

# THE AUSTRALIAN CHRISTIAN

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

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXX., No. 22.

THURSDAY, JUNE 2, 1927.

Subscription, 9/- per annum; posted, 10/6.

## The Perfect Suffering Saviour.

THE Epistle to the Hebrews is in a special sense the epistle of the glory of Christ. It contains many rich passages dealing with the person and work of our Lord. Two of these set forth an aspect of truth not similarly dealt with elsewhere. In the second chapter the writer says:—

"It became him for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author [or, captain] of their salvation perfect through sufferings."

Again, in chapter 5, we read of one—

"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author [or cause] of eternal salvation."

Taking these two passages together we learn four things about our Saviour.

### 1. The perfection of Christ.

Christians do not laud Jesus of Nazareth as a good man, or praise him simply as the model man, the best man who ever lived. They regard him as the perfect one, in whom there was the presence of every good quality and from whom were absent all the imperfections which are found in humanity.

Jesus proclaimed his own sinlessness. He challenged his accusers to find fault in him. "Which of you," he asked, "convinceth me of sin?" In view of the admissions of believers and unbelievers alike of the unique beauty of the character of Jesus, this challenge of our Lord becomes very significant. We agree that the best of men are usually most conscious of their own imperfections and most ready to admit their failings. We say at times—

"And they who fain would serve thee best  
Are conscious most of sin within."  
Had Jesus been but a good man, we should expect the rule to have been followed. But,

instead, he who admittedly was the best of men makes a higher claim to flawlessness and perfection.

The Scriptures reveal that anything short of perfection would have disqualified Jesus for doing his redemptive work. In the Epistle to the Hebrews his sinlessness is emphasised, as a necessary condition of his fulfilling his dual position as high priest and sacrifice. He is contrasted with the imperfect priests of the Old Covenant. "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." "Such a high priest became us, holy, guileless, undefiled, separated from sinners." Similarly he is contrasted in the perfection and sufficiency of his sacrifice with the offerings of the Old Covenant. Of the latter it is written that "they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh." He "offered one sacrifice for sins for ever," and "by one offering he hath perfected for ever them that are sanctified." Elsewhere Jesus is referred to as the anti-type of the paschal lamb which had to be "without blemish." The Apostle Peter speaks of our being redeemed "with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."

Were we to conceive of the Lord Jesus somehow coming short in any particular of flawless perfection, then we could not think of him as our Saviour.

### 2. The sufferings of Christ.

The perfect One suffered; he "learned obedience by the things which he suffered."

It may be that familiarity with the story has somewhat blinded us to the dreadfulness of the fact that the perfect Son of God stooped to a suffering so great that he is rightly described as the "Man of Sorrows." It is seen to be fitting that we who have sinned should suffer, but why should

the unparalleled suffering be reserved for the sinless One?

It may be that many men have had to endure a physical suffering as great as that of Jesus, though in his case there was not, as in others, any dulling of his sensibilities through sin. But our Lord's sufferings were not chiefly physical. He had the foreknowledge of suffering which is mercifully hidden from others. He more than others endured the contradiction of sinners against himself. He suffered the misrepresentation of enemies and the misunderstandings of friends to an unusual degree. It is undoubted that, as a man, Jesus shrank from suffering; but he set his face as a flint and heroically marched to Jerusalem and to death.

The thing in the sufferings of Christ which is unique is the fact that he was called upon to bear the load of the world's sin. No man can enter into this experience of the Christ's. It is doubtless this which explains the intensity of the agony in Gethsemane, and which also explains the cry of Calvary which betokened the moment of the bitterest experience of the Lord Jesus, "My God, my God, why hast thou forsaken me?" We cannot fully explore the depth of meaning in that cry. Perhaps we may best associate it with Paul's great word: "Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him."

### 3. Made perfect through suffering.

Twice does the author of Hebrews tell us that our Lord was "made perfect." At first the statement that his perfection was in any sense a result of his sufferings seems to contradict all that we have said under our first heading. It would appear to be out of harmony with the declaration of the sinlessness of Christ which the Scriptures reveal to be essential to his saving work.

It will never do to suggest that suffering had an ameliorating effect on the

Lord Jesus, or in any way improved his character after the fashion in which we see the mellowing of saints by suffering and the strengthening of character by temptation. There was no defect in him, nothing to be set right. You cannot improve on perfection.

To remove the difficulty, some have explained the "made perfect through suffering" of Hebrews by explaining it away. They have spoken as if the writer meant that by his manner of enduring suffering our Lord was revealed or declared to be perfect. This may be true enough, but, of course, it is not what is said.

A closer attention to the text will suggest a better and a satisfactory meaning. There is no hint that it was as a man or in respect of character that the Lord Jesus was "made perfect through suffering." You may have perfection in one aspect, and yet require to be made perfect in another. There is no need to make the writer of Hebrews contradict himself. He says that the "author of salvation" was thus made perfect.

Jesus might have been the model and the perfect man apart from suffering, but he never could have been the Saviour without it. His suffering of death was needful for our salvation. Apart from the shedding of his blood there was no remission. Think of the passover lamb once again. The Israelite might conceivably have selected a male of the first year and one wholly without blemish. Suppose that, instead of killing the lamb and sprinkling its blood on the door-posts and lintel, he had kept it alive and tethered it to the door-post, would that have saved the first-born of the house? Assuredly not. It was the sprinkled blood which was the sign of the destroying angel. So the Lamb of God must be slain for our salvation. In him "we have redemption through his blood." As our Lord himself said, he "must suffer."

In another sense does the suffering of Christ qualify him to be a perfect Saviour. His endurance of suffering and temptation enables him to sympathise with others. A man who has been poor and tempted would have far more influence with one similarly tried than would one who never had felt the need. Jesus endured the worst; we cannot be tested more than he. "In that he himself hath suffered being tempted, he is able to succour them that are tempted." His suffering has in double fashion made him a perfect and sympathising Saviour.

#### 4. The consequence.

It is interesting to note how the Scriptures express the consequences of the Saviour's being made perfect through suffering. To whom did he thus become the "author of eternal salvation"? Not just to anybody. By virtue of his atoning death, he made provision for the salvation of all; but redemption is realised by those who appropriate that which our Lord has provided.

Consider the two obediences of Hebrews 5: 8, 9. He "learned obedience by the

things which he suffered." Was that obedience necessary? So much so that without it he would not have been Saviour. "Having been made perfect, he became unto all them that obey him the author of eternal salvation." Dare anyone say that our

obedience to him can be dispensed with? No; while ours is not a perfect obedience such as he rendered, it is imperative that the man who would rejoice in the salvation provided by Christ render in his life a loving obedience to the Saviour's will.

## In Honor of the Pioneers.

G. B. MOYSEY.

[On Sunday last a special service in memory of Bro. and Sister G. B. Moysey was held at Surrey Hills, Victoria. For the Victorian Diamond Jubilee Celebration Bro. Moysey composed a poem which he read at the public meeting on March 26, 1913. What he wrote of others may fittingly be said of himself.]

Twice thirty years and more have fled,  
Since first for truth our fathers plead;  
Some few remain, the most are dead,  
Alas! how swift the days have sped!  
They raised a standard for the Lord,  
They brave unsheathed the Spirit's sword,  
With truth they ever sought accord,  
And error dark they deep abhorred.

Emblazoned on their standard high  
Immortal truth do we desery;  
Great maxims, that can never die,  
And principles that hell defy.  
"Where speaks the Bible, there we speak,"  
In it alone for truth we seek;  
From it gain strength when we are weak,  
Obey its laws with spirit meek.

What it enjoins do we command,  
What it forbids, we straight withstand;  
Where it is silent, we are free,  
To walk in God's own liberty.  
One Father, God, one Saviour, Christ,  
One Hope, of all most highly prized;  
One Baptism, and one Spirit true,  
To animate one Body through.

Seven rays from heaven's own Sun divine,  
Seven sections of truth's mighty round,  
Seven pillars in God's temple shine,  
Seven notes in God's grand scale are found.  
Seven truths in one, proposed to sinful man,  
Essentials all, in God's redemptive plan;  
It is perfection, none who scan  
E'en with angelic wit, improve it, can.

We'll honor now those noble souls,  
Who strove through many weary years,  
To reach their lofty, heavenly goals,  
The patient Pioneers.  
We'll tell of those who prayed and toiled  
As plainly it appears,  
To give the world the truth unsoiled,  
The faithful Pioneers.

We'll not forget the men who knew,  
Tho' pressed by foes, no fears;  
Who ever held up Christ to view,  
The daring Pioneers.  
They saw the coming of God's day,  
Each year the prospect nears;  
They labored on in God's own way,  
Far-seeing Pioneers.

They staunchly stood by what they bought  
With prayers and toils and tears;  
Of truth they would not yield one jot,  
The sturdy Pioneers.  
They looked into the future far,  
As sage and prophet peers;  
With faith's clear eye saw victory's star,  
Prophetic Pioneers.

They feared no foe in argument,  
Nor were deterred by sneers;  
Their armour showed full many a dent,  
The brave old Pioneers.  
For those who wandered from the Word,  
They aye were full of fears;  
They asked for a "Thus saith the Lord,"  
Old fashioned Pioneers!

Then let us who are here to-night,  
Through all the coming years,  
If we believe that they were right,  
Applaud the Pioneers.  
Yet not by empty words of praise,  
Or loud and ringing cheers;  
Shall we our monument upraise  
To worthy Pioneers.

But by a toilsome, Christlike life,  
Which all to each endears;  
By faith and truth and holy strife,  
As flies the passing years.  
Then in the glory land above,  
In nobler, happier spheres,  
Where toil is past and all is love,  
We'll greet our Pioneers!

#### "BEWARE OF SOFTNESS."

Was John Wesley thinking prophetically of 1927 when he first used these words? Even we ministers are caught in the wave of "softness" and cannot claim entire exemption. Our pastor said last year at Conference, "Our Conference does not look as seedy as it used to look. We are better dressed than we used to be." Somewhere in between being "seedy" and being "soft" there is a happy medium, but how difficult it is to hit it! This is the day of soft tyres, soft cushions, soft chairs, soft soap, soft water and soft snaps. People want life to be "all velvet."

Naturally, the ministry does not go untouched by the tide. A year ago we were in the home of a minister of a sister denomination who was in the prime of life. He had seen hard service in his early days, and still had many of the old ideals. As we talked of men and things, he smoked, a bit awkwardly and with a half apology, as he told of his easy and comfortable living. Lovely father, lovely family, lovely home, lovely life purposes, but "soft" at fifty!

We went home with a new prayer, "Search me, O Lord, and see if there be any 'softness' developing in me."

The church must deliver its leaders from the wear and tear of a grindstone policy that leaves them no chance to feel and no time to think. One man said facetiously, "How can a man keep his ear to the ground when his nose is on the grindstone?"

But let us all flight shy of velvet. Even in heaven the streets are pictured as paved with gold and not with ciderdown.—"Michigan Christian Advocate."

I change, he changes not;  
The Christ can never die,  
His love, not mine, the resting place,  
His truth, not mine, the tie.

# Baptism and Forgiveness.

A Review of Mr. A. Madsen's Lecture on "Is Immersion in Water Essential to Salvation?"

At Bendigo, Victoria, recently there has been much discussion regarding the ordinance of baptism. A newspaper controversy has waged, the editor at last closing the discussion because of the descent to personalities on the part of some participants.

In the Methodist "Spectator" of May 18 appears a six-column report of a lecture given in Forest-st. Methodist church by "Rev." Alfred Madsen, in alleged "examination of the Salvation formula taught in a tent mission by Messrs. Hinrichsen and Brooker, Church of Christ Evangelists." An editorial note in the same issue says that the "persistent and insistent reiteration of the statement that baptism by immersion was essential to salvation quite unsettled some of our people," and further that though Mr. Madsen gave "an able and masterly statement of the Methodist position," yet "the local press published only a small part of it, and that the non-essential part." The precise relation between the editorial abbreviation of this address and the remark about personalities is not known to us, but in the light of one sad lapse may easily be imagined, for one paragraph of Mr. Madsen's lecture as reported in the "Spectator" is of a kind usually associated with

## GUTTER PRESS TACTICS.

There may be on earth some people who will be impressed by the following exhibition of poor taste on the part of a prebaptist controversialist in extremis. Mr. Madsen writes:

"A war chaplain, himself a Baptist minister, rebuked a soldier for his vile language, and subsequently the man sought him out as a penitent, and, after coming to Christ, informed him he was a Church of Christ evangelist who had got wrong after he had enlisted. The chaplain asked him if he had been killed while he was living in sin, where would he have gone? The man said, 'My baptism covered me, padre; I'd have been all right.' Immersion was regarded as a life assurance policy which 'covered' him independent of morals, 'covered' him when Christ was dishonored and religion was trodden under foot. Whatever paganism may hold in respect to the validity of rites, it is a manifest fallacy in Christianity to place such value on a rite to cover license."

We marvel at a Christian minister's descent to such an argument. No evidence of the accuracy of the statement is adduced. There might have been a superstitious rascal who used such words, though we wonder at Mr. Madsen's putting the words into his mouth not merely when he was a renegade evangelist but "after coming to Christ." But if it were demonstrated that the dialogue took place exactly as narrated, what does it prove? Dare Mr. Madsen say that either Messrs. Hinrichsen and Brooker at Bendigo, or members of a Church of Christ in any place, hold such a doctrine? He dare not. It would be easy to quote not an unnamed Baptist chaplain, but the published reports of court proceedings against a lapsed Methodist evangelist. What would the "Spectator" say if such were cited to the attempted discredit of good Methodists? In any case, it would prove nothing but the imperfection of one man and the malice, or at least bad manners, of another. There are, alas, in all communions some who prove false, to the scandal of our common faith. It would be well for Mr. Madsen to confine himself to legitimate argument, and not seek by contemptible methods to create a prejudice and false impression.

## SOME AGREEMENT.

Naturally, there are many statements in Mr. Madsen's lecture with which we are in most cordial agreement. Every passage of Scripture

quoted of course commands our assent, whatever be the strange interpretation he may give. Especially does every member of the Church of Christ agree that "if any man hath not the Spirit of Christ, he is none of his," and that however a person is baptised, "if he has not the Spirit of Christ he is not a Christian in the New Testament sense." No truth should be more strongly emphasised than this. A repudiation of mere sacramentalism has our sincere sympathy and approval.

Again, as we have often written and said, we approve of the objection to the word "essential" in relation to baptism. It is not a scriptural word, and in its strict sense would mean that no unbaptised person can be saved—a position that, with over thirty years' association with Churches of Christ, we have never yet heard one of our preachers maintain. Should any of our preachers use the word, it is not with this strict meaning attached, but in such a sense as to indicate that baptism is one of the things to which our Lord's promise of forgiveness is attached.

## CHURCH OF CHRIST POSITION.

The recognition of the inappropriateness of the phrase "essential to salvation" must not be taken to imply any doubt of the importance of baptism when rightly administered. There is one proposition which Mr. Madsen might be asked if he would venture to contradict—a proposition which sets forth fairly the position of members of Churches of Christ. It is that the baptism in the name of Jesus Christ of a penitent believer is for remission of sins. Speaking by inspiration of the Spirit the Apostle Peter so declared it to be. Our Lord said that baptism was to be "into the name of the Father and of the Son and of the Holy Spirit." The Apostle Paul declared that men were "baptised into one body" and were "baptised into Christ," and that "as many of you as were baptised into Christ did put on Christ" (Gal. 3: 27). Church of Christ preachers pass on this teaching to their hearers.

It has to be noted that when we speak of promises attached to baptism, they are never to be understood to be attached to baptism by itself. That is one reason why we say that in some respects the Methodist church makes too much of baptism. It attaches promises to the baptism of infants who have no faith or repentance. Mr. Madsen in his book on baptism quoted the statement of the Methodist Book of Laws that infants are to be admitted into the visible church by baptism. This is not scriptural; it puts too much emphasis on baptism by itself. Take a Methodist baby on whom Mr. Madsen sprinkles or pours a little water. Before the operation it was not in the church, afterwards it is in. Yet what made the difference? Not the faith of the infant, for it had precisely the same quantity of that (viz., none at all) before as after Mr. Madsen's effort. Not the repentance of the subject, nor any acknowledgment of or turning to the Lord for pardon—for, again, there was none after or before. The only difference was a few drops of water—and yet they sufficed to admit the infant into the church! No; we must refuse to exalt unduly a mere rite. Still less could we stand for the abhorrent doctrine by which infant baptism was justified for centuries and still is supported by some, for the doctrine taught indeed by John Wesley, the founder of Methodism, that children are guilty of original sin which needs to be washed away in baptism. Every preacher amongst us makes it clear that infants have no need of such cleansing by baptism, that the baptised infant has no spiritual status whatever above the unbaptised one, that all are safe without any rite.

## MR. MADSEN ATTEMPTS A FORMULA.

Several times Mr. Madsen refers to our supposed "formula" and "order" of salvation. One of his statements regarding the mission teaching runs: "The formula we are investigating puts the order of salvation as—(1) Repentance; (2) Faith; (3) Confession; (4) Immersion; and contends that without immersion there cannot be salvation." This passage on the face of it shows that Mr. Madsen either did not hear or could not accurately report the missioner. None of our preachers would be likely as a matter of order to put "repentance" before "faith." Nor, we think, did Mr. Madsen or any other Methodist hear a preacher say, "Without immersion there cannot be salvation." Of course we do not mean that in his "able and masterly statement" Mr. Madsen was wilfully inaccurate; but he should be careful to quote what was really said.

An even worse case of perhaps unconscious yet serious distortion occurs in the lecture. Seeking to turn aside any argument to be drawn from Mark 16: 16, Mr. Madsen says: "The revisers regard this passage as an interpolation, and as utterly unreliable. In any case, it is not a command to anybody, and it does not say what this new authority in the text said, 'He that is unbaptised shall be condemned,' per his formula." It may be our peculiar view of ethics, but we feel that even Mr. A. Madsen should be willing either to prove the statement we have indicated in black type or else to apologise.

## WESLEY VERSUS MADSEN.

Mr. Madsen comments on Acts 22: 16 ("Arise and be baptised, and wash away thy sins, calling on his name") as follows:—"Here is Paul under deep conviction, but not converted. He is invited to be baptised as a disciple of Christ, and to wash away his sin by believing prayer (sic). If baptism can wash away his sins, why is he directed to call upon the Saviour? For what can he call but for salvation; but if baptism is the solvent of sins he should rely upon the rite, and not upon prayer for salvation."

The fact of course is that Paul relied neither upon the rite nor upon prayer but on the Lord Jesus for salvation.

John Wesley's is the greatest name in Methodist history. Not only is Wesley revered as the founder of the great Methodist church, but his Fifty-three Sermons and his Notes on the New Testament remain the doctrinal tests of the Methodist ministry. His comment is in striking contrast to that of Bendigo's Methodist minister. It reads as follows:—

"Verse 16. Be baptised, and wash away thy sins—Baptism, administered to real penitents, is both a means and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means."

Perhaps our friend will devote another able lecture to a refutation of John Wesley's heresy! If he does, he need not be surprised that some auditors prefer the Scriptures and Wesley to Madsen.

## THE CATHOLICITY OF OUR POSITION.

It should be noted that, in affirming the connection between obedience in baptism and the promise of pardon, we have both the warrant of Scripture, as already seen, and also the general agreement of the great church standards and confessions. To hear a controversialist of the type of Mr. Madsen it might be supposed that he, the champion of catholicity, was opposing a strange and modern view. The situation is a precisely opposite one. It is he who is opposing the catholic position which we assume.

The Roman Catholic doctrine of baptism need not be discussed. Its doctrine of baptismal regeneration is, indeed, decisive on the question of the necessity of baptism; but it errs by attributing an intrinsic efficacy to the rite.

The Church of England stresses in its Prayer Book the great importance of baptism. In its order for "the ministrations of baptism to such as are of riper years," it represents the priest,

as praying to God: "We call upon thee for these persons, that they, coming to thy holy baptism, may receive remission of their sins by spiritual regeneration." In the exhortation the priest says: "Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had."

The Westminster Confession of Faith has spoken authoritatively for Presbyterians: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible church, but also to be to him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life."

In "The Presbyterian Messenger" (Victoria) of April 22, 1927, is a brief statement of the church's faith commended by the Assembly of the United Free Church of Scotland to the interest and study of all the members of the church. It contained these words: "We believe that through these sacraments—Baptism and the Lord's Supper—received with faith, there are conveyed to men the blessings of salvation."

In the Methodist order of service for baptism the minister says that the candidate is received into the church by baptism. The Book of Laws says that infants "are entitled to be received into the visible Church of Christ by baptism." And Mr. Madsen in his lecture said that "baptism is the sacrament of admission into the membership of the Church of Jesus."

Article 15 of the proposed basis of union prepared and agreed upon by the Joint Committee of the Presbyterian, Methodist and Congregational Churches of Australia a few years ago, contained the following words: "We acknowledge Baptism and the Lord's Supper, the two Sacraments instituted by Christ to be of perpetual obligation as signs and seals of the blessings of the new covenant, and as means of grace, made effectual only by the operation of the Holy Spirit, and always to be used by Christians with prayer and praise of God. (a) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the rite of initiation into the visible Church of Christ."

In the light of such quotations as these, the attempt to discredit Churches of Christ because of the importance they attach to baptism (not to baptism by itself, but the baptism which marks the surrender of a penitent believer of himself unto the Lord) becomes absurd. Our preachers say no stronger things than are contained in the church standards, however much individual members may cavil at our position. He who has the common denominational statement of baptism in mind, must, when he writes against an undue emphasis, surely write with tongue in cheek.

#### PROVING THE WRONG POINT.

There is one very curious section of Mr. Madsen's lecture in which he argues against baptism's having anything to do with remission of sins because some baptised persons are proven to have lapsed after baptism! "From the words of Jesus," our lecturer says, "it is manifest that Peter, when he was baptised, was not even converted, thus, 'When thou art converted, strengthen thy brethren.' This is a final proof that baptism had nothing to do with the sins of Peter." So "Judas after his baptism gave evidence of strange sins, such as selling Christ for cash, and committing suicide." Similarly, disciples (baptised persons) went back and walked no more with Christ. Simon Magus after his baptism was denounced by Peter as being "in the gall of bitterness and in the bond of iniquity." Others also "after being baptised turned out badly." Whence the conclusion is triumphantly drawn: "Here are specific instances, and from the New Testament, which show that the theory that a rite can save, or take sin

away, is a delusion and a snare, and has no support in the only authority on the subject, the New Testament."

What is the explanation of this extraordinary argument of Mr. Madsen? He must have been so perturbed that his mind temporarily ceased to function in a normal manner. Not one of his cases suggests that baptism has nothing to do with forgiveness of sins, but each does prove that something more than baptism is necessary to final acceptance. Now in Bendigo tent mission it was emphasised again and again that the living of a Christian life after baptism was necessary. But how could the insistence on the need of godly living nullify the scriptural statements which tell us that a man is "baptised into Jesus Christ," "into the body," or "unto the remission of sins"? The simple fact is that Mr. Madsen has given an interesting example of how easy it is to fall into the fallacy of ignoratio elenchi. He proves the wrong point. Instead of showing that there is no promise of pardon attached to the baptism of a penitent believer, he has only proven (what nobody dreamt of denying) that some baptised persons fall into deadly sin and are not saved, seeing they have not fulfilled other necessary conditions.

When we wish to learn the proper place of baptism we go to the inspired statements of the apostles rather than to a modern Methodist's curious comments on the failures of men in apostolic days. After he had "turned again" and had received the promised power of the Spirit, the Apostle Peter told inquirers: "Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." He later wrote in his epistle of "the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." Strange language from an apostle whose case is cited to show that baptism has nothing to do with remission of sins!

When Mr. Madsen becomes calm once again, he will see how his argument recoils on himself. For example, Peter had faith in Christ prior to his lapse—will somebody therefore rail at faith's being essential to salvation? Of even Simon Magus it is said, just as it is declared of the faithful Samaritans, that he "believed"—his later sad fall cannot rightly be used to belittle belief. No more can it discredit obedience in baptism.

#### MADSEN VERSUS MADSEN.

On former occasions we have had to show that not only does Mr. Madsen contradict Scripture writers, church historians, lexicographers, commentators and theologians; but, as if he would do the job thoroughly, he also contradicts Mr. A. Madsen. True to form, he was inconsistent with himself in his Bendigo lecture.

When Mr. Madsen was criticising the alleged statement of Church of Christ preachers that baptism was "essential" to salvation, he did so partly on the ground that in that case unbaptised children and infants could not be saved; and he concluded this part of his sermon with the words: "The practice of those who subscribe to this method would be to immerse infants, if they are in danger of dying, in order to save them. If this is not done, and if it is contended that they are saved without immersion, then it explodes the theory advocated, by dispensing with the only portion of the salvation formula possible to an infant."

Our friend should have kept this former statement of his in mind to the end of his sermon. Almost his concluding words were: "Faith alone holds the field as the essential condition of salvation." Now since he himself has ruled that an "essential" condition of salvation must be one which is complied with by every one who under

any conceivable circumstances can be saved, what must he, if consistent, say of the children and infants who cannot have faith? The fact is that he has over-reached himself in a desire to discredit others. Mr. Madsen cannot be allowed two interpretations of "essential" in the same argument. Either his own position is rendered as ludicrous as he said our missioner's was, or else he shows that a thing may be said to be "essential" in regard to people who are the subjects addressed or in mind without its being "essential" to others outside that sphere. When Mr. Madsen justifies his use of the word, his readers or hearers, if not himself, will see that he has answered effectively his criticism of others. There is no preacher of the Church of Christ but who makes it plain both that all he says with reference to the connection between baptism and salvation, applies only to the baptism in the name of Jesus Christ of a penitent believer who turning from sin throws himself upon God's mercy in Christ, and that his warnings against the perils of disobedience are for those with the ability to accept or refuse our Lord's instructions.

## The Joys of the Ministry.

At the Congregational Ministers' Retreat lately held in South Australia, L. C. Parkin, M.A., B.D. read the following list of the "Joys of the Ministry":—

- (1) More than others we have opportunity for knowledge of our living Lord by prayer and service.
- (2) We are co-workers with the living Lord.
- (3) We have an audience who are prepared to hear from us the noblest thoughts we can give, and who are prepared to pay for the privilege.
- (4) We have an opportunity for leadership in a wonderful day, and in the making of a nation.
- (5) We are close to people in the great periods of their lives.
- (6) We have unique chances of friendship with people of all classes, and especially with children.
- (7) We see the best side of men and can love them.
- (8) We have the fascinating task of transforming men.
- (9) We meet with unexpected friends and confidences.
- (10) The ministry has enriched us in every department of life.
- (11) We work in the light of the eternal God.
- (12) We have a hand in turning men to Christ.
- (13) We can pray for our people and see our prayers answered.
- (14) We meet with difficult people and learn from them, patience.
- (15) We are building the brotherhood of the living God.

#### CIRCUMSTANCE.

Could I but conquer petty circumstance,  
The fly-twitch and the grime,  
Not wrapped quiescent in a nerveless trance,  
Lapsing with time—  
But like yon breaking silver head I see  
Starring the swallow's tips,  
Though winter's darkling rain enrings the tree  
With icy drips—  
Then could I from Life's deep eternal spring  
Give forth its truth and light,  
And help myself and other souls to sing  
In earth's true fight.

—John Smelle Martin.

# Origin of Churches.

John L. Brandt, LL.D.

(Concluded.)

## HENRY VIII. AND THE CHURCH OF ENGLAND.

We next desire to call attention to the origin of the Church of England, and the circumstances that surrounded its establishment.

Henry VIII., the son of Henry VII., in 1531 assumed the headship of the church, as was fully expressed in one of the propositions laid before the Convocation of 1532. The statement reads: "The King's Majesty hath as well the care of the souls of his subjects as their bodies, and may by the law of God by his Parliament make laws touching and concerning the one as well as the other." Henry VIII. had been an adherent to the Church of Rome. He was married to Catherine, of Aragon, his brother's wife. Later on he became enamoured with Anne Boleyn, and asked the Roman Catholic Church to grant him a divorce from Catherine. But the Church of Rome refused to grant the divorce. The dispute resulted in an Act by Parliament forbidding by statute any further appeals to the Papal Court; and, on a petition from the clergy in convocation, the Houses granted power to the King to suspend the payments of first-fruits of the year's revenue to Rome. All judicial and financial connection with the papacy was broken by these measures. At the opening of 1533 Henry was privately married to Anne Boleyn, and in May of that year the Archbishop of Canterbury annulled the marriage with Catherine as void from the beginning, and pronounced the marriage with Anne Boleyn a lawful marriage. There was much murmuring against these measures, but step by step the ground had been cleared for the great statute by which the new charter of the English church was defined in the session of 1534. "By the Act of Supremacy authority in all matters ecclesiastical was vested solely in the crown. The court spiritual became as thoroughly the king's courts as the temporal courts at Westminster. The statute ordered that the king 'shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, and shall have and enjoy annexed and united to the Imperial Crown of this realm as well the title and state thereof as all the honors, jurisdictions, authorities, immunities, profits, and commodities to the said dignity belonging, with full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities which by any manner of spiritual authority or jurisdiction might or may lawfully be reformed'" (Green's History of England).

At the opening of 1535 Henry therefore formally took the title of "On earth Supreme Head of the Church of England." In 1536 he executed Anne Boleyn and married Jane Seymour. The marriage took place the day before beautiful Anne was executed. In 1540 he married Ann of Cleves, hoping thereby to please the German Protestants; but he became displeased and disgusted with Anne, and she quite likely with him. He soon divorced her, and married Catherine Howard. She was executed in 1542. He then married Catherine Parr, the widow of Lord Latimer, and she had the happy fortune to outlive him. He thus had six wives. Two he executed and two he divorced. One of the most unfortunate decrees issued at the instigation of the king was that declaring those who objected to his position to be guilty of treason; and a number of the greatest men of England came under that ban and were imprisoned, and some of them executed. Amongst these was Sir Thomas More, one of the foremost Englishmen of his time, and Bishop Fisher, of Rochester. Surely the Church of England can look back to this history with pride or shame according to the viewpoint that is accepted. For confirmation of the facts set forth here, you may

read any credited history of England covering that period of time.

## THE WESLEYAN REVIVAL.

We next introduce John Wesley, who became very active in the work of reformation in the Church of England, in which he was an ordained clergyman, and of which he remained a member till the day of his death. He and his brother Charles were noted for their deep piety, their studious character, and their fearless preaching. They grieved over the lack of personal holiness on the part of the church members of that time. They were bitterly persecuted and even stoned. Their mother Susannah urged them to put method into their study and work, from which they received the name "Methodists." The name was not applied to the church at that time, for they opposed the formation of separate and independent churches. It is unfortunate that they did not undertake the restoration of the true church and follow the pattern as set forth in the Book of Acts. Their doctrines led to their exclusion from the Church of England; and, while it was not their idea to build up separate religious bodies, their friends and supporters crystallised around the doctrines they advocated, and as a result a "Methodist Church" was organised. Later on, their teachings were set forth in the "Book of Discipline." Naturally some adherents outgrew these doctrines, and as a result another Methodist Church was organised, and so on until to-day there are seventeen different kinds of Methodist churches. No one will question that these men were a blessing to the church; but had they gone back to the feet of Christ and the apostles, and planted churches of the divine pattern, they would have been a greater blessing to humanity.

## BAPTISTS IN AMERICA.

Our next subject is the beginning of the Baptist Church in America. Pursuant we desire to introduce Roger Williams, who held important political positions in the colonies, and was a great student of the Bible. In his Bible study he became convinced that the apostolic baptism was by immersion (Matt. 3: 16; John 3: 23; Acts 8: 38). From this study he was satisfied that he had never been baptised. As a result twelve men went down to the water, and one of the number, Mr. Holliman, baptised Roger Williams, who then baptised the remaining eleven. This is the first record of immersion in America. It occurred in 1639. These people were called "Dippers," and much ridiculed. It did not put a quietus to the movement, which they believed to be of God and not of man. Thus to Roger Williams the church is indebted for the restoration of the action of baptism as taught in the New Testament Scriptures. The fatal mistake was made when in 1721 the Baptists gave to the world the "Philadelphia Confession of Faith." If, instead of accepting that as the creed of the church, they had taken the Bible as their rule of faith and practice; and had taken as their creed faith in Jesus Christ as the Son of God and Saviour of man, there would have been a different history of the church of America. There are now thirteen different Baptist denominations.

## THE RESTORATION OF THE CHURCH.

We began with the church of Christ as established on the day of Pentecost; we followed it in a cursory way through the centuries of apostasy; we referred to the work of reformation as wrought by such great men as Wickliffe, Tyndale, Huss, Luther, Calvin and Wesley.

We now desire to speak briefly of the restoration of the true church of Christ. In the be-

ginning of the nineteenth century there was great confusion in religious circles. The sectarian spirit was rampant, the Bible held in superstitious reverence, the clergy regarded as having the key of knowledge, conversion considered as a kind of miracle; human creeds were of binding authority, and considered as a test of fellowship. Christian union was ridiculed as impractical, and as a result there were envy, strife and jealousy between the denominations. At this time some good and true men, Thomas and Alexander Campbell, Walter Scott and Barton W. Stone, who had fellowship with the communions of that time and identified with them in ministerial labor, came out from the confusion of sectarianism, being led by the Spirit of Christ, sorrowing over the divisions of Christendom, and deploring the weakness of Protestantism, they began to search and pray for relief. The position to which they came was this: "Ignoring the teaching and practice of the present, we will humbly return past Rome and all other points to Jerusalem, and sit down at the feet of the apostles and learn of them. Divesting ourselves of all the teachings of uninspired men, we will take the apostolic pattern as the Holy Spirit gives it in the New Testament and imitate it. Thanking God for the work of the great reformers, we will finish the journey they began from Rome to Jerusalem; we will finish the work they so happily inaugurated of restoring the doctrine and discipline of the apostolic church."

## THE WORK OF ALEXANDER CAMPBELL.

The most pronounced leader in this movement was Alexander Campbell. He was born in the county of Antrim, Ireland, on September 12, 1788, but came to America in 1809 when quite a young man. He believed that reverence for the Bible and faith in the Word of God would work out the revolution of the world. He had a lofty admiration and conception of the majesty, dignity and glory of Christ. He had great power to magnify and exalt in the mind and hearts of men the love of God as manifested in the gift of his Son for their redemption. He was not a party man. He was a world character. His devotion to the truth knew no bounds. His soul rose like David's against any champion who defied the cause of Christ. When Robert Owen, the sceptic and socialist, came to America, determined to supplant Christianity with his socialistic theories, he challenged the clergy to meet him in open discussion. Alexander Campbell felt indignant at the arrogant and unaccepted challenge of this arch-sceptic. He immediately took up the gauntlet, depending on the author and the excellency of the Christian religion. The discussion resulted in a glorious victory for Christianity. Robert Owen deserted the platform in the midst of the debate. Later, when in the college of teachers, Bishop Purcell, who was considered the strongest advocate of Roman Catholicism in America, affirmed that the Protestant Reformation had been the cause and contention of all the infidelity of the world, Mr. Campbell challenged him to make good his calumny in public debate, and by so doing brought about the most powerful exposure of Romanism the world had ever witnessed. He debated with Dr. Rice, an eminent Presbyterian divine at Lexington, Ky. He held other discussions, and in the wide range of theology almost every controversial topic came under discussion and exhibited the comprehensive sweep of Mr. Campbell's learning and genius, and the majestic power with which he handled and grappled with the most profound questions of the human mind. His faith in education was manifest in the founding of Bethany College, West Virginia, that still stands amongst the foremost institutions in America for learning. The influence of his efforts to restore the church of Christ have been felt throughout the world in an increased reverence of the Bible, in a greater spirit of evangelism, in a wider plea

(Continued on page 346.)

# The Home Circle.

Conducted by J. C. F. PITTMAN

## A FREE SEAT.

He was old and poor and a stranger  
In the great metropolis,  
And as he bent his feeble steps  
To a stately edifice,  
Outside he inquires, "What church is this?"  
"Church of Christ," he heard them say.  
Ah, just the place I'm looking for—  
I trust he is here to-day.

He passed through the spacious columned door  
And up the carpeted aisle,  
And, as he passed, on many a face  
He saw surprise and smile.  
From pew to pew, up one side aisle,  
Then across the broad front space,  
From pew to pew down the other side  
He walked with the same slow pace.

Not a friendly voice had bid him sit  
To listen to Gospel truth;  
Not a sign of respect had been paid  
To the aged one by youth.  
No door was opened by generous hand  
(The pews were paid for—rented);  
And though a stranger, old and poor,  
Not a heart to him relented.

As he paused outside a moment to think,  
Then again passed into the street,  
Up to his shoulder he lifted a stone  
That lay in the dust at his feet,  
And bore it up the broad grand aisle  
In front of the ranks and pews;  
Choosing a place to see and to hear,  
He made it a seat for his use.

Calmly sitting upon the huge stone,  
Folding his hands on his knees,  
Quietly reviewing the worshippers,  
A great confusion he sees.  
Many a cheek is crimsoned with shame,  
Some whisper together low,  
And wish they had been more courteous  
To the poor man they did not know.

As if by magic some fifty doors  
Opened instantaneously,  
And as many seats and books and hands  
Were proffered hastily.  
Changing his stone for a cushioned seat,  
And wiping a tear away,  
He thinks it was a mistake after all,  
And that Christ came late that day.

## ALL TOO HARD!

Once upon a time in Laos, a country of the  
China Seas, there lived a blacksmith. He was a  
discontented fellow. He grumbled at every-  
thing.

"My work is too hot," he said one day. "I  
wish I were a stone on the mountain. It looks  
cool up there. The wind blows around the top,  
and the trees cast a shade."

A Magician heard him and said:  
"Go! Be a stone!"

He was a stone, high, high on the mountain-  
side. A stonecutter came that way. He saw  
the stone lying there, and he cut and hacked  
at it.

"Oh!" cried the stone. "How you hurt me!  
I will not be a stone any longer. I will be a  
stonecutter."

And the Magician said:  
"Go! Be a stonecutter!"

He was a stonecutter working away on the  
mountain. He grew tired of walking about  
looking for stone. His feet were sore, and his  
bones ached.

"Oh!" cried he, "I will not be a stonecutter  
any longer. I will be the sun."

And the Magician said:

"Go! Be the sun!"

He was the sun. But being the sun was hot-  
ter than being a blacksmith, so he cried out:  
"I do not like this! I will be the moon; it  
looks cool there."

And the Magician said:

"Go! Be the moon!"

He was the moon. But the sun's hottest rays  
shone on the surface of the moon, so he cried  
out:

"I do not want to be the moon. I will be a  
blacksmith again!"

But the Magician said:

"You wished to be the moon; the moon you  
are; the moon you shall remain!"

Just look at the moon yourself, and you will  
see the man!—From "Wonder Tales from China  
Seas."

## IF I WERE A MILLIONAIRE.

"If I were a millionaire" (I seem to hear you  
say) "I'd live on but a modest sum and give  
the rest away. I'd found a home for aged  
folks where they could spend in ease, the twi-  
light of their fading lives, as happy as you  
please. I'd make a fund for widows, too, to  
save their homes from wreck, and see that  
every month that passed each one received a  
cheque. A home for homeless animals I'd  
heavily endow and make a happy hunting-ground  
for every lorn how-wow. I'd scatter seeds of  
kindness with a free and generous hand, but as  
I am not a millionaire, I can't.

"But though you're not a millionaire, and  
never can be one, you still can practise giving  
and you find it lots of fun. The happiness of  
helping needs no Rockefeller's pile. It doesn't  
take a million to win an orphan's smile; it  
doesn't take a million to make a garret bright;  
it doesn't take a million to do a lot of things  
that bring a happiness beyond the happiness of  
kings. So when the chance of giving comes, re-  
member every time—if you haven't got a dollar,  
do your best with a dime."—From Calendar,  
First Baptist Church, Des Moines, Iowa.

## HIS ANSWER.

The teacher had been lecturing his pupils on  
famous proverbs.

"Now, take this one," he said. "'Out of sight,  
out of mind.' Can any boy tell me what that  
proverb means?"

"Yes, sir," answered the brightest boy in the  
class. "Invisible and insane."

## IT WAS.

"Mrs. Malaprop sometimes hits the right nail  
on the head."

"Not often, I should think! But what d'you  
mean?"

"Well, on Sunday it was raining in torrents  
as she came out of church, and she'd left her  
umbrella at home."

"'Oh,' she said, 'how irrigating!'"

There was a Jewish father and his son debating.  
Abbie had been put on the table by his father.

"Abbie, jump into papa's arms."

"I don't want to; I'm afraid."

"Abbie, I say jump into papa's arms."

So Abbie jumped and his father stepped aside  
and let him fall on the floor.

"Now, dot's your first lesson in business—  
don't ever trust anybody," said his father.

# The Family Altar.

— J.C.F.P. —

## Monday.

So Jotham became mighty, because he or-  
dered his ways before Jehovah his God.—2  
Chron. 27: 6.

"The more steadfast we are in religion the  
more mighty we are both for the resistance of  
that which is evil and for the performance of  
that which is good."

Reading—2 Chron. 27.

## Tuesday.

He (Hezekiah) did that which was right in  
the eyes of Jehovah, according to all that David  
his father had done.—2 Chron. 29: 2.

"He caused the priests and Levites to cleanse  
the holy house, which had been shut up by his  
father Ahaz, and had been polluted with filth  
of various kinds; and this cleansing required no  
less than sixteen days to accomplish it." In many  
other ways Hezekiah "did that which was right  
in the eyes of Jehovah."

Reading—2 Chron. 29: 1-3, 20-31.

## Wednesday.

God left him (Hezekiah) to try him, that he  
might know all that was in his heart.—2 Chron.  
32: 31.

"Hezekiah's sin was vanity. Instead of direct-  
ing the ambassadors who came to inquire about  
the phenomenon, to the knowledge of Jehovah,  
who had set the sun in the firmament, he  
thought only of gratifying his pride, by show-  
ing them his treasures, etc." How often Chris-  
tians sin in the same manner.

Reading—2 Chron. 32: 22-33.

## Thursday.

Now the rest of the acts of Hezekiah, and his  
prayer unto his God, and the words of the seers  
that spake to him in the name of Jehovah, the  
God of Israel, behold, they are written among  
the acts of the kings of Israel.—2 Chron. 33: 18.

"A particular account, it seems, was kept, of  
his sins, words, etc., before he was humbled. Pro-  
bably this was taken from his own confession  
which he made of his sin when God gave him re-  
pentance, and which he left upon record."

Reading—2 Chron. 33: 1-20.

## Friday.

And Jehovah, the God of their fathers, sent to  
them by his messengers, rising up early and  
sending, because he had compassion on his  
people.—2 Chron. 36: 15.

"God, the offended God most high,  
Ambassadors to rebels sends;  
His messengers his place supply,  
And Jesus begs us to be friends."

Reading—2 Chron. 36.

## Saturday.

All the kingdoms of the earth hath Jehovah,  
the God of heaven, given me.—Ezra 1: 2.

"This sounds a little vain-glorious, for there  
were many kingdoms of the earth which he  
had nothing to do with; but he means that God  
had given him all that was given to Nebuchad-  
nezzar, whose dominion, Daniel says, was to the  
end of the earth. God is the fountain of power;  
the kingdoms of the earth are at his disposal;  
whatever share any have of them they have  
from him."

Reading—Ezra 1.

## Sunday.

That they may pray for the life of the king.  
—Ezra 6: 10.

"It is the duty of God's people to pray for  
those that are in authority over them, not only  
for the good and gentle, but also for the froward.  
. . . Let not the greatest princes despise the  
prayers of the meanest saints; it is desirable  
to have them for us, and dreadful to have them  
against us."

Reading—Ezra 6: 1-18.

# Prayer Meeting Topic.

June 8.

## CHRIST'S INTOLERANCE.

(Luke 11: 23.)

F. J. SIVVER, B.A.

"He that is not with me is against me; and he that gathereth not with me scattereth." The great breadth of Shakespeare's tolerance has often been the subject of comment. He treated all the world as a stage and showed remarkable generosity in dealing with the weaknesses and idiosyncrasies of the players. But beneath this generous tolerance there was a deeper undertone of intolerance—a fine scorn of scorn, a hatred of sham, a strong rebuke of all that was false.

Christ's tolerance was as broad as his love, and his love as broad as humanity itself. "A bruised reed shall he not break, and the smoking flax shall he not quench." But back of his generous judgment of men was a strong and noble intolerance of everything that would hurt humanity. A brief glance at some of the occasions when Jesus showed his intolerance will be instructive.

### Marring Worship.

The court of the temple to which Gentile converts had access was considered by the Jews to be profane. In their prejudice against the Gentiles they encouraged traders to carry on business in this court. This traffic not only marred worship in a general way, but tended to crowd out the Gentile element. Christ's anger blazed out against such an abomination. Twice during his ministry he personally cast out these Temple-defilers, whipping them with a scourge of small cords, and declaring, "My Father's house shall be called an house of prayer; but ye have made it a den of thieves." We may be sure he is to-day just as sternly intolerant of anything that mars worship for the many, or that tends to prevent the few from having free access to the throne of grace.

### Causing to Stumble.

Jesus was ever mindful of the young and the weak. Seldom, if anywhere, did he utter a more terrible warning than that to those who cause his "little ones" to stumble. "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

### Making Life Hard.

Jesus was strongly intolerant of anything that made life hard for the people. His condemnation of Pharisaical hypocrisy was largely from that point of view. "Woe unto you, Scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayers." "Woe unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against man; for ye neither go in yourselves, neither suffer ye them that are entering to go in." "Woe unto you also, ye lawyers! For ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

### Neutrality.

Our text reminds us that Christ, in his warfare against evil, is intolerant of halfhearted allegiance. He says, "He who does not help me to gather and marshal my army is working for its defeat and rout." We must place his kingdom first in our affections, or he will not accept our homage. His work must have the full strength of our endeavors, else our service will not be rewarded. He is prepared to accept the humblest gift, the feeblest faith, the simplest testimony, providing it comes from a heart that is wholly sincere and which gives its first and best to him.

TOPIC FOR JUNE 15—THE CONSIDERATENESS OF JESUS.—John 19: 26, 27.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## THE MASTER TEACHER.

Students in training to become professional teachers spend a good deal of their time in the Demonstration School, where they watch others teach. Some really competent teacher takes charge of a class, and the students watch him at his work. They try to find out how he secures the interest of his pupils; how he adapts his matter and his method to the character of his class; by what means he secures mental activity on the part of the boys and girls, and so on.

Now in our work as Bible School teachers we are all anxious to be good teachers, by which we mean that we are anxious to do something that is worthwhile with those whom we teach. We do not want them or anyone else to think that we are splendid teachers; we do not want, even, to recognise that in ourselves. Nevertheless it matters not how we may pride ourselves on our teaching ability if we are not producing results that are worthwhile, we are poor teachers. It is quite possible to be an excellent teacher of physics and yet be a very poor teacher of religion; while on the other hand, some of the best teachers of religion have been "no scholars." Still there is such a thing as the art of teaching, and one of the best ways of acquiring the art is to watch a good teacher at work.

The reading of the Gospels gives us a magnificent opportunity of watching the Master Teacher at work. Again and again we see Jesus deliberately aiming at teaching some one. All kinds and conditions of people are to be found among those whom he taught—old people, middle-aged folk, young people and children. So our suggestion is that after we have prepared a lesson for our class from a particular passage in the Gospels, let us turn and review the lesson with the single purpose of seeing how the Master presented the truth himself. We do not for one moment suggest that Jesus prepared his lessons after a set plan; he acted spontaneously, instinctively. Yet anybody who knows anything of the teacher's art can hardly read the Gospels without stopping again and again to admire the Master's skill. Jesus dealt with men, he taught and influenced them in a wonderful way, and it is worth our while to try and understand how he did it.

When we turn and try to analyse his teaching carefully the first thing that impresses us is his love for those whom he taught. The common people heard Jesus gladly because they recognised in him the best friend they ever had. The little children felt at home with the Master, for they, too, knew that he loved them. A second thing that strikes us is the Master's simplicity. He had no scholastic vocabulary; his speech was the simple, natural tongue of ordinary folk. A third thing that we notice is the Master's knowledge of men. Here perhaps it is idle for us to try and follow him, yet it will help us greatly in our work if we try to understand and enter into the life experiences of those whom we teach.

There are other qualities in the teaching of the Master that we might mention. His telling use of every-day happenings to illustrate the truths which he taught; the quiet dignity which always surrounded him; the absence of "that irritability which so often characterises great men when they are interrupted in a conversation; and the readiness with which he always met the inquiry of the humblest soul. Space forbids that we go further; we only ask that as teachers we be on the lookout for helps and suggestions in our work from observing Christ's own methods. Surely the words of

Miss Havergal's hymn should always be on our lips:—

"O teach me Lord, that I may teach  
The precious things thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart."

## VETERANS HONORED.

A most delightful evening arranged by the young people of the K.S.P., Phi Beta Pi, and Bible Class was held at the Cheltenham church, Victoria, on May 3, in honor of the veterans of the church. Most of those invited had been with the church for periods of nearly 50 years, and some almost the full 70 years of the church's history.

A happy time was spent round the tea table. Speeches, followed by the class and club hymns, were made on behalf of the young people by Miss Merle Judd (P.B.P.), Mr. Leslie Baker (Bible Class), and Mr. F. E. Smith, representing the K.S.P.

After a vote of thanks proposed by Mr. Robert Lyall and seconded by Mr. F. T. Le Page, J.P., had been responded to by Miss Brough, the company adjourned to the chapel where about 200 gathered to do honor to the veterans. A combined choir of past and present members sang specially selected songs under the leadership of Mr. C. S. Judd, the present conductor. Mr. R. T. Pittman, B.A., Dip.Ed., who was baptised in the present Cheltenham chapel thirty years ago, read the Scripture lesson, and Mr. S. H. Mudge (51 years preacher of the church) led the meeting in prayer. A programme of vocal and musical items arranged by Mr. Val Woff was much enjoyed.

A surprise presentation was made to the past chancellor of the K.S.P., Mr. H. V. Barnett, while Mr. Barnett, on behalf of the young people, presented to the church new matting for the aisles and beautiful framed photographs of the late Mr. W. Woff, Mr. G. B. Moysey and Mr. and Mrs. William Judd.

Mr. R. W. Tuck (secretary of the church for 37 years), after thanking the young people for their gifts to the church, took the opportunity of expressing to Mr. A. W. Connor, who left the Cheltenham church 30 years ago to take up the work of the ministry of the Word, the congratulations of his old friends at Cheltenham on his election to the office of President of the Churches of Christ in Victoria. Mr. Connor in responding paid a beautiful tribute to those who had helped and encouraged him in the past, and congratulated the young people on the spirit that had prompted the evening's gathering, and urged them to go on as they were going, and bright indeed would be the future of the Cheltenham church.

The closing address, given by Mr. William Judd, formed a fitting conclusion to a beautiful service. Mr. Geo. Organ (a member of the church for 50 years) led the meeting in its closing prayer.

## WHERE TROUBLES GO.

A crowd of troubles passed him by  
As he with courage waited.  
He said, "Where do your troubles fly  
When you are thus belated?"  
"We go," they said, "to those who mope,  
Who look on life dejected.  
Who weakly say good-bye to hope—  
We go where we're expected."

God hides some idea in every human soul, and life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

## Foreign Missions.

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

### PREPARING FOR THE OFFERING.

Bro. Richard Spotswood, of Park-st., Unley church, died suddenly on Friday, May 27. He was greatly interested in our Foreign Missionary work, and supported it generously. He loved the missionaries and rejoiced in their successes. Our sincere sympathies are with Mrs. Spotswood in the great loss she has sustained. Sister Spotswood shares her good husband's interest in Foreign Missions. Bro. Spotswood's place will be hard to fill both in the Unley church and in our Foreign Missionary ranks, but we know that while "God buries his workers, he carries on his work." Richard Spotswood was "A good man, full of the Holy Spirit, and of faith."

### HARVEST-RIPENING MONTH.

June is the Foreign Mission harvest ripening month. The seed has been sown, the rains of prayer and preparation have fallen, the sunshine of God's approval has warmed us into cheerful and liberal giving, and July 3 is the reaping of the harvest.

How anxiously the farmer looks on his fields as the reaping time approaches. Will the heads of wheat be full and heavy? Will the rain and wind keep off so that his wheat will be kept dry, and not be beaten down? Will it be free from any blight? His question is, "What shall the harvest be?"

So the Foreign Mission workers look upon the church field and knowing that there is only one harvest a year are anxious that the reaping day will give us a record harvest. They think of their Lord's dependence on them to do their share of preaching the Gospel to every creature. They think of whitened fields into which the missionary desires to enter—of the many heathen whose needs say, "Come over and help us," and of the dependence of our missionary brethren and sisters on this offering for their support. Will the harvest be a good one? Will each Christian be like a good stalk of wheat, heavy with generous and cheerful giving, and they ask the question, "What shall the harvest be?" God grant it may be a record for Australian Churches of Christ.

Let us make June a "do-without" month. A month of special prayer and praying down the blessing, praying that God will multiply our gifts as he did the five loaves and two fishes of the little boy so that thousands were fed. But let us remember that the five loaves and two fishes of the little lad were all that he had, and as far as we know they were all the food that the disciples could secure. They brought their all to Jesus and he multiplied it, and when it had done its work, amazing sequel, there were twelve baskets full of fragments left. Would the thought be stressing unduly the teaching of this incident to say that after we have given our offerings to God and he has multiplied them in ways that we cannot explain, there is left over for us the many baskets full of happiness in our own lives. "Give and it shall be given you full measure, pressed down and running over."

### SECRETARY'S MOVEMENTS.

The Federal Secretary is leaving Adelaide, June 28, on a visit to the New Hebrides to report on our mission there. He will spend two or three days in Melbourne and Sydney, and finally leave Sydney on July 8. If there should be any goods for the New Hebrides that societies or individuals have ready, the secretary will be glad to take them down with him. Next week the address to which these parcels are to be sent will be supplied. Almost any kind of gifts are appreciated by the children and grown-ups of the New Hebrides.

Our State committees are busy in their preparations for July 3. Deputation work to all of our churches, special addresses on Foreign Missionary work arranged, Foreign Mission rallies in a great many centres, special letters to the preachers and church secretaries, letters to Sunday Schools and Young People's Societies. One State last year sent a weekly letter to every preacher. Letters from the preachers to each member of the church, letters to every isolated member, special Foreign Missionary issues of each of the State papers, South Australia "The Challenge," New South Wales "Christian Messenger," "Tasmanian Evangelist," Queensland "Christian Banner," and Western Australian "Evangelist." All this and much more was done last year, and is being duplicated and increased this year. The Foreign Mission Board have published posters to be displayed in every church building in Australia, have sent an individual letter to every member in Australia, and sent an envelope for the contributions of every member in Australia, and have arranged for the issue of a special Foreign Mission Day Number of the "Christian," and a letter to every preacher in Australia. I think that all will agree that ample preparation has been made for a good harvest of Foreign Missionary gifts on July 3. Will all of our brethren read what has been sent out, and as far as any communications contain suggestions worthy of adoption that they will see these are adopted. Everything done has been for him, whose we are and whom we serve, and for those he loved and died for.

### PRAYER CORNER.

- Sunday.—Pray that God will open our hearts to the appeal for a liberal offering on July 3.
- Monday.—Pray for our Indian missionaries and their children, co-workers, native Christians, native churches, orphans, inquirers, the poor and the sick.
- Tuesday.—Pray for China, Dr. and Mrs. Killmer, Mr. and Mrs. Anderson and their children, Mr. and Mrs. Clark, co-workers, scholars and native Christians.
- Wednesday.—Pray for New Hebrides, Bro. and Sister MacKie and their little child, Melville, for the native Christians and teachers on Oha and Maewo, for the Pentecost Christians and teachers.
- Thursday.—Pray for our Chinese in Australia, for Bro. Chin Bik Fung in Sydney, and Bro. Kwaan Young Man in Perth, for the Chinese members in every State. For Bro. Au Quon Hon, Dr. Jen Hawk and the Hong Kong mission.



Miss Florence Cameron on arrival at West Australia from India, April, 1927. The others are Mr. A. J. Ingham, F.M. Secretary, W.A., and Mrs. Ross Graham.

Friday.—Pray for Shanghai, for Bro. and Sister Cameron, the Chinese church, and newly-opened mission, that amid all the confusion of war they may be kept in perfect peace.

Saturday.—Pray for the Christians in every land, and for those who sit in darkness, that they may soon see the Light of the World, that a large ingathering may soon be received.

Consult the prayer corner for specific prayers on behalf of our Foreign Missionary work.

### COMING EVENTS.

JUNE 5 and 8.—Coburg School Anniversary will be continued on Sunday, June 5; also on Wednesday, June 8, Demonstration and Distribution of Prizes. Bright singing, special speakers. A cordial welcome extended to everyone.

JUNE 5, 12, 15.—Northcote Bible School Anniversary. Sundays, 5, 12. Bright singing under Mr. Ross Pearl. Sunday, 5th, 3 p.m., Bro. Paterson; 7 p.m., Bro. J. C. F. Pittman. Sunday, 12th, 3 p.m., Bro. V. Griffin; 7 p.m., Bro. J. C. F. Pittman. Wednesday, 15th, Children's Demonstration. Distribution of Prizes.

JUNE 12 and 14.—North Melbourne School Anniversary Services. 11 a.m., Every-member-present; 3 p.m., Mr. H. Noble; 7 p.m., Mr. H. A. Hunt. Tuesday, 14th, Anniversary Concert at 8 p.m. Special singing by scholars, under Mr. W. Easton. All welcome.

JUNE 24.—Dunolly Church Anniversary. Make June 24 your reunion day. Back to Dunolly Sunday. A golden offering will be taken. Special speaker morning and evening. Come back to Dunolly on June 24.

### BIRTHS.

COSH (nee Winnie Warner).—On March 28, at Nurse Packam's private hospital, Epping, to Mr. and Mrs. J. T. Cosh—a son (Leslie John).

SMYTH (nee Olive Barrett).—On April 10, at Madeleine Private Hospital, Royal-pde, Parkville, to Mr. and Mrs. G. A. Smyth—a son.

### IN MEMORIAM.

BUDER.—In loving memory of our dear daughter and sister, Ella Cosh Buder, who was called to higher service on June 4, 1924.

Silent heartaches, words unsaid,  
Loving thoughts of one that's dead;  
Thoughts return to scenes long past,  
Years roll on but memory lasts.

—Semaphore, May 29, 1927.

PEARL.—In loving memory of Cassie, who passed away June 6, 1923, at Mile End.

Lovingly remembered.  
—Inserted by her parents, S.A.

WARNER.—A tribute of affection to our dearly loved and only son and brother, Les. (Lieut. 34th Batt., A.I.F.), who died of wounds, Messines, June 8, 1917; and his pal, Lieut. J. Parker, who fell in France, July 20, 1916.

They shall not grow old, as we that are left grow old,  
Age shall not weary them nor the years condemn;  
At the going down of the sun and in the morning  
We will remember them.

—J. and A. Warner, Beecroft.

### BEREAVEMENT NOTICE.

Mrs. J. H. Mottram and family wish to thank their many friends for letters, cards, flowers, telegrams and personal expressions of sympathy in their recent sad bereavement. They particularly wish to thank Mr. Griffin, Minister of Malvern-Caulfield Church of Christ, for his great help. Will all please accept this as our personal acknowledgment?

One of the best that God could give. A devoted husband and a loving father.

### WANTED.

Sewing machine for Women's Mission Band, Ascot Vale. Would some sister having spare machine like to lend or give same to help on work of our new schoolroom? Kindly send particulars to J. E. Jeffery, Hon. Sec., 185 Union-rd., Ascot Vale.

## Here and There.

Work at the College of the Bible was resumed on Tuesday. Some vacation renovations added greatly to the appearance of class-rooms and halls.

We learn that Bro. Hartley Gray, B.A., has accepted an engagement to labor at Granville, N.S.W., under the auspices of the Home Missionary Committee.

It is with regret that we learn of the death of Mrs. J. M. Searle, mother of Bro. J. Searle, evangelist of the church at Brim, Vic., and of Bro. Allan Searle, who recently returned from U.S. America.

We received the following telegram from Warrnambool on Tuesday:—"Hinrichsen-Brooker mission, excellent attendances, although exceptionally wet weather; thirteen welcomed Sunday; total, fifty decisions. Bible School growing.—Fisher."

Bro. Thos. Hagger is now in Victoria in the interests of the Canberra Fund. He will finish his campaign in the middle of the month so as to make the way clear for the great Foreign Missionary offering in July. He can be addressed at the G.P.O., Melbourne.

During the past week £200 has been received for the Canberra Fund; it now only needs £750 to complete the £3,000 for which the Federal Executive has been asking. Please send contributions to either Thos. Hagger, G.P.O., Melbourne, or to Alf. J. Gard, King's Grove, Trarmer, South Australia.

Bro. A. G. Saunders, of 122 McIlwraith-st., Nth. Carlton, acknowledges having received from Victorian brethren during May the following amounts for Canberra Fund:—Martin, F. G., 10/-; Ballarat church, £2/10/-; Bedggood, Mrs., E. R., 5/-; Anonymous, Cobden, 5/-; Hovey, Mrs., E. C., £10; Daniel, E. J., Senr., 2/6; North Fitzroy Sister, 5/-.

The cause in the Bordertown district of South Australia is in a healthy condition. The work is carried on at Bordertown, Mundalla and Wamponny. Quite a number of brethren assist Bro. F. Cornelius, the evangelist, in the work of proclaiming the Gospel, and ministering to the churches. Such circuit work seems to be essential if every community in the land is to hear our great plea.

The morning school at Enmore, N.S.W., is growing under the leadership of Bro. E. Hudson. On Monday evening they held a very successful social. On May 26 the choir gave a social to Mrs. Spencer, who has resigned on account of ill-health. A suitable presentation was made. Mr. Purton, choir-master, met with a painful accident, being thrown from his motorcycle. On May 22, 170 broke bread. At night Bro. Paternoster commenced a series of addresses on "Great Events in the Life of Christ." There was one confession. A very successful teachers' tea was held in the afternoon.

Bro. S. Wong writes a letter appreciative of our inserting his recent letter and of our own remarks regarding China. He remarks:—"As I said before the only reason actuating me to write that long letter was to put the Chinese side of the question before your readers, as honestly speaking, I believe the majority of them are not aware of the actual happenings that have taken place in my country during the past, and that they are also ignorant of facts. I may add that since your publication of my letter, the political position in my country has changed somewhat. But whatever changes may take place, it is safe to say that all the Chinese Party leaders are unanimous as far as the question of the revision of unequal treaties is concerned."

Building alterations are in progress at Woorinen, Vic. The sisters have provided a substantial sum to purchase material for lining the building and additions. It is hoped to supply the necessary labor by the working bee of brethren. Large parties of members journeyed by motor truck to support the mission at Piangil, conducted by Bren. G. Woolnough and Hargreaves. A young people's club, "The Red Triangle," is being formed. An optimistic spirit prevails.

A pleasing feature in connection with the church at Fullarton, S.A., is the number of young people who help in the work generally. To encourage them a basket-ball club has been formed for the young ladies and young men. Both C.E. Societies are proving a great help to the work. On May 8 Bro. Warren baptised his daughter and a member of the school. Bro. T. Turner, from the College, spoke at the Gospel service on May 22. Bro. Graham's work is telling in the district, and he draws large crowds on Sunday nights.

Bambra-rd. (Vic.) church, held its annual business meeting on May 25, when the following officers were elected—Elder, Bro. Sheehan; deacons, Bren. Roberts, Petterd, Nichols, Gairns, Miles, Burdeu (secretary), Staley (treasurer). Since March 13 the church has been assisted by Bren. Tinkler and Mortimer. On May 15, one lady made the good confession. Gospel meetings are well attended. All auxiliaries are in a flourishing condition. Bro. Tease, of Glenelg, has accepted a call from the church, and will commence his labors in August.

Newmarket Sunday School anniversary passed off very enjoyably on May 29. Attendances were very good. Mr. C. Hall had charge of the singing, and led with great efficiency. A. G. Saunders gave a fine illustrated Gospel address to the children at the 3 o'clock meeting, while Bro. A. Anderson, of China, one of the "old boys" of the school, had a splendid hearing for his message at the evening service. Many old friends had tea together at the chapel. During the day a presentation was made to Mr. and Mrs. Albert Mitchell, former teachers in the school.

At Chatswood, N.S.W., on Thursday evenings, Bro. Hall, from N.Z., has given a series of addresses on "The Second Coming," which has been appreciated by all. On May 29 Bro. Burns, from Unley, S.A., addressed a fine congregation on "The Church as a Nation." Visitors included Bro. Geo. Mitchell, from Malvern, Vic., and Sister Burns, from S.A. The Gospel service was attended by an interested congregation. Bro. Whelan's theme was "A Man who played Tricks with his Conscience." Sister Ferguson was baptised, and Miss M. Hamil confessed Christ. During May there have been six confessions.

York-st. church, Ballarat, Vic., had a season of rich blessing during the special effort made from May 8 to 21. The missionary was Bro. G. T. Fitzgerald, of Dawson-st. church, and the song leader Bro. Harold Feary. Attendances were wonderful, and on several week-nights as well as the Sundays the ushers were hard put to it to accommodate the people. Bro. Fitzgerald gave of his best in the addresses, and attracted much interest by his wise answering of the many questions handed in. The song leader's part was in capable hands, and helped greatly. Right through the mission, parties from the Peel-st. and Dawson-st. churches were present, and the whole membership in Ballarat showed that they felt a real fellowship in this effort. Altogether 21 made decision for Christ, mostly of ages 16 to 22, and a few of mature years who had received further light on the Lord's will. On May 25 there was a great gathering in Dawson-st. chapel, when 14 of these be-

lievers were baptised. Bro. Fitzgerald spent both morning and evening with the York-st. church on May 29, and received in 12 of the new members. Several others are to be baptised this week, and the church expects an accession to its numbers of 18 or 19. One other sister is resident in Maryborough, and another sister will link up with the Peel-st. church. There is much joy in the hearts and homes of the York-st. brethren.

From two correspondents—Bren. Williams, of Cheltenham, and Cross, of Invermay—we have received letters in praise of the recent article by F. T. Saunders on "Lost: Who Cares?" Each urges better oversight. The former writes, in part:—"Every member as well as every officer of the church has a duty as his 'brother's keeper,' but the officers have the greatest power and influence as a rule." He deprecates the leaving to the preacher of what should be the duty of all. Preacher, officers, and members should co-operate. The importance of the prayer meeting is stressed. Bro. Cross, in his letter, warns against cutting members off without strenuous effort at reclamation. He writes:—"It should not be the prerogative of any one man, or even any half-dozen men, to decide that certain names should be deleted from the church roll. Every case should be considered by the whole body of members, and the co-operation of the whole church be sought in an earnest effort to restore missing ones to active fellowship before the drastic action of removing the name be resorted to. I am thinking of a little gathering where the removal of a name was being considered. After several opinions had been expressed, one member arose and said, 'We are all sitting here condemning this brother; have any of us made a single effort to win him back?' If one asked the same question of most of our church members concerning those 2,166 members struck off the rolls, it would have to be admitted that very few know anything of the circumstances connected with such removal."

At the end of last week the death was reported, by cable from America, of Dr. Francis E. Clark, founder of the Christian Endeavor movement. Dr. Clark became pastor of the Williston Congregational Church, Portland, Maine (U.S.A.), when aged 25 years. As the result of a religious revival, he set out to help young people of his church, eventually deciding to form a Christian Endeavor Society. The chief feature of this was a pledge binding young people not only to live Christian lives, but to attend and participate in church weekly meetings. This was on February 2, 1881. The society was so successful in his own church that the movement quickly spread throughout the neighborhood. Four years later it was widespread in America, and it has been stated that in some of these first years 10,000 new societies, with 200,000 members, were added to the movement. That record has been exceeded within the last two or three years. It is estimated that 20,000,000 young people have passed through the society's ranks, and to-day the world membership is 4,000,000. The first society, outside America, was established at Foochow, China, in 1885, and the movement secured a footing in Australia in 1888. The first society in Melbourne was formed in connection with the Malvern-rd. Congregational church, Prahran, in that year. The movement has been adopted by every branch of the Protestant church. The pledge has been printed in more than 100 languages. Soon after beginning his own society, Dr. Clark was obliged to give up his pastorate and devote himself to organising the movement. He has travelled extensively, and has twice visited Australia. When the first World's Christian Endeavor Union was formed, Dr. Clark became the president, and he continued in that position to the end.

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## Origin of Churches.

(Continued from page 341.)

for the union of God's people, and in the exaltation of Jesus Christ as the Son of God and the Saviour of man.

### A SCRIPTURAL POSITION.

The position to which they came in this restoration movement may be briefly expressed as follows:—

1. The Bible is the only rule of faith and practice. The Old Testament was authority to the Jew, but the New Testament is the authority to Christians. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

2. All sectarian names should be rejected as unscriptural, and we should be known simply as "Christians" or Disciples of Christ." In this we would not imply that these names belong exclusively to ourselves. These names are scriptural: "The disciples were called Christians first in Antioch" (Acts 11: 26; 1 Peter 4: 16). Paul almost persuaded King Agrippa to become a Christian (Acts 26: 28). These names honor Christ, whose name is the only one under heaven given among men whereby we must be saved. He is the bridegroom, the church the bride. Should not the bride wear the name of her husband?

3. All Christians should be united. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one" (John 17: 20-22). The early Christians were opposed to divisions and schisms, and we should be opposed to them now. The divided church is productive of many evils. It fosters partisan zeal; it is a stumbling-block to sinners; it is a hindrance to missionary activity; it brings the Protestant denomination into ridicule and contempt by the Roman hierarchy. Faith in Christ and obedience to his will should be the bond of union of Christians, and test of fellowship in character. Christ was the foundation of prophets and apostles. Upon this foundation the apostles out of the heterogeneous materials of the ancients constructed a compact body. Could not this be done now, or has it lost its power? When men lay aside their creeds and believe in Christ, and obey his will, and enthrone him in their hearts, then will come Christian unity; for other foundation can no man lay than that which is laid, which is Jesus the Christ.

4. The divinity of Christ. His divinity is more than an item in a creed. It is the central truth of Christianity. Christ is the fulfilment of the prophecies and the soul of the Bible. He introduced the last will and testament of God. Man may believe in human creeds and be lost, but he that believeth in Christ hath life. If a creed contains more than the Bible, it contains too much. If it contains less, it does not contain enough. The creed of Christendom is Christ. The confession of the church should be that of the Apostle Peter: "Thou art the Christ, the Son of the living God." This confession is of divine origin. It is the foundation on which the church is built. It was the essence of apostolic preaching. It was the confession made by penitent sinners before baptism. It is the confession that all will have to make some day for their joy or sorrow. What the world needs to-day is the re-assertion of the fact that the Christ life is Christianity, and that to be loyal to him is to be a Christian. The world needs faith in a personal Saviour instead of faith in dogmas. Loyalty to Christ and the Word of God will make all believers one in him. This will restore the early church with its doctrines, spirit and worship. This will restore

the word of God to its proper place. This will substitute the Bible for human creeds, facts for feelings, faith for speculation, and the will of God for the opinions of men, godliness for formality, and the practice of Christianity for the mere profession of it.

## Remembrance Service at Surrey Hills, Vic.

One of the most beautiful and memorable services in the history of the Surrey Hills church was held last Sunday morning, when a congregation which filled the building gathered to honor the memory of the late Bro. and Sister G. B. Moysey at the ceremony of unveiling a



Bro. and Sister G. B. Moysey.

handsomely-framed photographic enlargement of portraits of these revered and faithful servants of our Lord. Though the labors of Bro. and Sister Moysey had extended to at least four States of the Commonwealth, it was in association with and membership of the Surrey Hills church that the closing years of their work and ministry were spent, so that the setting for the occasion was altogether appropriate. Bro. A. L. Gibson presided at the Lord's Supper, and on the platform were representatives of the Australian brotherhood and associates and life-long friends of Bro. and Sister Moysey, including the Conference President (Bro. A. W. Connor), Bren. Hatty, W. C. Craigie, Salisbury, W. Wilson, P. A. Dickson and Sister Mrs. Shipway (president of the Sisters' Conference). Many letters of apology were received from old friends who greatly desired to be present, but were unable owing to infirmity or advancing years to make

the journey. After the Te Deum had been sung by the choir, the service proceeded in the usual order of morning worship, Bro. Craigie reading the Old Testament lesson, and Bro. Wm. Wilson the New. At the close of the communion service Bro. Connor delivered the special address for the occasion, and in an eloquent and deeply-moving tribute to these honored servants of Christ, gave as the keynote of his message one of glorious triumph—"Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." Bro. Connor spoke of the virile faith and steadfast courage of Bro. Moysey, of his gifts as a preacher and teacher, of his sincerity, kindness and self-sacrifice, and how Bro. and Sister Moysey had set a standard of Christian faith and practice worthy of emulation and of grateful remembrance by us all. The portrait of Bro. and Sister Moysey shown on this page, taken on the occasion of their golden wedding, is almost a facsimile of the portrait unveiled at the Surrey Hills church on Sunday. A special word of commendation is due to Bro. A. C. Price, the secretary, for the excellence of the arrangements in connection with the special service.

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**NEW ZEALAND CONFERENCE.**

The Dominion Conference was held at Auckland this year. The first public meeting was held under the auspices of the Social Problems Committee. Bro. T. Pryde presided, and addresses were given by Messrs. W. R. Tuck, M.A., president of the Auckland Alliance Council, and Howard G. Earle, preacher of the church at Christchurch.

The Home and Foreign Mission rallies were very successful. On the Friday night the president's address was enjoyed, as were speeches by Bren. A. L. Haddon, M.A., and J. J. Franklyn. The new president, Bro. W. D. M. Glaister, was welcomed.

The General Executive and H.M. Committee were elected as under:—President, W. D. M. Glaister (Auckland); executive chairman, W. J. Mason; secretary, W. G. Carpenter; treasurer, T. Mitchell, with G. Day, A. Eaton, W. Ladbroke, A. V. Williams and R. Walsh (Wellington); Divisional representatives, Auckland, A. A. Creamer; Manawatu, H. Grinstead; Canterbury, to be appointed; Nelson, F. V. Knapp, and Otago and Southland, W. D. More.

Dunedin was chosen as the place of meeting of next Conference.

Conference approved of the invitation to Dr. Kellems for a mission at the earliest possible date.

Speaking to the Foreign Mission report, J. (Continued on page 350.)

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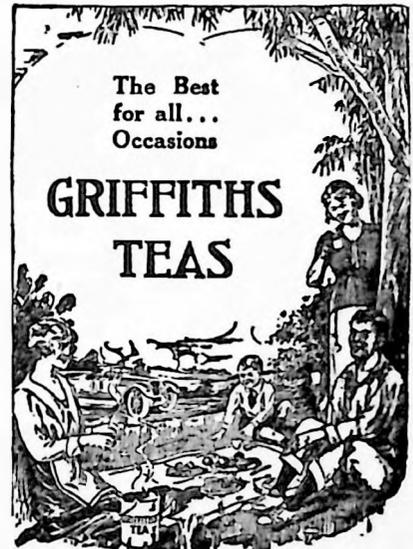
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## News of the Churches.

### Tasmania.

The officers of Devonport, Ulverstone and Sulphur Creek churches met on May 21 and formed a district circuit to work in conjunction with the Home Mission Committee. The church at Ulverstone sorrows with Bro. T. Berry in the loss of Sister Berry by death. Miss Davies was immersed last week, and was welcomed into the church at Sulphur Creek on May 22. Mrs. Mercer confessed Christ at the close of Bro. Nightingale's message. Sisters Mrs. Warm-brun and Miss Hillbrick, of Victoria, were welcome visitors.

At the Collins-st. church, Hobart, some very encouraging addresses on mission work were delivered by Bro. Anderson, who is visiting Tasmania on behalf of the Foreign Mission Committee. On May 17 his topic was "The Needs of the Gospel in China," and on the following Sunday evening he spoke on "The Unknown God." There was also a rally of the combined schools, Collins-st. and West Hobart. The impression created will be long remembered. The late Sister McKeen remembered the church in her will, also the Home Mission and Foreign Mission funds, contributing an equal amount to each. She in her lifetime did a quiet, unobtrusive work. Sisters Myra and Iris Stacey were received into fellowship on May 22, from Launceston.

### Queensland.

Three boys from the Bible School have confessed Christ at Bundaberg since last report. It is expected to open the new building on June 12, when Bro. Will Beiler will commence a mission.

Mr. Walker reports that on May 15 Bren. A. and P. Reiek, of Annerley, paid a visit to the church. The former presided, and the latter delivered a much appreciated exhortation. Bro. and Sister Quirke were also present.

New Veteran had a very good meeting on May 22, all seats being filled. Bro. C. S. Trudgian preached convincingly on "The Unalterable Past." Prospects are very bright. Sister Trudgian, senr., of Gympie, was received into fellowship.

At Albion on May 17, two sisters were baptised. A lantern lecture given on 18th by A. L. Leeder, of the Russian Mission, was appreciated. The Sunday School anniversary was held on May 22 and 23. A very fine programme was given. There were unusually large attendances, both meetings being packed, and extra seating having to be provided.

Maryborough church is maintaining interest in the work. On Sunday, May 22, Bro. Snow spoke in the morning, and Bro. Alan Price, B.A., in the evening, his subject being "One Big Christian Union." The address created considerable interest, as it followed upon a recent sermon by Bro. V. R. Adcock upon "The Search for the New Testament Church."

At Annerley on May 19 Mr. A. L. Leeder, of the Russian Missionary Society, delivered an interesting lantern lecture. On May 22 Bro. C. Young gave a very edifying exhortation. Bro. and Sister Moody, of Coburg, Vic., were amongst the visitors. The chapel was crowded at the Gospel meeting, when Bro. Young continued his series of addresses on "What the Bible teaches about the Church." Sisters Cockroft and Hacket rendered a duet. A young man confessed Christ. Bro. Len. Wyeth is laid aside through illness.

On May 14 at Zillmere twenty church members gave Bro. and Sister Willis a surprise party, a pleasant evening being spent. On May 15, both meetings were good. The secretary exhorted in the morning. Bro. Willis exhorted Boondall church, preached the Gospel there at night, and also gave the Gospel address at Zillmere. Both meetings were well attended on May 22.

Bro. Rothery exhorted on "Cain and Abel." Bro. Willis preached at night; theme being "Roads." One new scholar for the school. Work is progressing.

### Western Australia.

Victoria Park work is making steady headway. Local and visiting speakers have greatly helped. The church looks with hope to the coming of Bro. D. R. Hill. Girls' and boys' clubs are in full swing, and the Ladies' Auxiliary is working hard. Tennis court is in hand on the church block. Sunday School is preparing for anniversary.

Bassendean Y.P.G.E. held its opening meeting on May 23, when officers for the ensuing year were elected. At prayer meeting the special Bible studies introduced by Bro. Peacock are much appreciated. On May 22 ("Fathers' Day") special services were held. Bro. Peacock spoke morning and evening. At the Gospel service two choruses were rendered by the young men. A young man made the good confession.

Bro. G. Banks exhorted Kalgoorlie church on May 22. 231 broke bread for the day. Bro. Hunt preached to a large gathering at night, and a married man accepted Christ. On May 24 the church officers and their wives accepted an invitation to a social evening from the Y.L.O., at which the church treasurer, Bro. Maloney, was handed £41/6/-, this being the entire cost of the installation of the electric light in the new chapel. A total of £77 had been raised by the girls of the Y.L.O. at a sale of work, and the balance of the money is to be used in furthering the beauty and usefulness of the chapel. Sister Etheridge, President of the Y.L.O., was the recipient of a beautiful box of handkerchiefs from Sister Brown, secretary of the Sisters' Mission Band, as a token of appreciation of her excellent work among the young women.

### South Australia.

Bro. Raymond is helping the church at Nails-worth with his expository preaching. On Sunday mornings Romans have provided profit and pleasure. Wednesday night studies in Genesis are also enjoyed. To the Y.P.S.C.E. a series of addresses is being given by Bro. Raymond on "Down through the Ages." At Gospel meetings he is giving a brief series on "The Second Coming of Christ." Several new scholars recently enrolled, and a library formed in the school.

At Queenstown on May 25, the distribution of the picnic sports prizes was held, when a good programme was given by scholars. On May 29, at Q.Y.P.M., Bro. Foote spoke. At the morning service the chapel was filled, when Bro. Brooker exhorted the church. Bro. Fry and McLellan were again present after illness. At the evening service the chapel was again filled.

Since last report Bro. Hollams has been holding special services at Williamstown. The attendances were small, but much good was done. On May 22 the anniversary services were held, when Bro. Hollams spoke to fair congregations. On the 23rd a thanksgiving social was held, also a supper. Both were fairly well attended. The church was pleased to have Bro. W. Bain present again, after several weeks' absence through an accident.

Good meetings were held at Wallaroo on May 22. At the Gospel service there was an impressive baptismal service, when the two who confessed their Lord the previous Sunday were dressed, two more—a married lady and a young Sister R. L. Tonkin addressed a good meeting in the morning, and there was a nice meeting in the evening, and a baptismal service.

### Victoria.

At Swanston-st. last Lord's day, meetings were enjoyable. Dr. Brandt's messages were very good. In the evening about 25 young men from Y.M.C.A. attended the service.

Very fine interest is being displayed at Gardiner. Meetings of both church and school are well attended. Bro. and Sister Leech and sons, from Korong Vale, have been welcomed to membership.

At Malvern-Caulfield last Sunday Bro. Griffin spoke at both services, the meetings being well attended. Bro. G. Black was received by transfer. An arts club has been formed under the supervision of Bro. F. W. Allen.

The Sunday School at St. Kilda is starting a competition on class lines, by means of which it is proposed to increase the number of scholars, and to result in better class efficiency in the scholars' work. The clubs are working satisfactorily.

At Wangaratta on May 15 Sisters Mrs. and the Misses Alice and Lily Warry were received into fellowship from Collingwood church; also on May 29 Sister Pope and her husband, who have come to live at Wangaratta, from Parkdale church. Interest in the work is increasing.

Meetings at North Essendon are keeping up well. Sister Glastonbury, of Cheltenham, S.A., has been a welcome visitor. Mid-week prayer meetings have been well attended. On May 29, Bro. Fortune ably filled the place of Bro. Mathieson, who was laid up with influenza. The Bible School continues to grow, and is practising for anniversary.

At Surrey Hills on Sunday evening, Mr. A. L. Gibson, the interim preacher, commenced a series of six special addresses on "The Incomparable Christ," the title of the first being, "A Chapter of Wonders." There was a fine attendance. The officers of the church greatly appreciate the kindness of Bro. Gibson in rendering such splendid and acceptable help at this juncture.

At Oakleigh Bren. W. J. A. Smith, G. Black and S. H. Mudge gave appreciated messages at morning meetings recently. A girl from the Bible School was received in. The cricket club held a successful concert on May 21. Last Saturday the Women's Mission Band held an American afternoon and evening in aid of the building fund.

Good meetings at Lygon-st., Lord's day, May 29, especially at night, when there was a good attendance of non-members. Miss Hart was home after a long absence at Sydney. Bro. and Sister Mauer, of Maylands, S.A., were visitors. On May 30 the Endeavorers surprised Bro. and Sister Saunders at their home, and treated them to a most delightful birthday party.

Good meetings at Bendigo on May 29, when Bro. Alf. Hinrichsen preached at both services. The church has purchased twelve additional seats to accommodate the people at the Gospel services at a cost of £48. One sister who was baptised last Sunday, gave six of the seats as a thankoffering. Since the mission the church has a very fine choir which assists greatly in the services.

At Dawson-st., Ballarat, prayer meeting last Wednesday, there were 18 baptisms. Two of those baptised are joining with Dawson-st.; the others made the good confession at the York-st. mission, conducted by G. T. Fitzgerald. The various meetings are keeping up well. Bro. J. A. Wilkie has preached the last three Sunday evenings at Dawson-st. There was one confession.

Warragul reports good meetings at all services on May 29 Bro. Wigney's messages were uplifting. One received into fellowship at morning meeting. Bro. and Sister Carnoby, from Ivanhoe, were present. Splendid Bible School attendance and interest. At night Bro. Wigney gave a powerful address on "The Plan of Salvation" to a good audience. Interest is improving in prayer meetings, and splendid audiences are helped by Bro. Wigney's messages at these meetings.

At St. Arnaud on May 22 Bro. Stafford's subjects were "Churches of Christ" and "The Conquest of the Gods." Meetings were well attended. A "measuring party" held on May 21 resulted in £23/5- being raised for furnishing fund. The ladies of the church are preparing materials for a sale of gifts. The Bible School is practising for the anniversary.

At Ultima on afternoon of May 22, three young ladies confessed Christ. They were baptised at Swan Hill in the evening, also a young man who made the good confession after an address by Bro. Hargreaves on "The Spiritual Significance of Christian Baptism." On May 20 a young people's club, the Red Triangle was formed. Bro. J. Taylor has been elected an officer.

At East Kew Bro. Youens continues his series on Sunday mornings, which are an inspiration to all. Great interest is being shown by visitors at Gospel meetings. The church regrets to part with Sister Trezise and family, who have removed to another district. On May 23 the sisters held a successful concert in aid of the fair. On May 27 and 28 the winter fair was very successful, the sum of £70 being raised.

On May 29 Glenferrie morning meeting was addressed by Bro. W. Clay. At the evening service Bro. T. H. Scambler gave the second book study entitled, "Redemption by Love," illustrated by George Eliot's "Silas Marner," which was much appreciated. During the week a men's banquet was held, at which 75 men sat down to dinner. Addresses were afterwards given by Bren. D. Griffin and Dr. Meldrum, and an enjoyable programme contributed by visiting friends.

Last Sunday at South Melbourne, Bro. D. Morgan spoke at both services. His bright, helpful talks on Christian life were much appreciated. The Bible School scholars are having special lessons in preparation for the annual examinations. The Junior Christian Endeavor Society has just finished another good year of service. Their obstacle race rally proved of interest. The members of the Sunshine Club tendered a social evening to the members of the Phi Sigma Pi.

At Cheltenham on Sunday morning D. Wakeley was the speaker, and the building was almost filled. The afternoon gathering was a special session for the unveiling of photos. of the late Mr. and Mrs. G. B. Moyssey, Mr. and Mrs. W. Judd, who are still with the church, and of the late Wm. Woff. At the Bible Class a farewell was said to Bro. R. Rersie, who is moving to Boronia. The evening service was well attended. Good sermon by Bro. D. Wnkeley. Evening offering for benevolent work.

Preston church celebrated the 25th anniversary with a social and re-union of present and former members. Bro. J. D. Lang was an able chairman, and presided over a large assembly. Many former members came long distances. Speeches were delivered by Sister W. Dickens and Bro. Geo. Dickens (foundation members), Bro. W. A. Strongman (a former secretary), and Bro. Dawson. Several brethren and sisters contributed to an excellent programme. A sumptuous supper was provided by the sisters, and a very happy evening concluded with games.

On May 18 the annual business meeting of Brunswick church was held, Bro. W. Jenkin presiding. The treasurer's balance-sheet revealed a deficit for the half year. Mrs. Edhouse has given the church a large Bible for the reading desk.

Officers for the next twelve months were elected as follows:—Deacons, W. Fairweather, W. Jenkin, J. Roberts and A. Cornish; secretary, A. Mann; treasurer, W. Jenkin; auditors, Miss Alice Adams and W. McCallum; organist, Miss Adams; assistant organist, Mrs. W. Jenkin; press correspondent, W. Thompson. Mrs. W. J. Way, wife of the evangelist, passed away on May 19. Her remains were interred in Fawkner Cemetery on the following day. Bro. J. C. F. Pittman, assisted by Bren. A. G. Saunders and A. Cameron, conducting the service. The church's sympathy is extended to Bro. Way.

Good meetings at Moreland on Lord's day, May 28. Bro. Rasmussen exhorted the church at the morning service, and Bro. Robbins gave a fine address at the Gospel service.

On May 16 a number of people met at Yarrawonga to bid farewell to Sisters Mrs. and Miss Cameron, who are leaving the district. Both have been keen workers in many departments, and great regret is felt at their removal. Words of appreciation were expressed by various officers and ladies, and presentations were made. Each recipient suitably responded. On May 18 Sister A. Cameron was united in marriage with Bro. T. Miller, who had fellowship with the church last Lord's day, prior to leaving for N.S.W. The first anniversary of the Mulwala Bible School was held the same day. Yarrawonga school was conveyed to Mulwala for the afternoon session, and a happy time was spent. Special singing was given by the Mulwala school, and Bro. Pratt gave a fine address on "The Magnet." Bro. Arthur Smith is the superintendent, and the little school is growing under his leadership.

At Wedderburn on May 22 the right hand of fellowship was extended to an elderly sister, a convert of the recent mission at Bendigo. The Gospel service at night was a splendid meeting, when Bro. Mudford spoke on "The Coronation Day." The message was splendidly delivered. Sister McHugh's message in song was greatly appreciated. On Monday, 23rd, a kitchen tea was given to Sister Chalmers and her husband; they received many useful presents. On May 29, before the meeting, Bro. Treble handed to the officers a splendid new Bible. The Gospel service was well attended. Bro. Mudford delivered a helpful and appreciated address, his subject being "Gospel Hardened." A lantern lecture on "Pioneer Work on the River Murray," recently given by Bro. Mudford, was most interesting. The proceeds will be used for the purchase of furniture for the Bible School.

South Yarra Women's Guild recently received a visit from Sister F. M. Ludbrook, who gave an interesting talk on her visit to China. The Phi Beta Pi had charge of the mid-week devotional meeting on May 11. On May 18 a party of young ladies from the Baptists paid a visit, and gave a practical illustration of Foreign Mission work in the foreign field. A collection was taken up for F.M. work. May 25 was temperance night. Bro. J. E. Thomas gave a fine address, V. Griffin presiding. Bren. A. Searle, V. Griffin (2), J. Brown, C. G. Dawson, B.A., were the morning speakers for the month. A junior boys' club has been started; Bro. F. N. Lee has charge. The meetings during the month have been well attended. Bro. V. Griffin's Gospel discourses have been of very high order. Last Lord's day Bro. T. Hagger delivered the Gospel message, and after the service gave a brief outline of the work at Canberra. Sister Mrs. Searle, senr., mother of Bro. A. Searle, passed away last Thursday, and her remains were laid to rest at Brighton cemetery last Saturday, Dr. W. Hinrichsen officiating.

**New South Wales.**

At Epping on May 29, Bro. Fretwell gave a fine morning discourse on the life of Paul. At night his address on "The Message of the Living Christ to the Church in Thyatira" was much appreciated.

Bro. and Sister Chapple are spending a holiday at Mulgaa. Bro. E. V. Saintry has been assisting the church at Paddington. There were two nice services on May 15 and 22. Bro. Saintry delivered earnest messages to fair congregations.

At City Temple, Sydney, on morning of May 29 Mr. W. J. Eddy, secretary to the Mission to Lepers, was the speaker. At night Bro. Illingworth gave the third in his series of addresses on the coming of our Lord. Both services were well attended, many strangers being present at night. A solo rendered by Miss G. Newby was greatly appreciated.

Notwithstanding extreme cold, attendances at Wagga last Lord's day were good; 76 broke bread. Twenty scholars have entered for the Bible Schools examination. Bro. Stitt's Gospel message was "Thou art standing on the Door-sill." One of the Bible School scholars accepted Christ.

The sixth anniversary of the church at Bankstown was celebrated on May 15, Bro. Bennett delivering stirring addresses to crowded congregations both morning and evening. A social evening was held on May 16, when tribute was paid to various brethren from Belmore for their good work in the erection of the manse. Bro. S. J. Southgate addressed the meeting on Wednesday evening.

At Dumbleton on May 15, Bro. Corbett exhorted on "The Death of Christ." At night Bro. J. Saville preached a fine sermon on Acts 16: 30, 31. On May 22 Bro. Acland spoke at both services; he gave a splendid Gospel address on "Repentance, Faith and Baptism." A young man was baptised. On May 14 the ladies held a gift social in aid of missions. Many gifts of material to be made up for the needy were received.

At Lismore on May 22 a young man, formerly a Roman Catholic, was obedient in baptism. Bro. P. J. Pond spoke on "The Initiation Rite of Christ's Church." Good attendance of non-members. C.E. Society has decided to vote amounts to Canberra building, and College of the Bible furnishing funds. Teachers and scholars held a successful social on May 26, following a red and blue attendance rally which resulted in many new scholars.

At Taree there were splendid gatherings on May 8, when Bro. P. E. Thomas, of Belmore, gave helpful messages both morning and evening. On May 15 Bro. Escott addressed the church in the morning, telling of the work in India. Bro. and Sister Escott held the interest of all in the afternoon, when they spoke to the Bible School. Bro. P. E. Thomas conducted the Gospel service. On May 22 Bro. Ken. Mackenzie, from Epping, delivered appreciated messages at both morning and evening services. The church is grateful to these brethren.

**ADDRESSES.**

- C. B. Burdeu (secretary Bamba-rd. church, Vic.)—19 Goe-st., Caulfield.
- L. Larsen (preacher Shepparton church, Vic.)—174 Knight-st., Shepparton.

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**NEW ZEALAND CONFERENCE.**  
(Continued from page 347.)

Inglis Wright reported that Bro. and Sister Phillips had recently returned to New Zealand after six years' service in South Rhodesia. During the six years, nearly 1,000 natives had been baptised on their confession of faith. At the fifteen stations with their fifteen native preachers, there had been 172 additions. Bro. J. I. Wright was again appointed as F.M. General Secretary.

Bro. F. W. Greenwood was appointed editor of "The New Zealand Christian," and Bro. E. Vickery manager.

Bro. J. Inglis Wright presented the College report, to which the new principal, Bro. A. L. Haddon, M.A., also spoke. The College buildings were well suited for the work, and gave splendid possibilities. Special thanks were passed to Bro. Corlett as secretary, and Bro. Wright with the adoption of the report, after which a new committee was elected.

At the Sunday School Rally Bren. Greenwood and Perkins awarded long-service medals to Bren. John Todd (Invercargill), A. McMillan (Kaitangata), G. D. Verco (Spring Grove), and Mrs. F. V. Knapp (Nelson). The attendance banner went to Kotinga (Nelson), with 96 per cent. of officers and teachers, Gisborne being runner-up. The Shield was won by Ilawera school. During the afternoon a charming address to young people was given by Bro. Haddon.

At the Conference Sermon Ponsonby-rd. chapel was crowded. Bro. W. G. Carpenter was the preacher. His message on "The Mission of the Church" was forceful and impressive. There was a splendid meeting at Dominion-rd. on Sunday morning, when Bro. A. L. Haddon delivered a telling message. In the evening Bro. H. G. Earle preached a good sermon on "The Resurrection of Our Lord."

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Tho' the enemy seem to have won,  
If he be in the wrong, tho' his ranks are strong,  
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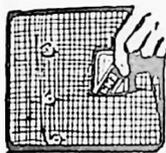
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Published Weekly by  
Austral Printing & Publishing Co. Ltd.

528, 530 Elizabeth St., Melbourne,  
Victoria, Australia.  
Phone, F 2524.

Editor: A. R. Main, M.A.

All Communications to Above Address.

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