

# THE AUSTRALIAN CHRISTIAN

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

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## Better Than the League of Nations?

**C**HRIStIANS perforce desire peace and unity. They long for a proper recognition of the brotherhood of man. As followers of the Prince of peace, they must be peaceable. They accept, too, the beatitude attaching to the peace-makers, and hence they not only would refrain from being aggressors in a conflict but should actively work in the interests of peace. With every peace movement they must be sympathetic, whether it be a naval conference for the reduction of armaments, or a League of Nations with greater aims and powers.

Members of Churches of Christ are especially interested in all movements designed to unite the divided hosts of Christendom. Acceptance of the authority of Christ and his Word has made them strenuous advocates for unity on the basis revealed in the New Testament. How far their witness has produced a happy change of attitude in the religious world is disputable; but it is certainly true that in recent years there has been a remarkable advance in this regard. Division once was gloried in as well as defended. A century ago a plea for union found many ecclesiastical opponents. Now, happily, there is a general acknowledgment of both the weakness and the sin of division. The World Conference of Faith and Order furnishes the best illustration of the new-found desire. It represents a movement and an alliance which may well be described as greater than the League of Nations. If Christians in all lands would unite, and would together stand for righteousness, then much more than the aims of the League would be achieved.

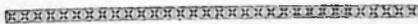
Yesterday there was to begin a World Conference of Faith and Order at Lausanne, Switzerland. The Conference is to last till August 21. Five hundred representatives, from many nations in both hemispheres, will meet to discuss questions affecting Christian union.

### Purpose and method.

In its statement of the purpose and method of the World Conference, the Secretariat refers to the church's greatest problem in the following terms: "What is the chief need of the church of Christ today? It is unity. In this answer Christians of every land and every denomination agree. And those outside the church join in pointing to the lack of unity as the church's weakness. If the churches worked in perfect unity they could conquer the world; but the question is how shall this unity be attained."

Since 1910 a constructive movement has been taking shape throughout the world, for the purpose of discovering through a World Conference on Faith and Order the principles on which the churches can agree and how they may best proceed to deal with their differences.

The five hundred representatives come there for conference only. Their participation will involve no surrender or compromise of any doctrine or position. They will study and discuss the disagreements among the churches, not controversially, but in an effort for mutual understanding. From



### A PRAYER FOR UNITY.

O God of Peace, who through thy Son Jesus Christ didst set forth one faith for the salvation of mankind; Send thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know thy truth, courage to do thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to thy holy name. Suffer us not to shrink from any endeavor, which is in accordance with thy will, for the peace and unity of thy church. Give us boldness to seek only thy glory and the advancement of thy kingdom. Unite us all in thee as thou, O Father, with thy Son and the Holy Spirit, art one God, world without end. Amen.

these deliberations will result statements and recommendations which will be referred to all the churches for their consideration.

Eighty-seven nation-wide autonomous churches have appointed co-operating commissions to arrange for and conduct the Conference. The churches represented are in the United States, Canada, the British Isles, Germany, Italy, Norway, Sweden, Denmark, Greece, Serbia, Hungary, Czechoslovakia, Esthonia, Latvia, Roumania, Bulgaria, Cyprus, Egypt, Syria, Palestine, China, Japan, India, South Africa, Australia, and New Zealand.

### Subjects to be discussed.

Following is a list of subjects to be considered at Lausanne:

1. The Call to Unity.
2. The Church's Message to the World —the Gospel.
3. The Nature of the Church.
4. The Church's Common Confession of Faith.
5. The Church's Ministry.
6. The Sacraments.
7. The Unity of Christendom and the relation thereto of existing Churches.
8. Arrangements for continuing the work of the Conference.

Suggested forms of Resolutions, prepared by the Continuation Committee of the World Conference for presentation this week, have been published. We quote two of these, which admirably illustrate the spirit animating those interested in the movement.

### The call to unity.

"That this Conference desires to call all Christian people to deeper penitence with regard to the disunion of the churches, and to greater and more definite efforts towards the unity of Christendom.  
"Conscious that only the deepest motives are adequate to inspire such efforts and

to make them effective, it urges all Christian people to remember

- (a) the teaching of the New Testament, that the church should reflect the unity of God;
- (b) the impulse of the Holy Spirit within the church and in their own hearts which is now moving them towards unity;
- (c) the purpose of the Lord, that through his church the non-Christian world should be converted, and all human society purified and inspired, a purpose which, especially in view of the strength and violence of the antagonistic forces of our day, can be fulfilled only by a united church."

#### *The church's message to the world—the gospel.*

"1. The message of the church to all mankind is the gospel, promised, prepared for, and foreshadowed in the Old Testament, perfected in the New through the coming of Jesus Christ, and proclaimed to the world through the preaching of his apostles.

"2. In the centre of the gospel stands Jesus Christ himself, Son of God and Son of man, who through his life, his death and his resurrection, has redeemed mankind and brought eternal life to light.

"3. The gospel conveys to men, through Jesus Christ and through his teaching, a revelation of God himself as our Father, and of our duties and hopes as children of God and brothers in his family.

"4. The gospel offers to all mankind forgiveness of sins and eternal life in Jesus Christ our Lord; it is "the power of God to salvation," for our deliverance from evil, and for the transformation of all human life, individual and social, into the fulness of the glory of God."

We cannot but rejoice at such a statement. It is most cheering to think of an international Conference representing so many different communions, coming to agreement regarding the need of unity and the message of the gospel.

Difficulties of course will present themselves with the other subjects to be discussed. Regarding the church's confession some will plead for creeds of the third century rather than the primitive and simple confession of faith. Ministry will be a difficult subject in view of the claims of the episcopate. Much has to be done before there can be unity regarding "the sacraments." But that these questions can be freely and frankly considered, each communion seeking to know the position of the others, is an occasion of thankfulness.

May all at Lausanne, and all believers the world over, be led to a more willing acceptance of the authority of Christ, to a greater knowledge of his word and will, and into a life of deeper consecration to his service. All this, that our Lord may be glorified and "that the world may believe."

# The Alleged Decline of the Pulpit.

Dr. T. R. Glover.

I was travelling from Toronto to Montreal, and on opening out my Toronto "Globe" I came upon one of the most startling headlines I have yet seen. In letters about three-eighths of an inch high I read: "Primate of England Excoriates Clergy." It is so unusual a thing for Archbishop Davidson to do to anybody that I was bound to look at the paragraph. In smaller letters I read in a second headline: "Archbishop of Canterbury Attributes Sparse Congregations to Poor Sermons." Then followed quotations from the address given at the Eastbourne Church Congress: "Personally, I put among the first causes (for people not going to church) the fact that the Church of England sermons have not kept pace with the educational advance, or with the average man and woman's wider interest in all sorts of human knowledge. . . . I have no doubt that the average preaching to-day is less careful and less painstaking than in our fathers' day."

This utterance was followed, I since learn, by a good deal of discussion. Dean Inge, I read, holds that "the Golden Age of the pulpit is over." If I rightly understand Dean Inge in general, the Golden Age of most things is past, and I daresay he is right. At all events, since Hesiod, who invented the phrase "Golden Age" about 850 B.C., Golden Ages always have been over. It is what they are for. It would be of no use to tell your children that they are as good as their grand-parents, or even as their maternal uncles; they believe it already, and it does not stimulate them to further efforts. Dr. Selbie is quoted as telling the Congregationalists that "preaching was never better than it is to-day"; to which the Bishop of Durham gracefully rejoins that it is "more creditable to his denominational loyalty than to his critical judgment," though he further qualifies this by saying that such eminent preachers as Dr. Selbie rarely hear any sermons but their own.

#### *A Bishop's reasons.*

The Bishop of Durham offers five reasons for the decline of preaching, and then adds a sixth, in an interesting article in the "Evening Standard": (1) Week-ending serious religious teaching impossible. (2) Interest in theology has decayed. (3) The low intellectual quality of the congregations. This is getting back at the Archbishop, perhaps, who hinted that the pulpit is intellectually below the pew. (4) The disappearance of scholarly clergy. (5) The new dominance of music in public worship. And (6) "the notes of authority, of undoubting conviction, of assured belief, which have marked the greater preaching of

the past, are now largely absent." (The late Lord Radstock had a useful word for all this—perhaps-ology.) The last reason seems to me the most serious.

In spite of a great many correspondents who respectfully address their envelopes to me as The Reverend (though they are sometimes less respectful in their letters), I am a layman; and I have opportunities of listening to sermons which perhaps neither Dr. Henson nor Dr. Selbie can enjoy. It is perhaps the fault of my upbringing, but I am a fanatical "twicer," in the conviction that, if the church is to do its work, the layman has to stand in, if it is only at times, to listen. They also serve who only sit and listen, as the poet perhaps himself did. When I was Proctor in the University, it was my duty to attend University sermons; and I did, for two Academic years separated by most of the war years. I sat in my official seat almost vertically under the pulpit, and I own that in the second period (the sermons were at 2.30 p.m.) I sometimes slept a little. This may to some extent invalidate my judgment, but I was not the only one.

To judge by those afternoons in the University church, the Archbishop is surely right; the congregations were indeed sparse; but I think that sometimes the preachers were of the sort that Bishop Henson calls "scholarly," and were invited to preach, that it might be unofficially learnt whether they were of the quality necessary for Divinity professorships. I hope it was decided that some of them were not. Others were administrators rather than thinkers or preachers. I have also heard pretty thin sermons in Free Churches, and I rather lean to the view that our "star preachers" (if I may use a vulgarism) are not very good.

#### *Note of conviction.*

But, if from my corner pew I may sum up a few impressions, I half think Dr. Selbie may be right. I do not think that the preachers, whose names the churches are all supposed to know, stand very high. One is graceful, another careful, a third emphatic (if vague) on social righteousness; one splashes, another trims, and a good many are dreadfully obvious. But I know quite a number of younger men who are not "star preachers," whose names are not household words with the editors of the religious newspapers, whom I for one hear with profit. I have suggested once before in this column that by the time the public recognises a leader he generally presents yesterday; the British public never quite approves of to-morrow. But I believe (and I think I have evidence for my belief) that, though the general public does not know their names yet, and perhaps never

may, the pulpit is again drawing men to itself, real men, who have that note of conviction which Bishop Henson very justly says is needed, and which for a good many years was not too conspicuous in the pulpit. The Student Movement could tell you the names of a good many such men.

The Bishop's fifth reason deserves attention. I took my life in my hands a little time ago in Montreal (I was sailing the next day) and told an audience of ministers and students for the ministry that in Canada and the States they did not seem to believe altogether in the power of the gospel to win and to hold men; why must they always gild the pill with special antheims and paid singers? Our Lord, so far as the evangelists tell us, never did. If you rejoice that his congregations fell off, they did fall off, but the right people, the effectives, stuck to him. I feel that the right note was struck by an old friend of my Canadian days, who said, in his emphatic Western way, that "When they had to pad him out with a choir, he would quit." I know I am a dreadful Philistine, but I believe most men are—I don't speak of women. When did a soldier congregation in a Y.M.C.A. but ever ask for a chant or an anthem? They sang hymns lustily, and I have seen the same thing in the chapels of public schools—the boys let the choir do the chants and sing the hymns themselves. Too often the music is either too good or not good enough, generally the latter, and it is never very relevant.

**The call to preach.**

Dean Inge may be right about the Golden Age of the pulpit, but I recall that the Christian faith was carried all over the world by men who were not "great preachers" and who could not pay for choirs (and had better not have, if they wished to escape the police). The pulpit does need, generation by generation, richer education and deeper thought, and so does the pew; the Christian community ought in these matters to be ahead of the world. But men who believe in Jesus Christ are still hearing his call to his ministry; and, if they are not always great thinkers or great rhetoricians, historically it is great believers

who win converts—men with experience and faith behind every word they say. There has been a period when uncertainty about Natural Science and Higher Criticism kept men out of the pulpit, and chilled them when they were in it; but that stage is passing—we all know better where we are in

those regions; and signs are not wanting that among younger men, quite open-eyed for science and criticism, and even worse things, there are those who cannot resist the call to preach salvation from sin and a new life in Christ; and they are doing it. —From the English "Daily News."

## The Instrumental Use of Institutions.

Since the earliest beginnings of anything like human society men have tended to form little groups or systems—if only fishing clubs or village arsenals—which, by carrying on a tradition or a technique or skill, would serve more than a temporary purpose, and perhaps later be incorporated by a quasi-legal sanction into a visible body so persisting for several generations at least. Such institutions might be continued in existence by sheer dynastic power, or output of will on the part of some chief or czar, but they would have a far better chance to endure if they clearly appealed to a generally recognised want—in other words, if they were used.

This criterion of utility is almost universally applied to private and public ventures in industry, business, of politics. "Does it pay to keep the thing up?" is the pressing enquiry of the ordinary man. Opinions, of course, will differ as to what kind of consideration is valuable—for example, are art and sentiment worth while conserving? But the general principle is accepted that the institution, however hoary and venerable, which is no longer of any earthly use to any one should be lopped off.

The school and the church, now, come under this general head of inspected institutions. Do they do their work? Is the world better off because many young people study algebra, history, and the rest of the curriculum, or the older people sing hymns in ornate sanctuaries? This is the perpetual challenge.

There is not a little dissatisfaction expressed every now and then with our public school and college systems. The church, too, is under even more criticism because it

claims to have still higher ideals, and utters a condemnation of most people about it for not seeking those aims, hence awakening the natural hostility which is always the share of the prophet ahead of his generation. But the world is right in demanding that the churches show by their fruits that they have the spirit of Christ.

What men of the world need to be taught is that the church is a collection, not of perfect people, but of sincere souls going on to perfection, and likely to arrive sometime on heights which their critics will never see. There is nothing really that men can less dispense with than the church of God. To know it is to love it; and, in order to this mutual acquaintance, the church must reach out to the public, with an appeal which will be irresistible—that is, it must emphasise its serviceableness and instrumentality.—"Zion's Herald."

**HIS MISTAKE.**

He longed to find the road to fame,  
But not a highway bore that name.  
He thought to glory there must be  
A level path that he should see;  
But every road to which he came  
Possessed a terrifying name.  
He never thought to go and see  
What marked the road called Industry.  
Because it seemed so rough and high  
He passed the road to Service by.  
Yet had he taken either way  
He might have come to fame some day.  
—Selected.

Strive and hold cheap the strain,  
Learn, nor account the pang; dare, never grudge  
the throng.  
—Browning.



**CHURCH OF CHRIST, BENONI, SOUTH AFRICA.**

Kellems' Mission at Benoni began March 6, 1927. The church was organised on April 17, and the photograph was taken on May 22. Under date July 6 Dr. Kellems writes from Benoni, Transvaal, as follows:—"We are now in a great meeting in Boksburg with 160 confessions of faith. This insures a great church there. Bro. McCallum is being called from Durban to become the new minister. Bro. Farrow will take his place there."

## Religious Notes and News.

### "LAYMEN AND SACRAMENTS."

Attempting to occupy a scriptural position and believing in the common priesthood of believers, we have rejected the unscriptural distinction of clergy and laity, the use of clerical titles, and the restriction of ministry to a clerical caste. There are numerous indications that others sympathise with part at least of our position. The following letter under the heading of "Laymen and Sacraments" appeared in the "Christian World" (London):—

"In spite of what Mr. Meggitt and Mr. Seammell say concerning the rights and functions of laymen, I suggest that we Congregationalists do not hold as a religious principle the equal priesthood of all Christians. Carlyle truly says that what a man really believes in his heart he will practise. As our churches do not allow laymen to conduct the Sacramental service, it is obvious that they do not believe in their competence to do so. It would be more honest to get rid of what is only a pious and meaningless phrase, and, to quote Carlyle again, clear our minds of cant."

### WHY HE DIDN'T GO TO CHURCH.

A contributor to the Boston "Christian Leader," who has just been on a lecturing tour, relates that his host in one town was a pleasant man with several idiosyncrasies, one of which is that he delights in telling everybody, especially ministers, that he never goes to church. "I know just one text from the Bible," he said, "and that I learned when I was eight years old and my father took me by the hand and led me to Plymouth church, Brooklyn, to hear Henry Ward Beecher. Now there was an orator! If you fellows would learn to speak like him, you wouldn't have so many empty pews. The text that Beecher used is just as clear in my mind to-day as it was then, and I shall never forget it. It was, 'With malice toward none and charity for all.' I think those are the greatest words in the whole Bible."

### REDUCED MISSION GRANTS.

Letters received recently from missions of the Church Missionary Society (says the London "Christian") reflect some of the distress and perplexity caused by the warning from headquarters of reduced grants, involving, it is feared, the closing of stations or institutions. Missionaries in the field were looking for response to the world call in the form of more recruits and the sanctioning of increased expenditure after several lean years. Bishop Linton, of Persia, writes to the Society: "Out here in this Moslem land, with grants reduced as never before, and staff lower than for many years, yet God is saving the souls of Moslems through the preaching of the cross of Jesus Christ. Last July here in Isfahan there were twenty-two adult converts from Islam baptised on one day. Some of the converts from the Stuart Memorial College have gone to work in the oil fields, and when I went there a few weeks ago they introduced me to some they had already won and who wanted to be prepared for baptism. And the church at home says, 'Cut down five per cent.' Cut down what? The converts? Well, thank God, there is no necessary connection between the amount of the grants and the number of converts!"

### REUNION IN SCOTLAND.

The Church of Scotland and the United Free Church Committees appointed to confer on the reunion of the two churches have issued a joint report, embodying the draft of the Uniting Act prepared by the joint sub-committee. Issued separately by the negotiating churches, the re-

port is in each case preceded by a statement of the church's committee. After reference to the common historic heritage, and the common deep consciousness of the evils of disunion, in view of the urgent need to meet more adequately the religious requirements of the land, it is declared that, various adjustments of differences having been made, the two churches

Do hereby, in terms and in pursuance of the deliverances of their respective Church Courts, enact and declare that these churches, representing historic branches of the Presbyterian church in Scotland, do and shall henceforth constitute one united church, and that the name of the united church shall be the Church of Scotland.

An Enabling Act will be required to effect the Union. The conditions of union will be "without prejudice to the inherent liberty of the united church as a branch of the church of God to determine and regulate her own constitution and laws as duty may require, in deference on the grace of God and under the guidance of his Word and Spirit." "The General Assembly will loyally welcome the Sovereign should it be his royal pleasure to attend in person; or, failing the Sovereign, a Lord High Commissioner as the Royal representative. Neither the Sovereign nor the Lord High Commissioner as such is a constituent member of the Assembly." Ten ministers and seven elders of the United Free Church signed a statement strongly urging "that fresh endeavors be made to obtain such concessions as will make for the unity of our own church, and for an effective and abiding union, in the first place with the Church of Scotland, and thereafter with all churches that may desire to enter into spiritual fellowship in Christ Jesus."—"Christian World."

## Mr. Jesse M. Bader

Welcomed to Australia.

On Tuesday morning, July 26, Bro. Jesse M. Bader reached Sydney on board the s.s. "Maheno" from Wellington, N.Z. Several brethren were on the wharf to meet him in spite of the early hour. He was soon motored to the hospitable home of Dr. and Mrs. C. A. Verco, where he was to be entertained until he left for Queensland.

That evening some five hundred people assembled in the City Temple to welcome him to Australia. With Bro. Will Atkinson at the organ Bro. T. C. Walker led the crowd in community singing until Bro. S. J. Southgate took the chair at 8 o'clock. After prayer led by Bro. G. Fretwell, Scripture reading by Bro. W. J. Way, and a beautifully rendered solo by Miss Nancy Marley, the chairman in choice and happy terms welcomed the guest of the evening. A message of welcome was read from Bro. W. Morrow, of Adelaide, President of the Federal Conference, and during the evening a telegram arrived from Bro. Robt. Lyall, of Melbourne.

Bro. Bader, after responding to the welcome, delivered a fine, heart-searching address on "The Compulsion of Evangelism." All felt it was good to be there, and we believe that this and the addresses to follow will help the dawning of a bigger day for the work of our churches in the Mother State.

This prince in Israel went forward to Brisbane on Wednesday, and will be returning to Sydney for a series of meetings on August 2. The writer would urge the brethren everywhere to be sure to meet and hear our fellow-disciple from across the seas.—Thos. Hagger.

Thou art our Pattern to the end of time,  
O Crucified! and perfect is thy will;  
The workers follow thee in doing good,  
The helpless think of Calvary and are still."

## The Wayside Pulpit.

A number of churches have made effective use of the first set of fifty-two posters issued in connection with the "Wayside Pulpit" poster scheme, and several are now using the second year's supply. The following is from the "Australian Christian World":—

"British churches do not advertise as much as American churches do; their psychology is rather different. But they are not less eager to bring home to people of all kinds that they do stand for something that is absolutely vital to the welfare of mankind. The English Free Church Council issues every week what is called the Wayside Pulpit. In the Church Advertising Section of the World's Advertising Convention at Wembley, the Council's publication secretary, Mr. Geo. S. Hirst, met Americans who ran big advertising schemes in the States. Inspired by their enthusiasm, fortified by charts, diagrams, and statistics, he conceived the idea of conveying a weekly message to the many thousands who pass churches but rarely enter them. Hundreds of churches in British cities, towns, and villages, are now displaying every week on their notice-boards a poster, 20 inches by 30 inches, varying in color and type, on which is printed a pithy sentence that is as near a proverb as possible, without actually being one. It does not contain the usually familiar texts or well-worn phrases such as "Come to Church," "All Are Welcome," and so on, but, tersely expressed, a bracing, inspiring thought likely to arrest attention and do good. The aim is to steer between the merely smart, the sloppy, the high-brow, and the cheap, and give a stimulating mes-

sage in the fewest possible words. Messages in the series are: "Not where you are but what you are is the thing that matters." "What you seem to be to others is far less important than what you really are to yourself." "To travel hopefully is better than to arrive" (R. L. Stevenson). By the exhibition of such messages, changed once a week, it is hoped that the passer-by will gradually come to look on the church where it is shown, not as the preserve of a select few, but as a living centre of comradeship that is in real touch with life and its perplexities and problems. In a friendly, helpful way the message quickly establishes a sympathetic link between church and reader, and points him to its open door. The results of this new departure have been most satisfactory. More and more churches are adopting the Wayside Pulpit, and requests for posters have been received from the United States, Canada, Australia, New Zealand, South Africa, and the British West Indies."

The Austral Publishing Co. is prepared to receive orders for sets of posters (either 1 to 52 or 53 to 104). They will reach purchasers direct from the publishers within three months of ordering. The price is 25/- a set, post paid. This special advertising can commence at any time.

The posters supplied could be supplemented with special notices drawn by local artists. If a case with glass front were provided, and posters fastened with drawing pins instead of paste, the set could be used several times without depreciation.

# The Meaning of Baptism.

S. J. Southgate.

The ordinance of Christian baptism dates from the inception of the Christian religion. In what is termed the Great Commission, the charge which the triumphant and authoritative Jesus gave to his first-century preachers, he made baptism one of the essentials in the programme of world-evangelism and world-redemption which he entrusted to these men. Thus his biographers report him as saying: "Go ye therefore, and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Spirit." "Preach the gospel to the whole creation: he that believeth and is baptised shall be saved." These reported sayings give us the pre-determined and unchanging programme of Jesus. Preach the good news of my death for human guilt, and my resurrection for human justification. Believing this, repenting (or seeking to please God, both from a sense of what is due to the Almighty, and because this sense of reverence and worship alone is compatible with man's happiness), confessing this before men, and being baptised by the authority and into the name of Christ, men may be assured of salvation. This, in brief, is the programme of Jesus as entrusted to the apostles and recorded in the New Testament.

The interpretation of the charge, or the carrying out of the programme, is best understood by tracing the subsequent actions of those to whom the charge was committed. Jesus had instructed his preachers not to begin their work until after his ascension and the descent of the Holy Spirit, the latter being the fulfilment of Christ's promise, and the credential of the preachers. The occasion of the feast of Pentecost was chosen as the time of Christ's vindication and the proclamation of his gospel. The second chapter of Acts of Apostles contains the record of the opening scenes of the Christian era. The promises having been fulfilled, and the preachers having received their credentials, the message of reconciliation was declared to men. This message was identical with Christ's great commission. Peter, who was one to receive the Saviour's charge, and who was chosen of God to establish Christ's church, told his hearers to repent and be baptised, in the name of Jesus, for the remission of sins.

It is noteworthy that once the gospel had been proclaimed and church established, the unbelieving Jews invariably referred to those who had been baptised into Christ as Nazarenes or followers of Jesus. Thus did baptism become the turning act, the act of conversion, the dividing line between the Jew and the Christian, the unbeliever and the believer.

To many baptism, or immersion as it should be termed, is a novelty, and the immersion of believers (those who have reached years of discretion and discernment) only, is regarded as the peculiar practice of a peculiar people. Evidence has been produced to show that the ordinance was universally administered in the beginning of the Christian era. Professor Williston Baker in his "History of the Christian Church" states that "Immersion continued the prevailing practice till the late Middle Ages in the West; in the East it so remains." Dean Stanley, in his "Christian Institutions" similarly declared that "for the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptise'—that those who were baptised were plunged, submerged, immersed into the water."

Having thus briefly referred to the history of baptism, we might now consider its design. In doing this we should endeavor to keep in mind the important, nay, the essential fact that baptism is our Lord's command. Jesus made obedience to his commands the test of discipleship. "If ye love me, keep my commandments."

"Ye are my friends, if ye do whatsoever I have commanded you." The question of the necessity of baptism, or indeed, of any of Christ's commands, presents no difficulty whatever to those who love Jesus, and acknowledge him as their divine Saviour. Rather do they question their standing before Christ according to their willingness or unwillingness to keep his sayings.

Frequently it is asserted that baptism is nothing more than an act of obedience to a command of Jesus. That it is an act of obedience is indisputable; but it is much more than that. Many have failed to realise the close relationship which exists between obedience and salvation. The Scriptures teach "He that believeth and is baptised shall be saved." God is "the author of salvation to them that obey." The logic of these texts is that if baptism is essential to obedience, and obedience is necessary to salvation, both obedience and baptism stand in the closest possible relation to salvation. That this reasoning is in harmony with the mind and word of Jesus is seen in the place assigned to baptism by Christ's apostle: "Repent, and be baptised, in the name of Jesus Christ, for the remission of sins." Here in the most unequivocal language is stated the fact that baptism precedes and has attached to it the pro-

## THE ABIDING CHRIST.

Silent the familiar voices;  
Vacant places who can fill?  
Vanished forms and absent faces—  
"Thou remainest" with us still.  
Years recede; the Christ abideth,  
Time and change may do their worst;  
All is ours, for thou remainest;  
Thou art last as well as first.

mise of the remission of sins, which phrase is synonymous with the word salvation.

We can understand this when, being aware of the manner in which Christ accomplished the redemption of men, we also consider the subject of baptism. Jesus purchased our salvation by his death, burial and resurrection. These facts are the very heart of the gospel, the foundation undergirding and supporting the whole Christian system. Every time a baptism is witnessed the spectator sees, in figure, these facts repeated in the life of the baptised; for the one who puts on Christ in this ordinance has decided to die to sin, to be buried as one who is dead, and then to rise, that he may live anew with Christ his risen Saviour. Thus Paul declares: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should rise to walk in newness of life." Baptism, therefore, is unto the remission of sins, or salvation, because it is done in obedience to the command of Christ, and because it demands of its subject death with Christ and resurrection with him. Considered in this light, baptism is spiritual in its content and in its effects.

This radical change, then, is brought about by a combination of spiritual acts of which baptism is the culminating or crowning act.

The phrase, "he baptised unto the remission of your sins," pre-supposes a state or condition in which we live, and from which we need to be delivered, and offers to us the means of deliverance. We need not bother about theological definitions and metaphysical arguments concerning the nature and presence of sin, and the need of a remedy; our own hearts arraign us before a bar of justice which rarely fails to return a just verdict, and our passionate long-

ing for freedom from self-imposed thralldom combines to furnish us with unimpeachable evidence of sin and the need of a cure.

"The remission of sins," then, is not merely a reiterated phrase of theologians, not merely a Scripture which because of its frequent reading has become commonplace or unheeded; but it is recognised by every thoughtful and true heart as the, impassioned cry of humanity for that which alone is found in a power higher than self, a love which finds expression in liberating man from his self-imposed and apparently hopeless bondage, or, as it is familiarly expressed: "A power and a love which breaks the power and remits the penalty of sin."

We can now understand why Jesus has ordained baptism and made it a condition of pardon and salvation. Our salvation, we say, was accomplished by the death, the burial, and the resurrection of Jesus Christ. This, however, is only half the truth. Salvation is a two-party matter; it affects the Saviour and the sinner. In a very real sense the work of the Saviour may be rendered ineffective; it may fail utterly, should those for whom he made his sacrifice refuse to avail themselves thereof. Jesus, by his atoning death, tasted death for every man; by his sacrifice he entered into the fellowship of suffering with men; but he did what man could not do, he triumphed over suffering and death and rose from the grave the Redeemer of man because the victor over man's last enemy. To complete our salvation, we must be partners with Christ in this fellowship. To die with him, to be buried with him, and to be raised with him (all of which we do when we are baptised into him) is to be united with him in a divoreless union. It is to carry out our part in a contract signed and sealed on earth and ratified in heaven. Can any man, viewing baptism in this light, fail to see in it an ordinance of surpassing beauty and deep spiritual significance, or can any fail to associate it with the salvation which is in Christ, and which is the longed-for and God-destined end of every life?

But the design of baptism is not fulfilled by the remission of the sin of the subject of baptism. Following the ordinance there is promised the gift of the Holy Spirit. What is this gift, and how does it affect the Christian? Sometimes it is ignorantly stated that those who preach and practise baptism claim for it the power of regeneration, as though it were some magical rite whereby those who are its subjects are expected to give in their daily lives undoubted evidence of supernatural goodness. Such teaching, however, is quite foreign to the spirit of the Scriptures and the belief of the church. Baptism is not a magical rite; it is a spiritual transaction between man and Christ, a solemn covenant, a new relationship, the beginning of a new life. Still, reasonable care should be taken not to take the extreme view that baptism in no way distinguishes its subject from the unbaptised. Can the carnal judge the spiritual? Can lack of knowledge put a premium upon experience and subsequent knowledge? Can disobedience claim the reward of obedience? Can human ingenuity and human wisdom invent substitutes or make plans which are in direct opposition to the mind and the expressed will of Christ, and yet find favor with Christ? If baptism be left where Christ and his inspired apostles left it, it will be recognised and accepted as that which changes a man's state; from being out of Christ, he puts on Christ; from an old life of sin and dissatisfaction he enters into a new life of holiness and contentment; from speculations and notions he is brought into the glorious light of liberty in the knowledge that in putting on Christ he belongs to Christ and Christ belongs to him. To such a man baptism means the fulfilling of righteousness.

Then follows the gift of the Holy Spirit. Not magic, but divine and irresistible power enables the recipient of this gift to live, as well as finite man can live, the Christ life.

# The Home Circle.

Conducted by J. C. F. PITTMAN

## SAINTS.

"Saints of the early dawn of Christ,  
Saints of Imperial Rome;  
Saints of the cloistered, Middle Age,  
Saints of the modern home;  
Saints of the soft and sunny East,  
Saints of the frozen seas;  
Saints of the isles that wave their plumes  
In the far Antipodes;  
Saints of the marts and busy streets,  
Saints of the squalid lanes;  
Saints of the silent solitudes,  
Of the prairies, and the plains;  
Saints who finished their witness brave  
In the torment robe of flame;  
Saints who have fixed in the minds of men  
A monumental name."

## THE WRONG PRIEST.

Though I am not at liberty to mention the name of the gentleman to whom reference will here be made, I am able to record a very interesting incident, and to vouch for its strict truth in every detail. The incident occurred in a city restaurant, and on the occasion referred to, the men at one of the tables were conversing upon the subject of religion, and the argument grew so lively that it became impossible for those at the nearest tables not to hear it. As it proceeded the interest of the listeners became intense. The argument was chiefly as to whether salvation was by works or of grace, and whether a person could be assured of his salvation in this life. One of the disputants firmly insisted that salvation is by grace, through faith; not of ourselves, but the gift of God. Another, a Roman Catholic, contended that no man can know he is saved until he dies; and, as a final argument, he exclaimed, "Well, all I can say is this. I have placed myself in the hands of my priest, and he is responsible for my salvation." At this point a gentleman rose from his table, and lifting his hat, said: "Gentlemen, I believe I am well known in the Law Courts and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic friend is perfectly logical in what he has said. I also have placed myself in the hands of my Priest, and he is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My Priest is the Lord Jesus Christ. By faith I have committed myself into his hands, and I am persuaded he is able to keep that which I have committed to him." The effect of this, from a well-known King's Counsel, was marvellous. Perfect silence reigned as he spoke, and I believe that some men there thus heard the gospel for the first time, preached in a restaurant by an exponent of the law.—W. Wileman.

## THE TIME TO DECIDE.

A party of young people were planning an outing in the woods. That no essential might be overlooked, they met and prepared a list of articles they felt they would need. As the list became more and more formidable, one of the party exclaimed: "Here, fellows, we're on the wrong track. We'll have to stop thinking of these things we'd like to have and begin to think of those things we can't do without."

In life journeys, as well as in camping trips and out-of-door excursions, the question, "What shall I take with me?" is important. Young people must decide what they will take with them through life. "Shall I have an education or not?" Youth must answer. "Shall I be frugal or spendthrift, indolent or industrious, godless or religious?" Of course, we never

entirely escape these questions, even in old age, but in youth they must be faced at every turn. Upon the way we answer them, our entire future will depend.—"Forward."

## PETITION.

I would not ask to be shielded from all life's sorrows and disappointments,  
But for strength to meet them fearlessly.  
Neither do I ask for eternal sunshine,  
But for faith sufficient to see the silver lining of the dark cloud.

I do not ask for idleness and ease, nor for smooth paths,

But for courage to walk life's highway unafraid.  
I do not ask for success without the struggle,  
But for grace to achieve unselfishly.  
Nor do I ask for power and prominence,  
But for a heart to serve my fellow-man and peace of mind with God.

—Alice Whitson Norton.

## EARLY OBEDIENCE AND THE FOUNDATION OF SELF-CONTROL.

The first step in the child's progress is the learning of obedience; for the absolute will of another is the only standard of duty which at first he can feel binding. The parent often honors him, under the notion that the object of desire is trifling, or that the consequence of granting it will never be felt in the long run, or with the idea that the child is really not a subject at all for moral government in these early years. It may be he proposes to himself to attend to this matter of self-control when his child shall have got more intelligence to know what this virtue is. A fatal mistake: for by this indulgence he teaches that natural freedom consists in license to follow impulse, and he will seem tyrannical when he comes to attempt restraint in maturer years. Thus he will have to encounter the opposition both of the child's love of freedom and the force of habit, which are likely to be too strong for him. The proper theory of government is the reverse of this. There should be the exercise of absolute authority in childhood, with a view to its relaxation in favor of moral suasion in youth. Obedience should prepare the way to freedom.—Sel.

## BUILDING.

For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.  
—Longfellow.

## A WORTHY REFERENCE.

Critic.—"You'll never have your name inscribed in the Hall of Fame." Author.—"Maybe not, but I'd sooner have people asking why it isn't there than asking why it is."

## THE AVERAGE MAN.

"Pop, what do we mean when we speak of an average man?" "An average man, my son, is one who isn't half as good as his wife thinks he is before she marries him, nor half as bad as she thinks he is afterward."—"Pathfinder."

## WHAT IT NEEDED.

A parson wrote to his Bishop asking him to come and hold a "quiet day." The Bishop declined, saying, "Your parish does not need a quiet day; it needs an earthquake."

# The Family Altar.

J.C.F.P.

Monday.

Surely the wrath of man shall praise thee; the residue of wrath shalt thou gird upon thee.—Psalm 76: 10.

J. B. Rotherham comments thus: "The assurance thus conveyed may be said to meet with general devout acceptance, as is evident from the frequent acquiescent use of the words in public worship. The only difficulty they present is that scholars are unable to find the word 'restrain' (A.V.) in the original of the second line. Accordingly, in the R.V., the following innovation appears:—"The residue of wrath shalt thou gird upon thee. . . . The Septuagint has preserved the true meaning, by the use of the words 'will keep festival to thee.' A renewed study of the passage brings out the force and beauty of this ancient variation."

Reading—Psalms 75, 76.

Tuesday.

Behold, he smote the rock, so that waters gushed out, and streams overflowed; can he give bread also? Will he provide flesh for his people?—Psalm 78: 20.

"There is as great an ability in God, when we are in need of new mercies, as there was when he gave former ones, nay, as much as there was from eternity. . . . Do we want mercies for soul and body? Look to the Rock whence former mercies were hewn! the same fulness can supply again."

Reading—Psalm 78: 1-24.

Wednesday.

I am Jehovah thy God, who brought thee up out of the land of Egypt; open thy mouth wide, and I will fill it.—Psalm 81: 10.

"Give me the enlarged desire,  
And open, Lord, my soul,  
Thy own fulness to require,  
And comprehend the whole."

Reading—Psalm 81.

Thursday.

A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.—Psalm 84: 10.

"After his conversion, John Donne said he was now gladder to be a doorkeeper in the house of God, than he could be to enjoy the nobiest of all temporal employments."

Reading—Psalm 84.

Friday.

Teach me thy way, O Jehovah: I will walk in thy truth: unite my heart to fear thy name.—Psalm 86: 11.

W. R. Nicoll says: "The crowning achievement of the educator is the unification of the personality. 'Unite my heart to fear thy name.' This unification is achieved mainly by the power of devotion to a noble personality."

Reading—Psalm 86.

Saturday.

Righteousness and justice are the foundation of thy throne. Lovingkindness and truth go before thy face.—Psalm 89: 14.

"Justice and truth maintain  
Thine everlasting reign;  
One with thine almighty Sire,  
Partner of an equal throne,  
King of saints, let all conspire  
Gratefully thy sway to own."

Reading—Psalm 89: 1-29.

Sunday.

It is a good thing to give thanks unto Jehovah, and to sing praises unto thy Name, O Most High.—Psalm 92: 1.

"Praise ye the Lord! 'tis good to raise  
Your hearts and voices in his praise;  
His nature and his works invite  
To make this duty our delight."

Reading—Psalm 92.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## BIBLE SCHOOL WORKERS' CONFERENCE.

The second united rally of metropolitan Bible School workers for the current conference year was held in the Brighton chapel on Saturday, July 23. The conference opened at three o'clock with a short devotional service which was followed by a session in which three addresses were given. Mr. McCallum gave a talk on the psychology of Christ's teaching, in which he mentioned the methods which Christ used, and the motive that he always had in his work. Miss E. C. Gill, in a very fine address, pointed out the value of expression work in the kindergarten, while Mr. B. T. Morris, in a bright, breezy address, placed before the conference the value and place of attendance campaigns in the Bible School.

Tea had been arranged by the staff of the Brighton school and their friends. The tables were tastefully decorated and loaded with good things. One hundred and sixty-four sat down to tea, and all who were privileged to partake of the tea felt very grateful to Mrs. Youens and her band of helpers who had worked so hard to provide for so many.

The evening session was opened at 7 o'clock with a short song service led by Mr. A. E. Forbes, preacher of the Brighton church. The first speaker at this meeting was Mr. J. Mansfield, B.A., Dip.Ed., who gave a very interesting and helpful address on "Interest and Attention." Mr. D. H. Griffin followed with an address on "Problems that Face the Adolescent because of Modern Social Conditions." In a very capable and stirring way the speaker outlined some of the most serious problems and showed how the Bible School might help to solve some of these difficulties. The closing address was given by Bro. H. J. Patterson, M.A., of Ascot Vale. His theme was "The Aim of Our Religious Teaching," and in a very fine way Bro. Patterson brought us to see that the final aim of our work as teachers is to bring those whom we teach to that place where they will acknowledge the Lord Jesus Christ as their Saviour.

Ere the meeting closed Bro. J. E. Shipway moved and Bro. D. Wakeley seconded a hearty vote of thanks to the folk at Brighton, who had done so much toward making the gathering a success, to the lecturers for their addresses, and to all who had helped in the work of the conference. Thirty-two schools were represented at the evening meeting, and over two hundred teachers attended the conference.

## THE SECURING OF INTEREST.

Mr. J. Mansfield, B.A., Dip.Ed.

It has been wisely said that "Educators are the co-workers with God in the making of a better human race." As teachers in the Bible School you are educators, and as such, you must share the implied responsibility and accept its attendant obligation to equip yourself to ably meet it. If you are enthusiastic in the work, you will endeavor to get a rudimentary knowledge of the science of psychology, and a fuller knowledge of the art of teaching; the former to enable you to understand the child; and the latter to help you apply that knowledge. It goes without saying that you must also be, and continue to be, a student of the Scriptures.

### A Word on Method.

Your method of teaching will be influenced by the fact that, during the few years that you have the child for a few minutes per week, you cannot do more than touch the fringe of Bible study. It is unwise, therefore, to make the acquisition of facts and information the primary object of your teaching. Rather should you

induce him to study cause and effect and let the acquisition of facts be incidental to this. To do this, you must frequently confront the child with the question, Why? and do no more than guide him towards the solution. If you think he doesn't require any help leave him to it. To illustrate, let me suggest a few such questions that you might have put to your class, when you were studying the life of Joseph. I choose this subject only because it has been taken so recently that you are familiar with your treatment of it.

1. Why did Jacob love Joseph?
2. Why did Joseph's brethren dislike him and plot against him?
3. Why did they sell him when Reuben was absent?
4. Why did Pharaoh have need of him?
5. When the years of famine came, why did Joseph haunt the market-place?
6. When Joseph met his brethren, why did he not immediately make himself known to them?
7. Why did he insist that the brethren bring Benjamin on their return?
8. Why did he subject his brethren to so many tests?
9. Why did God raise Joseph to such a high position of authority?

## CONSIDERING OTHERS.

Let us see that whenever we have failed to be loving we have also failed to be wise; that whenever we have been blind to our neighbor's interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more.—Charles Kingsley.

10. Why did God bring Jacob to Egypt?
11. Why is Joseph held up as a model to young men?
12. Why is Joseph often likened to Christ?

By employing this method the ground you cover will be well learned and in addition you will train the child, during his Bible School days, for the intelligent study of the book of God in his adult life.

In presenting new matter to your class you must set out with a definite aim in view, and you must reach that aim by steps which are in accordance with the laws of the child mind. Stated simply three of these laws are as follows:

1. There must be some foundation for new ideas presented to the mind. When the ideas are presented by means of words you must build on the child's past experience.
2. Only those ideas which can be related to what the mind already contains will be retained by it.
3. All new ideas must be presented step by step in such an order that each new fact will grow out of that preceding.

To satisfy these laws you must call up in the child's mind, by skilful questioning, those ideas which will form a suitable foundation for new material, and with which you can associate the new ideas. "All new material is retained only by association with things already in the mind."

But no matter how careful you are to bring new material to the child's mind in the right way, the impressions made will not be very clear unless the child is interested.

### Importance of Interest.

Interest gained, difficulties melt away. Shakespeare has said, "The labor we delight in physics

pain." Horne defines interest as "the pleasurable activity of the self." "It is not play but attraction compelling work." "It is the oil which lubricates the class-room machinery." The importance of winning interest is, therefore, very evident. Learning becomes pleasant, and the teaching process is easy, because interest is accompanied by the spontaneous activity of the child.

### How can Interest be Gained and Maintained?

1. Be interested yourself, not only in the work but also in the child. The teacher's attitude becomes infectious; win the interest of a few and their interest will "catch on" with the remainder. Make it your business to learn the tastes of each child and use this knowledge to win his friendship.

2. Let each child participate in the work. Too frequently children are made to sit quiet, to listen to and absorb what the teacher has to give. Lead them to discover facts for themselves. What you have to say will soon vanish away, but what they learn for themselves will stick fast. One way in which you can accomplish this is to set some special work each Sunday for the succeeding lesson; a simple project that will make them think and set them searching for facts is best.

E.g., How did the friends of the paralytic man succeed in getting him to the feet of Jesus, and what was the result?

To answer this satisfactorily they must learn the design of a Jewish house. The more practical students will construct a model and bring it to class.

3. Present matter within the scope of the child's mind. Only those ideas which the child can understand should be treated, and then in such a way as to closely relate the new and the old. Interest will soon flag if you talk over the child's head.

4. Introduce novelty as much as possible. Treating the same topic in the old familiar way without stimulating mental effort not only tires the child, but it also robs you of that which is most valuable—his co-operation. All previously considered topics should be studied from new points of view.

5. Emphasize the human element. Treat all your Bible characters as beings with human attributes and characteristics. In such a lesson as "Jesus on his way to Gadara" make much of the storm, of the fear of the disciples, of the sleeping Master, of the alarm felt by the swine-keepers at Gadara and their foolishness in stopping Jesus on the very edge of their country and refusing to hear his message.

6. Arouse interest by awakening sympathy. "Sympathetic interest as distinguished from intellectual curiosity is a great aid." "Abraham about to sacrifice Isaac" is a topic that offers an excellent opportunity to arouse interest in this way. When discussing "The healing of the daughter of Jairus" awaken sympathy for the distressed father watching anxiously for the return of the Master.

7. Be energetic. The dull teacher kills interest and the mischievously inclined boy or girl soon enlivens proceedings to his or her own advantage. Further, the dull teacher doesn't cover much ground, and what he does teach is soon forgotten.

8. Do not forget the value of humor in your teaching. Make the work as enjoyable as possible, and you will be surprised at the response from your class.

With interest aroused, there is no limit to what the child can do; without it, there is little that the teacher can accomplish. As the child grows older, you can depend more and more on secondary or ultimate interests. Prizes, promotion, certificates of merit and pass certificates can be made ultimate interests by arousing desire for them. Perhaps the most important is the desire within every child's heart to attain to eternal life. Use them all, and particularly the last, to win and maintain interest.

## Foreign Missions.

Conducted by J. E. ALLAN.

### NOTES AND NEWS.

The Acting Federal F.M. Secretary, Bro. A. L. Read, has received advice of the arrival of Bro. G. T. Walden at Vila, which is 126 miles from our mission station in the New Hebrides.

Mrs. H. A. G. Clark and her sister, Miss Ludbrook, arrived in Melbourne by the "St. Albans" on Sunday afternoon. Both were well, and had enjoyed the voyage home from China.

Further offering Returns from Tasmania.—Collins-st., Hobart, 17 5, making offering, 262 5/-; Mole Creek, 26 8 - (last year 22 10 -); Ulverstone, 24 3 -; Kellieville, 29 2 9 (last year, 26 5 -); Launceston (Margaret-st.), 225, incomplete (last year, 219 18 -). From 12 churches reported, 10 have passed last year's total, receiving from 12 reported £120 15 8 as against £77 4 2 last year.—J. C. D. Green, Tas. F.M. Sec.

### SUCCESSFUL WORK AT HONG-KONG.

Bro. Au Kwong Hon, of the new Chinese mission in Hong-Kong, reports having held a successful evangelistic effort, resulting in eight decisions for Christ. The work is exceedingly promising. Large congregations assemble every Lord's day.

Bro. H. L. Pang acknowledges the sum of £5 received for the Hong-Kong work from Bro. F. Enchelmaier, of Brisbane, Qld.

### A BREEZE AND SOME STRAWS.

Under this heading the "International Review of Missions" publishes an article by B. D. Gibson. Its purpose is to show the public attitude to Christian missions, as revealed in newspaper remarks and published utterances of representative men in reply to the recent strictures of Lord Incheape. At the annual meeting of the P. & O. Steam Navigation Company Lord Incheape, the Chairman, said that "the attempt to break down China's ancient faiths, as sacred to the Chinese as Christianity is to ourselves, is, I think, to be deplored. Such efforts, in my judgment, do far more harm than good. . . . My opinion is that the sooner some of our well-meaning folk give up their crusade in India and China, the better it will be for us all."

Many of the newspapers supported missions as against the shipping magnate.

### A Traveller's Word.

One of the notable contributions called forth by Lord Incheape's speech was a letter from Sir Valentine Chirol, which appeared in the place of honor on the leader page in "The Times" on the day following his speech. Sir Valentine Chirol entered the strongest protest against Lord Incheape's attack on missionary endeavor in China, describing it as "the sort of attack one more often hears from the meaner type of Europeans frequenting the bar of a Shanghai club." He continued:

"It is just thirty years since, after a journey to China undertaken on behalf of 'The Times,' I wrote in my 'Far Eastern Question' that 'missionary work is practically the only agency through which the influence of western civilisation reaches the masses,' to whom, apart from all dogmatic teaching, the life of the missionary, a life of exile and self-denial, whether it be the ascetic life of the Roman Catholic missionary or the family life of a Protestant missionary with wife and children, is in most cases the one object-lesson in the highest spirit of Christian ethics which intercourse with the West brings home to the most distant parts of China. The conviction I then expressed I hold more strongly than ever in the light of the much wider

experience and knowledge of the East I have acquired since then in India as well as in China."

### A Chinese Professor's Testimony.

Another contribution of interest was a statement which appeared in "The Spectator" by Dr. Hu Shih, Professor of Literature in Peking University, and perhaps the foremost leader of the intellectual renaissance in China. To fix the responsibility for the present troubles in China was, he maintained, to pay a tribute to the missionary movement which it does not deserve. The missionaries, he asserted, have done very good work, bringing to China wisdom and the rudiments of modern science and civilisation, and assisting in such reforms as the abolition of foot-binding and the suppression of opium; with the result that "their work is appreciated by all fair and historically minded persons in my country." In regard to the national movement "the missionaries have on the whole appreciated its value better than the other groups of foreigners"; and "they are at least more appreciative of China's aspirations than other Europeans." "It is not primarily," he concluded, "an attempt to 'break down China's ancient faiths,' to quote Lord Incheape, that has caused the anti-foreign feeling that now undoubtedly exists in China. The reason is rather to be found in a general national resentment against imperialistic aggression."

### A Noted Labor Leader's Contribution.

Mr. Ramsay Macdonald referred to the subject in an article, in the course of which he said:

"I am not going to say that every missionary effort has been good. Great mistakes have been made in our attempts to spread Christianity. But take the sum-total of these attempts and put it alongside the sum-total of commercial enterprise. . . . and the balance in favor of the former is enormous. I get that, not from books and annual reports, but from my personal observation."

### KWAAN YOUNG MANN'S FAREWELL TO THE WEST.

The twenty-second anniversary of Perth Chinese Mission, held on July 19, was tinged with regret, because of Bro. Kwaan Young Mann's departure for Adelaide. Lake-st. chapel was filled with a representative gathering which included over 50 Chinese members and friends. The Conference President (Bro. A. J. Ingham) occupied the chair, and spoke appreciative words. Brief addresses were given, interspersed with items pleasingly rendered by our Chinese brethren and children.

Bro. Yelland (F.M. President) said this was a "coming of age" anniversary, and marked a new era in the Chinese church history in Western Australia, for the mission was now an organized church, with its own appointed officers and diaconate. He referred to the magnificent services rendered during the whole time by Bro. Wesley Alexander, who in the new order had resigned his post as secretary. During his stay of six months Bro. Young Mann had been instrumental in greatly reviving the attendance of his country-Christ. Bro. Young Mann's object in visiting the Commonwealth (for which he had left his wife and eight children at home) had been to order to establish the church in Canton. During the last few days Bro. Kwaan had succeeded in raising in cash and promises the sum of £240 from Perth Chinese members and friends.

Bro. C. Schwab expressed happy association with the Melbourne Chinese brethren. In a double speech, English and Chinese, Bro. James

Owen eulogised the Chinese evangelist, expressing the love and good wishes of the Perth brethren in tangible form by the presentation of an inscribed gold medal. Bro. Kwaan Young Mann suitably responded in enthusiastic terms. The Chinese asked all to accept hospitality in the hall, where a splendid supper brought an enjoyable function to a close.—R. R. Wesley.

### COMING EVENTS.

AUGUST 7, 10, 14.—Ormond Bible School Anniversary. Aug. 7, Special services afternoon and evening; singing by scholars; speaker afternoon, Bro. J. E. Shipway; evening, Bro. S. H. Baker. Aug. 10, Grand Anniversary Concert by scholars. Admission, adults, 1/-; children, 6d. Aug. 14, Special services afternoon and evening. Afternoon, Distribution of Prizes; evening, special singing by scholars; speaker, Bro. L. C. McCallum, M.A., B.D. All welcome.

AUGUST 10.—Wednesday, 8 p.m. Camburwell Women's Mission Band Anniversary. A public meeting will be held in the chapel, corner Riversdale-rd. and Aird-st. Mr. Herbert, of China Inland Mission, will speak. Collection in aid of Dr. Killmer's hospital. All welcome.

AUGUST 27.—Balaklava S.S. Jubilee services. Opening of new hall and big tea meeting Saturday, August 27. Special services Sunday to Tuesday. Visiting speakers and special singing. All past members especially invited.

SEPTEMBER 4 & 7.—Special services at Davies-st., Moreland, Sunday, Sept. 4. Bro. J. E. Webb of South Australia, will commence his ministry with the church. Every member is earnestly requested to rally to these meetings. Wednesday, Sept. 7, Great Welcome Social to Bro. and Sister J. E. Webb, and farewell to Bro. and Sister H. B. Robbins. All past and present members are cordially invited.—Albert E. Pittock, Sec.

### JESSE M. BADER'S VISIT TO MELBOURNE.

August 9 to 15.  
Tuesday, August 9.—Lygon-st. church.—6 p.m. Invitation Tea by Conference Committee; 8 p.m., Metropolitan Welcome Rally. "Every church officer present."

Wednesday, August 10.—Morning, Trip around city to view the churches. At Malvern-Caulfield.—3 p.m., Preachers' Conference; 6 p.m., Invitation Dinner; 8 p.m., Rally of Southern District Churches.

Thursday, August 11.—11 a.m., College of Bible. At Swanston-st. church.—3 p.m., Women's United Rally; 8 p.m., Young People's Rally.

Friday, August 12.—11 a.m., College of Bible. At Balwyn church, Whitehorse-rd.—3 p.m., Preachers' Conference; 6 p.m., Invitation Dinner; 8 p.m., Rally of Eastern District Churches.

Sunday, August 14.—11 a.m., Swanston-st. church.—3 p.m., United Church Rally at Auditorium. Collins-st.; 7 p.m., Lygon-st. church.

Monday, August 15.—At North Fitzroy Bible School, corner Reid and Brunswick-sts.—8 p.m., Tea-table Conference of Bible School Workers; 8 p.m., Rally of Northern Churches.

### BIRTH.

RICHES (nee Violet Brooks).—On July 24 at Bulawayo, South Africa, to Mr. and Mrs. Stanley E. M. Riches—a daughter (Violet Joy). Both well. Miss Marjory Benjamin in attendance.

### IN MEMORIAM.

CAMPBELL.—In ever loving memory of my dear brother, John Logan Campbell (Jack), who passed away at his home, 235 Hensman-rd., Subiaco, W.A., on August 7, 1926; late of Colley, South Australia. Also my dear sister-in-law, Allison (nee McGregor), who passed away at her home, 20 Storthes-st., Mt. Lawley, W.A., on October 8, 1926. Peacefully resting.  
—Inserted by their sister (Mrs.) W. H. Edmondson, Bullsbrook, W.A.

CLYDESDALE.—In loving memory of our dear son, Pte. Jack Clydesdale, who died of wounds in France, August 9, 1918. Beyond caring shadows we shall meet again.  
—J. and J. Clydesdale.

## Here and There.

Bro. H. L. Davie has begun work with the churches on Eyre Peninsula, S.A.

We learn that Bro. Graham McKie has resigned his work at Cottonville, S.A.

We hear that Bro. J. Clydesdale has accepted an invitation to labor with the church at Cessnock, N.S.W. He had recently two confessions there.

Bro. Tease is about to begin his new work at Bamhra-rd., Vic.; while Bro. J. E. Webb will commence at Moreland, Vic., at the beginning of September.

It was with regret that we noted the following paragraph in the public press last week: "A message from Adelaide states that Sir Joseph Verec, one of the best known surgeons in Australia, has undergone an operation by which one eye has had to be removed. He will be aged 76 years on Monday." The sympathy of many brethren will be extended to Sir Joseph in his trouble.

Balaklava church, S.A., is making a bold effort to get into personal touch with all past members to invite them to the jubilee services and opening of the new hall from Saturday, August 27, to Tuesday, August 30. In case any are missed they would like them to know that they are expected at the special services, and will be made very welcome. A notification to B. W. Manning will be appreciated.

Bro. Harold B. Robbins will conclude his work with Moreland church at the end of August. He has arranged a mission party consisting of himself as preacher, Bro. F. Whittington as soloist, and Bro. J. Melody as pianist, and desires it to be known that the party will be willing to assist churches around Melbourne with brief missions. Correspondence may be addressed to "Bethany," Roma-st., Regent, Vic.

A message from Bro. J. Whelan, preacher of Chatswood church, N.S.W., reports that on Saturday, July 30, the loved wife of Bro. James Hunter, of Roseville, was promoted to higher service. Mrs. Hunter had been a member of Enmore church for 63 years. After several weeks' illness she passed away peacefully. The deepest sympathy of the whole brotherhood goes out to Bro. Hunter and family in their great loss.

Wonderful attendances and interest marked the opening of the new chapel at Boort, Vic., on July 31. Visitors were present from many distant centres, and old acquaintances renewed. Bro. Connor spoke at these services, and Bro. W. H. Clay led the singing. The church now possesses a beautiful home, the work of Bro. E. Streader. The prayer of the brethren is that during the week of mission many souls may be brought into the kingdom.

The church at Echuca, Vic., is receiving an impetus from its special mission effort. The following telegram is to hand:—"Much enthusiasm Hinrichsen-Brooker mission, Echuca; beside others, six married men made good confession during week; over six hundred heard 'Christian Unity' last night in theatre.—Payne." A later message reports a wonderful meeting on Monday, August 1, when eleven persons, including three married men, confessed Christ.

We note with interest that the manager of 24B, Melbourne, is inviting the public to listen in to Dr. John L. Brandt, preacher of Swanston-st. church. A series of special talks is being broadcasted every Friday evening at 8.45. The subjects of the last two Fridays were "Our Homes" and "Our Mothers." Dr. Brandt's theme for to-morrow evening is "Our Fathers." Then will follow talks on "Our Wives," "Our Daughters," "Our Sons," and "The Ideal Home," in the order mentioned.

Special mission services at Drummondra, Vic., concluded on Sunday last. During the week a man and his wife confessed Christ, and were baptised by Bro. Edwards. On Lord's day morning, July 31, they were welcomed into membership. Bro. Edwards spoke to a very good congregation at night on "Kadesh Barnea." Misses Ruth and Naomi Edwards rendered a duet. The church has been greatly benefited by Bro. Edwards' messages during the mission. He leaves this week to take up the work at Glenelg, S.A.

Bro. Byrnes, preacher of Gilgandra church, N.S.W., has been in hospital, having had to undergo an operation for appendicitis. He has now sufficiently recovered to return to his home. The services have been carried on by Bren. A. Burrell and D. Butler. Gilgandra church has been meeting in a rented hall, but, as this is used for dances and other meetings on Saturday nights, it is not in a fit state for services on Sunday. The church has a good block of land in a good position in the centre of the town. This has been paid for, so the brethren have decided to make a start with a church building, and all will help with the erection. Financially, the brethren are not very well off, and it will mean much self-sacrifice and hard work. If any members in any State feel that they would like to help in this good work, donations, no matter how small, would be thankfully received if sent to D. J. Butler, "Warwick," Gilgandra, N.S.W.

Churches of Christ in Australia are to be represented at the World Conference of Faith and Order now being held at Lausanne, Switzerland, by Bren. Reg. Enniss, of Melbourne, and D. M. Wilson, of Perth. Bro. H. G. Harward is the alternative representative. The published list of representatives shows that Principal Wm. Robinson, B.A., of Overdale College, will represent our British churches. There will be a larger number from the ranks of our American brethren. According to the "Christian Evangelist" the brethren who hoped to attend at Lausanne held a recent meeting at Indianapolis to consider matters relating to the conference. It was felt that one of the chief objects for which we stand would receive a distinct impetus towards realisation. It was decided to print a booklet of 10 or 12 pages, for distribution at the conference at Lausanne. The material included in this is to be taken entirely from "The Declaration and Address" of Thomas Campbell, B. A. Abbott, of "The Christian Evangelist" and W. R. Warren of "World Call" were appointed to prepare this pamphlet.

A modest letter in the "Argus" formulates a complaint against the management of the 3LO programmes in which many people will join. The familiar Bible stories for children have been cut off. The writer of the letter in the "Argus" says: "They were beautifully delivered, and gave delight to young and old. It gives no reason for withdrawal, and no promise of restoration. It would be both gracious and wise to restore this much-appreciated item." Now the dismissal of these "Bible Stories" from the programme of the very popular 3LO may seem a little thing; but to multitudes of children, in many homes, it is a disaster. The writer of the letter in the "Argus" says, "they are beautifully delivered"; but they have a higher merit, they were wisely chosen and had a real educational value. They certainly put a knowledge of Bible history, and teaching, into many youthful lives whose minds in this particular realm are painfully ignorant. It is understood that these Bible readings were struck out as the result of a protest by Roman Catholic authorities; and, if so, that may well add a flavor of resentment—and

of just resentment—to the regrets of many good people, who have been protesting, without success, against the dismissal of these Bible readings from the programme of 3LO.—"Southern Cross."

In connection with the Bunyan Tercentenary celebrations to be held in England next year, a committee is being appointed of the representatives of the National Free Church Council, two each of the Congregational and Baptist Unions, and three of Bedford. This composite committee will co-opt ten others. The arrangements include a pageant at Bedford and a pilgrimage to Bunyan's grave in Bunhill Fields, with a meeting to follow in Wesley's Chapel, City-rd.

### JESSE M. BADER IN QUEENSLAND.

As elsewhere, Bro. Bader has received a cordial welcome in Queensland, and also made an excellent impression. The following telegram reached us on Monday: "Great conference, splendid instruction, wonderful inspiration; Bader is magnificent.—Trudgian, Young."

A more extended notice has come from Bro. W. E. Reeve, Conference Secretary, who reports as follows:—

Bro. Bader was met on his arrival in Brisbane by Bro. Trudgian and motored to the Wattle Cafe, where members of the Home Mission Committee were introduced to him and a fellowship tea was enjoyed. An enthusiastic welcome was accorded Bro. Bader last Thursday evening in Ann-st. chapel. Bro. S. Trudgian, Conference President, presided over a good attendance of members from the city, and suburban churches, together with a few country delegates. Bro. Trudgian warmly welcomed our visiting brother to the sunny Queen State of the Commonwealth. Bro. Beiler, on behalf of the Federal Executive, also spoke words of welcome.

A massed choir under the baton of Bro. Syd. Suchting sang choruses. Bro. Bader brought greetings from our American churches, and also from the Council of Churches of America. He then delivered a powerful message on "The Compulsion of Evangelism," every sentence being full of thought and power.

On Friday morning Bro. Bader had happy fellowship with the preachers. In the afternoon at Albion he met the Sisters' Conference, and had a fellowship tea with the young people at six o'clock. These were very helpful meetings, and have left a great impression. Another mass meeting was held on Friday night in the Ann-st. building, when the young people were present in goodly numbers. Bro. Bader delivered a message on "The Evangelism of Youth," which was a powerful plea to the churches to give the child first consideration.

At this early stage of the conference we are convinced that the messages of Bro. Bader will leave a lasting impression upon the minds of all who hear him, and that the work of evangelism in Australia will be greatly stimulated. We thank God for the visit.

### ADDRESSES.

R. F. Geyer (secretary Prahran church, Vic.).—166 Toorak-rd., South Yarra.

R. Hillford (preacher Ringwood church, Vic.).—15 Hill-st., Box Hill.

James Owen (secretary Chinese church, Perth, W.A.).—390 William-st., Perth.

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## Prayer Meeting Topic.

August 10.

### PETER THE IMPULSIVE.

(Mark 14: 66-72.)

F. J. SIVYER, B.A.

"Plain honest Peter!" That is how we first think of him. But when we recall his many opposite qualities, e.g., faith and fear, courage and cowardice, and when we remember that Christ who pronounced him "blessed," shortly afterwards reprimanded him with the stern word, "Get thee behind me, Satan": when we take these into consideration, we find we must revise our first estimate of him.

Peter was a puzzle and a problem even to himself, and doubtless he would have remained such had not Jesus entered so intimately into his life. Christ came "that the thoughts of many hearts might be revealed." He discovers men unto themselves and, by his grace, he enables them to become the men they long to be. This was so in Peter's case.

#### A Prophecy.

The process of discovery commenced for Peter that day when Jesus looked into his eyes and said: "Thou art Simon, the son of John: thou shalt be called Peter"—the stable, rock-like man. Peter looked deeper into his own soul that day than ever he had before. He saw the impulsive, hasty, headstrong man he had been, and was. He caught a glimpse also of the strong, steady, reliable character whom Christ had envisioned. It was the man he longed, and meant to be.

#### Faults and Virtues.

Peter was by no means a weak character. His qualities were mostly of the manly type—brave, alert, self-confident, zealous, whole-souled—but these were often at a discount because he was so impulsive. For example, it was praiseworthy for him to want to be near Jesus when he called to the disciples across the water on that stormy night on the Sea of Galilee, but it was very presumptuous for Peter to attempt to imitate Christ by walking on the sea.

On the other hand, his very impulsiveness was often commendable, although it led him into trouble. His haughty refusal to allow Jesus to wash his feet on the occasion of the last supper was surely condoned by his subsequent impulsive outburst: "Lord, not my feet only, but also my hands and my head."

#### The Darkest Hour.

Olivier Cromwell is reported to have said to the court painter, "Portray me, war, scars and all." Peter must have said something similar to his young friend Mark regarding the account of the denial, for the evangelist does not spare him. The boasting, the lying, the profanity are all there, with the deep sorrow that afterwards followed. "Peter called to mind the word that Jesus said unto him. . . . And when he thought thereon, he wept." Possibly Peter went back to the garden; at all events, he had his Gethsemane. It was his darkest and yet his best hour, for by God's grace he saw his sins in the light of the cross of Christ.

#### Stablished, Strengthened, Settled.

We cannot dwell upon the gloom that filled Peter's heart from the time of the denial until the moment when he received the risen Lord's message: "Go, tell my disciples and Peter"—blessed addendum that! Nor can we dwell upon the restoration scene at Galilee's lake. We have space only to notice a prayer of Peter's at the end of his first epistle: "The God of grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." He wrote out of his own experience. Christ's prophecy was fulfilled. He had become stablished, settled—rock-like—after he had suffered awhile.

TOPIC FOR AUGUST 17—JOHN THE BELOVED.—John 21: 20.

## Papalism in America.

STATISTICS AND OTHER THINGS.

Upon the native American stock the Roman Catholic Church has made no appreciable impression.

3. If the babies of all Protestant homes were counted in the statistics, the present strength of the Protestant faith would be easily sixty million, or more than half our total population, to say nothing of the millions of non-church-members whose predilections and active sympathies are wholly Protestant.

4. We are again reminded that Protestantism's chief weakness is its divisions, its internal strife, the self-destructive competition, waste, lost motion, duplication, and, worse, the endless sects which devour each other and give invaluable aid and comfort to the enemies of the Christian faith.

If all who take Christ instead of the Pope as Lord and Shepherd, and the Bible instead of papal decrees as their rule of faith and practice, would cast out their denominational pride and loyalty, ship back to Rome the household stuff of popes and councils, and reproduce the simple and holy life of the early church and preach the pure gospel given by divine revelation—then America would become the light of the nations, and papal Rome would take its place with pagan Rome in the burial-ground of institutions which all advancing civilisation peacefully consigns to oblivion.—American "Christian Standard."

Some weeks ago we adverted to a mild sentiment of distress voiced by a Roman Catholic newspaper over "the apparent decadence of the Protestant faith in America," and pointed out that the statistics garbled by the Romanist writer to prove the disintegration of Protestantism in reality prove its healthy progress, and strongly suggest the decline of papalism in the United States.

G. A. Hoffman dips into the discussion, and turns on more light which further discredits the Catholic conclusions.

Mr. Hoffmann's figures, and the facts in the premises, reveal two or three things which should be kept in mind.

1. In the past generation, when immigration from southern Europe was at the flood, the Roman Catholics in America gained 160 per cent., while Protestantism gained 120 per cent., Rome's increase being due, in the main, to the overwhelming preponderance of Catholic immigrants.

2. About two years ago Congress enacted a new immigration law, the effect of which was to reduce drastically this incoming deluge of Catholics. In 1926 the Roman Catholic Church in this country increased but one per cent.

The whole force of Catholic influence fought to avert the passage of this law restricting immigration, and the full force of Catholic propaganda is being exerted to have it repealed.

## The Upward Aim

TO WHICH WE ARE SUMMONED BY CHRIST'S RESURRECTION.

There is in a little churchyard in Switzerland a simple inscription on the tomb of one who perished in an Alpine accident, which has always appealed to me with singular force: "He died climbing." He had heard the call of the mountains and lost his life in endeavoring to respond. We have heard the call of the risen Christ, but unlike the climber, we gain our lives in our sustained attempt to respond worthily. "Seek those things that are above" is a call to enjoy the largest possible life, for the very struggle develops latent possibilities and capacities, and each step upward is into fuller liberty and more perfect manhood.

But all this on our part is entirely dependent upon our recognition that the Christ who is above is the Christ also "who is our life." Nothing less than "the power of his resurrection" can ever serve to create and maintain in us this determining attitude.

Self-resolve, however well-intentioned, is altogether inadequate to such a life as that to which we are summoned by Christ's resurrection. Apart from a new strength of will, a quickened power of vision, and a renewed energy of action—in short, a partaking of the divine nature—we can never rise to the height of this calling. But these are just the resurrection gifts of abundant

life, and these his gifts are contingent upon his government. Easter proclaims Christ to be "the Lord both of the dead and the living"; and only by giving him the place which he claims of sovereign right may we know the power by which such newness of life becomes not merely an aim but a daily-increasing experience.—Stuart Holden.

#### FEEDING THE WORLD'S LARGEST FAMILY.

Dr. Barnardo's Homes (London), who support the largest family in the world, are appealing for their food fund. Last year 18,171 children and young people were dealt with by the Homes, and 1,623 were permanently admitted, which means that till they are able to earn their own living (an average of about 10 years) they must be cared for, fed, clothed, taught, and trained. To meet the food bill during the lean months of the year 400,000 half-crowns are asked for. Every day 24,000 meals have to be provided for this great family, which equals a town in size. There are always about 8,000 children in these national Homes, and 5 others, on an average, are admitted daily. The work is well worth doing from the imperial standpoint, for the Homes turn these 63 children into 21 citizens, and send them out to take their places in the world.

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**OBITUARY.**

**BUTLER.**—On July 5 Bro. Henry Butler was called home suddenly at the age of 83 years and 9 months. Baptised some 40 years ago by Bro. Little, our brother was with his dear wife a foundation member of the cause at Polkemmett. In his home the Lord's table was set up, and for some time six people met. From that home an influence went forth, and several churches owe a debt of gratitude to those early pioneers. Bro. Butler was superintendent of the Bible School and a most faithful one. Much of the work of caring for the chapel devolved upon him. Our brother was also treasurer of the church and agent for the "Christian" since 1886. Some of his sons are in Gilgandra, N.S.W., and his son James is one who helps efficiently in the preaching appointments of Horsham, Haven and Pimpinio. Of late years our Bro. and Sister Butler have resided in Horsham and Haven, and it was at the home of his son, Roderic Butler, that the call came. His remains were laid to rest in Horsham Cemetery on July 5. There was a good gathering at the graveside, the service being conducted by the writer. The deepest sympathy of the brethren goes out to the widow and family who feel the loss of a life so noble and sacrificing.—R.W.P., Horsham, Vic.

**MICHEL.**—On July 8 there passed away one of the pioneers of the Church of Christ in the Dominion of New Zealand, in the person of our aged Bro. Lewis John Michel. Bro. Michel was 88 years of age, and was associated with the Church of Christ at Invercargill for 54 years, and was the last of our foundation members. For many years he was one of our deacons, and his wise Christian counsel and advice were always appreciated. He loved the church, and gave liberally of his means towards its furtherance. He was laid to rest on July 1 in the East Road Cemetery, Invercargill, Bren. T. Pryde and J. Dunhar conducting brief services at the house and the graveside.—P., Invercargill, N.Z.

**MONAGHAN.**—Sister Ethel Maud Monaghan passed to be with her Lord on Thursday afternoon, July 14. She had been ill for several months. Miss Ethel was immersed into Christ in 1912, and for years has been a faithful member of Grote-st. church. Her life of recent years has been loaded with sadness, she having lost her mother, to whom she was much attached, and a year ago a beloved sister. Her mortal remains were laid to rest at West Terrace on Saturday afternoon in the presence of a number of stricken yet fond friends. The service was conducted by the writer.—J.W., Adelaide, S.A.

**PEARN.**—For very many years Sister Mrs. Bethia Pearn has been a great sufferer, and so for long has been prevented from meeting with God's people. She reared a family of three sons and three daughters, and their well-being was a matter of tender solicitude with her, since her dear husband went home to glory 36 years ago. She was a resident of the neighborhood for 56 years, and a true disciple of Christ for over 60 years. All her six children are living. After some weeks in hospital our sister was called to perfect peace, at the ripe age of 84 years. The members of Caveside church will miss her greatly. Her wonderful patience and cheerful endurance will long live in their memory. Her remains were laid to rest beside  
(Continued on page 498.)

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## News of the Churches.

### Tasmania.

Audiences continue to grow at Devonport. The Christian Endeavor Society is increasing in numbers and usefulness each week. Bro. E. Brown has suffered greatly of late. Sister Mrs. Cowling has recovered from severe illness.

Launceston is having better average attendances. The sisters' auxiliary held a Foreign Mission rally on July 11, and paid a visit to Invermay sewing class on 6th. Y.P.S.C.E. gave an excellent devotional programme entitled "The Prize" to Prospect on 19th. The recent exhortation of Bro. Will Waterman was very helpful. On July 20 the choir assisted in a preliminary preparation for the Invermay sale of work. On Lord's day morning last Bro. H. B. Hurlburgh, of Holiart, addressed the church and Bible School. Bro. and Sister Kingston were present from Ulverstone. Bro. Noble concluded a series of three addresses on "Jesus and Jerusalem," which received splendid attention.

### Queensland.

New Veteran attendance, owing to severe weather, was not up to usual standard on July 24. Bro. E. Trudgian conducted the services preaching convincingly on "Nicodemus."

Annerley reports that attendances and interest are well maintained. Since last report Bro. and Sister Cockroft, with their two daughters, Ruth and Edna, have been received into fellowship. The church has been helped by messages from Bro. S. Trudgian, W. E. Reeve and W. Rothery. Foreign Mission offering closed with £55. The steady growth of this is gratifying. During the first year of Bro. C. Young's ministry, four years ago, £2/10/- was the amount. Six new scholars have been added to the school, which now numbers 160.

### Western Australia.

On July 19 Bassendean J.C.E. Society held its anniversary, when many splendid items were contributed. Miss J. Smythe's report showed great progress during the year. Several other visiting Endeavors were present, and an address was delivered by Bro. Hutson. On July 22 the K.S.P. club held a concert which was well patronised and thoroughly enjoyed. On morning of 24th, Bro. Jacques addressed the church, and in the evening Bro. Peacock delivered the gospel message. Sister L. Innes has recovered from her recent operation and Bro. H. Cutler's condition is improved.

Kalgoorlie on July 24 had fine meetings all day, 220 meeting around the Lord's table. Bro. Hunt spoke at both services. One young man confessed Christ. Bible School attendances were 219. The average attendance for breaking of bread for June was 225. Foreign Mission offering amounted to £39/15/11. On July 26 the Young Ladies' Own held a concert in the Soldiers' Institute to raise club funds. A very fine programme was appreciated by a large audience, and 175 sat down to a sumptuous supper. The young ladies' club, numbering between 60 and 70, intend to make the 375 mile journey to Perth in a body to attend next State Conference.

On July 20 Lake-st., Perth, Bible School anniversary, tea and demonstration were held. An enjoyable evening was spent. The secretary's report showed that on twelve occasions the 200 mark in attendance had been reached, with an enrolment of 321. The loss of Miss Norma Bell through marriage has been capably made good by Miss Wilson. Kindergarten has an enrolment of 66 scholars, 18 teachers and officers; junior department enrolment, 38; men's class enrolment, 28. The financial statement showed that £22/13/7 had been given to various worthy objects, including the support of an orphan in India. School prospects are bright. Attendances at all meetings on July 24 were good.

### South Australia.

Wampony church annual business meeting was held on July 22, Bro. Cornelius presiding. The work is improving a little in all its branches. The young men are taking part.

At Queenstown on Sunday, July 31, Mr. Philip Lewis spoke at the morning service. In the evening Mr. Horsell preached. Bro. Brooker has not yet recovered from his illness.

At Croydon on Sunday morning there was a fair congregation. Bro. Graham delivered the address. In the evening he continued his series of addresses on "Fundamentals for Protestants." There were 217 present at the Bible School.

Three baptisms are reported at Balaklava on July 24, when there was a very fine service. The chapel was nearly full, and many strangers present. The work is in good heart, and a great time is anticipated at the opening of the hall and the jubilee services at the end of this month.

Good meetings were held at Norwood on July 24. 212 broke bread for the day. Miss Gladys Beard, from Murray Bridge, and Bro. and Sister A. Sly, from St. Morris, were welcomed into membership. Mrs. Beard, of Murray Bridge, was also present. The question box is still proving a help. Mid-week prayer meetings are still maintained, and Bro. Baker's messages are most edifying.

Meetings at Ungarra have been fairly well attended during the absence of a preacher, and now that Bro. Davie has taken up his labors, a profitable time is hoped for. On July 14 a kitchen social was tendered Sister Ruby Lawrie prior to her marriage. Several brethren spoke of her good work in church and Sunday School. Bro. Davie was welcomed on the same occasion. He officiated at the wedding of Sister Ruby Lawrie and Bro. J. Smith on July 23.

York church held its 43rd anniversary services on July 24 and 27. Bro. Oram, from Gawler, helped all with stirring addresses on the Lord's day. At the close of the evening service four confessed Christ. The public meeting on Wednesday was presided over by Bro. Collins, Vice-president of Conference. An inspiring address was given by Bro. Hugh Gray. The comprehensive report of the secretary, Bro. Young, showed good work in all departments during the year. On July 31 Bro. Killmier commenced a series of addresses on the plea of Churches of Christ.

### New South Wales.

Meetings at Roekdale are well attended. The church appreciates the help of speaking brethren who assist pending the arrival of Bro. F. E. Alcorn who is due to begin his work in two or three week's time.

At Lismore on July 24 visitors included Mrs. E. Davis, of Canberra, Bro. W. Davis, of Kyogle, and Bro. Alex. Olive, of Southport, Q. Bro. F. Murray was also present after three months' illness and travel. At night Bro. P. J. Pond preached on the punishment of sin after death. Bro. Pond closes his work at Lismore the last Sunday in August.

Bro. H. Edwards spoke at both services at Taree on July 24. His morning message on "Let all your Things be done with Love" was most edifying. The work of the Bible School advances. Bro. George Billingham and Laurie Love have been appointed roll secretaries and a look-out committee. F.M. offering amounted to £21, an increase of £4/3/6 on last year.

On July 31 at Chatswood Bro. and Sister Hagger and daughter were received into fellowship by letter of transfer, and Sister Dungan and two daughters by faith and obedience. Bro. R. Vereo gave a helpful talk on "The Finished Life." Bro. Whelan's evening theme was "Three Opinions of a Man." Both messages greatly appreciated. There was a splendid attendance.

The church conveys to Bro. James Hunter and family their sincere Christian sympathy in the loss of their dear wife and mother.

At Dumbleton on July 17 Sister Wallace, from Enmore, was received into fellowship. Bro. Harris, from Hurstville, exhorted on "Be of good cheer." At night Bro. Acland spoke on "Be of Rom. 5: 12." On July 24 Bro. Stow, from Ashfield, exhorted on "The Changed Life," and preached at night on "Does it Matter what I Believe?" On July 31 Bro. Page exhorted. At night he spoke impressively on "God's Sovereignty: Man's Responsibility." Prayers are asked for Bro. John Saville, who is in hospital suffering from internal injury caused by falling from a building.

At Epping on July 24 Bro. Fretwell spoke on "The Promises of God." Mrs. Carruthers, who recently was baptised, was received into fellowship. The evening subject was "The Message of the Living Christ to the Church of the Laodiceans." Both addresses were much appreciated. On July 31, Bro. Laney, from Barwood, gave a fine morning address. Bro. and Sister Surtlee were received into membership. Bro. Fretwell preached a fine address at night on "The Holy Catholic Church." Miss Heather Lambert sang a nice solo. Two esteemed members, Bro. and Sister Cosh, jr., have moved to Shell Harbor.

Bro. Will Beiler gave a very helpful address on morning of July 31 at Enmore to a good congregation. He also addressed the morning school. Bro. Lee, of Taree, was received by letter. At night Bro. Paternoster preached on "The Great Confession." On July 25 the Dorcas held a sale of gifts and raised £50 for the purpose of building quarters for the Bible-women at Diksal. Mrs. Escott opened the sale. At the church business meeting on July 27, very satisfactory reports were presented. The work is in good heart. Christian sympathy was extended Sunday morning to Sister Mrs. Vereo and other members of the family, in the death of her mother, Mrs. Hunter, a life-long member of Enmore.

### Victoria.

Boronia reports increased attendances at meetings, with fine addresses from Bro. Williams. A P.B.P. has recently been formed. The C.E. is proving a great help to the young people.

Collingwood is having fair meetings. Bro. Hughes preaching faithfully. Women's mission band held their first anniversary on July 23, when Bro. A. G. Saunders gave an interesting talk on mission work.

At Footscray women's mission band on July 26, Miss Bradshaw spoke to the ladies on the need of the Bible in foreign lands. A collection was taken for the British and Foreign Bible Society. Afternoon tea was served.

Glenferrie morning meeting on July 31 was addressed by Bro. R. T. Pittman. Two members were received by transfer. At the evening meeting Bro. T. H. Scambler preached on "The Tragedy of Sin," illustrated by Shakespeare's "Macbeth."

At Kaniva on July 24 marked enthusiasm prevailed at the opening service of the J.C.E. Society. Some 30 juniors were enrolled, and the service was an inspiration. Some juniors travelled the seven miles. Good interest is manifest in the women's mission band and other auxiliaries.

Meetings of late at Blackburn have been held. Bro. Hendry is earnestly laboring with the church. Recently the K.S.P. and P.B.P. held a combined church parade. The building was almost full. Radiators have been installed in the church building. F.M. offering amounted to £4/2/6.

Hampton church was addressed on Sunday morning, July 24, by Bro. Buckley. At night Bro. Arnold preached, and a K.S.P. installation service was held. Last Sunday Bro. Gray and Bro. Pittman were the speakers. A girls' club has been commenced. At a recent mid-week service building fund boxes were opened, the result of a short period of collecting being about £15.

There were good meetings at St. Arnaud on July 31. A lad from the Bible School confessed Christ.

At Merhein on July 27 Miss M. J. West was married to Mr. W. J. Cunningham. Meetings are still good, and Bro. Orford's addresses hold the people. The Bible School is going well with an average attendance of 95. The C.E. Society is doing good work. A spirit of unity pervades the whole of the work.

South Melbourne last Sunday had splendid meetings. Bro. Waterman gave an interesting talk in the morning. The Bible School had an attendance of 217, and a visit from a Church of England S.S. organiser. Large attendance at gospel service; the K.S.P. had charge. Special talks and songs by the members were enjoyed.

At Warragul on July 31 Mr. Wigney exchanged pulpits with Mr. Goble, of the Presbyterian church, for morning worship. Mr. Goble spoke helpfully on "Search the Scriptures." Sister Pereira, from South Australia, and Bro. Arnold, from the College, were present. A rousing song service was conducted by Bro. Arnold prior to the gospel service.

Congregations at Cheltenham on July 31 at all meetings almost filled the building. Bro. F. E. J. Smith gave a most thoughtful morning message. The school in all its departments was good. The teachers' study circle on Friday evenings is a great help to the teaching staff. In the evening D. Wakeley preached a good sermon to an appreciative audience.

At Geelong Bro. Tully, of Doncaster, presided on morning of July 31. Bro. Stevens addressed a record gathering from 1 Cor. 6: 17. At night he preached effectively on "The Difference Between Christ and other Men." Bro. Wm. Lang, after eight weeks of patient suffering, was called to the higher life on July 28. The church deeply sympathises with those who are bereaved.

At Balwyn on July 24 J. McG. Abercrombie gave a helpful address in the morning, and R. J. Perry gave a splendid message at night. Jas. E. Thomas was unable to be present. On July 31 Dr. Andrew Meldrum gave a most instructive address, and in the evening Jas. E. Thomas spoke on "What and Why We Believe about God." There is much sickness, but meetings were very good.

There were good meetings at Swanston-st. last Lord's day, and excellent sermons. In the evening Dr. Brandt delivered an illustrated sermon on the missionary work of Dr. Livingstone in South Africa. Mr. and Mrs. Ackroyd and child, who had arrived by the "Balranald" from England the same day, were present at evening meeting. Their parents are members of Church of Christ, Oldham, Lancashire.

At Oakleigh church on July 23, the marriage of Sister Miss Hayes to Bro. L. Barnett, of Cheltenham, was celebrated by Bro. Mudge. The church regrets the loss of Miss Hayes, who goes to Cheltenham church. Three members were received in on July 24, and another last Sunday. Very fine attendance, including many new faces, and good singing by the choir, encouraged Bro. Mudge and members at gospel service.

At Surrey Hills a much-appreciated exhortation was given by Bro. P. A. Dickson at the morning meeting. Bro. and Sister Newham and their daughter, Dulcie, were received by letter from North Richmond. Gospel services are increasing in interest and attendance, and a "full house" greeted Bro. A. L. Gibson for his third address of the series on "The Jews in History and Prophecy." The choir, under the capable leadership of Bro. George Murray, is helping splendidly at the gospel services.

The first annual business meeting of North Essendon church was held on June 20. Healthy progress was reported in all departments. The school continues to grow with new scholars every Sunday. The ladies' guild is working for a sale of works to reduce the debt on the land. The following were elected deacons: Bren. Bowell, Fox Hillbrick, W. Mason and F. Mason, with Bro. Hillbrick as treasurer and Bro. F. Mason as secretary. The meeting was unani-

mous that Bro. Mathieson should continue with the church as evangelist.

At Brunswick on July 24, A. Mann addressed the church, and Bro. C. Lovell preached. On July 27 the women's mission band held their meeting. J. C. F. Pittman exhorted on July 31, and D. Gibbs preached. The Foreign Mission offering amounted to £4/11/-. Duplex envelopes contributions for the half-year, £3; total for Foreign Missions, £7/11/-. The officers have decided to renovate the chapel interior and fixtures, while repairs will be effected by a working bee. A kitchen tea was tendered to Miss Helen Bayliss and Mr. Herbert Hosking on Saturday, July 30.

Throughout July Bendigo church enjoyed good times. On July 3, Bible School anniversary services were concluded. Bro. W. Gale conducted the services, and presented the prizes. Bro. Alf. Hinrichsen preached on July 10 and 17. Bro. Payne, of Echuca, was present on the 24th, and Bro. Alan Searle last Lord's day, Bro. Hinrichsen being away on holidays. The visits of these brethren were greatly enjoyed. The Bible School continues to grow. Record for many years on Sunday, July 21, 106 scholars and 16 teachers.

The morning service at Preston on July 24 was well attended, an excellent address being delivered by Bro. J. G. Barrett. At the evening service Bro. Dawson's subject was "A Message from the World of Art" (with Holman Hunt's "The Light of the World" as illustration). One youth made the good confession. Bro. and Sister George Dickens, two foundation members, and three daughters, are back in the district, and were received by transfer. Nice meetings were held on July 31, Bro. Dawson's messages being uplifting. Bro. Bardwell, Northcote, presided in the morning.

Yarrawonga Bible School anniversary was continued on July 19. Over 100 sat down to a splendid tea, after which a fine programme was given by some of the children, Bro. Houghton, superintendent, in the chair. Bro. Pratt presented each child with a book prize, and gave a brief outline of the progress during the two years of the school's existence. Commencing with 18, the schools have now an enrolment of 111. Recently two of the intermediate boys took their stand for Christ. Bro. Cam Daff, of Cheltenham, who has been meeting with the church for some months, is returning to his home church.

At Camberwell the cold weather affected attendances at gospel meetings. Bro. Stephenson continues to preach faithfully. The church regrets the loss of Bro. A. Grundy, who has assisted in all the departments of church work, especially the Lord's day school. He has been selected by the H.M. Committee as week-end preacher for the Port Fairy church. Bro. Atkins, of the College, succeeds Bro. Grundy. On Thursday, July 28, under the auspices of the Bible Union of Victoria, a lecture, "The First Chapter of Genesis in the Light of Modern Science," was delivered by Dr. D. S. McColl, the chairman being the Hon. W. H. Edgar, M.L.C. The building was crowded, and intense interest was manifested. It was a masterly deliverance by the popular doctor.

East Kew reports splendid meetings on July 21. Bro. Bank received the right hand of fellowship. Bro. Christiansen exhorted, and Bro. Youens gave a splendid evening address. On July 25 a social was held in honor of Sister Gibb, an active worker in church and Sunday School, in view of her approaching marriage. Bro. Youens and Elliott made presentations on behalf of the church and school, and wished her blessing. On July 26 Hawthorn church choir provided the programme for a concert to reduce the debt on the kindergarten. This was much enjoyed. A very pretty wedding ceremony took place on July 27, when Miss V. Gibb and Mr. A. Hinrichsen, preacher of Bendigo church, were married. On July 31 good meetings were held. Bro. Youens speaking at both services.

The church at Wedderburn is enjoying a series of addresses by Bro. Mudford on the Book of Daniel. Prior to these, the subjects of Death, Judgment, Heaven, and Hell were dealt with in a fitting manner. Bro. Mudford is faithfully ministering to the church's needs. At the annual meeting Bro. Larkin was added as an officer. Financially, the year ended with a credit balance, and one loan partly redeemed in connection with manse building account. During the year over £34 has been raised for renovating the old chapel. The church is grateful to the sisters' talent scheme workers, who have raised over £30 since this work commenced. The girls' club is keeping up in interest. A carpet bowls tournament was keenly contested.

THAT LIBERAL CHURCH.

When it comes to a matter of statistics no one in our fellowship is more at home than Brother G. A. Hoffman, who presided over the earlier destinies of the year book of our churches. In a communication just received from him he says:

In regard to your article in "The Christian Evangelist," "Wants a Liberal Church," allow me to say that the best statistical information that I have is as follows. The two great liberal bodies which have been before the United States and Colonies for more than two hundred years show by their reports that they had the number of churches at the end of each decade or year indicated:

Year	Unitarian	Universalist	Total
1840	230	853	1,083
1850	246	1,269	1,515
1860	254	1,261	1,518
1870	328	917	1,245
1880	335	956	1,291
1890	421	956	1,377
1906	435	811	1,246
1916	512	656	1,168
1926	368	604	972

In order to reach the real meaning of these figures, let us put it in another way. Let us see how many thousands of people we had in the United States to each church at the above dates.

Year	one church to	17,000 of population.
1850	" "	18,000 " "
1860	" "	20,713 " "
1870	" "	31,000 " "
1880	" "	38,852 " "
1890	" "	45,350 " "
1906	" "	70,000 " "
1916	" "	80,000 " "
1926	" "	120,000 " "

This is most remarkable when it is considered that there are so many in the Evangelical religious bodies who have itching ears and join these liberal bodies. Families of the liberal churches have no progeny. They go out into "religious nothings."

Perhaps the above figures may help to indicate why so-called "liberal" churches are so hard to find. It is a law of nature that an organism which does not perform some useful function tends to disappear. Churches of the ultra-liberal type appear to conform to this law—"Christian Evangelist."

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A little girl of nine came down one morning to breakfast.

"Daddy," she said, "I've had a thought."

"Yes, Wendy, my love, what's the thought?"

"I've got one-and-nine-pence in my money box and I thought that if we could buy a Bible and send it out to China, it might help to put things right."

The one-and-nine-pence was duly brought to the Bible House. A packet of Scriptures was purchased and sent by the next mail to China. God speed the Message!—"The Bible in the World."

**OBITUARY.**

(Continued from page 495.)

her late husband in Chudleigh Cemetery on July 17, a large number from far and near coming to show their interest in the departed one. Our aged Bro. G. Spaulding, of Hobart, officiated in the home and at the grave.—Clement Byard, Caveseide, Tas.

**PULLEN.**—Sister Mrs. Pullen, of the church at Semaphore, S.A., of which she was a foundation member, received the home-call in the early morning of July 12, after having been laid aside for many months. When health permitted, our sister was regular in attendance at church services, and her presence will be greatly missed. Her body was laid to rest in Cheltenham Cemetery, the writer, in the presence of a large company of friends, conducting the service. The loving sympathy of the church is extended to those loved ones who are left to mourn the loss of a devoted mother and an earnest Christian.—G.R., Semaphore, S.A.

**ROSE.**—In the death of Susannah Rose on July 2, another link with the early days of the work at Cheltenham, Vic., has been broken. Her connection with Cheltenham church goes back to its beginning. Seventeen years after she arrived in Victoria the cause was started at Beaumaris by Bro. Hilliar, and among the early converts was our late sister who, with others, was baptised in the open sea at Beaumaris. Mrs. Rose was eighty-nine years and seven months when her Saviour called her home. Practically all of those years were spent at Cheltenham, where she enjoyed a love and esteem that were well deserved. She was a delightful Christian woman, and nobly lived out her faith. The large number of people at the graveside was ample testimony of the high estimation in which she was held. She was the mother of 9, the grandmother of 31, and the great-grandmother of 37 children. The writer was assisted at the graveside by Bro. D. Wakeley. In their hour of trouble the sorrowing relatives can be assured of the prayers and sympathy of all friends.—S. H. Mudge, Oakleigh, Vic.

**TOWNSEND.**—Bro. Herbert W. Townsend received the call to higher service on July 6 at the early age of 16 years, having been a mem-

ber of the church for nine months. Herbert desired to be a preacher, and with this end in view he joined the Central Training Class at Grote-st. His work there was highly commended by his teacher. Most of his spare time was spent in the study of the Word. Although so young he had charge of the J.C.E., taught a class in the Bible School, and was vice-president of the Y.P.S.C.E., and also assisted in the worship service as a reader and an organist. Almost the whole church attended the funeral. We extend our deepest sympathy to his parents and family. "Thy brother shall rise again."—R.R., Nailsworth, S.A.

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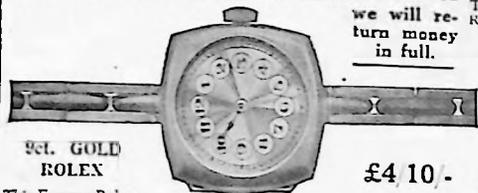
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