

THE AUSTRALIAN CHRISTIAN

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

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Undoing the Reformation.

NO instructed Christian within the Empire can be indifferent to the crisis which confronts the Church of England. The secular press has spoken of an imminent disruption, one great newspaper, the London "Daily Express," suggesting that, unless the Anglo-Catholic party gets its way, there may be a schism involving the withdrawal of no less than 700,000 members from the Church of England. The numbers may be questioned, but there is no doubt about the reality of the cleavage or the danger to the church.

To the onlooker the trouble appears simply to be due to the fact that a large and increasing section of the Anglican Church is drifting Romewards. This section looks upon the Reformation as a mistake, and is making every effort to show its dislike of Protestantism and to secure a return to Catholic (really Roman Catholic) faith and practice.

The present situation.

The occasion of the threatened schism has been explained by a not unsympathetic writer in the "Argus" who under the *nom de plume* "Clericus" writes of the threatened schism and its causes.

An active and vigorous section of the Anglo-Catholic or High Church party demands the right to reserve part of the bread and wine consecrated during holy communion, to place it in a receptacle in the open church, usually a silver vessel hung in the chancel, and to say prayers before the consecrated elements in the belief that they contain the presence of Christ. Their opponents claim that this implies a conception of the very nature of God, and the way in which he is active among men, which has been explicitly considered and rejected by the Church of England, and that, however powerful such a view may be to awaken people's emotions, it embodies an untrue, superstitious, and weakening view of religion. To make matters more acute, the problem must be discussed by a body with law-making powers engaged in revising the Prayer-book and formulating rules for its use of such a nature that they can be enforced.

The dispute can be understood only in its setting. It is only within the last two or three

years that the Church of England had begun to recover some of its powers of discipline. Present rules and definitions of faith are between three and four hundred years old, and they have reference to the problems of the day which produced them. There is in them much that is unworkable because it is archaic, and is wanted by nobody. These rules could not be invoked easily to settle anything. The war broke up the lethargy of tradition. Army chaplains came back demanding that the church be given power immediately to revise all its methods and machinery, that it might make itself the spiritual home of the modern man. That power has been granted to a Church Assembly, the decisions of which must be submitted as a whole to Parliament, which has the option of accepting or rejecting them, as the Church of England is established as the Church of the English people. It is in the Church Assembly, sitting in three houses, bishops, clergy, and laity, that the issue has come to a head. The clergy have granted permission to reserve the Sacrament perpetually, probably for the sake of avoiding a break; the bishops are considering that decision. If the Church Assembly as a whole agrees to reservation, it must go before Parliament, and its opponents are now engaged in preparing to fight it there. If Parliament rejects it, it is likely that the section of the Anglo-Catholic party which insists on the practice of reservation will defy the authority of Parliament, which they do not recognise, and stay where they are, rather than go over to Rome. If the bishops take action against them, many will doubtless go over to Rome, but bishops have always been reluctant to face the pain and uncertainty of legal proceedings, more particularly as public opinion usually ranges itself on the side of the prosecuted. Such opinion is not very capable of understanding principles, and it naturally sympathises with an enthusiast afflicted for his zeal.

An ancient compromise.

Every student of church history knows that since the close of the sixteenth century the Church of England has been composed of incongruous elements, containing within itself those who would have been glad to have a thorough-going reformation and an evangelical faith, as well as those who were anxious to retain Romish doctrines and practices. The Anglican Prayer Book of Queen Elizabeth's time was manifestly the result of compromise. Queen Elizabeth disliked Protestant doctrines, but, for various reasons which can easily be recalled by every student of English history, set herself against the Pope. As Prof. Lindsay says, "She was in her heart her father's daughter, and preferred Roman Catholic doctrine and worship, with the sovereign in the place of the Pope." During the previous reign of "Bloody Mary," many leading English families had taken refuge on the Continent and came to know and love the leaders of the Reformed Church. On their return to England they carried their new-found faith with them. Elizabeth's bishops knew very well that these and other people in England would not accept Romish doctrines and practices to the extent that she desired. The result was a compromise. The bishops succeeded up to a point, Elizabeth being forced to give way in certain things. For example she deleted Article 29 of the "Thirty-Nine Articles of Religion"—"of the wicked, which do not eat the body of Christ in the use of the Lord's Supper"—but was compelled to restore it. On the other hand, the Bishops had to accept a good deal to which they were opposed.

"A Plain Christian" writing in "The Age" of June 26 put the matter as follows:

"When all is said and done, it must be remembered that the Reformation in England was never quite completed. It did not originate with the people, but was imposed upon them from without. The civil power acting through the royal supremacy did the mischief. If the bishops had been left to themselves the Nonconformists

True to the Best Self.

Follow thy better heart, follow thy better will,
And so thy better self in thy best self fulfil,
To thy best self be true.

Give thou thy better hand to all who needeth thee,
And to the better world thy better angel be;
To thy best self be true.

So shall thy influence bless, and when thy years
are past,
So shall thy better self thine angel be at last;
To thy best self be true.

—Selected.

of to-day would have found room in the Church of England, but there would have been no room for the ritualists. Bishop Jewel declared that there was perfect uniformity in doctrine, and especially in the doctrine of the sacrament of the Lord's Supper, between Geneva and Canterbury. Such a statement from such an authority makes Anglo-Catholicism a puzzle."

Summarising the nature of the compromise arrived at, Prof. Lindsay writes: "The church, which had altered its Prayer Book to suit Roman Catholic tastes, framed its articles of religion or creed to bring itself into conformity with the Reformed Churches of Switzerland."

It is not a new thing to recognise the fact that men of varying and extreme beliefs are in fellowship with the Anglican Church. It has been so for four hundred years. And very frequently Anglican apologists have gloried in the fact. The broad comprehensiveness of the church, its tolerance, its inclusion of Broad and Evangelical, High and Low, has been extolled as evidence of its truly catholic standing. For good or ill, it has been said that "there is a far deeper cleavage in Anglicanism than there is between any two denominations of the Evangelical Protestants."

In the nineteenth century the Oxford or Tractarian Movement threatened to disrupt the Church of England. The attempt to show that even the Thirty-Nine Articles themselves were capable of an interpretation in harmony with Roman Catholic doctrines shocked thousands of truth-loving members of the church. Newman, Manning and other leaders went over to Rome; large numbers of ritualists like Pusey and Keble stayed on in the Anglican Church. The successors of these men have chiefly been responsible for the "white-anting" process which has been going on in recent years. Readers of Walter Walsh's "Secret History of the Oxford Movement," Dr. Horton's statement of the peril of England, or even of the biographies of the leading Tractarians, will be familiar with the view that many remained in the Church of England, while their hearts were with Rome, in the belief that they could thus the more effectively hasten the return of the many to Rome.

How it looks to a bishop.

Bishop E. A. Knox, who was Anglican Bishop of Birmingham from 1903 to 1921, was one of the speakers at the great Protestant Demonstration in the Albert Hall, London, on June 1. His subject was "The National Peril" and he spoke, in part, as follows:

"How has this Romanist move been prepared for? Churches have been turned surreptitiously into Mass houses and Roman Catholic forms have been introduced. We have now come to an attempt at direct legislation. Before the House of Commons at the present time, and having had its second reading, is a Bill for the repeal of Roman Catholic disabilities. If it passes, processions of the host will be permitted in England. Besides that, there is the proposal for changes in the Prayer Book, and these changes include two principal things: revival of the Mass and revival of Transubstantiation associated with the

reservation of the sacrament. It is possible that at the next coronation the Mass might be celebrated as the great service of the Church of England. If the Church of England is untrue to herself and adopts these things, then she cannot blame Rome for trying to capture the highest prize in the land—the Throne."

We have referred to the striking article by "A Plain Christian" which appeared in "The Age." Its closing paragraph will be of special interest to our readers:

"The church is suffering to-day from misfortunes which overtook her at the Reformation, and the only cure is to attach less importance to what the Prayer Book says, and lay the entire stress on what the Bible teaches. Let her for-

get for the time being all that was said in the long past centuries, and like some other churches go up beyond the puddles of tradition to the fountain of living waters."

This is a very familiar sentiment to us. Our task in the Restoration Movement has been frequently referred to as the work of "Completing the Reformation." We are interested to see that the return to the Scriptures as the way of safety and peace and unity is being recognised by some who, while they are not of us, are conscious of the weakness of creeds and articles and of the sin of disunion.

The Risen Life.

Colossians 3.

Alan Price, B.A.

Picture a greasy, slimy, black swamp, mud below, water lilies with octopus-like tentacles stretching from mud to surface, bearing beautifully attractive blooms and floating leaves. The banks are steep and slippery, too easy of descent, difficult to climb. Such is the pit of worldliness into which the unwary fall. Pleasure blooms upon its surface, but there is nothing solid below. The struggling arms of conscience are gripped by the tentacles of sin. The feet, the fundamental principles of life, are smothered in the blackness of despair, and the whole being is ultimately sucked down into the everlasting doom of the bottomless pit. On the bank of such a pit the Lord himself appeared. He beheld the struggling mass of beings, fighting, gasping, dying. Into that pit he descended and wrenched the bands of death from all who sought his aid. He lifted them out of the miry clay and set their feet upon a rock. "If ye then be risen with Christ."

Look up.

Look up at the rising banks that invite effort and progress. Look up to the mountain tops from which can be seen the glories beyond. Look up above the mountains into the presence of God himself and take courage.

Get up.

Your feet have been lifted out of the mud, but you are still on the brink of what brought about your ruin. If you still walk and live in those sins of impurity and greed that worked your downfall in the past, they may grow up and throttle you. If you walk waist deep in the slimy waters the weeds may grapple and pull you down once more. Snap the stems, that is "mortify" them; get up and get out.

Put off.

There is mud that clings like glue. It sticks to you for miles and gets you into trouble at home. You cannot cover it with a clean garment, for it soils all it

touches. It must be scraped off. There are habits formed in youth and manhood that hug the very soul. "Put off anger, malice, blasphemy, filthy communication," lying. There is no excuse for a bad temper, an evilly-disposed mind, scandal-mongering, filthy jokes, or untruths. It may cut into the very skin to get them off the person, but they belong to the bottomless pit from which you have been saved and they must go. The cleansing power of the blood of Christ may by divine grace wash away all traces of these abominations.

Put on.

The soul that is cleansed must needs be "clothed again." The "new man" is its clothing. It is renewed in the image of Christ. Its features are mercy, kindness, humility, longsuffering and love. The component parts of this garment, placed together upon the redeemed soul, constitute an "image" that approaches somewhere near that form of divine humanity summed up in Christ.

Put in.

The hungry soul needs filling. The empty heart must find some inmost thought to cherish. "Let the peace of God rule in your hearts." "Let the word of Christ dwell in you richly in all wisdom," singing with grace in your hearts. The door of the temple is slammed against the noises outside. The dust of the crowded street is forgotten in the peace of the holy place. On the right and left and front hang the scrolls of the word of God, full of rich wisdom and promises. The sound of the angels' song is heard from above, "Glory to God in the highest and on earth peace"—and the children in the temple, they take up the song, "Hosanna in the highest, blessed is he that cometh in the name of the Lord." "In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The Bible Essential.

The church would disappear without the written Scriptures. Or if it did not fail entirely, it would become a corrupt and weak organisation without spiritual power. People would have to resort to dreams and charms for comfort and guidance. Vain speculations would take the place of divine teachings. The stronger might stand for

tended that the church created the New Testament and not the New Testament the church. This statement will not bear close scrutiny. The facts, the forces, and the ideals that later, when written down, became the New Testament, were the power that made the church. Men moved by the Holy Spirit spoke the gospel which they had learned from the Master. That gospel called the people out of the world and made them into the "ecclesia." The word became flame and men followed the torch.

Tennyson wrote truly in inimitable verse:

And so the Word had breath, and wrought
With human hands the creed of creeds
In lowliness of perfect deeds,
More strong than all poetic thought;
Which he may read that binds the sheaf,
Or builds the house, or digs the grave.
And those wild eyes that watch the wave
In roarings round the coral reef.

Certainly in this way the New Testament, as yet alive and burning only in consecrated personalities, created the church. It is written now, and more rapidly than ever, in fact, in an amazing way, it is making churches. Whenever its message is proclaimed it calls people to organise themselves about Jesus Christ into a living church.

It follows also that the neglect of the written word will be fatal. Let us substitute, or try to substitute, anything for it, and spiritual life in the individual and in the church will collapse. It follows

again that the preacher who awakens in the church the greatest love for the Scriptures and who succeeds in inspiring diligence in reading them is doing most for the people and for the community in which he serves God. The message of the church is to be found in the Bible and the test of its faithfulness is how faithfully it delivers that great Word. The world will never find the way to God nor hear him speak except through Bible teachings.—The "Christian Evangelist."

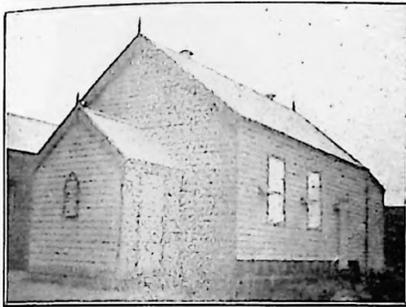
The World Speaks to the Church.

To crowds that through the city street,
Or jostle in the marts of trade;
To carefree youth whose joyous feet
Dance through the world that thou hast made;
To masters in the realm of thought,
And toilers bent beneath the rod;
To lonely hearts by men forgot,
Be thou to all—the House of God!

When men cry out, confused in mind,
For truth's clear, guiding beam of light;
When blinded teachers lead the blind,
Or rob the seeing eyes of sight;
When Knowledge walks with faltering stride,
The path which Faith so grandly trod;
When Reason fails, and doubts abide,
Be thou to all—the Voice of God!

Above the strife of race and creed,
And hate which scorns the common good;
Above the narrowing lust of greed
Which laughs at dreams of brotherhood;
Above a nation's trust in war
Which thrusts its youth beneath the sod;
Above the glamorous lies that mar—
Be thou to all—the Peace of God!

—M. H. Lichtner.



Echuca Chapel, Vic.

As it appeared before the addition of the new building. The old chapel, transformed, appears at the left of the other picture, joined on to the new structure.

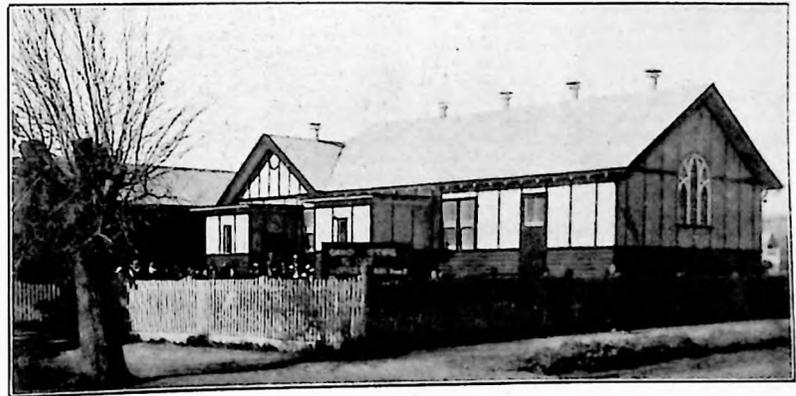
a while but eventually all would sink into the gloom of materialism and the weakness of superstitions.

Incidents recorded on the pages of church history prove this. For example, we know that Christianity once had a strong hold in Northern Africa, with some of the greatest churches of the era. But they passed away without leaving even any very imposing ruins. There may have been many reasons for such a spiritual tragedy but Dr. J. F. McFayden thinks it was because the churches did not have the Scriptures in their own tongue. In his exceptionally informing and stimulating book, "The Missionary Idea in Life and Religion," he says:

One reason why it was possible for Christianity to disappear so completely from North-west Africa, where in the fifth century it had such a strong hold, was that apparently the Bible was not translated into the language of the majority of the inhabitants.

It is impossible to keep the church true, pure, intelligent and active without the constant study and restudy of the Scriptures. Individual members deprive themselves of first-hand, fresh inspiration when they do not read the Bible. It is absolutely essential that the ministry know the Bible well and put its wisdom and authority above every other book. The pulpit should be a fountain from which its ideas flow. This will keep the people truly informed in divine things.

It may be truly said, "No Bible, no church." To be sure it has been con-



New Church Building at Echuca, Vic.

On July 4 this building, erected by Echuca church with the assistance of the Church Extension Committee, was opened with appropriate services. The old building used for many years was situated on a good block of ground in a splendid situation in the growing town. The splendid building is about 40 feet in length and 27 feet in width, with outside walls of weather-board and fibro cement, and the inside lined with beaver board and fibrolite, all finished in a workmanlike and attractive manner by Bro. H. J. Purman, of the church at Balwyn, who has been in charge of several of our new buildings during the

past two years. The old building was retained, and, with some alterations, was made to fit in with the new building, and may be used when necessary as an extension, and, at other times, for Bible School purposes. A handsome curtain on brass rods divides the two apartments. The cost will be about £700, and the new furniture and seats will probably take about a further £100 to complete. The church greatly appreciates the splendid help given by Bro. W. B. Payne, his voluntary services as preacher having enabled it to gather about £300 towards the cost of the new building.

Religious Notes and News.

The Bishop of London says: "I have never seen a missionary yet who was not happy. I have seen missionaries from every part of the world. I used to make my house in Amen Court a place where missionaries came when they returned to this country, and I write to them now all over the world; and they are all happy because they have given their lives in obedience to their Master's command."

A Baptismal Service.

In a letter published in "The Australian Baptist," Mr. W. D. Jackson, B.A., preacher of Collins-st. Baptist Church, Melbourne, describes a recent baptismal service as follows:—

We still have the palms at Collins-st., and in conjunction with much sediment from the city water mains, they contrive to make our baptistery look very like the River Jordan. About a month ago at an evening baptismal service I introduced a new feature. Three girls, all in white, were the candidates. As each candidate came forward, she stood on the baptistery steps, facing the congregation, while a soloist sang quietly and very beautifully one verse of the hymn—

I lift my heart to thee,
Saviour Divine;
For thou art all to me,
And I am thine.

The girls enjoyed the experience, and the congregation was greatly moved.

Jewish Giving.

The Jews of the United States are engaged in a nation-wide campaign to raise money for the starving Israelites in eastern Europe. They started out to secure a fund of \$15,000,000 and succeeded so well that they raised the goal to \$25,000,000, which probably has been subscribed by this time. This is a good deal of money for any religious group to collect for a single purpose in the course of a few weeks. The Jews deserve credit for carrying the enterprise to such a successful issue. Doubtless the money will be well spent and will mean saving the lives of hundreds of thousands of people who otherwise would perish.

Despite all impressions to the contrary the Jew is a good giver. His religion inculcates the principle of the tithe. No synagogue ever echoed the sentiment that salvation is free. Some Jews are not over scrupulous in amassing money, but they usually spend it freely and give generously to all forms of charity. We have often wondered whether the influence of the tenth commandment is not seen in the traditional readiness of the Jew to help charitable causes. It might be a good thing if the average Christian would learn the same message.—F. D. Kershner.

Dr. Norwood's Bold Crusade.

Dr. F. W. Norwood has taken a striking step in the cause of the League of Nations and of world peace. He announced at the City Temple that, with the full concurrence of his church council, he proposes to vacate his pulpit for six months, beginning in October, to devote six months to an intensive campaign under the auspices of the League of Nations Union. He will preach, however, one Sunday a month at the City Temple.

Dr. Norwood states that the whole country will be covered in a series of seven-day campaigns, beginning in each case with a sermon in an Anglican church and another in a Nonconformist church, with week-night meetings in various towns—preferably in public halls rather than in churches. The Archbishop of Canterbury approves of the plan, and it is understood that his influence will be used to open the pulpits of cathedrals and other Anglican churches to Dr. Norwood. Dr. Norwood will have the

active sympathy which was promised to Dr. Jowett when that great preacher embarked on a similar peace crusade—never, alas! to be carried to its completion.

"Why are you doing this?" our representative asked Dr. Norwood. "I am doing it because I feel that world peace is the greatest question there is. Everything else is subsidiary to that. And I feel that the cause of peace is terribly apt to slip. This generation seems rather tired of the subject, and is liable to let it go by default. The next generation, inexperienced as ever, may be swept away on the old tides of pseudo-patriotism and the love of adventure, and therefore it is for this generation, which knows the realities of war, to consolidate the cause of peace. Nothing will achieve peace but the moral sense of the general community. Diplomacy has got into terribly outworn ruts, and unless there is a tremendous impetus from the outside, from the ordinary folk who pay the price of war in full, the ground will slip away beneath our feet.

Dr. Norwood looks forward eagerly to the reactions of his crusade on Christian unity. "It is greatly to be wished," he said, "that the churches, with their manifold differences in dogma and polity, should be able, on a great question like this, to evoke a united conviction and engage in a common enterprise. I should like to think that this effort of mine will be a contribution to church unity in the best sense of the term."

The crusade begins almost immediately after Dr. Norwood's return from his three months'

visit to Canada, and the States. He returns on before going out to a fight for which he has been "spoiling," in the common phrase, ever since he left his Australian comrades in their graves, along the Western Front.—The London "Christian World."

The Appeal of Christ.

I meet from time to time those who, sincerely indeed but with a flavor of the "high brow" about their bearing, stand aside from the church. When the war-cloud lowered in 1914, you were moved to the depths of your soul by an exalted resolve to bear your part in that vast crusade of arms for liberty and right. I know you were. What did you do? Did you cry, "Give me a rifle, I would be gone, now and alone"? I did not hear of it. I have yet to learn that you so armed yourself, filling the pockets of your sports-jacket with cartridges and your alpenstock with sandwiches, and booked your way to Boulogne, and then went stalking across Belgium to have a pot-shot at the Kaiser. If you did, the War Office has not revealed your splendid adventure. No; you enlisted! You set yourself in the organisation of your patriotic fellows. Many of them you found it very difficult to get on with; some you detested; you found much in the ways of the army that were quite distasteful; certain features of its discipline you regarded as a burden on freedom; you felt you could make a better army of it, if only you had the liberty to "shatter it to bits (up to a point!)" and mould it nearer to the heart's desire. But you "stuck it"; and by so "sticking it" and abiding by that church of the nation in arms which the army was, you gave all you could give, and your gift was used to the full, and you went forward with the victors at the last. *De te fabula cceslesiastica!* That is the appeal of Christ in his church to-day.—A. Boyd Scott.

Upholding the Reformation.

To protest against proposals concerning the Anglican Prayer Book which, if accepted, would mean the acceptance within the Anglican church of doctrines and practices directly in conflict with Reformation principles, a great demonstration was arranged by the World's Evangelical Alliance. This was held in the Albert Hall on June 1. The British Home Secretary (Sir William Joynson-Hicks) presided. In the course of his address he recalled two speeches, one made by a great ecclesiastic, now dead, and the other by a statesman who is still among us. Archbishop Benson said that it is of great importance to recognise that the Reformation of the Church of England was one of the greatest historical events, and it was conducted by men of the highest capacity. This, thought Sir William, might well be noted by those who are for ever making silly criticisms about the Reformation. The other speech was by Lord Balfour, who, speaking in the House of Commons a quarter of a century ago, said: "If this church is to remain the church of the majority of the people—established or unestablished—it must be that institution as it was purified at the Reformation. It is only so long as it retains that character that it can hope to preserve the affection of the English people. This, continued Sir William, is a warning that might well be taken to heart by lovers of the Church of England to-day, and also by those who indulge in carping at the Reformation.

The challenge.

Continuing his address, Sir William Joynson-Hicks said that the Reformation has been challenged, and the meeting had assembled to take up that challenge in the name of the vast majority of the laity of our land. Lord Halifax, who may be taken as representing the Anglo-Catholic move-

ment, seems to think, judging by his speeches, that England is going in his direction. "We are here," declared the speaker, "to protest against a challenge from an English churchman, conducting negotiations with Rome with the knowledge of the Archbishop of Canterbury. The doors of the church of Rome are open to Lord Halifax, but they are open on the terms, and the only terms, which the church of Rome will grant: absolute submission to Rome. I am not speaking from any spirit of hostility to another church; I am concerned with an attempt to import the doctrines of another church into the church of our land. We stand by God's Word, which is a clear, rational and intelligent position. Do you accept Christ and his apostles as divine teachers? If so, follow their teaching. If you believe you find that teaching in the New Testament, and if it is divinely inspired, no man can interfere with it. The sole authority of our church, in matters of faith and doctrine, is the Bible itself. We complain that men who have sworn to abide by the Prayer Book and the Thirty-nine Articles, are leading their people, step by step, in the direction of a church that is not our church, and to doctrines and practices that are not our doctrines and practices. This is not a party question. Free Churchmen and Episcopal Churchmen go hand in hand in this matter. All those who found their hopes of heaven on the Bible are determined (come what will) that the sacrament of the Lord's Supper shall never be converted into a recurrent sacrifice at the hands of a priest. There are some things English people will not have: one is that recurrent sacrifice, and another is compulsory confession. This meeting is a clarion call to Great Britain to stand by the Reformation and to continue its belief in the Bible of our forefathers."

The Home Circle.

Conducted by J. C. F. PITTMAN

Things That Endure.

Honor and truth and manhood—
These are the things that stand,
Though the sneer and gibe of the cynic tribe
Are loud through the width of the land.
The scoffer may lord it an hour on earth,
And a lie may live for a day,
But truth and honour and manly worth
Are things that endure alway.

Courage and toil and service,
Old, yet forever new—
These are the rock that abides the shock
And holds through the storm, flint true.
Fad and folly, the whims of an hour,
May bicker and rant and shrill;
But the living granite of truth will tower
Long after their rage is still.

Labor and love and virtue—
Time does not dim their glow;
Though the smart may say, in their languid way,
"Oh, we've outgrown all that, you know!"
But a lie, whatever the guise it wears,
Is a lie as it was of yore,
And a truth that has lasted a million years
Is good for a million more!

—Ted Olson, in "Forbes Magazine."

So it is in France.

I knew a French student once who was much interested in English politics. After having a point explained to him, he always made the same comment:

"So it is in France!"
I have thought of him many times lately, for the differences between us seem very great on the surface, at any rate in Paris. There are no unemployed to be seen here, and those who are at work are at it all day long. They are like bees, rushing hither and thither in a feverish way, as if the day wasn't half long enough. The shops are open long before I am up in the morning and they do not close till eight.

But I have it on the authority of an official of the Salvation Army that every night in Paris 8,000 people sleep out of doors.

The housing question here is acute. It is closely connected with the fall of the franc, for though the municipality is building dwellings it is doubtful whether many of the poor creatures who sleep out will be able to afford the rents. There are many people in Paris to-day paying three-quarters of their income in rent. How is it possible to live like that?

In the whole of France only 106,000 tax-payers declare an income of 30,000 francs, about £250, at the present rate of exchange. But 152,000 Frenchmen possess a car of their own. Even if you drive it yourself you cannot keep a car on less than £250 a year, so it is not surprising to learn that M. Vincent Aurioi has a following in demanding that a list of income-tax-payers shall be published.

In France a man or woman carrying a child is certain of a seat in tram, train or bus, by right, not by favor. In the thickest crowd an official will push away everybody else to let his majesty the baby through. It is the same with the wounded or mutilated soldiers. They have a right to a seat everywhere, and in the Metro trains some of the seats are numbered for the use of these men. If you happen to occupy one and do not immediately vacate it on the entry of a crimple you will be ignominiously turned out.

So it is in France!
The children are put in the front, not by their friends but by kindly officials, at spectacles, where, moreover, a barrier keeps back any selfish adults who might otherwise press on the children.

Parents are accompanied by their offspring much more often in Paris than in London, and they exact from them behaviour which our livelier young folk would find extremely irksome. I was calling on a friend the other day whom I had not seen for some years, and we sat talking for more than an hour. During the whole of that time a small girl sat perfectly quiet on her chair, not listening to the conversation certainly, for she did not understand a word of English, but occupied with her own thoughts. At three-and-a-half she was taught to keep quiet in the presence of grown-up people.

She was not an exception either. I saw these small people in church, at concerts, shopping, out walking, always quite sedate and well-behaved, never tearing about noisily, getting in people's way, or breaking into the conversation.

How is it done? But it is done—in France!—
L. F. Ramsey.

How to Have a Good Time.

"Well, twinsies, did you have a good time?" asked Mrs. Gray when her little girls came back from the beach.

"Yes'm," said Lucy.

"No'm," said Lula.

"Why didn't you have a good time, little sister?" mother asked Lula.

"I don't know," said Lula.

"Did Lucy let you play with the bucket?"

"Yes, I played wif it all the time."

"All the time? And how about the shovel?"

"I played wif it all the time, too."

"Ah," said mother, looking very wise, "and you played with the flag, little sister?"

Lula hung her head. "I played wif it all the time, too," she said presently.

"And what did my other little girl play with?" mother asked Lucy.

"I des I played wif myself," said No. 2, with a merry laugh, "but I had a dood time."

"Now I see what was the matter with Lula," said mother. "The sun may be shining, but it never looks bright to a little girl who wants everything herself."

Lula did not say anything, but she understood. When they were on the beach next day Lucy had the bucket and Lula had the flag, and they were using the shovel turn about.—"Exchange."

God's Good Gift.

*H*ater, God's free gift.
A colorless liquid.
*F*irst-quencher.
*E*veryone uses it.
*R*efreshes plant and animal life.

*I*s a food.
*S*oftens solid food.

*B*enefits the body.
*E*ssential.
*S*atisfying.
*T*ends to promote health, comfort, and long life.

McTavish—"How is your husband to-night, Mrs. McIntosh?"

Mrs. McIntosh—"Oh, he be about well again, thank 'ee, Mr. McTavish."

McTavish—"What! well again? after me walkin' five miles to inquire!"

Teacher—"Hans, will you never learn to write properly? This 5 looks exactly like a 3." Hans—"But it is a 3, sir!" Teacher—"Well, it looks exactly like a 5!"

The Family Altar.

— J. C. F. P. —

MONDAY.

If there be any virtue, and if there be any praise, think on these things.—Phil. 4: 8.

In "Pride and Prejudice" Elizabeth Bennet speaks to her sister thus, "With your good sense, to be so honestly blind to the follies and nonsense of others! Affectation of candour is common enough; one meets with it everywhere. But to be candid without ostentation or design—to take the good of everybody's character and make it still better, and say nothing of the bad, belongs to you alone. . . . I hate the judgment that, like the flesh-fly, skims over whatever is sound, to detect and settle upon some spot which is tainted."

Reading—Phil. 4.

TUESDAY.

Through him to reconcile all things unto himself, having made peace through the blood of his cross.—Col. 1: 20.

Bunyan, in "Grace Abounding," writes: "I remember that one day as I was travelling into the country and musing on the wickedness and blasphemy of my heart, and considering the enmity that was in me to God, that Scripture came into my mind, *Having made peace through the blood of his cross*. By which I was made to see, both again and again, that God and my soul were friends by his blood; yea, I saw that the justice of God and my sinful soul could embrace and kiss each other, through his blood. This was a good day to me; I hope I shall never forget it."

Reading—Col. 1.

WEDNESDAY.

As therefore ye received Christ Jesus the Lord, so walk in him.—Col. 2: 6.

"Plant, and root, and fix in me
All the mind that was in thee;
Settled peace I then shall find;
Jesus is a quiet mind."

Reading—Col. 2.

THURSDAY.

Christ is all, and in all.—Col. 3: 11.

"Lord, I am blind, be thou my sight;
Lord, I am weak, be thou my might;
A helper of the helpless be,
And let me find my all in thee."

Reading—Col. 3.

FRIDAY.

Special blessings frequently come in answer to prayers of friends far distant. Of such experiences one wrote, "I like to think of the condescension of our God answering such petitions as men to the very letter of their petitions; and I like to think of his binding souls so close as to make them channels to each other of the water of life. And thus there is a great increase of the spirit of thanksgiving, for each blessing is not only a reason of gratitude to the receiver of it, but also to those whose prayers of love have been answered in the bestowment of it."

Reading—Col. 4.

SATURDAY.

Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ.—1 Thes. 1: 3.

"His adorable will
Let us gladly fulfil,
And our talents improve,
By the patience of hope and the labor of love."
Reading—1 Thes. 1.

SUNDAY.

But we were gentle in the midst of you, as when a nurse cherisheth her own children.—1 Thes. 2: 7.

"Paul says that he might have made a display of apostolic authority and have demanded pecuniary support (see 1 Cor. 9). But he was like a babe (better than 'gentle'), or like a mother who nurses her own children, or a father who guides and directs his son. At the same time he supported himself by tentmaking."
Reading—1 Thes. 2.

Prayer Meeting Topic.

August 4.

The Peacemakers.

(Matt. 5: 9.)

F. J. SIVYER, B.A.

"Blessed are the peacemakers: for they shall be called the children of God." In 1895 Argentine and Chile fell into a bitter controversy concerning their frontier, and each state prepared for war. Then a preacher in one country began to plead for peace in the name of Christ. His voice was re-echoed from the other side of the Andes. Many citizens of both countries pressed for a peaceable solution of the problem. Great Britain at last suggested a plan which suited both sides and war was averted. To celebrate their escape from a death-dealing conflict, the two countries placed a monument on the great mountain chain which divided them and had nearly brought them to war. The monument, a figure of the great Prince of Peace, was cast from the very cannon which the two countries would have used against each other, and upon it was inscribed the words: "Sooner shall this monument crumble to dust than the people of Argentine and Chile break the peace which they have pledged at the feet of their Redeemer."

A HEAVENLY TASK.

There are fewer higher or more heavenly tasks to which men are called than that of being peacemakers. It is work which God himself loves to do. Seven times in his epistles Paul refers to God as "the God of Peace." That title is quite compatible with the Old Testament one "the Lord of Hosts," which but reveals another side to the divine nature.

"We needs must fight

To make true peace our own;

We needs must combat might with might,

Or might would rule alone."

But the name which is most characteristic of God is the name God of Peace. When he chose to reveal himself in flesh it was as "the Prince of Peace" he came, and his mission was to bring "peace on earth; goodwill to men." We should count it the highest honor in being called to join hands with Christ in his great task of hastening the day when "nation shall not lift up a sword against nation, neither shall they learn war any more."

RIGHTEOUSNESS FIRST.

"The wisdom that is from above is first pure, then peaceable," declared James. Melchisedek was "first king of righteousness, and after that king of peace." Right relationship with God and with our fellowmen must first be established before we can enjoy peace and be peacemakers. "First keep thyself in peace," said Thomas a Kempis, "and then shalt thou be able to keep peace among others." The necessary self-control and calm serenity to fit one to be a peacemaker of any worthy kind comes through close and constant fellowship with the God of Peace. We must imbibe Christ's spirit, learn his meekness, catch his gentleness, if we would become his ambassadors of peace, and prevail with men.

REWARD SURE.

"Blessed," said our Lord, "are the peacemakers; for they shall be called the children of God." Not perhaps at first will the peacemaker be recognised and honored. For a time perhaps he will be called "Trimmer," or even "Traitor." But when the tumult of war is silenced and when things are seen in their right perspective, then it will be the holy and humble men of heart who forgot their own interests in thinking of the welfare of the State or the church of the Lord Jesus Christ, who were ever striving for that unity for which Christ prayed, and who loved peace and labored for it with all their powers—these will be the men most honored.

TOPIC FOR AUGUST 11.—JESUS AT PRAYER.—Luke 11: 1-13.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

Victorian Notes.

Good interest was taken this year in the Scripture examination. Sixty-eight schools entered candidates, and eight hundred and seven actually took the examination. One pleasing feature was that more teachers sat this year, though in the scholars' grade, twenty years and over, only nine competitors completed the test. There seems to be a growing aversion on the part of young people to anything that looks like study. On the whole the papers seem to have been regarded with favor, though here and there complaints have been voiced. But the perfect question-setter, like the perfect preacher, has not yet been born. The papers are now in the hands of the examiners, and as soon as possible results will be published in these columns.

According to the programme outlined by the Sunday School Council, the recruiting campaign with its house-to-house canvass should end with the month of July. In many districts, however, the work is only now being commenced, and will



A Sunday School Teacher's Prayer.

They're here!

Just for a single hour they're here—

One single hour of all the busy week;

Their hearts attune to noble thoughts and aims.

May minds be eager, living truth to seek.

They're here!

The children of to-day, the fearless men

And gracious women of the years to be,

O Master Teacher, make me wise to use

This one brief hour, my Opportunity!



be carried on during the following months. Beginning with August, the Council suggested a month of evangelism, when special efforts should be made to link up the child with the church. The working out of this phase of the work is to be left to each particular department. There is a growing feeling among many that time and thought should be given to this phase of the work. During the last few days we have received letters asking whether we could suggest anything that would help in holding the boys and girls to the church. One superintendent writes: "The school is going on very well. Last Sunday we had 146 people present, scholars and teachers included. But I don't see enough result from our work. Comparatively few of our scholars ever join up with the church." The above is not an isolated experience, as statistics very well prove. Only 25 per cent. of the boys and girls who pass through our Bible Schools ever link up with the church, yet from that 25 per cent. there comes 80 per cent of the church's membership. What a difference it would make to the church if we could save another 25 per cent. of our young people! We are more than ever convinced that if we can solve this problem we will in a large measure solve the greatest difficulty that confronts the church to-day.

On Sunday, July 18, the Bible School at Ivanhoe held its anniversary gatherings. Fine audiences gathered at the afternoon and evening services; the evening meeting was especially fine, extra seats having to be brought in. Under the leadership of the superintendent, Bro. J. H. McKean, this school is making steady progress. The district does not lend itself to any phenomenal growth, but our school is much more than holding its own. The anniversary gatherings were brought to a close with a demonstration by the scholars on Monday evening, July 19.

Promotion Day.

Promotion Day in a carefully graded school has a valuable psychological effect on the children, for they feel that they are steadily progressing upwards. A certain number of scholars will naturally be "promoted" from one department to another each year, and this should provide the opportunity for every other class in the school to move up to a "higher" position, the newcomers taking the front seats and the remainder moving back accordingly. If carefully arranged so that all take part, the promotions may be made of great educational value in the religious development of the scholar.

"Should teachers be promoted with their scholars?" is a question often asked at conferences on methods. Probably the most satisfactory course to pursue is one that secures that the link between scholar and child is severed as seldom as possible. In every department a certain number of teachers, when their scholars are ripe for promotion to a higher grade, will affirm that a change is desirable on both sides. This request should be respected if a valid reason is given for the break. Otherwise, there should be as little change made as possible in this respect.—E. H. Hayes.

Assign Carefully.

Every teacher should impress on the minds of her pupils the fact that study is a serious undertaking.

"Study outside of school occurs only in the presence of a 'felt' need," says Sheldon Emmor Davis.

Therefore, the material assigned should be such that the pupil can easily make use of it in his daily life. Poorly made assignments are often the cause of lack of study. I point out the difficulties in the lesson and suggest helps for overcoming them. One should never assign too much work, or work that is either too simple or too difficult.

The following are ways in which I have kept my class of intermediate girls interested in studying their lessons:

1. Conducting a contest in which lesson study counted a certain number of points.
2. Asking a question and letting the girl who answers it ask the next question, and so on.
3. Giving a written test covering the Sunday's lesson.
4. Offering a prize for the one who can write the best story on the lesson.
5. Letting it be known beforehand that visitors are expected the following Sunday.—Lilly R. Farrell.

Creed for Children's Workers.

The following creed for Children's Division workers was formulated and adopted by the Children's Division Club of the School of Religious Education of Boston University:

"I believe in boys and girls as God's most precious gift to men.

"I believe in the intrinsic value and charm of childhood, both for what it is and what it may become.

"I believe that every child brings into the world with him the possibilities of a noble, Christlike character, and that he has a right to every opportunity for the full development of these possibilities.

"I believe in my work as a leader and teacher of children, and consider it my greatest opportunity for carrying on God's work in the world.

"I therefore pray the heavenly Father that I may so study and serve, so grow in love like him who took the children in His arms and blessed them, that I may offer a life that shall count for the cause of Christ."

Foreign Missions.

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

Letter from H. Clark, Yunnan, China.

Bro. H. G. Clark writes in a recent letter: "At the Chinese New Year the churches of Yunnanfu combined in a mission. We attended each night, as we are advised to hear Chinese spoken at every opportunity. The new Methodist church was packed each night. The service lasted for two hours, commencing at seven and concluding punctually at nine. One European and two Chinese spoke each night. The preachers were allowed 30 minutes each. The remaining thirty minutes were given to hymns, with the exception of an opening and closing prayer. If the first speaker stopped before his 30 minutes had expired the next would take up the extra time, so that we regularly had an hour and a half spent in listening to sounds, for we rarely caught the meaning of a phrase. We were indeed barbarians according to Paul's statement in 1 Cor. 14: 11. These people have a great capacity for hearing.

"Some of our American missionaries have been here, among them Dr. Osgood. Dr. Osgood is one of the most beloved and most highly honored of our men in China.

"Yesterday afternoon we had two happy little functions. One was the display of some of the Thibetan curios that the American folk brought with them. The prayer wheel is most interesting. Inside a cylinder about five inches in diameter are hundreds of prayers. This cylinder has a pivot that fixes in a handle about a foot long. On the edge of the cylinder a chain is attached which has a weight at the free end. By holding the handle and making a little movement with the hand the cylinder revolves and each revolution is equivalent to repeating all the prayers enclosed. I suggested to the Americans that this would appeal to the speed-loving people of their land, though there I guess they would work it by electricity. I learned that the Thibetans use water-power to work these prayer wheels. What a pitiable idea is behind these cylinders! Prayer is surely the highest activity of the human spirit, and not a mere physical action.

"The charm-boxes were also interesting. One of them was very beautiful, and made of copper, silver and gold. Dr. Shelton, you will remember, had some fun with the people, who believed that the boxes would preserve the wearer from harm. He had one placed on a goat and blew it to pieces and killed the goat with a shot from his rifle. The same shot shattered a great deal of the superstition of the onlookers, Mr. MacLeod, one of the Thibet mission, kindly gave me one of Shelton's rifles. I prize it highly, for Shelton was a vital, rugged, consecrated man.

"The Thibetan gun which Dr. Wohrley has is a curious thing. It is a muzzle-loader. They have a little opening at the side of the barrel from which a small tube leads out to a little pocket. This tube and the pocket are filled with powder. Attached to the crude trigger is a piece of cotton-cloth. To fire the gun they have first to light the cloth by means of pieces of flint, and then they have to pull the trigger which brings the lighted cloth into touch with the pocket containing the powder. The powder in the little tube slowly ignites and then, if the gun is still in a straight line with the animal, though it is more likely to be in a line with the place where it was, why, the gun goes off and does the trick.

"The other interesting event was the visit of a Chinese bride, the daughter of the cook. Her wedding ceremony took place the day before amidst much feasting and noise. I saw two barrels of steaming rice taken in, each containing about two kerosene tins of their precious meal. The bride wore—now what did she wear! She looked charming in her decorated hair and dress. We were guests at this wedding. The invitation

cards are about 10 inches by 4 inches. They are brilliant red in color, and the lettering is in gold. I doubt if our cards have anything more attractive about them. I found one value of their size and color is that they are hard to lose, and who hasn't wasted time looking for a wedding-card that has been misplaced! The chair in which the good lady travelled was a delight to look upon with its gay colors, representations of flowers, and miniature figures all over it.

"Have just had a letter from one of the Methodist missionaries, perhaps the oldest in the province. He speaks in high terms of the Hueli missionaries. I find they hold a high place in the opinions of the missionary body here generally, and am pleased to hear these unsolicited testimonies."

Foreign Mission Day Offerings.

South Australia.—Unley, now £187/8/6. Unley church this year has contributed to July 23 £328/3/-, including £101/11/7 from the Sisters' Mission Bawl. Strathalbyn, now £15/10/-; Norwood, now £57/7/8; Kadiia, now £7/12/6; Long Plains, now 109/2/9; Tumbly Bay, £12/3/1; Henley, £8/1/-; Snowtown S.S., 5/6; Railwaytown, £1/10/-; Broken Hill, £1/2/-; Alma, £10/3/6; Kersbrook, £8/2/6; Naracoorte, £5; Berri, £15; North Adelaide, now £14/1/4; Semaphore, £19/8/4; Pt. Pirie, £7.

Queensland.—Annerley, now £43; Albion, £62; Brisbane, Ann-st., £33; Rosevale, £10/11/9; Fernvale, 14/-; Bundamba, £3/10/-; Boonah, £24/6/9; Kingaroy, £1/18/-; Maryborough, £12/17/6; Mt. Walker, £5/3/-; Russell Island, £1; Tannymorel, £20; Ayr, £2/7/-; Eel Creek, £5/0/6; Gympie, £12/12/9; Marburg, £2/3/2; Isolated members, now £16/7/-.

Tasmania.—Cascades (quota, £1/12/6), £3 (last year £1/19/-); Caveside (quota, £3/18/-), £4 (last year £2/5/-); Devonport, £4/5/-; Dover, £1; Southport, £1 (1925, nil); Dromedary, £2; Geeveston, £5 (last year £4/7/9); Hobart, £8/16/6; Mole Creek, £2/10/- (last year 10/-); Ulverstone, £7/6/- (last year £4/1/8); Tunnel Bay, £3/4/10 (last year £2/0/2); Prospect, Launceston, 8/-; Nubeena, £4/10/-.

Bro. Green, Tasmanian F.M. secretary, says: "Cascades needs special mention. This is our smallest cause in Tasmania, a suburb of Hobart. There are seven members only. Their quota was £1/12/6, but they have raised £3." This little cause has paid half the support of an orphan for many years past, and in addition sent special contributions. The leaders in this little Bethel are Mr. and Mrs. Welsby. The Collins-st., Hobart, Senior Girls' Class are supporting an Indian orphan. They are very much interested. On a recent Sunday five girls contributed 6/6, the Sunday before 10/1—a splendid record for one class.

Bro. A. L. Reed, Federal Treasurer, reports amount of cash received to July 23 from the States as follows:—

South Australia	£1038	6	7
Victoria	803	0	0
Queensland	185	0	0
Western Australia	150	0	0
New South Wales	35	0	0
Tasmania	34	5	0
	£2,245	11	7

The F.M. Board treasurer acknowledges with thanks a gift from Bro. T. E. Rofe for £35 towards the Federal Secretary's expenses. Bro. Rofe expects to visit both the South Australian and Federal Conferences, where he will be a most welcome guest.

BIRTH.

McLEAN.—On July 26, at Cambrai, P.H., to Dr. and Mrs. D. McLean, Carisbrook, Bay-st., Brighton—a son (Donald Millis).

IN MEMORIAM.

BARR.—In fond memory of mother, Catharine E. Barr, who passed away on July 31, 1925, at Tumbly Bay, late of Mile End.

To a beautiful life came a peaceful end; She died as she lived, with God as her Friend.—Inserted by her loving son and daughter-in-law and grandchildren, Syd., Ellie, and family, Balaklava.

BARR.—In loving memory of Nellie, called to be with Him on July 31, 1925; also Robert, called to higher service on August 27, 1917. Loving parents whose name we love and honor.—Inserted by their loving children.

CLARKE.—In loving memory of Ethel, dearly loved wife of Ernest Clarke, who passed away on July 28, 1925, at Horne-st., East Brunswick.

In early morn when all was still God gave his great command;

In silent peace she passed away into the better land.

She bade no one the last farewell, she said good-bye to none,

Her spirit fled before I knew that she from me had gone.

—Inserted by her loving husband.

PHILLIPS.—In memory of Norman Frank, eldest son of W. J. and H. Phillips, of 333-5 Military-rd., Cremorne, N.S.W., who passed away July 24, 1919. Never forgotten. Memory still lives.

"We shall see each other on that bright and glorious day of the Resurrection."

—Inserted by his parents, brothers and sisters in loving remembrance.

SIMMONDS.—In loving memory of our dear mother, who passed away July 28, 1915; also our dear father, who died on October 25, 1908.

"Until the day dawns; and the shadows flee away."

—Inserted by their loving daughters, E. Lovey, West Perth, and A. Prittie, North Carlton.

FOR SALE.

D.F. Tas. H.W. Villa, tiled roof, 5 rooms and sleepout, bathroom, pantry, wash-house, very compactly built, with large tiled roof shed 18 ft. x 10 ft. also fowl pens. Electric light and power, gas, gas stove, fuel stove, gas bath heater, linen press, telephone, wireless, fly-doors back and front. Stands on valuable land 62 ft. x 222 ft., laid out in lawns, fruit and vegetable gardens, trees bearing fruit, concrete paths back and front, double and very single cyclone gates and fence, hedges, etc. Very high handy position, 1 min. to electric tram direct to Hart-cy, 5 mins. electric train, few minutes to Howell church, State School and shops. Road claimed brick area, made and trees planted. Price £1100. £375 deposit, balance at 6 per cent. Call or apply A. H. Tyler, "Southall," Yeovil-rd., off Norwood-rd., South Camberwell.

COMING EVENTS.

AUGUST 16 (Monday).—Men's Banquet, Swanston-st. Lecture Hall, under the auspices of the Social Service Department. Keep the date clear.

Carnegie Church

PUBLIC WELCOME

To Bro. J. E. SHIPWAY

Next Wednesday, August 4th, 7.45 p.m.

Representative speakers and Excellent Programme
Come and enjoy the service with us.

Here and There.

Mr. W. J. Campbell, preacher of the church at Wagga, N.S.W., has resigned, and will probably accept an appointment in another State.

Next Lord's day, Aug. 1, will mark the beginning of the twelfth year of service of Bro. H. Clipstone with the church at Castlemaine, Vic.

Recently three persons confessed Christ at Ungarra, S.A., Bro. Russell preaching. Meetings at Tumby Bay have been excellent, the best for two years past.

As we were closing for press on Wednesday morning we received the following telegram from Western Australia:—"Hinrichsen-Brooker opened Goldfields campaign Sunday in chapel; three confessions first meeting in tent to-night.—Hunt."

Past women students of the College of the Bible will be interested to hear of the formation of a "Glen Iris Girls' Association." Those desiring further information should communicate with the secretary, Miss Drysdale, College of the Bible.

Bro. Reg. Sparks, who for about four months has preached for the church at Carnegie, Vic., terminated his engagement on Sunday. Bro. Shipway will commence next Sunday. Bro. Sparks has rendered excellent service in speaking, visitation and assisting the church club.

The Victorian Home Mission organiser very greatly appreciates the response which has already been made to the appeal in last week's issue of the "Christian." It is hoped that many more will come to the aid of the Committee at this time when assistance will mean so much.

Gipsy Smith's meetings in Sydney, as was the case elsewhere, are attracting great crowds. For the second week the Town Hall had to be taken for the lunch hour, and at the first meeting overflowed. Up to the second Sunday the Church of Christ cards numbered: confessions, 62; renewals, 158.

As we were about to go to press we received a telegram from Bro. J. Wiltshire stating that Bro. William Charlick, of Adelaide, passed peacefully away on Tuesday. For many years our brother was an esteemed member of Unley and Grote-st. churches, and was prominently connected with Brotherhood enterprises.

Bro. L. Larsen, secretary of our Queensland Social Questions Committee, suggests to our Queensland Bible Schools that after the temperance lesson set for August 1 is given would be a good time to ask scholars to sign the threefold pledge book sent out by the Social Questions Committee. "Prevention is better than cure."

The great floods in Western Australia and the violent tornado in Geelong district, Victoria, have wrought much damage. A widespread feeling of sympathy with those suffering loss, especially with those bereft of their loved one, has been evoked. We should also have a spirit of thankfulness, for the disaster might easily have been many times more serious.

We learn that W. R. Hibbert tendered his resignation as organising secretary at the June meeting of the Western Australian Home Mission Committee. The Committee accepted the resignation at their July meeting after having urged a reconsideration. Our brother is now serving in his ninth year in the Western State. He will continue in the organising work until toward the close of 1926.

Some churches have not yet sent in the amount received for the annual offering for the College of the Bible last year. The secretaries or treasurers of the churches concerned will help a great deal by sending in promptly. To date £1,180 has been received, an advance of over £150 on the previous year. For the offering this year the sum of £1,500 will be asked, representing a 25

per cent. increase on 1925. The establishment of a Bible College at Dunedin by the New Zealand brethren will mean the withdrawal of support for the College at Glen Iris from the Dominion churches.

With reference to a report in the American "Christian Standard" that Mr. John L. Brandt had accepted the invitation to Swanston-st. church, Melbourne, Mr. C. R. L. Vawter, evangelist, whose visit to Australia with the Scoville Mission party will be remembered by many, writes as follows:—"I congratulate the Australian brethren, and particularly the church to which Brother Brandt goes. I know Brother Brandt well, and have known him for twenty-five years. Last year I conducted a mission for the church in Muskogee, where he has preached for a number of years. I regard him not only as one of America's best preachers, but one of our biggest men. He is big in heart and mind. He is a real leader—a great executive. And I know of no finer preacher's wife than Mrs. Brandt, whom the whole great church loves. You are fortunate."

For some time the Board of Management of the College of the Bible has been concerned about the necessity of providing some heating system for the dormitories. Owing to a serious decline in the income, rigid economy has been necessary; but it has been felt that the health of the students is an important consideration. Consequently it has been decided to instal electric radiators in the rooms. These will cost £4 each, installed, and it was thought that Christian Endeavor Societies, or similar institutions, would not only be willing, but glad, to pay for the installation of one of these. Two societies and one brother already have undertaken to provide for one each, and the organising secretary will be glad to hear from others. If unable to provide for the full installation, some might like to provide for the radiator itself, costing 55/-; or the point, 25/-.

W. H. Clay writes:—"The Department of Social Service, Victoria, is very much exercised because of the number of members of the Church of Christ who are seeking employment. Some have been unemployed over a period of two or three months. Among the numbers are a grocer, a wicker-worker, a musician, a baker and pastry-cook, an engineer, motor drivers, laborers, caretakers and a typist. Should there be members or friends who could offer even temporary employment, the department would welcome advice to that effect. Several good homes are seeking lady's companions and help, whole or part-time, and applications from those seeking such employment would be gladly received. Some of these positions are in the country. All cases carry the recommendation of the department."

In the course of a press interview Bro. Clive Taylor stated that Judge W. B. Hain, a member of the First Christian Church, Porterville, Northern California, of which he (Mr. Taylor) was the preacher, sentenced two boys who came before him on a charge of bootlegging to four months' attendance at Sunday School and church. Rigid conditions were imposed to make sure that the "sentence" was served. The lads were ordered to report to the judge every Monday morning in writing that they had attended Sunday School and church service on the previous day, to give the name of the minister who preached, and the text he preached from. As a result, one of the boys who attended a Baptist church at Lindsay, California, became a church member and a leader in work among young people, while the other lad joined the First Christian Church, Porterville, and became prominent for his work in connection with the boys, Bible Class and the Christian Endeavor Society. Thus both

boys were reclaimed from a life which might easily have ended disastrously. Mr. Taylor does not consider that prohibition in America has had a fair trial yet. Many civic and other authorities are, he said, in league with those who deal illicitly in liquor, and did not enforce the law. Judge E. C. Archer, a County judge, computed that 83 per cent. of the lawbreakers were foreigners, that is, persons who were not born in America. As demonstrating one of the benefits of prohibition Mr. Taylor mentioned that his 11-year-old daughter, Kathleen, had never seen a drunken man until her parents arrived at Vancouver on the journey to Australia.

Dr. Charles Reign Scoville writes from U.S.A. under date June 1:—"We have had wonderfully successful work during the past season. In January we began with Dr. E. L. Powell, in Louisville, Kentucky. We then went to the lower Rio Grande Valley which is new country opening up. We then came back to Paris, Texas, which is one of the very fine central cities of that great empire state. Leaving there we went to Winston-Salem, North Carolina, which is the largest city in the Carolinas. Each of these meetings closed with hundreds of people making the decision and being baptised. We are now closing the season's work in a small college town. This meeting is conducted as a county-wide meeting. There are seven Christian churches in the meeting. Yesterday was our opening day. The crowds were splendid and we are praying for a great victory. We earnestly ask for the prayers of our Australian brethren for our work. Assuring you we have never forgotten the kindness we received while in your country, and thanking you for your splendid paper, I am very fraternally, Chas. Reign Scoville."

The "British Weekly" of June 17 contained the following paragraph:—"Information by cable has reached Greenock of the death, on June 3, at Luanza, Congo Free State, of Mr. Dan Crawford, the famous missionary and author of 'In the Long Grass' and 'Thinking Black.' For thirty-four years Dan Crawford lived and taught as a missionary in the Dark Continent. He was a man in a class by himself. The much-abused word 'genius' could without stress be applied to him. The present writer was with him in America during 1912, and vividly recalls the quite unique influence of his words and of his whole personality. The solitude of Africa had deepened a genuine gift for philosophy, so that he had attained at a leap and intuitively what others may at best only arrive at by the help of formal writings. His acquaintance, during all those years of willing exile in the heart of Africa with contemporary affairs in Great Britain, in Europe and America, and throughout the world, was a constant mystery to those to whom he spoke intimately. Had Crawford been a self-seeking man, there was nothing he could not have secured in the way of financial support during that tour in America in 1912."

Geelong Tornado Disaster, Vic.

In connection with the fund that has been opened by the Mayor of Geelong for the relief of the sufferers from the effects of the recent tornado which devastated a tract of country in the Geelong district, the Social Service Department of the Churches of Christ will be pleased to receive contributions and forward a sum worthy of our churches. The advantage of combining in this effort will be readily seen.

One of the members of the Geelong Church of Christ, Bro. O'Donnell, was a heavy loser by the disaster, his new house being demolished.

It is hoped that such a satisfactory response will be made to this general appeal that the necessity for any special appeal to our churches will be unnecessary.

Send all contributions to Will H. Clay, 49 Elizabeth-st., Melbourne.

"The Quest of Spiritual Truth."

(Continued from page 473.)

be those truths which have been personally discovered and experienced.

According to the personality and time of the searcher, so does the expression of the truth which he seeks to communicate vary; so that we shall find that there is a style that is essentially Pauline, another which is Johannine, another Petrine, and so on. Similarly, we shall find that Moses speaks in altogether different ways with regard to the truths of God, from those of the men of latter times: and then, of course, it is obvious that we have yet a style and a type of expression which is in a class by itself, that of Christ, of whom we read, "Never man spake like this man." From all of which we are forced to the conclusion that absolute truth is beyond all human possibility of expression in exhaustive terms. Human limitations must forever render the expression of truth imperfect, although of course, each succeeding age will endeavor to express itself in the matter in the language of its time. The very words that we use will change from time to time, and as Christian thought aims continually at grasping more and more of the truth, it will continually exercise itself to discover terms of speech which will convey the truth with increasing exactness and intelligibility.

The one immutable fact is that truth is far beyond full human expression, and this will serve as a corrective to the acceptance of many theories of current times which are often regarded as the final word of truth. There are many hypotheses which I am fully prepared to accept as such, but when these are presented to me as 'utmost truth, and that without substantial evidence in support thereof, I must decline to be bound. Sixteen years ago, Lancelot Oliver wrote:—"We have never held that a return to New Testament Christianity and acceptance of what we think constitutes it, are necessarily one and the same thing; and at needed moments the fact has been recalled that we must ever be ready to diminish or enlarge as further truth breaks forth from God's word. Indeed, nothing is absolutely and ultimately binding but truth, so that Christianity itself must be abandoned were it proved to be false. But when it is held that certain things are true, and a serious attempt made to consider objections as they arise, it is surely our duty to press what we hold as truth, all we can, undeterred by a possible future discovery that we are in error."

Personal verification.

If, indeed, we were to bind ourselves to the acceptance of every theory affecting our spiritual relationships, we would quickly discover that the whole of the Christian religion would become a thing of the past. That there is, however, positively no danger of that catastrophe is altogether due to the fact that truth which is spiritually discerned always has been, and in the very nature of the case always will be, dominant. Truth is experienced rather than expressed. By way of illustration, we may take the subject of prayer, and after countless philosophies thereupon, the one valid argument for its use remains, viz., our personal experience of its potency.

The same holds good with respect to Christ. I cannot hope adequately to express the content of truth in regard to him, but the experience that I have of him in my spiritual nature is attestation enough that he is indeed the embodiment of the truth of God. If, for instance, I read in Scripture that he entered this world by way of the virgin birth, I am not incredulous; for in consideration of the mighty transformation that his coming has wrought in my life, I am soundly convinced that he is far above mere man; that he is in fact divine, and, that being so, it would be unacceptable to me that he should come any other way but that which he was pleased to employ. Similarly, with regard to his miracles, which to me are not even so full of wonder as the depth and the transcendence of the mystical life which I enjoy through him here and now. In the same way, I am forced to believe in the bodily resurrection of Christ; for only a Deity who is thus

capable of triumphing in every way over death is able to communicate to me in this present life, the earnest of what I know to be life eternally.

The religious part is, after all, the biggest part of man, and is founded upon our spiritual nature and our spiritual ideal. If in our quest for spiritual truth we seem sometimes to be at variance with the expressions of truth on other planes, it is only because of the misunderstandings of

human conceptions. Ultimately, all truth will co-ordinate, for truth is one, and its unity must eventually be evident.

Spiritual truth must be pre-eminent, and this will only be so in individual lives as it is personally experienced. In our quest we shall be amply rewarded, if we maintain that communion with God through Christ which alone can lead us to the heights.

The Doctrine of the Church.

Stuart Stevens.

[For over two years a precis of the Lord's day sermons delivered by Stuart Stevens has appeared each week in the "Geelong Advertiser," which has a daily circulation of over 10,000 copies. The "Advertiser" contained the following report of a recent Sunday evening's sermon.]

Organised as it is in many places to-day, religion is not satisfactory to many people, and it is not what it should be according to its Founder. Frequently it is a political instrument, a partisan organisation, and one far removed from the New Testament model. We are pleased that men are not satisfied with it. To settle down to a perversion of Christianity would be hopeless indeed. We propose to consider what are the elements of a true church. (1) It is non-political; (2) Non-sectarian (1 Cor. 1: 11-13); (3) Democratic; and (4) Scriptural in name, creed, authority, simplicity, and membership.

(1) It is non-political and non-racial. Christians are loyal citizens, and not partisans in politics. Christ knew no party or racial distinction, and was himself above and beyond them all. Jesus was not Jew enough for the Jew; not Roman enough for the Roman, nor Greek enough for the Greek. Christ was the most spacious being the world has known. He belongs to all nations. Italy glorifies Garibaldi; other nations merely admire him. Germany magnifies Bismarck; other nations criticise him. France all but worships Napoleon; England hates him.

But Jesus is claimed by every race. He is Saviour and Friend to all men, and is not to be monopolised by any so that all others are excluded. Faction or class leaders cannot claim the approval of Jesus or his church. He is the patron of principles which unite men in fraternity and love. Rightly, the church is not the tool of party-politics. It must not segregate, but unite men on the eternal principles of justice and peace. Partisanship is a perversion of religion. Christ is the Saviour of the prince and peasant, the artisan and the artist, the intellectual and the ignorant, the Jew and the Gentile, the foe and the friend. In the church alone all men may meet, though in nationality, political creed and occupation they may be separated the distance between the poles. Galatians 3: 27 and 28 expresses it fully: "For as many of you as have been baptised into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

(2) The true church is non-sectarian. Christ

invites men; men separate themselves according to creed or class. Upon the religion of Jesus Christ to-day there is no greater scar than that of division. Sectarianism is Satan's. The Saviour prayed for the salvation of the world through a united church (compare John 17: 21). When Paul in his Corinthian letter asked the question "Is Christ divided?" (1 Cor. 1: 11-13) he was certainly alarmed at the divided state of the church. The church of Christ is a unit, not a monstrosity. Relievers should behave to have the mind of Christ in this. Dis-union is outside the will of the Saviour who planned for union, not division. Division is human; union in Christ is divine.

"Let names and sects and parties fall,
And thou, O Christ, be all in all."

The one church founded by Jesus Christ is as wide and as narrow as the New Testament, and is not more sectarian than the sun, or sky, or sea.

(3) The church the Lord founded is democratic, not autocratic. "There is no respect of persons with God," although every man has his God-given task. "All ye are brethren," was the dictum of divinity. In apostolic days there were pastors, teachers, elders, deacons, believers. These were distinctions only of office, and did not possess ecclesiastical authority. "To every man his work" was the direction of Paul. New Testament religious organisation was simple, serene, sufficient. Governmentally the church is democratic; it is self-contained and Christ constituted. Personal pre-eminence is not by mastery but by ministry. The only autocracy which a true church concedes is the autonomy of Christ, whose is the church; for he is its head and sustainer.

(4) Having discussed the message somewhat negatively, we shall now consider it positively. Constructively the church has distinct features:—

(a) 1. Its name in the Bible indicates ownership and purchase; 2. Christ planned and built the church, "and with his own blood he bought her, and for her life he died." 3. It shall be his in eternity, when he shall present her without spot or wrinkle to God; 4. For his church he will return; 5. Naturally a child receives the name of its parents, a citizen that of the nation to which he belongs, so the believer receives the name of the one in whom he believes; 6. His name endureth for ever, and 7. It is a blood-bought name, given us by Jesus.

(b) The creed is Christ. Human catalogues

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of doctrine are fallible; he is infallible. They are varying, he is unvarying; they differ, he is ever the same; they separate, he unites; they are human, he is divine; they are dead, he is living; they shall fail, he is unfailing; they are substitutes, he is appointed; they are modern, he is ancient; they are insufficient, he is all-sufficient; they are rejected by many, he is acceptable to all. Christ is more than all the creeds, inasmuch as Christ is more than all men can say about him. All other creeds crumble, all other systems rot into disuse.

(c) Its Authority. Inasmuch as there must be authority, why not the best and highest? Such authority Christ claimed and Jehovah accorded. His mind or word we have in his written word; for the Incarnate Word has given us his written word, in addition to the possession of which the believer experiences the presence of the Holy Spirit to guide into all truth.

(d) The simplicity of Christianity and the church is typical of its founder. Jesus aimed at simplicity in all his work and ministry. While Phariseism was complex and confusing, the simple constitution of the church of Christ has from its inception, to the present age, proved sufficient, and will remain eternally. Love is all-adequate, and love to God and man explains all.

(e) Its membership is built upon the acceptance of a definite and divinely-given plan. On the day of Pentecost, Peter the apostle, preaching to the multitude, enjoined them to "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." In Matt. 28: 19-20 is recorded the Saviour's scheme of union with his church. In commissioning his disciples, he said, "Go ye therefore, and teach all nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit." In Acts 10: 48 is given a definite compliance with the true method of the Master, following the faithful declaration of salvation through his name, by the apostle Peter.

The promises attached to a full acceptance of the gospel's message embodied in the claims of Jesus, include the remission of sins by virtue of his death for sin "once for all," on Calvary; the gift of the Holy Spirit and partnership in service and fellowship, until he shall come to receive his own to dwell with him in glory.

Men join political parties and hand together for social and commercial benefits; make vows and pledges to each other. Men and women covenant for personal pleasure and social wellbeing. Why not now enter this great covenant with Christ and his Church?

CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

The Editor, "Australian Christian."—

Dear Bro.—
I desire to thank you for your timely article on "Were There Two Gospels," in the "Christian" of July 8. I would urge that the article be published by the Austral Co. in tract form for distribution among persons troubled by the delusion condemned. The error is extensively spread. I have come in contact with it in Tasmania and elsewhere. The arguments concisely and clearly set out in the article would not fail to convince any open mind. The theory of different standards for Jews and Gentiles is apparently a comparatively recent one. The contenders for the faith, in the early days of the restoration movement, do not appear to have heard of it. An advocate of the theory told me he was following Dr. E. W. Bullinger in his views of the matter. According to him, every time baptism was connected with salvation in the New Testament, it referred to Jews. The First Epistle to Peter which says "Baptism doth also now save us," was, of course, to Jews; and the use of the Greek word *διασπορα* (dispersion) used in the prologue was made to do service in connecting the people with those referred to in James 1: 1, where the word also occurs. If

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these are Dr. Bullinger's views, they are more original than they are true. The following passages clearly indicate that both of Peter's epistles were addressed to the Gentile churches established by Paul—1 Peter 2: 10 (cf. Rom. 9: 25, 26), 1 Peter 4: 3, 2 Peter 3: 1, 15-16.

Yours sincerely,

Hobart. Lionel Johnston.

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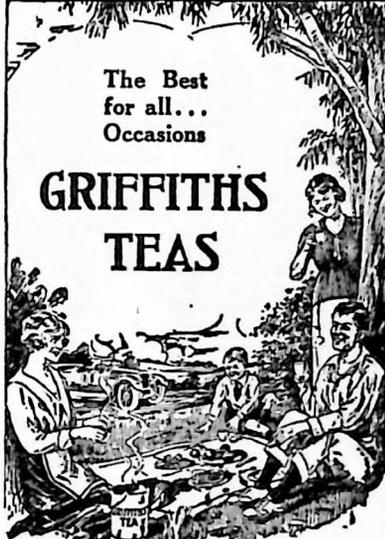
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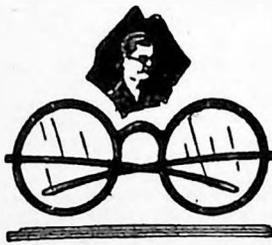


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News of the Churches.

Tasmania.

At Launceston the special winter series of gospel messages by Bro. N. G. Noble is developing much interest. C.E. Band of Hope on July 13 reached an enrolment of 51. Bro. Martin Crombie has been elected secretary of Prospect church, where there were three more confessions on July 18, Bro. Peter Duff conducting the services. Deepest sympathy is extended to Bro. Jas. Kane because of the "hand of death" amongst his loved ones. Bro. J. P. Foot delivered a good exhortation on "Philip."

Queensland.

At Toowoomba a good spirit prevails. At a splendid gospel meeting on July 18, after an address by Bro. Rodger, a young girl made the good confession. Bro. Elliott has been laid aside. Miss M. Anderson, who is moving north, was given a farewell by the choir, and she was presented with a silver vase.

Ipswich morning meetings have improved. The church will reach its F.M. apportionment of £12. The sisters are working well for a sale of work. 14 teachers and scholars sat for the Bible School examination. On June 28 Sister T. Watkins and Bro. R. Campbell were united in marriage. On July 18 Bro. Campbell was received into fellowship. He and his wife will both be active workers.

The church at Fernvale, founded by the efforts of the late Mrs. R. Pieper about eighteen months ago, is rejoicing at recent successes and is planning for extension. On July 11 Bro. Albert Kickbusch preached on Luke 12: 47, and four persons—two men and their wives—confessed Christ. On morning of July 18 they were baptised by Bro. E. P. Aderman at Marburg (the church kindly granting use of its baptistery) and received the right hand of fellowship. Attendances at both morning and evening services at Fernvale are good. The church has been meeting in a hall, but is now building a chapel, which, it is expected, will be ready for use in a few weeks. The members of the church, few in number, would be grateful if churches or individual brethren in the various States would assist them in their struggle. Donations, large or small, to the building fund would be thankfully received. The secretary is Bro. Alex. Pieper, Fernvale.

Western Australia.

Many members of Lake-st., Perth, went to the opening of the new chapel at Inglewood on July 13. On July 18 Bro. W. J. Thomson was the morning speaker. The men's class meeting was addressed by Mr. C. Pickering, of Y.M.C.A., on "The Temperament of the Boy." Bro. Thos. Hagger preached at night on "How to Keep in Christ," the last of three addresses on this topic; all have appreciated them. Foreign Mission offering has exceeded £100.

Bassendean Senior Endeavor Society did not meet on one week recently, to give all opportunity of attending the mission at Inglewood. Mid-week prayer meetings are well attended, Bro. Peacock's talks being very helpful. On Sunday, July 18, the Junior Christian Endeavor held its anniversary, a number of the children taking part in the morning. The Methodist J.C.E. paid a visit, and Miss Holland, general superintendent of Junior Endeavor, gave an address. In the evening the Endeavorers took a leading part, and after Bro. Peacock's address a baptismal service was held.

The work at Harvey is making good progress. Arrangements are being made for the South-west Conference on August 25. The women's guild has presented the church with matting for aisle and porch. A Christian Endeavor Society, under leadership of Bro. Wakefield, has an average at-

tendance of 20 members. The Bible School, under direction of Bro. D. Fryer, is preparing for anniversary. At the mid-week meetings the evangelist is giving a series of addresses on Old Testament prophets. On Sunday night, July 18, Bro. Wakefield preached to a good audience on "The Vision Splendid."

At Subiaco, May, the rally month, closed with a banquet given by officers to the church on 26th, at which well over 200 were seated. Bro. E. Nelson spoke on the work accomplished, Bro. A. Brooke, the evangelist, on future work. Sunday, May 30, was family day, when 185 broke bread, and the gospel service was crowded. Seven made the good confession during the month. During June eight made the good confession. The average breaking of bread for the month was 152. July opened with the issue of a monthly paper entitled "The Friendly Messenger." A copy enters each home connected with the church, and 500 are delivered to homes in the church district. On Sunday, July 4, Bro. Brooke spoke at both meetings. Bro. Hibbert, organising secretary, exhorted on Sunday morning, July 11. In the evening Bro. Brooke spoke on "The Protestant Witness." On July 18 Bro. Brooke spoke at both services; his evening subject was, "The Powerful Gospel." Much sickness prevails amongst church members.

Victoria.

The power of the gospel was in evidence at Maryborough on Sunday, when Bro. Baker delivered an excellent message on "Open Windows." Two men and one young woman confessed Christ. Warragul meetings on July 25 were affected by the weather. The "gift social" on July 24 was very successful. Bren. B. Martin and R. Hayward, of Garfield, are both seriously ill in the Warragul hospital.

Hampton had a nice audience on Sunday night, when R. T. Pittman spoke on "In the Steps of the Master." An offering for the Children's Hospital realised £1/12/10. The morning speaker was Bro. Buckley.

At Castlemaine Bro. Clipstone is continuing his series of addresses on "The Church," the subject on Sunday being "The Name." There were three decisions—one man, and a girl and young man from the Bible School.

Prahran Sunday evening services have been splendidly attended since Bro. Connor's arrival. Fine attention on 11th. Two ladies were baptised, and last Sunday a young man confessed his faith in Christ. Other meetings good.

Bro. R. G. Cameron is now preacher of the Red Cliffs church, and the attendance and interest of the members are increasing. A young men's instructional class is being formed. The Bible School is practising for the anniversary.

At Bet Bot a surprise party was given to Sister Russell on her 60th birthday. Lively interest is being taken in the forth-coming conference. Bro. Banks' addresses are much appreciated. Sisters are busy preparing parcels for the mission fields.

At Wangaratta on Monday, July 19, a visit from Bro. Will Clay was enjoyed. He gave a very interesting talk to the members and a few friends on the work of the Social Service Department. A quarterly offering will be taken to aid this work.

Yarrowonga church is prospering. The brethren manifest a most liberal spirit. On July 4 they contributed £35 for Foreign Missions, while on July 18 (the first anniversary of the commencement of the Hinrichsen-Pratt mission) an offering of £25 in cash and promises was made for the Social Service Department, and £5/8/- was given for the Children's Hospital. Bro. Pratt's work is greatly appreciated by church and townspeople.

Peel-st., Ballarat East, had fair meetings. Many members were unable to attend on account of sickness. Continued interest in gospel meetings. One confession on Sunday night at the conclusion of Bro. Ladbrook's address on "The Abiding and the Illuminating Word."

Meetings at St. Arnaud have been very good for the past month. The church extends deep sympathy to Miss Gray and the other members of her family in their bereavement. Two young people made the good confession last Sunday. Prospects are very bright.

Good meetings were held at East Kew last Lord's day, Bro. Youens being the speaker at both sessions. His evening subject completed a series with "Was Jesus Divine?" A fine social was held last Tuesday evening by the Ladies Aid, admission by gifts, to be sold at the sale of work.

At South Melbourne last Sunday Bro. Waterman spoke at both meetings, which were well attended. Two young ladies gave their lives to Christ. The evening service was partly devoted to the Children's Hospital Appeal. Sunday School attendances are good. Three new scholars.

In the afternoon of July 25 the chapel at Harcourt was filled, when an in memoriam service was held to the late Bro. Joseph Hogarth and Mrs. Lauer (nee Fanny Gartside). Bro. Clipstone, of Castlemaine, conducted the service, his subject being, "Precious in the sight of the Lord is the death of his saints."

Cheltenham morning meeting on Sunday was large. Visitors were present from Pyramid and other churches. One new scholar in the mat school; much enthusiasm in this part of the work. Evening service, good congregation, and a good sermon by D. Wakeley on "Our Mission." Specially good singing by choir, with Bro. C. Judd leader, Miss Brough at the organ.

At Warrnambool on the morning of July 25 Bro. Fisher gave a masterly message to the church. Sister Mrs. Thorpe, from Annerley, Queensland, was present. Bro. L. C. McCallum, M.A., accompanied by his niece, Sister Miss Williams, of Kaniva, arrived during the afternoon, and in the evening to an attentive audience he delivered a forceful gospel address.

Boronia had nice meetings last Lord's day. Bro. Arnold preaching. On the 18th there were good meetings, when a number of boy scouts were present from North Fitzroy, under the care of Bro. Wigney. Bro. Blackwood, from the College, addressed the church, and on Saturday evening lectured to the K.S.P. on "With the British Troops." All auxiliaries in good condition.

At Swanston-st. last Lord's day week Bro. P. A. Dickson delivered a good address, and last Lord's day Bro. A. L. Gibson's sermons were of a very high order and well received. Meetings have kept up well. Letters received from Bro. John L. Brandt state that he expected to leave Vancouver with his family by the steamer "Aorangi" on August 25, and would be due at Sydney about September 18.

At Doncaster on July 20 a men's banquet was held in the chapel. 53 men sat down to a splendid repast arranged by the sisters. Bro. J. E. Thomas presided, and gave a splendid address to the men. Musical items, recitations and short talks helped to make up a very pleasant evening. The Foreign Mission offering has reached £100. A record for this church. Sister Redman has given an illustrated talk on mission work in India. Bible School attendances are keeping up splendidly.

Meetings at Box Hill on July 18 were good. The evening meeting took the form of a "favorite hymn service." At the school session a visitor was present from the Victorian Bible School Union, and his talk to the school was encouraging. Meetings on the 25th were satisfactory. In the morning Bro. H. Greenwood, of the Bible College, gave an appreciated exhortation. Bro. Allan gave a forceful message at night on "The Inescapable Light." A successful half-yearly business meeting of the church was held on July 14.

Meetings at Warracknabeal are splendidly attended. On July 18 one was received into fellowship. Two others were immersed and well-coming into the church on 25th inst. Attendances on Gospel meetings have been about 100 for the past few weeks. Bible School attendances 101 and 105, including 39 and 38 in the Bible Class on 18th and 25th respectively. The first month of the special campaign has resulted in increased attendances in all departments, and three additions by faith and obedience.

On June 29 the W.C.T.U. held a Band of Hope concert in Brim chapel, which was crowded. The church has had fellowship with Sisters Wilson, from Ringwood, who have come to reside in the district. On July 18 Bro. Roy MacPherson addressed the church on "The Holy Spirit." Breakings of bread services are very well attended. A large meeting was held Sunday evening, when Bro. Searle spoke on "The Man who Shirks the Cross." Foreign Mission offering amounted to £23/10/-. Meetings at Wilkur continue to increase in interest and attendance.

Thirteenth birthday celebrations of Geelong city church Band of Hope were held on July 21, Mr. Chas. Wickham, of London, being the special speaker. Contributions in song and story were made to an attractive programme by various associates. Meetings last Lord's day were well attended. At 11 a.m. Bro. Stevens exhorted, and in the evening gave the fourth of his doctrinal themes, "Forgiveness." The church sympathises with its co-members who, in the recent havoc in the Belmont district, suffered loss of property. Bro. and Sisters Barling and O'Donnell were among others affected.

At the annual business meeting of Brighton church on Wednesday evening, the members unanimously requested Bro. B. W. Huntsman to remain another month at the close of his present engagement as preacher, which was to have been on the second Sunday in August. In spite of wintry weather, splendid congregations assembled on Sunday. Plans are being made for a canvass of the neighborhood for Sunday scholars in connection with the Children's Year. The school has been improving in attendance of late. Bro. R. Morris, jr., met with an accident on the tennis court, but is recovering.

During the past few weeks Preston had good attendances and interest. Bro. Mortimer's messages are helpful, and he is preaching with acceptance. Since last report there have been four baptisms. Bible School progress is gratifying, new scholars being enrolled every Sunday, and the attendance being excellent. The K.S.P. and Sunshine Club report good meetings and work. These auxiliaries held an enjoyable combined social on July 17. On June 29 a social of the district K.S.P. and P.B.P. clubs was held, and the winning shield for sports was presented. On July 20 Mr. Grogan, of the City Mission, gave an interesting lantern lecture, dealing with the work of his organisation. The church is pleased to note the improvement of Sister Morrell in her severe illness.

Bro. Joseph Pittman spoke upon "The Church at Ephesus" with power and earnestness at Lygon-st. on Sunday morning, July 18, to a nice gathering. The visit and address of our aged brother were much appreciated. At night Bro. A. G. Saunders, continuing his series of addresses, spoke upon "The Primitive Church." The choir and congregational singing, under Bro. Ernest Tippet, has reached a high standard. The anthem was beautifully sung, Miss Edna Bagley being the soloist. A question-box has been placed in the vestibule, and subjects for discussion on Sunday evenings have been invited. On Sunday afternoon a request was made by the Bible School for oranges and violets, which were taken to the Children's Hospital, Miss Sutherland's home, and other institutions.

At South Yarra on July 4 Bro. J. G. Brown exhorted. The evening service was devoted to the K.S.P. There were 23 present, several taking part. The choir consisted of young men, members of the club. Bro. V. Griffin gave a very fine discourse. On the 11th Bro. L. C.

McCallum exhorted, and Bro. Griffin spoke at night; soloist, Miss Colyeer. On the 18th, Bro. Griffin spoke morning and evening. On the 25th Bro. F. T. Saunders in the morning gave a fine address, and made an appeal for College of the Bible. On the 21st the half-yearly business meeting had a fine attendance. Reports from all departments were satisfactory. The following were elected as office-bearers:—Bren. D. Lewis, G. Rose, J. G. Brown, J. Warne, F. N. Lee, H. L. Cameron, and G. H. Muir; treas., F. C. Lewis; secretary, T. Murphy. Sister Mrs. Dennis, 66 Arthur-st., South Yarra, is now superintendent of the Women's Guild. The church unanimously engaged Bro. V. Griffin as full-time preacher for twelve months after the close of the College year. Meetings are improving, and interest is increasing.

New South Wales.

Bro. A. L. Haddon, M.A., is giving valued assistance at Enmore Tabernacle, while the church is without a settled preacher. The evening service on Aug. 1 is to be broadcasted by 2 BL.

On July 18 at Dumbleton, Bro. Edmonds, who has been accepted for the Bolivian Indian Mission, exhorted on "The Kingdom of Heaven." He also preached at night. Both addresses were much enjoyed. Missionary prayer meeting was healthy, many letters being read.

At City Temple on July 25, Bro. J. Saxby spoke in the morning and Bro. L. Harbutt in the evening. The City Temple brotherhood held their monthly meeting on July 22. A happy evening was spent, and the first edition of a manuscript journal, comprising some excellent papers, was enjoyed.

Services at South Kensington were well attended on July 18. The two who were baptised last Sunday were received into fellowship, and two others came forward at night. Six who have confessed Christ during the past two Sundays were to be baptised this week. Bren. F. Illingworth and Alexander were appointed as a finance committee, and will advise the church regarding the building of a residence for the evangelist.

South Australia.

Norwood church had fair meetings on Sunday. In the evening, after an address on "The Washing of Regeneration," by Bro. Paternoster, a lady confessed Christ, and three men and three ladies were baptised.

On July 13 a successful concert was held at Glenelg. A good programme was presented, under the auspices of the Y.P.S.C.E. and management of the Misses Johnson, Hart and Armstrong. Supper was served. Proceeds were favorable, in aid of chapel requisites.

At Prospect Bro. Beiler spoke at both services on Sunday. In the evening Mr. and Mrs. Collins and Mrs. Richter were baptised. Sister Mrs. Greedy was called home suddenly at 7 a.m. Our sister was a devoted servant to Christ, and the church mourns her loss. Sympathy goes out to husband and relatives.

At Queenstown on Sunday, Bro. Brooker spoke to the young people. At the morning service Mr. Hobbs exhorted. Sunday School attendance was good. In the evening the chapel was crowded, when Bro. Brooker spoke on "Buying and Selling." Mrs. Smith sang a solo. On Wednesday, July 21, Mile End Band of Hope Society paid a visit, when Mrs. Green spoke on "How the Brewer makes Beer."

At Glenelg church anniversary on Sunday, July 18, the speakers were Bren. J. E. Webb and Rodgers (prison chaplain). Public meeting, Tuesday, 20th; speaker, Mrs. Gowans (Norwood Baptist). Y.P.S.C.E. concert realised £8. P.M. offering, £45. Three decisions since last report. Five received by letter from Mile End. Annual Dorcas meeting, July 14, a success. Bro. and Sister Tease have completed their first year of service with the church.

Gawler had splendid meetings on the 25th, and a record Bible School for the year. Seven new scholars for the month. 34 at Junior Endeavor. Bro. E. J. Killmier gave the morning address.

Bro. Oram spoke at night. The lad who confessed Christ the previous Sunday evening (Bro. Clive Taylor preaching) was baptised, and another young man came forward. Sisters Nurse Warne and Florrie Pett were visitors from Broken Hill. Splendid addresses were given during the week by Bren. James Webb and Hugh Gray.

Meetings at Williamstown are good. Fair crowds come to hear the gospel. On July 4 Bro. Talbot preached two splendid sermons, and Bren. A. and W. Bain on July 11. Good interest at all meetings. On the 18th, at the close of Bro. Talbot's address, one young man, and a boy from the Bible School, confessed Christ. Foreign Mission offering was good.

At Kadina on July 23, a happy social evening was held in the kindergarten building. On Sunday morning Bro. E. G. Warren exhorted on "The Bank that Never Fails." Bro. Chas. Larcombe presided over a well-attended school. At 6.30 p.m. a delightful service for men was held. A male choir led the singing. The male quartette (Bren. Larcombe, Bartle, Oakley and Craddock) rendered "The Wandering Boy" very sweetly. Bro. Warren preached to a good audience on "The Greatest Preacher in the World." A Sunday School boy made the good confession.

At Wallaroo on July 11 Bro. and Sister Eagle commenced their ministry with the church. The messages were very helpful. In the afternoon Bro. Eagle gave a blackboard address to the Bible School scholars with which they were delighted. On July 13 a welcome was given to Bro. and Sister Eagle, and an enjoyable evening was spent. On July 18 Bro. Eagle's messages were greatly appreciated; attendances good all day. July 25, helpful address on "Abiding in Christ," and at the gospel service Bro. Eagle spoke on "The Cleansing Power."

At Maylands on Wednesday, July 21, the quarterly tea of Bible School teachers and officers was held, followed by an address from Bro. W. L. Ewers. This address brought to an end a successful Bible School teachers' institute, which has been held on Wednesday evenings, to aid the teachers in their work. Bro. W. Graham, of Fullarton church, and Miss Claridge, president of Methodist Kindergarten Union, have also rendered appreciated help. Good meetings on Sunday, 25th. At the close of Bro. Collins' evening address, one young woman, a senior scholar from the Bible School, confessed Christ. So at Bible School. The living link standard has again been reached with the Foreign Mission offering.

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OBITUARY.

PETTMAN.—At the ripe age of 84 years our beloved Sister Mrs. Fanny Pettman, late of Mile End, passed to be with Christ. She had been in poor health for a number of years. We laid her mortal remains to rest in West Terrace Cemetery, Adelaide, in sure and certain hope of a glorious resurrection. Our sister was baptised during the early days of the ministry of the late reverend Bro. D. A. Ewers at Two Wells, S.A. Throughout she strove to bear a clear witness to the saving power of her Lord. Of her family—children and grandchildren—several are active workers in the church. We commend them to the unfailing consolation of our God and Father.—J.W.

PRENTICE.—On June 27 Miss Mary Prentice was called to be with Christ. Our sister united with the church at Grote-st. in December, 1918. Until the time of her home-call she maintained a good profession. Miss Prentice came to this country over sixty years ago, and was the only member of her family here. Her hope was firmly fixed in Christ. With confidence she passed into his blessed presence, leaving as a legacy to the church a record of love and loyalty to Christ.—J.W.

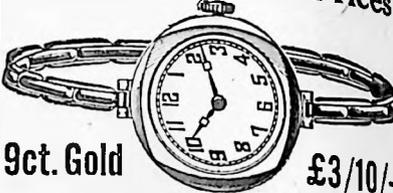
LADYMAN.—Murray Ladyman, a young man who became a member of the church at Grote-st. in June, 1918, was suddenly called away on Saturday morning, July 3. He was at work on Thursday, but was not in the best of health. On Saturday morning at 3 o'clock the call came. Murray was the chief support of his loved mother. Life was a battle against penury but prospects were looking brighter. He had not been present at worship for some time, but subsequently it was

seen he had not forgotten his Lord, for he had, week by week, laid by a portion in a small envelope, and this was handed to the writer after Murray had gone. We laid his remains to rest at West Terrace in the presence of a vast gathering on a bright Lord's day afternoon, awaiting that blessed hope.—J.W.

BARLOW.—It is with deep regret we record the death of Sister Mrs. Barlow on May 25. Sister Barlow united with the church 20 years ago. She was one of its most active workers, and always had a word to say for the Master. Such loyal and earnest workers are rare, and she will be greatly missed. After a brief illness Sister Barlow was called home. We deeply sympathise with the son and daughter in their great loss.—J. Chapple, Paddington, N.S.W.

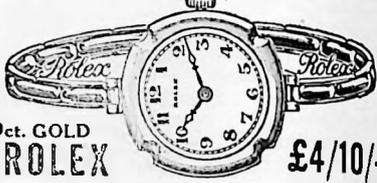
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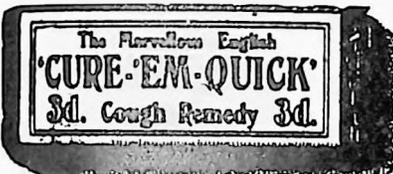
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