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Our Missionary Work in China.

THE situation in China is naturally causing much anxiety to Christian people. The anti-foreign feeling is being manifested against all aliens, including the devoted heralds of the cross. Christians everywhere should unite in fervent prayer for our missionaries, that God may be their protector and helper, and that he may overrule the dangers of the times for his honor and glory.

The capture of Shanghai and Nanking focusses our attention upon the work conducted by Churches of Christ in these great cities.

Shanghai was for many years the only city in which Australian Churches of Christ had a representative. Miss Rosa L. Tonkin, of South Australia, gave a lengthy period of most faithful service. After her departure the work was maintained, Mr. W. Cameron being the efficient supervisor. Latterly the church—situated in the European part of the city, in Kwenming Road—has assumed responsibility for the management of its own affairs, Mr. Cameron being one of the deacons. Three congregations of baptised believers recently united with Kwenming Road church, so that four churches with 95 members and 130 Sunday School scholars were reported.

The news from Nanking has been much more alarming than that from Shanghai. The attack upon the foreigners, and the consequent shelling of the attackers' position and the landing of British and American marines to rescue their fellow-countrymen, made the situation a most serious one. At first it seemed as if some scores of people, including many missionaries, were massacred; but we rejoice to learn that the lives of nearly all were saved. But apparently dreadful deeds were done, and the position in Nanking, as in Shanghai, is still very grave.

Our American brethren have had representatives at work in China for very many years. Their mission is in Central

China, in the area surrounding the city of Nanking, which was a very strategic location, the chief stations of the missionary being Nanking, Wuhu, Chuchow, Luchowfu and Nantungchow. We have not the latest figures, but a few years ago our United Society had 65 American missionaries in China, doing evangelistic, educational, medical, Bible-training and other forms of work. The veteran Dr. W. E. Macklin, who visited Australia some years ago, was one of the pioneer workers in this great field.

The "World Call" of August last contained a report and a fine picture of the annual convention of our China mission held in Nanking, when the members of the Commission to the Orient sent out by our American brethren were in attendance. Alexander Paul described this as "in many respects the most important and most outstanding" convention in the history of the work in China. He wrote in part as follows: "It was with a more or less strained feeling that most of us went up to this annual meeting. China was in the throes of a civil war; anti-Christian feeling had been running high; charges and counter-charges had been made by the anti-Chris-

tian movement that the western church in China was undermining the government and that its representatives were tools in the hands of this western imperialistic organisation. To their credit be it said our Chinese brethren confined themselves to the programme of the convention, and although at times some discussions were tense, no ill feeling was shown and no misunderstandings allowed to remain. Our church in China is entering into new life, and our Chinese friends are becoming more willing to shoulder responsibilities which for too long the missionaries have been carrying. This new step is not without its dangers, but, if the church is to grow, it can only be as it is led by the people who are native and not foreign, and who know their own people as no foreigner can ever know. The convention reached a high peak in both spiritual power and clarity of vision.

Members of the Commission to the Orient in their report presented to the recent Memphis Conference dealt at length with the Chinese situation.

Of the educational work they wrote, in part: "Of the fourteen institutions of higher education in the China Christian Educational Association, ten are union institutions that represent an overwhelming majority in the student enrolment of the Christian colleges of China with the University of Nanking having pre-eminence, and fulfilling in its educational ministry the dream of our own F. E. Meigs, who, in his great missionary career, laid the foundation of this influential institution.

"Ginling College, with its attractive physical equipment and prominence in the educational life of China, is within a stone's throw of the pond where Dr. Macklin baptised the first convert to Christianity won through our pioneer efforts forty years ago, Shi Kuei Biao, who was a wonderful herald of the Christian message to his own race. In Ginling College and the University of Nanking, foremost union

THE VOICE OF FAITH.

Therefore to whom turn I but thee, the ineffable Name
 Builder and maker, thou, of houses not made with hands!
 What, have fear of change from thee who art ever the same?
 Doubt that thy power can fill the heart that thy power expands?
 There shall never be one lost good! What was shall live us before;
 The evil is null, is nought, is silence implying sound;
 What was good shall be good, with, for evil, so much good more;
 On the earth the broken arcs: in the heaven a perfect round.

—Browning.

Whiskey and the Word.

G. Percy Pittman.

institutions, we have fellowship and are represented upon the faculties by men and women of splendid scholarship and Christ-like spirit.

"In Nanking Theological Seminary we are co-operating with four other missions in the training of young men for the Christian ministry, and have ten young men preparing for that service, and two capable representatives on the faculty. In the well-equipped Institute for the training of Bible-women we have a group of Chinese women preparing for that most effective type of Christian service, and in all of our mission stations we have native Bible-women of the highest type doing effective evangelistic work."

Under the heading of evangelisation the Commission reported: "The visitor to our stations in China finds serious hindrances to as fruitful evangelisation as our missionaries are eager to accomplish. Banditry prevails in many communities for whose evangelisation we have the responsibility of the only brotherhood working at the task in those areas. The anti-foreign sentiment that found expression in student riots and the boycotting of Christian schools and colleges was felt also by the evangelistic departments of all Christian missions. War in China is at that stage where it is most detrimental to religious zeal. Long casualty lists can drive communities to places of worship and make minds fertile for a religious message; but China's civil war has not reached a plane of carnage that humbles the people and makes them seek God.

"Heartbroken as one must be over China's sufferings, there are signs of the morning. There is a growing passion for reading that is abroad in China. Anybody who can read seems willing to read anything. The evangelist finds in the crowded tea-houses and temple courts hands outstretched for his tracts and gospels. Youth is breaking with traditions as ancient as the early dynasties of Chinese imperialism. Feeble as democracy is in China, and doubtful of its successful issue as some specialists in political science may be, it is an entering wedge for new freedoms in a tradition-ridden land. A break with traditions that have tyrannised home life means a cleavage in religious life more marked than ever since the introduction of Christianity into China. Buddhism is trying to stem this increasing tide of sentiment by emulating the social programme of Christian missions; but Buddhist homes for foundlings and the aged poor are even worse than the institutions that Charles Dickens indicted in "Oliver Twist," and kindred stories long ago. A visit to the temples and monasteries and so-called benevolent institutions of Buddhist faith convinces one that Christian missions are at the threshold of the greatest era of achievement in the history of modern missions. It is no time for retrenchment and the reduction of budgets. Such a course is similar to the abandonment of a strategic position on the eve of victory."

It sometimes happens that we hear good and bad news almost in the same breath. This was my lot to-day. We are holding daily prayer meetings this month at the cottages of the Christians by turns, and at the service this afternoon an Indian Christian told me two things. First, that he had at last succeeded in securing a situation at the officers' mess in the Cantonment, as the server-out of wine and spirits. I knew that this fine young man, not long ago, had given way to drink, and had in fact, lost a good situation through it. His wife and daughter came to us last week in distress, and we had to help them. The husband was educated in the Scottish mission at Nagpur, speaks good English, wears European clothes, and if it were not for the drink, would be doing well. The very last place that he ought to have accepted is the one that he has taken. But we have no work to give him, and when he and his family are starving, what can we say? He assured me that as he would have to give strict account of every drop of liquor he served out, it was impossible for him to take any of it. But I warned him of his danger, and told him that he was in a most perilous position, with the sight and smell of the stuff always present. Only the grace of God and the indwelling of the Holy Spirit could save him. If ever I wished for prohibition of the liquor traffic it was at that moment. I felt ashamed to know that if it were not for the British government, the drink would be banished from India in a week. India wants prohibition, and will have it just as soon as she gets self-government. This is almost the only reason why some of us would like to see immediate home rule in India. The Englishman loves his whiskey, and will fight for it to the last. The officers here will take their "pegs" as they call them, at all hours of the day and night, regardless of the poor weak Indian Christian who serves the drink to them, and whose soul may be damned by it. The wife is a good respectable woman, and for her sake and her daughters' we must do what we can to help the husband. But the drinking habits of the English are a terrible stumbling-block to Indians. We are all classed alike by the heathen as Christians and drinkers. Temperance workers in the home lands should redouble their efforts, realising that they are helping the progress of the gospel in the foreign field.

But this Indian Christian told me something else that gladdened my heart. He said there was a new Urdu Bible lying on the table in the wine-store of the officers' mess, and the Mohammedans about the place were reading it daily. Some months ago I was preaching in the grain market when a big grey-bearded Punjabi Mohammedan entered into conversation. He has

been connected with the Supply and Transport Department of the Indian Army for many years, and is now a government pensioner. He has plenty of money, and sent one of his sons to England to be educated. This son entered the Indian civil service and is now in an important position in the Central Provinces. Another son went to Germany to learn the manufacture of violin strings and other articles from gun, and is now a thriving merchant in Bombay. A third son has succeeded his father in government service here. I had a long talk with the old man on religion, and found him fairly open-minded for a Mohammedan. His long contact with Europeans has doubtless broadened his outlook. Since that day I have met him and his son and other Muslims at the mess and elsewhere frequently, and we have had long arguments on Christianity. I have formed a high opinion of the strength of character of this old fellow. He is very friendly, and insists on making me a cup of tea whenever I visit him. As he is used to serving officers, he knows how to make it, and does not, like other Indians, brew it too long, and make it as sweet as syrup.

One day, after a discussion in which I pointed out to him that whereas I knew both the Bible and the Koran, he knew only the Koran, and therefore was at a great disadvantage in argument, he asked me to procure a complete Bible for him in Urdu, the Mohammedan language. I wrote at once to the Bible Society for a copy, and it now lies on the table in the drink shop, in close proximity to the whiskey bottles, and the Mohammedan attendants are reading it every day. They are also asking the Indian Christian to help them to understand any difficult passages they come across, but he does not know Urdu, and has no Bible of his own here, so I have given him an English Bible. We are hoping that contact with the Word in this way may help to keep him from temptation, and deepen his interest in divine things.

India knows well enough that all missions, except the Roman Catholic, are solidly in favor of prohibition. Almost all missionaries engage in temperance propaganda as they have opportunity, and it is one of the finest forms of social service. If for nothing else the presence of the foreign missionary is justified by this. Among mass movements, where large numbers of low-caste people and aborigines come in, the chief peril is the drink, and unfortunately liquor can be easily distilled privately from rice and palm and other trees, and even if prohibition should come, this will have to be fought. But the higher castes of Hindus, and the better class of Mohammedans, are entirely in favor of the abolition of the drink. Resolutions are

(Continued on page 206.)

The Value of the Lord's Day.

Thos. Hagger.

Christianity is peculiar among the religions of the earth in its freedom from ceremonies and holy seasons. It is true that many such have been introduced by men during the course of the centuries, but they have marred the beautiful and simple religion that Jesus gave to the world. In the Christianity of the New Testament (and that is the only right kind) there were only two ceremonies—baptism and the Lord's supper, the one the initiatory rite into the Christian church, the other the simple feast by which the Founder and his death are continually remembered. And the only season specially marked out was the Lord's day. A return to these simple institutions, and an abandonment of all that man has introduced, would be to the advantage of the kingdom of God. Such would help to demonstrate that Christianity is not a ceremony, but a life.

In this article we desire to deal specially with the Lord's day and its observance. But are we clear about the day? It is not the sabbath of the decalogue. The sabbath command was given to Israel, but never to Christians. It was part of the law system which God gave at Sinai, but we are under grace. In the age of grace, we take instructions from Christ and his chosen apostles (Matt. 28: 18-20). And Christ never taught his followers to keep the sabbath, nor is it recorded that any apostle ever taught the converts, made by apostolic preaching, to keep it. The Lord's day is the day upon which Christ rose from the dead, the day on which the Spirit descended on the waiting disciples, the day on which the church was founded, the day on which the disciples "came together to break bread," the day on which they were instructed to "lay by" for the Lord's treasury, the day on which John was "in the Spirit." That day is referred to in the New Testament as "the first day of the week" (Acts 20: 7), "the Lord's day" (Rev. 1: 10). The early Christians observed that day, and thus sought to honor the Christ. Cyprian, in A.D. 250, wrote: "The eighth day; that is, the first day after the sabbath, and the Lord's day." Justin Martyr, in A.D. 140, wrote: "But Sunday is the day on which we hold our common assembly, because Jesus Christ, our Saviour, on the same day rose from the dead." Barnabas, in A.D. 120, wrote: "We keep the eighth day with joyfulness, the day on which Jesus rose again from the dead." John the apostle, in A.D. 96, wrote: "I was in the Spirit on the Lord's day." Luke the evangelist, in A.D. 63, wrote: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." Not the sabbath which belonged to Judaism, but the Lord's day which belongs to Christianity, was observed.

But of what value is that day, and its observance, to us?

I. It is valuable as a rest period.

The bow that is always bent loses its efficiency, and a man who is always occupied with the affairs of business or state or school loses his freshness, and his work becomes poorer as a result. The proper observance of the Lord's day would, therefore, make for a stronger, more efficient and happier people. One of the causes of national decay in France was the fact that she tried to take the Lord's day from her people.

The man who secularises the Lord's day by encouraging work on that day, or by turning it into a day for picnicking and such things, is doing himself a serious injury, and is, although unwittingly, striking a blow at the stability and progress of the nation. Our people need to learn to rest, and the Lord's day, if properly observed, provides for this.

II. It is valuable as a witness.

Just as the Lord's supper witnesses to the death of Jesus, so the Lord's day witnesses to his resurrection. After six days' toil a hush settles on the community when this day dawns. The factory whistle is not heard; the store and the school are closed. What does this mean? Why this change? It is a testimony to the fact of the Lord's triumph over the grave; it preaches, more eloquently than man can, that Jesus is risen. It is an institution which commemorates the greatest event in history. It should be a day of supreme importance to the world.

The Christian who uses the Lord's day as he uses the other days of the week is spoiling its witness to gospel truth, and is hindering the progress of the kingdom of God.

III. It is valuable as a factor in the life of Christianity.

Voltaire, the great French sceptic, is reported to have said: "There is no hope of destroying the Christian religion so long as the Christian sabbath is acknowledged and kept by men as a sacred day." Certainly it seems true that Christianity must continue as long as men observe this day. But destroy the sanctity of the day, and it would not be such a difficult task to get rid of the religion of which it is a part.

The Christian who neglects this day is helping to overthrow the religion he professes to have espoused, while the one who sacredly observes it is helping to maintain that religion alive in the world.

IV. It is valuable as a spiritual tonic.

And surely such is needed. All the week men are worried with business and work, and women are burdened with household affairs, while the youth of the community

is poring over school-books. It is good that on this one day in seven these can all be dropped, and all can turn their attention to the things that matter, the things which are eternal.

Man has a spiritual nature, and that nature must receive attention or he can not be a true, fully developed man. This being so, it is good for men to learn to "keep Sunday for the great things of the soul."

John the seer was "in the Spirit on the Lord's day," and he then received a revelation of the Christ which renewed his courage, and gave to him the assurance that, in spite of the wrath and opposition of man, the church would ultimately conquer. So, in our quiet and worshipful observance of the Lord's day, we shall be made the stronger for his service, and will be freed from all despair as to the future of the kingdom of God. And we shall go forth from the communion with our Lord better fitted for another week's conflict with the powers of evil and the indifference of men; our dispositions will be the sweeter, our faith will be the firmer, our determination to live for him at all costs will be the stronger.

The fact is no Christian can afford spiritually to neglect the Lord's day. Without this there is a danger that he will become selfish and materialistic, but if he stops his worldly affairs for this one day to commune with his Lord, he will not easily forget him for the rest of the week.

Surely, then, we can see the value of the Lord's day to ourselves and to the world. We should seek to discourage the desecration of the day, and should aim to spend it in the rest and refreshment that can be found in the worship and work of the Lord.

Let the shopkeeper forsake his ledger, let the golfer forsake his golf-stick, let the tennis player forsake his racquet, let the mother forsake her needle and cooking, let the farmer forsake his plough, let the student forsake his books, and let all seek to be "in the Spirit" on that day that the Lord may be honored, and that we may do the best for ourselves and the world. And surely if Christ is all in all to us, we will.

A prominent British preacher, in preaching on this subject not long ago, used a pointed illustration drawn from his own experience. A Manchester commercial man asked him: "Do you think I may play golf on Sundays?" The preacher answered: "Would you play golf on Tuesdays?" Now, Tuesday is Exchange day in Manchester. The man drew back in horror and said: "Golf on Tuesday! My friends would think me mad." The preacher's comment was: "The business of the Exchange was all in all to him on Tuesdays." If Christ is all in all to us, would we not say: "I keep my Lord's day for himself"? And as each Lord's day comes around, shall we not sing:

"Another six days' work is done,
Another day of rest begun;
Return, my soul, enjoy its rest;
Improve the day thy God has blest."

—*Christian Standard.*

Religious Notes and News.

A TRULY GREAT BIBLE SCHOOL.

The Bible School of the East Dallas Christian Church, of which L. N. D. Wells is pastor, gave a farewell dinner to E. G. Cole, who had been the efficient superintendent of this school for eight years. During this time the school had grown from an average attendance of 620 to an average of 1,480, says the "Christian Evangelist."

Mr. Cole is succeeded in the superintendency by R. G. Storey, a prominent lawyer, of Dallas. The school is splendidly graded, with an officary, including teachers, of 173 in all.

The departments are magnificently housed in an equipment, perhaps equal to the best in the Brotherhood. The Christmas offering for benevolence and Ministerial relief reached about \$3,000 (£600).

In a recent training school 57 of the teachers received certificates—many of them have more than half the necessary credits for international certificates. Our objective is—"Every teacher holding an international teacher's certificate."

ENGLISH BAPTISTS.

The British Baptist Handbook for 1927, has been prepared with the customary completeness and care. The utmost pains have been taken to ensure that the statistical information shall be as accurate as it can possibly be. Never before, it is claimed, have the membership rolls of the churches been so carefully and closely kept as they are now. To a large extent this is due to the Baptist Union scheme of ministerial settlement and sustentation, which, so far as the aided churches are concerned, requires an annual revision. It may therefore be assumed that the membership strength of the Baptist denomination in the British Isles is not in any sense flattery, but real. The new figures are as follows:—Church members 416,665, an increase of 2,455; Sunday School scholars 525,564, a decrease of 283; Sunday School teachers 60,209, a decrease of 403; lay preachers, 5,371, a decrease of 170; pastors in charge 2,069, an increase of 18; church seating 1,454,211, an increase of 1,334; church buildings 4,188, an increase of five; churches 3124, an increase of 11.

The summary given for the world shows a total membership of 10,635,704, an increase of 359,525; Sunday School scholars 6,218,796, an increase of 464,028; pastors and missionaries 57,686, an increase of 1,167.

THE POWER OF THE WRITTEN WORD.

Recently a missionary in the province of Kiangsu, Mr. John C. De Korne, gave me a striking example of the power of the Word of God. Two years ago Mr. De Korne received 100 copies of the special pocket Testament for use in his district. He gave some to an evangelist, but warned him that they must only be given to adults, and only to those who would agree to read and carry them. Contrary, however, to the instructions of the missionary, one of the books was given to a ten-year-old boy.

The lad carried the book to his home three miles distant in the country. Day by day the boy, or his father, read aloud from its pages. Such interest was aroused that the farmer, like Cornelius of old, sent for the missionary to hear more of these wonderful words of life. At first the grandfather would have nothing to do with the new "Jesus doctrine." For twenty years the family had been ardent Buddhists. They had over 36 idols in their home, to which they made more than 100 bows daily.

Now, however, all is changed. The home is transformed. The idols have been destroyed. Hymns of praise ascend to the one True God. Three generations, the grandfather, father, and son, are seeking for baptism. A few months ago, when a missionary examined the grand-

father, and asked what he knew about the doctrine, he replied: "I don't know much about the doctrine, but I know that I am a sinner, and that Jesus has saved me."

Perhaps no other nation in the world appreciates the gift of a book as much as the Chinese. They have a high regard, amounting almost to reverence, for their written "characters." Hence they are delighted to receive a book, and especially the Book of books.—Geo. T. B. Davis.

PASTOR OUSTS 3,700 MEMBERS.

Under this amazing heading, the "Christian Evangelist" (U.S.A.) reports the following:—

Expelling 3,700 members of the First Baptist Church at Houston, Texas, Mr. James B. Leavell, its pastor, told the Southern Baptist Sunday School conference at Memphis, Tenn., recently, the remaining 1,600 were doing better work than the original 5,300. The expulsions were for refusal to sign the church covenant, obligating them "to attend services of the church, forego worldly amusements, read their Bibles and pray for one another."

The rejected ones had continued their dancing, card playing and theatre going. A few of those expelled applied to the courts which, according to Leavell, informed the petitioners that "a Baptist church is an autonomous body and is capable of administering such discipline as it may feel necessary."

CARING FOR THE YOUNG.

Dr. J. H. Garrison, one of our veteran American preachers and authors, recently wrote the following paragraph:—

"A well-known pastor recently made two resolutions. One was to give up the business management of his church, and the other is stated as follows:—

"To give much more time, thought and energy to the children and young people of our church and community. The molding of child life is the supreme opportunity of the church. I want to know every boy and girl that enters our doors. I want to see many more entering than do now. I would like to attend class parties. I want to associate with the youth. I want all the boys and girls to attend church every morning. I shall consider them in my sermons. Teachers are asked to bring their entire classes

to church. In the new church the worship will be most uplifting and inspiring; the children must not be allowed to miss this, I call for co-operation with all parents and teachers to this end. These two things I deeply resolve and ask the help of almighty God and of all of our members in the realization of these ideals."

BAZAARS AND CHURCH SUPPORT.

The unfair competition of churches who raise money by means of bazaars, or sales of work, has been for some time the subject of discussion between a committee representing the Drapers' Chamber of Commerce and a committee of the National Free Church Council. The complaint of the drapers is a double one—that gifts are exacted from retailers by pressure, and then sold, especially at the end of the sale of work, at considerably less than the regular prices, and sometimes for less than the cost to the retail dealer. So that the unfortunate retailer is first almost forced to give goods or lose customers, and then he suffers from the unfair competition of "knock-out" prices. The Free Church Council Sub-committee could go no further than to agree to advise the churches not to resort to such methods in future. As a means of raising money for the high and holy purposes of the church the whole system is undignified and altogether unworthy of the gospel. Giving for church purposes will only be adequate when it is really sacrificial, and consists of systematic, free-will offerings.—"Christian Advocate."

DR. WINNINGTON INGRAM.

The Anglican Bishop of London (Dr. Winnington Ingram), who is touring the world, has had a cordial reception in Australia. He has been a bishop for over a quarter of a century. On Sunday last he addressed a great throng in St. Paul's Cathedral, Melbourne. He said that he had come to Australia with a deepened conviction that the only power in the world to change it was the gospel. Christianity had no rival. Mohammedanism was not a rival. It had enslaved woman. Christ was the best friend woman had ever had. She had become a queen because he made her one. The gospel taught the motherhood of God. It taught that he was a father; that he needed everyone. It taught, too, the forgiveness of sin and the truth of the sacramental grace of communion. The nation could be saved from the danger of national selfishness, national softness, and national gambling only through the gospel. He hoped they would repeat from one end of the globe to the other the words, "I am not ashamed of the gospel of Christ."

Where Is Christ?

We notice that some one objects to the saying, "Back to Christ," and suggests instead "Up to Christ." With our ideas of moral motion—our every day unscientific relativity—that seems to be right. Yet Christ is back of us—we see his footprints in history; he is beside us, for he is in the midst of all the stirring events of the times; he is before us, for he is our leader and guide; and he is above us for he is Lord of all. But after all, these are but phrases. Jesus Christ is the same, yesterday, to-day and forever. He is the Alpha and Omega, the first and the last, the beginning and the end.

Which way to Christ? There is a rough road leading up the hill and down the hill and there are millions walking along that road. Every one is imperfect, most of them woefully so. There are millions of bruised lives and broken hearts—out there somewhere along that rough road. Out there "where cross the crowded ways of life," we may find Christ.

Where may we find Christ? The woman found him at the well when she followed the simplest service in the world. The apostles

found him by the seashore when they were engaged in their business of fishing. Andrew and John found him at his lodging place—the home of a friend or a rude inn. So also did Peter, and Philip, and Nathanael. Christ is always "at home" to those who seek him. The paralytic found him preaching in a private house. Blind Bartimaeus found him as he went along the road on one of his evangelising tours. The Canaanite woman found him on his only trip beyond the borders of Palestine. Once great crowds went out hunting for him before day-break and they found him in a desert place in prayer. Wherever one really seeks Christ he may find him. Therefore we may truly say:

"Back to Christ!" for he is in history and in our experiences;
 "Out to Christ!" for he is in our environment and in our opportunities;
 "Forward to Christ!" for he is in our progress and in our goals; and,
 "Up to Christ!" for he is in our ideals and in our heaven, seated on the right hand of God—
 "Christian Evangelist."

The Restoration Plea and Its Commitments.

Ethelbert Davis.

The abandonment of that which is anti-Scriptural, and the adoption of that which is divine, has led to a replacement of the ordinances of Baptism and the Lord's Supper in their essential features to the position they occupied in the early church. The first of these institutions—Baptism—has been, and admittedly still is, one of the obstacles that obtrudes itself in the way of Christian unity. Human creeds and party names sectionalise the Christian church, but its two main groups are known as immersionists and affusionists.

The churches known as churches of Christ have not allied themselves with the immersionist group because of any predilection for that particular practice. On the contrary, the great majority of the early restorers, and many of the present leaders in the movement, were strongly prejudiced in favor of affusion. It was the logic of their acceptance of the absolute authority of the Scriptures that settled for them the question of baptism.

Reference has been made to the fact that the subject of baptism has been a matter of controversy among Christian people for many centuries, and thus a cause of strife and division. Because human theories have been formulated and human elements projected into it that ordinance which Christ designed should unify has become a source of controversy. Nothing but confusion could result, inasmuch as in action some immersed in water, some sprinkled water, and some poured water upon the candidates. Some practised triune baptism. Some baptised the believing adult, some the unbelieving adult, and some the irresponsible infant. Some claimed that in design it is only initiatory, some only symbolical, and some only mystical or magical. Some looked upon it as one of the essentials, while others claimed it to be non-essential. The truth could not be in things which were so diametrically opposed to each other, both in action, subject and design. God could not be the Author of such confusion.

The only way to bring order out of the chaos and provide a common ground on which to stand was to learn what the inspired Word taught, and abide by that. Reverting to the word, it was found that the Scriptures were so explicit in their teaching that no occasion was left for misunderstanding and confusion.

The New Testament expressly revealed that baptism in the New Testament use was instituted by Christ, and by him constituted an ordinance of his church. The only element used was water (Matt. 3: 16; John 3: 23; Acts 8: 36; 10: 47). Its action was immersion as signified by the use of the Greek word βαπτίζω, and necessarily implied in Christ coming "out of the water" (Matt. 3: 16); in the eunuch going "down into the water," and being baptised while "in the water, and "coming up out of the water" (Acts 8: 38, 39); and expressly taught in Romans 6: 4, where the subject is buried with Christ in baptism. Its subjects were believers (Matt. 28: 19; Mark 16: 16; Acts 2: 37, 38; 8: 37; 16: 31). If God really intended his inspired word to be understood by man, and if by human language man is capable of expressing truth, then the design of baptism is plainly revealed. For in Acts 2: 38 baptism is "in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." That is carried forward to Acts 22: 16, "Arise and be baptised, and wash away thy sin, calling on the name of the Lord." Again in 1 Peter 3: 21, "The like figure whereunto baptism doth now save us."

And to anticipate the legalist, the parenthetical clause adds, "Not the putting away of the filth of the flesh but the answer of a good conscience toward God." In Romans 6: 3-5 the subject is said to be baptised into Christ's death—"Therefore we are buried with

him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (cf. also Col. 2: 12). In Galatians 3: 27 the subject is baptised into union with Christ, "For as many of you as have been baptised into Christ have put on Christ"; while in 1 Cor. 12: 13 it is baptised into the body of Christ, "For by one Spirit are we all baptised into one body."

None of these come within the realm of interpretation; they are the express statements of Scripture. Collating all these passages, it is evident that baptism has a significance which is symbolical, initiatory, unificatory, experimental and spiritual. Substantially all the religious bodies agree that the foregoing is the position baptism occupied in the apostolic days, whatever addition, or modification, or interpretation they may now accept.

The churches associated with the Restoration movement have insisted and still insist that as the ordinance of baptism is in the church by the appointment of its divine Founder, the ordinance must be preserved in its integrity, both as regards its outward form and in its spiritual significance.

Baptism is so interwoven into the constitution of the church, and so deeply rooted in the Scriptures that any religious body claiming

AIM HIGH.

Life is a sheet of paper white
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin, though thou have time
But for a line, be that sublime,
Not failure, but low aim, is crime.

—John Russell Lowell.

the Bible as the rule of faith and practice is under obligation to observe it, and demand for it that place assigned it by authority of Christ.

These people have been charged with exclusiveness and lack of charity because of their persistence in preaching it as one of the conditions of salvation, and because of their refusal to surrender it as non-essential, or a matter of indifference. In answer to such a charge, it is contended that in regard to the faith and practice revealed in the New Testament, they have no choice but to be uncompromising. Indeed, the charge was met, not in an attitude of superior spiritual enlightenment, but with a loyalty of heart to divine revelation, when Isaac Errett said, "Be as liberal as you please with what is your own, but be careful how you give away what is not yours but God's. There is nothing that is merely human which we ought not to surrender, if need be, for the sake of union, but we cannot yield God's commands."

The historic insistence upon the practice of immersion and that of the believer arose out of a desire for fidelity to that which is God's, not man's. The adoption of such an attitude has committed them to the continuance of the practice of immersion as the New Testament form of that ordinance that initiates and incorporates into Christ.

While the outward form of baptism may be of less importance than the inner spiritual experience of which it is the outward sign, it is the divinely-appointed symbol of an inner experience, and because of that, its form cannot be changed without destroying its validity as a fitting symbol of a great reality. Life itself is not known save by those things that signify life. What must be our conception of

life, if, instead of being symbolised as it is by activity, growth, development, it were to be now symbolised by that which is inanimate? It is a universal law, not only in religion but in everything else, that there be a resemblance between the symbol and the thing symbolised. Therefore a death to sin, a burial of the past, and the throbbing of the new life of Christ within the soul cannot be signified by affusion, which bears no resemblance or relation to death, burial and resurrection, and therefore does not express to the individual or to the collective mind the experience that lies back of the act.

Many other things are involved in the externals of baptism; the present purpose is not to explore them but to show that those who would be true to the ideals of the New Testament are committed to the perpetuation of immersion as Scriptural baptism. Here, it may be observed too, that with the fact that immersion was the form of baptism observed in the early church, every church historian agrees, and confirmatory testimony is given by all Biblical scholarship.

It would be a sorry loyalty that sought to be true to and preserve the form of baptism without contending still more earnestly for that spiritual experience, without which baptism is invalid. One has pertinently said that "Baptism consists of an inner experience; an outer form, and a visible act." The inner experience stands revealed in the outward act. Though oftentimes the form has been strongly emphasised, it was never intended to imply that the restorers ever believed that baptism as an act itself is for the remission of sins, but that the form has a relation to the spiritual contents. Into baptism are compressed all those factors which go to make up that sacred experience designated conversion—the entrance of the word, the operation of the Holy Spirit, the awakening of living faith in Christ, the death to sin, the ratification of that death, the consciousness of a new and accepted life, and the possibility of it all through the sacrifice of Christ.

As in the form of baptism so in the design. It is in the first instance not a matter of theology or even of interpretation, but what the Bible says. Acts 2: 38 declares baptism to be not because of, but "for" or "unto" the remission of sins; a fact recognised by almost all the churches of Christendom. And only because of misunderstanding and misrepresentation is it necessary to reiterate that "baptism for the remission of sins" implies all the spiritual contents of baptism. In the same way, as an initiatory ordinance, baptism can only admit into membership and fellowship in the church of Jesus Christ those whose motive and intent are spiritual. Likewise, when it is asserted according to Romans 6: 4, that when a man is "buried with him (Christ) in baptism unto death," and that he rises to "walk in newness of life," it can apply only to those who have met the divine requirements necessary to conversion and newness of life. But enough has been said to indicate clearly that those who have adopted the Restoration principles, are pledged to contend as earnestly for the spiritual content of baptism as for the form.

Arising out of the foregoing is another commitment which cannot be overlooked or evaded. Insistence upon the observance of the New Testament ordinance demands a willingness to accept all its implications. Those who have been baptised must do after baptism that which the ordinance assumes, just as they would expect other people to meet all the prerequisites of baptism. There is that which is antecedent to baptism; there is that which is consequent upon baptism.

Union with Christ implies living Christ; remission of sins and possession of the Holy Spirit implies a Spirit-filled life; death to sin and burial with Christ implies newness of life. It is here that the emphasis must be placed, for the restoration of this New Testament ordinance means nothing less than restoring that consecrated life, of which baptism is the earnest.

The Home Circle.

Conducted by J. C. F. PITTMAN

IT MAKES A DIFFERENCE.

A boy will stand and hold a kite
From early morn till late at night,
And never tire at all.
But, oh! it gives him bitter pain
To stand and hold his mother's skein,
The while she winds the ball.

A man will walk a score of miles
Upon the hardest kind of tiles
About a billiard table.
But, oh! it nearly takes his life
To do an errand for his wife
Between the house and stable.

A girl will gladly sit and play
With half a dozen dolls all day,
And call it jolly fun.
But, oh! it makes her sick and sour
To 'tend the baby half an hour,
Although it's only one.

A woman will—but never mind!
My wife is standing close behind,
And reading o'er my shoulder.
Some other time, perhaps, I may
Take up the theme of woman's way,
When I am feeling holder.

—Detroit Free Press.

HOW IT PAYS.

He was seated on a park bench—a dilapidated-looking fellow—and seemed to be reading a letter or paper which he held in his hand.

"You seem to be much interested in your letter, I said, as I took a seat on the same bench.

"Yes," he said, "I have been figuring out my account with Old Alcohol, to see how we stand."

"And he comes out ahead," I venture to guess.

"Every time, and he has lied like sixty."

"How did you come to have dealings with him in the first place?"

"That's what I have been writing. You see, he promised to make a man of me, but made me a beast. Then he said he would brace me up, but he has made me go staggering around and then thrown me into the ditch."

"He said I must drink to be social. Then he made me quarrel with my best friends, and to be the laughing-stock of my enemies; he gave me a black eye and a broken nose."

"Then I drank for the good of my health. He ruined the little I had and left me 'sick as a dog.'"

"Of course."

"He said he would warm me up; and I was soon nearly frozen to death."

"He said he would steady my nerves; but instead he gave me delirium tremens."

"He said he would give me great strength; and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"Then he made me a coward, for I beat my sick wife and killed my little child."

"He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot."

"He promised to make a gentleman of me; but he made me a tramp."

"Then you quit?" I ventured to ask.

"No!" he answered sadly. "I drink now to forget all the other mean things he has made me do. Say! could you let a poor working man out of employment have sixpence to buy bread?"

"I see he has also made you a liar," I remarked.

"Yes, I forget that. I must put it down."—
By Edward Carswell.

ADULTERATED THANKS.

"Here are some pansies for you, Milly. You said you wanted some, and I found a few out by the wall where the frost didn't get at 'em," said the small boy, flushed and eager, holding out to the tall girl on the steps above him the few treasures he had gleaned.

"Why, Rob, how dear of you! I didn't suppose there was a single pansy left," said the girl, laying the flowers against her white dress. "You are the nicest little brother in the world when you have a mind to be. Why can't you be good like this all the time? Getting these flowers was so nice of you, and yet only last night you acted—"

"Mildred, don't!" came a quick exclamation from just within the open window.

The girl turned in surprise, and Rob seized the opportunity to escape.

"Don't what, auntie?" asked the girl wonderingly, but by that time the lady was laughing at her own impetuosity.

"I didn't mean to interpose quite so startlingly, my dear, but the words seemed to say themselves. Don't give thanks as you would a dose of medicine—a bit of sweetness as a prelude to something bitter. When you praise, let it be praise, and if you must find fault let it follow the deed where it belongs and end there. That is what I meant."

GREATNESS.

Greatness is not in doing the thing
That the world applauds and the people sing,
Not climbing some starlit height,
Touching the stars that shine at night.
Greatness is not in the winning of fame,
The idle glory of making a name;
Golden coinage can't make you true,
Nor the long, vain quest for something new.

Greatness is keeping a simple tryst,
Not lamenting the things you've missed;
In answering the call when the trumpets come,
Not waiting to hear a louder drum.
In smiling at dusk when the day is past,
Knowing that sorrow can't always last,
Yet warming around a rosy fire
Made of the things you'll always desire.

Greatness is painting a lovely dream,
Yet taking truths in the way they seem,
Keeping the flame of courage bright,
Knowing that joy may come to-night.
Greatness is made of courage to do
The very thing that you hated to,
Giving up what you'll always crave,
Smiling awhile and being brave.

—Helen Welshimer.

OF COURSE.

A Judge was pointing out to his Court that a witness was not necessarily to be regarded as untruthful because he altered a statement he had made previously. "For instance," he said, "when I entered this Court to-day I could have declared I had my watch in my pocket. But then I remembered I had left it in the bathroom at home." When the Judge got home that night his wife said—"Why all this bother about your watch—sending four or five men for it?" "Good heavens!" said the Judge; "I didn't send any one! what did you do?" "I gave it to the first one who came; he knew just where it was."

REGRETS.

Burglar (caught redhanded)—"Ain't it just my luck? And me paid furoence to 'ave my 'air cut only this afternoon."

The Family Altar.

J.C.F.P.

Monday.

And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed.—Ruth 4: 17.

"It is no dishonor to those that are ever so well born to be servants of God, their friends, and their generation. The motto of the Prince of Wales is 'Jeh dien'—I serve."

Reading—Ruth 3, 4.

Tuesday.

And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.—1 Sam. 3: 10.

"The thought," wrote Henri Perreyve, "that I had given myself to God beforehand preserved me amidst the perils of early youth. I felt as if I bore a mark on my forehead, and that invisible mark restrained me when I was carried away by so many longings and painful circumstances. Amidst temptation an inner voice awoke in my soul and said, 'I cannot.'"

Reading—1 Sam. 3.

Wednesday.

His (Eli's) heart trembled for the ark of God.—1 Sam. 4: 13.

"Eli trembled for the ark of God, and as he trembled, he fell and perished. But there was no need to tremble for the ark, because the ark was safe, not in virtue of those outside things he had looked at, but because it was the ark of God's revelation. No man need tremble for that. God's revelation was safe."

Reading—1 Sam. 4: 1-18.

Thursday.

And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.—1 Sam. 9: 3.

James McKechnie wrote, "God traps man into nobility, lets him like Saul go far afield in search of asses, that in the height of the search he may burst upon him with the vision of a kingdom. All earnest seekers are in the way of grace; the idlers, the dilettanti, only miss life's lesson and life's blessing."

Reading—1 Sam. 8.

Friday.

Thy father . . . is anxious for you, saying, What shall I do for my son?—1 Sam. 10: 2.

Browning in "Saul" wrote:—

"Hast thou loved the white locks of thy father, whose sword thou dost guard
When he trusted thee forth with the armies,
for glorious reward?"

Didst thou kiss the thin hands of thy mother, held up as men sung,
The low song of the nearly departed, and
hear her faint tongue

Joining in while it could to the witness, 'Let one more attest,
I have lived, seen God's hand thro' a life-time, and all was for best!'

Reading—1 Sam. 10: 1-16.

Saturday.

Jehovah hath sought him a man after his own heart.—1 Sam. 13: 14.

"David's actions were by no means all of them the actions of an ideal character, but he is presented in the narrative as maintaining on the whole an attitude towards God very different to that of Saul."

Reading—1 Sam. 13: 1-14.

Sunday.

And it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.—1 Sam. 16: 16.

"Partly nature, partly time and study, have by this time," wrote Matthew Arnold, "taught me thoroughly the precious truth that every-thing turns upon one's exercising the power of persuasion, of charm, that without this all fury, energy, reasoning power, acquirement, are thrown away and only render their owner more miserable."

Reading—1 Sam. 16.

Prayer Meeting Topic.

April 6.

THE BOOK WE CHERISH.
(2 Timothy 3: 14-17.)

F. J. SIVYER, B.A.

One day early in 1926 a Chinese woman entered the office of the British and Foreign Bible Society in Shanghai and sought to purchase a number of Bibles in the best binding. She explained: "I am buying them to give to my friends, and I shall ask them to read the book daily." And then she added: "I am getting the most beautiful ones which you publish because they are God's Door." The Chinese woman was right, doubly right, in naming the Bible "God's Door."

In the verses before us the apostle gives some weighty reasons why the Scriptures should be cherished, clung to, and continued in.

God-breathed.

"All Scripture is inspired by God." The Bible claims to be inspired in a way that no other book does. Which of Shakespeare's plays commences with the assertion: "Thus saith the Lord of Hosts?" Has anyone ever come across a command like this in Plato's writings: "Hear ye the word of the Lord?"

The greatest proof that the Bible offers of its divine inspiration is not a characteristic but the nature of its contents. It reveals to us God. It tells us what life is, whence it comes, whither it goes, how life may be enriched and made everlasting. It unfolds the divine purpose and the way of salvation for all mankind. When Columbus saw the river Orinoco, someone said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." The only adequate source for the message of the Bible is the mind of Almighty God.

Wise Unto Salvation.

"The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus." God's inspiration did not cease when the record was written. He still breathes in and through the Word, thereby opening the door and making men wise unto salvation. "Experience verifies," says Dr. W. M. Clow, "that the Bible is the organ through which God still speaks to men. Its sentences are not mere echoes of a voice that is still. Its words of psalm and prophecy, of recording gospel and pleading epistle are ever being inbreathed with the breath of God's Spirit. The words on the page, or on the speaker's lips, become the word of God only through the Spirit. Then they become vocal again, and they resound in the consciences, and quicken the hearts of heedless men."

Equipped for Good Works.

Renan, the French philosopher, spoke of the Bible as "that great book of the consolation of humanity." There is no book like it for lifting the spirit of heaviness when the clouds hang low, but it also serves a sterner purpose. Paul wrote, and experience confirms, that when the Bible is diligently read and its message rightly applied, it is most "profitable for teaching, for reproof, for amendment and for moral discipline to make the man of God proficient and equip him for good work of every kind."

We profess to be "a Bible-loving people," but we are apt at times to treat the Bible merely as a storehouse of texts to prove the scripturalness of our position, or to emphasise the need of observing one of the Lord's ordinances. We sometimes forget that it is the message by means of which God's Spirit searches our hearts, correcting us and making us fit for all the emergencies of life. Nothing can take the place of a daily diligent study of the Word; not to find texts for other people, but to search for guidance and grace for the soul's prosperity.

TOPIC FOR APRIL 13.—THE NAME WE WEAR.—Acts 11: 26.

Our Young People.

Conducted by Leslie C. McCallum, M.A.

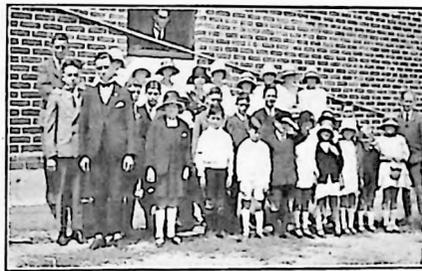
BE THE BEST OF WHATEVER YOU ARE.

If you can't be a pine on the top of the hill,
Be a shrub in the valley—but be
The best little shrub at the side of the rill;
Be a bush if you can't be a tree.
If you can't be a bush, be a bit of the grass,
Some highway to happier make;
If you can't be a "muskie," then just be a bass—
But the liveliest bass in the lake!
We can't all be captains—we've got to be crew—
There's something for all of us here;
There's big work to do, and there's lesser to do,
And the task we must do is the near.
If you can't be a highway, then just be a trail;
If you can't be a sun, be a star.
It isn't by size that you win or you fail—
Be the best of whatever you are.

—Selected.

WORKERS' TEA AND CONFERENCE.

On Monday evening, March 21, a Bible School Workers' Tea and Conference, arranged by the Victorian Department, passed off most successfully. 135 sat down to tea, and all enjoyed the good things that had been provided by the members of the Victorian Kindergarten Council and their helpers.



Newly-organised J.C.E. at Fullarton, S.A.

The lecture hall was filled for the conference. It was a most encouraging sight to see such a body of men and women. Bro. Shipway, Conference President, placed the claims of the Department before the meeting, and asked that the schools as well as the churches should give financial assistance in the forthcoming annual offering. Bro. Sivyier followed with a fine message on "The Wonder of Teaching." He said that it was wonderful to see how a seed that was sown in the earth would spring into life, but it was a far more wonderful to sow the seed of God in the heart of a boy or girl. He called on every teacher to work hard in the interests of the work to which they had put their hands. Bro. McCallum gave the concluding address, and asked that every school should do its utmost to train its own workers. This could be done by the help of weekly preparation classes, the formation of special classes within the school, and by more specialised courses in teacher training. Many took part in the discussion which followed; all testifying to the help that they had received from the study of the principles of teaching and lesson preparation.

The organiser, by the aid of a Brayero lantern, gave a demonstration of how pictures may be used to illustrate Bible stories and scenes. The pictures of sights and scenes in modern Jerusalem which he showed were very much enjoyed.

Prayer and the benediction by Bro. A. W. Connor brought a very happy and profitable evening to a close.

THE BOY OF THE INTERMEDIATE DEPARTMENT.

On that amazing mixture of the good, bad and indifferent—the healthy normal boy—a whole volume could be written. It has been said that the most successful teacher is not he who knows his subject best, but he who knows his object best. This maxim applies to the intermediate teacher above everyone else. A teacher of such an intermediate class may sit down to his class with a perfect knowledge of his lesson, but a boy who has never had a single lesson in "the art of securing attention" may secure the attention of the class before the teacher has opened his mouth. The boy of this age wants life, activity and adventure.

The first commandment for successful teaching among boys is, "Thou shalt let the boy teach himself through his own activities." It is possible for a teacher to understand his work and his boys so well that instead of constantly trying to suppress the class he will continually be drawing them out, and arousing them to take an active interest in the lesson of the afternoon.

Give the boy plenty to do, let him see that you value his aid and welcome his opinion and advice, and he will tumble over himself in his eagerness to do his part. Said a boy who was invited to "a feed and some fun": "You give us the feed, we'll make the fun."

The boy craves companionship, and happy is the teacher who can win and hold the affection of his class. The intermediate boy is a hero worshipper. Find the boys' hero and you have found the "point of contact." Outside his own home, the closest friend that a boy of this age can possess should be his Bible School teacher. The teacher will watch for the crises in the lives of his pupils, and will seek to help them to choose the proper paths. He will guide them spiritually, helping him not only to choose but to keep Christ as his hero.

Those who know the boy best agree that, although appearances are against him, he is really very religious. But his is a boy's religion, not an old man's. He may know nothing about the terms of theology, and he may hotly resent being asked, "Are you saved?" for to him, with his reserve, religious matters are almost too sacred to be discussed, even with his most intimate chum. He is quite free from hypocrisy, except in so far as he tries to make you believe he is far worse than he actually is. If he breaks any of the laws and commandments it is often far more for love of adventure—and as a protest against his colorless life—than for a love of crime or wickedness. The worst injury we can do to his unfolding character is to judge him by adult standards and motives, or brand him as a "black sheep" or an "incorrigible."

How to handle the boy aright will demand all the grace, tact and commonsense that we can command. For a blunder on our part now may do irreparable injury to the developing personality that is now hardening into definite character. It will help us greatly in our work if we can but recall some of the experiences through which we went ourselves just at this time in our lives. We need to be as wise as serpents and as harmless as doves, if we are to pilot the boy through the perils of his early teen years, and win his developing life for the Master.

We greet, happy day!

O golden day of "peace, good will to men!"
Brighten the darkness of our lonely way

With light that shines and fadeeth not again!

—Richardson.

Foreign Missions.

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

OUR CHINESE EVANGELISTS.

Bro. Chin is now hard at work in Sydney. His work is as follows:—Sunday: 10.40 a.m., prayer meeting; 11 a.m., meeting of Christians, about 15 present; Sunday School in the afternoon, 8 scholars; 6 p.m., open-air meeting, very large attendance; 7 p.m., gospel service, 17 present. Bro. Chin has begun a Chinese night school. They have 8 scholars, and meet three times in the week. On Mondays and Tuesdays he visits the Chinese factories and addresses the men there. Wednesdays and Thursdays he visits the members of the church in the suburbs, and Fridays and Saturdays he visits the members in the city. The work is making good progress. Bro. Chin says, "Please pray hard for us here."

Bro. Kwaan Young Man had a very enthusiastic welcome when he arrived in West Australia. Over a hundred were present. At the Sunday night meetings there is an average attendance of forty. Some Chinese from other Christian churches come to the meetings to listen to the truth that Bro. Kwaan is preaching, and some who showed little interest in the Bible have now become very enthusiastic and zealous. Bro. Kwaan says, "This is undoubtedly due to the power of God and the prayers offered for the work."

DR. G. H. OLDFIELD.

Dr. Oldfield and Miss Jessie Gibson were married in February, and at once went to the language school, Miss Jessie to begin her study of Marathi and Dr. Oldfield to take up his second year's work. Dr. Oldfield very kindly sent us the following invitation:—

"Your company is requested on the occasion of the marriage of Miss J. M. Gibson, of Ascot Vale, Victoria, Australia, and Dr. G. H. Oldfield, of Baramati, India, at the Christian Chapel, Baramati, on Tuesday, February 22, 1927, at 9.30 a.m. R.S.V.P. to Mrs. Hughes, Baramati."

Our Board sent a letter of hearty congratulations and good wishes on behalf of the Australian Brotherhood to these, who have given their lives for missionary service in India. Their bungalow is now in course of erection, and they will occupy it on their return from Marheshwar.

Dr. Oldfield has been asked to relieve one of the doctors at Wai Hospital, India, and this, with the consent of the Field Council, he has accepted. It will mean a great deal of help to him in getting experience at Indian hospital work and the peculiar diseases of India. The Wai Hospital is one of the largest hospitals in North India. It is one of the hospitals of the American Marathi Mission with which Bro. and Sister Strutton are associated. This mission has shown much kindness to our own mission workers. Dr. Oldfield visited Miss Mary Thompson at Harda on his way to attend the American brethren's annual conference at Jubulpore.

HELP FOR INDIA'S BABIES.

Mrs. Coventry is very grateful for money sent to supply milk for the babies of the Settlement. She will be glad of additional help. Possibly some of our children could assist. Miss Blake suggests that we might imitate the Junior Red Cross League's work. These children collect money, and at various centres give out milk to underfed babies, and they send others to the seaside to convalesce. All of this is done by little folks, whose lives are happy and bright, who have enough and to spare, and who are ready to make an effort to help others who are not so happily placed. All honor to the Junior Red Cross League. I wonder are there any of our boys and girls who could do some-

thing for our Bhampta babies? Such lots of little ones die that might have been saved could we have put them on to a milk diet. They would grow up stronger and more robust. Could we help them in their childhood with a little extra milk or nourishing food? They are not all puny, mind. We have got some fine little boys and girls among them, but then there are others so thin and miserable. We know they don't get enough to eat. We wonder why they are dull and listless at school. We don't need to seek far for the reason. Lack of nourishing food. These are the little ones Mrs. Coventry is trying to help, and it is a big task because of lack of funds. Some of the help she gives comes out of her own pocket. Couldn't our boys and girls do something to help us? A very little help would mean wonders to these little children. If even the cup of cold water given to one of these little ones is not to lose its reward when given in the name of Jesus—cold water that just quenches the passing thirst—what must it mean to offer them a cup of milk, that will go towards building up a stronger, healthier little body, and through the body being stronger, help to develop a better intellect, and through the intellect being quickened, help them to easier grasp by-and-bye the eternal truths we have come to tell them. Our compassion on their little ones will help to soften the parents' hearts, and make them more ready to listen to our message, the message of One who said, "Let the little ones come unto me, for of such is the kingdom of heaven."

NOTES OF THE WORK AND WORKERS.

We are glad to announce that Tasmania was asked to raise £200 as their quota for support of the general Foreign Missionary work. We are also glad to say that they have raised to February 28, 1927, £202/19/7.

Our Indian Field Council held their annual meeting in February of this year. The Convention motto chosen was an answer to this question, "Are we revealing Christ to India?"

We have five of our missionaries at the language school at Maholeswar studying the Marathi language. A month at this school with about fifty missionaries from other missionary societies and a fine corps of teachers is a great help to our missionaries in acquiring the language.

Miss Cameron writes of the girls at the Lyall Children's Home:—"All the girls are well and happy, and well worth coming to see. They are a fine lot—ask anyone who knows them. Three more of our girls are to be baptised next month. These three girls' baptisms were postponed, but they have gradually grown stronger in character, and they have tried hard to become worthy to take this step."

WANTED.

Mr. Allan G. Searle, Diploma Director of Evangelistic Music, will receive pupils for Voice Training and Gospel Solo Singing.
31 Densham-rd., Armadale, Vic.

The church of Christ, Surrey Hills, Vic., is desirous of hearing from preachers willing to accept a call. State date available. Address all communications in confidence to secretary, A. C. Fricc, 3 The Avenue, Surrey Hills.

FOR SALE.

Table Potatoes, 5/- 3 cwt., 9/- cwt., on rail Emerald. Cabbage, Cauliflower plants 1/3 50, 2/- 100 posted, 1/- 100 on rail. Winter flowering seedlings mixed, 1/6 bundle posted. Mixed daffodils, Tulips, Freesias, Isias, 2/6 doz. posted. Order fruit trees, shrubs, roses, hedge and berry plants for winter delivery.—A. Nightingale, Nurseryman, Emerald, Vic.

SWANSTON STREET, MELBOURNE.
MINISTER—JOHN L. BRANDT, L.L.D.
APRIL 17, EASTER DAY SERVICES.
Morning at 11.

Communion. Subject of Sermon, "The Resurrection of Christ." The Choir will sing, "O, Saviour Friend" (Fletcher).
Soloist, Mrs. Henry Simpson.

Evening at 7.

Subject of Sermon, "To Know Him and the Power of His Resurrection."
After shortened service led by Dr. Brandt, the Choir will sing Harold Moore's Passion Cantata "THE DARKEST HOUR."

Soloists—Miss Bessie Martin. Mr. Percy Blandell. Mr. Thomas George. Mr. Campbell Moysey. Mr. Ernest Watson.
Pianiste, Mrs. N. Featherstone, L.A.B.
Organist, Mr. C. H. Mitchell.
Conductor, Mr. J. Harold Barrett.

DEATH.

HODGES.—On March 22, at her residence, 15 Ryan-st., Batman, Annie Matilda, beloved mother of Stella, Vera, Elsie and Stanley Hodges, and loved sister of Miss R. McCance, Ascot Vale, Mrs. Murray, John, Albert and David Greenwood, of North Melbourne. A patient sufferer at rest.

IN MEMORIAM.

BLACKWELL.—"Isabella," who fell asleep in Jesus, March 28, 1925, at Brisbane.

"I shall be satisfied, when I awake, with thy likeness."

—Inserted by her husband, daughters and son.
BROOKER.—In sweet memory of our beloved wife and mother, who departed this life Mar. 28, 1920, at North Norwood, S.A.

Ever remembered.

—Inserted by her loving husband, sons and daughters.

DUNN.—In fond remembrance of our darling little daughter, Dulcie Phyllis, who at Mildura, on Monday, April 6, 1925, fell asleep in Jesus.

God saw what was before her,

What trials she had to bear,

And smiling down he thought it best

To take her to his care.

—Inserted by her loving parents and brother Bert.

EDWARDS.—In memory of my beloved mother, who passed away on March 29, 1925; also my beloved father, who passed away at Coburg, Jan. 18, 1914.

"Oh, for the touch of a vanished hand,

And the sound of the voice that is still."

—Inserted by their loving daughter, E. Edwards, Northcote.

MOFFAT.—In affectionate memory of our dear mother, Rachel Moffat, formerly of Bendigo, whose life of cheerful service closed on April 5, 1926.

"Blessed are the dead who die in the Lord."

—Inserted by her daughters.

VICTORIAN DEPT. OF SOCIAL SERVICE.

Engineer, marine and general, holding chief's certificate; grocer, active young man; motor-drivers, handy man, etc., seeking employment. All members of the church. Wanted at once, children's boots and shoes, warm clothes, men's boots. Send Churches of Christ Mission, Burnley; rail free.

Parcels have been received from General Dorcas Class, Oakleigh, Ivanhoe, Mentone, Glenahuntly (2), Richmond (2), Surrey Hills, Canterbury, Cheltenham, Darling, Elsternwick, North Melbourne, Noradjuha (2), Shepparton, Campbellwell, Burwood Boys' Home, Malvern, Brighton (2), and several without address of sender. The Department is highly appreciative of every gift. The request that all washable material be washed before sending has been observed in nearly every case. Forwarding labels will be sent to my address on application.

Will H. Clay, Organiser, 49 Elizabeth-st., Melb.

Here and There.

Mr. A. Searle, who recently returned from U.S.A. is now in Melbourne, and open for engagements with suburban churches.

Meetings at Newmarket, Vic., have been well attended. Two have recently been added—one by letter, and one by faith and baptism.

The news from China of the peril of the missionaries and other British and American citizens eclipses all other news. In this time of great anxiety let earnest prayer be made to God on behalf of the workers and the work.

Bright services were held at Enmore, N.S.W., all day on March 27. In the evening Bro. Paternoster answered a number of questions and gave a brief address on "The Way of the Cross." A young man confessed Christ and was baptised.

The National Sunday School Convention is being held in Sydney this week. We learn of the following visitors from Victoria: Mr. L. C. McCallum, M.A. (Victorian organiser), Mr. and Mrs. D. Wakeley and Mr. and Mrs. F. W. Martin, of Cheltenham.

A meeting of the Southern District Officers' Fraternal, S.A., will be held at Milang on Friday, April 15. A devotional service will be held at 10.30 a.m., and at 11 the president will introduce the subject to be discussed, "The Mutual Ministry of the Church." All church officers are welcome.

At Chatswood, N.S.W., on morning of March 27, Bren. C. Dixon and A. Tooley were received into fellowship. Bro. Chapple exhorted the church. At the gospel service Bro. Rush presented a very helpful message to a splendid congregation. Bro. Whelan is a little improved after his illness. Bible School offering to date over £92.

We learn with pleasure that at the recent final honors examination at Melbourne University Bro. Hartley Gray secured second class honors in Sociology and third class honors in History of Philosophy. Our brother thus qualifies for the immediate reception of the B.A. degree, and also for receiving the M.A. degree in two years without further examination.

In the greater interest attaching to reports of the visit of the Duke and Duchess of York, comparatively little attention has been given to the last sittings of the Federal Parliament in Melbourne. Presently all eyes will be focussed on Canberra, whence Australia will be governed. Our Federal Executive would like the brethren now to think of the Capital city, and to respond to Bro. T. Hagger's appeal for the work in that new city.

On March 24 a farewell social was tendered to Bro. and Sister Clydesdale by Rockdale church, N.S.W. There was a very large attendance of brethren and friends. Bro. W. H. Hall (Conference President) was in the chair, and spoke feelingly of the splendid qualities of Bro. and Sister Clydesdale, and also presented to them a cheque on behalf of the church. Bren. G. Fretwell and E. Davis also spoke in eulogistic terms. Bro. Sainy (secretary) said farewell to them on behalf of the church after nearly six years' ministry. Bro. and Sister Clydesdale responded most feelingly.

Box Hill, Vic., church had a fine morning service on 27th, when six were received into fellowship—three who were baptised on the Lord's day previous, Bro. and Sister Thompson, from North Melbourne church, and Sister Deuter, from Mildura. Nine have been received by faith and baptism during the past three weeks. In the evening the chapel was crowded, when a special parade service in connection with the P.B.P. and K.S.P. clubs was held. Members of both clubs took part in the service, and Mr. and Miss Nicholls sang a duet. The sermon was preached

by Mrs. Laidlaw, of the Union Church, Ontario, California.

Good meetings at Saint Morris, S.A., on Mar. 27, when the anniversary of the church was celebrated. Bren. W. L. Ewers and F. Collins spoke. Bren. R. Harkness (elder), and T. Stone, T. Harry, Page and L. F. Milne (deacons) have been appointed. There have been 51 additions to the church during the past year, 35 by faith and baptism and 16 by transfer. At the annual social of the choir, the conductor, Bro. E. H. Rist, was presented with a clock as a mark of appreciation from the choir members. A successful concert was given on March 21 by the party from the Royal Institution of the Blind. Bro. L. F. Milne has become the new leader of the Bible School.

The Hinrichsen-Brooker mission at Bendigo, Vic., continues to attract great attention. The city has been stirred. During the past week great crowds have attended each evening. On some occasions the tent proved far too small. On March 27 the fourth week was entered. 140 attended the morning meeting; many visitors being present from distant parts. 11 new converts were received into fellowship. There were several additions to the Bible School. At night there was a monster meeting. The tent was crowded, and great numbers had to remain outside. There were several confessions, three being young people from Harcourt. Total confessions to date, 33.

A. J. Fisher writes:—"To help the Canberra Building Fund a stamp club is being conducted per medium of 'Pure Words,' the sale of packets of used postage stamps being carried on in this way. Bro. A. J. Fisher, who is conducting this, would be glad to hear from any church members in stores, stationery shops, and such like businesses, and who could sell these packets on commission. The packets readily sell in shops at 3d. and 6d. each, this plan being in operation in Warrnambool. Supplies will be sent on sale or return to any members who have shops in Australia. Write to A. J. Fisher, 133 Banyan-st., Warrnambool, Vic. All proceeds go to the Canberra Building Fund."

There have been very fine meetings the last two Sundays at Balwyn, Vic. Jas. E. Thomas concluded his series on Colossians—"Christ in the Church," in the morning, and on "Joseph" in the evening of Mar. 27. The school reached the record attendance of 260. A splendid concert, arranged by Mrs. Pope and Mr. A. Waterfield, was greatly enjoyed. The ladies had a tea and round-table conference on 26th. Mesdames Mahony, Head, Austin, Hare, Wilson and Thomas gave helpful talks on how a woman can help in the church. There was a nice programme. 85 ladies were present. The Sunday School superintendent, Mr. J. E. Austin, is leaving on April 19, with Mrs. Austin and their daughter, Mavis, for a trip to England. Mr. J. T. Mahony will act as superintendent pro tem.

The Baker-Watson tent mission at Norwood, S.A., conducted by Bro. P. R. Baker, assisted by Bro. Will Watson, was brought to a most successful end on March 24. The mission has been blessed of God, and the church has greatly benefited. The church went whole heartedly into the campaign, and Bro. Baker faithfully proclaimed the "whole counsel of God." 62 decisions were made in the tent, and the church is getting in touch with many more people as a result of the mission. The cost of the effort was about £75 to £80. The thankoffering reached the magnificent total of £210/12/- in cash and promises. Bro. Baker, through the question-box, answered about 610 questions. On March 27, at the Tabernacle, another great audience met to break bread, when Bro. E. G. Warren ad-

dressed the church. Seven who recently confessed Christ were received into fellowship. Bro. Mitchell, from Goolwa, and Bro. and Sister J. Young, from Grote-st., were also received.

On Mar. 8 Bamba-rd., Vic., young ladies' club tendered a farewell social to Sister A. L. Haddon. The Chaplain (Sister Gray) spoke very highly of Sister Haddon's services to the club. Bro. Purcell, on behalf of the young men's club, spoke of Bro. Haddon in glowing terms. On 13th, Bro. Schwab delivered two farewell addresses to a crowded house. 16th, church tendered Bro. and Sister Schwab a farewell social. Representative brethren spoke highly of Bro. Schwab's sterling qualities. Many tokens of love and esteem were ably presented to both. Bro. Sheehan, on behalf of the church, presented Bro. Schwab with a wallet of notes. Sister Schwab ably responded, and also Bro. Schwab in his usual Christian way. On 20th, Bro. Clarke's address in the morning and Bro. Tinkler's gospel address were much appreciated. 27th, morning, afternoon and night meetings were crowded, being opening day of Sunday School anniversary, when Bren. Russell, Baker, Gibson and McCallum's addresses were much enjoyed, a special feature being the singing of the children, conducted by Bro. Nichols.

ADDRESSES.

- H. E. Carroll (secretary Hartwell church, Vic.).—"Franky," Through-rd., Burwood.
- E. A. Gillanders (secretary Preston church, Vic.).—52 Ethel-st., Thornbury.
- E. V. Harris (secretary of Paddington church, N.S.W.).—18 Lugar-st., Waverley.
- T. C. Higgot (secretary Maylands church, W.A.).—Grafton-rd., Bayswater, W.A.
- V. Mortimer.—22 Willesden-rd., Oakleigh, Vic.
- W. Reidhead (secretary Drumcondra, North Geelong church, Vic.).—258 McKillop-st., East Geelong.
- J. Simpson (secretary Essendon church, Vic.).—8 Nicholson-st., Essendon.

BRIGHTON HOME-COMING AND WELCOME TO BRO A. E. FORBES. SUNDAY, APRIL 3.

All Old Brightonians are Invited Home. Come, brethren, and join with us in making this a Glad Day and Happy Re-Union. Bro. Forbes will speak morning, noon and night. Come in the morning and stay all day. Entertainment provided. Your Brethren Wait to Say to You, Welcome Home.

COMING EVENTS.

- APRIL 3 and 6.—South Yarra (Cliff-st) Church and Bible School Anniversary. Morning, 11. Dr. W. H. Hinrichsen; 3 p.m., Bro. Allan Searle; 7 p.m., Bro. Vic. Griffin. A hearty invitation and welcome extended to members and friends. Wednesday, 6th, Bible School Demonstration. Free.
- APRIL 3, 10 and 13.—East Kew Church of Christ Bible School. Grand Anniversary, Sundays, April 3 and 10. Special addresses and singing. April 3, 3 p.m., Mr. Jas. E. Thomas; April 10, 3 p.m., Mr. A. Cameron; Director of singing, Mr. F. H. Elliott. Special invitation to sister churches. April 13, 8 p.m., Big demonstration night. Admission 6d.
- APRIL 9.—Blackburn K.S.P. and P.B.P. are holding an American tea on Saturday, April 9, 1927, in Sword's Hall, Blackburn-rd., to be opened by Mr. J. E. Thomas, of Balwyn, at 3.30 p.m. Large variety of goods on sale; afternoon tea, etc. Please come and help us.
- APRIL 21-24.—Back to Collingwood, April 21 to 24. Old members' reunion. Great times in store. Come.
- APRIL 21—MAY 22.—Plan to be present at the Monster Tent Mission at Fairfield Park, commencing April 21 and continuing till May 22. Interstate preacher, Bro. G. Tease. Prayers and co-operation of sister churches solicited.

Road Closed.

Ira A. Paternoster.

Through the kindness of Mr. Knight, one of the officers of Enmore Tabernacle, we were privileged recently to motor down the South Coast of New South Wales. We had often heard Sydney brethren extol the beauties of the South Coast scenery, and were possibly inclined to the belief they had viewed it through rose-colored glasses. Leaving Sydney we passed out through some of the Southern suburbs until we reached what is known as Tom Ugly's Ferry on the Georges River. Now why such a picturesque spot should be given such an unpicturesque name is beyond me. But there, some parents are just as thoughtless in the naming of their offspring. Then, too, there is always the possibility the strangeness or incongruity is not in the name at all. Possibly the trouble is in me. We were in a friend's home the other week. The dear people though to honor us, and so ten years ago named their first-born son "Ira." To our dismay we learned that when that young hopeful reached the age where he could express his likes and dislikes, he seriously repudiated the name. After all, what is in a name?

Crossing on the ferry we continued our journey through what is known as the Lady Rawson Drive, arriving about noon on the Rawson hills above Stonewell Park. Here we began to appreciate the viewpoint of the New South Welshman. We were beginning to see. It was a glorious view. The descent into the Park was equally interesting. We decided not to follow the usual road, a new one recently opened, but to follow the old road down to the beach. To our dismay however, we found a sign up "Road Closed." Now that was a disappointment, for along that road we could see shady trees, inviting us to camp, and it was lunch time. Then, too, there was an ideal beach for surfing and an excellent lake for those who could not be trusted in the more treacherous surf. We hesitated just a moment. Yes, we would risk it. Perhaps the road was not really closed. So we started in utter disregard of the sign. We were sure the notice was only bluff! Some people delight in spoiling the pleasures of others. Real kill-joys, always wanting us to go their way, when our own way is much nicer! Such notices should be taken down. They are an interference with personal liberty. In any case, we were not alone on this road, for camping under other trees were other parties who had been willing to take the risk. Thus we consoled ourselves, enjoying the view of the mighty ocean as we mounted higher and higher along the forbidden road. Each bend we made brought another beautiful view, and shortened the distance of our journey. How smart we were to ignore the sign! Just then we made another sudden turn and immediately saw the reason for the sign, for there we were on the edge of a bank twenty odd feet deep. We had disregarded the sign, and but for the steady nerve and careful driving of Bro. Knight would have met with serious disaster. As it was we experienced great difficulty in getting back. The road was narrow, rough and steep, and to back the car was dangerous. After much labor and loss of time we managed to turn, and with a big sigh of relief found ourselves on the new road again.

We did some hard thinking in the next few moments, and made some mental resolutions to pay more heed to the signs along the road in future. It will be a long time before we disregard a "Road Closed" sign again, and we shall always be grateful to the hand that places them there. If people would only heed the finger-posts along the way! The remarkable thing is we always think we know a little better than the one who put the sign there. Recently a good brother painted the wall in front of the

Tabernacle. For the convenience of all who pass by he wrote on the pavement "Wet Paint." He had scarcely gone when a child came along, saw the writing on the pavement, looked at the wet wall, walked up to it and put a finger on it to see if the paint was wet! What children we are. We read the sign, "The way of the transgressor is hard," and continue in our folly. We are warned that the wages of sin is death and pay no heed. The road to sinful pleasure is marked "Closed" to the Christian, yet thousands enter for the same reason we took the wrong road—there were shady places and present enjoyment. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

"To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.

Oxenham has expressed a beautiful thought. If I were a poet I should like to add sufficient lines to indicate that man not only decides the way his soul shall go, but also the way the soul of some other shall go. For no man liveth to himself. If we are strong and heed the warnings we shall travel safe, and will bring others with us. We shall not lack good fellowship, and shall have pleasures for ever more. We shall be inspired by the thought it is the way the Master trod. It may appear at times less attractive, and other ways may offer greater excitement, but at the end of those ways a great gulf is fixed from which, having once entered, there is no escape.

In another song Oxenham tells of The King's High Way, and reminds us:—

"The comrades one finds are all bound the same way,

Their faces aglow in the light of the day;
And never a quarrel is heard, nor a brawl,
They're the best of good company, each one
and all—

On The King's High Way.

So, gallantly travel The King's High Way,
With hearts unperturbed and with souls high
and gay,

There is many a road that is much more
the mode,
But none that so surely leads straight up
to God,

As The King's High Way."

WEST MORETON DISTRICT CONFERENCE, Q.

The conference was held in Rosewood chapel on March 17, Bro. Alb. Hinrichsen being president. The devotional service was led by Bro. Campbell.

A welcome was extended by the president to delegates and visitors. Special welcome was accorded Mrs. Wendorf, evangelist W. J. Campbell and Mrs. Campbell. Bro. Campbell suitably replied.

The secretary's report was good in spite of the very severe drought and the more recent extremely wet weather. The treasurer's report showed a credit balance of £19. Lunch was provided by the Rosewood sisters.

In the afternoon Bro. Bassard led the devotional service.

Good church reports were received from Mt. Walker, Rosevale, Rosewood, Marburg and Fernvale. C.E. Societies have been inaugurated in Mt. Walker, Rosewood and Marburg. Gospel services have been well attended.

The election of officers resulted as follows:—President, Bro. Alb. Hinrichsen; vice-president, Bro. W. J. Campbell; secretary, Bro. J. Christensen; treasurer, Bro. J. Boettcher.

The evening religious service was interspersed with vocal and elocutionary items. Bro. Bassard delivered the Conference address, which was much appreciated. The building was too small to accommodate the number wishing to gain admission on this occasion.—W.J.C.

CONDITIONAL.

Among the promises received for the work at Canberra in connection with the Federal Conference held last October, was one for £300. But a condition was attached to the effect that the whole of the money required should be secured by June 30, 1927. We do not want to lose that £300 generously offered by a brother in N.S.W., and so the matter of contributing to this fund is urgent. There is also another note of urgency—the city is rapidly growing, and every week we lose will make our work harder. It is good that so many have responded to the call, the gifts and promises varying from £500 to 2/6. Possibly there may be one or two other large gifts awaiting us, but the greater part of the balance required, we expect, will come in gifts from £10 down to, perhaps, 1/-. Let no reader refrain from sending because he is not able to send on a large amount. Send something so that in the days to come, when we have a flourishing church at Canberra, you will have the satisfaction of knowing that you helped to found it. And send now because June 30 will soon be here. Send to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.; A. J. Gard, King's Grove, Tranmere, South Aus.; F. Langlois, c/o Goode, Durrant & Co., Adelaide, S.A.; A. G. Saunders, B.A., 122 McIlwraith-st., Nth. Carlton, Vic.; W. H. Nightingale, Queen-st., West Ulverstone, Tas.; or F. T. Stubbin, Boonah, Qld.

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WOMEN'S CONFERENCE, WEST MORETON, Q.

The annual conference of the sisters of West Moreton circuit was held in Rosewood chapel on March 17, there being a splendid attendance. The president, Miss A. Lobeigeiger, occupied the chair, and gave an address. Devotional exercises were led by Miss A. Boettcher.

The treasurer, Mrs. H. Berlin, reported that the penny-a-week collections from the sisters amounted to £12/14/4. This amount was handed to Fernvale building fund. Last year's sale of work proved very successful, the clear profit amounting to £55/12/10. Half this amount goes toward Rosewood building fund, the other half to reduction of debt on circuit ear. This year the sisters favored a golden offering from each member, which is to be taken up the first Sunday in December.

A splendid essay was read by Mrs. W. J. Campbell on "Give Thyself." Mrs. Wendorf, of Brisbane, gave an address on "Sowers of Light and Gladness." A very pleasing function at the meeting was the presentation to Sister Mrs. A. Bade, who has left the district. She was a member of Rosewood church right up to the time of her leaving. On behalf of the West Moreton sisters Mrs. Wendorf presented her with a beautiful handbag, also some serviettes and stainless knives. Mrs. Bade suitably responded.

Officers for the coming year are as follow:— President, Miss A. Lobeigeiger; vice-president, Mrs. A. Buhse; secretary, Miss A. Zahl; treasurer, Mrs. H. Berlin; orphan fund reporter, Mrs. W. J. Campbell; obituary reporter, Mrs. A. Hinrichsen. Penny-a-week collectors and sick visitors' reporters for the different churches in the circuit, Mrs. F., Miss E. Lobeigeiger, Mrs. A. Hinrichsen, Mrs. W. Mundt, Mrs. H. Berlin, Miss E. Smith. Altogether a most happy and profitable time was spent.—A. Zahl, secretary.

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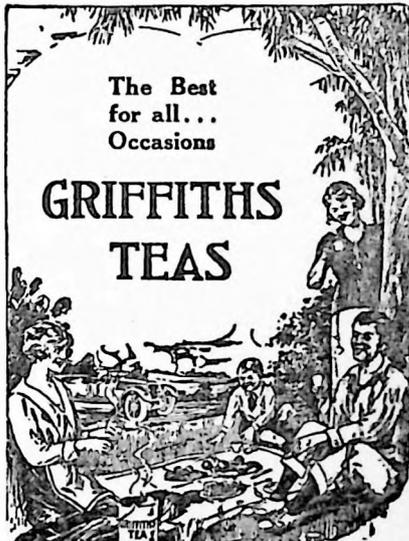
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News of the Churches.

Tasmania.

At Launceston over 30 entered the State Scripture Examinations on 14th. The choir paid a happy visit to the home of Bro. and Sister Noble on Mar. 15. The Y.P.S.C.E. enjoyed a river outing to Rostella on Saturday, 19th. Bro. and Sister Button, from Mosman, N.S.W., were present on 20th. Prospect anniversary was repeated on Sunday, when Bro. Noble and Bro. Percy Cross, of Invermay, delivered special addresses. Mrs. Weynirth is in poor health.

Queensland.

Three young people confessed Christ on Mar. 20 at Bundaberg. Bro. Combridge writes: "Optimists say we are not building a large enough church home, considering the growth of our family."

New Veteran Bible School was well attended on Mar. 20. A senior Bible Class has been established. At night the building was well filled. Bro. C. S. Trudgian preached on "The Christian's Badge."

At Ann-st., Brisbane, on Mar. 6, Bro. Rothery spoke in the morning. The gospel address was delivered by Bro. E. P. Aderman, of Auburn, N.S.W. On Mar. 13 and 20 Bro. Alcorn was the speaker at each service. The sympathy of the church is extended to Sister Sloggett and family in the loss of their daughter and sister.

On March 13 Roma held its Bible School anniversary, when Bro. Vanham gave special addresses to fairly large congregations. At night Bro. Vanham gave a beautiful address on "Diamonds in the Rough." On 14th prizes were distributed, every scholar receiving a prize. The building was almost filled and a splendid programme of songs, dialogues and instrumental items was given by the children. Bro. Vanham works alternately with Roma and Chinchilla, and during his absence from Roma the services are conducted by the local brethren.

Western Australia.

Bassendean meetings have been well attended. Up to March 21 there were nine decisions at the mission. On 19th inst. the annual church business meeting was held. From the reports of the auxiliaries and the treasurer's statement a healthy state of affairs was disclosed. On morning of Mar. 20 the service was held in the chapel, when four young people were received into fellowship.

Fremantle church was indebted to Bren. Lucraft, Hagger, Pollard, Fieldus, Dean and Ewers for help rendered while there was no settled preacher. Meetings were well attended. Bro. Stirling began his work on Feb. 27 with splendid meetings all day. On Mar. 2 a welcome meeting was held to Bro. and Sister Stirling. Splendid talks were given by Bren. A. Bell (Conference President), Hagger, Lucraft (acting organising secretary), and W. Thomson, from Cottesloe. Bro. Briddick spoke on behalf of Bible School, and Bro. S. Thomson for the church. Enjoyable musical items were rendered. Bro. Stirling gave an appropriate response. Occasion was taken to say good-bye to the aged Bro. and Sister Clegg, on their leaving for the East. Mrs. Locke, their daughter, was the recipient of the thanks of the church, and of a cheque as a mark of esteem, on her departure for South Australia. Sister Locke has been organist during a period covering 25 years. Bro. Clarrie Sagers has been elected as organist, and Sister Kathie Wardle pianist and assistant organist.

At Subiaco on Mar. 6, Bro. Brook addressed both services speaking in the morning on "A Progressive Church," and in the evening on "The Cost of Church Membership." One lady made the good confession. 210 present at the

Lord's table. Mar. 13. Bro. Brook spoke in the morning on "Bundles of Benefits," and again at the gospel service on "A Sermon by the Congregation." One lady confessed Christ. Over 200 at the Lord's table. Thursday, Mar. 17, annual business meeting. The secretary's and treasurer's report having been printed, most of the members received a copy before the meeting. The secretary's report showed wonderful progress in all branches of the work. Treasurer's report showed the highest offering for local work ever attained in the church's history. Bro. Brook spoke on our future aims in this "our loyalty year." Sunday, 21st, was family day, when all families sat together in the morning. Bro. Brook spoke on "God's Dwelling Place." Prior to the gospel service there were three baptisms. Bro. Brook's subject in the evening was "Religion in the Home." 224 present at the Lord's table. The "Friendly Messenger" and wayside pulpit continue to do faithful service.

South Australia.

Croydon had a good congregation on morning of March 27. Bro. Morrow spoke. The Bible School attendance numbered 214. In the evening Bro. Gooden spoke.

At Queenstown on morning of March 27 Bro. Coin exhorted. There were several visitors. In the evening the attendance was good, when Bro. Horsell preached on "Two Conversions." On 26th about 80 of the members and friends visited Mr. and Mrs. Brooker at Port Noarlunga.

Bro. A. E. Forbes was at Colonel Light Gardens on March 27, his last Sunday in South Australia, prior to commencing his labors at Brighton, Vic. He addressed the church in the morning, gave a bright helpful talk to the Bible School, and preached the gospel at night. 93 broke bread; record attendance at Bible School; chapel full at night, extra seats being required.

Bro. Rankine is back at Dulwich after his holidays. The church is thankful for assistance rendered by brethren during his absence. On March 20 one was received by letter. Meetings are keeping up well. Home Mission offering is over £42 to date. It is just 13 years since Bro. S. G. Grant began to hold meetings for the breaking of bread in his home, out of which the present church has sprung.

York harvest thanksgiving services were held on March 6. Some of the gifts were distributed in the district, and the rest taken to Estcourt House. The services were very well attended. A message from Bro. Rootes was enjoyed on morning of March 13. In the evening Bro. Killmier referred to the work of the Scripture Instruction League. At the gospel service on 20th, he spoke concerning the local option campaign. The 21st was Sunday School prize night. The Women's Bible Class had a most enjoyable social on 20th inst. A young ladies' club has been commenced with a good membership. Wayside pulpit board has been erected, and notices are displayed in the chapel yard each week.

Meetings at Cheltenham are being carried on by various speakers. Bro. Conning has removed from the district. On March 6 the Sunday School held its anniversary. Mr. Beiler delighted the children with his address. The singing was bright and cheerful, and the scholars worked hard. Thanks to Bren. J. Richardson, of Robert-st., and W. Fookes, of Cheltenham, a platform was available this year. Bro. Frank Harris, of Qld., gave a delightful morning address. The help of Bren. Coin, Horsell, E. V. Pope, E. J. Paternoster and J. Hobbs has been much appreciated. March 9 was prize-giving night. The school still continues good. Another scholar-winning campaign will shortly be held.

Victoria.

Peel-st (Ballarat East) attendances and interest are steadily growing. Last Sunday night there were 97 present. There have been three confessions since last report.

There were three confessions at Glenferrie on March 27. Bro. T. H. Scambler has commenced a special series of addresses on the life of Christ, the subjects last Sunday being "The Fullness of the Times" and "The Silent Years."

Harvest thanksgiving services were conducted at Red Cliffs by Bro. R. G. Cameron on March 20. The subsequent sale of donations of produce realised £110/- for the Mildura District Hospital. Good attendances morning and night. Warrnambool church has had a "missionary" week, with an excellent lantern lecture on "China" by Mr. R. Powell, and a talk on "Indian Zenana Missions" by Mrs. Warden, the latter being given to the Phi Beta Pi. Good meetings on Sunday, March 27. Five new scholars at Bible School.

On March 17 the annual business meeting of Warragul church was held. "Kum-join-us" club and Women's Mission Band are doing good work. During the past year a church was started at Garfield. Mar. 20, good meetings; splendid addresses by Bro. Wigney at all meetings. One received into fellowship.

The evening services at Dandenong are well maintained. At the close of Bro. Trezise's gospel message on March 27, a young lady confessed Christ. Two were received in at the morning meeting. At the evening service four were baptised. At the after-meeting for breaking of bread, seven more were received in.

Interesting meetings continue at North Melbourne. Mr. and Mrs. Hunt have been elected as chaplains of the Phi Beta Pi and Kappa Sigma Pi clubs respectively. On March 17 the Kappas held their installation ceremony, and on 21st the annual social was held, about 80 being present. All auxiliaries are progressing favorably.

Oakleigh church Women's Mission Band held a tea meeting and concert on the 16th inst. to celebrate the first anniversary of the opening of the kindergarten hall, and in aid of its equipment. Four members were received in by letter on the 27th inst. Bro. Mudge continues to give sound and helpful exhortations at worship.

Bro. Cameron, of Richmond, delivered a helpful exhortation on Mar. 27 at Surrey Hills. The gospel service, with the exception of the address, was conducted by the combined P.B.P. and W.S.P. clubs. A combined choir of 25 voices rendered an anthem; others gave a quartette. A fine spirit prevailed. At the close a young man who previously confessed was baptised.

North Richmond Bible School anniversary services were a great success. Special addresses to the children were given by Bren. L. McCallum and A. G. Saunders. The singing of the scholars was a feature of the meetings, under the leadership of Bro. C. Hall. Bro. Theo. Edwards addressed the church on 27th. Bro. Cameron spoke at the closing service of the anniversary to a good gathering.

Meetings at Merbein are on the increase. On Mar. 13, at the evening service, one young girl made the good confession. The church was pleased to have fellowship with Sister Ludbrook. On Wednesday, 23rd, Sister Ludbrook gave a talk about China and our church workers there. Lord's day, Mar. 27, Bro. Orford spoke to the church on "The Pearl of Great Price," and one man confessed Christ.

Meetings at Castlemaine on March 27 were well attended. In the morning Bro. Clipstone announced the result of the ballot for officership, and also gave an appropriate address on the qualifications and obligations of an elder and deacon. The following brethren were elected: Elder, T. Cornish; deacons, A. Clarke (secretary and treasurer), O. Clipstone, D. Ross, J. Pryor, A. Shearer, J. Jury, E. Fry. In the evening harvest festival was celebrated, and there was a fine display of produce.

During March the church at Gore-st., Fitzroy, enjoyed an exhortation from Bro. Bouthcher and J.C.E. rendered a special programme. An American tea raised about £6 for building fund. The messages of Bro. Martin are appreciated by the church.

Several visitors at Moreland on March 27. Bro. Hasmussen addressed the church. Bro. Robbins addressed a good audience at night on "An Interruption at Customs." Bro. Frank Wittington sang two solos. One made the good confession.

On March 27, at Cheltenham, Bro. Main addressed a large gathering of brethren. The school was good in all its branches. Bro. Frank Smith took charge of the Bible Class. Bro. Mack preached at the evening service on "The Game of Life." An offering was taken up for the Austin Hospital.

Mount Clear Sunday School, Ballarat, is steadily growing, 53 now being on the roll. Four teachers go out weekly from Ballarat, and there is one local teacher. On March 27 the children gave the annual Children's Day exercises before a very fair audience in a very creditable manner. They were trained by Misses M. Beaton and J. Geddes.

At Swanston-st. last Lord's day we had several visitors including Bro. and Sister Vawser, from Maylands, S.A. (parents of Miss Vawser, one of our missionaries at Shrigonda, India). Bro. A. L. Gibson's address at morning service was much appreciated, and Dr. Brandt's sermon in the evening was well received. Subject, "Borrowing Trouble."

Fairfield meetings continue to be bright and cheerful. The church is planning big things, and is very optimistic for the great tent mission. Since last report a young lad from the Sunday School, and a young man made the good confession. On Mar. 27 the J.C.E. held a successful anniversary. The church sympathises with Sister Mrs. Moore in the loss of her brother.

Meetings at South Richmond are improving. On March 20 two young ladies made the good confession. Three confessions since last report. Bro. Jenner and Balnaves have been assisting in the Bible School and in the church services. Bro. Smith has been helping as song-leader. On Sunday, 27th, Bro. Jackel gave an address on "The Baptism of Jesus" to a congregation of about 60.

Improving attendances show a growing interest in Lygon-st. church. On March 27 there was a fine morning meeting, when A. G. Saunders, B.A., gave an uplifting address upon "Mercy on Whom He Will." At night the topic was "The Reality of Conversion." The Berean Bible Class is making progress, interest and attendance. A successful social was held on March 26 in connection with the class.

At South Melbourne last Sunday Bro. J. Waterman spoke at both services. The church received instruction and help. At the Bible School 24 were present. The "Kappa" library has been re-organised and is proving a boon to all church folk. An enjoyable social evening was held recently with the Sunshine and Pi Sigma Pi clubs. The P.S.P. club defeated the Northcote church boys' club at cricket.

Opening sessions of the Geelong Bible School anniversary took place on March 20, when Bro. Schwab delivered excellent addresses. A choir of 100 voices, assisted by six instrumentalists, contributed fine music. At the close of Bro. Stuart Stevens' gospel invitation, there was one decision. Congregations were very large. On March 27 audiences were addressed by Bro. W. Gale, Bro. Stevens presiding at the sessions. The demonstration concert on Monday last was a worthy effort, when prizes were distributed.

Bro. D. Stewart preached farewell messages at Shepparton on March 27. There were fine gatherings on both occasions, and at the close of the gospel meeting one man confessed Christ. Special meetings have been held by the Women's Mission Band and the Phi Beta Pi to farewell Sister Mrs. Stewart, and Bro. and Sister Stewart have been entertained by Cosgrove brethren. At

each of these gatherings a presentation was made.

Good meetings on March 27 at Warracknabeal. Bro. B. J. Combridge gave helpful addresses morning and evening. During the month the Brim Circuit Conference was held at Warracknabeal. Bro. Wm. Gale was the chief speaker. Bro. White was elected secretary, and Bro. Searle assistant secretary; Bro. J. L. Wheeler, president, and Bro. Roy McPherson, vice-president. On March 26 a working bee was held for the erection of a kindergarten hall, 18 brethren taking part. Bro. W. G. Smith, of Minyip, kindly presented the material.

The annual business meeting of Essendon church was held on Mar. 23, Bro. H. A. McGregor presiding. The attendance was good. The reports of the various auxiliaries and of the church treasurer, showed the work to be in a healthy and prosperous condition. Over £1,000 passed through the treasurer's hands. 17 new members were added during the year. After nine and a half years' faithful service as secretary, Bro. E. A. Jackson has relinquished that office. Bro. J. Simpson was appointed secretary in his place. On Mar. 27 there were splendid attendances at both services. 104 broke bread.

Hartwell church held its annual business meeting on March 17; 60 present. Owing to his leaving for England, Bro. A. T. Tyler tendered his resignation as secretary, which was received with regret. Bro. Tyler has done excellent work as secretary of church and teacher of school, and will be missed. Mrs. Tyler is president of the Ladies' Guild, which has done much to help in raising funds to pay off building debt. Bro. H. E. Carroll, who was treasurer, has been elected secretary; Bro. H. Hancock was elected as treasurer. The church and school are doing well, and are in a healthy condition.

Preston celebrated its 25th anniversary and opening of the chapel on March 27. The chapel was full in the morning. An eloquent and uplifting exhortation was given by Dr. J. L. Brandt, of Swanston-st. Many former members were present. The evening service was very impressive, Bro. Dawson's sermon being excellent. Two anthems were capably sung by the choir conducted by Bro. Patterson. A solo was sweetly sung by Sister E. Dickens. The church appreciates a birthday gift from the K.S.P. in the form of a reading desk. At the Bible School a fountain pen was presented to Bro. Francis Greenway (organist), who is leaving for Wagga.

Drumcondra church held its first annual meeting on March 17. Reports showed the church and auxiliaries to be working well. The following officers were elected—Secretary, Bro. Will Reidhead; treasurer, Bro. R. Gray; deacons—Bren. R. Gray, W. Reidhead, R. A. Jenner, R. Johnston; deaconesses—Mrs. Meyers, Miss Haines, and Miss Wiltshire; organists, Mrs. McKay and Miss Wiltshire; "Christian" agent, Miss Haines; press correspondent, Bro. S. Jenner. The organist, Miss L. Combridge, will be leaving shortly on account of her approaching marriage. She has rendered good service. Good meetings on March 27, Bro. C. J. Williams speaking morning and evening to fair attendances. The church extends deepest sympathy to Sister M. Annear on the loss of her brother who passed away during the week, after much suffering.

New South Wales.

City Temple reports fair attendance at both services on March 27. Bro. A. C. Crisp, from Marrickville, spoke in the morning. In the evening Bro. Illingworth's subject was "Royalty and Loyalty." Both addresses were much appreciated, as also was a solo rendered by Sister Mrs. Shearston at the gospel service.

Epping had good attendance all day on Mar. 27. In the morning Bro. Fretwell gave a splendid address on "Patient Continuance in Well-doing." At night he gave the third and last of a series on "Jesus Christ, the Unanswerable

Argument for Christianity." It was a fine message. Miss Essie Warner rendered a solo.

There were good meetings at Gilgandra on Mar. 20. Large attendance at gospel meeting. Bro. Byrnes spoke to an attentive audience on "Repentance." The Bible School has commenced an increase and attendance campaign. The timber has been cut for the church building, which will shortly be erected. A good spirit prevails.

Good meetings continue at Belmore. Splendid addresses have been given at morning meetings by Bren. P. E. Thomas, J. Chapple, P. Bale and F. T. Saunders. Open-air services are being held before the gospel meetings with good effect. Bro. F. C. Coxhead is now Bible School superintendent, and Bro. J. Rodger, jr., Bible School secretary. The school is making good progress.

At Lismore on March 13, Bro. P. J. Pond spoke on "Does Baptism Link Converts with Christ, or with a Denomination Only?" Women's meetings have been held at the homes of Sisters P. Oakes, M. Hancock and A. M. Wotherspoon. One of the aborigine converts, Sister L. Cromelin, died last week, and her body was laid to rest in the church of Christ portion of the general cemetery.

Wagga's open-air meeting on March 26 was the best yet. Bro. Stitt's bill-board attracted much notice. For the month seven new scholars were added to Bible School. Bro. Wiseman is proving a devoted superintendent. Mrs. Mowsar and Miss Ivy Mowsar are in Adelaide. Both services on 26th were well attended. Bro. Stitt spoke morning and evening. A young man and his wife made the good confession.

On March 19, at Dumbleton, a happy social evening was spent. On Mar. 20 Bro. Langley's message to the church on "Works" was helpful. At night Bro. Acland preached from Matt. 6: 33. On Mar. 27 the church celebrated its seventh anniversary. Bro. Acland gave a stirring address on "Five Holy Resolves." In the afternoon he gave an interesting talk on "A Postage Stamp." At night Bro. Elliott preached on "It is Finished." The meetings are well attended. Many children and mothers are away sick.

Hurstville continues to have good meetings. Bro. Hinrichsen's addresses have been bright and inspiring. Two more young ladies have confessed Christ, one of them a Sunday School scholar. Morning addresses by Bren. Lewis, Lidguard and Ackland have been helpful. The Sisters' Aid is preparing for a sale of work. On March 7 the church enjoyed a visit from Bro. Saunders, of the College of the Bible. Midweek meetings are well attended. The C.E. Society and Sunshine Club are working well.

At Paddington on Mar. 20, Bro. F. T. Saunders delivered an inspiring message on "The Changeless Church." There were two confessions. He made an appeal on behalf of the College of the Bible. Bro. Morton, jr., delivered the morning address. On March 27 the church had fellowship with Sister Somerville, from Toongabbie, and Sister Fancourt, from Mulgoa. Bro. E. V. Sainty gave a very helpful address. In the evening Bren. Neville and Gordon Stockbridge, members of the Bible School, were baptised. Bro. E. V. Harris has been appointed secretary in place of Bro. Watkins (resigned).

On Mar. 13 Bro. Crisp gave an appreciative address to Rockdale church. In the afternoon and evening the Bible School anniversary services were held. Bro. Illingworth gave a fine address in the afternoon, and Bro. Clydesdale delivered a splendid gospel message. The singing of the scholars was splendidly rendered under the able leadership of Bro. Tarran. On Mar. 15 the demonstration and presentation of prizes took place before a large audience. Bro. Black ably exhorted on March 20, and in the afternoon the kindergarten gave a special display, under the leadership of Miss Gibbes. On March 27 Bro. J. Crawford gave an uplifting address to the church. At night Bro. Clydesdale preached his farewell gospel message, when two young men decided for Christ.

WHISKEY AND THE WORD.

(Continued from page 194.)

constantly being carried in favor of prohibition in the legislatures of the provinces, but government, chiefly for the sake of the revenue, and in view of the drinking habits of Europeans, always opposes drastic legislation. Indian newspapers, like those in the home lands, are well supplied with false reports of the results of prohibition in the United States, but the truth cannot be suppressed for ever.

Churches of Christ the world over have a splendid record for temperance work, and there are none who owe them a deeper debt than missions and their converts in foreign lands. When prohibition comes throughout the British Empire, a great stumbling-block will be removed from the progress of the gospel. Nothing hinders conversion and spoils converts more than the drink. When the great Christian principles of bearing each other's burdens, abstinence from things which tempt to evil, and the sanctity of the human body as a temple of the Holy Spirit, are accepted and applied, universal prohibition will not be far away.

OBITUARY.

PEARCE.—On Feb. 11 our esteemed Sister Mrs. Esther Pearce departed this life (suddenly) in her 81st year. She was the widow of the late Bro. William Pearce, of Pt. Sturt, where she followed her Lord in faith and baptism in Oct. 1864, about eight years after the cause was established. Here, until the home call, she continued in her faithful service, surrounded by her family, all of whom are closely associated with the work of the Lord. Sister Pearce was of a happy disposition, her bright Christian character winning for her many friends. She was ever faithful in her attendance at the Lord's day services. Her life was truly lived for Christ, and her influence still lives. On Feb. 13 her body was laid to rest in the little cemetery at Pt. Sturt in the presence of a very large gathering of relatives and friends.—I.D., Strathalbyn, S.A.

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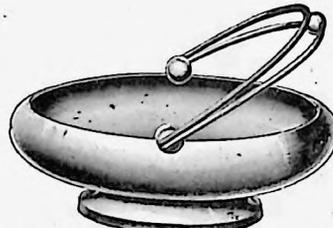
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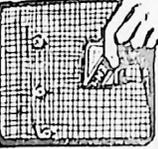
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