The birth of the infant brings joy to the parents, but if there is no further development of bone, brain, and muscle, the joy is soon turned into mourning. Just so the church is made glad when, through the gateway of decision, souls are born into the body of Christ; but that joy is turned into mourning when the development of Christian character, for which she has been looking, fails to take place.

There are various agencies of hell which check the development mentioned. Sometimes it is the greed of gold. Two parents united with a certain church, and soon after went into a lucrative business. The love of gold took the place of the love of Christ, and instead of being present at the Lord's day services, the ice cream parlour and the soda fountain bar now have their presence and attention. Again, often the power of intoxicating drink is the cause of undevelopment. A young Christian man had been the most brilliant scholar of his day in a large High School. He had carried off every prize and distinction within his reach. On leaving school he obtained a good situation, carrying a large salary. All went well until he fell a prey to the monster of strong drink. Soon his prospects were utterly wrecked, his situation gone, his stipend ended, and he became a pauper and a beggar, and has been before the magistrates of the law.

There is another agency of hell, very prominent to-day, which is causing the failure of development in the lives of some young Christians, i.e., the lust of the flesh. The sexual disgrace of young people to-day is astounding and shocking. Think you, it is any wonder that the church weeps when it comes to her family? In speaking thus of Christian development I want to characterise the Christian, and see where he is standing. There are some Christians who are satisfied to be

## Christmas Christians.

That preachers know this was evidenced on one occasion, when a preacher who had not been long with a certain church, and who did not know all of the members, said to a young lady who was visiting from another State, "Do you only come to church Christmas Sunday, and stay home all the rest of the year?" Such was not the case with the young lady mentioned, but nevertheless there is such an anomaly as a Christmas Christian.

There are those who merely believe in the life of Christ as a good pattern to follow. This may be good morality, but it is unsond Christianity. Alone, it is not enough, and it does not bespeak the full development of Christian character. There is also in this development the

## Good Friday Christian.

I trust we have all come thus far. If not, we must come at once to Calvary's Hill, for we must all be Good Friday Christians. In other words, we must believe in the death of Christ for us personally. We must know that our sins were laid on him. We sing sometimes, "O that my load of sin were gone." But, brethren, if we are Calvary Christians, the load of sin has gone, and we take shelter not in our own deed, but in his death for us. But others go a step onward, and so must we. Let us become

## Easter Christians—

Those who know the power of the resurrection. "How do you know Christ is risen?" asked a scoffer of an old Christian. "Because I had an hour with him this morning," quietly remarked the old man. Living in the presence of the ever living Christ is a distinguishing mark of the Easter Christian. So real was the living Christ to that saintly missionary, George Barber, that one morning, before his students, he said, "Young men, the spiritual presence of the living Christ in

my heart is more real than the bodily presence of you who sit before me this morning." *Does Jesus Christ live in us?*

But we must pass on in this process of development, and we must become

## Pentecostal Christians.

The outstanding characteristic of the Pentecostal Christian is one so filled with Christ's Spirit in the inner man that he can say, "It is no longer I that live, but Christ liveth in me." One who receives such power from the indwelling of the Holy Spirit, as to be able to say, "Lord Jesus, I will become thy witness, in Jerusalem, Judea, Samaria, or even unto the uttermost end of the earth."

Dear Christians, are we ready to say, "O Christ, let me be filled with thy Holy Spirit, and I will give up anything and everything. Accept of my surrender."

Then there is one more step in this development. We must become

## Advent Christians,

"Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ." Brethren, this same Jesus shall so come

in like manner as he was seen go into heaven. Yes! and when he comes "we shall be like him, for we shall see him as he is." What an incentive for Christian development! May it be such as to bring peace to our souls, pleasure to our God, and praise to his glorious church.

## The Conquest of Death.

The shade and gloom of life are fled  
This Resurrection day;  
Henceforth in Christ are no more dead,  
The grave hath no more prey;  
In Christ we live, in Christ we sleep,  
In Christ we wake and rise,  
And the sad tears death makes us weep,  
He wipes from all our eyes.  
And every bird and every tree  
And every opening flower  
Proclaim His glorious victory,  
His resurrection-power.  
The folds are glad, the fields rejoice,  
With vernal verdure spread;  
The little hills lift up their voice,  
And shout that Death is dead.  
Then wake, glad heart! Awake! Awake!  
And seek thy risen Lord,  
Joy in His resurrection take,  
And comfort in His word:  
And let thy life, through all its ways,  
One long thanksgiving be,  
Its theme of joy, its song of praise,  
Christ died, and rose for me!"

—Momsell.

# Elders and Deacons.

T. J. Bull.

Professor McGarvey in his Commentary on Acts, referring to the appointment of the "seven men of good report" appointed over the business of serving tables (Acts 6), says, "Undoubtedly, then, it is the deacon's office which was here first created and supplied with incumbents. The chief duty for which they were appointed was 'to serve tables,' and as reference is had to 'the daily ministrations,' and the complaints of neglected widows, the tables of the poor are specially those to be served. But while serving these tables, it was a natural consequence of having such business in charge that they also served the Lord's table; and it was an equally natural transition, that forasmuch as the poor fund was in their hands, all the other financial interests of the church were also committed to them." But when he came to chapter eleven, apparently he quite forgot this long series of inferences. In that chapter we read that in view of a predicted famine, "the disciples, every man according to his ability, determined to send relief unto the brethren that dwell in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul" (verses 29, 30). On this Professor McGarvey says, "The elders, being the rulers of the congregations, were the proper persons to receive the gifts, and to see to the proper distribution of them among the needy." This comment is quite to the point, but hardly consistent with that on chapter six.

Most of our churches, I suppose, have a board of officers called "deacons," but very few have a board of "elders." The reason sometimes assigned for this lack is that they have not the men with the qualifications. But, surely, in the light of 1 Timothy 3, if we have not the men qualified for the "office of a bishop" we have not the men qualified for the "office of a deacon." Read that chapter without the prejudice that the office of deacon is inferior to the office of elder or bishop, and then say in what respect an elder requires higher qualifications than a deacon.

It is doubtful if there was "the office of deacon" in the churches of the New Testament. Deacon is a Greek word, and means minister or servant.

When Timothy is called "a good minister of Christ Jesus" (1 Tim. 4: 6), the same word is used which in chapter three is rendered deacon. Chapter three surely points to the ministry of the word rather than the serving of tables as deacons' ministry. Verse nine says the deacon must be one who is "holding the mystery of the faith in a pure conscience," and verse thirteen says, "For they that have served well as deacons gain to themselves a good standing and great beldness (or freedom of speech) in the faith which is in Christ Jesus."

It would be more in harmony with Scripture to call our church officers elders than deacons. "If a man seeketh the office of a bishop"—that is overseer, for bishop is an anglicised Greek word which means overseer—"he desireth a good work." We read again and again of the appointment of elders, but nowhere in Scripture of the appointment of deacons. It is a mere assumption that the appointment of the seven in Acts six was the appointment of deacons. Professor McGarvey's inferences are by no means necessary, and nowhere are the seven called deacons.

The Apostle Peter's words may well close these brief comments: "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock. And when the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (1 Peter 5: 1-4).

It is surely not an unworthy ambition to seek the "office of a bishop," elder, or overseer in the church of God. The duties are onerous, and not to be lightly assumed, nor yet lightly shirked. The crown of glory when the Chief Shepherd appears will be full compensation.

# The Realm of the Bible School.

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

## South Australia.

The Bible School at Cottonville has decided to hold quarterly examinations, the first of which will be held on the first Sunday of April. This, no doubt, will prove an interesting experiment, and might be of value to other schools. We would like a full report for publication at a later date. The secretary writes, "When the marks gained by scholars for 1922 were added, it was found necessary to give 16 prizes to boys and 18 to girls. The average per cent. of prize-winners was, boys, 95.9 per cent.; girls, 93.7 per cent., while four boys and two girls secured 100 per cent." This school seeks to get into direct touch with the parents of new scholars. As one means to this end, a letter is sent to the home of every new scholar, stating that the scholar has been enrolled, emphasising the supreme importance of Christian education and the life of service in Christ Jesus. The parents are asked to co-operate in this work for the children, and are cordially invited to attend the services, thereby setting a worthy example to their own children.

## Bible School Day.

The first Lord's day in May will be known as Bible School Day throughout the Commonwealth. It will be a day to emphasise the importance of religious education among the young, and to bring the needs and mission of the school before the church. Plans should be laid in every State for making the most of this day. In some of the States special offerings will be taken for Bible School work.

## Junior Choir Competition.

Victorian Schools are notified that plans are being made for the holding of a Junior Choir Competition about the middle of September, probably Show Week. Choirs to be composed of members of the Bible School under sixteen years of age, and not to exceed thirty in number. Music to be used and particulars of competition will be made known within a few weeks.

## Religious Education Essential.

"Call the roll of the men on whom the nation and the church are laying the burdens of responsibility to-day, from the great president of the great republic down, and they will be found almost without exception to have spent their youth in the atmosphere of the Christian church or the Jewish synagogue. The problems of the world are more and more seen to be moral problems, problems whose central element is not economic or financial, but moral, and because this is so, the leaders of men who will guide in the solution of these great problems to-morrow will be found among those who to-day are the youth in our churches. Since education is an essential element in the process that will fit these youths for their great tasks, the church cannot but be concerned with the question of education."—Prof. Ernest D. Burton.

## Hon. Justice J. J. Maclaren, President of the World's Sunday School Association.

Hon. Justice J. J. Maclaren, of Toronto, Canada, is now the honored President of the World's Sunday School Association. He succeeds the late Hon. John Wanamaker, who was elected to the office of President at the Convention held in Tokyo, Japan, in 1920. The term of office is the quadrennium between the conventions. Justice Maclaren was the first Vice-President, and in virtue of that office has now become the President of this Association which has a constituency of over 30,000,000 representing the enrolment in the Sunday Schools of the world. Because Rt. Hon. Thos. R. Ferens of Hull, England, who was then the President, could not attend the Eighth Convention in Japan, Justice Maclaren presided at a number of the sessions, and with the late Frank L. Brown, LL.D., had the special distinction of an audience with the Empress of Japan.

## West Wimmera Conference, Vic.

The West Wimmera Conference of the Churches of Christ took place at Kaniva on Thursday, March 8, and as usual proved a profitable and enjoyable function. The meetings of the church on the previous Sunday were held in the local Mechanics' Institute, and were all largely attended. Bro. Ingham, of Horsham, was the preacher, and gave three impressive and profitable addresses. Messages in song were rendered by Mrs. L. Goldsworthy and Bren. E. Milne and A. Williams. The Conference meetings on Thursday were of a profitable nature, and were much enjoyed. A devotional service was held in the morning, when an inspiring and comforting address was given by Bro. Ingham on the words, "Underneath are the Everlasting Arms." At the afternoon session Bro. E. Rowe presided, and reports were presented by the following church representatives:—Bordertown, Mundulla, Wamboony, Lillimur and Kaniva. Sympathetic reference was made to the passing away of Bro. E. Edwards, Mrs. Hunt of Wamboony, and Mrs. Taylor of Bordertown, the audience standing while a suitable obituary hymn was sung, and prayer offered. It was decided that letters of sympathy from the Conference be written to several of the members who were having times of trouble in consequence of sickness or bereavement. Bro. Ingham gave a very interesting talk about the conduct of meetings, illustrating his talk with instances of mistakes frequently made by those in charge of church meetings. The following officers were elected:—E. P. Verco, President; R. M. Williams, Vice-President; D. Milne, Secretary. The evening meeting, under the presidency of Bro. Verco, was largely attended. Addresses were given by Bren. Benn and Ingham on the subjects of "Faith" and "Evangelism" respectively. Musical selections were well rendered by the Bordertown singers and Bren. A. and R. Williams, Mrs. Kelly presiding at the organ, in the regrettable absence of Bro. Wylie through sickness. The Conference meals were well supplied by the sisters, who deserve much credit for their successful efforts in that direction.—A. R. Benn.

## South Australian Home Mission Fund.

The following amounts have been received with thanks since February 1st:—

Subsidies from Churches.—Wallerawang, £27/10/-; Moonta, £19/2/6; Gawler, £5/12/6; Broken Hill (Wolfram st.), £10; Railwaytown, £5/11/6; Murray Bridge, £12; Berri and Winkie, £16; Naracoorte, £5; St. Morris, £10; Port Pirie, £9/10/-.

Conference Promises.—Mrs. W. G. Oram, 5/-; G.A.J., 4/-; W. J. Probert, £2/10/-; A. J. Ingham, £1; V. and H. Martin, £1; W. J. Rudd, £1/1/-; Mrs. W. I. Rudd, £1/1/-; Mrs. A. J. Rowan, £1; T. Pym, £5; W. J. Neill, £2; L. E. Verco, £25.

Donations.—F. G. Jones, £1; Mt. Compass Church, £1.

Refunds.—Eastern Extension Co., 18/9; Goolwa Church, 13/-; Stirling East, 3/-; Murray Bridge, 10/-.

Duplex Envelope Offerings.—North Adelaide, 5/6; Mile End, £4/19/7; Prospect, £3/15/2; Goolwa, £1; Grote-st., £10/10/-.

Annual Offering.—Balaklava, Dorcas Society, £1; Dr. R. Magarey, £5. From Isolated Members: A. G. Saunders, 10/-; Miss I. Duncan, 5/-; Mr. and Mrs. R. N. Tippet, 7/6; Mrs. Burzacott, 5/-; Mrs. Dolphin, £1; Mr. Alex. McKenzie, senr., £2 10/6; Miss I. L. Parker, 4/-; Mrs. H. W. Trowbridge, 10/-; Mrs. V. Cordon, 8/-; Mr. and Mrs. Pearce, £1; Mr. and Mrs. Mitchell, 10/-; N. J. Good, £1/10/-; Misses Jones, £2; Unknown, 10/-.

Note.—Amounts from churches for Annual Offering will be published later.

H. J. Horsell,  
Financial Secretary.

Kilkenny P.O.

"Oh, that the world might taste and see  
The riches of His grace;  
The arms of love that compass me  
Would all mankind embrace."



Bambra Road (Vic.) K.S.P. Club, with Chaplain A. L. Haddon in the centre. Bro. Haddon was a leading factor in building up the work in this new field, and was particularly successful in enlisting the services of young men and young women. This photo. was taken a short time before Bro. Haddon left for N.S.W. to take up work as Organiser of the Young People's Department. Bro. Schwab has begun his ministry at Bambra Road under auspicious conditions.

# Foreign Missions.

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

## Notes.

Recently we received a gift of £1 from an old age pensioner at Mile End, S.A. This generous offering meant much self-denial on our brother's part, and is a beautiful example of Christian liberality.

Miss Elsie Caldwell is back at her work at the dispensary at Baramati. She took with her some beautiful apparatus, most of the money for which was subscribed by S.A. sisters, and the apparatus was made by Alwyn Fisher Ltd. This will be a great help to her in her dispensary work.

The last news from China tells of the departure of Bro. Anderson and Waterman, with Mr. J. E. Davies, of the Baptist Mission, for Hweilichow, Szechuan provinces, so now they are in the new field making preparations for permanent occupancy. Mrs. Anderson is remaining in Yunnanfu, where she will be soon joined by Miss Metzenthin, who left Sydney by the "St. Albans" on March 17. We are sure that the prayers of our brotherhood will constantly go up to the throne of grace for Miss Metzenthin's prosperity, and a large and successful work in China.

Miss D. Ludbrook, the daughter of the late F. M. Ludbrook, who has finished her training as a nurse, has volunteered for Foreign Mission work, and has been accepted as a missionary candidate by the Federal Committee. Bro. F. M. Ludbrook was one of the greatest workers in the Foreign Mission cause in Australia. His initials, F.M., caused him to be spoken of as Foreign Mission Ludbrook, a title that was eminently fitting. His daughter's decision to become a missionary is the natural fruitage of her father's and mother's continued interest in Foreign Mission work.

Three other young ladies have been accepted as missionary candidates this year: Miss Minnie Hayden, of the Malvern-Caulfield church; Miss Ethel Osborn, of the Lygon-st. church; and Miss Hilda Patterson, of the Unley church. These four young ladies are now studying at the Bible College, Glen Iris.

## A Letter of Thanks.

Date, 21-1-1923. Australian Mission.  
Girls' School, Baramati.

Highly Respected Sahib,—  
Greetings from all of us girls to you. We trust that you are well, by God's grace. All we girls are well, by God's grace. There should be no anxiety about us. We hope you will now and again keep on making enquiry concerning us. We are very, very obliged for the things you sent us in the boxes. We remember you very, very much. But what can we do? Never mind, we have hope that God will most certainly arrange (or make) our meeting in heaven. Pray for us that all we girls may obey our elders in a true manner. May God give you fruit for whatever work you may be doing. The heathen people round about us, and those who are not truly Christian, for these make prayer that their hearts may be turned to God. And they will turn, such is our hope. Our Christmas and the coming new year went off very happily. Our parrot talks a lot, and he says, "Amulo! Auntie!" Hearing these words of his, we feel very pleased. We now conclude with much love. This little letter is from all your girls.

## Missionary Dinner and Social Evening.

On Tuesday, March 13, at 6 p.m., in Swanston-st. lecture hall, the Victorian Foreign Missionary Committee entertained a company of Foreign Missionary candidates, 25 students of the College of the Bible (13 women and 12 men), two medical students and one nurse, at dinner. In all, 45 per-

sons sat down to an excellent repast prepared by the sisters of the Committee. The object of the gathering was to give the Foreign Missionary candidates an opportunity of coming into personal touch with the members of the Committee; such an acquaintance should prove mutually helpful during the year. Interesting speeches of welcome and good-will were delivered by Bro. J. I. Mudford, president of the meeting; A. R. Main, M.A.; R. Lyall; L. C. McCallum, M.A.; H. L. Pang, and R. H. Coventry, missionary from India. Suitable responses were made by Bro. A. A. Hughes, representing the men, and Sister Miss Cole on behalf of the women Foreign Missionary students; Bro. W. H. Hinrichsen for the medicals. A very happy function was terminated by prayer at 7:45.

Every coin of kindness spent,  
Bears interest in your heart at cent.  
per cent.

The dinner was followed by a social gathering, to which the Foreign Missionary students, the scholars of the Chinese Mission and their teachers were invited as the guests of the Foreign Missionary Committee. The President, Bro. J. I. Mudford, after heartily welcoming the company of 80 guests, handed the meeting over to Bro. H. G. Clark, who excelled himself as a leader of a social function. Excellent musical and eleccionary items were contributed by the College of the Bible students. The Superintendent of the Mission, our beloved Bro. J. Pittman, and Mrs. Pittman, were present. Bro. Pittman gave a very interesting speech concerning the origin and growth of the work among the Chinese in Melbourne. At 10 p.m., a bountiful supper was served. Great praise is due to Sisters Mrs. R. Lyall, Mrs. Ludbrook and Miss A. Baker, for their labor in preparing both dinner and supper.

## Victorian F.M. Acknowledgments.

January 18 to March 16, 1923.

Churches.—Hampton, 1d. per week, collector, Miss D. Hamilton, £4/10/-; South Yarra, weekly collection, per Miss Hall, £3/4/-; North Carlton, quarterly collection, 9/6; Carnegie, duplex envelopes, £4/3/10; Emerald East, 1d. per week, 6/-; Preston, 1d. per week, £2/15/8; Montrose, £10; Swanston-st., duplex envelopes, £1/9/6; Bayswater, per Mr. Clements, 15/-; Gardiner, £3/0/8; Moreland, £1/10/-.  
Support of Orphans.—Carnegie, Women's Mis-

sion Band, £4/10/-; Hawthorn, Bible School, £9 6/6; Geelong, Bible School, £6; Geelong Bible School Teachers, £6; Miss E. Fisher, £6; North Richmond Bible School, £6; Mrs. Warmbrun, sr., 15/-; Bendigo Bible School, £1; Miss F. E. Hall, £6; Mrs. Nightingale, £6.

Societies, Clubs, Mission Bands, etc.—C.E. Department, per Bro. H. H. McKean, 15/-; North Richmond Mission Band, support "Lilybai," £2 10/-; Emerald East, Bible School and C.E., native teacher, £5; Ballarat Girls' Mission Band, support Bible woman, Ruckmania, £5; Young Women's Mission Circle, £7; Kaniva C.E., £8; Brighton Women's Mission Band, £3.

Children's Day.—Previously acknowledged, £90 18/6y. Bible Schools.—St. Arnaud, £1/14/2; Ascot Vale, £3/18/8; Burnley, 18/-; Collingwood, £3/10/-; Total, £109/19/4y.

Individuals, Conference Promises.—Mr. and Mrs. H. Watkins, £1; Mrs. A. Finger, 5/-; Mrs. C. Winsor, 5/-; Mr. and Mrs. J. Killey, £1; Mr. A. Burden, £1; Mr. H. H. McKean, £1/10/-; Mr. T. Murphy, £2/10/-; Mrs. and Miss Williams, 10/-; Mr. R. Hardy, £1; Miss N. Lang, £1; Mr. and Mrs. H. D. Black, £5; Miss E. Jermyn, £1; Mrs. A. Taylor, 10/-; Miss A. Hunter, 5/-; Miss E. Moore, 5/-; Miss G. Allen, £1; Mr. and Mrs. H. Bolduan, £1; Mr. E. Wieland, 10/-; Mr. D. E. Pittman, £1.

Other Amounts.—"Inasmuch," 10/-; Special contribution, Educational week, per Mr. R. Lyall, £55; Mr. F. Petty, £10; Mr. F. E. Sandford, £3; Anonymous, per Mr. R. Ennis, £2/6; Mr. W. H. Meysey, 10/6; Member, Swanston-st. church, £25; Miss E. Woodgate, £1/2/6; "A Brother," £1; Mr. F. Petty, support native teacher, £10.

Received with thanks.

R. Lyall, Treas.

J. E. Allan, Secretary.

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# Here and There.

Four confessions at South Yarra, Vic., last Sunday night, G. Tease preaching.

The church secretary at Marrickville, N.S.W., now is R. H. Maxwell, Jeffrey-st., Canterbury.

Bro. and Sister G. P. Pittman expect to leave Adelaide for England by the "Omar" on April 7.

The secretary of the church at Hawthorne, Q., now is W. Shoebridge, "Clydebank," Virginia Avenue, Hawthorne.

Jas. E. Thomas returned from New Zealand to Melbourne last week. He is due to begin his work at Balwyn next Lord's day.

Bro. E. J. Paternoster has finished his first year of service with the church at Hindmarsh, S.A. It has been one of rich experience and much joy.

The address of Bro. H. Kingsbury now is "Moidart," Lower Malvern-road, East Malvern, Vic. Bro. Kingsbury expects to begin his labors with the Gardiner church next Lord's day.

The students of the College of the Bible would like to know if any of their friends could supply them with a few young hens. Any who can will please communicate with Secretary Students' Committee, College of the Bible, Vic.

We are glad to note that Bro. Wallis Ludbrook, son of Mr. and Mrs. A. M. Ludbrook, of Dulwich, S.A., has done well at Roseworthy Agricultural College for his first year, just ended, winning five distinctions in the shape of medals and prizes, including one for being dux of his year.

Evangelist G. E. Burns, who has been in charge of the Church of Christ, Toowoomba, Qld., for the past five years (says the "Australian Christian World"), has resigned from the pastorate, with the object of proceeding West, with headquarters in Roma, ultimately taking up mission work. Mr. Burns, who is an alderman of Toowoomba City Council, has been closely associated with many public matters in Toowoomba.

At the final meeting for the year of the N.S.W. Home Missionary Committee votes of appreciation were tendered to Mr. W. H. Hall for his devoted service as Treasurer during the past nine years, and to Mr. E. J. Hilder, who is retiring from the Committee after fourteen years' faithful service. Our N.S.W. brethren are particularly fortunate in the splendid type of business men who serve on the Home Missionary Committee.

The church at Shepparton, Vic., opened its fine new church building and school hall on Sunday. Splendid meetings all day, and one confession at night, C. Lang preaching. Under the new conditions it is expected the work there will grow and prosper. The total cost of the property, including land, is about £2100. By opening the folding doors the school hall and chapel form one large auditorium that will seat 400 people. The district is growing, and the church has a great prospect.

Our Hawthorne (Qld.) reporter states that Bro. E. P. Adermann has now entered into his fourth year of service at Hawthorne, during which time he has done faithful work. The last year was a strenuous one. In addition to his duties at Hawthorne, Zillmere and Nudgee College, he carried out the work of Home Mission Secretary, and sat on various committees and Lodges, and in addition completed a full year's work at the University, gaining credit in Logic and Psychology II., Economics, Ethics and Metaphysics.

The following paragraph culled from a secular weekly will be of interest to our readers:—"Sir Joseph Verco, who is the doyen of the medical profession in South Australia, had a remarkably brilliant University career in London. At the age of 27 he had taken his M.D., M.B., M.R.C.S., L.R.C.P., B.S., and F.R.C.S. He is returning to London for the 80th anniversary of St Bartholomew's Hospital where he achieved honors in the seventies. Although he is a septuagenarian his is the last word amongst the Adelaide medical profession. His recreations are conchology and church work."

The following telegram reached us on Monday: "Five decisions, four baptisms, four received yesterday.—Young, Ipswich, Queensland."

J. Plummer writes:—"My ministry at North Sydney church will cease by arrangement at the end of April. Have been there for the past three years, during which period there have been 79 additions, of which 59 are baptisms. I propose fulfilling all planned engagements in other churches until the end of June."

We note with pleasure that Bro. H. A. G. Clark, B.A., preacher of Essendon church, Vic., has passed the examination for the degree of Master of Arts in Melbourne University. Bro. A. L. Haddon, Bible School Organiser, N.S.W., passed the final honors examination, so qualifying for the present reception of the B.A. degree and for the M.A. in two years without further examination. Bro. Haddon stood first of the School of History and Philosophy, securing second class honors. He also gained a half-share in the Dwight prize in Sociology. We most heartily congratulate these brethren on their success.

Last Lord's day Swanston-st. church had excellent meetings morning and evening. Bro. Kingsbury delivered farewell addresses, which were received with great attention and interest. Members of the church assembled at tea at the chapel, at which Bro. and Sister Kingsbury were entertained. Bro. Blakemore presided at the function, Bren. B. J. Kemp, Alex. Wilson, S. Wilson and A. Harris spoke on behalf of the members, officers, Bible School and young people, wishing Bro. Kingsbury every success in the new work at Gardiner. In responding, Bro. Kingsbury acknowledged the kindness of the church in many ways, and wished prosperity to its labors.

It has been decided to hold the Mildura District Conference gatherings at Merbein about the end of April to synchronise with the opening of the Merbein church building. Bro. Hugh Gray, of Moorook, S.A., is expected to be a special visitor and speaker for the occasion. The following officers have been appointed: President, Bro. A. J. Chislett; vice-president, Bro. A. G. Bird; secretary and treasurer, A. E. Cameron; Committee: Bren. Fretwell, Hurren, A. J. Brown, Farrands, Fechner, and A. B. West. Bro. Fretwell has accepted an engagement with the Auburn, N.S.W., church, and concludes four and a half years' ministry at Mildura on June 30.

The friend who, on the fourth of December, 1922, sent to Mr. W. Waterman at Yunnanfu, Yunnan, China, an international money order for two pounds (£2), is asked please to send a note giving name and address, and instructing as to the use of the money. All letters posted in Australia between the eighth of November and the seventh of December, 1922, went astray in the mail, and apparently the letter explaining the money order was lost among these. The money order form was sent to Mr. Waterman by the Chinese P.O. authorities, but arrived in a mutilated condition. The name of the person to whom the money is made payable reads—Mrs. M. Waterman. If the sender would write to Mr. Waterman, Hweilichow, Szechuan, via Yunnanfu, China, he will be able to draw the money and use it as directed by the sender. Would those whose letters were lost, please write again?

The Austral Co. has now on hand copies of "Reminiscences Extending over a period of more than Seventy Years, 1812—1906," by Joseph Bryant Rotherham. This most interesting and instructive volume, compiled with additional notes by J. George Rotherham, has already been noted in our columns. Our readers will remember the commendatory article of Bro. J. Pittman, while more recently we printed a very eulogistic notice which appeared in the London "Christian." Dr. W. T. Whitley (formerly Principal of the Baptist College of Victoria) wrote to Mr. J. G. Rotherham:—"It has been a great pleasure to read your

father's Reminiscences. The evolution of opinion in the early chapters is peculiarly interesting. Then the actual career is one that is most highly congenial to my own tastes. It is exactly the combination of evangelism and culture which seems the regular standard need of the churches; most aberrations can be traced to a neglect of the one or an exaggeration of the other. It has been a pleasure to read of such an ideal line of service." Many in Australia have been helped by J. B. Rotherham's works, notably his "Emphasised Bible." The volume of "Reminiscences" may be obtained from the Austral Co., post free, for 3/6.

## AUSTRAL GRADED LESSONS.

### SPECIAL ANNOUNCEMENT.

Users of Austral Graded Lessons are asked to note that commencing with the April to June issue the lessons for Division II. have been much enlarged and improved. In order to cater better for the needs of the largest section of the school, each lesson in Division II. will have two distinct presentations, one for scholars from nine to about eleven years, and the other for those about twelve to sixteen years. The publishers believe that this additional material will supply a need, and will meet with general approval.

## IN MEMORIAM.

**BROOKER.**—In sweet memory of my dear wife and our loved mother, who fell asleep in Jesus on March 28, 1920.

"Until the day dawns."

—Inserted by her loved husband, T. H. Brooker, sons and daughters, North Norwood, S.A.

## COMING EVENTS.

**APRIL 1** (Easter Sunday), 6.45.—Special services at Swanston-st. Speaker, Bro. J. E. Shipway, from Port Pirie, S.A. Choir will render Sacred Cantata, "The Darkest Hour." Conductor, Mr. E. Tippet. All cordially invited.

**APRIL 1.**—Church of Christ, Swanston-st., Melbourne. Conference Sunday Arrangements.—It is intimated that our accommodation will only allow entertainment at Lunch and Tea for Conference Delegates, Interstate Visitors, and Invited Guests. We regret that we cannot provide for suburban friends.

**APRIL 7 & 8.**—Afternoon, 3 o'clock, official opening of the Parkdale Church of Christ, Melbourne speakers. Afternoon tea provided. Plenty of room for vehicles. Lord's day, 8th, morning and afternoon, J. McGregor Abercrombie. Evening, 7. P. R. Baker. April 9 to 13, one week's mission. Missioner, P. R. Baker. Help from sister churches will be appreciated. Close to Parkdale Station, Beach side.

**APRIL 8 & 11.**—The anniversary of the Blackburn Bible School will be celebrated on Lord's day, April 8. Speaker, Mr. F. A. Youens for afternoon and evening. Special singing by children. Wednesday, April 11, at 7.45 p.m. Speaker, Mr. W. B. Blakemore. Good programme by scholars and friends. Distribution of prizes. All welcome.

## WANTED.

Sister, desiring change in country, would give light services in exchange for board. S.M., Armadale P.O.

Evangelist, to labor with the church at Mildura, to commence about end of June. Apply, stating salary required, and for further information, to A. E. Cameron, Gingham Avenue, Irymple, Vic.

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# The Family Altar.

J. C. Ferd. Pittman.

## UNCORRUPTED DOCTRINE.

Bible doctrine is of inestimable value to consecrated souls, who delight to search for, understand aright, and practically apply the wondrous teaching of God's Word. Yet even earnest seekers for truth cannot afford to pay no heed to the apostle's injunction to Titus, "In thy doctrine showing uncorruptness," for there is a natural proneness to view Scripture in the light of preconceived notions, and a sad tendency to "add to" or "take from" what is written in order that it may exactly square with the views we already hold. Too often the wish is father to the thought, and Scriptures are interpreted according to our own desires, and quite independently of context or light obtained from parallel passages. Paul pleads for an unadulterated gospel, and requests Titus to speak "the things which befit sound doctrine." We also should take care that our doctrine is uncorrupted, and that our speech is "sound," "that cannot be condemned," so that those who are opposed to us "may be ashamed, having no evil thing to say of us."

### MONDAY, APRIL 16.

Put them in mind to be in subjection to rulers, to authorities, to be obedient.—Titus 3: 1.

General Scott was once overruled by President Lincoln in his judgment as to evacuating a fort. When, however, the old General heard the order, he replied, drawing himself to his full height, "The Great Frederick used to say, 'When the king commands, all things are possible.' It shall be done."

Bible Reading.—Titus 3: 1-3.

### TUESDAY, APRIL 17.

Gentle, showing all meekness toward all men.—Titus 3: 2.

"Humble we must be, if to heaven we go; High is the roof there, but the door is low."

Bible Reading.—Titus 3: 4-7.

### WEDNESDAY, APRIL 18.

The kindness of God our Saviour, and his love toward man, appeared.—Titus 3: 4.

"A visitor to a London hospital tells of a patient who was under treatment for a burnt wrist. Upon her arm were the tattooed words, 'Jim loves me, and I love Jim'—words which she had tried to obliterate with nitric acid. One of the two had proved faithless, and she, poor girl, had injured herself in the endeavor to remove the signs which had been written in the ardour of real affection. But God's love never changes. He loves with an everlasting love."

Bible Reading.—Titus 3: 8-11.

### THURSDAY, APRIL 19.

Heirs according to the hope of eternal life.—Titus 3: 7.

A writer says that on a cold, windy day he stopped at an apple stand kept by a rough-looking Italian. He alluded to the severe weather, as he talked with the apple-vendor: "Yes, pretty cold; but by-and-bye—think of dat!" The thought of the time of warm skies, flowers and singing birds being near comforted him while the cold winds blew. Yes, my brother, it may often be cold and cheerless in this life; but, by-and-bye—think of that!

Bible Reading.—Titus 3: 12-15.

### FRIDAY, APRIL 20.

To the end that they who have believed God may be careful to maintain good works.—Titus 3: 8.

## THE AUSTRALIAN CHRISTIAN.

"Thine to work as well as pray,  
Clearing thorny wrongs away,  
Plucking up the weeds of sin,  
Letting Heaven's warm sunshine in."

Bible Reading.—2 Cor. 6: 1-3.

### SATURDAY, APRIL 21.

Shun foolish questionings, and genealogies, and strifes, and fightings about the law: for they are unprofitable and vain.—Titus 3: 9.

"Blessed" is promised to the peacemaker, not to the conqueror.

"Thy prayer be answered, Prince of Peace.  
May strifes among thy people cease;  
And may we in communion be  
One with each other and with thee."

Bible Reading.—John 17: 20-23.

### SUNDAY, APRIL 22.

Grace be with you all.—Titus 3: 15.

"We cannot really define grace. Some minister of the Cross, toiling in great loneliness, among a scattered and primitive people, and on the very fringe of dark primeval forests, sent me a little sample of his vast and wealthy environment. It was a bright and gaily colored wing of a native bird. The color and life of trackless leagues sampled within the confines of an envelope! And when we have made a compact little phrase to enshrine the secret of grace, I feel that, however fair and radiant it may be, we have only got a wing of a native bird, and bewildering stretches of wealth are untouched and unrevealed. No, we cannot define it."—J. H. Jowett.

Bible Reading.—1 Cor. 1: 4-8.

### PRAYER.

Loving Father in heaven, help me to drive away all views which are opposed to thy will, and hold fast continuously to the doctrine of thy Word. May I speak the things which befit sound teaching, and adorn the doctrine of God my Saviour in all things. Give me grace to live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ. In his name and for his sake. Amen.

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**South Australian Home Missions.**

H. J. Horsell.

The reports from most of the fields since the opening of the year have been very satisfactory.

**Naracoorte.**—A. Pascoe states there is a gradual improvement in all meetings, and the outlook good. Sunday School growing nicely. Gospel meetings are the largest since he located with the church. One confession for the month of March. Home Mission offering a record—£11/14/-.

**Walleroo.**—E. C. Warren is having increasing good attendances. One restoration and one confession. Home Mission offering a record—£17 10/- to date. A splendid spirit prevails, and all work on the upgrade.

**Murray Bridge.**—A. Marshman commenced his labors on March 4. The secretary represented the Committee at welcome gathering. Good meetings are being held. Home Mission offering, £10.

**Gawler.**—The work is in a good way. Sunday School particularly bright. One confession. Subsidy increased. Home Mission offering, £10/14/-.

**Port Pirie.**—The cause is well maintained. Two received by faith and baptism. Six more confessions. Bright meetings with good attendances. Home Mission offering totals £12/3/9.

**St. Morris.**—G. P. Pittman will conclude his work early in April. There have been excellent meetings. Three added to the church. Home Mission offering, £13/1/-.

**Barmera and Cobdogla.**—The work among the young at both places is well kept up in interest and attendance. Gospel meetings a little better. Home Mission offering, £9/16/6. Increase in subsidy from church.

**Berri and Winkie.**—W. J. Manning visited this field and Barmera in March. Chapel is to be repaired, and manse renovated, with some additions to the building. The work is in a good way generally. Winkie building is outgrowing its usefulness. A stone building should be built. Two additions to the church. One confession at Berri. Subsidy increased.

**Eyre Peninsula.**—W. A. Russell has had an excellent commencement since taking up the work in February. He writes hopefully, and in an optimistic strain. The outfields will be visited later.

**Broken Hill.**—The meetings at Railwaytown are keeping up nicely, although the membership is now very small. Wolfram-st. meetings are good, and there is an improvement in the Home Mission offering this year. Bro. Mackburn is working hard, and is well received.

**Moonta.**—Since the Mines re-opened, the finances have gradually improved. Subsidy increased. Home Mission offering, £14. And the work generally seems to be better. Bro. Oram is doing faithful service.

**MONKEY BRAND**

"I won't wash clothes, but, just watch me clean the windows without scratching them!"



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General.—The outstanding feature of the reports is the splendid response by all the fields for the annual offering. In nearly every case a record amount has been given. This shows the churches are realising their obligation to the brotherhood. The increase in subsidy by the churches at Gawler, Broken Hill, Berri, Barmera, Moonta, is ap-

preciated. The Secretary has visited Murray Bridge, Goolwa, Forestville, North Adelaide, Croydon, Unley, and Grote-st., addressing meetings in each place. He attended the Conference among Southern Churches at Strathalbyn on February 27.

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# News of the Churches.

## Western Australia.

At Fremantle good reports have been received from all departments. Bro. Mudge is back from his holiday. A Phi Beta Pi Club has been started in connection with the young ladies. The Spartan Cricket Club has qualified for the final. Sister F. Jarvis is still in the hospital, but is improving.

## New Zealand.

On March 4, at Nelson, four who recently confessed Christ were baptised. Bro. Carpenter preached on "Jesus, the Wonderful," and three more lads confessed Christ. On the following Tuesday a united prayer meeting was held under the auspices of the Nelson Ministers' Association. The meeting was a large and enthusiastic one. On March 11, in the morning Bro. Carpenter spoke on "God's Keeping Power." The four recently baptised were received into fellowship. Bro. Carpenter's gospel theme was "Around the Fire." Two of the three who confessed Christ the previous Lord's day evening were baptised. A very large meeting was held, and one of the members of the Boys' Club made the good confession.

## Tasmania.

Good meetings are reported at Ulverstone. On March 18, one young man, baptised recently, was received into fellowship, and two others reconsecrated their lives to Christ.

Launceston brethren have had the pleasure of witnessing the confession and baptism of the aged mother of Bro. Daniels. One young man also made the good confession and was baptised. Lord's day meetings are well attended. Bro. Campbell's addresses are forceful and inspiring. All auxiliaries are in good condition. Brethren are still enthusiastic with open-air work, meetings being held on Sunday evenings after church services, opposite Princes' Square. A number of members are ill; Sister Parkins being very seriously ill in the General Hospital.

## Queensland.

In the Kingaroy Circuit Bro. Mason visited Coolbania West on March 21, and conducted a baptismal service, mother and daughter being baptised.

Bundamba had a visit from Bro. F. Enchelmair, Conference President, on Sunday, March 18. He exhorted very acceptably, and at night preached on "Saul of Tarsus." Two ladies made the noble confession.

Hawthorne church greatly mourns the loss of Miss Margaret Scott, the esteemed church secretary, whose tragic death we recently reported. An in memoriam service, conducted by Bro. Adermann was held on March 4, over 200 people attending. Bro. W. Shoebright (Miss Scott's step-brother) has been appointed secretary. A decision day was held for the Sunday School. Twelve scholars responded to the invitation. Steps are being taken to repair and paint the chapel.

At Toowoomba on March 18, the fellowship meeting was well attended. An inspiring and instructive exhortation was received from Heb. 4. The gospel meeting was conducted in part as anniversary service of the Bible School. The scholars rendered solos and choruses effectively. On Monday, March 19, a number of musical items were rendered by the Bible School scholars, assisted by the scholars from Harlaston, after which the prizes won by the children for the past year were presented by Bro. Burns. Miss Margaret Peters was recently married to Mr. William Peters.

Ipswich church is being organised for aggressive service. The church is delighted to learn that Bro. Hinrichsen and Brooker are coming to Queensland, and that the first mission is to be held in Ipswich. Bro. Young's messages are most instructive. On Sunday, March 18, all services were well attended. At the close of Bro. Young's address on "Confessions: Scriptural and Other-

wise," two young people confessed Christ. On Wednesday, March 21, a well-attended meeting of the church was held, when our objectives for the year were fixed, including progressive effort in Bible School work.

The anniversary of the Brisbane Sunday School was celebrated on March 18. In the morning a lady who confessed Christ the previous Lord's day, was received into fellowship. Bro. Alcorn spoke on "Creating a Reverent Atmosphere," following on a fine address delivered the previous Sunday by Bro. W. Trudgian, entitled, "Worship Acceptable to God." In the evening the Sunday School children rendered several pieces very acceptably. Bro. Alcorn delivered a good address. The girls of the church are forming a Physical Culture Class, and are engaging the services of a professional instructress.

Roma church has suffered irreparable loss in the death of Bro. Phillip Browne, which took place on the eve of the Western District Conference, held on Feb. 16 to 18. The outcome of this Conference was the placing of Bro. Vanham as district evangelist. He has already taken up duties with headquarters at Roma. Bro. Burns, of Toowoomba, recently spent a week in special evangelistic work, which was most helpful to the brethren, the visible results being two confessions and one restoration. The church is very optimistic regarding local and district work, as new fields are being entered in which the message of the gospel has hitherto been unheard.

## South Australia.

One has been baptised and received into fellowship at Gawler since last report. All meetings good, and the work is very promising. Bible School has made splendid progress. A most successful anniversary was held on March 25. Bro. Paternoster, from Norwood, gave three helpful and inspiring addresses, which were highly appreciated. The school sang special items under the direction of Bro. Busbridge. At the evening service the hall was packed.

The work at Mount Compass is progressing favorably; meetings well attended. Nita Anderson, from the Bible School, recently confessed Christ. Several members attended the Southern Conference, delegates being Bro. E. Jacobs and A. Moyle. The latest addition to the chapel building is an 8-day clock, a gift by Bro. M. Jacobs. Our aged Sister Jacobs is greatly missed from our morning meetings. At the Bible School anniversary the presence of Bro. Collins, from Maylands, is expected.

Queenstown Bible School anniversary services were observed on March 25. Q.Y.P.M., Bro. Glox spoke. Worship, Bro. Brooker delivered a helpful address. Several school officers took part. Afternoon, Bro. Brooker gave an object talk on "Palms and Crowns." Evening, Bro. Brooker's subject was, "What is Your Occupation?" All addresses held the interest. Good attendances. The scholars, who were on a raised platform, rendered special singing in a creditable manner. Many visitors were present. Bro. Brooker's father is making good progress toward recovery.

## New South Wales.

Enmore had good meetings all day on March 25. 180 broke bread during the day; nearly 300 present at gospel service. Bro. Sivyer gave a fine message at each service. Wednesday evening meetings are being fairly well attended. Bible School is practising for anniversary.

Hurstville annual cradle roll gathering was held on March 14; a good number of mothers present. Mrs. Bull, from Enmore, gave a fine talk on "The Touch of the Master." Meetings the past two Sundays have been well attended; two men received by faith and baptism; eight new Bible School scholars.

Bro. Cyril Flood ably exhorted at North Sydney on March 25. Bro. Plummer in the evening spoke on "The Coming Millennium." The church deeply regrets to report the passing away of Bro. Johnsen. Deepest sympathy is extended to the bereaved family, Mrs. Johnsen and Carlton. An in memoriam service will be held Sunday night.

Marrickville church annual business meeting was held on 23rd inst. The report disclosed a successful year, due in a great measure to the tent mission conducted by Bro. Whelan. Members on roll, 171; increase for the year, 58. The following officers were re-elected: Bro. Lewis, Taylor, Webber, McEwing, Thomas, Morris F., Morris H. F., Harris, Francis and Maxwell. One confession Sunday night, Bro. Crisp preaching.

At Lismore on March 18 Bro. F. R. Furlonger was the presiding elder. A solemn service setting apart additional elders and deacons in the New Testament manner was followed. The new elders are Bro. M. Patch, C. L. Savill, and A. M. Wotherspoon. The additional deacons are Bro. R. S. Thomas and W. Bytheway. At night Bro. P. J. Pond preached on "The age when a child should accept Christ." Bro. F. R. Furlonger is at present ill in bed. His speedy recovery is looked for. Sister J. O. C. Johnston is in hospital in Lismore.

At Taree meetings have been bright and helpful. Sister Mrs. Louth (*nee* Miss E. Bennett) has been received by letter from Lake-st., Perth. On March 18, Bro. Edwards spoke in the morning, and Bro. Evringham (immersed on March 16) was received into fellowship. In the evening Bro. Edwards spoke from Acts 17: 11, and was listened to with great interest. The secretary and officers thank the brethren who have assisted in the completion of the kindergarten room. All auxiliaries (including the C.E. Society) are moving along nicely.

On March 18, Bro. Arnott, B.A., celebrated his seventh anniversary at Peterham. Good attendance, especially at the kindergarten display in the afternoon, and at night. At the public meeting on March 21 there was a large attendance. Items by the children and greetings conveyed to the church and Bro. Arnott by friends from sister churches, were appreciated. Bro. Arnott received a pleasant surprise when Bro. Gordon, on behalf of the church, presented him with a wallet of notes. On March 25 Bro. and Sister Collins, from Northcote, Vic., were present. The subject of the evening address was "Why did Christ die?"

## Victoria.

Since last report Croydon church has had splendid addresses from Bro. Eaton and Dickens. Attendances and interest in the mid-week meeting are growing.

Fair attendance at Prahran on Sunday morning, and a thoughtful address by Bro. Graham, of Middle Park. Record attendance at the Bible School in the afternoon, and at the close of the evening service, before a large audience, one confessed Christ.

Hawthorn J.C.E. received a Sunday morning visit from 21 members of the Auburn Baptist Society, who kindly conducted the Junior meeting, and a happy fraternal time was spent together. A Local Union of Christian Endeavor Societies is about to be formed in Hawthorn and district.

At Windsor, on March 18, two were received into fellowship (one young lady who had been immersed previously, and Bro. Henderson by letter from Ascot Vale). Bro. Nankivell, of Hawthorn, gave a very helpful address on morning of March 11, Bro. H. B. Robbins giving fine addresses at all other services.

At Geelong Bro. Stevens is being provided with a motor-bike by the church to facilitate visiting. Last Thursday evening a welcome social was tendered to Bro. and Sister Stevens. After a splendid programme supper was served by the Ladies' Aid Society. The Sunday School and Bible Class anniversary were held last Sunday, when Bro. Stevens spoke both afternoon and evening. There were splendid attendances, over 300 being at the evening service.

Bro. Blakemore began a six weeks' ministry with the church at Malvern-Caulfield on Sunday, when he delivered two very thoughtful addresses, and at the evening service took the confession of a young woman.

Doncaster East reports one more confession on March 18, and one baptised believer came forward. The three who had confessed Christ the previous Lord's day were immersed at Doncaster by Bro. J. G. Shain on the afternoon of March 18.

Bright and helpful services have been held at Moreland during the past fortnight. Bro. Gale continues to preach faithfully to a packed chapel each Sunday evening. Bro. Enniss addressed the church last Sunday morning, when 169 members met. Record attendance at Sunday School of 283 scholars.

At Cheltenham last Sunday the meetings were good. In the morning our esteemed Bro. W. Judd spoke of his forty years of preaching, and almost eighty years of life. The Girls' Club going well. The lawn tennis court is almost ready for use. The preacher's residence is to be completed in about a fortnight.

Good meetings at Ararat on March 25. Powerful sermon at night from Bro. Combridge on "The Man God Wanted." A concert held last week for building fund was a great success. A beautiful pair of brass jardinières, suitably inscribed, was presented to the church last week by a sister, as a memorial to her late mother.

Good meetings at Middle Park. Prior to the gospel service last Lord's day evening, two young men were baptised on the previous week confessed Jesus Christ. The J.C.E. is going along splendidly. Miss Brooks, who has charge of this department, is showing an untiring and enthusiastic spirit for the welfare of young people.

Ballarat (Dawson-st.) had good meetings on Sunday. At night the choir led a splendid hymn service on "The Cross," and sang "The Story of the Cross." A young lad, a son of Bro. H. W. Morris, made the good confession. Plans are under way for a big united mission in the city. Bro. Benson preached at Mount Clear, where we are now having a fortnightly service.

Nice meetings at Lygon-st. on Sunday. Bro. A. T. Eaton, who has been speaking at both services since he entered upon his work, has given very fine addresses. In the morning he spoke upon "Mutual Edification," and at night his topic was "Some New Thing." The choir rendered a beautiful anthem, Bro. Nat. Haddow and Colin Dabb singing the solo and duet respectively. Miss Ettie Pittman ably presided at the organ.

Meetings are being well attended at North Melbourne. Owing to Bro. Dawson not being well, Bro. Andrews, from St. Kilda, addressed the church on March 11. His address was much appreciated. Bro. and Sister Burrows, from Queensland, were amongst the visitors last Sunday morning. One confession at the conclusion of Bro. Dawson's address on March 18. Mid-week prayer meeting attendances are increasing.

Record attendance at Bible School and the gospel service at Balwyn last Lord's day. Bro. J. E. Thomas presided at all meetings. Bro. T. Edwards preached farewell messages, after six months' untiring efforts, and powerful proclamations of the gospel. Two brethren were received into fellowship, and a married lady confessed Christ. The first Bible School picnic was successfully celebrated at Mitcham Park on March 21.

Brighton Sunday School held its annual picnic at Rickett's Point on March 17. It was a splendid success. A start has been made on the new chapel, which is to be erected on the corner, alongside the present building. It will be a fine brick structure, occupying a commanding position, and easily seen from all directions. The hall used by the kinders of the Bible School will have to be removed. It is of historic interest, being the oldest Church of Christ building in Victoria. It was brought from Bay-st., Brighton, where the church formerly met. Additions will also be made to the present chapel for young people's work. The attendance at the services is good, and the members are in fine spirit for a progressive work.

Work is still running smoothly at Maryborough. Attendance is keeping up, especially at the gospel service, when the building is practically crowded. Bro. Baker is doing good work with his helpful exhortations and splendid gospel sermons. All other branches of the work are in full swing. The Bible School is increasing as a result of competition between boys and girls to raise ideal classes. The sale of gifts at the recent harvest thanksgiving realised a nice little sum, which assisted the financial side of the work.

Castlemaine Bible School anniversary was continued on Tuesday, March 19, in the Mechanics' Hall, when a concert was given by the scholars. Two spectacular displays, which included some tiny tots, entitled the "Butterflies" and "The Fairy Ring," were much admired, also a number of dialogues and musical items were enjoyed by the large audience. On Sunday afternoon Bro. Clipstone distributed 119 prizes to the scholars. At the morning and evening services special prayers were offered for Bro. Joseph Cocking, who is seriously ill in the hospital.

Bambra-road reports wonderfully enthusiastic and successful Sunday School anniversary meetings on March 18 and 25, at which Bro. Huntsman, Clark, Enniss, L. McCallum, and Bro. Schwab spoke to crowded meetings. The singing of the children was much enjoyed by the large audiences, and reflected great credit on the teacher, Bro. Nichols. A large number of parents and friends gathered at 3 o'clock to witness a demonstration by the kinders, under the leadership of Sister Jermyn, and an able staff of teachers, and enjoyed it very much. Bro. King ably presided at each service. All branches healthy, and Bro. Schwab hopes to do good work in this district. Six confessions since his arrival.

Colburg church is making steady progress. Tenders have been invited for erecting a brick home for the church. Two ladies and two young men, one a veteran of the recent war, recently made their stand for Christ. Bible School scholars, under the leadership of Bro. Barber, are practising for the anniversary. The Junior Christian Endeavor anniversary services held on March 21 were a great success. The reading of reports by conveners, and the fine singing of about fifty Juniors, spoke of the fine work being done. Mr. W. H. Hinrichsen gave a delightful talk on "Human Faces." During the evening the superintendent, Miss McCormack, was presented with a pair of silver vases, in recognition of her three years' loving services.

At Oakleigh solid addresses were given by Bro. Mortimer and Wheat the last two Sundays. A Mutual Improvement Society, for young men and women, held its inaugural meeting on March 20. It is under the leadership of Bro. Mortimer. The church annual business meeting was held on March 21. Office-bearers elected were: Deacons: Bro. Hoak, treasurer: Paterson, Roberts, secretary: Skinner, senr.; Walters and Wheat. Deaconesses: Sisters Gracie, Hooper, Masterton and Wheat. Bible School Superintendent, Bro. Cowley; Kindergarten Superintendent, Sister Gracie; Junior Endeavor Superintendent, Bro. Geo. Digby. The resignation of Miss Daff as organist and choir conductor was accepted with regret. Gospel meetings continue to be well attended.

Preston's anniversary was an unqualified success. Sunday, March 18, saw good meetings. A number of former members were present at the home-coming in the morning. Bro. J. C. F. Pittman gave an excellent address. The afternoon service was addressed by Bro. L. C. McCallum, M.A. Bro. Les. Clay preached to a large audience at the evening. Excellent singing by the scholars, assisted by an orchestra, was enjoyed at these meetings. They were led and trained by the superintendent, Bro. F. J. Lang. The demonstration and presentation of prizes on March 20 were enjoyed by a crowded house. Bro. F. J. Lang was chairman, and an old worker, Bro. O. Walter, presented the prizes. A feature was six action songs, some of which were beautifully played in colored light. These reflected great credit on the tutors, Sister Mrs. Edwards, Sister C. Olney, and Sister Myrtle Rodgers.

At Boronia attendances both morning and evening have been steadily increasing. On March 11 two young men of the K.S.P. Club and one girl of the Sunday School made the good confession before a large congregation. On March 18 the Sunday School anniversary was held. Bro. Waterman spoke in the morning, and in the afternoon Bro. R. Morris addressed the children. He also delivered the evening sermon, and on each occasion was much appreciated. For each service the building was crowded, many visitors from distant churches being present. All were provided with dinner and tea at the church. The following Tuesday evening was the scholars' night. Mr. J. Holloway was chairman, and after a well rendered concert programme, distributed the year's prizes. On March 25 three young folk were baptised. At the fortnightly meetings of the K.S.P. the average membership increase is two members per month.

At East Kew meetings have been bright and inspiring. Bro. Hinrichsen and Brooker are doing splendid work. Six confessions this week, making a total of 96 since the commencement of the mission. At the first business meeting officers elected for six months were:—Secretary, Bro. Brice, c/o Ambler and Co., Royal Lane, Melbourne; assistant secretary, F. Fitzgerald; treasurer, A. C. Harding; elders, Bro. Combridge and Harding; deacons, Bro. Fitzgerald, Lee, Elliot, Johnston, Barham, De Clifford, Tresize, Henderson, Watt; deaconesses, Sisters Mrs. Lee, Mrs. Harding, Miss Syme, Miss Littlefield; organist, A. C. Harding; assistant organist, Bro. Watt. Sunday School officers: Superintendent, F. Fitzgerald; secretary, F. Elliot, Tram Terminus, East Kew; treasurer, L. Tresize. On March 24, at a mission picnic, members and friends spent a very enjoyable afternoon. Sunday School is making splendid headway. Last Lord's day 65 attended.

A thanksgiving meeting was held in the new building at Hampton on Tuesday, March 20, and under the presidency of J. H. Tinkler a happy service was enjoyed by members and visitors. Encouraging addresses were given by R. Lyall, T. Bagley, A. R. Main, R. Enniss, and E. Hinrichsen. Expressions of appreciation of the church building were numerous, and the architect, Mr. Curzon, and the contractors, Messrs. Hudson and Gairn, were complimented on their work. Kindly reference was also made to the faithful service rendered by those who had helped the cause in the period of struggle, and an illuminated address was presented by the church to R. T. Pittman, in recognition of services as preacher for a number of years. Bro. Brooker and Stewart gave assistance in the musical portion of the programme. An appeal was made to the Hampton members to promise amounts towards the liquidation of the debt on the building, and the sum of £480 was promised, to be given within the next five years. This was supplemented by a cash offering amounting to £28/8/6.

Essendon annual business meeting, held early in March, revealed consistent activity on the part of the various church auxiliaries. The church and Bible School have suffered through the departure from the district of several loyal members. One received by faith and baptism on March 11. Splendid services on March 25. Two welcomed into fellowship in the morning. The school, which is practising for the anniversary, had a record attendance of 219. Over 100 sat down to tea in the kindergarten hall, when opportunity was taken to bid farewell to Bro. J. Ferguson, who leaves shortly for Sydney. Presentations were made on behalf of the church and school, as a mark of the high esteem in which Bro. Ferguson is held. The Children's League made a presentation to Miss Jessie Ferguson, who has been a faithful worker in that department. The League also gave the church a happy surprise by donating a valuable hymn-board. The building was full at the gospel service, when a young lady was baptised, and one of the senior Bible School girls confessed her faith in Christ. Bro. J. Simpson is rendering fine service as choir-master.

THE AUSTRALIAN CHRISTIAN.

CORRESPONDENCE.

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

359 Miller-st., N. Sydney, N.S.W.,  
20/3/23.

To the Editor, "The Australian Christian."  
Dear Brother,—

Bro. Hagger's article recently published by you gives us much encouragement and food for thought, but how we long for more of our evangelists and leaders to take up a definite stand regarding these vexed questions. Many preachers, alas, have no decision where these questions are concerned.

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Our membership in New South Wales is, if anything, on the decline, churches are without preachers, bickering and strife exist in many of them because the carrying out of God's Word entails sacrifice of worldly pleasures. It means eventually, "All of Thee and none of self," and few are prepared to shoulder the cross with their Saviour.

Let us take heed, for the dawn will shortly appear, and the Bridegroom will come and find us unprepared.

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Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.  
Reference can be made to the Committee and officers.  
Readers everywhere are asked to assist the great work of saving the boys.

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