

# THE AUSTRALIAN CHRISTIAN

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

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## A Soul-Winning Campaign.

On Tuesday last the Kellems-Richards mission party was due to land in Sydney. Mr. and Mrs. Kellems and Mr. and Mrs. Richards will receive a hearty welcome from the Australian brotherhood. The link binding the Australian churches with those in America is very strong. Many able preachers have come to us from the United States. Some of our able men are now laboring for Christ in the great Republic. The tie that binds will, we trust, be strengthened as the projected missionary campaign proceeds.

For real success in our work we need to regard three important things—preparation, evangelisation, and conservation. Nobody wishes a spectacular display followed by a reaction which is evil. To gain and to hold must be our aim.

### Growth from within and without.

If the churches could win and keep those most nearly associated, if the children of members would all become faithful Christians, then the church would keep pace with the growing population of the land. As a fact, most of the religious bodies in Australia are not doing this; so that, while they may show an apparent gain, the increase in membership is not proportionate to the increase in the population of the State, and thus the seeming increase really represents a decline. But a mere keeping of step with the advancing population should be regarded as failure. The church must progress. Even if all of our own were held (which they are not), progress can only come by additions from without. The church was intended by our Lord to be an aggressively evangelistic force. There must be active propaganda. The church was called into being for the good of the world, as well as for the benefit of its members. Loyalty to Christ seems to us to imply co-operation in evangelism.

### Getting ready for the mission.

We are glad to bear testimony to the careful preparation being made for the opening missions of the Kellems-Richards campaign. A strong committee of management has been diligently at work for weeks past, under the wise presidency of our Victorian Conference President, Mr. J. McGregor Abercrombie. This committee has appointed sub-committees to take charge of almost every conceivable aspect of the work. Meetings are regularly held, and hours are devoted weekly to the consideration of plans.

Good buildings have been arranged for. Advertising and publicity, literature, singing, personal work, ushering—all have been considered. Every department is receiving the careful oversight of capable men. An immense amount of work is being done by the committee and sub-committees, while Mr. J. E. Allan's organising ability is receiving full scope. Success has never been an accident, and the success of the forthcoming mission will be no exception.

Brethren will be glad to note that the

preparation being given does not relate alone to what we may call the mechanics of the mission. A prayer league has been formed. Churches and individuals are helping in prayer. There is, we believe, a spiritual preparation taking place in many churches. This is as it should be; for, above all things, this mission to be truly successful must be a spiritual one. Our hope and trust are in God, who alone can give the increase.

### The missionaries.

We have already given much information regarding the visiting workers. Suffice it now to say that very extensive inquiries made during the past two years have shown truly remarkable unanimity of opinion regarding their fitness for a successful work in Australia. The brethren are commended to us by all. Loyal to Christ, true to the Book, with a passion for souls, they come to us, with a splendid record of achievement and with a host of testimonies to their personal worth and work.

Therefore in confidence and gladness we welcome them to our shores, wish them the blessing of God, and pledge them our support in so far as they seek to exalt Christ and advance the cause of Christianity (we had nearly written *New Testament* Christianity, but the italicised words are superfluous, there being no other kind).

### Following up the work.

It is not too much to expect that as a result of the missions being planned many hundreds of additions will be made to the churches. Will the converts won stand firm? Almost every criticism of special missions is somehow associated with this question. Nobody can say that all converts will be faithful—not all made in the course of ordinary church work are true, not all in the apostolic church were faithful; so we shall not be discouraged if some go back.

### Why I Love Him.

*Why do I love Him? 'Tis because  
He loved me e'en before I was,  
And in God's purpose for me died,  
That in His life I might abide.  
It is because in every need  
He proves Himself a Friend indeed,  
And when the battle wages hard  
Just speaks a promise from the Word.  
Because when I too oft must fail  
His interceding prayers prevail  
To hold me fast and keep me true;  
Because He is afflicted, too,  
In all my trials; because I know  
That should He come or should I go  
I've naught to fear, for through His name  
E'en death can be, to me, but gain.*

—Sunday School Times.

It can safely be said that, while the quality of convert depends largely on the faithfulness and quality of the preaching, it also to a very large extent depends upon the care taken to nurture and shepherd those who are won. Practically all converts are sincere in their initial profession. But new converts if neglected may easily slip out, succumb to temptation, or become indifferent. The church must learn that it is as worthy a thing to hold as to win, to feed as to recruit, and must come to an increasing recognition of the value of the man who can build up converts in the faith. There is no use in extolling either the evangelist or the pastor at the expense of the other. Some preachers can win converts better than others, some have a capacity for training and instructing and caring for converts. The latter's work should be as much appreciated as the former's.

There are some churches not ready to receive converts. The worst thing that could

happen to them or the new members would be a sudden influx of scores of converts. Let the churches get ready. Prepare to welcome, be willing and able to look after the new members—welcome them, nurture them, train them for service.

The missions will throw a big responsibility upon officers and preachers. It will be easy to be enthusiastic while the big mission is on; it will take grit, faithful, diligent and self-denying work, to follow up the campaign. But it will be worth while. The gain will be great. The church will be strengthened, and the Master's name be glorified.

"The Christian" hopes to have a share in helping on the mission. By reports of the meetings and missioner's addresses, by numerous pictures, and by helpful articles on our position and its privileges, we expect to keep the brotherhood well informed, and to assist the work in general and the mission in particular.

## The Basis of Our Faith.

Ethelbert Davis.

Christian belief does not rest on authority, though authority bears witness to it; it does not rest on reason, though reason establishes it; it does not rest on experience, though experience confirms it; it rests on faith. Someone has aptly said that "The basis of faith is—faith."

Our faith does not rest on a tissue of "cunningly devised fables," but on a foundation of verities, which are deep-sunken in the Eternal.

The Apostle Paul reminds us that "Faith is the substance of things hoped, the evidence of things not seen." Faith, therefore, is not closing the eyes to see, something which cannot be seen; it is not shutting the ears to imagine sound that cannot be heard; it is not voiding the mind to believe that which is not and cannot be true; it is the opening of all the faculties to the acceptance of that which is indisputably true. God does not ask us to do violence to our reason by acquiescing to that which cannot be true. Such would not be faith, but superstition.

**Faith must have some sure foundation** on which to stand. It cannot stand on probabilities. Insecure, indeed, must those convictions be which depend on the balance of probabilities. If a man concludes after a careful consideration of the pros and cons that probably there is a God, there would be a gulf between him and God which nothing but certainty could bridge. The famous prayer, "O God, if there be a God, save my soul, if I have a soul," would about describe the condition of one whose faith rested upon a balance of probabilities.

We fully recognise that there must ever enter into the acceptance of Christianity the

supernatural element, and that the primary factor in belief is that power of spiritual apprehension spoken of as "the hearing ear and the understanding heart," but faith, to be strong, must be deep-rooted and intelligent, it must have solid ground as a foothold. Paul says in Romans, chapter ten, that

### **Faith is produced by evidence.**

"So then faith cometh by hearing, and hearing by the word of God." By the side of that statement, as an explanatory note, may be placed John 20: 31, "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

When we believe the Bible to be the word of God, we do not accept it as such with blind superstition, or with the credulity of fanaticism, but because of evidence sufficiently convincing. Our faith in the Bible does not rest on an imaginary or fanciful foundation; it rests on evidence reasonable and conclusive.

There is that evidence which is internal. Within the book itself is the averment of its divine origin; and confirmatory evidence is found in its fulfilled prophecies, in the superior morality of the Gospels, in the candor of the writers of the New Testament, in the originality of Christ's character, in the undesigned coincidences, in the harmony of the book as a whole, in its wonderful unity, in the subjects with which it deals, and with its personal appeal to the reader.

There is also evidence which is external. There is the fact of its influence in every sphere of human activity; its adaptability to all human needs; its potency as a civilising and moralising agency; its indestructi-

bility; and the part it has played in the propagation of Christianity.

Speaking now only of the New Testament, there is

### **An unbroken chain of testimony**

running back to the days of the sacred authors, which establishes its genuineness. Our Authorised Version was published in 1611. Tyndale's Version appeared in 1525-1535. Wycliffe put the whole of the Scriptures into the hands of the people in their mother tongue in 1382. Without noting the testimony of each century as it passes, there have come down to us from the fourth century three manuscripts of the New Testament, the Codex Sinaiticus, or Sinaitic Manuscript, the Codex Alexandrinus, or the Alexandrian Manuscript, and the Codex Vaticanus, or the Vatican Manuscript.

In the fourth century such men as Augustine, and Jerome, Gregory of Nazianzen, Athanasius and Eusebius lived and wrote, and they all quote copiously from the New Testament books.

In the third century Origen of Alexandria lived, and in his writings there are over five thousand quotations from the New Testament.

In the last half of the second century Irenæus, and Tertullian, lived and wrote, and they quoted from the New Testament writings. In the first half of the second century lived Justin Martyr, and he makes frequent mention of the New Testament.

In the last half of the first century lived Clement and Barnabas, and Hermas, and Ignatius, and Polycarp. The latter was a disciple of the Apostle John. These all quote from the New Testament books. Thus we are back among the very men who wrote the New Testament Scriptures. We have from all these sources evidence that convinces us that the Bible is the word of God. We have read the Book of Mormon, and the Koran, and have discovered nothing inside the books, nor yet outside, sufficient to produce faith in them as being of divine origin.

### **Jesus Christ has come into our consciousness**

and lodged there, and we do not think of him as we do of the characters of Grecian mythology. To us he is real, powerful, vital, living. He is not living as the images of fable live, in the imagination, or as the holy mother lives to the Romanist. We know that he is real and living, because we have evidence that confirms that fact.

Through a long time of prophets, extending back three thousand years before our era, God said that Christ would come. Christ did come; the angels said so. When he came, the aged Simeon recognised him. When he was thirty years of age, John the Baptist baptised him. There were those who saw him, and talked with him, and ate at the same table with him, and lived with him in the same house, and we have the testimony of these witnesses. He healed the sick, and gave sight to the blind, and raised

the dead; those who saw him bare record. He died, was buried, and rose again, and we know that to be true, because Matthew, and Mark, and Luke, and John, and Peter, and Paul saw him. We are confident that he is coming again in glory; he said so, and there were those who heard him say it; and the angels who escorted him from the earth to his Father's right hand told his watching disciples that he would come in like manner as they had seen him ascend.

We believe the Incarnate Word, that broke through the dungeon bars of time, still moves in perfect majesty before us, because the written Word still pours into our ears the story of that Word made flesh, to dwell amongst us. So our faith strikes its roots back into the historic Christ, and the Christian literature. But faith in Christ does not rest on that foundation alone.

There is also the realisation of his person and ideals in our own lives. To know him is to believe him. When Christ enters the heart, the life is so different, and the change is so real, that no room is left for doubt. He invited the weary to come to him and find rest, the distressed to find peace, the weak to find strength, and the sinful to find forgiveness. When such have come to him the rest is so real, the peace so satisfying, the strength so sufficient, and the forgiveness so complete that every doubt has passed away. So our faith rests not on a basis of "cunningly devised fables," but upon a sure foundation of evidence historical and experimental. So confident, then, does faith become that it says—

"We saw thee not when thou didst come  
To this poor world of sin and death:  
Nor e'er beheld thy cottage home  
In that despised Nazareth;  
But we believe thy footsteps trod  
Its streets and plains, thou Son of God."

**Faith becomes active.**

Faith, when resting on a sure foundation, becomes active, *vide* God's honor-roll of faith in Hebrews eleven, and the summary, "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them—the substance—and confessed that they were strangers and pilgrims on the earth."

It is that faith that asks, "Men and brethren, what shall we do?" And when told in the words of Scripture, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," says, "See, here is water; what doth hinder me to be baptised?" It is not presumption, but faith that upon obedience says, "I know my sins have been forgiven."

It is faith thus strong that overcomes the world.

It is faith rock-rooted that enabled the Christian martyrs, the Christians who died under Diocletian, and Galerius, and Decius; the Waldenses, and Albigenses, and Hussites; the Huguenots of France, and the Covenanters of Scotland, to endure the faggot, rack, and headsman's axe.

It is faith deep-rooted and positive that causes the whole church of God to move forward in the van of the "Fiery Cross," that is "speeding forth to the purging of men's lives," as "Christ bears it through the troubled earth, to quicken life to nobler birth," and causes individuals to walk with the cross Christ-given, up new Calvaries, to be crucified unto the world, and the world to be crucified unto them.

Oh, blessed certainty of Christian faith! How imperfect our knowledge of earthly things, yet how perfect our knowledge of Christ and his salvation! How daring our trust in his grace! Is it faith? or is it know-

ledge? or is it both that makes us turn to Christ in all our needs? Perhaps it is both; faith confirmed by experience. When sorrow like sea-billows rolls over us, we call to Christ for his quiet, "Peace, be still." Or in the words of Elizabeth Barrett Browning—

"When some beloved voice, that was to you  
Both sound and sweetness, faileth suddenly,  
And silence against which you dare not cry,  
Aches round you,"

you call. "Speak thou, availing Christ," as thou didst at the tomb of Lazarus, and make our darkness shine with resurrection light.

## The Only Book Never Off the Press.

"Thus did the word of the Lord increase and prevail mightily."—Acts 19: 20.

Four hundred and sixty-seven years ago the first Bible was printed from movable type. It took five years to complete the task. This first Bible was called the "Gutenberg Bible." One of these books sold recently for 50,000 dollars. The American Bible Society has just placed the largest single order for Bibles known in the history of the Book—an order for 3,000,000 copies of six separate Books of the Scriptures—Matthew, Mark, Luke, John, Acts and Proverbs. Each book will be printed in a tiny volume to be sold in this country and South America for one cent each. These are to be delivered from the press at the rate of 50,000 per day. They will be turned out on rotary presses by one of the companies which aids in the production of the immense New York City telephone directories, and each copy is legible and convenient. Just think of a book of the Bible for one cent and printed at the rate of 10,000 an hour! Isn't that a long step from the first

Gutenberg Bible, which occupied five years in printing?

In the past century 550,000,000 copies of the Scriptures have been printed, sold and distributed by the Bible Societies. Millions of dollars have been given by the churches for this task, and hundreds of men have given themselves as colporteurs. These men are the John the Baptists often who prepare in the desert a highway for the missionaries.

Altogether and up to 1920 the Scriptures have been published in 725 languages and dialects. During the past decades, some complete book of the Bible has appeared in a new language at the rate of one every six weeks. This counts nothing less than a complete book of the Bible. Last year alone 30,000,000 copies of the Bible, whole or in part, were distributed by the Bible Societies. The American Bible Society alone issued 375,227 Bibles, 749,386 Testaments, 3,730,841 portions, making a total of 4,855,464 volumes.

But still the fact remains that the Book is undelivered. Thousands have never had access to it in our world. Thousands in the churches who have access to it neglect it. Certainly the movement among us is most timely and important as it comes emphasising the plan of a Pocket Testament League. A Bible Revival is needed to stir our whole brotherhood to a new interest, love and concern for the Book of all books. Men and women, boys and girls, the rich and poor, all should carry a New Testament with them in their pocket or handbag and read at least one chapter each day.

Every preacher and every congregation among us should seek to definitely begin and promote the Pocket Testament League. A Bible revival would thrill and stir all hearts, and the dream of our fathers for a Bible people would be more fully realised.

"Carry the Bible with you.

Let all its blessings outflow.

It will supply you each moment.

Take it wherever you go.

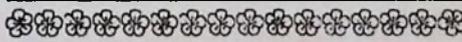
"Carry the word of pardon.

Sweeter each day it will grow.

Somewhere some heart will be waiting.

Take it wherever you go."

—Jesse M. Bader in "Christian Evangelist."



### Evangelism.

*Evangelism may yet prove to be the basis upon which all shades of religious opinion and scholarship can unite. A good example of this is to be seen in the co-operation of Gipsy Smith, traditional evangelist, and Prof. T. R. Glover, modern scholar, in evangelistic meetings in Kingsway Hall, London. It is reported that "intellectual and cultured difference between the two men shrank to nothing in comparison with the fact that they both preach Jesus Christ as the sufficient and sole conqueror of sin in the human heart." Prof. Glover, in these meetings, stressed a note that has too often been lacking in modern scholarship when he said, "My whole horizon is filled with Jesus Christ, and I want you to find out what you can make of him and what he can make of you. Jesus is. Call him what you like: there is no one else. He takes away a man's sins, whatever one's theories of the atonement may be."—B. H. Bruner, in "Christian Evangelist."*

# The Church and the Dance.

H. G. Payne.

Of the many dangers and temptations which beset them, none are more serious and potent to our young people than the dance.

Not only do church members dance, and give dances, but with the active support and participation of church dignitaries church dances are held. The clergyman of a certain Protestant church made public announcement that a dance would be held, that for the pleasure of non-dancers card-tables would be provided, and that the monetary proceeds of the function would be given to the church funds.

Many church halls are regularly used for dancing. In a Sydney suburb two neighboring Protestant churches of different denominations had each an arrangement under which attendance at church twice a month entitled the attendant to the privilege of participation in the weekly dance. Some enterprising young people with more desire for terpsichorean than theological attainment made the required attendance at both churches, thus purchasing eight dances per month with four services per month.

So few young men and women abstain from dancing that they are in a despised minority. Our own young people are strongly leavened by the craze. While officially the Church of Christ is hostile to dancing, so many younger engage in it, and so many older condone it, that not infrequently the young abstainer is regarded as peculiar. Social conditions are such that it is very hard to persuade them that there is any present objection or possible danger, especially while so many other churches openly advocate or quietly wink at indulgence. A young lady dissociated herself from the Church of Christ to attend another body. She candidly explained that the Church of Christ was too strict, she could have greater freedom where she had gone, included in her new liberty being that to dance; assemblies being held regularly in her new spiritual home.

When religion is spiced with questionable amusement to make it attractive, great spiritual strength and courage are required by any young man or woman to withstand the appeal of such a combination of Christ and Belial.

## Supposed Biblical sanction.

I have before me an article which appeared in a recent Sydney periodical, which in defending the dance says: "David danced before Saul, and many others are mentioned in the chronicles of that quarter of the world long ago." Such an argument is empty, and he who advanced it should have known that, for "social dancing as we understand it was almost if not altogether unknown in ancient times." Among the Hebrews: "Of dancing for its own sake, and of its practice as an art, there is no trace." Such dancing as they had was merely "the outward expression of exuberant feeling," as in the feast of tabernacles, when "men famous for their piety and good works danced... and great scholars like Hillel were not above exhibiting their dexterity and agility."

Could our apologist picture men famous for piety and good works, such as the Apostle Paul, Alexander Campbell, or General Booth, jazzing or waltzing? In such dancing as the Scriptures approve there was no promiscuous mingling of the sexes. If the writer of the article did not know that, he had no right to discuss the subject; if he did know it, he concealed the knowledge that he might obtain the advantage of seeming support from the Bible; he is thus ignorant or worse.

One so frequently hears this trite appeal to Biblical dancing! When will people face the fact that the dances forbidden in the Book were those in which the sexes mingled as in modern dances? Further, that (their idolatrous associations excepted) they were condemned for the same main reason as their twentieth century prototypes, *i.e.*,

sexual dangers and disasters. If a law were passed forbidding mixed dancing, the whole of this social custom, with all its vested interests, would vanish, "and like the baseless fabric of a vision leave not a wreck behind."

How many husbands, lovers and fathers would permit elsewhere the liberties with their wives, fiancées, and daughters, which they accept as a matter of course on the floor of the ball-room?

The dance allows postures and movements which convention, hardened as she is, prohibits outside of the dance-room, with its seductive music and other sensuous charms. Mrs. Grundy is both deaf and blind to the extravagances of social etiquette in the ball-room, but she would shriek if things which there are commonplace were done elsewhere.

"Just lately there have been dances that are said to originate from something coming from Darkest Africa—and the music of the barbarian has come with it." "The Pyrrhic and Gymnopaedic dances were given by performers stark naked. There seems to be an approach to something like that lately." These quotations are not from any wowsersish Puritan, but are the utterances of a defender of the dance, who cynically expresses, in other words, that declared by an opponent as follows: "There seems to exist a rivalry in the ball-room as to how far the feminine form can be publicly displayed without infringing the law against indecent exposure." Certain it is that nowhere, the theatre excepted, apart from the bathing beach, is the wearing by females of less clothing expected or permitted; while there the motions and attitudes of the dancers are excluded.

## Evil accompaniments.

It would be idle to deny that the primary attraction of the dance is in the sense of relaxation from the serious affairs of life, the congenial company, the atmosphere of enjoyment, and all that contributes to the delight of any social gathering, but insistence must be placed upon the inherent dangers. Prof. Hugo Munsterberg, of Harvard, speaking as a psychologist, said, "The modern dance is erotic and sex exciting. The love of excitement expresses itself in the dance, and the dance heightens the love of excitement." To listen to the conversation of many male habitués of the dance-room is to obtain confirmation of this. Various estimates indicate that 80 per cent. of unfortunate women have had dancing associated with their fall. Can one wonder, then, that it is claimed that "The dance hall is the nursery of the divorce courts, the training-ship of prostitution, and the graduation school of infamy"?

Associated with dancing is drinking. A young society lady in a country town was taken home drunk after a fashionable ball; one would like to believe this is a rare case. The custodian of the entrance to a high-class Sydney dancing resort told the writer of the number of women of all ages who left for home overcome by drink. What may happen under these conditions is understood by those who know for what improper purposes motor-cars are sometimes used. A young girl recently stated that at a dance she had three drinks, and knew nothing of how she reached home except that a boy had taken her there. Alcoholic inhibition of the governing faculties of dancers opens the doors to many evil possibilities to which none but fools will shut their eyes.

It is not suggested that all who dance are in danger of its evils, nor that all are even cognisant of them, but it is emphatically iterated and reiterated that they are there. Many people drink in moderation without apparent injury, but a certain and sure percentage of those who begin become alcoholics; so with dancing.

Let no one imagine that under one sweeping

condemnation all who dance are classed as marked by its evil brand, but let everyone know that there is danger in the dance, and that the safe Christian course for one's own sake and one's weak brothers' is to touch not the unclean thing.

## Unspiritual atmosphere.

The atmosphere of the dance is unspiritual. One may be asked: "Why after describing positive evils do you discuss negative? If the positive will not convince and condemn, how will the negative do so?" There are those to whom a dance floor is foreign territory. There are others who dance occasionally, and who are not hurt by the evils, but who may be convinced by the spiritual argument. Certain it is that those who have been in the closest contact with the cause and cure of sin are opposed to this amusement, particularly those who sally the wreckage of humanity, and who are best able to trace the accumulation of sinful causes to the few salient weaknesses. Why is the Salvation Army so strongly against dancing? Why are men of the Dr. Chapman stamp and women of the Frances Willard type? Why is it that those most distinguished for piety and earnestness among all churches are hostile? Simply because it is incompatible with spirituality.

Could we picture Christ in a fox trot? The question seems irreverent, but it is not so written; rather is it designed to make a contrast. If not Christ, why his followers? What would Christians say, do, or feel if he entered a dance in which they were engaged and took a partner? Imagine their embarrassment and astonishment!

It will be urged by many that what has been said applies to the public dance only. One says, "But I would never go to a dance hall." Another, "I would not share in the dancing of the ball-room." Both say, "I see no harm in dancing at home." The parlor dance among relatives or intimate friends is free from some but not all of the objections to the public dance; it has its dangers. How many young people who begin to dance at home are content to continue there under parental control? Not nearly as many as confiding parents may believe. Advocates of parlor dancing as against public assemblies directly or implicitly berate the latter. There is a distinct or tacit condemnation, or why keep the dance in the home?

## Our duty and privilege.

The evil of the dance under some conditions being admitted, what of the duty of Christian love and the privilege of the liberty we enjoy in Christ Jesus? What of the apostle who said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." What of the love that denies for the sake of another the liberty not to do as one pleases, but to abstain from that which may harm another? If the dance at home or abroad does not injure you, what of those who justifying themselves by your example are led to disaster?

Dancing is advocated as "one of the best forms of physical culture, and from the social standpoint an absolutely essential accomplishment." Better forms of physical culture may be found in God's great out-of-doors. One must be a purblind partisan or an interested bigot to imagine that a dance set has the physical value of a tennis set. There are numerous exercises open to both sexes separately, or in conjunction, which are superior physically and morally.

If dancing be an absolutely essential social accomplishment, the only alternative for Christians is to realise that He whose name they bear said the prince of this world had nothing in common with Him, while His apostle points to the incongruity of the attempt to unite right and wrong, light and darkness, Christ and Belial. Absolute separation is enjoined.

Dancing at least is questionable. Better far the sure high road of abstinence than the doubtful side track of indulgence. The whole spirit, principle, and aim of the gospel is with that one who ab-stains from all appearance of evil.

## Religious Notes and News.

A joint meeting of the American Committee of the World Prohibition Federation, the International Reform Bureau, and the Prohibition Foundation, was held recently at Washington, D.C., when it was unanimously agreed to unite these three great organizations under the title of the World Prohibition and Reform Federation. The American headquarters will be at Washington.

### "Christians," by a Non-Christian.

The U.F. Church "Record" quotes a striking address, lately delivered in Calcutta by a non-Christian—the Hon. Srinivasa Sastri, whom the Government regards as the foremost orator in India. Mr. Sastri was recently chosen by the Indian Government to proceed to the British Colonies, with the object of promoting better understanding in connection with the Indian residents. He has, he says, watched with great appreciation and with profound gratitude the work the Christian missionaries are doing in the sphere of education. Moreover, many millions of their people have obtained relief and succor at the hands of Christian missionaries. Fire, flood, famine—they could not conceive of any widespread calamity where Christian missionaries were not present with help.

"Doubtless, of all the glorious deeds of Christianity, the greatest is that its devoted servants spread their religion, not merely by talking about it, by spreading pamphlets or by other activities, but by mitigating human suffering, by bringing light where darkness prevails, and by making the lives of the people better, richer, and purer."

The practical Gospel of the truly Christian life is one that none, of whatever race and creed, can gainsay; and it is a living Gospel, which speaks in a universal language such as requires neither interpreter nor translator!

### Interpreting Church History.

The twentieth Brisbane Diocesan Synod has just concluded its sittings. The two outstanding subjects for debate were "The Nexus" and Prohibition. A substantial majority of the laity decided the Nexus is not to be severed, not yet, at all events. The clergy vote was rather in favor of the operation. The spirited debate showed how high feeling ran.

As a matter of domestic policy the question does not concern us very much. A rather peculiar interpretation of Church History revealed itself, however. A champion for the continuance of the Nexus declared: "The Church of England went back further than the time when St. Augustine settled at Canterbury." An inspired leader in a leading daily informed us that "step by step for 1500 years it has projected and adumbrated its faith and doctrines of to-day."

We knew, of course, that 1500 years ago, and prior to St. Augustine, there was a church in Britain, but somehow, in our ignorance, we did not regard it as just analogous to the Church of England to-day. Fisher tells us that Augustine and the band of monks who accompanied him, "came to reunite the country to Rome, not, however, to the seat of imperial but of spiritual authority." The same historian distinctly affirms that "the dissolution of the king's (Henry VIII.) marriage with the Pagan dissolved the union of England with the Pagan." Surely this marks the starting-point in the history of the Church of England as we know it. In a certain sense there is truth in this claim, put forth for hoary antiquity. But the claim is made in such a way as to disguise the tremendous part Papal supremacy played.—B.H. in "Austrian Baptist."

### The Movie Going into the Schoolroom.

During the convention of the National Education Association, in Boston, Will H. Hays, head of the motion picture industry, asked the teachers to appoint a committee to draw up a programme of instruction which might be carried out by means of the movies, and offered the assistance of

the best technical motion picture men of the country to perfect the film course.

As a result of this offer Dr. Charles H. Judd, chairman of the educators' committee, supervised the preparation of an elaborate programme for co-operation between educators and producers of educational films as part of certain courses of instruction in public schools. This programme includes:—

1. The immediate assembling from stock of the producers of films possibly suitable for school-room work.
2. A study of distribution problems affecting films for general use in the national school system.
3. The charting of laboratory work prior to the actual preparation of pedagogic films.
4. The investigation into changes of method of public school instruction which the use of films may require.

A good move unquestionably, but the films will require a great deal of reforming and constant watch and care by persons with morally sound education.—"American Christian Evangelist."

### The Public Awakening on the "Movie" Question.

Incidents here and there (states the "Evangelist" in another note) indicate that the people are becoming more discriminating and exacting concerning the character and use of the moving picture. At a recent election in Brookline, Massachusetts, a referendum was submitted to the electorate, asking whether motion-picture theatres, which have been trying for ten years to obtain a foothold in this, said to be the richest, town in the United States, should be given licences.

By a vote of 5634 to 1059, the men and women of the 41,000 population said an emphatic "NO!" to the query.

It was developed that the objection was not to pictures or theatres, but to the type and kind of pictures commonly shown, which instead of educating or amusing, frequently exercised a debasing influence on the young.

This is motion picture censorship with a vengeance! This is censorship against which there is no appeal. It is a case of "give us decent pic-

tures or you don't get any business at all!" The people should boycott evil—we are the people.

### Reading the New Testament in a Day.

A correspondent to a contemporary reports that the whole of the New Testament can be read through in a day. He did it on a recent day that was "dark and raining and excellent for reading." He says: "I began at one minute past midnight, and at 8.25 in the evening I had read the text of the English Revised Version. It required 15 hours, 14¼ minutes. I then read the footnotes in one hour, 48 minutes, and the chapter outlines at the top of the pages in 26½ minutes. Total time, 17 hours, 28¾ minutes. I have read the Old Testament nine times, the New Testament twenty times. I should like to hear from others who have read the Bible a large number of times." Well, there are plenty of rainy days now the drought has broken, and perhaps some of our readers will tell us how often they have read the Bible and how long it took them.

### A Literary Calamity.

Among the tragedies of literature must be included an occurrence which has just been published to the world. In the "Life" of the late Dr. W. A. Shedd, of the American Presbyterian Mission in Urumia, Persia, the story is told of the preparation of a Concordance of the Peshitta (Syriac) Version of the Old Testament, a book for which there has long been an urgent call among the scattered Nestorian community and beyond. At length a work of accurate scholarship, executed with extraordinary patience, was ready for the printer, when the Great War broke out; and of necessity the conflict caused delay. Then, in 1918, with some thousands of refugees, the members of the American Mission were compelled to seek British protection in the South; and Dr. Shedd died in the flight. That, however, is not all: the fruits of long years of labor were afterwards destroyed in the loot of the Mission Station! In the words of a writer in the "Journal of the Royal Asiatic Society," "This was one of the great undertakings of scholarship, and its loss is to be reckoned among the historical calamities of learning." So, to universal regret, the Nestorian community still awaits a Concordance for the edition of the Bible which it is accustomed to use. If the incident throws light upon the follies of war, so also it intimates that in the ways of Providence there is often a display of patience which it is difficult for the finite creature to understand.

## A Study in Statistics.

Thos. Hagger.

Somebody has said that there are three kinds of lies, and he mentioned statistics as one of them. It is possible that they may be manipulated so that they do not convey the truth, but this would never be among Christians. It is clear that this is the one way by which progress may be measured, and so statistics are important.

The present scribe has just completed a study of the statistics published by the Conferences of Churches of Christ in the various States of the Commonwealth, and in the Dominion of New Zealand. One outstanding thing is that quite a number of church secretaries were apparently too tired to send in their returns; such men are a disappointment to their brethren, and cause the statistics to be far from perfect. Then, again, some of the Conference secretaries failed to get their figures to harmonise; this is a pity; but having been a Conference secretary myself, I can sympathise with them, for I know how hard it is in view of the imperfect returns often sent in by the churches. Every care should be exercised by all concerned to make the statistics as accurate as possible.

Isolated members appear to be a problem. Some

Conferences show both isolated members on the church rolls, and isolated members who are not, while others show one and not the other. There must be large numbers of brethren whose names are not on church rolls, and it would be good to try to get into touch with all such, and to keep a list of such in the Conference offices. Then churches need to be careful here—I take it an isolated member is one where there is no church of the New Testament faith and order, not those living in the neighborhood who do not attend, nor those who have removed into the neighborhood of another church. The former should be visited and every effort should be made with them to get them to live up to their privileges, and if all fails, then the names should be removed from the rolls; the latter should be transferred to the church they are near. With all real isolated members the church where membership is held should keep in touch: in addition to this, the various Home Missionary offices should keep in touch with all in their territories, whether on the roll of churches in their particular States or not. Something more is rightly expected than appeals for gifts to Home and Foreign Missions.

# Pure Religion.

Mrs. M. Arnott.

The revision column is one that needs prayerful consideration: the losses thus tabulated are far too high. I know that all such are not lost to the cause, but why are the names of good brethren removed from the rolls? And certainly a little more real pastoral work, coupled with a determination to keep as many as possible, would reduce these losses. It is as important to hold what we have as it is to get more. The ninety and nine were left in the fold while the shepherd sought the wandering one.

I notice that four of the Conferences still use that rather unfortunate term "Associated Churches of Christ." The Conferences are associations of Churches of Christ, but they are not Conferences of Associated Churches of Christ. The term associated when used in the way indicated becomes part of the name of the churches, and we have no scriptural right to add an adjective to the divinely-given names.

With our continual growth, the necessity of a properly compiled Year Book becomes more and more apparent. The New Zealand brethren call their Conference Reports a Year Book, but such a book needs to contain more information about the churches, missionaries, etc., than such a publication usually contains. A little expenditure on a book that would save busy brethren much time now expended in a hunt for addresses, and which could, with pardonable pride, be handed to those outside our ranks who desire information about us, would not be a waste.

But what has been revealed by the latest statistics published by the Conferences?

Number of churches in Australia and N.Z.	333
Number of members in Australia and N.Z.	29,828
Number of scholars and teachers in our Sunday Schools . . . . .	28,660
Number of baptisms for the year . . . . .	2,372
Number of additions from the schools . . . . .	968
Number of losses by revision of rolls . . . . .	2,009
Increase in church membership . . . . .	722
Increase in Sunday School enrolment . . . . .	232
Number of isolated members reported . . . . .	3,295

It should be noted that one Conference does not give the number added to the churches from the schools, but as that State reports only a total of 74 baptisms, the number from the schools could not be increased by many. Several of the Conferences do not show all isolated members, and so the number of such is possibly much larger than the total indicated above.

It is a joy to know that progress is being made, and that we have so many who are faithfully standing for "the old paths." May the present year see much greater results from their labors!

## The Need for Teaching.

What is needed is not, as some have foolishly determined, less emphasis upon New Testament teaching, but more well-rounded and complete New Testament teaching. Probably too much emphasis has been placed on what might be called the mechanics of the New Testament doctrine—the formal side. But the way to get rid of the over-emphasis of the form of baptism is not to drop the teaching of it altogether. Teach it all the more. Teach more of it. Try to fathom its depths. Study the richness of its spiritual meaning. He is a big teacher and preacher who can exhaust that subject. He is no true human who will not be impressed as never before. And, incidentally, the form of baptism can not suffer under that treatment. Only one form will contain that spiritual meaning!

The same can be said of the Lord's Supper, the form of church organisation, the steps of salvation. Preach them, teach them more than ever. Preach them, teach them with loyalty to their fundamental character. Preach them, teach them as vital factors in the growing of Christian souls. Study them: make your people study them anew. Make them the stepping-stones to new daily living—a higher ethical and spiritual living.

Save this New Testament people from the perilous assumption that they are familiar with the New Testament.—"Christian Standard."

Understanding that I am in the company of those who have obeyed Christ, who have been buried with him in baptism, and who are seeking faithfully to follow him, I am going to talk upon a verse which refers particularly to us, and which seems to follow after the burial of our old life and taking up the new life with Christ our Elder Brother and God our Father in heaven.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows, and to keep himself unspotted from the world." These words were spoken by James, one of Christ's chosen disciples, to Christians, and bring to a conclusion a beautiful chapter of practical, helpful advice to Christians of all generations.

## Our religion before God.

"Pure religion before God." Our religion before man is an easy matter, and I think sometimes that is all we are concerned about. It is so easy to deceive, so easy to appear to be what we are not really at heart. We can be most regular at the church services, we can be in every good work in the church, and so far as the judgment of men is concerned, we are perfect, and there is nothing lacking in us—but, our life, our heart, our motives are read by God. We are anxious about our life before our fellow men, but let us remember that the religion in us which counts is our religion before God. He alone is our Judge. You judge me, and you do not know: I judge you and I do not understand; but God knows all that is in us. He knows the full import of our words and thoughts and deeds. He will not err in his judgment. Let us see to it that our heart is pure before God, then our love must be pure to our fellow-men.

"And the Father." Truly this means something more. God is the Omnipotent, the Wonderful, the mighty Creator of the universe, and yet our Father through the shed blood of Jesus Christ. Most of us have felt the influence of a godly father. God is our Father in heaven. How near it brings him to us. How we should desire to love and serve him, and prepare for that day when we shall see him and shall know him more fully.

"I was in God's nursery to-night as the evening was getting dim;

And I sat with God's children, and they were talking of him;

And another child was with them, and though I could not see,

They say that God has an Elder Son, I think it was he.

"Father," he said first of all; though I could not see for the gloom,

Yet the instant he said it I felt there was someone else in the room;

And the room itself must have grown in a very little space;

For the Child called to Father in heaven, and heaven is a far-away place.

"But, oh! what an echo was left by that one single sound,

It crept into every corner, and wandered round and round;

The very air felt holy wherever the echo came; Cried the children, 'Oh, that it ever were so. Hallowed by that Name.'"

## Our duty to mankind.

"Visit the fatherless and widows in the time of their affliction." Every sufferer that crosses our path has a claim on us. Do we ever forget that this life is our one opportunity in which to prepare for eternity? Some Christians may get into heaven, but some will have their crown glittering with precious jewels. Every Christian has a work to do; every one of us is sent from God for a special purpose. In the story of the Good Samaritan God had to send three men to do a work that

should have been done by the first man. Now-a-days in our professing Christian world, about nineteen out of every twenty neglect their opportunities, and consequently where a mighty work could be done, only a very weak one is being done. "Inasmuch as ye have done it to the least of these, ye have done it unto Me." Christ does not now himself go about, in person, doing good—we are to go for him. The only hands Christ has for doing kindnesses are our hands. The only feet he has to run the errands of love and mercy are our feet. The only voice he has to speak cheer to the troubled is our voice. We underestimate our influence, our power for good in this world. People to-day see Christ quicker in our lives than they do in the Bible. When folk are in trouble, and we bring the relief, when they are wanting clothes and food, and we clothe and feed them; when they are burdened with grief and we come to them as a friend, then in very surety we preach Christ, and we show Christ to the people. This fact we can not lose sight of in our Christian life—that to serve Christ we must serve others. The little child when sick didn't want her dolly, she didn't want God, she wanted someone with a skin face. Christ's mission in this world is our mission. He came to lift men from degradation and sin to a higher, truer, nobler life. Our mission is to show Christ to others that they may receive into their hearts new life, new courage, new hope and new strength, so as to lift them beyond the reach of the world's evils. If we could only realise that we are sent from Christ to every new duty, to every home that needs us, it will put new meaning into our life. We will go forth each morning sent by the Master, and will hasten to finish our work well before the day is done.

"The time is short!  
If thou would'st work for God, it must be now;  
If thou would'st win the garlands for thy brow,  
Redeem the time.

"Fold not thy hands!  
What has the pilgrim of the Cross and crown  
To do with luxury or couch of down?  
On, pilgrim, on!"

## Our life in the world.

"Keep thyself unspotted from the world." Probably this is the hardest duty of the Christian. We have to mix so much with the world, and temptation is always in our pathway. On that happy day when we gave our lives into Christ's keeping we were cleansed from all sin. Christ clothed us in his righteousness, and we were spotless, for we read, "The blood of Jesus Christ cleanseth us from all sin." I love to think that God is pure, sinless, that every good gift and every perfect gift is from him, and with him there is no variableness, neither shadow of turning. All the sin and sorrow, pain and weariness comes from the evil one, and God is ever ready to help us keep the narrow way. Listen, "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away by his own lust and enticed." So if we grow cold in our Christian life it is our own will. What are some of the things that draw us away from God? What are the things that make us weak Christians, willing to be saved, but not willing to serve? What are the things that draw some right away from things spiritual so that they lose their love, never to regain it? Among one of the first I would place the picture show. Twenty years ago, when the church was prospering and saving souls, there were no picture shows, as we have them to-day. I sincerely believe the picture show for the last fifteen years has been one of the church's biggest enemies. I believe it has been responsible for the falling away in church attendance, for the indifference and insincerity of many who were once active church

# Our Young People.

W. B. Blakemore, B.A.

workers. I believe it has been to a great extent responsible for the increase in immorality and drunkenness, and it certainly has been the chief destroyer of the home life that once existed in our city. It has evidently come to stay, and we must recognise in it the evil that really is there. The tendency of the picture show to-day is to degrade, to belittle the church, and make fun of the faithful Christian. I know of a little Roman Catholic school where they teach their children the danger of the picture show; probably you teach it to your child, and I teach it to mine; but the character of thousands of our children is going to be formed mainly by the picture show, therefore every church member and every Bible School teacher should be intelligently possessed of the evil and should endeavor to guide the children under their care. It is time that the leaders in the churches demanded that only clean pictures should be shown to the people.

Then there is the danger that we too often think of our own comfort when we should be serving.

"Does the road wind up-hill all the way?"

Yes, to the very end.

Will the day's journey take the whole day long?  
From morn to night, my friend."

Then there is the pleasuring in excess, and the week-end holidaying. There are many things we put before our service, which tend to draw us away, and make us cold and indifferent.

We are told that all these things are signs of the times, that the last days are at hand. Yes, they are. I will never have this day to live again. I will never live my life again on this earth, and the days are passing all too swiftly.

"Tis not for man to trifle—

Life is brief and sin is here.

Our age is but the falling of a leaf,  
The dropping of a tear.

"Not many lives, but only one have we;

One, only one;

How sacred should that one life be!  
We have no time to sport away the hours;  
All must be earnest in a world like ours."

Then again, we are told that the Lord is coming. Thank God for that hope. Maybe he will come to-day, or perhaps to-morrow, or the next day, or perhaps ten years hence, but—

"Would you start if you saw Jesus,

Standing, watching, close to you?

When he comes—will you be doing?

Just what he would have you do?"

My prayer to-day is that when he comes he will find you and me pure in heart, serving him by endeavoring to save other souls, and keeping our robes spotless, so that whether it be day or night we will answer his call with glad rejoicing, knowing that in him, the King of Glory, is our hope and our salvation.

## Trust and Wait.

"He that believeth shall not make haste."

—Isa. 28: 16.

"In quietness and confidence shall be your strength."—Isa. 30: 15.

Trust and wait God's time appointed.

Let him lead thee all the way.

Thou must be for work anointed,

As he bids thee, go or stay.

It may be no noble mission,

Such as thou hast dreamed be thine;

It may be thy sole commission

In a narrow sphere to shine.

It may be thy work lies near thee,

Close beside thee, day by day;

Some, perchance, whose lives are dreary,

Need thy help upon the way.

Trust and wait,—God knows no hurry,

For his ways are not as ours.

Wherefore should'st thou fear or worry?

He will use thy utmost powers.

Not, perchance, the way thou chooseth,

Nor the way that thou hast planned,

But of all he nothing loseth

That is yielded to his hand.

—Fairelie Thornton, author of "Soul Rest," etc.

## Hints for Superintendents.

The following list of suggestions was recently written by Mr. Harold Watkins, of Melbourne, for a new superintendent whom he was coaching. The list happened to fall under the eye of the editor of this page, which accounts for its appearance here. Bro. Watkins was formerly superintendent of the North Richmond school. At the request of the Bible School and Young People's Department, he recently gave three months' valuable assistance at East Kew. He is one of our coming Bible School leaders.

1. Be punctual. Open and close the school promptly.

2. Insist on teachers being early at school. You cannot expect children to be on time if the teachers are in the habit of being late.

3. Keep the singing bright. Do not use the same hymns Sunday after Sunday. If singing drags or lacks enthusiasm, have the girls and boys to sing alternate verses. The competitive element will help.

4. Bible reading: Vary method here also. Sometimes read yourself; have a teacher or a senior scholar, or the school in unison, or girls and boys read alternate verses, or have a class to read, etc. Arrange method with school before the day of reading.

5. Prayers: Make these short and to the point. At the conclusion of the opening prayer, lead the school in the praying of the "Lord's Prayer." This tends to create an atmosphere of reverence, provided it is properly carried out, and not rushed or gabbled.

6. Attention: You will not be able to get perfect silence all through the session. Don't expect it. Don't keep harping about silence all the time, but insist on it during prayer and Bible reading. If you attempt this in a proper manner, explaining your reasons to the school, you will find before long that the children respect these occasions, and are reverent not only at school, but on all similar occasions, during church services, etc.

7. Classes: Do not allow these to become unwieldy in numbers. Generally speaking, seven should be the maximum; even this number is too many for some teachers.

8. See that school secretary keeps records and rolls up to date.

9. Take note of absentees, and arrange for visitation of same. When you are satisfied that a scholar will not come back, have the name stricken from the roll. Do not carry a number of "dead-heads."

10. Grade scholars according to age.

11. In selecting teachers, go for those who will be reliable and regular. It is better to have a smaller staff all present than a larger one with several absentees. Makeshift arrangements disorganise the school.

12. Arrange with two or three persons who perhaps cannot always come to school to act as substitute teachers. Insist on teachers notifying you as soon as they know they are to be absent from their class. This will give you time to arrange for substitute.

13. In making announcements, don't be long-winded. Cut them down to a minimum. Don't get into the habit of sermonising on every possible occasion. And don't be always telling funny or so-called funny stories.

14. Be firm, be bright, be original. Seek the hearty co-operation of officers, teachers, and scholars, keeping always in sight the slogan, "The best possible school for the Christ."

15. Remember that you are a junior partner with Jesus Christ. Consult him by prayer in all you attempt, and yours will be a happy and successful partnership.

## Progress at Cottonville.

We are pleased to note the healthy condition of the school at Cottonville, S.A., as seen from the secretary's report for the quarter ending May 21, 1923.

Enrolment: Boys 41, girls 51, Bible Class 25, Kiaders 62, teachers and officers 23. Total, 202.

Average attendance for the quarter 153, as against 120 previous quarter. Highest attendance for quarter 173. Five scholars confessed Christ. 25 new scholars enrolled. 61 sat for quarterly examination, of whom 40 gained 100 per cent. of marks.

## An American School.

There were 2041 in attendance at the Sunday School of the Jackson Avenue Christian Church of Kansas City on Easter Sunday, 76 were added to the church during the day, and most of these were from the Sunday School. On this day the men's class of the school had an attendance of 325, the Loyal Women's Class, 315, the Primary Department 216, the Beginners' Department 92, and the Cradle Roll 34.—"The Front Rank."

## OBITUARY.

HEWITT.—Sister Hewitt, affectionately known as "Grandma Hewitt," passed to her eternal reward on June 8, in her 91st year. She had been a most devoted member of the church at Brighton, Vic., and a resident of that district from her girlhood. For many years she had been a faithful servant of Christ, but was led to unite with the Church of Christ through reading a chart used by Bro. Harward in a mission he conducted at Brighton. She was always deeply grateful for being led into a clearer understanding of the Scriptures. Her affliction of deafness did not prevent her from attending the services with the utmost regularity, and enjoying them to the full. She had a remarkable knowledge of the Bible and the church hymnal. On her birthday it was customary to sing her favorite hymn, "When all thy mercies, O my God." For the past eighteen months she was unable to attend the services, but retained an unflinching interest in all that pertained to the Lord's work. She was laid to rest in the Brighton Cemetery. Bren. B. W. Huntsman and T. R. Morris conducted the service. A memorial service was held on Sunday evening at the Brighton church, when the same brethren testified to the influence of her life and character.—B. W. Huntsman.

WEIR.—It is with deep regret that we chronicle the departure from this life of our beloved sister in Christ Mrs. Rosa Weir, loving wife of Bro. S. P. Weir, of the Norwood church, South Australia. Our sister suddenly and quietly fell asleep in Jesus on the morning of June 8. For some few years past her poor body has been much afflicted, but she bore her trials with patience and Christian resignation. It is 33 years ago next month since the writer gave her a welcome into the Norwood church, and ever since she proved to be a devoted member. She was a great worker in the Dorcas Society, and foremost in every good work. Sister Weir delighted in the fellowship of God's people, and very many shared in the hospitality of her home. A large concourse of people, including many Government officials, gathered in West Terrace Cemetery on the Lord's day afternoon, when the writer, with Bro. Ira A. Paternoster, conducted the service. May God comfort Bro. Weir, who has lost, for a while, such a devoted life partner, and bless the son and daughter hereof of a fond mother. Our heartfelt sympathy goes out to the aged mother who still survives, and all the relatives. The blessed hope fills us with the sweet assurance that we shall meet her again in the morning of a brighter and a better day.—A. C. Rankine, Henley Beach, S.A.

# Foreign Missions.

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

## The Offering.

We shall soon be having streams of money flowing towards the States and Federal treasuries. The following are the names and addresses to whom money can be sent:—

Federal Treasurer: O. V. Mann, Commercial-road, Hyde Park, South Australia.

Victoria—Secretary: J. E. Allan, 41 Bennett-st., North Richmond. Treasurer: R. Lyall, 39 Leveon-st., North Melbourne.

New South Wales—Secretary: J. Clydesdale, 9 Grand Parade, Brighton Le Sands. Treasurer: W. R. Avenell, "Cammurra," Hay-st., Croydon.

South Australia—Secretary: S. J. Southgate, Carlisle-road, Westbourne Park. Treasurer: F. M. Worden, Glynde-road, Magill.

Western Australia—Secretary: W. H. Clay, 9 Chester-st., Subiaco. Treasurer: T. Hagger, 119 Aberdeen-st., Perth.

Queensland—Secretary and Treasurer: H. W. Hermann, Railway Parade, Nundah.

Tasmania—J. Foot, Junr., 14 Balfour Place, Launceston. Treasurer: H. V. Stevens, 38 George-st., Launceston.

## News and Notes.

Miss Metzenthin is now happily settled in Yunnan, China, busy studying the language. She found many friends after reaching Hong Kong, and every arrangement had been made by Bro. Waterman and Bro. Anderson to save her from unnecessary trouble on the journey, and the lady missionary with whom she travelled from Hong Kong knew both the Chinese and the French language, making it easier for her as she passed through French China. Miss Metzenthin says, "I like the climate here so far; it is very bracing. I am feeling well and happy. I am glad to be here, and sincerely thank the Lord for bringing me. I look forward to a happy service for him in this country."

The various missionary blocks used on this page or in the F.M. Day Number of the "Christian" are mostly the property of the Federal Foreign Missionary Committee, and if any of our State F.M. Committees or churches desire to have any of them for local purposes, we shall be glad to loan them, the only charge being the postage.

For the F.M. Day "Christian," the New South Wales Committee kindly supplied us with blocks of Mr. and Mrs. Escott and son, and Margaret Coventry and two little Indian children, and the Western Australian Committee loaned us their block of Dr. Shelton. The Federal Committee thank these two committees for their kindness.

The Federal Committee are deeply indebted to Bro. Main and Pittman for their work in preparing the F.M. Day Number of the "Christian," and to all those who contributed articles.

The Federal Committee note with pleasure the formation of a Chinese class in connection with the Central Mission in Hobart, Tasmania, and we rejoice with our Tasmanian brethren in the beginning of this good work.

## Suggested Programme.

for Women's Mission Band, C.E.S., and Y.P.S. for July.

Opening hymn; prayer; Scripture reading, Acts 17: 22, 23; Bible talk; topic for study, "Our Foreign Fields and the Workers"; missionary letter from Miss Jones; season of prayer; hymn; prayer.

## Thoughts on Foreign Missions.

Permit me to say that if Christ is God, and that his command is, "Go ye," then it is our duty as loving followers to do as he wishes us, even to the

extent of severe economy and self-sacrifice. How many have gone out amongst a strange, perhaps savage people, for the extension of the kingdom! Memory fails to call up the names of many that have died on the field; some of whom we ourselves have met with, Dr. Livingstone principally. Wherever he travelled he left a blessing behind. Then the arts of civilisation and industry follow with blessings for future generations; but the Doctor made such a grand exposure of African slavery, and general denudation of native villages to the world, that the United States was ashamed; and now with the assistance of the Christian public slavery is almost obliterated, the man of color in the United States has his own schools and colleges, and men and women of education, culture and refinement in almost every department of life. Contrast the picture of Hayti, a Republic south of the United States, where Romanism is the religion. The colored man professedly free, but still savage as in his native country: and where human sacri-

## Annual Offering

for

## Foreign Missions

NEXT SUNDAY, JULY 1st.

A Liberal Offering is Asked For.

...sacrifices are made: why? Because the gospel of Christ has not been introduced. We often wish it would please God by some means to bring Mexico and Hayti under the dominion of the United States, so that those countries could have the gospel. We feel that we must yield to a large extent to the evidence of what we ourselves have seen even in England, where working men have not been associated with Christian people. We find them savage, and what can we expect from a savage, perhaps cannibalistic people? We remember when in our boyhood being at a missionary meeting in the largest Congregational church in the city of Leeds, England: 6000 people present. Dr. Gill, from the isle of Raratonga, in the South Seas, introduced a tall, gentlemanly, but dark-complexioned-looking man as Isaiah, the chief and Christian minister of the island. A short time ago a copy of the "Australian Christian World" was put into my hand: in it was a report of a conference taking place on that island; several church buildings had been erected, and ways and means were being devised for the spread of the gospel. We

could say much on this subject of what we ourselves have seen; but we forbear. For the sake of our own peace of mind; for the sake of the debt we owe to the world; for the sake of having as few regrets as possible when we are called away, we must continue to take the largest interest in this greatest of all Christian work, Foreign Missions.—Chas. H. Sutcliffe.

Bro. Sutcliffe is one of our most enthusiastic F.M. helpers. He is over 80 years of age, but still a worker, and has sent us a bequest of £1000 on which we pay 5 per cent. interest during his lifetime, and then it becomes wholly ours. This £1000 has been used to erect buildings in India.—G.T.W.

## "I Will Give You Rest."

"There is nothing stable on earth, but there must be some Supreme Intelligence where we can find rest." So cried the Enlightened One, the Bhudda, six hundred years before Christ died, that a suffering and sin-weary world might have that rest he sought. The Bhudda's was the cry of the East of his day, of a thousand years before, of three thousand years after. He voiced the "longings, yearnings, strivings" of the East for "the good they comprehend not."

"Groping blindly in the darkness" through many ages, they have sought, but they have not found rest. And Christ has said: "I will give you rest." For the preaching of this gospel he has commanded: "Go ye into all the world."—M. Keith Gerand.

## The Missionary Motive.

We live in an age when the missionary spirit is powerfully stirring the church. We may ask, "What are the motives which prompt many men and women to give their lives, and others to give liberally of their means for the spread of the gospel in heathen lands?"

It was the promptings of a normal Christian experience which led Andrew, after he had found Christ, to seek first his own brother, Simon, and bring him to Jesus. No external authority, however great, can take the place of this internal motive, the burning impulse to tell others of the Christ who died for them.

When a person realises the meaning of the words, there is "none other name under heaven given among men," save the precious name of Jesus, "whereby we must be saved," the condition and needs of the millions of unsaved souls move him to pity and fill him with the desire to tell them of that wonderful name.

Christ commands every one of his disciples to "go into all the world and preach the gospel to every creature," and so the sense of duty is the motive which prompts many to obey the Master's order to "Go."

Would that God would make hell so real to us that we cannot rest; heaven so real that we must have men there, and Christ so real that our supreme motive and aim shall be to obey and serve him.—Miss O. M. King.



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## Here and There.

Bro. Thos. Hagger commenced a short mission at Bassendean, W.A., on Monday, June 25.

Correspondence for Carnegie church should be addressed for the present to Mr. G. Holloway, 33 McGregor-st., East Malvern.

It is announced that Bro. D. Wakeley, of Hampton, has been appointed preacher of Mildura church in succession to Bro. Fretwell.

Jesse R. Kellems and party were expected to land in Sydney on Tuesday last. As we were about to go to press, we learnt that they might not reach our shores till yesterday.

As we went to press on Wednesday the following telegram reached us:—"Inspiring meetings Sunday; extra seating for two hundred all used; twenty-seven confessions to date.—Young" (Ipswich, Qld.).

We learn that Mr. and Mrs. A. C. Rankine intend leaving Adelaide on Friday, en route for U.S.A., where they hope to spend a short time. We join with many in wishing them journeying mercies, a happy visit, and a speedy return.

W. S. Leece has relinquished his work at Claremont, W.A., to assist the work at Collie, where they have been without a preacher for a considerable period. He commences the work in this large coal-mining centre of the south-west early in July.

Members of Churches of Christ residing on the main line between Strathfield and Hornsby, New South Wales, are invited to a meeting for worship in the School of Arts, Epping, on Lord's day, July 8, at 11 o'clock. Meetings are to be held regularly.

The Victorian Women's Executive announces a special meeting for Friday, July 6, at 3 p.m., to welcome Sisters Miss Vera Blake, Mrs. Kellems, and Mrs. Richards. Afternoon tea will be served as usual. The place of meeting is Swanston-st. lecture hall.

July 1 is Foreign Mission Sunday. It is hoped that the literature and envelopes have been carefully distributed, including the leaflets on "Building According to the Material Sent Up." Bro. McClean, who donated 12,000 of these, is desirous that at least one of them shall get into every church home.

A united Bible School workers' welcome rally will be held in Lygon-st. chapel on Thursday night, July 5. Song service, led by Mr. C. H. Richards, will begin at 7.30. Dr. Kellems will address the gathering. Seats reserved for ticket-holders only up to 7.45. Admission tickets supplied to schools on requisition.

Dr. F. B. Meyer, the famous Baptist preacher, is now in Australia. Few names are so widely known and respected as is that of this veteran author and preacher. His books have been a source of comfort and inspiration to many, who will now rejoice to meet him face to face. A welcome meeting is to be given him in Melbourne to-night. Dr. Meyer is expected to speak at Lygon-st. on Sunday evening, July 8.

At Swanston-st. chapel, Melbourne, on Monday evening, a very large gathering assembled to welcome Miss Vera Blake, our missionary from furcough from India. The Victorian F.M. President, Bro. L. Gole, was chairman, and addresses were also given by Sister Mrs. Gill, President of Victorian Women's Conference; Bro. J. McG. Abercrombie, Victorian Conference President, and Bro. A. R. Main. Miss Blake was listened to with deep interest as she told of her work amongst the orphan girls. An enjoyable quartette was rendered by F.M. students—Bren. S. E. Riches and A. Hughes, Sisters D. and P. Ludbrook. Bro. W. Gale gave an excellent lantern lecture on the life of Dr. A. L. Shelton, of Tibet. This missionary of a high order, and should do much to help the F.M. offering next Lord's day.

"Christianity in India to-day has made its greatest stride among the oppressed classes just as in John Wesley's time it had done among the op-

pressed artisans of England," said Dr. Datta, the Indian Christian, while speaking on Christianity in India at Wesley Church, Melbourne, on Sunday (says the "Sun"). "In France, many Indian soldiers would not believe that I could be a Christian, because I seemed a decent fellow." Only the lowest types in the villages generally embraced Christianity because they needed uplift. Other classes scorned it, and held that there is no future for Christianity in India. These considered that the religion of the Western world was bankrupt. Never a word, however, has been spoken against Christ and his teachings. The Great Renunciation had fascinated the multitudes. Some even had dreamed to make the Sermon on the Mount the charter of a new India. The present unrest was due to changes in the village system."

In view of the usual newspaper comments on America's attempt to enforce its prohibition law, the following cabled report of Mr. Lloyd George's statements will both interest and commend itself to our readers: "Mr. Lloyd George, speaking at the Baptist chapel in London, said that he hoped that people would not become excited about the United States Customs' officials having seized liquor from British ships. The United States seemed to be acting within her rights, and certainly deserved sympathy, as she was making the boldest experiment yet attempted to deal with the greatest curse of modern civilisation. The experiment might wholly succeed, or it might have to be modified, but it should be given a fair trial. If the United States succeeded in any way in dealing with the problem it would deserve the gratitude of the whole world."

Under the heading, "Dr. Kellems Alters His Itinerary," the Melbourne "Herald" of Monday last contained the following: "Convinced that the Ideal Homes Exhibition is a decided asset to Melbourne, and that the popularity accorded it warrants its extension to July 18, Dr. Jesse R. Kellems, the American evangelist, who, under the auspices of the Church of Christ had arranged to open his evangelistic campaign at Wirth's Park on July 8, has consented to amend his Victorian itinerary. A radiogram to this effect was received to-day by 'The Herald' from Dr. Kellems, who will arrive in Sydney on the Niagara to-morrow. Representatives of the Church of Christ who are organising the tour of Dr. Kellems, cabled that 'The Herald' were desirous of extending the exhibition, and Dr. Kellems cabled in reply, gladly acquiescing. An accomplished orator, Dr. Kellems, who is a young man, is one of the leading evangelists in the United States. Mr. Charles Richards, another evangelist, is accompanying Dr. Kellems. Dr. Kellems will arrive in Melbourne next Saturday, and will preach at the Empress Theatre, Prahran, on July 1, 8 and 15. He will speak at Wirth's Olympia on July 22, a fortnight later than originally scheduled. His stay in Victoria will extend over six months."

Mr. B. W. Huntsman, preaching at the Church of Christ, Brighton, on Sunday evening, from the text, John 3: 17, "That the world should be saved through him," said: "Is there an all-sufficient and lasting remedy for the evil that afflicts the world? We believe that such is found in the revelation which God had made in the person of his Son. First, because that remedy came from the heart and mind of God. It originated in the eternal wisdom of him, whose chief attribute is holiness, who never errs in judgment, and whose heart of love caused him to make the fullest provision for the redemption of his erring children." This remedy was moral—or, better still, spiritual. Man's deepest needs were spiritual. The failures of life were moral. However comfortable life might be made, man's moral nature had still to be reckoned with. The divine remedy was a spiritual renovation, the birth of new aspirations for the purest things. It touched human life at every point, and transformed it with a new spiritual power. It was also universal in time and place. Human nature remained much the same in all ages, but the glory of the remedy in Christ was the fact. As the years

passed it always proved its power to meet the spiritual needs of men. It had no national boundaries. The lands of the East and the West had heard the same message, and found that its blessings were permanent. The experiences of life changed, but here was something that was adaptable to every circumstance. It stayed with a believer all his days, and gave the promise of the life to come. But no remedy succeeded unless it was used. Many good schemes failed because we did not apply them. God provided a perfect deliverance, but the way into that promised land was by following him who was our Saviour. We could think of no evil which he could not remove, of no spiritual problem which he could not solve. There was no sorrow which he could not heal. Herein lay the great necessity of following him. That call was made to-day. We were to follow his perfect leadership. His teaching and example would bring light upon the darkest moral problems, and his work of redemption was the divine remedy for human sin. The kingdom of God awaited man's reception of what God had provided.—Monday's "Argus," Melbourne.

### Unattached Disciples.

The large number of unattached disciples in all our large cities who have, for one excuse or another, failed to identify themselves with the local church of their choice is more than a fact to be regretted: it is a condition that requires investigation. Why is it that professed followers of Jesus, especially those claiming identification with a movement seeking to restore the simplicity and personal loyalty required by the gospel, content themselves without membership in, and fellowship with, some local church striving for these ends? The question sends us back to the church where the disciples once belonged. What is the character of its teaching to its membership? Does the pastor or preacher emphasise what we call "first principles" to the neglect of the necessary teaching of what the Christian life involves? Is it not probable that we have often failed to fathom the deep meaning of these "first principles"—the faith that sees invisible realities and commits the soul to God in Christ; the repentance that means an about change inward and outward; the open confession of that faith that transforms, and the baptism which expresses in action what the heart has purposed and the mouth confessed, and which symbolises the burial of the old life and the resurrection with him to newness of life? Not that the new convert is expected to see all that these first principles mean, but if the minister or teacher is fully imbued with their meaning, the converts are much more apt to catch such a vision of the Christ and of their relation to him, as will hold them in loyalty to him and his church. In other words, is not the evil complained of, a just cause for a re-examination of our church life and teaching to see if a remedy does not lie there.—J.H.G.

### COMING EVENTS.

JUNE 30 & JULY 1.—Opening of Gardiner New Church Building. Saturday, June 30, at 7.30 p.m. Principal A. R. Main, M.A., in the chair. Sunday, July 1, a series of inspirational services with representative speakers at 11, 3 and 7. Gardiner Bible School will render special singing at the afternoon meeting. Brethren everywhere cordially invited. Take Darling train to Gardiner or Commercial-road electric tram to Scott Grove. Further details in Saturday's "Age" and "Argus."—W. A. Strongman, Secretary, 42 Parslow-st., Malvern.

JULY 1.—Prahran, 7 p.m., great Gospel Service will be conducted by the Kellems-Richards Mission Party in the Empress Picture Theatre, Chapel-st., near the Colosseum. Come, help fill this large hall, and learn the hymns that are to be sung in the great Olympia meeting.

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## TRUTH MADE DISREPUTABLE.

False teachers still abound, by whose pernicious influence, as it regard to apostolic dissemination of Christian doctrine, "the way of truth" is "evil spoken of." In almost every city or village where the "truth as it is in Jesus" is preached, the experiences of early churches is repeated in antagonism, not so much of infidels or worldlings, but of professed shepherds of the flock who promulgate heresy, and lead many astray, creating the impression upon their innocent minds and those of many others who seem unable to discriminate between truth and error that they are being led from barren lands of heresy into the green pastures and still waters of truth. Such should heed the warning of Peter, lest they bring upon themselves "swift destruction," for through their influence "the truth is evil spoken of," and heresy delighted in. Even the most orthodox should take care lest preconceived and congenial views which conflict with Scripture teaching are held to and advocated, causing truth to be evil spoken of.

The best safeguard against such tendencies is to endeavor to rid the mind of all preconceived notions, refusing to reach conclusions in regard to any passage of Scripture unless in harmony with the teaching of the context and parallel Scriptures. Whatever doctrine is thus obtained should be preached faithfully and earnestly. Any other plan may result in the belief and advocacy of error, and, as a consequence, in truth being "evil spoken of."

### MONDAY, JULY 9.

But there arose false prophets also among the people, as among you also there shall be false teachers.—2 Peter 1: 1.

"The celebrated W. Jay, of Bath, England, was wont to say that Christ's sheep were marked in the ear and the foot. 'They hear my voice, and follow me.'"

Bible Reading.—2 Peter 2: 1-3.

### TUESDAY, JULY 10.

The Lord knoweth how to deliver the godly out of temptation.—2 Peter 2: 9.

"No man ever entered a 'blind alley' of temptation. The road of temptation is always a forked road, and one of the forks leads out of the difficulty."—Sunday School Times.

Bible Reading.—2 Peter 2: 4-9.

### WEDNESDAY, JULY 11.

These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.—2 Peter 2: 17.

"Vain folly of another age.

This wandering over earth,

To find the peace by some dark sin  
Banished our household hearth.

"O pilgrim! vain each toilome step,  
Vain every weary day!

There is no charm in soil or shrine  
To wash the guilt away."

Bible Reading.—2 Peter 2: 10-17.

### THURSDAY, JULY 12.

Uttering great swelling words of vanity.—2 Peter 2: 18.

"Man, proud man,

Dressed in a little brief authority,

Plays such fantastic tricks before high heaven  
As makes the angels weep."

Bible Reading.—2 Peter 2: 18, 19.

### FRIDAY, JULY 13.

Promising them liberty, while they themselves are bond-servants of corruption.—2 Peter 2: 19.

"He that is good is free, though he be a slave;  
and he that is evil is a slave, though he be a king."

Bible Reading.—2 Peter 2: 20-22.

## SATURDAY, JULY 14.

If, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first.—2 Peter 2: 20.

In his "Wanderings in Spain," Mr. Hare says that in the Centre de las Ocas at Barcelona, there is a little bronze figure of a knight on a horse. "This," he writes, "is not St. George, but the brave knight Vilardell, full of good works, who was permitted to kill the famous dragon, but who forgot his humility in the moment of triumph, and exclaimed, 'Well done, good sword! Well done, brave arm of Vilardell,' upon which a drop of the dragon's poisonous blood fell upon his arm from the sword which he brandished upon the childish mind of Barcelona." We need to cultivate humility, and pray for deliverance from the world's entanglements. "Let him that thinketh he standeth take heed lest he fall."

Bible Reading.—Hebrews 2: 1-4.

## SUNDAY, JULY 15.

It were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them.—2 Peter 2: 21.

"One of the ocean dangers that captains fear almost more than anything else is the danger of coming in contact with a 'derelict,' as a ship abandoned at sea is called. There are now supposed to be about thirty of such vessels floating about at the will of the currents in the Atlantic waters. They are without pilot, have neither crew nor rudder, are bound nowhere, and carry no cargo to any port. There is scarcely any peril of the sea which is so terrible to the mariner. No sounding will reveal their nearness, no temperature of air or wave will make known their approach, they carry no light to show where they are in the darkness. Though it carries no guns, a 'derelict' is often a more deadly enemy than a man-of-war. Alas! alas! at the number of spiritual 'derelicts' there are in religious circles! There can be no doubt that more souls are lost through these drifting lives than through the influence of wicked blasphemers. The ship that steers for no port can only have one influence, and that is to be a stumbling-block in the way, to send other ships to the bottom of the ocean. God help us that not one of us may become a spiritual 'derelict.'"—J. E. Denton.

Bible Reading.—Hebrews 6: 1-7.

## PRAYER.

Father in heaven, graciously help me whenever I am tempted to deviate from paths of righteousness or from the principles of thy Word. May I rid my mind of all prejudice, that I may receive the truth as it is in Jesus. Save me from any tendency to pander to popular taste, and from any desire to hold views simply because they are peculiar, or congenial to teach. May I know nothing among men save Jesus Christ and him crucified; may I lead wanderers only to Calvary, and into the way of truth, lest I should bring discredit upon thy cause, and dishonor to thy name. For the Saviour's sake. Amen.

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**CORRESPONDENCE.**

The Editor of "The Australian Christian."  
528, 530 Elizabeth-st., Melbourne.

Dear Bro. Main,—

It so happens that your leader on "Criticising the Church," in your issue of May 31st, was published in Melbourne just after the reports of the Methodist Conference of representatives of their churches of Australia and New Zealand were published in Adelaide, where the conference was held.

In case a full report of the conference's discussion on Christian doctrine as taught in Peake's Commentary may not have reached you, I enclose copy of the report published in the "Register," and also of some of the correspondence which followed.

It appears to me that your article, above referred to, lacks definiteness. When you refer to "The Church," do you intend the term to include the whole of "Organised Christianity"? Or do you refer to "Christ's Body"—the true church within the professing church?

The distinction between the two is of the utmost importance. For as Christ foretold of his kingdom upon earth, the enemy has effectually sown the tares amongst the wheat, and the good and the evil must grow together until the harvest.

The woman has effectually hid the leaven in the three measures of meal, until the whole is leavened. Two measures, the Orthodox and the Roman churches, have long been permeated with heresy, idolatry and superstition. And the Protestant church has been led astray by false doctrines and worldliness. Nor is it free from idolatry, as it so largely worships wealth, science, education, and other such things. And do not the same dangers threaten the members of Christ's true church? The apostles did not spare criticism of the churches of their time, when they saw how the members were being led into error. And the danger is even greater in these latter days, when the dividing line between the church and the world has become so ill defined, and when so much false teaching abounds.

It is sad to know that in this recent conference, when false teaching was so fully set out and discussed, not one voice was raised to uphold in its purity the faith once delivered to the saints. Not one vote was cast to exclude the false doctrines which were under discussion. And these same doctrines are finding ready acceptance throughout practically all the branches of "organised Christianity." In a letter to the local press I recommend the reading of Philip Mauro's book, "The Number of Man," which sets out very clearly the trend of these modern doctrines from which probably no church is absolutely free.

Yours fraternally.

T. C. A. Magarey.

Blackwood, Adelaide, June 10, 1923.

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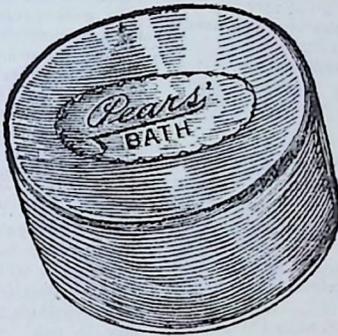
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# News of the Churches.

## Tasmania.

Nubeena Sisters' Class had a good meeting last week, 17 members present. £1 was sent to a needy case. Sister Methven is recovering.

Hobart reports two more welcomed by letter, and one by faith and obedience. All week-night services have been put off in order to help the mission at West Hobart.

## Western Australia.

At Fremantle the gospel services are being well attended; 20 strangers present every Sunday evening. On June 17 there were three confessions. Bro. S. H. Mudge spoke on "Illusions." The church has purchased a block and a half of land close to the chapel for further extension work, and everyone is optimistic.

Claremont reports steady progress. On June 7 the quarterly business meeting was held. Subscriptions to the new building sinking fund continue satisfactory. A donation of £20 to that fund was received from the Mission Band, being part proceeds from the recent successful sale of work. A very successful year's work was reported by this ladies' auxiliary under the leadership of Sister Mrs. Hilford, whose retirement was announced owing to indifferent health; Sister Mrs. Smilie is the new president. Bro. J. Longmore was welcomed by the officers on his election to the diaconate. The evangelist's report was received, and gave much food for reflection. He (Bro. W. S. Lecce) leaves shortly for a new field at Collie. His ministry was eulogised, and regret was expressed at his going. All branches of church work continue successfully. On Sunday morning, June 17, Bro. Buckingham spoke helpfully on "Christ, the Only Perfect Example." At the gospel service Bro. Lecce convincingly expounded "A Paradox of Jesus."

## Queensland.

South End, Toowoomba, Bible School is working hard for Federal Examination. One new scholar last Lord's day. Church membership is suffering from influenza. Bro. Adcock spoke on "The Presence of God." The gospel message by H. Coleman was entitled "Jesus the Way."

Zillmere meetings have been very satisfactory. Bro. Adermann is working hard, and has given some splendid addresses. His influence is being felt in the district. During the last three months three have been received in. A three months' rally has been commenced by the Sunday School. One new scholar on June 10.

The church at Albion continues to maintain good services. Bible School especially is extending its usefulness. Bro. Larsen is encouraged by the prospects of a large ingathering. Sister Mrs. Thorpe was baptised on Wednesday, June 13, and received into fellowship on June 17. Sister Pennington was also present. Bro. Chapman and Sister Newman have been restored to health after a period of treatment in the hospital.

On May 27 Bro. O'Connor, of Pelican, exhorted at Roma in the morning, and gave a very earnest gospel message at the evening service. On morning of June 3 Bro. Burns, of Toowoomba, addressed the church, and in the afternoon at the children's anniversary service delivered a happy address. The children, under the tuition of Bro. and Sister Spratt, rendered some fine choruses. Bro. Burns spoke again at night. Bro. Vanham reports good work in his district. A Roman Catholic has generously consented to lend his fine hall free of all charge for gospel meetings. On June 10, 37 broke bread. Bro. Spratt exhorted, and gave a stirring gospel message.

At Ipswich on June 17 the Hinrichsen-Brooker mission entered upon its third week with very bright prospects. Members of the church are working hard to make it a great success. During the second week all meetings were well attended. Bren. Young and Brooker are visiting from house to house. Bro. Hinrichsen is preaching with power. Sunday was a great day with the church.

The morning service was well attended. At the Bible School ten new scholars enrolled; thirty-nine were present in the Adult Bible Class. At the gospel service the tent was crowded, and at the close of a powerful address three confessed Christ. The local paper gave a very good report in Monday's issue. There have been 19 confessions to date. The church is greatly indebted to Bro. W. B. Cumming for a liberal supply of calico signs for the mission effort.

## South Australia.

Bro. A. H. Wilson, who has labored with North Croydon church, has decided to terminate his engagement on September 30 next, after five years' service. It will be a fine opening for an enthusiastic evangelist. Croydon is about three miles from Adelaide, and the population is rapidly growing.

Work at Port Pirie is doing well, despite the fact that at present the church has no preacher. Meetings on June 10 very well attended, and splendid addresses were given by Bro. H. Arnold in the morning, and Bro. R. O. Bottrall in the evening. On June 17 Bro. McDonald exhorted. Fine meeting in the evening, when Bro. Bottrall preached. Prayer meetings and young people's meetings are going well. Record attendance at Y.P.M. on June 20.

Meetings at York church have not been largely attended during the past three weeks, yet they have been bright and helpful. June 24 was the third Sunday of the special campaign which has been taking place. At the evening service one man made the good confession. On Thursday evening, June 14, at a men's meeting, Bren. Davie and Killmier gave splendid addresses. It was decided that similar meetings be held once a month. The Sunday School is busy with the special campaign competitions to get better attendances and new scholars.

On Sunday, June 3, Milang and Pt. Sturt welcomed their new evangelist, Bro. Mason, and his wife and daughter. Bro. Mason was at Pt. Sturt in the afternoon and evening. Bro. Ross Manning from Grote-st. conducted special young people's services at Milang. On June 5 a welcome social was tendered to Bro. and Sister Mason and daughter. Bro. Stoner was chairman, and words of welcome were given by Bren. Newell, H. Goldsworthy, and Bro. A. Pearce for Pt. Sturt. Bro. Mason suitably replied. Several items were rendered by the members, and Miss Mason sang a solo.

At Mile End on Sunday morning two were received by letter from Grote-st., and one by faith and baptism. At the gospel meeting in the Town Hall, three made the good confession. Mr. Manning announced the result to date of the "year of sacrifice"—a gift and a promise of £50 each, and a promise of the last pound needed to attain the objective. The three Sundays' offerings have yielded about £35 in addition. Sister Mrs. Waters, after a long period of suffering, was called to her rest on Friday last. The church sympathises with the sorrowing husband and family.

Queenstown during May enjoyed good times. On May 6 the opening of the new class rooms for the girls' department took place. Special opening service in the afternoon. On May 13 Mother's Day was celebrated, and on 20th Father's Day services were held. On May 16 and 30 the choir held concerts, the second being a sacred concert, the object being to obtain a new organ; each concert was a great success. All meetings are splendidly attended, Bro. Brooker being speaker, and various brethren exhorting in the morning. The church has been glad to have Bro. Brooker's father at the morning services.

Walkerville Sunday School anniversary held recently proved a success. Bro. Smith addressed the church. There was bright singing by the scholars. A social evening was held on June 11, when prizes were distributed. Bro. Dabb has been appointed secretary of the Sunday School. Thirty new scholars for Sunday School have already been

promised as soon as a move is made into the new church building, which is nearing completion. Opening services are expected to be held in July. Thanks are due to those voluntary workers who have helped in various ways, and to the ladies who have supplied afternoon teas.

At Forestville on June 17 in the morning Mr. Cain, of the British and Foreign Bible Society, gave a splendid address on its work. Evening, Bro. C. Caldicott spoke on "The Mystery of Godliness." Thursday, 21st, Mr. Cain gave a much appreciated lantern lecture on the work done by missionaries and Bible colporteurs in foreign lands. The first meeting of an Intermediate Endeavor Society was held on June 17, at 10 a.m. Miss Haylock gave a helpful talk on "Looking—In, Out and Up." Miss Pocock's paper on "How I Read my Bible," was good, also a few words of advice from Mr. Linke. June 24, Bro. Clarke, senr., exhorted on "God's Providing Care." Evening, Bro. Hollams, who had recovered from sickness, preached on "Jesus Christ the All-sufficient Saviour."

The work at St. Morris continues in a healthy condition. Dr. Killmier has maintained splendid audiences. His addresses have been highly appreciated. June 24 was a missionary day. In the morning the doctor addressed the church on medical missions. In the afternoon, at a special service in the interest of missions under the auspices of the Bible School, the doctor addressed the scholars and visitors. Some of the teachers and scholars contributed missionary items. An offering was made for Dr. Killmier to use as he considered fit in missionary work in China. The collection amounted to £4/5/-, and will be augmented to £5. Recently a concert was given by members of the Royal Institution for the Blind, and, together with amounts from mite boxes used by Bible School scholars, £9/1/6 was handed to the Institution.

## New South Wales.

Merewether reports good gospel service on June 17, Evangelist Martin speaking on "The Unknown God." Two young men made the good confession. Over 150 present at the Hamilton meeting on Thursday night. Evangelist Martin has resigned after four years' earnest work.

Paddington is experiencing a splendid revival of interest in all departments. Mid-week meetings, 30 present. Last Lord's day week Bro. and Sister Fisher were received into fellowship. Sisters Mrs. Sarney and Miss Sarney, from Auckland, N.Z., were present. Bro. Chapple's work is greatly appreciated. The church is saddened by the loss of Sister Mrs. Hinds, a well-beloved servant gone to her reward.

The annual meeting of the Hornsby church was held on Wednesday, 20th. Reports showed gratifying progress in all departments, though the numerical gain has been offset by removal from the district. Officers are: Elder, W. Crosthwaite. Deacons, P. H. Morton (secretary), A. Allen (treasurer), H. E. Tewkesbury, T. Newman, and L. Prentice. A tribute to the late Bro. W. Pickrell was recorded in the shape of an appreciative minute.

At Lismore on June 17 Bro. C. L. Savill was presiding elder. At night Bro. P. J. Pond preached to a good audience on "The Way into the Kingdom." Monday, June 18, Sister Myrtle Davis was married to Bro. Allan Brown in the new Temple. There is still much to be done in finishing off the work. The opening services will, however, be held on Sunday, July 8, and the tea and public meeting on July 9. The building is exciting quite a lot of interest in the town of Lismore.

## Victoria.

Bro. D. Wakeley concluded his work with the church at Hampton on Sunday. He delivered excellent addresses to fair audiences.

Hawthorn Men's Brotherhood conducted the singing at the gospel meeting on Sunday night, and rendered a number of fine vocal contributions.

Sickness caused a small gathering at Warragul last Sunday. Bro. Waters spoke both morning and evening. His appeal for Foreign Missions was instructive and inspiring.

Very good meetings at Swanston-st. last Lord's day, and excellent addresses from Bro. Shipway. The evening meeting was the largest for some time past, and very good attention and interest were shown in the service.

Good meetings at Middle Park last Lord's day. Two received into fellowship in the morning, who the previous Sunday were immersed. All departments are doing well. Sickness has caused several of the members to be absent of late.

At Warrnambool on Sunday evening Bro. Edwards delivered a powerful address on "By whom came Sin?" Several strangers were present. The prayer meeting and song service preceding the proclamation of the gospel also showed a slight increase.

Fine meetings continue at East Camberwell. Last Lord's day a full attendance of members heard Bro. Baker's farewell address. The new church building will be started within two or three weeks; when completed it will accommodate seating room for nearly 400 people.

Last Sunday the church home at Geelong was reopened after renovation. Bro. Stuart Stevens spoke at both services, which were well attended. The Bible Class is growing in numbers, the boys' side having a great majority. The above-mentioned auxiliary has presented the church with an oak table for the platform.

The church at Lygon-st. was pleased to have Bro. A. T. Eaton back again after his severe illness, but saddened to learn that Sister Eaton, who appeared to be improving under a new treatment, has had a set-back, and is seriously ill. T. H. Scambler, B.A., gave an excellent address in the morning, and Bro. Eaton delivered a very fine discourse upon "Measuring Distances." A young man confessed Christ.

Ballarat (Dawson-st.) enjoyed the visit of Bro. Coventry on June 10. He spoke morning and afternoon, and deeply interested all. Sunday services and prayer meeting good, though gospel services have been affected by weather. Bro. Keats, from Launceston, received into membership. By the removal of two families—the Holyoaks and Smarts—the church has lost ten good members this month to the metropolis.

The church at Kyneton was delighted with a visit and address from Bro. A. Baker on June 17. Bro. R. McPherson, of the College, exhorted. Visitors were present from Drummond, also Bro. and Sister Cornish, of Castlemaine. The church is happy at the coming of the Dowell family to reside in the town, from Berwick. In the absence of Bro. S. Riches, through illness, last Lord's day, Bro. Garland conducted all services.

Castlemaine Bible School recently repeated the anniversary programme in the Mechanics' Hall for the benefit of the local hospital. At the evening service on June 24 Bro. Clipstone gave a chart address on "The Supreme Question." A young married man responded to the invitation. A series of cottage prayer meetings is being held to deepen the spiritual life of the church, and to pray for the success of the Kellems-Richards mission.

At East Kew Bro. Tucker, Sisters Mrs. and Miss Tucker, of Tasmania, received the hand of fellowship on Sunday morning. Bro. Robbins spoke on "On What does the Evangelisation of the World Depend?" to an interested audience. Bible School is doing well, and increasing. Gospel service well attended. Bro. Robbins spoke on "From Sneak to Saint," and was appreciated by all. Most of the sick members have been restored to health.

Attendances at Carnegie church have been below normal, owing to much sickness. Sunday evening there was an improvement. Apart from epidemic sickness, the secretary, Bro. W. J. Modral, has undergone an operation in a hospital at Oakleigh. The aged Sister Mrs. Legg was called by her Lord while sleeping early on Saturday morning. The church sympathises with the bereaved. Bible School is gaining new scholars each week. Bro. G. Holloway has been appointed acting secretary during the illness of Bro. Modral.

Swan Hill church and auxiliaries continue in fine spirit. During May one fine young man made the good confession, was baptised, and received into fellowship. Another young sister confessed

Christ on June 24. Bro. and Sister Warden and Sister Miss Warden having removed from Boronia, had fellowship at Swan Hill on Sunday. Sister Mabel Wilson, from Prospect, S.A., and Bro. F. Barnden, of Woorinen, were also present. The departure of Sister Mrs. Allen and Miss Gladys Allen to the metropolis is regretted. Sunshine Club and Adult Bible Class are well attended. The aim for July 1, £5/5/-, is expected to be over-reached.

Echuca has had good attendances at all meetings since the mission. The sisters have started a sewing meeting. There were two baptisms on June 17. On Sunday night, after a fine address from Bro. Turner on "Is Infant Sprinkling Scriptural?" two women (mother and daughter) made the good confession. Bro. Turner is to continue week-end visits.

St. Kilda half-yearly meeting was held on June 6. All departments gave good reports. Bren. Friece and Raisbeck were elected as deacons, Bro. C. Kenna re-elected as church treasurer, a position he has ably filled for the last 25 years, and Bro. G. Hands as publicity secretary. Bro. North-east's proclamation of the gospel is appreciated, also inspiring addresses given by Bren. J. E. Allan and Abercrombie. Three have been admitted to membership by letter.

Meetings at Surrey Hills have been keeping up fairly well. Much interest is shown in school by both scholars and teachers. Bro. Luke has kindly donated to the school sufficient of "The Sunday School Hymnary" to go right round the school, and to spare. Each scholar has been presented by him with a book. Bro. and Sister Whately are well again after being absent for a short time indisposed. During Bro. Whately's absence the Sunday morning address was given by Bro. Burrows, and the Sunday evening sermon by Bro. Main to a good congregation. The Ladies' Guild at the Mother's Day meeting had a very successful meeting, at which Mrs. Main gave an address. A large number of mothers of Sunday School scholars were present. Foreign Mission students from the College provided the programme at last monthly meeting convened by the Young People's Union. An enjoyable evening was spent.

The concluding services of the Bible School anniversary at Northcote on June 10 were a great success. Bro. H. Clark in the afternoon gave an instructive talk to the young people on "Ringing True." On the following Wednesday a large crowd attended the annual concert. Bro. Marriott was made the recipient of a Bible, a clock, and a flashlight photo, upon retiring from the superintendency. The secretary's report showed a good year's work. 48 scholars were awarded prizes. The average attendance in the preacher's Bible Class for the year was 28. Healthy services were the order of the day on June 17, at the close of which a man and his wife and a scholar made the good confession. Bro. J. E. Allan gave a helpful address to about 70 at the prayer meeting on June 20. At the gospel service on June 24 Mrs. Press rendered a beautiful solo, and at the close of Bro. Hinrichsen's chart address on "The Plain Gospel" two made the good confession.

#### IN MEMORIAM.

ARMSTRONG.—On June 28, 1922, at his daughter's residence, Seville, Victoria, suddenly, William Armstrong, in his 82nd year, the dearly beloved father of Walter Armstrong, Samarai, Papua.

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MORRIS—BADE.—At the Church of Christ, Rosewood, on April 7, by Evangelist H. Bassard, assisted by Mr. J. Bongers, Victor Bransom, eldest son of Mr. and Mrs. J. Morris, of Silkstone, to Dorothy Annie, elder daughter of Mrs. A. Bade, and the late Mr. W. Bade, of Rosewood.

#### BIRTH.

EATON.—On June 23, at 229 Burnley-st., Richmond, Vic., to Mr. and Mrs. E. H. Eaton—a daughter. Both doing well.

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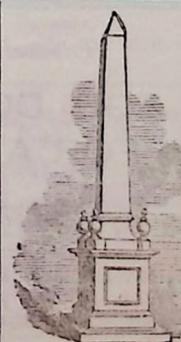
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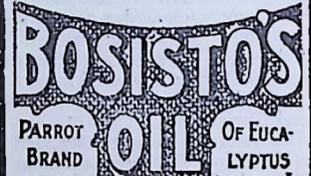
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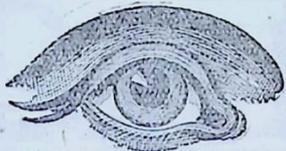
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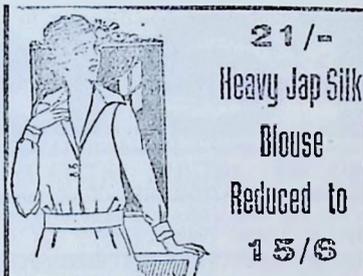
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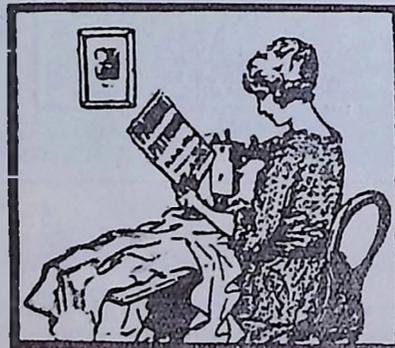
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