

# THE AUSTRALIAN CHRISTIAN

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

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## The "Unity of the Brethren": A Notable Anniversary.

SATURDAY of this week is a notable anniversary day. August 13, 1727, is the date usually assigned to the foundation of the "Unity of the Brethren" (Unitas Fratrum), better known as the Moravian Brotherhood, who as leaders in missionary work have set an example to all Christians.

The real beginnings of the movement are found a century before the Reformation, and take us back to the work of John Hus and Jerome of Prague, the two martyrs who at Constance in 1415 suffered death for their faith. The Bohemian Brethren originated in 1467 amongst men who mourned the loss of their great leader Hus. The founder was Peter of Chelzicky, a man of faith and piety. He was a nobleman who in obedience to what he believed to be the requirements of the gospel gave up his rank and tried to live after the apostolic example. In the sixteenth century the Bohemian Brethren were influenced by the work of Luther and Calvin. Early in the seventeenth century they suffered greatly.

A hundred years later a small band was led by Christian David into Moravia and came to Berthelsdorf, the estate of a young nobleman Count Zinzendorf, who gave them permission to settle on his land, near the Hutberg or Watchhill. There they were exhorted to "stand upon the watch of the Lord." Thus they received the name of "Hernhutters." Zinzendorf himself assisted in the organisation of the settlement, which gradually strengthened. For a time the Society was connected with the Lutheran Church, but a separation came, and August 13, 1727, is kept as "the spiritual birthday of the renewed church."

The most famous member of the Unitas Fratrum was Count Zinzendorf himself, who became Bishop. The story of his life is remarkable. His grandfather was an Austrian noble who had given up his estates for the Lord's sake. His grand-

mother and aunt were godly women to whose holy training the subsequent devoted life of Zinzendorf was due. His was a case of extraordinary and even precocious spiritual development. We are told that as a boy of four years he formally covenanted with his Saviour, "Be thou mine, and I will be thine." When but ten years of age (as a pupil of the great and good Francke at Halle), he formed prayer circles amongst his fellow scholars, and established the "Order of the Grain of Mustard Seed," the members of which were pledged to sow the seed of the Kingdom in other hearts. No wonder that under his leadership the community of which he was bishop, and later for twenty-three years (till his death in 1760) "advocate," was enthusiastic in missionary service.

### Extraordinary missionary zeal.

The 109th annual report of the London Association in Aid of Moravian Missions was presented recently at the annual meeting. It indicated that "the spiritual outlook is most encouraging in the various spheres of Moravian missionary activity. With rigid adherence to the teaching of the Bible as the inspired Word of God and in simple dependence upon the working of the Holy Spirit the missionaries have been used of God to the gathering of souls into his Kingdom."

### THE MIRROR.

The sun has made himself a looking-glass  
In yonder pool's pure blue;  
So through my soul may Thy bright image pass,  
And find the likeness true!

This smoke of self with its disfiguring smirch—  
Self-adding sin thereto—  
This blur that dims Thy likeness in Thy church,  
Let scarce a ray shine through.

How little of Thy life is seen in mine!  
What light of dawn in dew  
Mirrored should glow, complete and crystalline,  
If but the lens were true!

—S. Gertrude Ford.

The report further stated that with over 300 mission stations in all to be maintained, there is a total annual expenditure of something over £100,000—of which two-thirds is raised on the field. About one in 60 members of the Moravian church are serving as missionaries, as compared with one in 5,000 amongst Protestant churches generally. The Moravian community on the mission field numbers about three times as many as the church at the home base.

The "Christian World" refers to the "national debt" of the churches to the little Moravian church: "All the Christian churches in Great Britain—in the whole world, indeed—owe a debt of honor to the little Moravian church. In so far as they are missionary churches they are walking in the paths hewn through the jungle of heathenism by the Moravian pioneers. The Moravians were the first modern missionaries. For their pioneering and their inspiring (or shaming?) example, the whole Christian church owes them a debt. In this age of expensive publicity the quiet spadework of the Moravians in their lonely stations has tended to be overlooked. Money has not come in at a rate sufficient to maintain a work that is always growing by reason of its urgency and success."

It has to be allowed that there were extravagances amongst the Moravians. It may be agreed that their work has not been well balanced. The home base was not strengthened sufficiently for the maintenance of the work abroad; hence some recent retirements were necessary, and hence also in part the present financial stress. But nevertheless the words quoted from the "Christian World" are true, and consideration of the efforts of this small brotherhood should shame us if ever we dare to plead our poverty as an excuse for relaxed effort, or boast in the comparatively small work we have done in foreign lands or the amount of sacrifice we make for the extension of the Kingdom.

**Moravian principles.**

Dr. A. T. Pierson summed up under three headings the leading features of the "foremost missionary church."

First, there was its *evangelistic basis*. It holds itself "in debt to a lost world and in trust with the gospel." We might well ask, Can any community of Christians do less than this? But we shall scarcely find any communion which compares with the Moravian Brotherhood in the manner in which it demonstrates the sincerity of its faith. The members live frugal lives and work together for the common good of the Brotherhood and the redemption of the race. Pierson says that with them "any church destitute of the spirit of missions is considered dead, and every disciple without service an apostate."

The second feature is the *law of preference*. The hardest and neediest fields were looked upon as having first claim. How this rebukes not merely the apathy of professed Christians who feel not at all the call of the Christless peoples, but also the careful selection of congenial fields on the part of preachers. To quote the "Christian World" again: "In 1732 two young men went forth from this devoted church, and made their way on foot across the Continent of Europe with only about 18/- in their pockets, in order to take the message of salvation to the poor down-trodden slaves of the West Indies, they themselves being ready to become slaves if, by so doing, they might the better fulfil their mission. In this spirit the Moravians have continued. By choice they select the hardest and loneliest corners of the foreign field—Greenland, N.W. America, Surinam, Labrador, Little Tibet, Alaska, and so on. They were the first medical missionaries, and the first to minister to the leper." The Anglican vicar of Blackheath, England, paid a deserved tribute to the Brotherhood when he said that the missionary activities of no other church can compare with those of the Moravian church. Moravian missionary work was remarkable for its thoroughness, its comprehensiveness, its spirit of self-sacrifice. No climate was too noisome, no tribe too savage or degraded, no part of the world apparently too fast closed to the gospel, for the Moravian workers to undertake the task of evangelisation.

There is, in the third place, the Moravian *zeal for divine approval* to be considered. "Worldly ambition," wrote Dr. Pierson, "is ruled out of the Moravian life. Evangelism, not proselytism, is their principle. Increase of numbers is no object; and hence there is no counting of converts or overlooking of quality in quantity. Of denominational growth they are not jealous, and rather prefer not to extend their borders."

A lust for numbers, and the measuring of a man's success by the counting of heads, are things not unknown to most communions. The Moravians may here teach us all a needed lesson.

In their willingness to serve humbly and

unostentatiously, also, they set a worthy example. Our Lord tried over and over again to teach his followers that the way to true greatness was that of lowly service. The Moravians alone have a litany with the petition:

"From the unhappy desire of being great,  
Good Lord, deliver us!"

Surely we may learn much from that

## The Only One Supreme Revelation.

The suggestive and delightfully positive phrase at the head of this article was taken from that somewhat recent and entirely readable book "Adventures and Confessions" by William Lyon Phelps, Lampson Professor of English Literature at Yale. The book deals with some of the most vital questions of existence, such as "Salvation," "Sin," "Death," "Life," "Truth," "Women," "Judgment," "Science"—"questions which involve the eternal verities."

I found myself especially delighted with the chapter on science, in which the author deals with the old supposed conflict between it and religion, and especially with the slant of mind that finds science always right and religion wrong. He raps those preachers who find everything good and fresh in science and nothing but what is antiquated and out of joint in the gospel. Arrogance is as repulsive in a scientist as it is in a minister of the gospel. "The former should have that unaffected humility accompanying the little known and the vast unknown," and "The latter's daily realisation of the disparity between him and his Master should annihilate pride." Dr. Phelps rightly shames two types of minister: the one who "when he thinks of the very word, science, sees red," and "imagines that science is the Antichrist"; and the other, "who seems so anxious to placate scientists that they adopt what is almost a fawning attitude." Of the last mentioned type, he says: "They are in this bad shepherds, deserting their flocks. I have read statements by ministers that the best revelation of God is in science. But to the loyal Christian there is only one supreme revelation."

This quick-minded, forthspeaking professor finds many things to regret in church history, but also finds that

The history of science in general and of medicine in particular, is the history of error, quackery, fatal mistakes. Centuries ago, when a poor fellow was suffering from appendicitis, his scientific doctors consulted astrological charts; even in my lifetime, I can remember people suffering from tuberculosis who were shut up by doctor's orders in closed rooms, so no draught of air should kill them. Doctors used to bleed patients when we then scoff at doctors and at science because of all these errors? By no means. It was the imperfection of humanity, not the fault of thing. It is the imperfection of Christians, not of religion that causes them to err.

Brotherhood which "fewest in numbers, and poorest in resources, leads the van of missions."

Leslie F. Church, in his book on "The Protestant Churches," says that "the Unity of the Brethren has set the world an example which it has sometimes imitated, and by which Protestantism has been cleansed, uplifted, and fired in turn."

Comparing the degrees of certainty in religion and science Prof. Phelps says:

It is folly to give up religious faith because of some alleged discovery of science. To believe in Jesus and follow him, that is religion; to study the origin of the texts of the gospels, that is science. Now suppose a man forty years ago gave up his faith in Jesus because a scientific critic declared—as some did then—that the gospels were written several centuries after Christ died. Science has revised that opinion. Now there are scientific critics who declare that all four gospels were written before 75 A.D. In adhering to any scientific discovery, be sure and get the latest edition of the book. The average life of any scientific theory is, I believe, about seven years. The life of Jesus is still potent after nearly twenty centuries.

It is often claimed, and believed, to-day that all the risk in the search for truth and the heroism in standing for it, is taken by the scientist rather than by the preacher. But Prof. Phelps thinks otherwise. He says:

I read an excellent article some time ago by a scientific man, Albert E. Wiggam. One sentence, however, needs amendment. He is comparing the purity of science with the cruelty of religion, as shown in history:

In all its history science has never persecuted anybody. Throughout all history dogmatic religion and religion based upon authority have persecuted well-nigh everybody. But science comes to men with no blood upon its hands. It offers its ministry to men with a past as unsullied as the morning, and with a spirit as fresh as youth and as tolerant as the sunshine.

Self-satisfaction, the "holier-than-thou" feeling, leads one into error as surely in science as in religion.

The word "tolerant" in that paragraph needs some revision. Some advocates of science love to represent ministers of the gospel as intolerant, and scientific men as calm, tolerant lovers of truth. Now if the pursuit of scientific research produced no evil results either to humanity or to the researchers, such a position might be tenable. It so happens, however, that while scientific men are doing their best to invent monstrous engines of cruelty and destruction, ministers of the gospel are preaching good will and charity to all. No blood upon the hands of science? . . .

From what class have come the martyrs for the truth? From the scientists or from the saints? Was Faber speaking of scientists when he wrote the tremendous words:

Our fathers, chained in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them, could die for thee!

To read current comment, one might imagine that Christian priests and ministers were always persecuting scientific martyrs; but how many scientists have died horrible deaths at the hands of Christians, compared to the men who have

## American Religious Beliefs.

died for their religious faith? It is not science, but religion that can claim the noble army of martyrs. If the love of truth is evidenced by the willingness to die for it, it is religion and not science that can show the honor roll.

The observation that "scientific people and religious people should unite in the endeavor to follow and to discover truth, in the endeavor to alleviate human suffering, in the endeavor to destroy superstition—whether in the quackery of religion or the quackery of science" will evoke a strong Amen from all intelligent Christians. Everything that adds a ray of light or a grain of truth should be heartily accepted—as in fact it largely is, but one should never forget the distinction between the progress of science and the progress of religion which is set forth in the following luminous paragraph:

There is this distinction between the modern advance of scientific thought and the modern advance of religious thought. Scientific men are quite rightly endeavoring to discover new facts, in other words to go steadily forward; whereas the best advance in Christian thought—that which is now clearly observable—is going backward; going back through the long ages of accumulated error about Jesus, to Jesus himself. Science must go forward to find perfection, which though it is in the future, will perhaps never be found. But Christians are fortunate in having perfection revealed once for all in the person of Jesus Christ. We do not need a new religion—we need to practise the one we have. Jesus lived on earth nearly two thousand years ago; in his ideas and teachings he is ten thousand years ahead of this present time.

After reading this fine teaching by Prof. Phelps, I find myself entirely in agreement with his superb saying that "to the loyal Christian there is only one supreme revelation." Of course and without doubt that is the revelation written down in the New Testament.—"Christian Evangelist."

### Religious Revival in Russia.

The Riga correspondent of the London "Times" has an interesting note on the religious situation in Russia. He wrote:—

"At a plenary sitting of the Committee of the Communist Party in Moscow a special report on the anti-religious situation in town and country was considered.

"The official spokesman, Barkanoff, stated that the anti-religious organisations were unquestionably suffering discomfiture and a sort of religious revival had occurred among the masses. Various kinds of religious organisations and sects had come into being and their influence had penetrated into the factories and even into the barracks of the Red Army. This revival was particularly apparent at Easter, when the churches were flooded by a sea of light, and artists from the Grand Theatre, Moscow, sang in them."

"Barkanoff complained that the 29,000 members of the 'Anti-God Society' had proved to be unable to stem the religious tide. This society must therefore be reorganised and agitators specially trained on a mass scale to meet the new 'menace,' particular attention being devoted to propaganda among women, children and adolescents."

The newspapers have recently been featuring the results of a poll taken in the United States of America on "Religious Belief" in (a) college students, and (b) newspaper readers. About 250,000 newspaper readers answered the questions, and 36,000 students out of a total enrolment of 76,000 in one hundred universities and colleges; and here are the official results:

Questions.	Per cent. answering "Yes."	
	Coll. Stdts.	N's's'p'r R'drs.
Do you believe in God? . . . . .	98	91
Do you believe in immortality? . . . . .	90	88
Do you believe in prayer as a means of personal relationship with God? . . . . .	90	88
Do you believe that Jesus was divine, as no other man was divine? . . . . .	89	85
Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired? . . . . .	82	85
Are you an active member of any church? . . . . .	76	77
Do you regularly attend any religious services? . . . . .	69	76
Were you brought up in a religious home? . . . . .	95	87
Do you think that religion in some form is a necessary element of life for the individual and for the community? . . . . .	97	87

Commenting on these figures Dr. Fitchett in the "Southern Cross" writes: "These figures are solid and final. There are no 'cranks' among the voters. And if the

ratio of voting is extended through the whole 140,000,000 people of the United States, what an overwhelming mass of sane opinion is on the side of the Christian faith, and against atheism! If the figures were transposed—if, that is, in the United States there were 90 atheists against, say, every 3 who hold the Christian faith—and the same ratios obtained under every sky—the world would be one vast lunatic asylum. Who would wish to live in it? That is the final logic against atheism."

There has recently been a strong attempt on the part of a small minority in the United States to establish a virulent type of atheism. The campaign is being carried out in a most objectionable manner. Some may be carried away by the loud-voiced and confident assertions of the "Association for the Advancement of Atheism." The vote referred to above should prove enlightening to many people, and also cheering to Christian people.

He made them all—the laughing daffodils,  
That light our path after the winter-gloom;  
With sweetness he the primrose-chalice fills;  
The eyebright, speedwell—taught them when  
to bloom.

All are his messengers to Mother Earth.  
"Awake, arise! and deck thyself with flowers;  
Let joy look in an every household hearth,  
For his uprising is sure pledge of ours."

—M.B.

## A Movement Towards Unity.

As many of our readers know, there have been in Auckland, N.Z., congregations of Christians agreeing in fundamental doctrines, ordinances and polity, who yet have not been affiliated in service. The "New Zealand Christian" of July 18, 1927, reports that at the last provincial conference at Auckland, on the motion of Bro. E. A. Perkins, a committee was set up to consider the question of union with West-st. Church of Christ. This committee decided to send a delegation to Conference to be held at West-st. church on June 3.

The meeting of representatives of the Associated Churches of Christ and of the Churches of the New Zealand Evangelistic and Publication Association proved to be a most happy one. A cordial spirit was manifest throughout.

There was complete unanimity in the carrying of the following resolutions:—

"That this meeting of 12 brethren representing the Associated Churches of Christ, and 12 representing the New Zealand Evangelistic and Publication Association of Churches of Christ has felt much moved by the happy spirit of Christian fellowship manifest in the gathering. We express as the unanimous and considered

thought of the meeting that a closer co-operation of fellowship of the two bodies is both desirable and practicable, and that every endeavor should be made to further this end."

"That it be a recommendation from this meeting to the respective Associations, as a first suggestion to the attainment of this objective, that an interchange of speakers be arranged for the morning Fellowship Meeting, this to apply for the time being to the four churches in Auckland."

"That in other ways and on suitable occasions we seek opportunity to increase the basis of co-operative effort."

"That where there are small churches established, both bodies exchange lists of their members in the district and advise such to support the church, in their locality, of whichever order."

"That further approach be left for the time being, but that a sympathetic exchange of views be encouraged at all times."

The feeling of the meeting upon the acceptance of these resolutions was one of thankfulness that such rich fellowship had been possible in reaching after the mutual objective of the two Associations.

## Religious Notes and News.

### THE NEW SINAI INSCRIPTIONS.

The press has announced that the expedition of Professor Kirsopp Lake under the auspices of Harvard and the University of Michigan has succeeded in making important discoveries on the Sinitic Peninsula. It is announced that certain of the inscriptions in that locality which have hitherto been puzzling to archaeologists have been deciphered, although the details are still too indefinite to base any specific conclusions upon them. The language of the Sinai inscriptions appears to have been a half Semitic, half Egyptian dialect which disappeared thousands of years ago. Some authorities think that Moses wrote in this language. Professor Lake, in a cablegram to the "Boston Herald," is reported as having announced the finding of new fragments of the Sinai inscriptions, with the inference that steps have been taken toward deciphering them.

This appears to be the era of great archaeological discoveries. The most important commentaries on the Bible are now being written by the spade. Thus far their results have confirmed to a very remarkable degree the historical accuracy of the Scripture narrative.—Prof. Kershner in "Christian Evangelist."

### BAPTIST MISSIONS IN CHINA.

The Baptist Missionary Society (England) has issued an official statement regarding its work in China, in which they state that all the members of their staff have now been withdrawn from inland stations to the coast under Consular advice, with the exception of Dr. B. C. Broomhall (of Mildmay Park, London) and Mr. Edward Phillips, who have felt it their duty to accept the personal risk of staying at Sianfu, Shensi, at the strong request of General Feng. Some missionaries may be transferred temporarily to other work in India or Ceylon, and others as far as possible will come home on furlough. There is little likelihood, however, that there will be a decrease in expenditure, for the allowances of the 128 European workers must be made as usual, and arrangements have been made that as far as possible the Chinese staff shall carry on the normal activities of the Mission, including school and hospital work, and last year's expenses of £44,697 are likely not only to be maintained but increased by about £3,000 owing to the added cost of living at inland stations, and the heavy charges for travelling to the coast, furloughs and transfers. There is, however, no suggestion of abandoning the work in China, and the missionaries hope to return at the earliest possible moment.—"Christian World."

### HOW THE BIBLE SELLS IN CHINA.

"Our confidence rests in the assurance that the many millions of gospels circulated and read in that land cannot be fruitless. In view of all the circumstances, the number of books purchased by the Chinese during 1926 is very remarkable," says the annual report of the British and Foreign Bible Society.

"No fewer than 4,142,000 copies were circulated—only 119,000 fewer than in the 'record' year of 1925. That there was this small decline is no proof that the Chinese do not desire the Scriptures. Civil war has rent the nation; hordes of ruthless bandits have plagued the long-suffering people. In many districts it has been impossible for our colporteurs to travel.

"Two of them were killed in Honan; many suffered assault; some were cast into prison. The great majority of the men have carried on their work faithfully and courageously. Almost everywhere they met people who eagerly purchased the Scriptures. In some places men (probably in foreign pay) shouted, 'Down with the Bible!' 'Down with God!' 'Down with Chris-

tians!'; but it often proved that opposition helped sales.

"Failure of transport, not anti-Christian agitation, was the chief cause of the diminished circulation. Could the Post Office and the railways have conveyed the parcels from the coast to inland places, there is little doubt that the sales would have exceeded anything ever known before."

### STRONG, SCRIPTURAL PREACHING.

A passage in the report of a Special Commission of the Assembly of the Presbyterian Church of America, which met the other day in San Francisco, reads: "There must be a revival of strong, Scriptural preaching—far more earnest and expectant evangelistic preaching, designed to win men to Christ as their Saviour and Lord, and stimulating every church member to enlist in direct Christian effort to bring others to Christian faith and discipleship; a great volume of able and enlightening doctrinal preaching and instruction; preaching that will send church members to their Bibles and revive Bible reading and Bible teaching in the homes and in all the church's services and schools."

### MORE ROMISH FOLLY.

It is reported that the Ecumenical Council of the Roman Catholic Church will affirm the doctrine of the assumption or miraculous ascension of Joseph. The "Christian Century" of June 16 quotes the Boston "Transcript" as the authority for the report. The grounds on which the doctrine rests are summarised by the Pope in this fashion: "Is it not right and proper that the whole holy family should be united in heaven, in order to enjoy personal intercourse with one another? Since there are no relics of Joseph and Mary, we are justified in concluding that they left the earth miraculously. Is there any victor who, on the day of his triumph, would not wish his father to triumph with him?"

### BRITISH RULE IN PALESTINE.

Professor Flinders Petrie made the statement at University College, London, recently, that

the people of south Palestine are perfectly satisfied with British rule. There was at present, he said, no British soldier in Palestine. The control was costless. He had been working at Gerar, where raids were common. About a dozen conflicts occurred annually, but last year there was no raid at all. Describing the finds of the past winter, Professor Petrie spoke of discovering huge corn pits in Gerar, where Isaac went in season of famine.

### HONOR FOR DR. SPEER.

Dr. Robert E. Speer has been unanimously elected Moderator of the Presbyterian Church in the United States. There were nine other prospective candidates, but on the evening before the election they held a private meeting and agreed to withdraw in his favor. Dr. Speer, who is now in his sixtieth year, studied at Princeton Theological seminary, but was never ordained to the ministry, deciding to devote himself to the promotion of Foreign Missions as a layman. His services to that cause as secretary of the Presbyterian Board of Foreign Missions, and as a speaker and writer, amply entitle him to the honor now conferred upon him. He is one of the few laymen possessing the degree of D.D., having received that distinction from Edinburgh University at the World Missionary Conference in 1910.—"Christian World."

### LORD HUGH CECIL ON INFANT BAPTISM.

Lord Hugh Cecil, M.P., addressed a large congregation in St. Ann's Church, Manchester, recently, on the revised Prayer Book. Dealing with objections urged against "proposed changes which were supposed to involve questions of doctrine," he said: "The introduction of a prayer for the faithful dead was objected to because it was said that in Scripture they had no direction to pray for the dead. But as a matter of fact they did several things already which were not based on things directly enjoined by Scripture, but which, as they believed, were congruous with Scripture. For instance, there was the practice not only to baptise young people, but that of infant baptism, which was nowhere authorised in the New Testament. What was necessary was that they must be congruous with Scripture, and this, he thought, might truly be said about the prayer for the departed."

## The Bader Campaign.

### CONFERENCE ON EVANGELISM IN SYDNEY.

From the moment some of us met him on board the "Maheno" on Tuesday morning, July 26, we took Jesse M. Bader to our hearts. He has a beautiful winning personality, and a most lovable disposition. In short he is a Christian gentleman, and the Sydney brotherhood count it a great privilege that they have had him in their midst for the past few days.

Combined meetings in Sydney are said to be very hard to get, as the city is so large and the few churches we have are so scattered. But the City Temple has been well filled every night, except one when it was absolutely crowded, sitting room being hard to find.

The services have been of a most impressive and inspiring nature, and the messages delivered by our brother on the great theme of evangelism will certainly leave their impress upon the brotherhood and the work in New South Wales.

In addition to the meetings every night, Bro. Bader addressed the preachers one morning and the Women's Conference one afternoon. He also spoke at the Y.M.C.A. at one of the noon meetings, and on two occasions addressed companies of brethren at the lunch table.

The Lord Mayor of Sydney (Alderman Mostyn) very graciously accorded to Bro. Bader a civic reception at the Town Hall. This gave our brother an opportunity to touch upon such burning questions as the relation of America to the League of Nations, and prohibition under the Stars and Stripes. Some of the Sydney papers, which do not accord very much space to the doings of the churches, did find room for a report of the civic reception, and one paper published a picture of Bro. Bader and the Lord Mayor together.

It seems that Bro. Bader's mission had just begun when he had to go. We could have well done with him for a much longer period in this city, and such certainly would have given us a mighty impetus in our work. But the effect of his visit, brief though it was, will be seen and felt in the days which lie ahead in an enlarged evangelistic vision.

We thank God for this ray of sunshine and manifestation of the goodwill on the part of the American brethren, and trust that we shall have many more similar visits from prominent brethren in the United States of America.—Thos. Hagger.

# A Christian Unity Movement.

## ITS PROPOSALS.

Will Beiler.

Is there a real need for such a movement as the one with which we stand identified? If not, we have no right to exist. But the question must most assuredly be answered in the affirmative. A divided church contrary to the teaching of the New Testament; the prayer of Jesus still unanswered; the condition of the world, unbelieving; and the desire of many good God-fearing people to have unity: surely these are most cogent reasons for the existence of a Christian unity movement.

But have we any proposals? Why do we exist? What is our objective? We should not drift along aimlessly, adding another to the already too many sects or denominations. Think of what has been done. Our fathers pleaded earnestly and zealously for the union of all Christians, exalting Christ above party or creed, building churches on undenominational lines, and pointing sinners to Jesus Christ in a New Testament way. How they labored, and we have entered into their labors.

The movement has been God-honoring, and divinely blessed. No religious body should have proposals out of harmony with divine truth. That body adhering most nearly to the teachings of Christ and his apostles will surely receive the greatest blessings from him.

### The position as it is.

This presents to us "a divided church." The fact no one will deny. Many good people will still put "their denomination" first. Others will say there is a spiritual unity amongst the churches. Some will say you should see the "matters of agreement" amongst the churches, and not worry about the matters of disagreement, which are not important. But surely no one will argue, in spite of all the above statements, that the church is absolutely united according to the plan and purpose of her divine Head and Founder.

The primary cause of this division has been the setting up of human authority alongside of or in place of the divine, men forgetting that "the Father of Glory hath put all things under his feet, and made him (Christ) to be head over all things to the church."

The result of such division has been that God has been dishonored; there has been disloyalty to Christ and conflict with the Bible; the church has been weakened and the world confused.

### But think of the

### Longings of love

or the prayer of Jesus. Jesus often prayed, and when the answer depended on his heavenly Father entirely it came quickly; but when its fulfillment depends upon his disciples, how slow it is!

What a prayer is the Lord's prayer (John 17). With his life and ministry behind him, now under the shadow of the cross, and before the open tomb, he prays—for himself, for his apostles, for us. For himself, to be glorified, and to glorify his Father. For his apostles, for two reasons—for what he would yet do to them, and through them. For us; yes, and for all who would believe. What a oneness he longed lovingly for. Was it only, as some say, "a spiritual unity"? No, but a vital, living, organic union, as intimate and as vital as the sub-ganic unity between himself and his Father. That oneness reflected itself in Christ's will, his word, and his work. In his will, for he said, "I came to do the will of him that sent me." In his word, for he declared, "I speak not of myself, but the Father that dwelleth in me." In his work, for he says, "I must work the works of him that sent me while it is day."

Did Jesus, and does Jesus, expect this prayer to be answered? Surely he does. This prayer has been called a pathway. It certainly is. It leads to unity and to world evangelisation; but these results can never be obtained till men come to copy the pattern of Christ and come to know only his will, speak only his word, and do only his work. But there are

### Efforts at realisation of the prayer.

The plans presented may be summarised. There is the episcopal or reunion plan which recognises the authority of the Old and New Testament, the creeds, apostles (so-called), Nicene, etc., and the historic episcopate. It is true, great concessions have been made by those proposing this plan during the past twenty years; but the plan falls short, for it has in it the element of human authority.

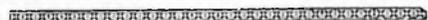
There is the compromise plan, each conceding something so as to determine on a working basis for all the various bodies concerned, feder-



### THE MAN WHO'S ON THE JOB.

For the ones who've reached the ladder's top,  
There's much in prose and rime;  
But there's little said for those  
Who still are on the climb;  
While the hills resound with praises  
For the men who've passed away,  
Many heroes stand unnoticed  
In the battles of to-day.  
It is right that we should cherish  
Those who've borne the battle's brunt—  
Place all failures in the background  
And all honors to the front;  
But so many are forgetful,  
As they join the cheering mob,  
That they ought to be a-boasting  
For the man who's on the job.

—Selected.



ating into one union, but not necessarily having organic unity. This does not fit in with our Lord's prayer.

Then there is the unqualified-surrender plan that rejects all human names and human creeds and human authority, accepting only the plan revealed in the New Testament.

This last is our proposal. It is in reality a plea for restoration. It stands for the divine name, the divine creed, the divinely-given ordinances, the divine book of authority, the divine order of government, the divine life and its fruits and the divine headship of Christ. The church is Christ's. He called it my church. He loved it and died for it. It is to be cleansed and presented to him without spot or wrinkle or any such thing; united as at the beginning when it came pure and fresh from the hand of the crucified, risen and exalted Christ.

If this is our proposal,

### What remains to be done?

And what shall we say as a brotherhood we will do.

1. We will preach the New Testament truth. Yes, and with conviction, but in love and in the spirit of unity. Alexander Campbell once declared, "Neither truth alone nor union alone is sufficient to subdue the unbelieving nations, but truth and union combined are omnipotent, for God is in them and with them, and has consecrated and blessed them for this very purpose." This truth must be preached by the

individual church, by the State-organised efforts, by our federal agencies—in town and country, and in our Federal Capital city.

2. We will persist in the presentation of the New Testament basis for Christian unity. The divine Master who lovingly longed for union would not leave it to human minds to formulate a basis for its accomplishment. Amidst the tumult of voices clamoring to be heard, there re-echoes in our ears the clarion tones of the inspired message, aiming at and seeking that unity of peace which brings in its train untold spiritual blessings—the divine plan, given in Ephesians 4, of the one Body, the one Spirit, the one Hope, the one Lord, the one Faith, the one Baptism, and the one God and Father over all. Let us declare the basis as earnestly as we plead for unity, for no real, lasting union could be effected that is not based on the divine foundation. Our plea is not only for "Christian union," but also for how to get it. Let us never shun to declare the whole counsel of God, and he will surely honor and bless us.

3. We will proclaim the New Testament terms of pardon. And we will not slacken in it. We must not lose our evangelistic zeal, or we shall soon stagnate, and be slow in our progress. What glorious conquests have been won in our evangelistic campaigns when with no uncertain voice the New Testament terms of pardon have been clearly and earnestly presented. This is not a time for lowering the standard. We must earnestly and lovingly call men to repentance, to faith in the Son of God, to open surrender and confession of him, and to happy obedience in baptism, and an entrance upon that life, the new life, that knows what it is to walk with him. It is the message that challenges the mind, the heart and the will, and brings forth a wonderful response. Let us all be one that all may be won.

4. We will portray the New Testament kind of a Christian life. Union with Christ stands for fruit in the life. The measure of the Spirit's indwelling determines the ministry of a fruit-bearing life.

To this ministry we are all called, and in it we are all wanted. For

"In the service of the King are wanted  
Men of faith and fire,  
With a zeal that will not tire,  
With a heart that's all aglow,  
To the world the Christ to show,  
Come now, say, 'My life I bring  
For the service of the King!'"

Can we take this land for Christ? "Somebody said it couldn't be done." But it can if we all will.

Let me conclude with a message from Alexander Campbell, one of the great leaders of this Christian unity movement, for I could not better sum up our proposals than in a quotation from his writings. "Let the Bible be substituted for all human creeds, facts for definitions, things for words, faith for speculation, unity of faith for unity of opinion, positive commandments of God for human legislation and tradition, piety for ceremony, morality for partisan zeal, the practice of religion for the profession of it, and it is done."

Happiness makes one content with any abode; but a small disgrace darkens the life of a great man. . . . Let not thy heart grow proud because of thy riches; for it is God which has given them to thee. . . . Good words shine more than the emerald which the hand of the slave finds among a heap of pebbles. . . . The son who accepts the words of his father will grow old in consequence; for obedience is of God, disobedience is hateful to God.—The Wisdom of the Egyptians.

Let us rise to higher things; let us live in that region which makes the face to shine, and where the heart says, "I have seen the Lord."—Bishop Ewing.

# The Home Circle.

Conducted by J. C. F. PITTMAN

They say that man is mighty;  
He governs land and sea;  
That he wields a mighty sceptre,  
O'er lesser powers that be.  
But a mightier power and stronger,  
Man from this throne has hurled;  
For the hand that rocks the cradle  
Is the hand that rules the world.  
—W. R. Wallace.

## OUR MR. MCGEE.

Perhaps it is the red roof of our house which attracts them. Perhaps it is the opulent look of the purple wistaria over the porch. Perhaps it is the yellow of the curtains of my study. But the fact is, our door bell is always ringing. And one finds in one's house the most unexpected people. In England it is possible to tell at a glance that a man is selling kettle-holders, or that the lady in grey suede boots with glass buttons has concealed in her little bag samples of hair lotion. But not in America. In America gentlemen with smart bow ties, which not even the cleverest could know to be fixed with a snapper, ring the front door bell. They ask in a commanding tone for one by name, and present a card on which is neatly printed: "Mr. Chester K. Homer." Ladies with hair neatly capped in nets step quickly into the hall and enquire for Happy by the name I helped the English law to give her. And there you are! They sit affably in Happy's golden parlor; and there one finds them with a vacuum cleaner unpacked before your eyes, or soaps spread upon the table, and nearly always it is impossible to stop them saying their piece. The cold laughty fury with which one can cow the English seller of perfume is merely a chance for an American visitor to practise rule 8 in his book on "How to get the right reaction from unutilised customers."

All this is a necessary introduction to the real story. For there are two rings each day—at nine and three—which are like the bells of heaven to us. At nine and three Mr. McGee comes. Mr. McGee wears a grey-blue uniform. Over his shoulder he carries a gigantic bag. Mr. McGee is rather short and very firm in his walk. I think he is over sixty years old, and the winds and burning sun, the snow and the cold rain, have made his face tanned, and life in the open air has made his eyes a bright, peculiarly delightful blue.

Mr. McGee is the postman. No matter how deep the snow and how silent the old, old lane on which we live, Mr. McGee comes. No matter how sudden lightning darts from the sky, Mr. McGee heaves it. No matter how hot the blazing day, Mr. McGee walks under the trees, through the fields of buttercups, down the shrubbery, and up the steps to our door.

But that is not all. Mr. McGee is no ordinary postman. He knows by the look of the letters whether or not they are welcome. For us he puts the letters with English stamps on the top of the pile—nice, big, bulky letters full of news. And his blue eyes twinkle, and he says when we rush out: "Six good ones to-day; two bills, and a considerable amount of odds and ends."

There is no doubt about it, we adore Mr. McGee. We always try to catch him to take the letters from him. For when there are lots of bills he smiles and says things which make them seem less. When there are letters from home his laughter makes them more exciting. Even Simon has a tolerant bark for Mr. McGee.

And sometimes when the sun sends long shadows we meet Mr. McGee going home. And we stop the car to pick him up, and say: "Tired, Mr. McGee?" And Mr. McGee twinkles and an-

swers: "Well, I'd say not exactly tired, but my boots feel full of feet."

I think, however, we did not know how really precious Mr. McGee is till one morning, when nine o'clock came, and nine-thirty, and ten—and no Mr. McGee. We always have letters, so it could not be that he had passed. We waited and waited. At last came a ring. We rushed to the door. Not Mr. McGee! A new postman.

"Is this Pomeroy's?" he said, not altogether crossly, but as one to whom "Pomeroy," "Pierce" or "Proctor" was merely a name on a letter.

"Yes," we said. "Where's Mr. McGee? Not ill?"

"No," said the new postman, shortly, going down the steps, "Away for the day."

There was a good pile of letters, but somehow they did not seem quite so welcome. We read them. And then I said: "Now, why don't the letters seem quite so good without Mr. McGee?"

Happy said: "I know why. Mr. McGee brings us our letters and he brings us a bit of himself, too."

"Yes. Of course, he does. He throws in just a bit extra, doesn't he? The extra bit makes duty almost a pleasure."

"You are really rather clever," said Happy, smiling in a way which dazzles me and Mr. McGee.

And she kissed the top of my head to show that no offence was meant.—Vivian T. Pomeroy in "The Christian World."

## "STUNG AGAIN, ISABEL"

Mr. Hugh Walpole, the novelist, has been visiting Montreal, where, talking on "Reading" at the Canadian Club, he told a humorous story of an experience in America. "A luxurious limousine was sent to his hotel to convey him to a dinner party. He found himself seated in the car beside a lady with rich, auburn hair, alabaster shoulders, and ropes of pearls, all very beautiful. In the front seat at the wheel was a small wizened man, who was not introduced at all, but who, it transpired, was the lady's husband. She immediately began discoursing with Hugh Walpole about his books, and told him that they expressed all her emotions. Finally, she said, 'The book that I love best of all your works is "Sonia." 'Ah,' said the author, 'if I could claim "Sonia" I should place it at the top of my list, too; but, unfortunately, I must credit it to my friend, Mr. McKenna.' 'Stung again, Isabel,' said the man at the wheel, sententiously.—Sel.

## TWO STORIES FROM POPLAR.

From Mr. Lax's budget of good stories we extract two. He paid a pastoral visit to a coster who had lost his voice by laryngitis. "Thank ye, Sir," said Billy's wife, "I knowed ye'd be sorry, 'cos ye're like Billy; ye both earn yer livin' with 'ollerin'." The other story is of an inebriated gentleman who was making himself a general nuisance in a bus. Mr. Lax offered him his seat and indicated his readiness for a chat. The grateful inebriate remarked, "Yer the only gentleman in this 'ere bus who knows what it is to be drunk!"

## ROOM AT THE TOP.

Never mind the crowd, lad,  
Or fancy your life won't tell;  
The work is the work, for all that,  
To him that doeth it well,  
Fancy the world a hill, lad;  
Look where the millions stop,  
You'll find the crowd at the base, lad,  
There's plenty of room at the top.

## The Family Altar.

J.C.F.P.

Monday.

Oh, come, let us worship and bow down; let us kneel before Jehovah our Maker.—Ps. 95: 6.  
Dr. Marcus Dods wrote: "I was greatly encouraged by some words of Cuthbert Halls: 'I believe in the human need of God, and the psychological necessity of worship as a part of the life. The East would have taught me this, if the West had not already done so. The souls of men must speak to God, for they are of him.'"

Reading—Ps. 95, 96.

Tuesday.

Enter into his gates with thanksgiving, and into his courts with praise.—Psalm 100: 4.  
"But hark—the summons! Down the placid lake floats the soft cadence of the church-tower bells;

Bright shines the Sun, as if his beams would wake

The tender insects sleeping in their cells;  
Bright shines the Sun—and not a breeze to shake

The drops that tip the melting icicles.  
Oh, enter now his Temple gate!"

Reading—Ps. 90, 101.

Wednesday.

My days are like a shadow that declineth, and I am withered like grass.—Ps. 102: 11.

"Life is a passing shadow, says the Scripture. Is it the shadow of a tower or a tree? A shadow that prevails for a while? No, it is the shadow of a bird in his flight—away flies the bird and there is neither bird nor shadow."—The Talmud.

Reading—Psalm 102: 1-28.

Thursday.

They (the springs) give drink to every beast of the field; the wild asses quench their thirst.—Ps. 104: 11.

Dr. John Duncann wrote: "The way the psalmists speak of Nature is very touching, and their sympathy with the life of lower creatures: 'The wild asses drink their fill.' It is a grand thing that God appointed such a sentence to be sung in the Christian churches in all time to come."

Reading—Ps. 104.

Friday.

Remember me, O Jehovah, with the favor that thou bearest unto thy people; oh, visit me with thy salvation.—Ps. 106: 4.

"Love divine, all loves excelling,  
Joy of heaven, to earth come down;

Fix in us thy humble dwelling,  
All thy faithful mercies crown;

Jesu, thou art all compassion;  
Pure, unbounded love thou art;

Visit us with thy salvation,  
Enter every trembling heart."

Reading—Psalm 106: 1-27.

Saturday.

He maketh the storm a calm, so that the waves thereof are still.—Ps. 107: 29.

"The storm is chang'd into a calm

At his command and will;

So that the waves, which rag'd before,

Now quiet are and still.

Then are they glad, because at rest,

And quiet now they be;

So to the haven he them brings  
Which they desir'd to see."

Reading—Ps. 107: 1-31.

Sunday.

Thy people offer themselves willingly in the day of thy power.—Ps. 110: 3.

"The gospel," wrote Paul, "is the power of God unto salvation to every one that believeth."

Reading—Ps. 110, 111.

## Prayer Meeting Topic.

August 17.

JOHN THE BELOVED.

(John 21: 20.)

F. J. SIVVER, B.A.

In sacred art John the apostle is generally portrayed as having a soft, feminine, sentimental countenance, with none of those wrinkles and care-lines that betray conflict and intensity of purpose. Such a fancy is not supported by the facts of his life. His epistles certainly breathe a spirit of love and tenderness, but they were written after the struggle was over—"in calm of mind, all passion spent."

### Vehement and Ambitious.

During the first years of his discipleship John was more of an untamed lion than a docile lamb. It was plain fact and not fancy that led Jesus to give that mysterious name, "Boanerges," to the sons of Zebedee. Evidently there slumbered in their nature volcanic forces which when aroused led to violent tumult and disaster. The man who wanted to call down fire from heaven and consume those who slighted his Master was not soft and sentimental. Neither was John in his early discipleship free from self-seeking ambition. Back of Salome's very motherly request was the pride and vaulting ambition of her aspiring sons. They were loyal enough to want to be by Christ's side, but were human enough to wish to have the pre-eminence.

### Insight and Discretion.

Notwithstanding his passionate and ambitious nature John was a man of deep insight. We get many glimpses of this in the Gospel he wrote. For example, his story of how he came to believe that Christ had risen runs something like this: He came; he saw; he believed. What he saw in the empty tomb were the linen garments and the neatly-folded head-cloth, and for him there was only one possible explanation: Jesus had risen! Later, in the dim dawn on Galilee's lake, when the disciples were hailed by a voice from the beach, John recognised Jesus before the rest of the disciples. His insight gave him a perception and an understanding that the others lacked.

That John was a man of discretion is indicated by the fact that Jesus reposed such confidence in him. It was to John, and not to the foremost disciple, that Jesus disclosed the name of the betrayer (John 13: 24-26). Had Peter been told, he would, most likely, have indignantly exposed the traitor and the communion at the table would have been marred. We remember, also, that race to the tomb. John got there first, but discretion and decency held him back, while the boisterous Peter rushed within. Doubtless it was because of these qualities of insight and discretion that Jesus made John his chief confidant.

### The Apostle of Love.

Whatever shortcomings we notice in the early days of John's discipleship, we forget them in the tenderness and beauty of his maturer years. No greater honor could come to John than for Jesus in his dying moments to commit to that disciple the keeping of his mother. It was indicative not only of John's insight and discretion, but also of the growing tide of love which was to permeate his whole being.

Some worthy attempts have been made to tone down the meaning of John's favorite designation of himself—"the disciple whom Jesus loved." A fine distinction between two Greek words, both rendered "love" in the New Testament, has been put forward as the reason for translating the above phrase—"the disciple whom Jesus *loved* above." The distinction cannot, however, be consistently upheld as the stronger and warmer word for love is used in John 20: 2, and this cannot be explained away.

TOPIC FOR AUGUST 24.—BARNABAS THE ENCOURAGER.—Acts 11: 22-24.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### FELLOWSHIP WITH CHRIST.

O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me thy patience; still with thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong;

In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only thou canst give,  
With thee, O Master, let me live.

—Washington Gladden.

### YOUTH FOR CHRIST.

Jesse M. Bader.

Sometimes the question comes, How old should a boy or girl be before he or she becomes a Christian? It is not a question of age any more than it is a question of weight or height. It is a question of knowledge, faith, love, home training and Bible School instruction. Some boys and girls are ready at the age of 10-12, and many others before 14. If a boy or girl comes to the age of 16 in our Christian homes and Bible Schools, and has not made the decision for Christ, someone has blundered somewhere. The blame may be on the part of the pastor, parents, superintendent, teacher or friend. It is as natural for youth to turn to Christ when rightly taught as it is for a rose to turn its face to the sun. The unnatural thing would be that they should refuse Christ when rightly taught.

Every effort should be made regarding the evangelism of our youth. Decision days carefully planned and observed will yield surprising results. Decision days mean a chance for a choice. Give youth a chance. A class held once or twice each week with those among the junior and intermediate children who ought to be members of the church, will yield surprising results also.

Youth time is decision time. Win youth while it is youth. Nicodemus said to Jesus on one occasion, "How can a man be born again when he is old?" Jesus did not say a man could not be born again when he became old, but our observations and experiences both teach us that very few, comparatively, are born again after they do become old. Mr. Athearn tells us that if youth has not been won for Christ by the age of 21, the chances are 3 to 1 that they never will be won any time anywhere. Youth time is decision time.—"Joyful Tidings."

### THE TEACHER SUPPLY PROBLEM.

"We have teachers on the waiting list," said a superintendent in a conference not long ago. Occasionally one hears of a school where such is the case, but in most of our schools the teacher supply problem is an ever-present reality.

How is a superintendent to meet this difficult situation? What can be done to give immediate relief, and how can the cause be permanently removed?

There are a few simple rules that will help. They may not all be of service to you, but among them you may find one or two that will help you out of your difficulty.

1. The teacher can help by notifying the superintendent of his department or school of his intended absence in time to permit the securing

of a substitute. Ordinary courtesy demands this. The sacredness of a teacher's calling warrants it.

2. Emergency or last minute absences on the part of the teacher should be offset by an endeavor to supply teachers who will regularly prepare to substitute for a particular class or classes.

3. Among intermediate and senior classes it will be well to develop any latent talent for leadership by frequently arranging for some member of the class to lead in certain phases of the lesson. At times it may be possible for these young people to take the place of the regular teacher should he be obliged to be absent.

4. The superintendent should ever be on the alert to secure new teachers. Keep your eye on the new members who come into the church and school, for from these you may secure excellent recruits.

5. Arrange to have the need of teachers in the Bible School put squarely before the church as a whole. The school is the church at work teaching the Scriptures, and she should be prepared to stand behind the work in every possible way.

6. Organise a teacher training class and enrol in it a select group of young people in their late teens and early twenties, and see that they receive a full and adequate training for the work of teaching.

7. Plan to be represented at all conventions, schools of methods and workers' conferences where your present and prospective staff of teachers will receive helpful suggestions from other Bible School workers.

### THE WORKERS' LIBRARY.

A workers' library is a valuable asset to any school, and should be made of practical value to the workers.

There was never a time in the history of the Bible School when so many excellent books were available for every department in the school. The best methods, tried out in the laboratory of experience, are now in book form, and no worker is doing full justice to his work until he has made himself familiar with the best in religious educational literature. The workers' library should aim to bring many of the best books within the reach of the Bible School worker.

Such a library can be built up gradually. It is not necessary to wait until a large number of books are available. The library can be started with half a dozen books, even less than this. The important thing is to get started, and to keep in circulation such books as the library provides, though they are but few.

Space does not permit us to outline a list of books suitable for a workers' library, but such information will be gladly supplied by the one who conducts this page, or by the Secretary of the Bible School Department in your State. The work of the Bible School deserves the best that can be put into it, and a few good books for the teachers will help them to render happier and fuller service.

### THE LESSON OF LIFE.

Life is not a holiday, but an education. And the one eternal lesson for us all is how better we can love. Do not quarrel with your lot in life; do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort, for agony, nor for prayer. That is the practice that God appoints you; and it is having its work in making you patient and humble and generous and unselfish and kind and courteous. Therefore keep in the midst of life.—Professor Drummond.

## Foreign Missions.

Conducted by J. E. ALLAN.

### VICTORIAN WOMEN'S MISSION BAND RALLY.

On Aug. 4, in the Gardiner chapel, the annual combined rally of the Victorian Women's Mission Band was held. There was a large attendance, over which Mrs. Scambler (superintendent) presided in a happy manner. The song service led by Mr. V. Griffen was a bright feature. Mrs. Shipway (President Women's Conference) gave a greeting. The mission bands support financially Home Missions, Foreign Missions, and the College of the Bible, and it was fitting that greetings were conveyed by Mr. Gale, Mr. Allan and Mr. Saunders, representing these departments respectively. Helpful messages were given, and the work of the mission bands was referred to in appreciative terms. During the evening Mrs. Gedling and Mr. E. L. Williams contributed solos to the programme, and Miss Sheehan was the accompanist for the evening.

A very fine address was given by Mrs. J. L. Brandt, who spoke on "Enthusiasm," and took a text from Ecclesiastes 9: 10. The speaker referred to Jesus as being always alive to duty, and she appealed to the sisters to live their lives with enthusiasm. Mrs. Brandt told something of the work done in America. Her address, interspersed with bright touches of humor, was enjoyed by the audience.

The Women's Mission Band movement is making steady progress, there being nearly 50 bands. It is the aim of the committee to have a band in every church, and every sister a member of the band.—Nellie Ellis, Secretary.

### GOODS FOR INDIA.

Bro. and Sister T. Escott and Edgar are returning to India by the "Narkunda." All boxes for the field will be dispatched by the same boat, but no parcels can be taken by our workers personally. Goods must be forwarded direct to the State F.M. secretaries, whose names and addresses appeared in July 21 issue of the "Christian." Each parcel, including private gifts for missionaries, must contain a complete list of contents with lowest wholesale value; this is absolutely necessary for customs purposes. As it is now necessary to separate and classify all goods, each article should be labelled with name of sending church or society.

Scrap-books, old cards, and old toys and heavily-padded quilts should not be sent, but ordinary weight patch and rug quilts are very acceptable. Duty on confectionery, toys and milk is 30 per cent., and on cotton goods, hardware, etc., only 15 per cent. Parcels marked "Indian Goods," must reach the Queensland, New South Wales and Tasmanian secretaries by Oct. 1; the Victorian secretary, c/o Austral Publishing Co., 530 Elizabeth-st., Melbourne, by Oct. 6; South Australian secretary, Oct. 11, and West Australian secretary, Oct. 18. Goods sent by our returning workers will arrive in ample time for distribution at Christmas. Last year 28 cases were sent from all States. It is hoped that an equally large consignment will be sent this year.

### THE ROAD TRIP BETWEEN HUEILI AND YUNNANFU.

Miss P. Ludbrook, who has just returned to Australia from a visit to our West China Mission, has written the following impression:—

A cold frosty dawn, a string of coolies with their peculiar swinging trot carrying loads along the cobblestone road, two chairs, four or five soldiers with guns slung over their shoulders, and a few horse riders. Later a glorious sunrise in a clear blue sky, and on either hand rice and poppy fields.

A struggle by chair coolies over barren wind-swept heights, then through a sharp heavy rainfall.

Plunging on horseback into deep pools in the rain. Looking across from a great height over ranges of mountains to the hills on either side of the Yangtze River. A hurried meal at mid-day, surrounded by a crowd of onlookers.

A beautiful day. A steep descent into the Yangtze gorge. A slow passage in a rowing boat across the swiftly-flowing river, and a slower ascent from the valley over rugged mountains.

A warning from the escort to the different members of the party to keep close together, as brigands had been on the road the two previous days. A skull hanging on a tree, and a man with a broken arm and injured head coming to the inn at night for treatment.

A tired party arriving at dusk at an inn dirty and full of smoke. A making up of camp beds, and an evening meal.

An early morning rise, and preparation for another day's journey.

### "GIVING UNTIL IT HURTS."

An interesting letter has been received from Bro. John Thompson in regard to the Kanaka brethren in Queensland, and their giving out of their poverty.

"I am sending our F.M. offering to you. This is from the Kanaka church here. We do not average more than seven, for there are only nine all told who are Christians. Some of them are not able to work for a living, and there is no old-age pension for the poor old Kanaka. All I can get for them is the indigent allowance of five shillings a week on a doctor's certificate that they are unable to work for a living. Enclosed please find money order for £10. This brings our offering, since I sent you £7 in August, 1924, up to £60 sent to the F.M. Committee for work in the Islands.

"I am still able to go out on the Lord's day to the meetings in the morning for the breaking of bread, and for a gospel meeting in the afternoon. Owing to bronchial trouble I cannot go out at night, especially in the winter time. Rheumatics prevent me from travelling about without I ride; only for having a pony I could not get about. Once I am in the saddle I can ride. I have been so bad that I could not get on the pony. Getting on and off is the trouble.

"In looking over dates I find yesterday was the fortieth anniversary of the baptism of my first heathen converted Kanaka, August 27, 1887; that was before there was any F.M. Committee. I had baptised some white people before that. The Sunday the baptism took place two white men, whom I had often spoken to and visited, came to where the baptism of the Kanaka was to take place and asked to be baptised. That led to the forming of the present Church of Christ at Bundaberg, which is in such a flourishing state."—J. Thompson.

### VICTORIAN ANNUAL OFFERING.

Individuals.—Mr. R. J. Rampton, £1; Mr. R. H. Sohee, 10/-; Mr. and Mrs. E. A. Hoff, 10/-; Mrs. I. Tampling, 5/-; Mr. W. T. Stacey, 10/-; Mrs. A. J. Cooper, 10/-; Mr. E. Eastlake, £1; Mr. and Mrs. H. Perkins, £10; Mr. and Mrs. E. R. Ellis, 6/-; Mrs. J. H. Jackson, 10/-; Mrs. H. McKay, 10/-; Mrs. E. J. Fisher, £1; Mrs. E. J. Orchard, 10/-; Mrs. J. Gilmour, £1; Mrs. F. Gleg-S. Fisher, £1/0/6; Mrs. A. E. Bailey, 10/-; Miss E. E. Hider and Mr. L. E. Wells, £1/10/-; Mr. and Mrs. G. E. Cullum, 2/6; Mr. and Mrs. J. McClure,

£1; Mr. C. Hacon, £1; Mr. J. Scott, £3; Mr. and Mrs. Stigrotam, £2; Mrs. E. Brewster, 10/-; Mr. A. Mathieson, £2/2/-; Mr. and Mrs. J. J. Mudge, £1/1/-; Mr. and Mrs. E. A. Smith, 4/-; Mr. F. R. Boucher, £1/1/-; Mrs. J. Wright, 10/-; Mr. F. E. McNaught, 10/-; Mr. and Mrs. East, 10/-; Mrs. Gilsenan, £1; Mrs. Anderson, senr., 5/-; Mrs. Mrs. M. A. Stevenson, £1/2/-; Mr. and Mrs. E. Evans, £1; Mr. A. Couper, 9/6; Mr. I. L. Chandler, £1/0/6; Miss T. Perry, £1/1/-; Mr. J. E. Schulz, £2; Mrs. I. King, £1; Mrs. E. Gillies, 5/-; Anonymous Amounts: Cobden, £1; "A Brother," £20; Hamilton, 3/-; "A Member," Heidelberg, £1; Ferny Creek, 10/-; Glenloth, 2/-; "A Sister," Essendon, £1; Red Hill, £2/18/6; 3/-; 10/-; Total, £73/1/6.

Gratefully acknowledged.

R. Lynam, Treasurer.  
J. E. Allan, Secretary.

Information has been received that Bro. H. A. G. Clark, M.A., has left China, and is due to arrive in America early this month. He intends entering Yale University to continue his studies for a few months.

### COMING EVENTS.

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.—Back to Middle Park Sunday. All the old identities will be there. Speakers morning, Mr. W. Enniss; afternoon, Mr. L. C. McCallum, M.A.; evening, Mr. F. T. Saunders. Spend the day at Middle Park. Lunch and tea provided.

SEPTEMBER 4 & 7.—Special services at Davlest., 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. Pittcock, Sec.

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

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.—6 p.m., Tea-table Conference of Bible School Workers; 8 p.m., Rally of Northern Churches.

### IN MEMORIAM.

BEDGGOOD.—In loving memory of my dear husband, who died on Aug. 11, 1923; also my daughter Lottie (Mrs. Earles), who died Aug. 7, 1909.

God is good, he gives me strength

To bear my lonely cross;

He is the only one who knows

My loneliness and loss.

—Inserted by his loving wife, and her mother, Harriet Bedggood, Berwick, Vic.

DRUMMOND (on active service).—In loving memory of our dearly beloved son, Clifford Henry Drummond, First Machine-gun Battalion, A.I.F., killed in action at Harbonnières, Somme, France, on August 9, 1918. Treasured memories.

—Inserted by his loving father and mother, J. H. and M. Drummond, 1 Stewart-st., Auburn, Vic.

WINTER.—In loving memory of our dear wife and mother, who passed away on July 26, 1920.

"Far, far beyond the veil and shadow

Loved ones have passed;

We'll meet them in the "many mansions."

—Inserted by her loving husband, W. H. Winkler.

## Here and There.

Bren. S. J. Southgate and Thos. Hagger are on a visit to the Clarence-Richmond-Tweed Rivers district of N.S.W., in the interests of the extension of the work.

Auburn church, N.S.W., is making big preparations for the celebration of the twenty-first anniversary. Bro. E. P. Aderman is doing good work there as evangelist.

The following telegram reached us on Monday from Rockdale, N.S.W.:—"Inspiring meetings all day, 7th, Rockdale, Hagger preaching. Five decisions. Awaiting arrival Alcorn.—Sainty."

The Victorian Sisters' General Dorcas will hold the usual monthly meeting on Wednesday, next, Aug. 17, in Swanston-st. Lecture Hall, from 10.30 till 4 p.m. All sisters are cordially invited to attend.

At the Bader meetings last week in Sydney the gospel invitation was given each evening, and two confessed Christ, one of whom will unite with Burwood church and the other with Belmore.

Last Lord's day evening there were six confessions at Enmore, five at Rockdale, two at Chatswood, and one at Bankstown (N.S.W.). This seems to suggest that the reaping time has come in Sydney.

On Monday we received the following telegram from Bro. Payne, of Echuca, Vic.:—"Wonderful experience Hinrichsen-Brooker mission Echuca; 20 welcomed Sunday; 56 decisions to date.—Payne."

On Monday Bro. R. Lyall received the following telegram from Bro. F. S. Steer, of Sydney, N.S.W.:—"Tabernacle crowded last night. Jesse Bader spoke. Six confessions. A wonderful message from a wonderful man."

Bro. Theo. Edwards has accepted an engagement with the church at Glenelg, S.A., and, we understand, was to leave Melbourne this week. He succeeds Bro. G. Tease, who on Monday last was welcomed at Bambra-rd., Caulfield, Vic.

Bro. P. J. Pond, B.A., has accepted the position of organiser to the Bible Schools Department of the N.S.W. Conference, and will devote part of his time to this work. He will begin his new labors on Sept 7. Bro. P. C. Bennett, acting organiser, will relinquish his duties at the end of this month.

All the money necessary to open the work at Canberra has not yet been received. Did you fail to send your "bit"? If so, please send now to A. J. Gard, King's Grove, Tranmere, S.A.; F. T. Stubbin, Boonah, Qld.; Thos. Hagger, 242 Pitt-st., Sydney, N.S.W., or A. G. Saunders, 122 Mellwraith-st., North Carlton, Vic. In this national enterprise it would be well that every member had a part.

The church at Boort, Vic., has experienced a great uplift as a result of the week of special mission conducted by Bren. A. W. Connor and W. H. Clay. Two men and a lady were baptised on the last night of the mission, and received into fellowship last Lord's day, when in spite of the weather conditions there were good attendances. Bro. Methven is continuing a very interesting method of dealing with "Amusements: Helpful, Doubtful, Harmful," in the Bible Class, which contains an unusual number of young men, and great interest is manifested.

On Tuesday night, Aug. 2, there was a "Father and Son" banquet in the lecture hall of Swanston-st. church, Melbourne. Some thirty fathers and sons were present; some sons were borrowed. There was an interesting programme. The chief address was delivered by Mr. Hughes, secretary of the Y.M.C.A. Mr. Alec. Wilson gave an address on our future citizens. The musical programme was in charge of A. R. Lyall, with Dr. Jno. L. Brandt toastmaster. Such a meeting to bring together fathers and sons would be worth while in every church in the city.

South Australian Sisters' Auxiliary is asking for all mile boxes to be handed back at the meeting at Grote-st. on Thursday, Sept. 1.

Bro. Will H. Clay, after having been absent in the country for ten days, has resumed work in the Victorian Social Service office. He asks that correspondents will please make allowance for his absence.

Bro. Jesse M. Bader was welcomed at Spencer-st. Station, Melbourne, on Tuesday by the Conference President (Bro. A. W. Connor) and a number of representative brethren. Bren. R. Lyall and W. Gale had journeyed to Seymour to greet him and accompany him to the city. On Tuesday evening there was a great brotherhood welcome at Lygon-st. preceded by a tea. In our next issue we hope to give reports of the Melbourne meetings. We have no doubt that the enthusiasm and appreciation of the other States will be repeated.

After a very brief illness of a little more than a week Bro. J. Y. Potts peacefully passed away on Saturday, Aug. 6, at the residence of his daughter, Mrs. White, Charles-st., Ascot Vale. Born in Collins-st., Melbourne, in the year 1857, he had thus reached the age of 70 years. Before his marriage, when he made his home in The Parade, Ascot Vale, he was in membership with the church at Swanston-st. He was a foundation member of the Ascot Vale church which first met in May of the year 1891. There he held the following offices, some of which were

for almost the whole of that period, 1891 to 1927: deacon, trustee, secretary both to the church and to the trustees, and a teacher in the Bible School almost from the beginning until the death of his loved wife a little more than eighteen months ago. At his death he was an elder of the church. Perhaps he was best known to the brotherhood in the capacity of secretary to the Bible School Union of the Churches of Christ in Victoria, which position he capably filled for a period of ten years, 1904 to 1914, when the work having grown so large it was found necessary that a brother with more time be appointed to the position. About the city his was a well-known figure, and he will be much missed by a large circle of friends which he had made during the years past.

### ADDRESSES.

Thos. Hagger.—"Kalamunda," Ashley-st., Chatswood, N.S.W.

W. R. L. Rodgers-Wilson (secretary of Brighton church, Vic.)—"Kalvera," 48 Wells-st., Middle Brighton. "Phone, X2168.

### WANTED.

Brunswick.—The Kindergarten Department of this school requires the services of a leader. Volunteers please advise Mr. W. McCallum, 296 Victoria-st., W. Brunswick.

### TO LET.

Widow, alone, will let well-furnished bedroom to a refined lady, share remainder of house with owner. All conveniences, exception of linen. Good position, near tram and train. Quiet home. Middle aged preferred; permanent. Appointment by letter, H.W., 59 McPherson-st., Moonee Ponds, Vic.



OUR BIBLE VAN, W.A.

Our Western Australian brethren have now a Bible Van (with W. R. Frost as missionary in charge) by means of which visitation will be given to the scattered districts. In addition to benefiting those outside our ranks, it is hoped thus to keep a more accurate record of our isolated members and maintain a more vital connection with them.

By the kindness of Bro. A. Lucraft, acting secretary, we are able to give a picture of the van. The Bible Van has started on its first tour. It left on Monday, July 25. The committee organised a luncheon in the hall of the Lake-st. church, and 63 attended the very excellent repast furnished by the sisters. At 1 o'clock a short service was conducted by the president, at which between 90 and 100 members were present. Bro. A. Lucraft expressed the thanks of

the conference to God, and to Bro. and Sister Harris, of Dalwallinu, whom God had moved to provide the van, for such a valuable addition to the equipment of the churches in their Home Mission work. Bro. Harris, in a few words, expressed his consideration for the isolated among whom he had been numbered so long, gave thanks that God had blessed him and influenced the offering and commended the work to the brethren. The president (A. J. Ingham) delivered a most solemn and impressive charge to the missionary. Bro. Frost gave a fitting response. The missionary was accompanied by Bro. Harris, who intends to be his companion for the first two weeks, and started off amidst the notes of farewell from the congregation which had adjourned to the front of the building to witness the departure.

## Opening of New Zealand Bible College.

The College is now a visible fact behind which the New Zealand churches stand in prayer, and pride and purse.

The building which is eminently fitted for the purpose was reverently set apart as a Bible College on Sunday afternoon, July 10, when a large crowd gathered in the College grounds.

The Chairman of the College Board, Bro. J. Inglis Wright, presided. Bro. W. D. M. Glaister, Dominion Conference President; Bro. G. Day, representing the Home Mission Executive; Principal A. L. Haddon, M.A.; and members of the College Board of Management were associated with him. All these brethren delivered appropriate speeches. Bro. Wright's address was a renewed affirmation of our loyalty to New Testament practice and doctrine. The College was being opened to train men and women to be skilful in teaching these things. Bro. Glaister accepted a presentation gold key, and declared the building open as a Bible College. Principal Haddon's speech satisfied the expectation of wide vision combined with sound judgment we have become accustomed to look for in him. Bro. George Day spoke the felicitations of the Home Mission and Conference Executives, and brought also the greetings of Vivian-st. church, Wellington. After the service ended a large number were conducted over the College premises.

A meeting on Monday, July 11, in St. Andrew-st. was planned as an inspiration and thanksgiving meeting, as well as a public welcome to Principal and Mrs. Haddon.

Bro. J. Inglis Wright, Chairman of the College Board, was the chairman of this meeting. In his opening remarks he stressed the truth that the prospects of the College were as bright as our faith in God.

The greetings read marked a splendid unity of purpose and hope. Cables were read from Principal A. R. Main, M.A., of Glen Iris; from the New Zealand students there; from the Glen Iris Board of Management; from the Glen Iris Faculty and students. A cable was read from the Victorian Ministers' Fraternal, and a personal cable was also read from our Bro. Ralph Gelbbie. A very large number of personal messages were read to the meeting, and over thirty Dominion churches sent specially prepared greetings. The chairman introduced Bro. Corlett in the sentence: "Had there been no Bro. Corlett, there would not have been a College at this time." The Secretary to the College Board made an eloquently sincere plea for simple faith and trust in God as a basis of all our dealings with him.

The Christian Women's Auxiliary, through Mrs. Glaister, snr., presented a beautiful Victorian posie to Mrs. Haddon, who appropriately responded.

Bro. W. D. M. Glaister, Dominion Conference President, then officially welcomed Bro. Haddon as Principal of the College, and paid a moving tribute to the confidence which the Principal had created in his recent tour of the churches.

Principal Haddon, in reply, paid special tribute to Bro. Glaister's enthusiasm and practical example. He said that he had been struck by the different thought and outlook manifest in the churches visited during his recent tour. This differing mental attitude had been illustrated in their hearing by the greetings sent from the churches. It would be essential that the College should sympathetically consider these differing points of view; that it succeed in so doing would, he felt, guarantee a successful future. Much had been suggested to him in the shape of suitable texts to be inscribed over the College doors, but his own preference was "That in all things he may have the pre-eminence."

Bro. William King, to whose generosity the College owes more than can be said, in a happy speech disclaimed all wish for personal thanks. He had been delighted by the enthusiasm with

which the brotherhood had supported the College beginning. That was his sufficient reward.

Bro. Pryde spoke the greetings of Invercargill church, and Bro. George Day spoke on behalf of the Home Mission and Conference Executives.

During the meeting, the St. Andrew-st. choir gave a fine rendering of two anthems, and Bro. W. H. MacKenzie sang a beautiful solo. An offering was taken for the College, and supper brought a memorable occasion to a close.

## Bro. Jesse Bader in Queensland.

The temptation is to write at great length concerning the visit of Bro. Jesse Bader to Queensland, but we must be brief.

In the first place, it was a time of blessed and happy fellowship with our brother and with one another.

From the moment our brother arrived at the Central Railway Station, he won our hearts. Every meeting (and there were thirteen services) was a flood-tide experience. Who will ever forget the Sunday services and their fellowship? At 11 a.m. the Annerley church building was simply crowded out, some going away. From the moment we sang, "Praise God from Whom all Blessings Flow," until we closed with "Blest be the Tie that Binds," and benediction, heaven and earth mingled. Then at 2.15 p.m. the great unity meeting at Ann-st. was crowded. The evening service at Ann-st. was a fitting close to a series of truly wonderful meetings. Again the building was crowded. All rejoiced to see one soul confess Christ. At 8 o'clock on Monday morning, we had our last glimpse of one who won our hearts. God bless him. In addition to the fellowship, we had a time of unique instruction. Bro. Bader truly instructed us in the greatest and grandest of all work, the winning of souls for Christ. We have a new conception in regard to evangelism in all its many aspects. Such instruction can only result in more efficient service in the winning of souls.

In conclusion, permit me to say on behalf of all who were privileged to hear, that we received a great inspiration to spend or to be spent in the great task of evangelism. Get ready, Melbourne, Adelaide, Perth, and hear this truly great man with a great message.—C. Young, for Publicity Committee.

### FRAGMENTS OF THOUGHT.

Work is our business, its success is God's.—John Ruskin.

Be strong by choosing wisely what to do; be strong by doing well what you have chosen.—Samuel Osgood.

The obligation that lies on moral beings is not to adjust themselves to their environment, but to adjust their environment to the higher ideal which they bring to it.—Dr. Fairbairn.

## The College of the Bible,

Glen Iris, Victoria.

The Board of Management desires to acknowledge, with thanks, the receipt of the following contributions during the month of July.

Churches.—Marrickville, N.S.W., £5/0/6. Sth. Aus.: North Adelaide, Duplex Envelopes, 4/3; Maylands, Duplex Envelopes, £3/0/11; Port Pirie, Budget Allotment, 17/1.

Individual Contributions.—Victoria: Miss T. M. Perry, £1/1/-; G. Oakes, £1/1/-; J. Richardson, 10/-; Miss F. Gascoigne, 5/-; Mrs. W. Whittington, 10/-; Miss M. J. Gilmour, £1/0/6; W. J. A. Smith, £1; Miss A. Dickason, 2/6; Mrs. W. Raines, 5/-; "R.R.," 10/-; Miss M. E. Pittman, 10/-; D. Boxhall, 10/-; J. T. Paul, 10/-; T. T. Edwards, 10/-; "A Brother," £30. New South Wales: Reg. Latimore, 10/6; Mrs. A. S. Gala, 3/-; Miss E. Robinson, 10/-; Mr. and Mrs. A. W. Billingham, £1/10/-; H. Larcombe, 10/-; J. H. Warner, £1; T. G. Cosh, £1/1/-; T. B. Hawkins, 5/-; L. J. Stimson, 11/-; W. Montgomery, £1/10/-; Mrs. W. Montgomery, £1/10/-; Mrs. S. Butler, 5s. 6d.; H. Matthews, £1/1/-; A. Skinner, 5/-; South Aus.: J. McGregor, £1/10/-; A. W. Wyell, 2/6; T. H. Stewart, £1; Mrs. M. L. Dolphin, 10/-; Miss E. M. Webb, 5/-; Queensland: Mrs. M. Enchelmaier, £1; Miss O. Enchelmaier, 10/-; S. B. Jones, 5/-; L. Jenner, 5/-; Mr. and Mrs. Mark Wilson, 5/-; J. H. Asmus, £1/10/-; Mrs. J. H. Asmus, £1; W. M. Kruger, 5/-; E. Maikie, £1; W. G. Smith, £1/1/6; W. J. Gray, 5/-; A. Marriage, £1; C. W. Hamann, Jr., 5/-; E. Snow, £1; Mrs. E. Snow, £1. Western Australia: Mrs. C. Burkett, £1; Mrs. E. Trevena, 5/-; H. Sprigg, 5/-; G. Rowley, £2; G. P. Charman, 10/-; Mrs. Charman, 10/-; J. Scott, 7/6; H. Johnston, £1; Mrs. B. Prosser, £1; Mr. and Mrs. E. F. Black, £1; Mrs. A. J. Maloney, 10/-; J. Platt, £1; H. G. Smith, £1; Miss M. Solomon, 2/6; A. Johnston, 10/-. New Zealand: Mrs. Flavel, £1.

Special Contributions.—Women's Mission Bands, Vic., £4/8/-.

Radiator Fund.—Victoria: Berwick J.C.E. £1/5/-; Dandenong P.B.P., 10/-; Carnegie Y.P. Society, 10/-; East Camberwell Y.P.S.C.E., 5/-; Castlemaine Y.P.S.C.E., 10/-; North Melbourne K.S.P., 5/-; Ascot Vale P.B.P., 5/-; St. Kilda K.S.P., 5/-; Footscray C.E., P.B.P. and K.S.P., £2/5/6; Bayswater Y.P.S.C.E., 2/6; South Melbourne P.B.P., 10/-; Shepparton P.B.P., 5/-; Blackburn Y.P. Club, 5/-; Thornbury P.B.P., 5/-; Hampton K.S.P., 7/-; New South Wales: Lismore Y.P.S.C.E., 10/-; Sydney P.B.P., 5/-; South Australia: Semaphore Y.P.S.C.E., £1/5/-; Tumber Bay Y.P.S.C.E., £1/0/3; Hindmarsh Y.P.S.C.E., 5/-; Gawler Y.P.S.C.E., 5/-; Gawler Dorcas Society, 5/-; Unley Intermediate C.E., 10/-; Forestville Y.P.S.C.E., 10/-. Western Australia: Perth Men's Class, 10/6. Tasmania: West Ulverstone C.E. Society, 3/-.

W. C. Craigie, Hon. Treas.  
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## South African Mission.

THE KELLEMS—DE KLERK DEBATE.

Dr. Jesse R. Kellems writes from South Africa: Great excitement has been raging in this part of the southern world over the debate which was held last week in the Boksburg Town Hall. The constant preaching of New Testament Christianity and the scores of defections from the ranks of the Calvinistic brethren have caused intense indignation in clerical circles, with the result that finally the leaders of the forlorn hope of Calvinism have been goaded to action. Dr. De Klerk, B.A. (South Africa), D.D. (Free University, Holland) has been going from Dutch Reformed Church to Dutch Reformed Church thundering against the false prophets who hail from the land of the Stars and Stripes. For weeks the long-suffering Dutch congregations have been regaled with sermons on "Baptism" in all its various phases. To make a long story short a one-night debate was finally arranged in the Boksburg Town Hall where the Thomas Mission is now in a great evangelistic campaign. The announcement that the debate was to be held brought a crowd to the beautiful new building which packed it to the doors. People stood around in the aisles, in the galleries, and even sat on the floor. Twelve hundred eager, breathless Afrikaners were squeezed into the room when promptly at 7 o'clock the fire works began. As a proper psychological preparation for the debate, the author of this article baptised four Dutch folk in the beautiful new baptistery which has been installed on the stage. Nothing teaches baptism quite so powerfully as a proper performance of the act itself.

I shall not here attempt to repeat the doctor's arguments. They are familiar to every Christian Only. Suffice it to say that he is a confirmed Calvinist. He has swallowed the most virulent form of Calvinism, lock, stock and barrel. The old threadbare position that the Spirit makes infants holy by direct operation was emphasised over and over again. Baptism in the place of circumcision and baptism to remove original sin: these were the positions which the doctor fearlessly exhumed from the long-forgotten past. Their putrid remains were proudly exposed to the gaze of this audience in the year of our Lord, 1927. Can you believe it, brethren? The whole Dutch Church is under this terrible yoke. What a chance for our people to bring them the story of the New Testament!

One of the most interesting features of the discussion was that it was bi-lingual, the doctor speaking in Africanans and I in English. One of the unfortunate difficulties of such a discussion, however, was the fact that whenever the doctor wanted to say something particularly nasty about me, he did it in Africanans while I sat smiling and blissfully ignorant of the fact that my hide was being skilfully removed and salt being rubbed in. Of course the Dutch folk are talking broadly about a great victory, while we go on baptising their people. If we can get a really great debate of a week or so, we will capture this whole country. I have my doubts, however, if they will try it again. The papers were full of the proceedings and great good has been done.

### FOR SALE.

Fruit trees, best sorts, 13/- doz.; Passions, Grape Vines, Gooseberry, Currant, Logans, 4/- doz.; Strawberry 9d. doz., 2/6 100; Raspberry, 1/3 doz.; Chestnuts Walnuts, Almonds, 1/3 each; Orange, Lemon, 3/- each; Rhubarb, 5/- doz.; Asparagus, 1/3 doz.; Cabbage, Cauli., Lettuce, 1/- 100 on rail, 2/- posted; Assorted Bulbs, 2/- doz., 2/6 posted; Choice Roses, bush, climbing, 1/- each, standards, 3/-; Guns, Cypress, 8/6 doz., 55/- 100; Oaks, Elms, Planes, Poplars, 1/6 each; Hedges, Golden Privet, 2/- doz.; Green, 1-6; Veronica, 4/-; Boobyalla, 6/- doz.; Climbing Plants 1/6 each. Price list posted.

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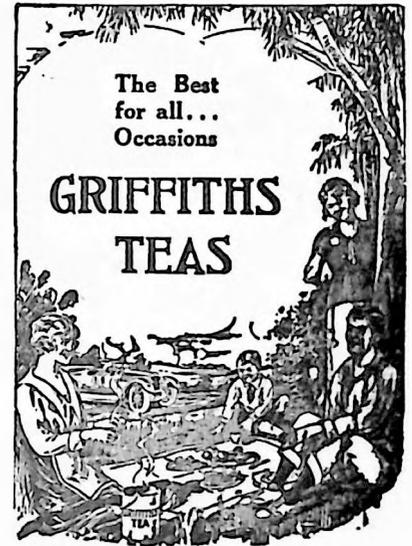
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## News of the Churches.

### Queensland.

Meetings at New Veteran on July 31 were well attended. Bro. C. S. Trudgian preached on "The Christian in the World, and the World in the Christian."

The mission conducted by Will Beiler at Bundaberg closed on July 25. There were 23 confessions, and 20 persons have been added to the church. There were fine meetings on July 31. A lady, a baptised believer, was welcomed at night.

Ma Ma Creek meetings are keeping up well. On July 31 Bro. Dallinger was the morning speaker. At night Bro. Rosenberg conducted a baptismal service when a young man (a recent arrival from England) was baptised. There was a good number present, and keen interest was shown.

Albion reports that a young man was recently baptised. He was received into fellowship on July 24. Meetings on July 31 were conducted by three visitors. In the morning Bro. F. E. Alcorn paid his last visit prior to leaving for Rockdale. In the afternoon Bro. C. Dawson, of Geelong, Vic., addressed the children on behalf of the National Band of Hope Council. At night Bro. S. J. Southgate (President of N.S.W. Conference) was the speaker. Good meetings, morning and night.

Bro. Alcorn spoke at both services at Ann-st., Brisbane, on July 24. On morning of July 31 the church had fellowship with a number of interstate and country visitors. Bro. Southgate (N.S.W. Conference President) addressed the church. A mass meeting in connection with Bro. Bader's visit was held in the Ann-st. chapel at 2.15 p.m., the seating capacity being taxed to its utmost. Bro. Bader was the speaker at the gospel service. Once more the church building was crowded. At the close one young lady confessed Christ.

### Western Australia.

The series of meetings conducted by Bro. Stirling at Claremont proved to be most inspiring to all who attended. The main subject was the imperative necessity of prayer.

At Bassendean prayer meeting on July 27, an address was given by Bro. A. Pyne, a young member. All meetings were well attended on July 31, Bro. Peacock speaking both morning and evening.

Maylands church held a social evening on July 17 to discuss young people's social needs. Bro. Les. Peacock, of Bassendean, gave a helpful talk on K.S.P. and P.B.P. clubs. Bro. Schwab, of Perth, gave an inspiring message at the prayer meeting on July 27 held as a special F.M. effort; also the Chinese adults and children, under Bro. and Sister Uren's leadership, gave very interesting items. The result was a gain to Foreign Missions of about £3.

Kalgoorlie had a fine attendance at midweek service on July 27. The recent concert and tea held under the auspices of the young ladies' club in aid of their funds proved a great success, and realised £15/6/-. Great credit is due to the untiring efforts of the president, Sister Etheridge. There were fine meetings all day on July 31. Bro. Pollard exhorted, and 222 met around the Lord's table. At gospel service Bro. Hunt spoke to a packed meeting on "Christian Unity." Bible School attendances reached 219.

### South Australia.

Bro. Wiltshire addressed both meetings at Grote-st. on Aug. 7. The evening meeting, which was a Violet Day remembrance service, was well attended. Bro. Wiltshire spoke on "Jesus Found the Outcast." Two were immersed at the conclusion of the service. On Aug. 2 a large number of teachers and scholars of the Bible School spent an enjoyable social evening.

At Queenstown on Aug. 7 Mr. Hinde spoke at the morning service. In the evening the chapel was filled, when Mr. John Fisher, from Blackwood, spoke on "The Great Exploration."

The work at Kadina is healthy and encouraging. Bro. Bowes is doing a great work, and has created an excellent impression. His messages are always thoughtful, earnest, and full of power. The attendances are well maintained. The Bible School work is also most encouraging. A local chapter of K.S.P. has been formed at Kadina, and interest is running high. Preparations are in hand for church anniversary services.

The Sunday morning service at Balaklava on July 31 was well attended. Three who had been immersed were received into fellowship, and the whole service was helpful and impressive. The school workers and scholars are preparing music for the jubilee services the last Sunday in August. A new platform has been built for the occasion. The rain kept many country families from the evening service, but it was a nice meeting, and a full choir rendered very effective and appreciated help.

Maylands meetings are well attended. On Aug. 7 the morning address was given by Bro. E. C. Mauer, when the chapel was crowded. The Bible School is practising for anniversary, and attendances are good, 264 present without men's Bible Class, they having attended men's meeting in Y.M.C.A. in connection with K.S.P. movement. Evening service, Bro. Collins spoke on "The Church of Christ." At the close a young man made the confession. On Sunday, Aug. 21, it is expected to open the new church building.

Good meetings were held at Norwood on Sunday, Aug. 7, when 170 met to break bread in the morning, and 21 at night, a total of 191 for the day. Sister Robertson, of Paradise, was received into fellowship by transfer from Grote-st. A great mid-week meeting was held on Wednesday, Aug. 3, when there were over 70 present.

Bro. K. Harkness, of Ellerslie College, was the speaker on Sunday night, and gave a fine address. The pulpit on Sunday nights will be occupied by visiting speakers during Bro. Baker's mission in the Hindmarsh tent, for another four Sundays. On Friday night over 30 of the Norwood people were to pay a visit to Hindmarsh.

North Adelaide church celebrated its forty-third anniversary on Aug. 2 with a successful tea and public meeting. The chapel was nearly full, and a number of former members were present. Mr. Hugh Gray presided, and Mr. Jas. Gordon gave a fine, practical talk on "What Makes a Church Great?" A good programme was rendered. The absence of Sir Joseph Verco was regretted owing to his having undergone an operation, but all were glad to know that his progress was quite satisfactory. A presentation was made to Bro. C. A. Ball, who has served the church faithfully as deacon for many years, and as treasurer for 24 years. Mr. Jas. Lenman, who has been associated with the church from the beginning, expressed the good wishes of all. The secretary's report recorded faithful and sacrificing work in all departments.

On Wednesday, Aug. 3, the annual business meeting of Dulwich church was held. Reports of church secretary, treasurer, C.E. Society, Bible School, Dorcas Society, Mutual Improvement Society and Girls' Club were considered satisfactory. The treasurer's report showed that church finances were sound. The principal items of receipts were special F.M. offering, £49/12/-; annual F.M., £50; Home Mission, £42/13/-; piano fund, £51/5/-; Canberra church building fund, £109/10/-; Bible College, £3/1/6; Church Extension, £3/10/-; building fund, £62/1/-.

Every branch of work showed increases and a credit balance. Twelve were added by faith and hap-

tism. Four brethren were re-elected as deacons; delegates were appointed for State conference. At the close of the business a social was provided by the sisters and enjoyed by all. Sunday, Aug. 7, good meeting both morning and evening.

### Victoria.

Cheltenham church had a visit on Sunday from Bro. Viney, of the College, who gave a fine address at the morning meeting, visited the school, and in the evening assisted Bro. D. Wakeley, who preached a good sermon to a nice gathering. Choir singing was good.

Drumcondra had good meetings last Lord's day. Bro. J. Mortimer spoke at both services. His messages were greatly enjoyed. The ladies' aid is planning to hold a fair. Working bees are being held each Saturday afternoon to clear up grounds adjoining the chapel.

Warnambool reports good meetings and an increase in the Bible School. In preparation for "Flower Day," the school is providing seeds and offering a prize for best flowers. Bro. C. R. Pittock visited Winslow, and gave a much appreciated exhortation on Aug. 7.

Glenferrie had good meetings on Sunday. Bro. Scambler's themes were "The Sermon on the Mount," and "A Sermon at Night." The erection of the new hall is actively in hand. A "brick campaign" has been launched, and the prospects of the work are most encouraging.

Hamilton brethren are maintaining interest in the Lord's day meetings, and last Sunday Bro. T. Robb exhorted on the theme "Christian Attitude to Organised Opposition." Meetings are still held in the home of Sister Hider, and now a mid-week Bible study class is contemplated.

At Lygon-st. A. G. Saunders, B.A., gave two fine addresses on morning and evening of Aug. 7. Bro. and Sister Tresize, of Ballarat, were visitors. The solo in the anthem at night was sung by Bro. Harry Haines. On Saturday afternoon the sunshine committee of the Endeavor Society paid a visit to the convalescent hospital at Caulfield.

At Swanston-st. last Lord's day meetings were enjoyable, and Dr. Brandt's sermons were much appreciated. In the evening the service was broadcasted, and listeners in told how well they heard all the service. The choir rendered the anthem, "Hark! Hark! My Soul," and Miss Madge Agnew sang the solo part, and also the hymn, "Pass it On," very beautifully.

South Melbourne had good meetings last Sunday. Bro. Waterman's gospel address on "The White Hairs of Christ" was well appreciated. A baptism was conducted at the conclusion of the address. Bible School scholars were treated to a social evening to mark the success of the recent rally. All other departments of the work are progressing favorably.

Last Sunday night, Aug. 7, the gospel service at Middle Park was conducted by the members of the K.S.P. There were over twenty young men on the platform. The singing was conducted by Bro. Mitchell, who also rendered a splendid solo. After a powerful address by the national scribe, Bro. H. Campbell, a young man and a young lady made the good confession.

Decreased attendances at Shepparton on 7th on account of wintry weather, but fine addresses by Bro. Larsen and good attention given. An invitation was extended after the morning address, and a married woman responded. In the Bible School practice is in full swing for anniversary. School has enrolled a number of new scholars several Sundays lately, and a fine adult Bible class is meeting each week.

At Box Hill on July 31 Bro. Jaekel, from Burnley, gave a fine exhortation. Bro. and Sister Anderson were received by transfer from Crossdon. Very good meetings on Aug. 7. Bro. Allan's sermon at night was on "Christian Union." Regret is expressed at the severe illness of the faithful deaconess, Sister Cameron, senr., who is in the Alfred Hospital. On Aug. 4 a successful "auction supper" was held by the Phi Beta Phi club. On Aug. 2 a kitchen tea was tendered to Sister May Wyatt, who is shortly to be married.

Meetings at Brighton are being well attended. On evening of Aug. 7 Bro. Forbes spoke on "Christian Union: Is it Possible?" A young lady, a baptised believer, linked up with the church. Mrs. Wilson and Bro. R. Morris rendered a duet. A pleasant evening was spent on Saturday, when Bro. C. Sharp's class entertained the church at a social evening. An excellent programme was provided, and a splendid supper.

Maryborough enjoyed a visit on Sunday from the organising secretary of the Social Service Department, Bro. W. H. Clay. His exhortation to the church was touching and interesting. The building was well filled to hear the gospel message. Leading the singing, and giving a message in song, Bro. Clay created a very happy feeling in the meeting. His fine message on "Christ in Me, the Hope of Glory," was highly appreciated. One young man made the good confession. An offering for the social service department realised £4 8 8.

Dawsont-st., Ballarat, church on Aug. 4 conducted a men's meeting at Peel-st.; about forty men present including the Conference President, Bro. Connor. Encouraging reports from various churches. J.E. Society is growing, average attendance lately being 35. Dorcas Society is doing a fine work. Special meeting held, Thursday, July 21, with over 40 sisters present. Bro. Fitzgerald gave a helpful talk. Much regret is expressed at continued absence of Bro. Morrison through sickness; for many years he has been associated with the church.

At North Fitzroy Bro. H. Robbins delivered an appreciated message to the church on Sunday morning, and Bro. Baker preached at night. Congregations not so good as usual owing to cold weather and sickness. £70 has been forwarded for Foreign Missions from annual offering and duplex envelopes. At the half-yearly business meeting Bro. C. Carver and L. Morfiew were re-elected deacons for a term of three years. Recently one of the aged members, Sister Murray, passed away; she was a consistent worshipper at all services almost to the end of her life.

At Parkdale on July 28 a lantern lecture entitled "On the Top of the World," given by Mr. Wm. Lawson, of the Bolivian Indian Mission, was much enjoyed. The efficiency and progress campaign during July resulted in increased attendances. The campaign is to continue, and a rally will be launched immediately in the school. At the half-yearly business meeting reports from the various auxiliaries showed a healthy state, especially in the young people's clubs. We regret to report that one of the officers, Bro. P. Sampson, was injured at his work, and is at present in hospital.

Renovations to Brunswick chapel have been commenced, the working bee has started, and results promise to be pleasing. On Sunday morning an appeal was made to members to increase offerings to meet the cost of the work. J. Roberts exhorted on Proverbs 3: 27, and spoke of the need for more teachers in the school. The installation of Phi Beta Pi officers took place at night, and their chaplain, Mrs. Walter Jackson, gave the address. Bro. W. McCallum is an inmate of the Homœopathic Hospital for a while. The aged Sister Mrs. Peters has received an accident through a fall.

At Surrey Hills on Sunday Bro. A. L. Gibson conducted both services. The officers are gratified at the fine spirit prevailing, and the splendid attendances. Under the caption, "The People, the Land, and the Book," Bro. Gibson gave a wonderfully interesting address in concluding his series on the Jews and Palestine. Visitors during the day included Bro. and Sister Greaves, from Red Hill. A baptismal service was conducted by Bro. Gibson at night. The monthly all-day session on behalf of Melbourne City Mission was held by the ladies' guild on Thursday. A pretty wedding was celebrated in the church building last Tuesday evening, when two highly esteemed young members of the church, Bro. Leslie Holm and Sister Pearl Murray, were united in matrimony by Principal Main.

### New South Wales.

At Wagga on Aug. 7 Bro. A. Brown spoke to the church. Bro. Stitt based his gospel message on "That I may know Him."

At Paddington on July 31 Bro. Crossman, organiser of Temperance and Social Questions' Committee, gave a very nice address at the gospel service, which was much enjoyed.

At Belmore on Aug. 7 Bro. P. E. Thomas spoke both morning and evening. Amongst visitors was Bro. Fishwich, from W.A. A good open-air service was held before the evening meeting, at the conclusion of which two lads from the Bible School made the good confession.

City Temple church had good attendances on July 31. Bro. Illingworth addressed the church, and Bro. W. Beller, of South Australia, delivered the gospel address. All greatly appreciated his message. Visitors at the morning service included Bro. and Sister Ball, of Edinburgh, Scotland, and Bro. Bostock and Collins, of Victoria.

A spiritual uplift was experienced at both services at Chatswood on Aug. 7. Bro. C. Casperson's morning subject was "The Prodigal Son's Brother." Bro. Treble, Vic., was a visitor. Splendid attendance at the gospel meeting. Bro. Whelan's theme being "Peace." Two young men confessed Jesus as Lord. The church conveys to Sister Gillies and family Christian sympathy in the loss of their husband and father.

Hurstville reports good attendances and splendid addresses. On July 31 Bro. Saintry, of Rockdale, spoke in the morning, and Bro. Hinrichsen at night. On Aug. 7 Bro. Hinrichsen spoke at both meetings. The addresses on the parables are instructive and interesting. Bro. and Sister Wakefield, from Paddington, were received by letter. The church is sorry to lose Sister N. Russell, who has ably assisted with her violin at the services.

Rockdale had splendid meetings all day on Aug. 7. Bro. Thos. Hagger gave an inspiring morning address from Ezek. 3: 15. In the afternoon the children and adults enjoyed his talk on "Pins." An offering was taken for the Church of Christ cot in the Children's Hospital. There was a large and enthusiastic evening gathering, Bro. Hagger delivering a powerful message on "Has Jesus Failed?" Five persons decided for Christ. Bro. F. E. Alcorn, the new preacher, will be welcomed on evening of Aug. 20.

At Lismore on July 31, visitors included Bro. S. Cook, of Roma, Qld., and a sister from Auburn, Sydney. At night Bro. P. J. Pond's subject was "Is Repentance a Prerequisite to Baptism?" Two young ladies were baptised, and a young man responded to the gospel invitation. On Aug. 3 the sisters held their last monthly meeting before Sister Pond's departure from Lismore. Expressions of appreciation and love were given by Sisters Newton, Oakes, Sutton, Hancock, Somerville, Atkin and Wotherspoon, on behalf of themselves and the others assembled.

Sydney brethren report a particularly happy season listening to the messages of Bro. Jesse M. Bader. Each night was marked by a large and enthusiastic meeting. The City Temple church was delighted to have fellowship with Bro. Bader at morning service on Aug. 7. His message was upon "The Model Church." There were 160 members present, including Bro. Lawson, sr., and Bro. and Sister Lawson, of Surrey Hills, Vic. In the evening Bro. Illingworth conducted a "Favorite Hymn Service." There was a good meeting, and the service was generally appreciated. Mrs. W. Fox beautifully rendered "Lead Kindly Light" as a solo.

Enmore had a wonderful day on Aug. 7. In the morning Bro. Paternoster spoke on the Bader Conference, and plans being made for a great forward move. In the afternoon Bro. and Sister Escott and Edgar were present at the school, the former giving messages of farewell. At night Jesse M. Bader preached to over 700 people, and at the close of a strong appeal six young people decided for Christ. A splendid quartette by Bro. J. Donolly, H. Hudson, T. Walker and W.

D. Rankine and a solo by Bro. Donolly added greatly to the service. There was also on view £30 worth of medical instruments which the C.E. have presented to the work at Diksal through Bro. Escott. Bro. Jame, of Lygon-st., was a visitor in the morning.

### JESSE M. BADER IN QUEENSLAND.

On Saturday morning, July 30, a car party took Bro. Bader for a trip through the Wynnum, Cleveland and Redland Bay districts, where pineapples and custard apples are grown to perfection. Lunch was partaken of at Wynnum, after which Bro. Bader addressed the members of Wynnum church and visitors who had assembled to welcome him. Bro. Bader was then motored to Annerley, where a representative gathering of men from almost all the churches had gathered. Our brother delivered a masterly address on "A Man's Job," which left a deep impression upon all who heard the message. The Annerley sisters provided tea for the men, who later proceeded to Ann-st., where another mass meeting was held.

On Sunday morning, at Annerley, Bro. Young presided over a never-to-be-forgotten worship meeting. About 150 remembered their Lord, the usual number being about 75. Bro. Bader's powerful address on "The Ideal Church" left no doubt in the minds of his hearers as to what the gospel can do with the individual.

Ann-st. chapel was crowded out on Sunday afternoon, when a great audience listened to a great address. Bro. Bader made a powerful appeal for personal evangelism. In the evening another large audience gathered to hear Bro. Bader's gospel address on "Why Became a Christian?" At the close of the address one young lady confessed her Lord.

Bro. Bader's evangelistic conference was well worth while. We feel sure that the influence of his visit will extend throughout the State. The word "evangelism" has been given a new emphasis and application. A greater vision of the wonderful opportunities of our generation so plainly revealed to us has kindled a desire within all hearts to attempt greater things for our Lord. We are hopeful that many of Bro. Bader's ideas so clearly explained will be brought to bear upon the work of the churches in this State. Again we record our gratitude to God and to all who made possible the visit of Bro. Jesse Bader to Queensland.—W. E. Reeve, Qld. Conference Secretary.

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Victorian Social Service Second Annual Banquet will be held in the G.U.O. Oddfellows' Hall, Latrobe-st., on Monday, Aug. 22, 6.30. 600 men met in happy fellowship. Speakers, Mr. H. S. Gullett, M.H.R., Bro. Dr. J. L. Brandt and Bro. A. L. Gibson. Good programme. Tickets, 2 6.

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**OBITUARY.**

**BUTTERFIELD.**—Mile End church has suffered loss in the passing away of Sister Mrs. Butterfield on July 4, at the age of 70 years. She was baptised during the Scoville mission in Adelaide in 1912, and has enjoyed fellowship with the Mile End church ever since. She was a good woman, with an intense love for her Lord and his church, attending as often as her health would permit. She left a splendid example to the husband and daughters who mourn her loss.—W.L.E., Mile End, S.A.

**BEER.**—Drummond church mourns the loss of one of its faithful members, Sister Agnes Beer. 49 years ago, under the preaching of Bro. Cheek, she confessed her faith in Christ. She diligently sought to serve him while health and opportunity offered. Amid the gathering of relations and many friends, she was laid to rest in Malmshury cemetery on Sunday, July 24, Bro. Miles officiating. At night in the chapel a good gathering of friends met to pay a final tribute to her memory, when a memorial service was held. Bro. Miles' subject was "The Grandeur of a Christian's Death." All Drummond mourns the loss of a faithful friend.—E. Steffensen, Drummond, Vic.

**TWIST.**—Sister Mrs. Emma Twist was called home very suddenly on Lord's day morning, July 17. She was baptised at the Magill Baptist church, and was received into fellowship at Mile End in 1911, and remained a very faithful disciple of the Lord through her Christian experience. Several years ago she and her husband began a Bible School in their home, which has since developed largely, and our sister gave of her best in service to this work, and wonderfully helped her husband in the new cause. Her loved partner is being graciously sustained

by the loving Father "who doeth all things well."  
—W.L.E., Mile End, S.A.

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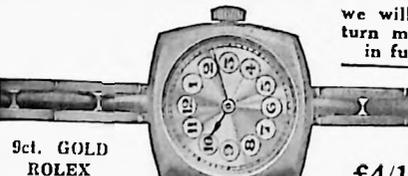
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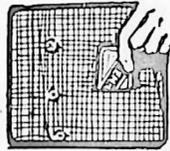
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