

# THE AUSTRALIAN CHRISTIAN

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

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## Church Extension Work in Victoria.

THE words "Church Extension" must commend themselves to every Christian. They are in line with the commission of our Lord, and appeal to every one who has at heart the advancement of his kingdom.

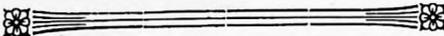
In the State of Victoria in recent years we have had much occasion for thanksgiving at the extension of our work. Many new church buildings have been erected. The progress made was very largely due to our Church Extension Committee, which materially assisted established churches, and also made possible the commencement of work in new districts. The Extension Committee has been the potent ally of our Home Mission department. For instance, since last Conference, new buildings have been erected by the following churches within the sphere of our Home Missionary operations: Burwood, Doncaster East, North Geelong, Ormond, Pyramid Hill and Yarrowonga. The provision of these buildings was necessary to the carrying on of the work, and it was the Church Extension Committee which financed it. Since its establishment in 1910 the Committee has helped to erect church buildings to the value of £21,000, and arranged finances to assist other churches to the extent of £15,000. This is a remarkable achievement considering the capital at the disposal of the Committee. How cramped our work would have been but for the provision of these buildings and the opening of the new causes!

To those who consider alone the great amount of work done by the Committee, and the very small capital fund at its disposal, the extent to which churches have been assisted may seem surprising. It is well for us to remember that the meagre fund could have done little but for the willingness of the members of our Church Extension Committee to assume a burden of responsibility. It is the fact that they, Christian business men of repute, were willing to give their personal guarantees to the

bank that made it possible for many churches to be helped and new chapels erected. These brethren were under no obligation to go further than the moneys contributed would permit, but willingly they assumed great responsibilities with a view to helping the cause we love.

Next Lord's day, March 7, the churches in Victoria will be given an opportunity to further the work of one of our most important and progressive Conference Committees. It is well for us to remember that the Committee has been entrusted with its work by a Conference thoroughly representative of our churches. To support the Committee is to help the Brotherhood and indeed to act consistently with our own decisions.

This is the first appeal made by the Committee to the churches. Of course, individual members have hitherto helped, but it has wisely been decided to give all the opportunity to participate in a most worthy cause. The fact that in our Victorian churches there is no offering taken for Brotherhood work between the first Lord's day in December and the first Lord's day in May makes it an easy matter to fit in the new appeal.



### The Soul of Charity.

*It lieth in the heart of mortal man—  
Invisible yet subtly felt, a quality  
Reposing there until Incentive calls,  
Appearing in some deed that, in itself,  
Counts for naught to the unheeding millions  
Whose every act results in selfish gain:  
But that one act of kindness to the least  
Of God's acquaintances is duly blest.*

*To brighten the whole outlook in a life  
And ease the weary toiler's lengthy day,  
Lighten a traveller's load along the way—  
Enthroned sweet Peace where once sat awful  
Strife,  
Replace Despair with Hope and Faith Eternal,  
Hurl out grim Greed, and give his rule supreme  
To Justice, through the world, and Understanding—  
Is the expression of the soul of Charity.*

—Dorothy L. Eckard.

The aim of the Committee in seeking a worthy annual offering from every church should be noted. "The Committee," it is stated, "is anxious to accumulate a large capital fund so that loans can be made at low rates of interest to assist churches desiring to build." In the past many churches have been considerably embarrassed or handicapped in their work by having such heavy interest charges that they could not begin to pay off any principal. In cases where new buildings were imperatively needed, also, plans for extension have been held up, and sometimes golden opportunities of expansion in rising, and practically - unchurched, districts have been missed.

Many brethren should be encouraged to give to this fund because of their knowledge that the money given will continue to benefit the work. In most of our giving, the money has to be spent and cannot be recovered. The money given to the Church Extension Committee for the purpose of helping churches by loans is not dissipated, but lives on to repeat its helpful ministry year by year.

We would cordially commend to all our Victorian churches the appeal being made. Rather than that the burden should be shared by a few, it is most advisable that all have fellowship. With a general response, there need be no great sacrifice on the part of any. It is very desirable that each church take the offering, and each member be given opportunity to give. It will do individual members and churches good to help in Brotherhood enterprises. Circumscribed interests and parochial views are amongst the chief causes of stagnation in church work. As our outlook widens and our interest enlarges, so the home work is the more enthusiastically undertaken and pushed forward.

Should any church find March 7 an inconvenient day for the offering, it is still desirable that another, and early, date be substituted.

# The Witness of the Holy Spirit.

J. Pittman.

## Part I.

The Holy Spirit was given, in fulfilment of Joel's prophecy, and the oft repeated promise of Jesus, on the day of Pentecost, after Christ's ascension into heaven. If we did not know to the contrary it would appear that the Holy Spirit had not been given before. The following Scriptures would certainly lead to that conclusion:—"The Holy Spirit was not yet given, because that Jesus was not yet glorified" (John 7: 39). "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth" (John 14: 16). "It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you" (John 16: 7).

But we know that the Holy Spirit was in the world from its creation, and worked mightily in and for mankind. We read that "the Spirit of God moved (brooded) upon the face of the waters" (Gen. 1: 2), as if to warm the confused mass of elements into shape and being, and prepare it for the great six days' work. Later we learn that the Holy Spirit strove with men, for their salvation doubtless, but in vain. We also learn that all holy Scriptures were given by inspiration of God, for "holy men of God spake as they were moved by the Holy Spirit." David prayed, "Uphold me with thy free Spirit," and "Take not thy holy Spirit from me."

Jesus was begotten by the Holy Spirit, and when he was baptised the Holy Spirit descended upon him like a dove. A few days later he was led by the Spirit into the wilderness to be tempted by the devil. We read that the Spirit was given to him without measure, and that it was by the finger of God (meaning the Spirit) all his mighty works were performed. Even during his earthly ministry he taught his followers that God would give the Holy Spirit to them that asked him.

How, then, are we to understand the gift of the Holy Spirit as promised by Jesus and fulfilled on the day of Pentecost? The answer is the Holy Spirit was given as a *divine witness to the Christhood of Jesus*.

Jesus himself makes this very clear. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me, and ye also shall bear witness." "He shall glorify me, for he shall take of mine and shall declare it unto you." The apostles, after the day of Pentecost, said to their inquisitors, "We are his witnesses, and so also is the Holy Spirit, whom God hath given to them that obey him."

The witness of the Holy Spirit to the truth of Christ was twofold.

### 1. Miraculous.

This aspect appears in Joel's prophecy: "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy," etc. Peter, by the Spirit, declared the miraculous demonstrations on the day of Pentecost to be the fulfilment (partial, of course) of this prediction. In Mark 16: 17, Jesus is reported to have said, "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover." The records in Acts show that all these "signs" (except that of drinking poison) did actually follow them that believed. Indeed many other "signs" followed besides those enumerated in this passage.

In 1 Cor. 12: 8-11 we read, "To one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; to another the gift of healing in the same Spirit, and to another the working of miracles; to another prophecy, and to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that self-same Spirit, dividing to each severally even as he will." To the apostles our Lord gave promise of special gifts through the Holy Spirit. They were richly endowed with these gifts, but more especially with knowledge and discernment of the truth in Christ. Jesus said, "He (the Spirit) shall teach you all things, and bring to your remembrance all that I have said unto you." Through their preaching the Holy Spirit would "convict the world of sin, of righteousness, and of judgment." "When he, the Spirit of Truth, is come, he shall guide you into all the truth; for he shall not speak from himself, but what things soever he shall hear, these shall he speak, and he shall declare unto you the things that are to come." "He shall glorify me, for he shall take of mine, and shall declare it unto you."

Thus we see that these marvellous gifts of the Spirit were very freely and abundantly bestowed on the apostles and disciples of New Testament times.

Now, we may ask, Why were these gifts imparted? What was their use or purpose? We have the clearest scriptural answer ready to our hand. They are called "signs." What were they meant to signify? The Scripture referred to explains Mark 16: 20. "They went forth, and preached everywhere, the Lord working with them,

and confirming the Word with the signs that followed." Also Hebrews 2: 3, speaking of the great salvation, "which at the first began to be spoken by the Lord, was confirmed unto us by those that heard him; God also bearing them witness both by signs and wonders, and by manifold powers, and by the gift of the Holy Spirit according to his own will."

These Scriptures show that these miraculous powers and wonder-workings were the Divine "seal" to the truth of Christ—God's own "signs" that the Word preached was the truth and nothing but the truth.

As in former ages the messengers of God had their message confirmed by miracles, so was the greatest of all messages confirmed in the same way.

It will now be in order to point out how these gifts were imparted. Two methods were employed. First, the Holy Spirit, with the gifts accompanying, was imparted directly, without human means. This was the case with the apostles on the day of Pentecost; and, for reasons into which we need not now enquire, the household of Cornelius. The Apostle Paul, for the reason that he was an apostle, seems also to have received the Holy Spirit direct from heaven. Secondly: the Holy Spirit was imparted by the laying on of the hands of the apostles; and, apart from those under the first heading, there is *no record of any one receiving the Holy Spirit in any other way*. This was the peculiar privilege of the apostles, including the Apostle Paul. This seems necessarily inferred in Acts 8: 15-17. Although Philip the evangelist wrought many wonderful "signs" among the Samaritans, he had no power to confer this gift upon others. But because it was evidently the usual thing wherever the gospel was received, "When the apostles who were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, that they might receive the Holy Spirit: "for as yet he was fallen upon none of them, only they had been baptised into the name of the Lord Jesus. Then laid they their hands upon them and they received the Holy Spirit." That the "gifts" of the Spirit followed is clear from the verse following, "Now when Simon saw," etc. There was an ocular demonstration. The Samaritan converts now did what was before confined to Philip. The Apostle Paul realised the truth of this when writing to the Roman Christians. He said (1: 11), "I long to see you that I may impart unto you some spiritual gift, to the end that ye may be established." He exhorts Timothy to "stir up the gift which is in thee, through the laying on of my hands." He came upon certain disciples at Ephesus (Acts 19: 1) who had been imperfectly instructed in the faith (probably by Apollos), and upon their being baptised into the name of the Lord Jesus Paul "laid his hands upon them, and the Holy Spirit came upon them, and they spake with tongues and prophesied."

Consistently with the fact that the power

to confer the Holy Spirit, with the supernatural gifts, was confined to the apostles, we learn from other Scriptures that this feature of the Holy Spirit's witness was temporary, and that when the truth in Christ was fully revealed, and the faith firmly established, it would pass away.

In 1 Cor. 13, Paul clearly states this truth: "Love never faileth. But whether there be prophecies they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away."

While only three of the many gifts of the Spirit are here mentioned, it is clear that the whole are included. The teaching is simply this: that at that time, and from the day of Pentecost, the extraordinary gifts of the Spirit were like scaffolding to the builder. They were needed in order that the Divine edifice might be built upon its sure foundation, that when completed it might be taken down that the holy structure might appear in all its beauty and greatness. If the miraculous powers had continued they would not only have become commonplace, but they would have obscured the perfection of the truth as we see it in the New Testament.

In harmony with this we find all traces of well authenticated miracle working in the early church died out by the end of the first half of the second century of the Christian era. The Apostle John, who possessed this power, lived till near the close of the first century, and may have conferred miraculous gifts on new converts till near the close of his life.

It is not denied that God answers prayer, often in wonderful ways. But that is a question quite apart from the one we have been considering. We may believe that devoutly, but all the pretensions of Rome, Mormonism, faith healers, etc., must be regarded as false, if the conclusion we have reached be according to the Scriptures.

### The Heavenly Sculptor.

Shrink not from suffering. Each dear blow  
From which thy smitten spirit bleeds,  
Is but a messenger to show  
The renovation which it needs.

The earthly sculptor smites the rock;  
Loud the relentless hammer rings;  
And from the rude, unshapen block,  
At length, imprison'd beauty brings.

Thou art that rude, unshapen stone;  
And waitest, till the arm of strife  
Shall make its crucifixions known,  
And smite and carve thee into life.

The Heavenly Sculptor works on thee;  
Be patient. Soon his arm of might  
Shall from thy prison's darkness free,  
And change thee to a form of light.

—Selected.

# The All-Controlling Grace.

"Above all, put on love, which is the bond of perfectness."

The Apostle is not here setting the virtues in their appointed order, and thus revealing the comparative worth and primacy of love. He is rather concerned to show that love imparts the vital quality to every virtue, and that without it no virtue can ever be at its best. And he uses the analogy of a Roman warrior arming himself for battle. The warrior puts on one piece of armour after another, and when they are all in their places he takes a belt and binds them into a firm compactness about his body. Above all, over all, he fixes the belt which is the bond of power and the secret of fitness and grace. Without the belt everything is loose; there is no unity in the armour; it would hinder rather than serve. So "over all" he puts the belt. And in a similar way love is the clasping bond which binds all other virtues and graces into strength and beauty. Every virtue hangs loosely about the soul until love invigorates it and fits it into its place. Without love character is always ineffective, however firm and strenuous it may appear. For life needs the belt of love if its moral purposes are to be decisive, and if it is to move forward to strong and fruitful issues. "Over all put on love."

Let us test the matter here. Every single virtue depends upon love for the attainment of its own distinctions. No virtue, however real, reveals its treasure until it is wedded to love. It is this wedded fellowship which raises it to eminence and glory. Take, for example, the virtue of purity. In itself it is very cold; it lacks constraint and genial influence. It frequently repels rather than allures. It is a very wintry thing, and its whiteness is the whiteness of hoar frost. Whenever a character of this kind appears in life, or when we see it in the pages of fiction, its presence affects the general temperature, and always in the way of reducing it. A loveless purity chills the warmth in any merry company. It is like a clean fire-grate without a fire; and what comfort is there in sitting around a fireless grate? But when the fire glows in the clean grate, when love gets into the heart of purity and changes it into a loyal enthusiasm, the wintry virtue becomes a minister of warmth and genial expansion. Mr. Casaubon, in George Eliot's "Middlemarch," was distinguished by a certain purity, but the purity was really austerity, and he is like a human icicle in every company. If only the fire of love could have been kindled within him, austerity would have been transformed into noble and chivalrous communion.

And how is it with the virtue of truthfulness? Truthfulness in itself may be a very rude and unwelcome thing. The people who boast that they always call a spade a spade are nearly always unpleasant

people, shorn of every softening grace. Everything within them issues crudely. Nothing is wrapped in courtesy. It is as though a man had fine grapes and spoilt them in the packing. If only the packing had the same care given to it as the grapes, if all judgments were clothed in courtesy, if all truth were spoken in love, human intercourse would become a minister of wonderful grace and purity. But loveless truthfulness is always unlovely, and nobody likes it. It is only a superior sort of rudeness, and it is usually more concerned to wound than to win. Truthfulness puts on her beautiful garments only when she is wedded to love.

And again, how is it with the virtue of benevolence? Benevolence without love is charity, and charity has become such a cold word that it is no longer available for Scripture uses, and in the Revised Version it has been banished into exile. Loveless beneficence gives money, but it gives very little more. And, after all, material things are purposed to have spiritual retinues like monarchs with their trains. When I put a gift into the treasury everything depends on what goes in with it. What kind of spiritual associates accompany it? How much thoughtfulness, how much kindly purpose, how much sacrifice, how much love? That is what the Lord of all giving looks for when he examines a human gift. He inspects its fellowships, its spiritual retinue, its train. "The gift without the giver is bare." "Though I give all my goods to feed the poor, and have not love, it profiteth me nothing." Beneficence which lacks the heart of love neither blesses him that gives nor him that takes. But if love inspire the beneficence, immediately the material thing becomes an ethereal thing, you are dealing with angel-presences arrayed in strength and beauty. When love accompanies the gift of two mites, all heaven knows about it! "And God so loved that he gave his only begotten Son." "He loved me and gave himself for me!" When love is wedded to beneficence the beneficence becomes a co-operating minister in the glorious work of redeeming grace.

And so it is with every virtue; the higher power in every virtue remains asleep until love comes in to waken it. And it is not only the single virtue which finds life and strength in the company of love; it is equally true of associated virtues. They hang about us in weak and ill-assorted fellowship until they are grasped and inspired by the mighty belt of love and bound together in spiritual union. And so we are once again led to the great secret of life. "God is Love"; that is the supreme fountain. "We love because he first loved us"; that is the mystic currency. When Christ dwells in us richly our lives overflow in kindred courses to his own. Love flows in and love flows over.—Late J. H. Jowett.

## Religious Notes and News.

### Methodist Union in America.

The movement for the union of the Methodist Churches in America has not fulfilled the promise of its start a few months ago, says the "Christian World." The earliest votes were taken in the conferences of the Methodist Episcopal Church, the Northern branch of American Methodism, and these were overwhelmingly in its favor. It is only recently that the other partner to the negotiations, the Methodist Episcopal Church South, has been heard from, and here the result of the voting in the respective conferences has been to "turn down" the plan of unification. The plan was actually endorsed by 4458 votes as against 4085 in opposition, but, as a three-fourths majority was required to bring it into effect, it drops to the ground—for the time, at least.

### President Garfield and Poor Preaching.

President Garfield, one of the martyred Presidents of U.S.A., was an honored member of the Church of Christ. His official biography by Prof. T. C. Smith was recently published by the Yale University Press more than forty years after the death of his subject. In it we are told that as he grew older he became less tolerant of poor sermons. There is quoted, as an example, the following entry in his journal: "I was tortured by the feeblest little preacher it has been my misfortune to hear for many months. It is a fraud on the community and a wrong to the young man. I presume he is the victim of a foolishly fond mother, and the still more foolish zeal of Christian friends who think that the only conclusive evidence of piety is an attempt to preach. The sermon was not a landscape, not even so diversified as a prairie. It was a flat, soggy bog in which the preacher was too feeble to flounder."

### Missionary Principles in China.

The Protestant Missionary Societies working in China have expressed to the Chinese Minister in London, through the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland, their view of the principles which should govern the life and service of missionaries in China. By resolution the various societies agreed on (a) support of H.M. Government in proceeding to carry out the Washington agreements, and to reconsider the whole of the treaty provinces in a generous spirit; (b) a desire to rest their work in future, not upon treaties reluctantly accepted, but upon provisions as may be freely accorded by China as a Sovereign Power, and agreed upon in equal conference between that country and Great Britain; (c) readiness to accept as British subjects living in China such rights, instead of extra-territoriality, as shall be accorded in a similar manner. Put quite simply, the missionary societies have resolved to clear themselves of even the suspicion of racial snobishness and reliance upon material power. A wise and truly Christian decision, says the London "Christian World."

### 250,000 Books a year.

If the sale of missionary books is any guide to the growth of missionary interest, then there would seem to be good ground for optimism. The United Council for Missionary Education, which is the organisation by means of which the great British missionary societies produce their books, has a very remarkable story to tell. It seems almost too good to be true. The council is not yet twenty years of age, and in the early years its activities were very restricted, while more recently there was the interruption of the war. Yet, in spite of that, its sales of missionary books are close upon a million and two-thirds. "By putting away a farthing on every book sold, we have

built up quite a respectable capital with which to finance our projected ventures," said the secretary, Mr. Kenneth Maclellan, at the annual conference of the council, held at Hindhead. It has been a great experiment in corporate thinking and prayer, in the pooling of experience, and in the practice of fellowship. The council's experience would seem to indicate that there are no limits to the development of interdenominational co-operation. In the first six years of the council's life the total sales were less than 300,000; in the second six years—largely war years—the figure rose to half a million; while in the last six years more books have been sold than in previous twelve years. To-day the council is selling books at the rate of 5000 a week. Where missionary books are being widely read, and information gathered, interest can hardly flag. A quarter of a million missionary books per year from the United Council alone is an indication of the way in which the mind of youth is looking.

### The Gipsy Smith Evangelistic Campaign.

The organisation of the Melbourne programme of the Gipsy Smith Evangelistic Campaign is rapidly nearing completion. The opening meetings of the mission will take place in the Olympia building on Sunday, 14th March, when Gipsy Smith will conduct afternoon and evening services.

Midday meetings will be held in the same building from Monday to Thursday during the cur-

rency of the campaign. Special addresses to young people will be given by Gipsy Smith on Friday evenings, when a portion of the building will be reserved for those attending the colleges and schools. At the midday meetings representative church leaders will preside and take part in the service, Gipsy Smith taking charge each day at 1.30 until 1.50, at which hour the meeting will close. The evening meetings will commence at 8 o'clock, and close about 9.30. Accommodation will be provided for approximately 5000 persons. The outer hall of the Olympia will be seated, and loud speakers fixed in the building.

The chorus choir numbers 1000 voices, and is now meeting regularly for rehearsals. The hymnal to be used throughout the mission is entitled "Wonderful Jesus, and Other Songs." Copies will be available next week at Campaign Headquarters, Princes Bridge. The price is 1/6 per copy, which is the actual cost of the book to the Executive. The publishers are The Epworth Press, City-road, London, E.C.

Over 1000 ushers will be enrolled, and a large group of experienced personal workers will be in charge of the enquiry rooms.

The home prayer meetings are now gathering regularly every Monday night from 8 to 9 o'clock throughout the metropolitan area, some thousands coming together for intercession on behalf of the mission. Daily each week from 12.30 to 1.30, in the Assembly Hall, a meeting for united intercession is being held.

Mr. W. Gordon Sprigg, the Campaign Director for the Commonwealth, is to be found daily at the Headquarters of the Campaign, Aspro Buildings, 8 City-road, Princes Bridge, opposite the Olympia, where all details concerning the campaign may be obtained. Telephone, Central 2530.

## Why I Belong to the Church of Christ.

Dorothy Davies, Mildura.

(First Prize Essay in Phi Beta Pi Competition.)

1. Because it is divinely established.
2. Because it rejects all human names.
3. Because it accepts no written creed other than the Bible.
4. Because it practises scriptural baptism.
5. Because it gives the Lord's Supper its rightful place.
6. Because its message is evangelistic.
7. Because its plea is the return to primitive Christianity.
8. Because it pleads for the unity of all God's people.
9. Because it accepts no book of laws humanly composed.
10. Because it believes in independence and local government.

Christ, by telling Peter and the other apostles that "upon this rock I will build my church, and the gates of hell shall not prevail against it" gave his sanction to a church being formed. The rock of which Christ spoke was Peter's confession of faith in Christ and the fact that he is the Son of God. What better foundation for a church than the reassurance that the forces of Satan would be unsuccessful in any attempts to overthrow it. Christ is the Head of his church, as is proven by the text, Colossians 1: 24, for Paul remarked that he was willing to suffer all things for Christ's body's sake, which is the church. We, by belonging to the church, become part of Christ's great body. By baptism we are all made one, whether we be Gentile or Jew. Christ shows no racial favoritism.

As members of the Church of Christ we disown names given by or called after men, who are only human too. In Romans 16: 16 we read where the churches of Christ are leaders in all matters of courtesy. We also read that Christ is

the bridegroom, and that the church is the bride of Christ; so, as is ordinarily done, the church should wear the bridegroom's name. His name only is worthy, and we should regard all other names, such as the apostles' names, as a slight to Christ, the church's bridegroom. The church of Christ does not believe in written creeds. They are an addition to God's Holy Bible, which is quite complete, and contains all information required to conduct Christ's church in the way he has authorised, and desires it should be conducted. We are warned that any one who adds to the Bible shall have the plagues which are written therein added unto them, and those who shall take away any of God's commands, their portion of the Book of Life shall be taken away (Revelation 21: 18, 19). Surely this is proof that the Bible is all sufficient, and any books such as prayer books, etc., are superfluous.

The church of Christ has dealt very fully with the subject of baptism. Christ authorised baptism as being of our initiation into his church. By baptism we are buried with Christ, and are raised again to walk in newness of life. That thought makes baptism symbolical of Christ's death, burial and resurrection. In the great commission, Christ's final instructions to his disciples, he told them to teach all nations, and to baptise them. Baptism is burial in the water (Colossians 2: 12). The church of Christ places the Lord's Supper in its rightful place. It was first instituted by Christ just prior to his betrayal. He asked his disciples to eat of the bread and drink of the cup in remembrance of him. They continued to meet on the first day of the week to break bread, which ordinance is still followed by the church of Christ, whereas other churches just have it periodically. As oft as we do it we do show that we

remember Christ, and it is only right that we should do it each Lord's day.

Christ told his disciples to go into all the world, starting at Jerusalem, to teach people to observe all the commandments. The plea of the church of Christ is purely evangelistic, and this is in accordance with Christ's commission (Mark 16: 15, 16). Through the period known as the Dark Ages, Christ's church suffered severe adversities, and many new churches were formed. The church of Christ tries to dispel Roman Catholic superstition, which is so much in evidence at the present time. The plea of the church is based solely on the Bible, and her aim is to win people back from the paths into which they have drifted.

## Chinese Christians: Exhortation to Independence

It is well for Christians in the home lands to note the movements towards independence on the foreign field. From "China's Millions" we reprint the following paragraphs taken from a pamphlet issued by a group of Chinese Christians at Shensi, and translated by Miss S. Garland.—[Ed.]

Being much impressed by the dangers and evils which surround the church and confront our nation at present, after much prayer and consultation, in the sacred Name of Christ, we send to our beloved brothers and sisters an exhortation to consider plans for establishing the church on independent lines.

### Four reasons for independence.

1. *Obedience to Our Lord's Commands.* Not all who cry Lord, Lord, shall enter the kingdom of heaven, but those only who do the will of the Father. . . . Preaching the Word is our heaven-given duty, and that the church should be independent.

2. *Our Own Salvation.* The Christian is salt; salt that has lost its savor is utterly useless, and is trodden down. Fruitless vine branches must be cut off and burnt. In all matters if there is no progress there will be retrogression; if we do not rouse up our energies and revive the church we shall not only be rebuked by Christ for being unprofitable servants, but the church itself will not stand.

3. *What is Urgent Brooks no Delay.* Our Lord, in calling preachers, suffered them not to bury their parents, or to bid farewell to those at home. Behold also how Paul, seeing the city of Athens wholly given to idolatry, was pressed in spirit, and straightway set to preaching. Though of recent years our nation has slightly improved in its thinking, yet in character and morals there is terrible decline. Men worship money, not God; they make much of power but little of morals; they love harlots, not their own wives; in all these things they are many times worse than Jerusalem or Athens. If Christ were reincarnated to-day in China, not only would he preach all day, but every night would he spend weeping for us. If we saw our neighbors simply losing household effects and living rooms by fire, would we not rush to the rescue? How much more when such sins as these are bringing our morals, our consciences, our souls, and even our land itself, to destruction, shall we stand aside and watch the fire while we wait for teachers from the West to come and save us?

4. *Hindrances Should be Removed.* When Paul preached to the Jews he became a Jew; when he preached to the Gentiles, he became a Gentile, that by all means he might gain some. If in speaking to the Gentiles he had kept up his Jewish ways this would have proved a hindrance, and the Gentiles would with difficulty have believed the Gospel. To-day, in China, there are Westerners who, after the manner of Paul, are Chinese to the Chinese, but most teachers keep to their own customs, and in their words and actions show that they think that the Chinese are not on a level with them, and this constitutes a hindrance. The responsibility of saving the people of China rests with us Chinese, so we should not

The church of Christ has Christian Unity as one of its ideals. Unity is strength always, and we cannot expect the work and cause of Christianity to prosper while there is so much division. Christ has laid down his conditions of salvation, and it is our aim to impress these upon all people.

The Bible is the sole authority of the church of Christ. We accept no such books as the Church of England Prayer Book, the Westminster Confession of Faith, etc. In the New Testament we find everything that is necessary.

The church of Christ does not accept the laws of a bishop or diocese. It believes in independence of government, which makes a church more reliable and strong.

find fault with others, but with ourselves, and stand forth and ourselves manage the affairs of the church.

St. Paul, for fear that those of the circumcision would slander him as preaching the Gospel for gain, was willing to forego a fixed stipend, and supported himself by tent-making. At present our brothers suspect us Chinese pastors and preachers because we accept support from foreigners—we receive money from the English. Should we not speedily establish our independence, and get rid of these obstacles which hinder the salvation of our brethren? The object of the missionaries in coming to China was to establish a prosperous church on a stable foundation. If, by means of an independent movement, we promote the growth of the church, those who with true hearts are working for the Lord will dance with joy and praise God's great grace. If some regard our independence with disapproval, and seek to obstruct, then they are the enemies of Christ and his disciples.

### Methods of work.

1. *Finance.* The apostles of old and the believers had no financial support whatever from the mother church. On the contrary, the new churches at Antioch, Macedonia, Corinth, etc., sent contributions to Jerusalem for the help of the needy brethren, the result being that the churches were extraordinarily earnest and prosperous. The majority of Chinese pastors receive support from abroad, thus proving a contrast to the ancient church, therefore they are lukewarm, and show very little life. We ought to arise and put aside the customs and traditions of the churches in Europe and America, and search the Bible for methods whereby to establish the church. Pastors should not receive a fixed salary, but should take what the believers can afford to give them. If they do not get sufficient, they may follow the example of St. Paul, and by farming, business, teaching, or other means, earn sufficient for their use.

2. *Church Buildings.* Our Lord and the apostles did not prepare buildings to preach in. Mountains or plains, a boat or a room, synagogue or temple, these were their preaching halls. Europe or America may have their great churches, for they are wealthy; in Shanghai, Canton, and such places in China, they may manage to do the same, but in the interior these old methods must be changed.

3. *Preaching by Church Members.* Church leaders should organise classes for training the believers in preaching the important truths of the Gospel, and ask them to devote some hours each week to preaching. In this way they would be induced to spend more heart in listening to teaching and to studying their Bibles; they would also find more delight in prayer.

Finally, let us take heed that the church in China be founded on the Rock, praying constantly for the teaching of the Holy Spirit, that all things may be done in love and in accordance with the teachings of Christ, daily trusting to the precious blood of Christ, let all defects be cleansed out of the church.

### The Master's Face.

(Written at eventide outside the walls of a Chinese City, after visiting in the prison—Chuchow, Central China.)

"And His servants shall serve Him, and they shall see His face."—Rev. 23: 3, 4.

It was not on the mountains of vision,  
Or by the still waters alone;  
One was hungry, in anguish, in prison,  
There the vision splendid outshone.  
"Inasmuch—" broke the secret, the time and the place,  
In His will and His plan—where He showed me His face.

With a wonderful look that read through me,  
He whispered, "I'm counting on you."  
As my soul's deepest fountains uncovers  
He told me my motives were true:  
"But," said He, "my child, 'tis my will for thee  
In my love for the lost—that you walk with me."

O that one, clear, sweet vision of Jesus,  
It wooed and it won by a sign;  
'Tis enshrined in my heart's inner temple,  
It burns like an incense divine.  
He was lifted high—'twas the cross of grace  
Which transfigured the marred and the wondrous face.

He loosened my hands of its treasures,  
And shattered its idols afar;  
Earth's dreams, its possessions—illusions  
Paled dim in the light of that star.  
While choirs like wild aeolian harps in strain,  
Piped vocal reeds in wail as souls in pain.

Mute soul-chords made answer to Jesus,  
Mere litanies—echoes, not true,  
As canticles changed in a moment:  
That touch set the music anew.  
'Twas the pierced hand a new keynote rung,  
And discords at once into harmonies strung.

So shalt thou, soul, then, see and hear  
The vision splendid's call;  
And burn on altar ashes flame  
Thy dedication—all.  
Lord! touch these lips 'till the earth shall be,  
As the knowledge of Jesus encircling the sea.

"With you always!" O Pilot, then, guide me,  
Enskied in the light of Thy star:  
'Till those "other sheep" found, are beside me  
Recovered: then—crossing the bar:  
Blessed hope! not then visions, of one moment's space,  
But where "servants shall serve Him, and look on His face."

—W. Remfry Hunt.

### "In His Steps."

Some interesting particulars of the history of that once popular book, "In His Steps," are given in a biography of its author, Dr. Charles M. Sheldon, recently published in New York. It has had a sale of no less than twenty million copies in twenty languages. It was written in 1896, and was read, chapter by chapter as they were finished, at the Sunday evening services of Dr. Sheldon's church in Topeka, Kansas. It was also being published as a serial in a small religious weekly in Chicago, which put it, on its completion, into book form in a ten-cent paper-bound edition. Within a year sixteen publishers had taken advantage of a defect in its copyright to issue editions of the book, which had at first been rejected by one firm after another because it was thought that its religious character foredoomed it to financial failure. Thirty British publishers took it up, one of whom sent its author 100 dollars. He received also 1,000 dollars from one American publisher, and these two sums comprise almost all that Dr. Sheldon has ever received from the book. Nevertheless, thousands of persons have written to him asking for a share in what they suppose must be his enormous wealth.

# The Home Circle.

Conducted by J. C. F. PITTMAN

## The Return.

A sun-sweet day in the sundown time  
Where the great hills dip to the dusking dale,  
And no sound breaking the silent climb  
But a lonely wheeling curlew's wail.  
And the far bird's scream, and the glittering shine  
Of a star on the far dim eastern line  
Bring back far days and a dream once mine  
Where the great hills dip to the dale.  
For the world-call came even here, even here,  
Where the great hills dip to the dusking dale.  
And the old road laughed at a young heart's fear.  
And lured young feet to its wonder-trail,  
And drew young eyes to the rosy sky . . .  
And the world grew wide as the feet climbed high,  
But the young heart's dream was a dream gone by  
With the hills dipping down to the dale.  
Oh, the world was strange and the years less kind  
Than the years with the hills and the dusking dale,  
And the dale's deep calm that none may find  
While the long road lures and the heart is hale,  
And now in the chill of the wild bird's scream  
I linger alone where the gloom is the gleam  
Of a still, far star, with a far, far dream  
And the hills dipping down to the dale.

—Thomas Moulton.

## A Charming Motto.

The following "greatness in small compass" is worthy of publication:—

Yesterday is dead—Forget it!  
To-morrow does not exist—Don't worry!  
To-day is here—Use it!

## Too Good to be Forgotten.

Jacob Thompson was in the Cabinet of President Buchanan, and his mother-in-law was a "hardshell Baptist," and a splendid woman. Her preacher, a Mr. Meadows, was a man of means, and did much missionary work at his own charges. His preaching tours often extended from his home in Mississippi as far as to Canada, and the Eastern and Northern States. He and Mr. Thompson were warm personal friends. On one of his long trips he promised to visit his friend at Washington. At a Cabinet meeting Mr. Thompson mentioned the contemplated visit of his "hardshell" Baptist preacher friend. The President and the entire Cabinet were much interested, and made Mr. Thompson promise to bring him to a Cabinet meeting, for they were all anxious to see a real, living "hardshell" preacher.

In due time the old preacher was on hand; and he was as much at home in the presence of the President and his distinguished advisers as in a meeting in the groves with the plain people from the farms. In a few minutes after his introduction to the famous company, the blood-earnest preacher was leading the conversation. Pretty soon the President remarked, "Mr. Meadows, I believe your people immerse, and I think you are right in that." Mr. Meadows answered, "Yes, we are immersionists"; and he immediately asked, "Mr. President, are you a Christian?" "Yes," was the reply. "Have you been immersed?" "No; my church does not believe with me on this subject; but I am sure you have the Scriptures with you on this subject," said the President.

The old preacher, with astonishment written on every feature, and ringing in every word, continued, "Mr. President, do you mean to say that you believe Christ commanded immersion, and you, as his servant, have not obeyed him in this commandment?" The President admitted that

this was true. "Then," said the preacher, "Mr. President, I voted for you as a Democrat; and my idea of a Democrat is that he stands for the Constitution, and is ready always to obey its commandments. I don't think I can vote for you any more. A man who believes that Jesus Christ is the Son of God, and has all authority in his hands, and will not obey him, will not obey the Constitution unless it is convenient for him to do so."

This modest preacher of modern days deserves to be classed with John the Baptist before Herod, and Paul before Felix and Agrippa. He was as true to the Lord as were those old-time heroes. He met the highest dignity of the greatest nation of the earth, and convicted him of sin, and rebuked him for his disloyalty to God.—M. M. Davis.

## How to Save Your Child.

The uppermost thought of every parent should be, "How can I save my children? How can I save them from sin and vice? How can I throw around them those safe-guards of righteousness?" Nothing can help us more in this than to guard carefully their associations. And the greatest means of pure association for your children, is to put forth every effort to save them along with your own child. No one can do more for his child than when he is blessing the child of his neighbor. The following from the "Treasury," is to the point, and shows how we save our own while we save others:—

Through Rochester, in the State of New York, the Genesee River runs between step and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men. "What is the matter?" he shouted. They replied, "A boy in the water!" "Why don't you save him?" he asked. In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy by his arms, and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair, he exclaimed, "O God, it is my boy!" He plunged in for somebody else and saved his own son. So in seeking to save others, we save ourselves, and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.—"Christian Evangelist."

## Love's Labor Lost.

A small boy got a splinter in his foot, and it was decided to poultice it. He was cautioned against objecting, and his mother laid him on the bed and began operations. He opened his mouth to say something, but was warned against speaking a word. So he kept silence. At last the poultice was well and truly laid, and as his mother tucked him in bed and wished him good-night, the little fellow meekly murmured, "You've dot it on the wrong foot."

## Grace.

The Duchess of Sutherland was visiting a children's hospital, and was addressed by a tiny sufferer as "nurse." The hospital nurse, correcting her, said, "You must say 'Your Grace,' when the mite put up her hands and began, "For what we are about to receive," to the delight of the Duchess.

# The Family Altar.

J. C. F. P.

MONDAY.

The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all).—Acts 10: 36.

"Messiah's praise let all repeat;  
The universal Lord,  
By whose almighty word  
Creation rose in form complete."  
Reading—Acts 10: 25-48.

TUESDAY.

The disciples were called Christians first at Antioch.—Acts 11: 25.

"Though the origin of the name 'Christian' is very strange, its appropriateness has been universally recognised. The very essence of the gospel is the presentation of Christ to men, and the pressure of his claims to men's love and trust; and therefore those who receive Christ as their Saviour, and obey him as their Lord, are properly denominated 'Christians.'" Reading—Acts 11.

WEDNESDAY.

"And, behold, an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands."—Acts 12: 7.

"Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quickening ray  
I woke, the dungeon flamed with light,  
My chains fell off, my heart was free,  
I rose, went forth, and followed thee."  
Reading.—Acts 12.

THURSDAY.

Of this man's seed hath God according to promise brought unto Israel a Saviour.—Acts 13: 23.

"This verse leads to the great announcement which Paul had to make of the next great step in God's dealings with Israel, for which the preceding ones of the redemption from Egyptian bondage and the kingdom of David were preparatory, viz., the actual coming of the Son of David, the Messiah, to save his people Israel."  
Reading—Acts 13: 1-25.

FRIDAY.

"And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."—Acts 13: 46.

"The necessity arose from the command of Christ (Luke 24: 47; ch. 1: 8; 3: 26). It is in accordance with this purpose of God that Paul says of the gospel that it is the 'power of God unto salvation . . . to the Jew first, and also to the Greek' (Rom. 1: 16). Compare, too, our Lord's saying (Matt. 15: 24), and the woman's reply (27). "Now," say Paul and Barnabas, "we turn to the Gentiles." It needed great courage to say this, especially in a Jewish synagogue.  
Reading—Acts 13: 26-52.

SATURDAY.

"And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness."—Acts 14: 17.

"He sends the showers of blessings down,  
To cheer the plains below;  
He makes the grass the mountains crown,  
And corn in valleys grow."  
Reading—Acts 14.

SUNDAY.

"Now, therefore, why make ye trial of God that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?"—Acts 15: 10.

In our day, as then, there are "reasonable and unreasonable burdens." On the one hand, "the burden of custom" and "the burden of abrogated law" are unreasonable, whilst on the other hand "the burden of agreed rules" and "the burden of charity" are alike reasonable.  
Reading—Acts 15: 1-21.

# Prayer Meeting Topic.

March 10.

## Jesus Raising the Dead.

Luke 7: 11-17.

F. J. SIVYER, B.A.

With but little effort of the imagination we can bring before us the scene that confronted Jesus as he was about to enter the ancient city of Nain. First in that sorrowful procession came the mother of the deceased making loud lamentations. Then followed "the bier," not a closed-in coffin, but merely a board with narrow sides attached on which was laid the corpse wrapped in linen, but having the face exposed. After the bier, which was carried by friends, came the chief-mourners, and after them the sympathising multitude.

The extreme sadness of the scene is made real to us by the words of the narrative,—*"Behold, there was a dead man carried out, the only son of his mother, and she was a widow."* Sorrow upon sorrow was hers. With that yearning peculiar especially to the bereaved she had clung to her child, and later when he was grown to manhood and had become her provider and protector, the promise,—*"at evening-time it shall be light,"* seemed about to be realised. But alas! it was not to be. Death claimed also her son, and she was left entirely alone.

But God was nearer than she thought. *"When the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."*

Luke's simple and moving account of this beautiful miracle of our Lord's features first Christ's wonderful compassion. The stricken mother made no appeal for help, nor did her friends intercede on her behalf. We are simply told that Christ saw her and had compassion on her. H. Macmillan in "Our Lord's Three Raisings from the Dead" makes this fitting comment,—*"Never was there a human heart so feeling as His. It thrilled with most delicate sensitiveness to every sight and sound of woe. The very word employed in our Version to express his sympathy denotes this exquisite tenderness and sensibility. In the original it means far more than mere ordinary compassion for the miserable. . . . It signifies the unutterable pity which a mother has for her offspring."*

A second feature of the story is the mention that Christ came and "touched the bier." The same motive that led Jesus to touch the leper who came to him for cleansing, doubtless prevailed here. It was the expression of his sympathy, a deed of pure impulse. "We are not sure of any man," says a recent writer, "until we have seen something of his impulses. He may have a very noble purpose in his life, and be true to it with a rare fidelity; but we are not at ease with him, our affection and trust are not full, until we see how he acts when no restraint is upon him. Some of the saintliest lives fail to win us because there is a want of naturalness in them; everything was done to order. We are at rest only when we find consistency in purpose and in impulse."

The whole narrative impresses us by its singular simplicity. This is in striking contrast to the raising of Lazarus and the raising of the daughter of Jairus. On those occasions Christ was troubled and perturbed by reason of the unbelief of those present; but in the incident before us he was calm and serene. The explanation is to be found in the fact that it is not men's sorrows but their unbelief that burden the heart of Christ. Sorrow and suffering may be banished by his word, but not unbelief.

TOPIC FOR MARCH 17.—THE POWER OF PRAYER.—James 5: 13-20.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## A Church Band.

Erskineville (N.S.W.) Church of Christ Mission Band was founded by Mr. A. Carter two years ago, and has since proved a great help to Erskineville, and also to sister churches. Open-air meetings are held in the streets each Friday night, Sunday morning and Sunday evening. During the recent tent mission the band played outside each night, and attracted large crowds to the tent. The band holds a proud position, in that it has not asked for money at any time. In the band the following instruments are used: 1 soprano cornet, 3 firsts, 1 second, 1 third; 1 flugel horn, 3 tenors, 1 baritone; 2 euphoniums, 2 trombones; 2 E. flat bass, 1 B.B. bass; 1 bass drum, 1 kettle drum. The conductor is Mr. Thoumine, a most capable director.

## First United State Sunday School Convention.

The first of its kind in Australia, a united Sunday School Convention has been arranged for Sydney, April 12 to 19. St. Barnabas' Church will be used for the sessions, and the final rally will be held in the Town Hall, with His Excellency the Governor in the chair.

The afternoon and evening sessions will be addressed by leading speakers. Conferences of an educational kind will be included in the programme, and demonstrations of method will also be given. Arrangements have been made for social teas at the close of the afternoon sessions, and on Saturday, 17th April, a harbor excursion has been planned.

The convention should be a notable contribution to the progress of the Sunday School movement in New South Wales, and we hope its influence may extend into other States as well.

## Adelaide Bible College.

The Training Committee appointed by the South Australian Conference of Churches of Christ last September has been successful in gathering together a very fine group of young people for weekly classes at Grote-st. Bro. H. R. Taylor, a graduate of Lexington Bible College, and for many years a faithful and successful minister of the Word in this State, is the teacher.

An inaugural social presided over by Bro. F. Collins, the president of the committee, was held in the Grote-st. lecture hall, on Feb. 2, to mark the commencement of the year's work. There were eighty young people present. Addresses were given by Bren. F. Collins, J. E. Webb (Conference President), and H. R. Taylor. Refreshments were provided by the wives of members of the committee.

Classes were formed a week later with an enrolment of twenty-three students, which has been increased by two to date.

In addition to these classes the Training Committee is holding a series of Bible Institutes in country centres. These institutes usually continue three days, and are proving to be of valuable help to our young people. A Bible correspondence course led by Bro. G. McKie, through the pages of "The Challenge," promises to be a helpful institution.—J. Wiltshire, Secretary.

## Ideas for Bible Classes.

We are often asked for suggestions and ideas that could be used in Bible Classes. Here are a few that we have gleaned from various sources. Some of them are suitable for a women's class, others for a men's class, while others could be carried out by mixed classes.

Celebrate the birthday of your class with a special programme.

Distribute flowers to patients in hospitals.

Arrange on some suitable night a "Father and Son" banquet.

Undertake some benevolent work in the church under the direction of the Ladies' Benevolent Committee.

Send provisions to a nearby orphans' home.

Visit shut-ins. Think of the sick and aged; cheer them with flowers and fruit.

Shower Children's Hospital. Members of the class to bring as many oranges as possible. These to be turned over next day to the hospital authorities.

Organise a prayer circle, each member to pray for the class at a certain time each day, and all to meet together for special prayer at stated times.

Interest the class in missions. Let the class make itself responsible for the partial support of a bed in the Dhond Missionary Hospital, India.—L.C.McC.



Erskineville, N.S.W., Church of Christ Mission Band.

## Foreign Missions.

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

### Baramati, India, Annual Report.

General Station, Settlement and Educational Work.

The year 1925 has been a most eventful one in the history of the mission at Baramati. There have been some keen disappointments; but many encouragements from the Lord. Truly it has been revealed of the Lord, "My strength is made perfect in weakness."

We began the year with a full staff of missionaries, but before the year closed there had been many changes, and we were left very short-handed.

In the first place the resignation of Bro. Killey left the boys' orphanage without a worker, and Miss Blake stepped into the breach for a time. The same month saw the departure of Miss Redman on her first and well-earned furlough. Mrs. Coventry and I have tried to carry on her work in addition to what we had before. Fortunately, however, Bro. and Sister Pittman came to the rescue at the close of October, and their presence has been a great help. They have taken oversight of the evangelistic work and general compound arrangements and repairs. In addition to this, Bro. Pittman has kept all the accounts of school work and settlement, thus relieving me very considerably.

To add to our difficulties, Miss Blake had to undergo a serious operation in November. This meant another change, and Miss Caldicott took over control of the boys' orphanage. Frequent changes of workers among the boys rather militates against the real success of this kind of work.

We were encouraged before the year closed with the news of the coming of Bro. A. Hughes in 1926 to take charge ultimately of the boys' work. The arrival of Dr. Oldfield for the Dhond Hospital was also an event which greatly heartened us all. We trust that he will long be spared for the work.

On the whole our co-workers have helped us very much; especially since we have been so short-handed they have made an extra effort for which they deserve our and your best thanks.

### The church.

The church has made some progress. In fact, it has been a momentous year in its history. In the first week of January a convert, Sitaram, denied his Lord and went back into Hinduism. The effect was a temporary exaltation on the part of the Hindus, but it drew the Christians closer together in intercession for this young man and others who were lukewarm in their faith. Although he has not returned to the fold, we still pray on, believing that he will ultimately have courage to do so.

For many months the church sought for a pastor, and at last, in May, we secured the services of Bro. N. K. Panchal, an experienced preacher, for this position. He has given fairly good service, and in December, after a period of probation, the church engaged him permanently for an indefinite period at Rs. 47 per month. The mission subsidises the church to the extent of Rs. 30 per month, and the members contribute the balance needed each month for all purposes, about Rs. 30.

The church has also purchased a home for the pastor at a cost of Rs. 150. This house has sundried brick walls and a roof of round country tiles. Though it is not a pucca building, still we feel that this is an effort in self-support and independence. The house stands on mission land.

### Anniversary and building fund.

We celebrated the 20th year of the mission in Baramati by special anniversary services in October, at which Bro. and Sister Strutton, who founded the station, were present, and helped

us with splendid addresses. At that meeting we opened a building fund for enlarging our crowded chapel. A sum of Rs. 170 was donated in cash and kind. Since then many members have promised a month's salary each within the next four years. In this way over Rs. 500 is already promised. A sale of work is being arranged for the New Year to help augment the fund. We would appreciate gifts from brethren in Australia. Our objective is to meet in an enlarged chapel for the Silver Jubilee services in 1930. The cost will probably be about Rs. 4,000, which is a large sum for a few poor members to raise. The average wage of the families here is about Rs. 30 per month. We hope to publish plans later. It is our desire to double the size of the chapel without asking the Federal F.M. Committee for help.

In addition to this fund, we also participated in the annual offering on F.M. Day, and contributed a sum of Rs. 100 to the mission treasury.

On Christmas Day a special offering of Rs. 16 was taken up, half of which was given to help a needy family here, and the other half was sent to the Leper Mission. Thus we are trying to train our little church to think of others as well as themselves. During the year a good contribution was also sent to the British and Foreign Bible Society.

The membership of the church now stands at 70 resident members and 17 who are living elsewhere, and who probably will not return to Baramati. There are a few Christians here who are not members, and these, together with the children in the Orphanage and Christian families, make a total of 107 adherents, or a total Christian community of about 194.

There have been 15 baptisms for the year. Included in these was a young Hindu man named Khandu from the village of Karanje, 20 miles away. He is from the Bhampta caste, and is a relative of Rambhaki, one of our deacons. Nine were added by transfer from other churches practising immersion.

The church is organised with four elders (B. Y. Patole, T. Papan, N. K. Panchal and H. R. Coventry), also four deacons (Rambhajo, Gaikwad, A. Rathod, Y. B. Deth, and K. L. Kolhatkar), of whom Bren, Deth and Kolhatkar are treasurer and secretary respectively. We are very encouraged by the progress of the church in the matter of self-support and self-government.

(To be continued.)

The Foreign Mission Board Treasurer, Mr. A. L. Read, has pleasure in acknowledging the receipt of £30 from the Mr. and Mrs. T. E. Rofe Settlement Trust. The F.M. Board are very grateful to Mr. and Mrs. Rofe for their constant help in our Foreign Missionary work.

### ADDRESS.

Milton Wills (secretary Snowtown church).—Snowtown, S.A.

Malvern-Caulfield Debenture draw, 1926.  
 £10.—112, 125, 19, 51, 57, 42, 146, 84, 114, 35, 110, 138, 119, 28, 52.  
 £5.—103, 77, 131, 48, 37, 7, 46, 38, 93, 22, 60, 102, 33, 45, 56.  
 —J. Holloway, 9 Silver-st., Malvern, Victoria.

### TO LET.

Furnished cottage, comfortable, clean, in Hills, four miles from Dromana, Vic.; beautiful scenery.—Frank Butler, Red Hill Post Office.

A Homely Home away from home. Moderate terms on application to Mrs. E. W. Nicholls, "St. Arnaud," 85 Balfour-st., Launceston, Tasmania. (Members preferred if possible.)

### BIRTH.

BEER (nee Hazel Morphet).—On Feb. 12, at Orange, N.S.W., to Mr. and Mrs. Bert Beer—a son. Both well. (Donald Richard.)

### DEATH.

WHITFIELD.—On Feb. 13, at "Curraghmore," Frederick-st., Brighton, S.A., Agnes, relict of the late Richard Whitfield, passed peacefully away. Mother of James (deceased), Anna, Josephine and William. Late of North Adelaide, Prospect and Maylands. "Asleep in Jesus."

### IN MEMORIAM.

FREEMANTLE.—In loving memory of my dear husband and our dear father, who fell asleep in Jesus, March 3, 1916.

Some day, some time my eye shall see  
 The dear face we hold in memory,  
 And Christ shall link the broken chain  
 Still closer when we meet again.

—Inserted by his loving wife and family, E. Freemantle, Bet Bet, Victoria.

GALLANDER.—In loving memory of my dear husband and father, who passed peacefully away March 3, 1911.

He has gone across the river,  
 To the shores of evergreen;  
 How I long to see his dear face,  
 But the river flows between.  
 My heart is always calling,  
 Through the shadows dark and grey;  
 For the dear one who has left us  
 Fifteen years ago to-day.

—Inserted by his loving wife and family, Christina Gallander and family, 405 Brunswick-rd., East Brunswick.

HOLYOAK.—In loving memory of our darling son and brother, Stanley, who died on March 4, aged 10 years.

In our home he is fondly remembered,  
 Sweet memories cling round his name;  
 We loved him in life so dearly,  
 We love him in death just the same.

—Inserted by his loving parents, sisters and brother, Albert Park.

### COMING EVENTS.

MARCH 7.—Essendon Church Anniversary. Special services in fine, new, cool building. Morning, 11, Mr. J. McGregor Abercrombie; Roll-call. Evening, 7, Mr. F. J. Sivyver, B.A. Old members and friends welcome. Collection for building fund.

MARCH 7 and 9.—Preston Church of Christ Bible School Anniversary. Sunday, March 7: Speakers, morning, Mr. Mortimer; afternoon, Mr. Gale; evening, Dr. D. S. McColl. Special singing by scholars. Collection at all services. Tuesday, March 9, Demonstration and Presentation of Prizes. Good programme. All former members and scholars of Preston especially invited.

MARCH 14 and 18.—Chelsea Church of Christ Bible School Anniversary, Sunday, March 14, Bren. Clay and Ladbroke, speakers. Everybody welcome. Thursday, Mar. 18, Bible School. Social and Prize Distribution at 8 p.m. Admission, 6d.

APRIL 11—MAY 5.—Coming of age (1905-1926).—Burnley Church. Special Services will be held to commemorate the starting of a cause here. Home-coming Day, April 11. Meals provided. Will brethren who have been connected with Burnley at any time please communicate with the secretary? Other services, Sundays, April 18, 25, May 2. Wednesday nights, April 14, Social and programme, 21st, 28th, May 5. Jas. W. Nichols, Secretary, 8 Edgar-st., E. Malvern. Phone U 6250.

### FOR SALE.

Dwelling House and Shop, two acres of land, centre of Doncaster.—John Tully, Doncaster, Vic.  
 Block land, high position, near tram and beach, frontage two made streets, will separate. Mrs. Glenn, "Tambo," Ebdon-ave., Black Rock, Vic.

# Here and There.

On next Lord's day, March 7, offerings will be taken from churches in Victoria and Western Australia for Church Extension work.

The following telegram reached us from Western Australia on Tuesday: "Great interest Hinrichsen-Brooker mission, Bunbury. 20 decisions first eight days; 16 adults.—Robinson."

The following telegram concerning the Baker-Clay tent mission at Gilgandra, N.S.W., reached us on Tuesday:—"Great meeting Sunday; public yielding to full proclamation of gospel.—Butler."

Splendid meetings at Ascot Vale, Vic., Bro. Patterson giving excellent addresses. All were pleased to have Bro. H. E. Knott at last mid-week meeting, he gave a most interesting talk. The auxiliaries are doing a good work.

Christian people in Victoria note with pleasure the withdrawal of the application for licenses at Yallourn and Mt. Buffalo. The announcement that the withdrawal is in no way due to the protests made no doubt reaches the same degree of accuracy and disingenuousness as marked the reasons advanced for making the applications.

Mrs. A. L. Wendorf, President of our Queensland Women's Conference, acknowledges with thanks the liberal response given to her appeal for sisters' work in Queensland, including furnishing of Wynnum chapel and assistance to western districts. Churches and individual members have contributed the sum of £96/13/6 in answer to this appeal.

Victorian brethren are again reminded concerning the forthcoming Easter Conference. Everything points to great gatherings and splendid enthusiasm. It is hoped that many friends from the country will arrange to visit Melbourne at this time. Church secretaries are specially notified that statistical returns must be sent in at once. Conference comes very early this year, hence the urgency in this matter.

The tent mission with Bro. H. Ball, at Haven, Vic., continued through the second week with increasing interest: to confessed Christ—six men and four young ladies. There were 13 confessions for the fortnight. Collection at Haven mission for bush fire sufferers realised £6/13/5. Bro. Ball goes on to Pimpinnio this week for a fourteen days' mission. Last Lord's day attendance at Horsham worship service was almost a record—138.

All reports for Victorian Women's Conference should be in not later than March 17. Delegates are asked to collect one penny per year per sister member for Conference expenses. Country sisters are requested to send their contributions as soon as possible to Miss Huntsman, 54 Stanhope-st., Malvern. Secretaries of churches are kindly asked to forward names of sister delegates to secretary, Women's Conference, Miss Rometch, 240 Graham-st., Port Melbourne.

The following telegram has been received by the Central Executive in Melbourne from the secretaries of the Perth, W.A., Committee of the Gipsy Smith Evangelistic Campaign:—"Mr. W. Gordon Spragg, Gipsy Smith Campaign Headquarters, Melbourne. Theatre crowded every night. Several thousand decision cards signed at meetings. Church spiritual life deepened and quickened. We thank God that Gipsy Smith came to Perth."

The Northern District Conference of South Australia will be held at Kadina on March 23 and 24. The conference will open on Tuesday afternoon, when there will be a discussion on "Stewardship of Money and Life" and "How Best to Promote our Plea for Christian Unity." Visiting speakers will include A. E. Forbes, I. A. Pater-noster, G. T. Walden, C. Hughes. Any desiring rail concession tickets must make early application to the secretary, W. L. Ewers, 2 Danby-st., Torrens-ville, and for accommodation to F. Filmer, Wallaroo Mines.

Sassafras district, Vic., set a worthy example to other places. Bush fires threatened this district, but the sufferings which others had to endure were avoided. Accordingly a public thanksgiving service was held, at which a collection was taken up for the relief of distress in less favored parts. Bro. J. T. Mahony, the President of Fern-tree Gully Shire, was one of the speakers at this service. This community recognition of the goodness of God is worthy of note.

The British and Foreign Bible Society's Annual Public Demonstration is to be held on Monday evening, March 8, at 7.45 o'clock, in the Collins-st. Independent Church, Melbourne, when His Excellency the Governor-General has kindly consented to preside. The speakers will be A. T. Thompson, M.A., B.D., the recently-appointed Commonwealth Secretary of the Bible Society, and C. Maxwell Churchward, M.A., of Rotuma, Fiji. Musical items will be rendered. Admission is free, and an offertory will be taken up in aid of the Society's world-wide work.

The Malvern-Caulfield K.S.P. (Vic.) made a special vote from its funds for the College of the Bible during February. This (says the College organiser) is the first contribution received by the College from such a source. It is welcomed because it is a sign of awakening interest in the College by the young men of the churches. From the organised lads will come the preachers, and it is well that those who "stay by the stuff" should help those who have given their lives for full sacrifice. Regarding the Mr. and Mrs. T. E. Rofe Settlement, acknowledgment of which was made in last issue, it should be mentioned that £30, being the amount of half-yearly contribution, was received and appreciated by the College Board.

We hear of a number of changes in preaching appointments now being made or shortly to take place. B. J. Combridge is moving to Warracknabeal, being succeeded at Ararat, Vic., by R. Hilford. Keith Robinson has begun at Bunbury, W.A., and is busy helping in the Hinrichsen-Brooker mission which is now stirring the town. Les. Peacock is just commencing work at Bassetdean, W.A. J. Wiltshire has accepted an invitation to labor with the Grote-st. church, S.A., in succession to A. C. Rankine. We hear that A. W. Connor is leaving Ballarat and will ere long begin an engagement with the church at Prahran, Vic. H. Bassard is shortly leaving Rosewood, Qld., to help the newly-established cause at Wynnum.

North Fitzroy, Vic., during past three weeks has shown signs of increasing interest. Four have been added to the church—one by letter from Drummond, and three by faith and baptism, senior scholars from the Bible School. A fine address by A. G. Saunders on morning of Feb. 21 was greatly appreciated by a good congregation. Offering for bush fire relief fund amounted to £10. W. Wigney's organising work in the Bible School is developing; a junior department has been formed with full equipment supplied by the church; 70 scholars and 9 teachers constitute this department. Since the beginning of the year additions have been made to the teaching staff of the school, which now numbers 41. On Saturday evening last about 30 senior scholars and teachers held a gipsy tea at Heidelberg Park, and spent a very enjoyable time.

The Forbes-Warren mission at Gawler, S.A., entered upon its fourth week on Sunday, Feb. 28. Attendances have increased each week. On Tuesday of the third week 230 people were inside the tent. Visitors were present from the Croydon and Nailsworth churches, the former contributing and Nailsworth churches, the latter one. Two young five helpful items and the latter one. Two young men were baptised. These, with four girls, who were baptised on Friday, were received in last Lord's day morning. In the evening, after a sermon on "Baptism," five ladies confessed Christ

before a large audience. The total number of confessions to date is twenty-one. The missionaries are working hard to extend the kingdom of the Lord, and the church is having a season of great refreshing. Sister Miss Doley, the church organist, is faithfully assisting Bro. Warren in leading the singing.

We have pleasure in associating ourselves with those who are on the side of law and order, morals and religion. We thoroughly approve of the following resolution agreed to unanimously by a meeting of Presbyterian church leaders: "That the Presbytery of Melbourne South congratulates the Chief Secretary and the police force on their action in preventing the playing of illegal games in connection with the St. Kilda charity carnival. The Presbytery regrets that the carnival committee should descend to the use of such illegal and demoralising methods for raising money in the sacred name of charity, and affirms its belief that such methods are not only demoralising to the youth of our land, but are entirely unnecessary, as witnessed by the magnificent response to the Bush Fires Relief, Hospital Sunday, and other charitable funds; and further, strongly disapproves of the action of the ex-Speaker of the House of Representatives in challenging the action of the police in upholding the law."

On Feb. 24 a cheque for £300 was forwarded to the "Argus" office as a first instalment from our churches for the "Bush Fires Relief Fund." This was duly acknowledged in the columns of the "Argus" on Feb. 25. The following amounts were received at the Victorian Home Mission Office up to February 26:—East Kew, £2/5/-; Thornbury, £21/5/6; Gardenvale, £1/10/-; Ringwood, £3; South Melbourne, £2/1/2; Hampton Church, £7/7/-; Hampton Bible School, £2/3/-; East Camberwell, £6/6/-; Ormond, £3; Moreland, £12/10/-; Fitzroy, £3/3/0½; Oakleigh, £8/7/6; Burnley, £2/15/3; Parkdale, £3/1/3; Footscray, £5/5/9; Brunswick Church, £4/17/-; Bible School, £1/1/-; North Melbourne, £5/3/-; Dandenong, £1/13/-; Port Fairy, £1/4/-; Emerald, £1; Pyramid Hill, £3/1/2; Red Hill, £1/11/-; Shepparton, £4/0/9; Mrs. Ryland, 10/-; Hawthorn, £8/12/1; Ararat, £4/16/6; Lygon-st., £26/3/3; Echuca, £1/10/-; Stawell, £2/8/3; Yarrowonga, £12; Cheltenham, £10/15/7; North Richmond, £5/2/3; Essendon, £13/10/3; Warracknabeal, £2/11/2; Chelsea, £2/10/-; Bayswater, £2/13/-; Warrnambool, £2/14/1; Colac, £3; Berwick, £4/1/3; Preston Church, £3/11/3; Preston J.C.E., £1; Queensberry-st., £4/10/-; Brim, £8/15/-; Collingwood, £3/13/9; Windsor, £1/10/-; Ivanhoe, £6/5/-; Rochester, £2/5/3; Kyneton, £2/2/-; Malvern, £10; Kaniva, £13/2/-; North Fitzroy, £10; North Geelong, £1/15/3; St. Arnaud, 15/-; Minyip, £8/17/-; Middle Park, £3; Coburg, £11; Blackburn, £1/1/-; Meredith, 12/6; Prahran, £9; Montrose, £1/2/3; South Yarra, £8/5/-; Mr. and Mrs. Ritchie, £1; Fairfield, £6/16/6; Balwyn, £11/15/-; Total, £382/2/9½.—Reg. Enniss, Secretary.

## British and Foreign Bible Society.

### The Annual Public Demonstration

will be held in the

Collins-st. Independent Church,

on

Monday, MARCH 8, 1926, at 7.45 p.m.

The Chair will be taken by His Excellency the Governor-General, Lord Stonehaven, P.C., G.C.M.G., D.S.O.

#### Speakers—

Mr. A. T. Thompson, M.A., B.D., Commonwealth Secretary, B.F.B.S. and Mr. Maxwell Churchward, M.A., of Rotuma, Fiji. Musical Items by Miss Dorothy Humphreys, Miss Winnie Mayberry, Mr. Ernest Sage and Mr. Bernard Thomas.

Organist, Mr. H. Davis.

Doors open 7 p.m. Admission FREE. Collection in aid of the Society's world-wide work.

Organ Recital, 7.30 p.m. to 7.45 p.m.

## A New Zealand District Conference.

The Associated Churches of Christ held their District Conference of the Wairarapa, Manawatu, and Taranaki groups in Palmerston North, North Island, N.Z. on 13th February, and resulted in a real enjoyable and successful gathering.

The programme dealt with all phases of the work. There was a fair attendance of friends and delegates. The opening of the Conference was in the form of a short-devotional service led by Bro. W. Page, Hawera. Bro. H. Grinstead, presided. Mr. Carter, Palmerston North, extended a welcome to the delegates, while W. Wright, Wanganui, responded. The election of officers was as follows:—President, H. Grinstead, Palmerston North (re-elected); Vice-President, W. Page, Hawera; Secretary and Treasurer, G. D. Verco, Wanganui (re-elected); Representative to Home Mission Committee, H. Grinstead. Executive: Messrs. A. E. Wright, J. Day, L. Martin (Palmerston North); F. J. Marshall, T. Cane, H. Allen and Mrs. Allen (Wanganui); L. McKain, J. Exley, Mrs. Exley (Hawera); F. Grundy, W. James (New Plymouth); C. Sims, A. Long (Levin).

Several interesting addresses were given from different auxiliaries.

A discussion centred around the advisability of establishing a district evangelist. The Executive passed a motion of recommendation to the General Conference that one be established.

Mr. G. D. Verco outlined the policy of the promoters in the establishing of a New Zealand College. It was thought that the project was premature, and would require a large capital to run. After some discussion the decision was arrived at that the matter be deferred until fuller information be gathered, and all churches fully go into the financial position prior to the Annual Conference.

Mr. A. E. Wright, Palmerston North, gave an inspiring and interesting address on the work among the young people. Good and interesting church progress reports were received from all centres.

The next Conference will be held in Wanganui.

The opening of the new schoolroom was a special function of the Conference. Palmerston North is to be congratulated on the very fine building recently erected. The architecture and conveniences are all that could be desired, and the seating accommodation ample for some time to come.

Mr. M. Vickery, Wellington, paid a tribute to the energetic working of several members who had assisted in its building and supervised its erection.

The closing of the Conference opens up a two weeks' mission conducted by Bro. Stephenson, Christchurch.

The Conference, taken right through, was a really good one. The mutual understanding of matters was more readily arrived at, and the policies for future campaigns can be more readily adopted.—F. McKean.

### Contrition.

My gold of life has turned to dross,  
My worldly gain I find is loss;  
I turn, O Lord, unto thy Cross.  
Where ease was mine there now is pain,  
Alluring hopes lie shrivelled, slain,  
Like frosted flowers on hill and plain.  
Where overflowing joy rang out  
In pealing laughter, merry shout,  
There is but sorrow, fear, and doubt.  
The sun that shone in radiance hath  
Withdrawn its radiance from my path—  
I seem enveloped by thy wrath.  
O trembling to thy Cross I steal,  
Repentantly, O Lord, I kneel:  
In me thy saving power reveal.

—Robert Francis.

# Church Extension Work

STATE OF VICTORIA

## A Call to Larger Service

All Churches in Victoria are invited to take on Lord's Day, 7th MARCH

## A SPECIAL OFFERING for Church Extension Fund.

Since 1910 the Church Extension Committee, appointed by Conference, has helped to erect Church Buildings to the value of £21,000, and arranged finance to assist other Churches to the extent of £15,000. The Committee is anxious to accumulate a LARGE CAPITAL FUND so that Loans can be made at LOW RATES OF INTEREST to assist Churches desiring to build. Many newly established Churches find it difficult under present conditions to reduce building debts after providing for interest and current expenses. The Church Extension Committee wants to make cheaper money available so that Churches will have a better chance to reduce their Loans quickly.

Our American Churches have a Building Extension Fund of £250,000, the result of liberal offerings from Members and Churches during last thirty-six years.

The British Baptist Churches have a Building Fund of £88,000 from which loans are granted free of interest to Churches desiring to build.

Our Victorian Church Extension Committee desires to assist, on the most generous terms possible, all our Churches requiring help.

Special Envelopes will be provided. Church Officers, Preachers, Secretaries and Members are asked for enthusiastic co-operation.

### Members of Church Extension Committee

W. C. CRAIGIE  
ALFRED MILLIS  
REG. ENNISS  
CHARLES HARDIE, Secretary,  
Henshalla Street, Hawthorn  
ROBERT LYALL, Treasurer,  
39 Leveson Street, North Melbourne

**Federation Protestant Children's Homes, Inc., S.A.**

Mr. A. C. Weber, Chairman of the Board of Management of the Homes at Morialta, S.A., writes:—

There are now 41 boys and girls in the Homes. Applications are ever increasing as news of the good work the Home is doing is spread abroad.

The total cost of maintenance per month is roughly about £200. Payments by relatives of the children and proceeds of garden and dairy produce bring in about £50 per month, leaving about £150 per month which has to be found.

Our people, unless acquainted with the facts and with the work we are doing, are in danger of thinking we can manage financially, now that the Home is clear of debt. Our expenses are steadily increasing as the work of the Institution grows and the number of children increases. We are expecting to take in at least another half dozen children during the next two or three weeks.

If the Home is to be kept going on the present scale it is absolutely essential for us to receive this money, and while we are earnestly trying to find 1000 people to give at least £1 annually, it should be borne in mind that every shilling helps.

A prominent Government official who visited the Home wrote:—"I was much impressed with the excellent and humane work of your Institution: it is a model indeed."

Contributions may be sent to Presbyterian, Baptist, Congregational, or Church of Christ ministers, or direct to the secretary, L. G. Cant, Box 1227, Adelaide.

**Enlarge Thy Heart.**

Enlarge thy heart, stretch out the pinions of thy soul,

Throw open wider still the portals of the mind To thy Creator, who the universe doth hold, And to thy own common stock the families of mankind.

God made thee like himself, free, boundless, unconfined,

As space untrammelled, as the ocean uncontrolled, That thou might'st climb the heights of glory predestined,

And gather from him, his works, riches yet untold.

Suns have their paths, an orbit to each star is given,

Thou art not so restrained, deterred, imprisoned, pent.

Thy way is wide, deep, higher than the dome of Heaven,

And all, yea, all the universe to thee is lent.

Walk out, then, from thy craven, narrow, carping self;

Look onward, upward to the glories round His throne;

Receive into thy bosom the author of them all. Having him, all that he has created is thine own.

—W. J. Way.

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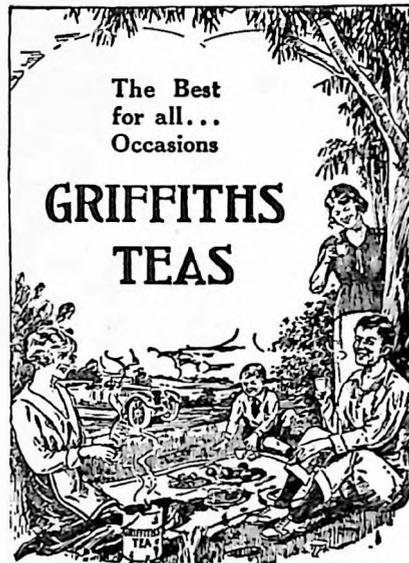
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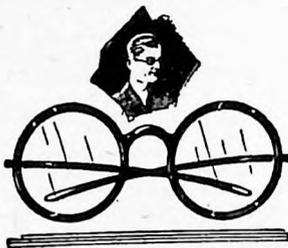
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## News of the Churches.

### Tasmania.

Services at West Hobart for the past month have been splendidly attended. On Feb. 7 a lad from the Bible School made the good confession at the close of Bro. Johnston's message. A man confessed Christ at the close of the midweek service. Bro. and Sister Cooper, Bro. Hurburg and Sister Duff have been transferred from Collins-st. Sister V. Elwell was married in the church; the school presented her with an inscribed present, as a token of appreciation of her as a teacher.

The second anniversary of Devonport church was held on Feb. 14, and was a great success. Bro. Nightingale gave an interesting talk to the children in the afternoon, and delivered a fine address in the evening to over 70 people. The children sang heartily at both services. On Feb. 15 a social was held. A motor load came from Ulverstone to help, which was appreciated. The children received their prizes. On Feb. 20 the Junior Endeavorers held their first picnic on East Devonport beach, where a happy time was spent.

Launceston received into fellowship Bro. Harold Street by letter of transfer from Hobart. A young sister was received into fellowship from Invermay mission on Feb. 21. At night Bro. Noble spoke on "We Ought to Obey God, Rather than Men." Two earnest seekers were immersed at this service, and a young lady made the great confession. Bro. Ley, from Maryborough, Vic., and Bro. Bawden, from Unley, S.A., were present. The average attendances are very good, whilst a large number enjoy, also, visits to the great tent mission fruitfully conducted by Bren. P. R. Baker and Irwin Barber at Invermay.

### Queensland.

Five confessions since last report at Bundaberg. Attendances good, considering hot weather. Many members are suffering from dengue fever, which is very prevalent. Plans for the larger building are in the hands of the contractor.

At Maryborough on Sunday, Feb. 14, Bro. Alan Price preached at night. Bro. J. Wilson opened meetings at Tinana. Gospel services are to be held weekly at this suburb, and the prospects are encouraging. On February 21 a Croydon Junction Bible School pupil made the good confession, Bro. G. E. Burns speaking. Bro. Bennett, of Brisbane, spoke helpfully on the 17th, and Bro. King on the 24th.

At Toowoomba a young man was baptised on Feb. 20. Bro. Draney addressed the church on Feb. 21, and Bro. Browning led the evening meeting. Mr. Rodger commenced a mission at Harlaxton on 21st: six confessions and one rededication. Miss Pearl Schumann is organist for the mission. Miss E. Draney is laid aside through sickness, and Bro. Sherman is still in hospital. It is expected to begin worship meetings at Harlaxton after the mission.

Meetings at Zillmere have improved. Both meetings on Feb. 21 were good. Bro. Aderman exhorted on Matt. 5: 5, and at night preached a great sermon on "Salvation." Two, mother and daughter, made the good confession. The church is sorry that our brother is leaving; that only because of financial difficulties. The Sunday School is doing fairly well. Y.P. class is in splendid form, and having fine meetings. Tennis club held a picnic on Feb. 20.

The annual business meeting of Ann-st. (Brisbane) church was held on Feb. 18. Mr. G. Cane occupied the chair. The secretary's report showed a very satisfactory condition of affairs existed in all departments. The membership had during the year been increased by 44. The treasurer reported a total amount contributed to all sources by the members for the year was £887 (local work, £483; home missions, £115; foreign missions, £61;

sale of work, £105; to education and sundries, £113). The evangelist, Mr. F. E. Alcorn, gave a splendid report. His work is highly appreciated. He has accepted another two years' term of labor with the church. Satisfactory reports were read from the Y.P.S.C.E., choir, sisters' guild, Bible School, and Young Men's Gale Sports Club. During the year an entire new hardwood floor was laid down in the basement. The following officers were elected:—Deacons: Messrs. Berlin, Clothier, Cotte, Bonehill, Elvery, Partridge, Potter, White, Taylor and Wendorf; deaconesses: Sisters Elvery, Handy, Partridge, Irvine, Suchting, White and Wendorf; secretary, W. A. C. Wendorf; assistant secretary, Mr. Elvery; treasurer, Mr. Cotte; envelope secretary, Mr. Elvery; auditor, Mr. W. Mills. On Feb. 1 a young man confessed Christ, Bro. Alcorn preaching. A number of members are ill with dengue fever.

### Western Australia.

Subiaco reports improved attendance at all meetings in February, holidays being over. On Jan. 30 the kindergarten and beginners' department of Bible School, under the supervision of Miss Evan, held their annual picnic at Crawley. On Feb. 3 the Bible School held their picnic at Peppermint Grove. A very happy time was spent.

Bassendean has shown much interest in the mission at Victoria Park and a party of young people has gone out on several occasions to help with the singing. The church is eagerly awaiting the arrival of Bro. L. Peacock, who will commence work on March 7. On morning of Feb. 21 Bro. H. Berry exhorted, and in the evening Bro. J. W. B. Robinson preached the gospel.

North Perth church has received two by baptism. Three who made the confession at Victoria Park will join North Perth. The members supported the mission well, and the officers released the preacher for a week to do house-to-house visitation to help the mission. The band also helped on two occasions at Victoria Park. The Bible School picnic was an unqualified success. School attendances are good. The young people's club is doing good work in a course of first aid. Several out-door gatherings have been held in this work. At the close of a fine service on Feb. 21 a woman came forward for restoration.

Maylands meetings are healthy, especially prayer meetings Sunday morning and evening and Wednesday night. The women's guild has recommenced after recess. The Sunday School picnic at Bayswater was a great success. The school in competing in a red and blue rally added twenty scholars in the last two Sundays. Bro. Stirling continues with great success. He had recently accepted an engagement elsewhere, but after a special meeting a strong deputation requested him to remain, which he has consented to do. During the last two Sundays four were immersed who confessed Christ during the Hinrichsen-Brooker mission at Victoria Park. A man and his wife, a young lady and young man, also confessed their faith and were immersed, making eight to be received into the church.

### South Australia.

Cummins church celebrated its first harvest festival on Feb. 14. Bro. Russell, of Tumbly Bay, delivered fine addresses both afternoon and evening. The church was tastefully decorated.

Prospect had good services on Feb. 28. Bro. H. Gray made a fine morning appeal for Foreign Mission offering. In the evening Bro. Beiler spoke on "Great Words," viz., "Forgiveness." One new scholar for the Sunday School.

Bro. Lampshire commenced his labors with Forestville church on Feb. 7. Meetings are keeping up well. Prayer meetings are improving. On Feb. 28, harvest thanksgiving services were held;

50 present at the Lord's table. Bro. Watson was received by letter from Peel-st., Ballarat. Fine meeting in the evening. Solos were rendered by several members, and Bro. Lampshire gave a fine address on "Sowing and Reaping."

Twenty scholars have been enrolled at Col. Light Gardens Bible School since last report. Meetings are well attended. Bro. Chappell, Webb (President of Conference) and Clarke have addressed the church, and Bro. W. Garratt has faithfully proclaiming the truth at gospel meetings. Bro. Horsell gave his lantern lecture on H.M. activities to a crowded meeting on Feb. 22. The C.E. Society is having good meetings, and is proving of assistance to the church.

Good meetings were held at Park-st., Unley, on Feb. 28; 223 present at Lord's table, and a splendid address by Bro. F. Garnett. In the evening a memorial service in honor of the late Bro. Stanley Black was well attended. At a recent half-yearly business meeting, good progress was reported. The number on roll is 423; average attendance at Lord's table, 212; total receipts for local church work, £334; for all purposes, £742. Bro. Webb begins his fourth year of ministry with the church on Mar. 7.

At Grote-st. on Feb. 23 the tennis club arranged a concert in which some of the leading artists of Adelaide took part. The church building was almost filled with an appreciative audience. The proceeds are to be divided between the tennis club and the fund for the furnishing of the new church building. On Sunday, Feb. 28, Bro. James Gordon addressed both morning and evening meetings, and the adult Bible Class in the afternoon. Bro. J. Wiltshire has accepted the invitation to labor with the church as evangelist.

The work of Lochiel-Snowtown circuit continues to make steady progress. On Feb. 18 the brethren of Snowtown came together for the purpose of definitely committing themselves to the task of propagating the gospel throughout the district, and over 20 had their names enrolled as foundation members. Deacons and deaconesses, together with a secretary and treasurer, were elected. Plans are well in hand for the coming of the Forbes-Warren mission team. It was reported that a prominent business firm in the town had generously given permission to the church for the use of a large block of land in the heart of the town for the purpose of erecting the mission tent. The prayers of the brethren everywhere are solicited. The preacher of the circuit, Bro. Geo. Hughes, was recently chosen by the townspeople to work for them as honorary secretary to the recently-formed "Snowtown Progress Association."

### New South Wales.

During February Bro. and Sister Birrell, of Sydney, had fellowship with the church at Wagga. Meetings on Feb. 28 were large. Bro. and Sister Lang, from Preston, Vic., were present. At the gospel service Bro. Lang's solo was much enjoyed. During Bro. Campbell's absence meetings have been taken by Bren. A. Brown and Keith Gerrard.

At Chatswood on morning of Feb. 28 Mrs. Higgins, Mrs. Richmond and Miss Richmond were received into fellowship by faith and baptism. A very helpful message was given by Bro. A. L. Haddon. Extra seating accommodation had to be provided at the gospel meeting. One young man was baptised. Bro. Whelan preached on "No Compromise."

On morning of Feb. 28 Bro. A. Stevenson addressed Lidcombe church with a practical and helpful discourse on Phil. 3: 13. In the evening Bro. E. R. Butler conducted an "in memoriam" to the late Sister Miss M. Pierce. The church mourns the loss of a good Bible School teacher and worker. A large congregation attended as a mark of respect. A young man, a member of the Bible School, confessed Christ.

The following appointments in connection with Lismore church have been made for the ensuing year:—Secretary, Mr. R. R. Wotherspoon; treasurer, Mr. W. T. Atkin; envelope secretary, Mr. A. Stevens; choir leader, Mr. C. L. Savill; organists, Sisters Mrs. Pond, Miss Gardner, Miss

E. Pond, and Miss G. Atkin. Bible School asst. superintendents, Bren. W. T. Atkin, S. McDonald and L. Walker; collector for missions, Sister W. Newton.

Lane Cove is richly blessed with good teachers of the word—Bren. Chas. Rush, Geo. Saxby, Will Day, and Richard Verco—who give of their best. An average of about 35 members break bread each Lord's day. Bro. and Sister Ferguson have been received into fellowship. Sister Mrs. Day and daughters have now removed to Lane Cove and have linked up with the church. Bro. L. Harbutt delivered a powerful gospel address on Feb. 14, Sister Rush helping in songs. On Feb. 21 Bro. Geo. Saxby gave the gospel message, Bro. Sam Goddard being song leader and soloist. It is hoped soon to secure an allotment of land to erect a church-home. Visitors include Sister Kathleen Barr, of Inverell, and Mrs. Edward Bagley, from Canada.

**Victoria.**

Warragul had good meetings on Feb. 28. After the gospel service the girl who confessed Christ on Feb. 14 was baptised. Collection for bush fires relief fund, £3.

At Gore-st., Fitzroy, at the close of Bro. Saunders' address on Sunday week, a young man from the cricket club confessed Christ. Exhortations from Bro. Jackel and Bro. Watts have been enjoyed.

Ormond had very nice meetings all day on Feb. 28. Four were received from sister churches. A married lady confessed Christ at evening service, and along with two other ladies was baptised.

At Stawell Sister Mrs. Pratt has been welcomed back after operation. Bro. Pratt and several others have been ill. Bro. Pratt has been elected president of the ministers' fraternal. All are glad to welcome back Sister Mrs. Chapman and Bro. and Sister Jenkinson, who have come to reside again in Stawell.

Due to the efforts of Bren. S. Davey and W. Plynin, a signboard has been erected on the corner of Chapel and Pakington-sts., St. Kilda, to direct visitors to the Church of Christ. Several visitors were present at the Sunday meetings, which are growing in numbers. Thursday night meetings are still popular.

At Gardiner 150 partook of the supper last Lord's day. Five were added by statement or letter, and at night before a large audience, a young man made the good confession. Bro. Gebbie gave an excellent message at each service. Interest is increasing in the midweek service, sixty being present on Feb. 24.

Bro. Lang, of Doncaster church, has returned from his holiday, and has taken up his usual work. During his absence Bren. J. Tully and A. Taylor addressed the church on Sunday mornings, and Bro. Brown, from South Yarra, took charge of the evening services. The members have contributed £38 toward the bush fires relief fund.

Lygon-st. church had a good day on Sunday last. Improved attendances at both services. Two young ladies were received into fellowship (one by letter, the other by baptism). A. G. Saunders began his second year of service as evangelist, and spoke upon "The Year in Retrospect." At night he preached on "Your Neglected Real Estates."

Geelong church has had 55 additions to membership since March, 1925. 36 of these were by faith and baptism, two by restoration and 17 by letter. On Feb. 28 Bro. Stuart Stevens preached on "The Two Covenants." The junior choir, under the leadership of Sister Piper, rendered very acceptably two selections. Attendances and interest are good.

Bro. Cornelius, who has labored as evangelist of Warracknabeal church for 15 months, preached farewell services last Lord's day. At the gospel meeting the church was well filled, and after a powerful address on "The One Foundation," live confessed Christ. Bro. Cornelius goes to Bordertown, and Bro. B. J. Combridge takes up the work at Warracknabeal.

At Carnegie on Feb. 21 A. R. Main spoke in the morning. Bro. R. T. Pittman conducted the gospel service and gave an address of a high order.

Meetings at North Richmond have been on the upgrade. On Lord's day, Feb. 21, Bro. H. Knott gave an exhortation. Bro. Payne preached the gospel, when a young lady took her stand for Christ. Last Lord's day the fellowship of many visitors was enjoyed; amongst them were Bro. and Sister Byrnes, of Lismore, N.S.W., and Bro. and Sister Lee, of Launceston. The offering for bush fire relief realised £5/12/-.

Bro. Orford began his ministry with Merbein church on Feb. 21, with large congregations. A welcome social was tendered Bro. and Sister Orford on Tuesday. Several visitors are attending meetings, including Bro. G. Potts, from Castlemaine, and brethren from Bet Bet. An offering was taken on Feb. 21 at the evening meeting for the bush fire fund; £5 was received.

At Cheltenham on Sunday visitors at morning service included Bren. Miles, of W.A., and Belmaine, of Pyramid. Students of the College of the Bible gave good help at the Bible School session, and took part in the evening meeting. D. Wakeley preached on "That Name, the Name of Jesus." Soloist, Bro. Horace Brough. Both cricket clubs were present in a body.

Splendid meetings at Yarrowonga on Feb. 28. Fine address at night by Bro. Pratt on "The Golden Age," which closed the series of addresses on Revelation. On Wednesday, Feb. 24, the first gospel service was held in Mulwala Hall, when about 60 people gathered to hear the gospel story by Bro. Pratt. Sister Cowper assisted at the piano, and Sister Pratt sang a beautiful solo.

On Feb. 23, Shepparton annual business meeting (adjourned from previous week) was completed, and the evening closed with a brief social time for members. Bro. A. Blackwood, who has since left for the College of the Bible, was, during the evening, given a small presentation by Kappas. On Feb. 25 Mrs. Bray was present to conduct the first initiation of the Phi Beta Pi.

Meetings at Swanston-st. last Lord's day were most enjoyable. Bro. Shipway's sermons were good. He told of his recent visit to Pyramid Hill, gave an encouraging account of the new work in that place, and reported better prospects now the new building had been completed, which was a great credit to Bro. Streader, of Boort, who supplied all the labor necessary to the erection.

Castlemaine church is suffering through the depression in the town, several members removing. An offering for bush fire relief funds from the church amounted to £10/12/-. The church is very pleased that Bro. H. M. Clipstone has given his decision to remain in Castlemaine as evangelist. The Senior Endeavor Society held an enjoyable picnic in the local gardens on Saturday, Feb. 27.

Good meetings at Collingwood on Feb. 28. In the evening a young lady was baptised. Officers of the P.B.P. were installed by Bro. Andrews. Three Bible School scholars—Phyllis Lighthowlers, Jean Edney and Jessie Duncan, all under ten years of age—organised a sale of work in aid of Foreign Mission funds. Money collected amounted to £4/17/-. It is regretted that Arthur, son of Bro. and Sister Brownrigg, is ill in hospital.

Mildura attendances are increasing, and meetings are encouraging. On Feb. 24 the church tendered a kitchen tea to Sister M. Moebus, who is to be married shortly to Bro. R. Delahoy, of Werrimull. On Thursday, Feb. 25, an illustrated lecture was given in the Star picture theatre, by Bro. J. H. Bird, the subject being, "Life in the Interior of China." The sum of £30 was realised, which will be devoted to the S.S. building fund.

Colac church has said good-bye to Bro. and Sister Orford and welcomed Bro. and Sister Halleday. Bro. Robbins was present for the week-end; all were glad to renew acquaintance and enjoy his messages. A successful concert was given last week for a new carpet for the platform; this was organised by Mrs. Les. Selwood. The Bible School is still progressing; great interest is being taken in the young people by every officer of the school.

South Melbourne annual business meeting was held on Feb. 24. The secretary's report showed the past year's work had been very fruitful. Hearty co-operation was received from all officers and members. Last Sunday's meetings were well maintained. In the evening Bro. Waterman gave an interesting talk to the children. The gospel address, "Why Christ Went Up," was much appreciated. Sister Hilda Olsen rendered an enjoyable solo. The K.S.P. Club forwarded £3 towards bush fires relief fund.

Footscray had splendid meetings on Sunday. Two young men were baptised. Members are working for the mission to commence on April 4. The Junior Boys' Club (Phi Sigma Pi) is a fine team; about 40 members on the roll, and splendid meetings are held. Last week they initiated eight members from South Melbourne with their leader; a club is being opened there. The K.S.P. and P.B.P. are also on the up-grade. The Bible School last Sunday enrolled six new scholars, and is practising for services at the tent mission.

Ararat church tendered a farewell to Bro. and Sister Combridge on Feb. 25. There was a fine gathering, and much was said in appreciation of their fine work. They were presented with a wallet of notes by the church, and a large framed photograph of the school. Bro. and Sister Hilford were welcomed at the same meeting. On Saturday the young people's club arranged a picnic in honor of Bro. and Sister Combridge and Bro. and Sister Hilford. Splendid meetings on Sunday, and fine addresses by Bro. Combridge.

Moreland Y.P.S.C.E. had an enjoyable outing at North Coburg on Feb. 27, in the form of a gipsy tea and open-air meeting. Bro. Gale, the president, addressed 23 members. The Sunshine Committee is doing good work among the various institutions. The leaders of the cottage prayer meetings are young men from Mr. Gale's student training class, also Endeavorers, and are doing their work well, about 50 members attending each week. Another fine open-air meeting was held on Sunday, after evening service. The bush fire relief collection amounts to about £12/10/-.

Swan Hill has had fine meetings during the past fortnight. On Feb. 21 Bro. Cameron spoke on "Was Jesus Christ a Palestine Jew or the Prince of Life?" Bro. and Sister Morgan were visitors from Wagga. A collection for bush fire fund amounted to £16/10/-. On Feb. 28 Bro. Cameron exhorted in the morning on "What is Truth?" He preached to a large congregation in the evening on "Heaven." The Bible School is well maintained. Next Lord's day it is hoped to reopen the building on the new site. The sisters' guild continues to do splendid work.

Thornbury meetings have kept up well. Attendances at the morning services are particularly gratifying, over the hundred breaking bread. One has been received into membership by faith and baptism, and one as a baptised believer. The offering to bush fire fund amounted to £21/5/-. Attendances at the Bible School are close up to the 300 mark. All auxiliaries are making steady progress. The sisters' society held its sale of gifts on Feb. 25 and 26. The Glen Iris (Thornbury) brass band played selections. The result was very gratifying. The sisters' work for the year in aid of the building fund will realise approximately £200, although their aim was for £150.

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## CORRESPONDENCE.

L. Colvin, Q., sends another letter, portion of which is as follows:—"I have never disputed anything in connection with Zillmere and the meetings held there by the ambassadors, Bren. Cheek and Troy. I admit that Zillmere were the first people to hear the ancient gospel, but what I do dispute is that Zillmere was never organised as a church of Christ. Bro. F. has left the matter in doubt, when he says, 'If Bren. Cheek and Troy organised us and made Bro. Fischer bishop, Bro. Fischer knows nothing about it.' How can it be otherwise, when Bro. Troy was sent to Rosewood by Bro. Cheek to organise us into a church of Christ? On Jan. 1, 1883, this was accomplished, and I again repeat the words of Bro. Troy: 'On the authority of the New Testament, I now proclaim you to be the first organised church of Christ in the State of Queensland.'"

[If those who have taken part in this correspondence will consult together and send in a short letter containing matter on which they can agree, we shall be glad to insert. Otherwise, it seems useless to prolong the correspondence.—Ed.]

## OBITUARY.

WHITFIELD.—Sister Agnes Whitfield passed away "to be with Christ" at her residence, Brighton, S.A., on February 13, at the ripe age of 81. Baptised by the late James Crabbe Verco, on March 23, 1884, she had thus completed over forty years of active membership in the Church of God. She was the first woman to be baptised in the chapel at Kermode-st., North Adelaide, and was for many years one of the most faithful of

those who worshipped there. Her place was never vacant at the table of her Lord, and in every way, possible to her, she served the Saviour. When the Dorcas Class was formed at North Adelaide she became a foundation member, and continued in that, and other good works, as long as strength permitted. Her kindness, thoughtfulness for others, loyalty, and sweet gentleness of spirit, endeared her everywhere. When the work was commenced at Prospect she became a foundation member; moving later to the Maylands district, she attached herself to that work, right from the start, and met regularly with that congregation until removal from the district made it impossible for her to attend. Her simple, unaffected piety, and happy, winsome loyalty to Christ, his Word, and the church, made her presence a benediction to her husband, her children, and to the Church of God in this city.—F.C.

BARR.—Elizabeth Mary Barr died on Feb. 14, 1926, at her residence, 232 Park-road, Moore Park, Sydney, a member of the Church of Christ for 56 years. Mrs. Barr was the wife of the late Bro. George Church, of Gembrook, Victoria, and eldest daughter of the late William and Ernestina Myers, of Gembrook. She was a devoted member of the Church of Christ, the last 22 years being spent at the City Temple, Sydney. Bro. Southgate officiated at the grave.

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