

# THE AUSTRALIAN CHRISTIAN

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

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## Calls or Opportunities.

**T**O the Christian there come incessant calls for service and sacrifice. Constant appeals are made for prayer, works and gifts. We respond to one call, and another is upon us.

Our readers will note the number of appeals for liberal giving which are being made to the brotherhood. For next Lord's day, for example, in New South Wales a special offering for the work of the Bible School and Young People's Department is sought. In South Australia a very urgent appeal is being made for a generous Home Mission offering. Victorian churches are asked to support in a worthy manner the work of our Church Extension Committee. In addition to these State calls there comes an appeal from our Federal Conference Executive to the churches throughout the Commonwealth to contribute liberally towards the Canberra Building Fund and so secure a proper opening for our work in the Capital. These are the immediate appeals; others will come in the usual cycle. In addition the local work makes its demands upon us, and we dare not let it languish.

At times some Christians are apt to repine, and a few emphatically protest against the recurring calls. Others, it is to be feared, give somewhat grudgingly, while it is obvious that a large proportion simply ignores the request to contribute.

What should be our attitude to such appeals as we are considering? It seems to us that two things are so desirable as almost to be essential to our progress. The first is that we succeed in enlisting a wider interest and response. It is notorious that, whether for local or brotherhood needs, practically all the money is contributed by but a portion of the membership. The few are compelled to give largely to make up the deficiencies of the many. Every man and woman, every boy and girl, in church membership ought to help in this as in other ways. There should be

education in giving as well as teaching in other Christian duties and privileges. Unfortunately, with many disciples giving is capricious. There is no purpose of the heart, no preparation, no proportion. Oh, that we might get every one to share in carrying the work, and to give not as a spasm but as a habit.

We have used the word "privileges." This serves to introduce our second and great requirement. Why should giving to the Lord's work be regarded as a difficult task or a disagreeable duty? It is really a glorious privilege that we have of expressing our love and gratitude. By giving to God of the substance wherewith he hath blessed us we acknowledge that he has been the good Giver of all, and that we are but stewards who would be faithful to the trust reposed in us.

That offering next Lord's day is not simply a call—it is an opportunity. We should be glad to be asked to help, and willing to respond.

The fact that God is said to love a cheerful giver raises the question, How may giving become a joy? Till it does we have not solved the problem of adequate support. The answer, in part, is that the Christian should definitely lay aside regularly a proportion of his income (a tenth

or other fraction such as he in his heart can conscientiously resolve upon), and count that as in no wise henceforth his own. Most of us could be liberal with what is not ours! No pang in giving from another's store! If we have laid aside each week or month the Lord's portion, then we shall be quite happy to use that for his work and to give to the brotherhood and benevolent funds which need our help. A consideration of the apostle's word in 2 Corinthians 8, 9 would help. The Christian who considers his gift to God in the light of God's "unspeakable gift" to us is not likely to be stingy or grudging.

The appeal of our Federal Executive for moneys for the erection of a building in the new Capital comes with special force. We simply dare not be unrepresented in that city. The conditions on which the fine block of land secured is being held demand the speedy erection of a church building. Unless the cause we love is to be handicapped for years to come, we simply must make an early and a worthy start. Later, brethren removing to Canberra will, with the members gained in the city, be able to carry on the work, but at the beginning it is imperative that the brotherhood at large give their support. The Federal Conference decided in favor of building, and authorised the making of an appeal to the churches in all the States. Bro. Thomas Hagger has been entrusted by the Executive with the task of securing the needed balance. We hope that ere long the £1350 required will be forthcoming. We only need a brotherhood conscience for the thing to be done.

Have you ever noticed how much of Christ's life was spent in doing kind things—in *merely* doing kind things? Run it over with that in view, and you will find that he spent a great proportion of his time simply in making people happy, in doing good turns to people.—*Henry Drummond.*

### NOTHING LIKE TRYING.

Life, after all, is a kindly affair;  
 Why is it stupid and not worth the living?  
 Striving and getting won't drive away care;  
 Try giving.  
 Scowling and growling will make a man old;  
 Money and fame at the best are beguiling;  
 Don't be suspicious and selfish and cold;  
 Try smiling.  
 Happiness stands like a maid at your gate;  
 Why should you think you will find her by  
 roving?  
 Never was greater mistake than to hate;  
 Try loving.  
 (From "Juvenile Missionary Magazine," 1814.)

# The Things Not Seen.

Stuart Stevens.

For the things which are seen are temporal; but things which are unseen are eternal.—2 Cor. 4: 18.

## *The visible is not the only real.*

Many, however, hold a very different creed. They know life only on its material side, and do not trouble themselves with what may lie beyond the horizon of earthliness. They consider that the spiritual man lives an imaginary life, that he beats the air, and that whilst pursuing phantoms he misses the real rewards and pleasures of existence. To love God is to waste time. "Life," says the secularist, "is to concentrate upon the here and now." "One world at a time," he declares.

## *The seeming unreality of the unseen.*

Beyond what we comprehend through our physical senses there is a vast universe of reality, the universe of the unseen, which no physical sense can comprehend. Having seen everything visible, heard everything audible, touched everything tangible, weighed everything ponderable, experienced everything possible by means of nerves optic, auditory, olfactory, gustatory, sensory—that is not all. What is "beyond" may be known only by faith. We need an extra eye. Faith is the extra eye. It carries us beyond reason. Our senses need aid. Consequently we use the telescope, the stethoscope, the microscope, to assist our senses to secure information. "By faith we understand." The Christian affirms, "Believing is seeing." Paul believed the invisible. He labored for invisible results, prayed to an invisible God, endured as seeing an invisible Saviour, existed on invisible manna.

A woman once said to Mr. Turner, the famous painter, the man who could put an almost infinite expanse of sky into a square foot of canvas, "I never saw a sky like that," and he replied, "I suppose not; but don't you wish you could?"

It is a sad thing to be blind, never to see a flower or star, never to see the liquid emerald of the ocean or the gleaming sapphire of the setting sun; never to see one's own sweet mother's face. To be blind to the unseen is far worse, surely. "Cribbed, cabined and confined" is the world of doubt. Faith dwells in a spacious world. Faith reveals the unseen.

## *The temporality of the seen.*

Here is a Bible which can be seen. It is not what it used to be. Almost imperceptibly it is being destroyed. The destructive hand of time has gripped it. It is crumbling away, and slowly but surely will it be brought to nought. Your little child could apply a match to it, and burn it until not one page was left upon another. It is the prey of accident. To-day it is, to-morrow it will be gone. "The things which are

seen are temporal." But there is something about the Bible which time cannot touch. Time cannot touch the inner thing, the unseen thing, the thing which the Bible enshrines. You may destroy the seen Bible; you cannot destroy the unseen truth. No finger can reach it. It is enduring and indestructible as God.

## *The things not seen.*

Here is a portrait of my mother, sent me when a boy at school. It is not now what it used to be. It is fading. Time is claiming it. It is easily destroyed. You can take it between your fingers, and tear it into indistinguishable fragments. "The things which are seen are temporal." Time might do all this with the thing which is seen, but there is an unseen thing which time cannot touch. The seen photograph time will destroy; but time cannot destroy the mother's love which sent it twenty years ago, and of which the portrait is to-day the crumbling shrine. The portrait was a gift of love, and though the gift be perishable, the love is immortal.

In 2 Corinthians 5: 1 Paul declares, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The body perishes, the soul persists. The body is the house, the soul is the tenant. A certain writer has discussed this problem thus: "A man cannot hear without the ear, but he is not his ear; he cannot hear without the auditory nerve, but he is not the auditory nerve; he cannot hear without the temporal lobe of the brain, but he is not the brain or any portion of it. These may be the instruments which he uses; he is free when they are well, hampered when they are broken, and at least he is separable from them all."

John Quincy Adams at the age of eighty met a friend upon a Boston street. "Good morning, and how is John Quincy Adams to-day?" Said the ex-president in reply: "John Quincy Adams himself is well, quite well. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is well, quite well."

"The seen is the temporal, the unseen is eternal," as the apostle declares.

## *The reality of the unseen.*

The purely physical laws of the universe are invisible, *i.e.*, gravity, electricity, chemical affinity, atmospheric pressure and the like.

What is it that discovers the cosmic forces and uses them? Thought. It eludes analysis. We can analyse the brain, but that is not thought. Certain changes and processes are there also. Thought utilises the brain and causes us to write poems, carve statues, paint pictures, plan the conquest of the earth and air.

Love, also unseen, is even superior to thought. Love conquers thought. Love laughs at reason. A man crosses a continent to sit beside his mother, and say, "Talk to me as you used to do—I am tired, and I need your prayers." A mother exiles herself to a leper island to be the companion of her afflicted son.

Though it is unseen, the soul is the supreme thing in our life. "The unseen is eternal" affirmed the apostle.

## *The eternity of the unseen.*

This is affirmed not only by revelation. Life is composed of the temporary and the eternal; the passing and the permanent. The consciousness of this gives us an appreciation of relative values. The unseen alone endures. The material is the shadow, the spiritual is the substance. Our physical life is but a span; our moral life is eternal. When our dress has been moth-eaten, when our photograph has faded, when our house has been pulled down, when our grave has sunk to the level of the road, our influence for good or ill will continue.

This great truth was aptly illustrated recently by a personal experience. We were attracted by some boys who were flying their kites at great height. To test them, we observed, "There is no kite on that string, you must be foolish to be holding so firmly to a piece of string which has gone into the air." As he proffered me the string, the sharp lad said, "If you doubt the existence of the kite in the air, take hold of this and you'll know." Have you felt the pull of the unseen?

## *Trusting and Striving.*

I trust in the living God, Father Almighty, maker of heaven and earth and of all things and creatures visible and invisible. I trust in the kindness of his law and the goodness of his work. I will strive to love him and keep his law and see his work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, and fullness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I cannot will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, and honor of others and for the joy and peace of my own life.—John Ruskin.

# To-day and To-morrow.

P. C. Bennett.

Following the humiliating experience of the debacle of Ai, there came the challenging call of God to the children of Israel, "Up, sanctify yourselves against to-morrow." The application of this word to God's people to-day need not imply the total ignoring of to-day.

Indeed, the conditions of to-day cannot be ignored by any who are seeking to interpret aright the mission of the Master. Face to face with scepticism, apathy, and the love of worldly pursuits, the church's task stands out in bold relief, while the enunciation of Jesus drives home the relationship, "Ye are the salt of the earth . . . the light of the world . . . a city set on a hill. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

What Christ expects of us, and what we are doing, is too often in sad disagreement. A very little retrospection will emphasise the need for a very thorough and continuous introspection, and the measure of success in our work in the world will be proportionate with the degree of our sanctification.

Nor does the responsibility cease with the conditions of to-day. "Sanctify yourselves against to-morrow," suggests, nay demands the recognition that the effectiveness of the work that we hope to do depends upon the quality of the here and now.

We think of to-morrow as we see it personified in the child of to-day. There can be no shelving of the responsibility of the child, for it is the constraint of Jesus expressed in his own way, "Whosoever shall receive one such little child in my name receiveth me." To be guilty of the failure to receive Christ himself is unthinkable for those who profess to have received him already, and what may appear paradoxical is surely explicable on the grounds that our professed heart acceptance will be attested for all to see, as we advance from faith to faith, and receive the child in his name, with our very practical interests.

We do not, maybe, feel any need for the reminder that the care of the child is the imperative duty of the church. Some of us have known that so long that we are really beginning to be seriously exercised in that direction. It cannot be too often stated that to teach and train them for Christ is the noble work of the church; that to love and care for them should be her warm desire and determination; and —not least— to save them should and must be her passion.

Yes; these things are indeed the imperative duty of the church of Christ, but "Sanctify yourselves against to-morrow,"

for if the child is to be won by the church it will only be if that church is sanctified, and is bearing in her individual and collective testimony the marks of that sanctification. If we are to impress the child it will be because we are a spiritually powerful church, revealing the possibilities of the grace of God in human experience. Is it not a fact that the church of to-morrow will in many respects be a replica of the church of to-day?

We are setting an example, we are standing before the child, who, ever imita-

**YOUNG PEOPLE'S WORK, N.S.W.**

**Some Activities:**

There have been arranged: Examinations, Efficiency and Increase Campaigns, Workers' Conferences, Teachers' Library, United Inspirational Meetings, Demonstrations, Harbor Excursions, Country and City Visitation, C.E. Bible Study Topics have been prepared, Clubs organised into a State Chapter.

**Some Results:**

In four years: 15 more Schools, over 1000 more Scholars, 109 more Teachers, 26 more Clubs (membership 400), 22 C.E. Societies, 6 clubs and 4 C.E. formed last quarter, 50 to 70 teachers have taken courses of training.

**The Future:**

There is much to do, a building to place on the foundation laid. £100 is needed if an organiser is to be appointed and the work go on. The Committee has deferred decision. The members must decide.

tive, may alas! as readily copy our shortcomings as our fidelity. We are handing down a constant legacy, and that remembrance stresses the need for our personal sanctification.

The Scriptures tell us that we are sanctified by God's word. "Sanctify them through thy truth; thy word is truth." Applying Christ's words to the expression of God's true will, revealed in permanent form by the Scriptures, we remember and acknowledge that the sincerest saints have been men and women of the word. Men and women whose love for, and devotion to it, were abundantly exemplified and justified by the Christlike character of their lives. Judged on this standard, what is the degree of our sanctification in so far as this is accomplished by the word? The welfare of the child depends upon the answer we can sincerely give.

Again, the Scriptures tell us that we are sanctified by the Holy Spirit. In other days, so we read, there were some who had not so much as heard whether there be any

Holy Spirit. How is it with us? What part does he play in our life? Do we live unto self, or are we controlled altogether by him? In his wonderful lessons on prayer Jesus appeared to take it for granted that the paramount petition of his followers would be for the Holy Spirit. Was he right? Judged on this standard then, what is the degree of our sanctification? And again we say, the welfare of the child depends upon the answer.

Turn once more to the Scriptures. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Sanctified by the blood of Jesus! This is the divine purpose. How successful has Christ been in our life? The answer should be, that in all things he is pre-eminent, and his mind is in us; that his will is supreme, and the success of the work he has given us to do is our main consideration. If we can answer so, then the welfare of the child is assured.

"Sanctify yourselves against to-morrow." Christ has no other means for the handing down of the message to the to-morrow than the sanctification of to-day. He counts on us, and the child is in the balance.

Has this a practical bearing on the annual offering for the N.S.W. Bible School work? Assuredly!

Sanctification—set apart for a distinct purpose: a constant cleansing; a consciousness of our holy calling. All we are and all we have, set apart for a distinct purpose—the to-morrow.

Reference to the centre of the page will show what has been done. What of the future? The work has grown and with it the needs. Greater work, greater needs, greater harvests, greater thankfulness, greater devotion, and an offering worthy of that growth.

Each member is asked to have a share in the offering. If too late for March 6, still participate, using the special envelope provided, or sending direct either to S. Gole, treasurer, or to P. C. Bennett, acting organiser, 242 Pitt-st., Sydney.

## Heart-Peace.

We need the peace of God in our heart just as really for the doing well of the little things in our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the task of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—*Dr. J. R. Miller.*

"Take six parts of enthusiasm, one part of tact, and spice them with a little ability, and the greatest success can be made in any kind of endeavor."

# The Restoration Plea and Its Commitments.

Ethelbert Davis.

It is now necessary to examine in detail what is involved in the plea for unity upon a divine basis. The adoption of a plea that aims at a reversion to the original standard, and that demands a "Thus saith the Lord," for the settlement of all vital questions affecting the church, cannot be other than far-reaching in its effects. It commits its advocates, not to interpretations, but to the Bible as it actually is, to the Christ as actually revealed in the Bible, and to the church, not of the sixteenth or the tenth centuries, but to the church of the first century.

Every organisation has its basal principle upon which it rests. Every religion has its centre, to which its devotees are drawn, and from which its life, its doctrines, and its influence emanate. Islamism centres in Mohammed, Buddhism draws its life from Buddha, Roman Catholicism has crystallised around the Pope of Rome. The person of Jesus Christ is the divine centre of Christianity, the divine foundation of the church, and the controlling figure of gospel history. In the church everything depends upon Christ as its base; and in Christianity and its long history everything gathers around him as its living core. The predominance of Jesus Christ in the Old Testament Revelation, in the Gospels, and Acts, in the Epistles and in the book of Revelation only goes to prove how truly he is in the heart of Christianity. One has said that "There is something so thoroughly unprecedented in the perpetual and exaggerated prominence given by Jesus to himself in all his teachings, and throughout his works, both in the Synoptics, and in the Gospel of John, that the supernatural (or intra human) is at once forced upon us, and between these two we must make our choice." He solicited men's opinions of himself, but he neither preached, nor commissioned his disciples to preach, opinions of him. He preached himself, and told his disciples to preach him. Without any offensive egotism, Jesus made himself the pivot of all his preaching and teaching. The display of his power over all the elements was not to win the applause of men, but to direct men to the love and worship of himself as God revealed in the flesh, and the spring of their new life.

Christ being enshrined at the heart of the Christian religion, it would naturally follow that those who came to him would come and accept him as, and where, they found him, and would with a sacred enthusiasm demand for him that which he himself claimed, and that which they had found him to be. Hence, it is no marvel that the early disciples claimed for him pre-eminence in all things.

Everything was made to contribute to the exaltation of Christ, and to display his grace and divine sovereignty. Was the church spoken of? It was to exalt Christ as its Head, and to exhibit the mystic unity of Christ and the church. Was the cross uplifted? It was that Christ might be glorified, as men witnessed the amazing exhibition of his love. Was the resurrection the theme? It was the glory of the resurrection of Christ, and only through him the resurrection of us all. Was sin reproved, condemned? It was because it hindered Christ's work in the human heart, and his divine purpose in the world. Was heaven revealed? It was to show Christ's part and place in its glory. Were the Old Testament Scriptures quoted? It was to convince in respect of Christ.

From this we learn that the early church as an organisation, and the early Christian as an individual, were Christocentric. He was the centre of all things. He drew them and their all to him, and then sent them with their all out from him, on an age-long, world-embracing mission for him.

It is a recognised fact that the further away from the source, the more impure is the stream. As the centuries roll by, the less is the organ-

sation like its original constitution. Christianity has not been an exception to this general rule. There has been, at various stages of the church's history, a tendency to draw away from Christ. That drawing away really meant a change of centre.

At one period, doctrinal controversy not only paralysed the church, but also detracted attention from Christ. As it continued it had the one possible effect, that was to focus all the thought and all attention upon doctrines, howsoever right or wrong, and leave Christ unnoticed and forgotten, at the centre of the system he instituted, and man away crystallising around a centre doctrine.

At another period ritualism was instrumental in drawing men off from Christ. Ritualism takes things from the temporal world, and invests them with a meaning foreign to their nature and purpose. It calls men's minds from Christ and interests them in symbols. The altar, the crucifix, the candles and vestments are used as aids to worship, but in the end become the objects of worship, till in the temple Christ built for his own glory everything is adored but Christ himself.

In like manner, attaching human names, howsoever honorable, to the church dishonors Christ; giving divine titles to its ministry reflects on him; changing his ordinances calls into question his authority; seeking guidance from other sources than from the Book containing his mind and will challenges his eternal wisdom.

It was the recognition of this, and the desire to restore Christ to the throne in the church, in the home, and in the individual life, that led the pioneers to adopt the motto, "Back to Christ."

It is undoubtedly true that the same recognition, and the same desire, is causing men and women to-day to rally with such enthusiasm to the standard with its brave device, "Back to Christ!"

It is the logic of the desire to exalt Christ that admits individuals to membership in the church upon an open confession of their belief in Jesus as the Christ, the Son of the living God. The principle that determines their continued fellowship is not their conception of some theology, or church creed, but loyalty to the Christ they confessed before men.

Without any qualifications, these people plead for the exaltation of the Christ of the Bible. This movement, as it comes to us from the past, and as we now know it, must consistently cease to exist should it change its belief in the Christ as revealed in the Holy Scriptures. They can accept only a whole Christ, as they accept a whole Bible. A "mutilated Christ," or a "modified Christ," or a "social Christ," or a "divine Christ" minus his humanity, or a "human Christ" minus his divinity, is not the Christ of the central and cardinal proposition of Christianity—"Thou art the Christ, the Son of the living God." They are irrevocably committed to the Christ of God, and are insistent that the Christ of their acceptance, the Christ of their creed, is the Christ who was begotten of the Holy Spirit, born of the virgin; who died on the cross; who was buried and rose again from the grave; who after his resurrection ascended to heaven; who is now at the Father's right hand, and who will come again; and not the Christ denominated by prefixing meaningless adjectives, or who has gone up and out in a cloud of definitions.

Getting back to the Christ of God, on the one hand, means stripping Christ of the accretions of theology; on the other hand, it means abandoning definitions of Christ. It involves drawing off from Unitarianism, which has divested Christ of his deity, and left him in the Christian system as a glorified man. It involves

drawing off from denominationalism, which has taken from Christ the robe of Kingship, and put upon him the robe of ecclesiasticism. It involves drawing off from spiritism, which has removed Christ from the office of intercessor, and made him a medium. It involves drawing off and remaining away from Christian Science, which has robbed Christ of his God-hood, and converted him into a principle. It involves drawing off from Roman Catholicism, which has extended the throne of Christ and enlarged it, so that by his side may sit, with equal authority, the virgin Mary and the Pope. It involves drawing off from all who deny that Christ is God. This must follow, if language has any meaning, or principles an element of truth. Granting any one, or all of these, to be true, and Christ to be any one, or all of them, the whole basis of the movement would have to change, for as it is now constituted, it is not pledged to a glorified man, or to an ecclesiastic, or to a medium, or to a principle, but to the divine Christ whose life is described in the Gospels, and whose spirit breathes in the Acts and in the Epistles.

Any adequate acceptance of and approach to Christ involves an unreserved admission of all his claims, and an unconditional acknowledgment of and surrender to his authority. The acceptance of Christ is based upon an intelligent faith in the Bible as God's revelation to man. Every claim of Christ's, with the facts of his incarnation, death, burial and resurrection, are implied and expressed in that comprehensive, all-embracing confession of faith made by Peter in Caesarea Philippi.

A committal so thorough to the person and claims of Christ has led to a loyal surrender to his authority. His will is absolute, as unto him has been delegated all authority in heaven and on earth. He is Lord of all, to whom the Father has demanded allegiance. On the Mount of Transfiguration the voice from the excellent glory said, "This is my beloved Son, in whom I am well pleased." On Olivet, the mount of the commission, he said of himself, "All power is given unto me in heaven and in earth." He claims all authority by his incarnation, by his sweat in the garden, by his death upon the cross, by his resurrection from the grave, by his triumph over death, and by his reception and coronation by the Father in glory; and claims the right to exercise his authority in the church which he purchased with his own blood, in the work of redemption, of which he is the author, and in the lives of men, who have in him their being.

Believing Christ to be supreme, it is contended that anything exalted above him, or placed on a level with him, at once detracts from his person, and dishonors his authority. For, if Christ has an equal, he is not himself Lord of all. Hence, these people stand for a whole Christ, the Christ of God.

Professing faith in the Lordship of him before whom it is destined that every knee shall bow, they insist that a recognition of Christ as anything less than absolute, pre-eminent, engenders weakness in the church, paralyses spiritual energy, and stifles evangelistic effort and desire. In the unconverted lessens responsibility by toning down the sense of sin, and leads to a reliance on the human in place of the divine. In the believer limits the riches of his grace, and checks the realisation of his power to keep as well as to save, and robs the Christian life of its vital purpose, leaving it poor and emaciated when it ought to be victorious and glad.

Christ, then, is the great unifying principle, and his exaltation by his people as Lord of all establishes him in his rightful place in the church and in the hearts and lives of men, sets his person at the centre of all religious thought, makes him the bond of all unity, constitutes him as the inspiration of individual heroism and collective endeavor, and as the interpreter of the past, the key to the present, and the hope of the future.

# Pentecostals and Churches of Christ.

Jas. E. Thomas.

Anything that seeks to lead the divided Christian world back to the unity that prevailed at Pentecost has a great appeal to all those who desire with Jesus that we "all may be one, that the world may believe." As a people we have sometimes had as a slogan call, "Back to Pentecost." All who really wish to see the pattern church that was founded by Christ according to his promise will find the record of this first church in its primitive simplicity in the second chapter of Acts, and the history of its early growth in the wonderful book of Acts. There is a body of believers meeting in Melbourne and other parts of the Commonwealth called the Pentecostal Church, and it is hardly to be wondered at that its minister and his assistant were both at one time members of the churches of Christ. Nor is it a surprise that many of its officers and members were once associated with our churches. Both in their own way are seeking to get back to things as they were on the day of Pentecost. The claim of the Pentecostals is that they go further than we do as a people, and seek to emphasise in their teaching the baptism of the Holy Spirit as being operative to-day, as well as the gifts of tongues, and also to preach that divine healing of the body is at present possible just as in apostolic times. Recently these teachings have been brought more prominently before the people of Melbourne by Mr. Smith Wigglesworth, a Yorkshire evangelist, who is described in advertisement as a mighty man of faith who prays while God heals.

Believing that no one church or people has all the truth there is to learn, it was my privilege along with other of our preachers to attend some of the meetings conducted by Mr. Wigglesworth. They were certainly very different from what we were used to, but the preacher spoke simply and earnestly, and there was much that was profitable. He is a most original kind of man. He took his coat off at the start of his address, and by the finish he had his vest undone ready to shed. He is most ungrammatical, and freely distributes the letter "h" where not written, and just as liberally leaves it out when it should be used. The appeal for a life led of the Holy Spirit was the great note of the message.

The great difference between what we believe is the Scriptural view of the work of the Holy Spirit and that of the Pentecostals as set forth by this missionary, is that they are seeking to-day for a baptism of the Holy Spirit that will have similar effects to that which prevailed in apostolic times. We believe that there is one baptism as set forth by Paul in Ephesians 4: 5. He makes clear that this is immersion in water in Rom. 6: 3, 4, and that this is the initiatory rite whereby we have entrance into the body of Christ (Gal. 3: 27). Doubtless in apostolic times the baptism of the Holy Spirit was given to show acceptance with God and to prepare men for the initial work of founding the church, but though they may have been baptised of John, yet baptism into Christ was not essential to the baptism of the Holy Spirit.

There are two occasions on which we read of the miraculous baptism of the Holy Spirit. In Acts 2: 4, the apostles when thus baptised spoke with tongues in a manner that the people evidently understood, and in their ministry they were able to perform miracles even to the raising of the dead. In Acts 10: 44 the Holy Spirit fell in the same wonderful way on the household of Cornelius. This was evidently to assure the Jewish and exclusive heart of Peter and his brethren that these too were accepted of God. In neither of these instances was the baptism of water in the

name of the Lord Jesus essential to the reception of this extraordinary bestowal. It was direct from God. On two other occasions we read of a wonderful bestowal of the Holy Spirit, though it is not called a baptism. In Acts 8: 17 some of the Samaritans who had been baptised by Philip or his helpers received the Holy Spirit by the laying on of the hands of Peter and John. In Acts 19: 6 about twelve men of Ephesus, who were ignorant both of the baptism of Jesus and of the Holy Spirit, were instructed by Paul and baptised of him. They then received the Holy Spirit by the laying-on of the hands of Paul. In the two cases of Holy Spirit baptism the bestowal was direct from heaven. In the other two wonderful instances it was by the laying on of apostolic hands. There is no warrant in Scripture for Mr. Smith Wigglesworth, Mormon elders, or even ecclesiastical bishops of whatever profession, assuming the right to bestow on anyone the baptism or even the gift of the Holy Spirit. The gift of the Holy Spirit was promised by Peter to the multitude when he said, "Repent and be baptised every one of you in the name of the Lord Jesus, and ye shall receive the gift of the Holy Spirit." This promise has never been withdrawn, and God needs no human intervention for its fulfillment if we are truly obedient to his will. This is what we really mean when we pray for a greater filling of the Holy Spirit, and in seeking to emphasise this great spiritual need the Pentecostals do a work that ought to extend in these materialistic days more fully in all the churches.

The unfortunate thing is that there is an apparent desire for what does not seem to have been given to the church since the apostolic age. Though very extravagant claims are made as to what Mr. Wigglesworth, and possibly some of his fellow workers have done, we cannot believe that any person can cast out demons, heal the sick and raise the dead in the same wonderful way as the apostles did. Mr. Wigglesworth told of some of his experiences that were certainly unique. He said that once in a tent mission a man and woman and their ten children came that he might lay hands on them, that they might receive the baptism of the Holy Spirit. The tenth child was a baby six months old, and the preacher said he laid hands on this baby and it started to say "Buba, Buba, Buba," showing that it spoke with tongues, and had received the Holy Spirit. It was laid down on the straw, and its face so shone that all were attracted to it. This wonderful incident was told just after the preacher had pointed out clearly that the baptism of the Holy Spirit must follow the new birth. The audience seemed quite amused at this story, but it certainly is an amazing statement for a servant of God to make, and might be explained on more natural grounds than such a presumptive claim. On another occasion Mr. Wigglesworth was travelling in a train and left the carriage to wash in the lavatory before he reached his destination. When he returned and the people learned who he was they fell down and said, "Lord, what must we do to be saved?" and said, "Lord, what must we do to be saved?" So greatly does Mr. Wigglesworth claim this miraculous power that he said on one occasion a woman afflicted with a growth protruding eighteen inches out of her body was almost dead. He asked her if she had faith to be healed and she said, "Yes, Lord." He then held up her finger. This she did, and then grew white in death, and seemed to have passed away. He stood her up and shook her, crying, "Death, come out of her!" and she revived. He laid her on the bed, and the tumor broke. She said she had been to heaven and returned, and was really sorry to come back. We believe such

an incident may have been, but for a man to say that by crying, "Death, come out of her!" he could restore the dead is a great challenge to our credulity.

Five years ago, when he was here, I saw this same evangelist shake people terrifically, and call on demons and disease to come out of them. He said, "I have never failed to cure a case of appendicitis." That is a claim that we scarcely think is humble, and certainly it is not easy for the ordinary mind to grasp. We can hardly think that either Jesus or his apostles made such a demonstration when they moved among men. We most earnestly believe that all things are possible with God. There can be no limit to the power of God to answer our prayers. The only limitation is our faith to believe. Many whom doctors have thought would surely die have been spared in answer to prayer from the days of Hezekiah until now. Often we receive not because we ask not, or because we ask amiss. It is, however, not necessary to have the miraculous baptism of the Holy Spirit in order to receive such answers as God gives men to-day. The story of the China Inland Mission and many such great adventures of faith are all blessed proofs that God is still marvellously answering prayer. He is able to do all things. He can supply all our need. But there is no assurance or need to-day of the same miraculous manifestations that followed the divine bestowal of the Holy Spirit upon the apostolic age. It may be possible for men to speak with tongues to-day. Mr. Wigglesworth went off into some ecstatic strain, and then asked the people how they liked it. Another time he spoke in a similar manner and then interpreted. He told of a minister coming to his home who at one of the meetings heard unlearned people speak, one in Hebrew and the other in Greek, telling this minister to get right with God. The minister was rolling on his back at three o'clock in the morning in his room, under the power of the Holy Spirit.

We do not forget that, in the days just preceding the restoration movement with which we are identified, in the great revival at Cane Ridge in August, 1801, where thousands gathered, there were marvellous scenes. Men became overpowered by religious fervor and cried to God for mercy. They bowed to the earth and remained for two or three hours almost like one dead. They had an action called the jerks, in which they swayed to and fro under the influence of religious fervor, and the long hair of the women cracked like a whip at times. These scenes are scarcely believable, yet they are historically true. We must be very charitable, therefore, in discussing the religious belief of Pentecostals. Many of them doubtless give themselves up to prayer and that which may be either the influence of the Holy Spirit or a religious excitement and hysteria begotten of an earnest desire to be more fully surrendered to God. What we as a people believe is that we do not need the miraculous baptism of the Spirit. We do not even need the gift of tongues. In 1 Cor. 13: 8 Paul said, "Whether there be tongues, they shall cease." Though he spoke with tongues, he said in 1 Cor. 14: 19, "I would rather speak five words with my understanding, that by my voice I might teach others, than ten thousand words in an unknown tongue." The great business of the church is to win men and women for Jesus Christ. We have no need to confuse their minds about things that are unessential and even debatable. Such discussions only lead to undue excitement, and in America and here some of the Pentecostal practices have certainly led to such mental unrest and hysteria that some have broken down physically under the strain.

The real essential, unmistakable fact is that God gives the Holy Spirit to all that obey him (Acts 5: 32). It is a promise that was given by Jesus and repeated at Pentecost (Acts 2: 38). This led to all being of one accord and one mind, and to the wonderful growth of the early

(Continued on page 138.)

## The Home Circle.

Conducted by J. C. F. PITTMAN

### AN AMERICAN IDEAL.

- A common-place young girl;  
 A decidedly rare young girl;  
 Stay at home night,  
 Do what is right,  
 Help-her-dear-mother young girl.  
 A hard-to-find young girl;  
 A reader-of-fact young girl;  
 An extra-poetical,  
 Anti-aesthetical,  
 Care-nothing-for-novels young girl.  
 A minus-her-hangs young girl;  
 A show-all-her-brains young girl;  
 With an unpowdered face,  
 One that don't lace,  
 A dress-for-her-health young girl.  
 An up-in-the-morning young girl;  
 A help-in-the-wash young girl;  
 One that can rub,  
 Not afraid of the tub,  
 A roll-up-her-sleeves young girl.  
 A quiet-and-modest young girl;  
 A sweet-and-pure young girl;  
 An upright, ambitious,  
 Lovely, delicious,  
 A pride-of-the-home young girl.  
 A remarkably-scarce young girl;  
 A very-much-wanted young girl;  
 A truly-American,  
 Too-utter-paragon,  
 The kind-that-I-like young girl.  
 —Will M. Clemens, in N.Y. "Independent."

### AN IRISH IDEAL.

See "American Ideal."

- A very-much-wanted young man;  
 A graceful, a manly young man;  
 From vanity free  
 In uncommon degree,  
 A true-hearted, earnest young man.  
 An aversion-to-smoking young man;  
 A blue-ribbon-wearing young man;  
 With a hand ever steady,  
 And heart always ready,  
 A willing-to-help young man.  
 A kind-to-his-sisters young man;  
 A respectful-to-mother young man;  
 To the old deferential,  
 Not the least consequential,  
 A courteous-to-all young man.  
 A contempt-for-all-nonsense young man;  
 A clever-in-speech young man;  
 Not accustomed to mutter  
 With aesthetical stutler,  
 Not sunflower-and-lily young man.  
 A happy-and-cheerful young man;  
 A thoughtful Christ-loving young man,  
 Born from above,  
 Grounded in love,  
 A valiant-for-truth young man.  
 A generous-noble young man;  
 An "out-and-out" young man;  
 With a warm Irish heart,  
 Pure in every part,  
 The kind-I-could-like young man.  
 —Bessie, in "Christian Commonwealth."

### LADY DOCTOR ON WORRY.

"The cure for worry is not easily found. It entails more than attention to physical health, to simple natural food, rest, recreation, hygiene, more than mental analysis; more than regular occupation for hands and head, important as these are. It may require a new spiritual attitude, a realisation that worry is irreligious, waste of 'divine energy,'" writes Dr. Elizabeth Sloan Chesser in the "Daily Express."

### JOEY.

Joey lives in a flat at Auteuil, a suburb of Paris. He is a canary, and his master and mistress are two young English people who have settled down in the French capital.

Joey has been with them nearly a year, and if not for the adventure about to be related, there might have been serious danger that he would be spoiled. To begin with, there was this business about his bath.

Joey loves his bath; but he is a careless little fellow, and used to splash about so recklessly that it was impossible to keep the floor of his cage clean. So it was decided to put the bath outside on the kitchen table, and open the door of the cage to see what Joey would do. He hopped out at once, flew over to the bath, tested the water with his beak, and finally dipped his head in. Oh, what a time he had, dipping in and out, shaking his wings, splashing everything around him, and ending up with a rare good cleaning and brushing of his pretty yellow feathers.

He was coaxed back into his cage with a lump of sugar. But after a time he would go back of his own accord, and chirrup loud to tell the world what a fine fellow he was.

One day at Joey's bath time some one left the kitchen window open. It was a lovely morning, and the trees outside were full of other birds which Joey had never met. So he flew off to join them, and when his mistress came back she found an empty cage.

She ran to the window, calling, "Joey! Joey!" And the answer came sure enough from the topmost branches. But Joey could not be coaxed down, not even when his master, of whom he always made a special fuss, returned and tried to tempt him home.

So darkness fell, and Joey's master and mistress were disconsolate, thinking they would never see their little friend again. The next day they called him, and again he answered, farther off this time. But still he did not return, and they gave up the search.

Two days later the maid told them excitedly that Joey had come back.

And there he was, waiting disconsolately outside his cage. But what a spectacle! Dirty, bedraggled, with a sorrowful look in his eye, and feathers missing from his tail, it was indeed difficult to recognise their lovely little canary. Joey's few hours of freedom had brought him one or two experiences that made him appreciate the advantages of captivity.

Then his mistress said, "What about your bath, Joey?"

Up went the little head, and in a few moments was splashing about again, as lively as ever. And when he had finished preening himself, and was back in his cage, he sang all the morning like an angel.

It was a song of thanksgiving.—Exchange.

First Girl.—"What air was that you were playing last night?" Second.—"A millionaire, and I landed him."

"Mr. Bradley is certainly well read. He repeated an exquisite quotation last night."

"What was it?"

"I can't give you the exact words, but he said he'd rather be a something in a something than a something or other in a something else.—"Tit-Bits."

A teacher told a class of boys to write down the difference between a biography and an autobiography.

After much reflection one small boy produced the following: "A biography is about a good man, such as a bishop, but a naughty biography is the life of a burglar."

## The Family Altar.

J.C.F.P.

Monday.

For what great nation is there, that hath a God so nigh unto them, as Jehovah our God is whenever we call upon him?—Deut. 4: 7.

"All his various works declare God, the bounteous God, is here,"  
 Reading—Deut. 4: 1-13, 25-38.

Tuesday.

And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.—Deut. 6: 5.

"The might of the soul consists in its powers, passions, appetites: all that is governed by the will. Now when the will directs these passions and powers and appetites towards God and turns them away from all that is not God, it guards the strength of the soul for God, and so it comes to love him with all its might."  
 Reading—Deut. 6.

Wednesday.

For Jehovah thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills.—Deut. 8: 7.

When writing in her diary of her love for Charles H. Fowler, Frances Willard said: "I've heard father tell how the brooks come down the mountains in New England; out of dark, silent places among evergreens and moss and shadow they steal forth, and gurgle with such a pleasant murmur down the steep hillsides. Sometimes they made rivers, I suppose, and sometimes not. Well, I keep on hearing such a musical sound all the time, and I guess that's in my heart, too."  
 Reading—Deut. 8.

Thursday.

And it shall come to pass, when Jehovah thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon Mount Gerizim, and the curse upon Mount Ebal.—Deut. 11: 29.

Ruskin wrote: "The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man and his Futurity."  
 Reading—Deut. 11: 18-32.

Friday.

For the poor will never cease out of the land; therefore I command thee, saying, Thou shalt surely open thy hand unto thy brother, to thy needy, and to thy poor, in thy land.—Deut. 15: 11.

Dr. Adam Clarke comments: "To this passage our Lord appears to allude (Mark 14: 7): 'For ye have the poor with you always.' God leaves these in mercy among men to exercise the feelings of compassion, tenderness, mercy, etc."  
 Reading—Deut. 15: 1-18.

Saturday.

I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.—Deut. 18: 18.

"Great Prophet of my God,  
 My lips shall bless Thy name."  
 Reading—Deut. 18.

Sunday.

When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them; for Jehovah thy God is with thee, who brought thee up out of the land of Egypt.—Deut. 20: 1.

"Two things they must encourage themselves with in their wars, provided they kept close to their God and their religion, otherwise they forfeited these encouragements:—(1) The presence of God with them. See Isa. 41: 10. (2) The experience they and their fathers had had of God's power and goodness in bringing them out of the land of Egypt, in defiance of Pharaoh and all his hosts, which was not only in general a proof of the divine omnipotence, but a pledge of what God would do further for them."  
 Reading—Deut. 20.

# Prayer Meeting Topic.

March 9.

ISAAC THE CONTENTED.  
(Genesis 26: 18-25.)

F. J. SIVVER, B.A.

Isaac's life is overshadowed by the loftier careers of his father Abraham and his son Jacob. "A great master-brain, an Empire-making idealist, in front; a daring, struggling, self-conquering hero behind. Isaac is the plain man of business between them."

Alex. Whyte finds the key to Isaac's life in the sentence, "Isaac loved Esau because he did eat of his venison." In his usual vigorous style he says, "When I read Isaac's whole history over again, with my eye upon the object, it becomes as clear as a sunbeam to me that, what envy was to Cain, and what wine was to Noah, what lewdness was to Ham, and what wealth was to Lot, and what pride and impatience were to Sarah—all that, venison and savoury meat were to Isaac! I cannot get past it . . . Isaac's death-bed reeks with venison."

Admitting the unheroic nature of his career in comparison with that of his father and his son, and admitting also his lack of veracity and his love for venison, there is still something to be said for his many splendid virtues.

## ACQUIESCENCE.

If Abraham's heart was lacerated as he took the knife to slay his son bound to the altar, what must have been the feelings of Isaac? Yet we read of no protest, no struggle on his part. Undoubtedly Isaac might, had he pleased, have asserted his right to live and enjoy life, and, being the younger, might have resisted Abraham's will.

"In its great gallery of portraits," says Strachan in his "Hebrew Ideals," "the Bible has nothing finer than this thoughtful, reverent, believing, obedient boy, so gentle and beautiful and innocent, yet in the grasp of God's grace so calm, so submissive, so strong to endure."

## PEACEABLENESS.

Isaac was always a lover of peace. He is a fitting subject for the Master's benediction: "Blessed are the peacemakers: for they shall be called the children of God." Many times he was placed in circumstances where others would have drawn the sword; but, instead, Isaac yielded up his rights sooner than make trouble. Even the Philistines acknowledged the righteousness of his conduct.

Because he was a peacemaker Isaac found peace for himself. Everywhere he went he carried with him a calm serenity that spoke of an untroubled soul. "The fruit of righteousness is sown in peace of them that make peace."

## SELF-EFFACEMENT.

Perhaps the most outstanding thing in Isaac was his unqualified self-effacement. We see it on Mt. Moriah when, for the sake of obeying God and pleasing his father, he was willing to be offered as a sacrifice. We mark it again at Esau, Sittah, and Rehoboth, when he not only yielded up his wells, but was willing also to be effaced in the cause of righteousness. Finally, when by spiritual insight he saw the over-ruling hand of God in causing Jacob to be blest instead of his favorite Esau, Isaac unhesitatingly yielded to God and effaced himself saying, "I have blessed him; yea, and he shall be blest."

In each of these characteristics—his acquiescence in the will of God, his peaceableness, his self-effacement—we see the spirit of a man contented in the best sense of that term. Isaac was contented with his family, with his possessions, contented with the promises of covenant, and contented with his God and the doing of his will. And "Godliness with contentment (of this kind) is great gain."

TOPIC FOR MARCH 16.—ISRAEL, PRINCE OF GOD.—Genesis 32: 22-32.

# Our Young People.

Conducted by Leslie C. McCallum, M.A.

## NOTES FROM NEW SOUTH WALES.

On Saturday, February 12, the New South Wales Bible School and Young People's Department held its annual Harbor excursion. The event was an unqualified success. Well over 600 people spent the day on the water, and with the blessing of ideal weather, every one had a most enjoyable time. For the first time the experiment of landing at Athol Gardens somewhat earlier was tried. This arrangement proved very popular with the younger and more energetic folk present, who thoroughly enjoyed the opportunity which it gave for the playing of games.

On Thursday evening, February 17, the metropolitan churches accorded Bro. A. L. Haddon a farewell in the City Temple, when representative speakers from the various religious bodies spoke in eulogistic terms of the work and worth of Bro. Haddon. During the evening a wallet of notes containing £20 was presented to Bro. Haddon as a token of love and esteem from the brotherhood. In a very happy and comprehensive response Bro. Haddon expressed his regret at having to say farewell to so many of his friends, and expressed the hope that the work among the young people of the churches would continue to receive the hearty support of all.

## NATIONAL SUNDAY SCHOOL CONVENTION.

Preparations for this important function are well in hand. Many interesting features will characterise the gathering. Besides addresses by the leading workers among the young people of the Protestant churches, practical demonstrations of Sunday School work will be given. Each department of the Bible School will be represented by an expert who will demonstrate how the work of his particular department should be carried out. The evenings of the convention will be given over to meetings of an inspirational character. Provision is being made for social intercourse, and on the Saturday afternoon of the convention a Harbor excursion, which will be free to all registered delegates, is being planned. Concession fares on the railways will be available providing there are at least six travelling from each State. As far as Victorian delegates are concerned, the concession is assured, and those wishing to avail

themselves of it should, after registering, apply to Mr. Goyen, of the Presbyterian Welfare Youth Department, Assembly Hall, Collins-st., Melbourne. It is suggested that Victorian delegates travel by the express on Monday evening, March 28, and that all go second class. It is hoped that quite a number will be able to make the journey and enjoy the benefits of the convention.

## A MODERN PARABLE FOR WOMEN.

In a certain church the young girls went down from 16 years of age toward womanhood, and fell among foolish ways, where they were stripped of their simplicity, and robbed of their best capabilities, and were left lying half dead.

And by chance there came down a certain Woman's Missionary Society member that way. And when she saw them she said: "Really, I don't know what the girls of to-day are coming to. All they want to do is to dress up and around. They have no interest but in their own good times. I'm disgusted with them." And she shrugged her shoulders, and passed by on the other side.

And likewise another Woman's Missionary Society woman came by, and she stopped a moment, and said: "Someone ought to do something, and not let these girls be wasted like this. They ought to be in a mission circle. But I don't see what I can do, I'm late now for a committee meeting, and there is something going on every night this week. It's too bad, but I don't see how I can help it." And she sighed and passed by on the other side.

And a third Woman's Missionary Society woman when she was at the place came and looked at them, and said: "Girls, you know you'll never amount to anything in this world or the next the way you are going. You are a shame and disgrace to the church and to your parents. Now, I'm going to a meeting of the Woman's Missionary Society. Come with me, and you'll hear something that will do you good." And when the girls hung back and would not go, she swept by on the other side.

But a certain Woman's Missionary Society woman, as she journeyed, came where they were. And when she saw them she thought of all they could do, and she had compassion on them. And she went to them, and took them home in her own limousine. She bound up their wounded self-respect, and poured in the oil of good cheer and common sense, and the wine she gave them was a vision of the world's needs and their share in meeting them.

And then she said: "Girls, a mission circle is a girls' society, to do the very things we've been talking about. Now, wouldn't you like to form one, and get to work at something that will last?"

And when they had elected officers, she drew out some money, and said: "Here is £1. I was going to give it to our own auxiliary, but instead I'm going to make myself an honorary life member of your new circle, just to give you a start."

And when they departed, she said: "I'll do anything I can to help you. If you need me, come again."

Which of these women, think ye, the most advanced our Lord's work?

"To love so well that one cannot see any lowering of a standard in one's friend without sincerely trying to hold him true is the highest service of friendship."—"The Front Line."



Sunday School at Rand, N.S.W.

Sister Mrs. Taylor is the Superintendent. For two years the school was conducted in an iron shed. It now rejoices in having suitable accommodation.

## Foreign Missions.

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

### WEDDING BELLS.

Did you hear the wedding bells ring on Feb. 22? On that date Bro. Dr. Oldfield and Miss Jessie Gibson were planning to get married. I am sure that they felt that hearts were near when hands were far, and that the whole of the Australian brotherhood wish them long life and abundant happiness, and the fullest success in their united work for the Lord in India.

### OVERDRAFT REDUCTION FUND—FINAL REPORT.

We are very pleased to be able to state that the full amount promised by the States has now been received, and a telegram sent to Bro. Rofe notifying him of the fact. Our readers will possibly remember that at the Federal Conference the F.M. Board reported an amount of liabilities over assets of £2,006/2/-. Bro. T. Escott, one of our missionaries on furlough, in his address to the Federal Conference, spoke of the discouragement this overdraft was to the missionaries on the Indian field. They did not like to feel that the work was not completely sustained by gifts from the brotherhood, but some of the work was being carried on by borrowed money. He suggested that we should make an effort to pay off this overdraft, and offered, on behalf of himself and Sister Escott, fifty pounds to this fund. This offer of our beloved missionary made a great impression on the Conference, but Bro. Rofe, who spoke after Bro. Escott, voiced the sentiments of all present when he said, "We must not let the missionaries pay our debts; they have surely given enough already." Bro. Rofe then made an offer to the Conference that he would give £500 if the delegates present would raise the balance required amounting to £1,506/2/-. Bro. Albany Bell interjected that this would be very difficult for the few present at a Conference to undertake to raise the entire amount, and asked Bro. Rofe to give a time limit and the delegates could go back to their States and raise their quotas. This suggestion was adopted by Bro. Rofe, and he varied his offer that if the amount was raised by Jan. 31, 1927, his promise would hold good. The enthusiasm at this stage was very great among delegates from all the States. Bro. Morrow pledged South Australia to raise her quota. Bro. Lyall followed, making the same pledge for Victoria. Bro. Herrmann for Queensland. Bro. Albany Bell for West Australia. Bro. Peter Duff for Tasmania, and Bro. Joseph Stimson for New South Wales. I don't remember whether the Doxology was then sung, but I think that most of us sang it in our hearts. But to-day the Foreign Mission Board feel like broadcasting thanks to God all over Australia for Bro. Rofe's splendid gift of £500 and the generous response from the six States of Australia.

We are glad to report that the full amount promised has been received from each State. In some cases the whole of the amount promised was not raised. Brethren guaranteeing sent on the money, and we feel sure that brethren will see that these guarantors do not bear more than their share of the State's quota. The following are the amounts actually received by the Federal Treasurer:

Victoria .....	£624 8 0
South Australia .....	382 0 0
New South Wales .....	203 1 0
Queensland .....	128 18 0
West Australia .....	108 8 0
Tasmania .....	59 7 0
	£1,506 2 0

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£1,506 2 0

The raising of this money has removed a great load of anxiety from the F.M. Board. Under our present budget system overdrafts should not occur. The F.M. Board communicate with the States at the beginning of each year, and ask for the amount that they think can reasonably be raised in the State. For the Conference year, March 1, 1926, to February 28, 1927, the States agreed to raise the sum of £9,050. The Federal Board then allotted this amount, less the administrative charges, to the work in India, China, New Hebrides and among the Chinese in Australia. Anything beyond this allotment has to be specially provided before the F.M. Board can agree to the expense. The Board is determined to continue this method of dealing with finances, and hopes in this way to live within the amounts subscribed by the States. The budget amount applies to the ordinary work on our mission stations. Anything special, such as the Dhond Hospital, and its equipment and maintenance, has to be specially provided, and the work that will be undertaken by the hospital management will be determined by the amount of money subscribed by the brotherhood.

Bro. John R. Leach purposes doing some propaganda work in West Australia, and will give illustrative lantern lectures on India in the near future.

Bro. and Sister Anderson with their little daughter Gwen, and adopted daughter Pearl, will attend the Victorian Conference at Easter. Bro. and Sister Escott and Edgar will attend N.S.W. Conference.

The Federal Treasurer acknowledges with great gratitude the receipt of £500 from Mrs. Ashwood and daughters, being the final amount of their promise of £1,500 towards the Dhond Hospital.

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East and West Preston Trams Pass the Door.  
Train to Thornbury (five minutes' walk).

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Modern five-roomed W.B. villa, on land 52 by 170, made street, sewered, E.L., garage, P.E. bath and gas-heater, gas and one-fire stove, press, pantry, pan. hall and dining-room, two mins. school, handy shops, eight mins. tram. Terms, Owner, 4 Range-st., Camberwell.

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Has your gift been sent yet? It may be forwarded to Thos. Hagger, 119 Aberdeen-st., Perth, W.A.; A. J. Gard, King's Grove, Tranmere, Adelaide, S.A.; W. G. Graham, 3 Campbell-st., Parkside, Adelaide, S.A. But please send it to-day.

### ADDRESSES.

A. Ghuyas (secretary Northcote church, Vic.).—90 Darebin-st., Northcote.  
E. M. Greatbatch (secretary Tunnel Bay church).—Pootark, Tasmania.  
C. R. Pittock (secretary Warrnambool church). 35 Henna-st., Warrnambool, Vic.  
W. C. Roffey (secretary Hurstville church).—64 Durham-st., Carlton, N.S.W.  
Allan Searle.—31 Densham-rd., Armadale, Vic.

### WANTED.

Geelong or district, furnished flat or cottage, or bed and breakfast, two adults three children, week at Easter; car entrance.—"Thuruna," Toorong P.O.

### TO LET.

Five-roomed comfortable furnished cottage vacant March 5, near beach, shops, Melbourne cars and steamers, low rent. Apply C. F. Field, Dromana.

### BIRTH.

TAYLOR.—At "Wanderee," on Jan. 29, to Mr. and Mrs. W. Taylor, of 16 Jersey-par., Carnegie—twin boys (Ian Michael, Neil William).

### DEATH.

SMITH.—On Feb. 28, at Children's Hospital, Rollo John, beloved only son of Jack and Vera Smith, of Denham-place, Malvern; brother of Nellie and Marjorie; grandson of the late Geo. T. Petty and Mrs. F. E. Petty, of Doncaster; aged 5 years and 9 months.

### IN MEMORIAM.

FREEMANTLE.—In memory of my dearly loved husband and our dear father, who passed away at Bet Bet, March 3, 1916.

"Asleep in Jesus,  
Blessed sleep!"

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

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

Dead did you say? Nay, only heaven-spied,  
Just safe in God's home-port, he is not dead.  
Lost did you say? How can such lives be lost?  
Just gathered up, his jewels, rare of cost.  
Gone? Nay; just waiting on God's wide shore  
The coming of life's vessels, mine and yours.  
—Inserted by his loving family, Christina Gallander.

### BEREAVEMENT NOTICE.

The relations of the late Bro. G. B. Moysey tender thanks to all those who have written (in the "A.C." paper) appreciatively of his faithful work in the cause of Christianity in most States for such a long period; also we are touched by expressions of sympathy in our bereavement. Praises of our loved ones are always sweet, but especially when death has taken them from us. Where there was a presence there is a vacancy, only a loved memory. Still, a good life is not in vain.

## The Model Dairy

11 MOFFAT ST., BRIGHTON

Bullied Milk from Selected Cows for  
Babies and Invalids

A TRIAL SOLICITED

F. FROST, Proprietor Phone X 1744

## J. McCRAKETT

Manufacturer, Theory, Harmony

(Chairman, Church of Christ, Footscray)

Students Prepared for All Examinations

53 PARK STREET, PARKVILLE

## Foreign Missions.

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

### WEDDING BELLS.

Did you hear the wedding bells ring on Feb. 22? On that date Bro. Dr. Oldfield and Miss Jessie Gibson were planning to get married. I am sure that they felt that hearts were near when hands were far, and that the whole of the Australian brotherhood wish them long life and abundant happiness, and the fullest success in their united work for the Lord in India.

### OVERDRAFT REDUCTION FUND—FINAL REPORT.

We are very pleased to be able to state that the full amount promised by the States has now been received, and a telegram sent to Bro. Rofe notifying him of the fact. Our readers will possibly remember that at the Federal Conference the F.M. Board reported an amount of liabilities over assets of £2,006/2/-. Bro. T. Escott, one of our missionaries on furlough, in his address to the Federal Conference, spoke of the discouragement this overdraft was to the missionaries on the Indian field. They did not like to feel that the work was not completely sustained by gifts from the brotherhood, but some of the work was being carried on by borrowed money. He suggested that we should make an effort to pay off this overdraft, and offered, on behalf of himself and Sister Escott, fifty pounds to this fund. This offer of our beloved missionary made a great impression on the Conference, but Bro. Rofe, who spoke after Bro. Escott, voiced the sentiments of all present when he said, "We must not let the missionaries pay our debts; they have surely given enough already." Bro. Rofe then made an offer to the Conference that he would give £500 if the delegates present would raise the balance required amounting to £1,506/2/-. Bro. Albany Bell interjected that this would be very difficult for the few present at a Conference to undertake to raise the entire amount, and asked Bro. Rofe to give a time limit and the delegates could go back to their States and raise their quotas. This suggestion was adopted by Bro. Rofe, and he varied his offer that if the amount was raised by Jan. 31, 1927, his promise would hold good. The enthusiasm at this stage was very great among delegates from all the States. Bro. Morrow pledged South Australia to raise her quota. Bro. Lyall followed, making the same pledge for Victoria. Bro. Hermann for Queensland, Bro. Albany Bell for West Australia, Bro. Peter Duff for Tasmania, and Bro. Joseph Stimson for New South Wales. I don't remember whether the Duxology was then sung, but I think that most of us sang it in our hearts. But to-day the Foreign Mission Board feel like broadcasting thanks to God all over Australia for Bro. Rofe's splendid gift of £500 and the generous response from the six States of Australia.

We are glad to report that the full amount promised has been received from each State. In some cases the whole of the amount promised was not raised. Brethren guaranteeing sent on the money, and we feel sure that brethren will see that these guarantors do not bear more than their share of the State's quota. The following are the amounts actually received by the Federal Treasurer:

Victoria . . . . .	£625 0 0
South Australia . . . . .	439 4 7
New South Wales . . . . .	203 1 0
Queensland . . . . .	128 18 0
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Tasmania . . . . .	21 18 0

£1,526 9 7

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£1,506 2 0

The raising of this money has removed a great load of anxiety from the F.M. Board. Under our present budget system overdrafts should not occur. The F.M. Board communicate with the States at the beginning of each year, and ask for the amount that they think can reasonably be raised in the State. For the Conference year, March 1, 1926, to February 28, 1927, the States agreed to raise the sum of £9,050. The Federal Board then allotted this amount, less the administrative charges, to the work in India, China, New Hebrides and among the Chinese in Australia. Anything beyond this allotment has to be specially provided before the F.M. Board can agree to the expense. The Board is determined to continue this method of dealing with finances, and hopes in this way to live within the amounts subscribed by the States. The budget amount applies to the ordinary work on our mission stations. Anything special, such as the Dhond Hospital, and its equipment and maintenance, has to be specially provided, and the work that will be undertaken by the hospital management will be determined by the amount of money subscribed by the brotherhood.

Bro. John R. Leach purposes doing some propaganda work in West Australia, and will give illustrative lantern lectures on India in the near future.

Bro. and Sister Anderson with their little daughter Gwen, and adopted daughter Pearl, will attend the Victorian Conference at Easter. Bro. and Sister Escott and Edgar will attend N.S.W. Conference.

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"Asleep in Jesus,  
Blessed sleep!"

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

GALLANDEIT.—In sad and loving memory of my dear husband and our father, who passed peacefully away on March 3, 1911.

Dead did you say? Nay, only heaven-spel,  
Just safe in God's home-port, he is not dead.  
Lost did you say? How can such lives be lost?  
Just gathered up, his jewels, rare of cost.  
Gone? Nay; just waiting on God's wide shore  
The coming of life's vessels, mine and yours.  
—Inserted by his loving family, Christina Gallander.

### BEREAVEMENT NOTICE.

The relations of the late Bro. G. B. Moysey tender thanks to all those who have written (in the "A.C." paper) appreciatively of his faithful work in the cause of Christianity in most States for such a long period; also we are touched by expressions of sympathy in our bereavement. Praises of our loved ones are always sweet, but especially when death has taken them from us. Where there was a presence there is a vacancy, only a loved memory. Still, a good life is not in vain.

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### PENTECOSTALISTS AND CHURCHES OF CHRIST.

(Continued from page 133.)

church. The disciples were filled with joy and with the Holy Spirit (Acts 13: 52), and this enabled them to win glorious victories. They were led of the Holy Spirit, guided, comforted, kept, strengthened daily by him. He was a real, personal, controlling, mighty force in their surrendered lives. This may be so with us to-day. We will show his presence in our hearts not by undue emotionalism, or even by any extraordinary claims to power, but by bringing forth daily the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control (Gal. 5: 22, 23).

It is that we might be filled with the Holy Spirit that we all should pray. Mr. Wiggles-

worth said that when we pray to God it is really the finite touching the infinite. We come into touch with power that has no limitation. What a great privilege then is ours—to come daily to him in full surrender, so that being emptied of self his Spirit may take full control. It is this great need that has doubtless led these earnest people to make their plea to Christians to-day. We surely do not need to have a separate church to emphasise this. We can all pray more earnestly that the church may be cleansed of all impurity, selfishness and worldliness, and through the transforming power of the Holy Spirit they who constitute his church in all this world may become more fitted to be temples of the Holy Spirit and more faithful witnesses in heart and life for him. Thus will God prepare for himself his people that they may be kept and found faithful at his appearing.

away in order to hear passages from the Bible read, and commit them to memory in her native tongue. Then, for six years, she scraped every farthing she could earn till she had sufficient by her to pay for a Bible for herself. To make her purchase she walked 25 miles from her hamlet home. Rev. Thomas Charles, "the prophet of Bala," from whom she hoped to buy the Bible, had to tell her that the Welsh Bibles he had in stock had been bespoken by others, and the Society for the Promotion of Christian Knowledge had not, at the time, demand sufficient to justify their reprinting in London. Mary Jones's distress at the apparent futility of her journey and the long years of saving moved the minister deeply, and he declared to a friend at the time: "From this day I will never rest until I find some means of supplying the pressing needs of my country with the Word of God." That was in 1800. In 1802 Mr. Charles laid the needs of Wales before the Religious Tract Society; and in March, 1804, the British and Foreign Bible Society was established, and its first task was to issue a Bible in the Welsh language at a cheap rate.

## Religious Notes and News.

### PAUL AND BOBBED HAIR.

When Canon Ainger was asked by a devout lady if it would be consistent with evangelical piety for her to use false teeth, he replied: "Well, madam, it will be easier for you to swallow the camel if you don't." Mr. W. Y. Fullerton, of the Baptist Missionary Society, has just been confronted with a corresponding conundrum. A lady correspondent asked him: "Is bobbed hair a setting aside of a divine principle?" The Baptist leader—being a mere man—took counsel with a number of lady friends, and replied: "I have consulted with several keen ladies—some with long hair, some shingled. None of them think the modern fashion inconsistent with true discipleship." Mr. Fullerton adds that the instructions of St. Paul are "a matter of expediency, not of principle—to be regulated by the consensus of opinion, not by commandment; by human convenience, not by divine law."—*Christian World.*

### A TERRIBLE MESSAGE.

Dr. C. Ryder Smith, of Richmond Theological College, preaching recently at Wesley's Chapel, London, gave an illustration of what it means in India to take a stand for Christianity. "A Parsee who became a Christian," Dr. Smith said, "was in consequence turned out from his home and cut off from his family. Although he would always bear testimony to her fine and noble character, not even his mother would have anything more to do with him. After the lapse of many years he heard that his mother was sick and likely to die. So he made his way once again to his old home, and, knocking at the door, desired the person who answered it to inform his mother as to his presence. There came back to him from his mother the terrible message: 'Tell him I would rather have given birth to a pig.' He turned away with a broken heart."

### GERMAN MISSIONS.

Before the war German missionary societies were doing a great work in India. For eighty years they had in their characteristic, thorough-going fashion, been building up a great missionary organisation. One mission alone had 267 schools of every grade from the small village school to the University College. The total membership of the mission churches was over 150,000. In 1915 the missionaries were deported to their homeland. Mr. Godfrey Phillips, of the London Missionary Society, tells the story in the "Sunday School Chronicle" of how the British missionaries stepped in to carry on the work of the Lutherans till they were permitted to return. Mr. Phillips himself for a time had to take charge of the work which was previously done by 55 German missionaries. The German missionary societies have now been permitted

to resume their work, and Mr. Phillips says they have expressed deep gratitude for the way British missionaries have saved their schools and churches from disintegration during their enforced absence.

### DR. FOSDICK'S WARNING TO AMERICA.

In a very outspoken sermon preached on Sunday morning, November 21, in New York, Dr. Fosdick pointed out the grave responsibility fastened upon America by her great prosperity. He said the hardest thing that a man or a nation had to learn was not how to face poverty, but how to abound. "The possession of excessive prosperity," said Dr. Fosdick, "habitually begets pride and arrogance. Who can watch America to-day and not see that we are tempted to swagger through the world? We are obviously displaying all the symptoms of a very prosperous people who have not learned how to abound. Some nations have been ruined by poverty. But the list of such nations is short and sweet compared with the list of nations ruined by success. In our national history we have proved more than once that we can sustain hardship. Now we are asked to face another kind of problem altogether. What excessive prosperity is doing to our moral and mental stability already seems plain. Something has gone deeply wrong with the moral fibre of this nation."

### A MARY JONES'S ANNIVERSARY.

Yesterday was the sixtieth anniversary of the death of Mary Jones the Welsh girl who figures so largely in the early history of the British and Foreign Bible Society (says the London "Christian World" for December). Before learning to read at the age of ten she walked regularly twice a week from home in the hamlet of Llanfihangel-y-Pennant, overlooking Cardigan Bay, to a neighbour's farmhouse four miles

### MARY JONES'S BIBLE.

In the bookroom of the Bible House in Queen Victoria-street is the treasured possession for which Mary Jones tramped those 50 long miles—a literary prize indeed! The after story of Mary Jones is just a simple record of piety and unstinting generosity of heart. She married a weaver named Thomas Lewis, and had very remarkable skill as an apiarist. At the age of 30 she died, probably never realising the work she had commenced for the world. The first year's budget of the Bible Society amounted to £691. Fifty years later £81,000 was being spent, and last year the expenditure was £434,000.

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### ANNUAL PUBLIC DEMONSTRATION,

Collins-st. Independent Church,

Tuesday, March 8, at 7.45 p.m.

The Chair will be taken by His Excellency the Governor, Lord Somers, K.C.M.G., D.S.O., M.C.

#### Speakers:

Rowland V. Bingham, Founder and General Director of the Sudan Interior Mission; and A. W. Guy, of Bunama, Papua.

Musical items by Miss Lois Craw, Mr. Ben Moy Ling, and Mr. Val Wolf.

Accompaniste, Mrs. Ernest J. Sage.

Doors open 7 p.m. Admission Free.  
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N.S.W. SISTERS.

Memorial Service to the late Sister E. Morris.

The monthly meeting of the N.S.W. Sisters' Auxiliary Conference, held in the City Temple on Feb. 2, took the form of a most impressive memorial service to our late recording secretary and dearly loved sister, Mrs. E. Morris, who was called to higher service on January 14, 1927.

The president, Mrs. Clydesdale, took the chair, and Mrs. Illingworth led the devotional exercises. After a reading and short talk by Mrs. Sutton from the 91st Psalm, and an appropriate solo by Mrs. Budgen, Mrs. Illingworth gave a most helpful and hopeful talk on the time that is coming, when all old things shall have become new, when there shall be no more sin or death, no more sorrow nor sighing, because Christ himself shall be in the midst.

Mrs. Clydesdale then spoke very feelingly of the 19 years she had been associated with our Sister Morris, in the work of the Sisters' Conference. Mrs. T. J. Andrews also referred to the many years of tender, happy fellowship she had had with our departed sister, and dwelt on the constancy, faithfulness, deep spirituality and untiring service in the interests of the Master. Mrs. J. Fox also testified to the wonderful help and encouragement she had received through many years, and emphasised the need for devoted sisters to carry on the work.

A solo feelingly rendered by Mrs. D. R. Hall was followed by words of appreciation from Mrs. Ashwood, who also spoke of years of closest communion and helpful ministry. Mrs. Corbett referred to Sister Morris as a "minister

(Continued on page 142.)

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**CHURCH EXTENSION OFFERING  
SUNDAY, 6th MARCH, 1927**

All Churches and Members in Victoria are cordially asked to co-operate with the CHURCH EXTENSION COMMITTEE in the great work of helping CHURCHES to erect suitable buildings on easiest possible terms.

Up to Conference, Easter 1926, the CHURCH EXTENSION COMMITTEE helped Victorian CHURCHES by providing £21,354 for BUILDINGS and arranging loans for other CHURCHES for £16,000, a total of £37,354.

MEMBERS CHURCH  
EXTENSION COMMITTEE

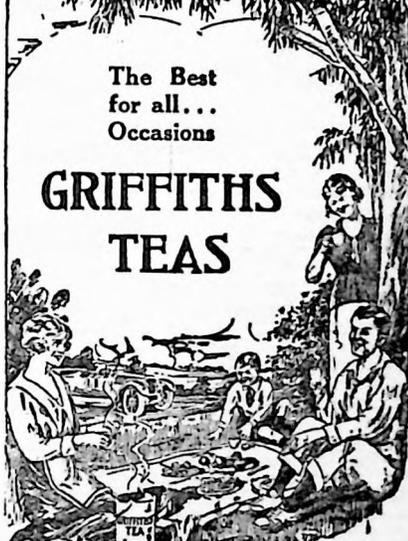
During present Conference Year NEW BUILDINGS have been erected at BENDIGO and ECHUCA and excellent property purchased for new Church at WAN-GARATTA.

Your liberal support is invited. Please place contribution in special envelope on Sunday, 6th March, or if unable, kindly send to Secretary, A. E. Kemp, 11 Power Street, Hawthorn, or Treasurer, Robert Lyall, 39 Leveson St., North Melbourne.

W. C. CRAIGIE      A. E. KEMP  
CHAS. HARDIE      J. T. MAHONY  
ALFRED MILLIS      ROBERT LYALL  
REG. ENNISS

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## News of the Churches.

### Tasmania.

Devonport reports larger audiences and two welcomed into fellowship from the mission. Bro. T. Arnot rendered good service during the mission by violin and solo work.

West Ulverstone J.C.E. gave Miss Vera Ivory, superintendent, a birthday party and presentation in token of loving esteem. On Tuesday evening a large crowd gathered to enjoy a good programme, and then witness the opening of the new vestry by Mrs. Nightingale, president of the Women's Guild. Bro. R. B. Foster received a beautiful Bible from the church in appreciation of his splendid construction work.

The opening of the new chapel at Prospect on Feb. 6 happily coincided with a splendid Bible School anniversary. There were crowded audiences at the 3 and 7 p.m. services, and at the picnic, tea, and evening programme on Feb. 12. Bro. N. G. Noble presided at all services, and conveyed a message from the H.M.C. Bro. P. Duff and Bro. J. P. Foot spoke on behalf of the mother church. Bro. H. V. Clements ably represented Invermay. A greeting was also received from the meeting at Sandhill. Prospect brethren are grateful to Margaret-st. church for the fine chapel, erected by the contractor, Bro. Chas. Nicholls. The building is 18 x 28 ft., and will comfortably seat 100 persons. The children sang well under the baton of Mr. Ron Pitt, assisted by a fine orchestra. Over 40 prizes were distributed. This, another daughter church, is three miles west from Margaret-st., and promises to be a great blessing in Prospect district.

### Queensland.

141 broke bread at Bundaberg on Feb. 20. The contractor is getting on well with the building. Interest in the work is well maintained.

Albion Sunday School progress well. Nine new scholars on Feb. 20. The Ball mission continued during the week, but was retarded somewhat by bad weather. Conversions to Feb. 25 amounted to nineteen.

The annual meeting of Annerley church was held on Feb. 17. All reports showed steady progress. Chief features were the building of a Bible School hall, new seats for the chapel, and a Ball mission. The secretary reported a total gain of 30, with 9 losses; net gain, 21 for the year. Average attendance at morning and evening services was easily a record for Annerley. For all purposes the church raised £518, and the Bible School £61. The following officers were elected—Elders, Bren. Geraghty, C. Young and W. E. Reeve; deacons: Bren. More, Boettcher, Cowley, Finger, Roberts, Smith and A. Young; secretary, W. E. Reeve; treasurer, J. Cowley; deaconesses: Sisters Russell, Roberts, Ryan, Finger, Harris, Cutler, Smith and Baldwin.

### Western Australia.

Congregations have been splendid at Lake-st., Perth, with an average at Lord's table of 187 for past three Sundays. On Feb. 20 Bro. Hagger spoke at both services. His evening address was a spiritual treat; subject, "Back to Jerusalem." A young lady made the good confession. Six members were out preaching in various places during the day.

At Bassendean, in view of the forthcoming mission a number of prayer meetings have been held in homes of members. On Feb. 29 the morning address was given by Bro. D. M. Wilson. In the evening Bro. Peacock spoke on "Will 1927 be a year of Peace?" The Bible School has enthusiastically entered into the increase and attendance campaign.

Kalgoorlie reports good attendances at mid-week meeting. The Y.L.O., after being in re-

cess for the hot months, has commenced weekly meetings. Endeavor meetings are keeping up well. On Feb. 20 there were good attendances at all services, Bro. Hunt speaking morning and evening. 225 met around the Lord's table. Bible School attendances were well up to the average.

At Maylands on Feb. 20 Bro. Stirling, who is leaving for Fremantle, delivered farewell messages to crowded congregations. The farewell social tendered to Bro. and Sister Stirling was marked by unanimous expressions of regret at his leaving, accompanied by heartfelt expressions of good wishes. The church is waiting now in prayerful expectancy for the arrival of his successor, Bro. Franklyn is supplying for the two Sundays which elapse before the arrival of the new evangelist.

### South Australia.

There were good meetings at Croydon on Feb. 20. Bro. Graham addressed morning and evening services. The choir is busily preparing for the harvest festival.

Fullarton church has started a Junior C.E., and over thirty attend at 10 o'clock each Lord's day. A Senior C.E. will be commenced in a week or two. 145 were present at gospel service on Feb. 28. The work is in good heart.

Splendid progress continues at Gol. Light Gardens. All meetings well attended. Chapel full at gospel service on Feb. 27, when three—father, mother, and daughter—confessed Christ. New scholars at Bible School every Sunday. Accommodation for scholars becoming a serious problem.

At Grote-st. on Feb. 27, Bro. J. Wiltshire addressed morning and evening meetings. Bro. Randall, preacher of Herri church, assisted in the services. At night Bro. Wiltshire spoke on the first of a series of addresses on the second coming of Christ, his theme being, "Will Jesus Return?" One woman confessed Jesus.

Since Bro. H. P. Manning's arrival from W.A. in January, meetings at Henley Beach have improved in attendance and interest. A social was held to welcome Bro. and Sister Manning and family. Bible School attendances show a marked increase. Bro. H. Norris, jr., of White-st., Henley Beach, has been appointed corresponding secretary of Bible School.

During the past month, at Saint Morris, the average attendance at the Lord's supper has been 89, and at the gospel services 85. Offerings for local work have improved. Mrs. Blackmore and Master Joe Blackmore, recently from England, and Mrs. McLeod and daughter, have been received into membership. On Feb. 27 the harvest festival was held. The gifts were taken to the Protestant Children's Home. Miss Linquist has relinquished her work as pianist in the kindergarten. Her services were highly appreciated.

Balaklava church held harvest thanksgiving services last Sunday. The chapel was almost full in the morning, and packed to the front seats at night. A series of addresses on the Lord's return has been chiefly responsible for greatly increased audiences during February. The wood and iron kindergarten room has been sold, and tenders will soon be called for the building of the new hall. The amount received in cash and promises for the new hall is £928. Although this appeal was given at the time of harvest thanksgiving, over £50 was received last Sunday beside ordinary offering.

### Victoria.

At Cheltenham on Feb. 27 the meetings were good through the day. At night the Hon. J. G. Barrett gave a very fine address in the interests of prohibition, an offering being taken up for that work.

Red Cliff services are well attended. The gospel service on Feb. 13 was a record for attendance. A number of brethren and sisters in the district for the fruit season from other places are of considerable help to the church.

Bro. Withers concluded his short ministry at Ormond on Sunday, Feb. 27. His earnestness and keen interest in all church affairs gained him the friendship and esteem of all members. He leaves to labor with the church at Maryborough.

Oakleigh church was favored with a good address by Bro. J. E. Shipway on Sunday morning. At the gospel service, after an address by Bro. Mudge, two young lads made their decision for Christ. Interest is maintained, and prospects are encouraging.

Ascot Vale reports good meetings. Bro. and Sister Patterson are back after their holiday. Bro. Patterson has accepted re-engagement with the church, and commences his ninth year as preacher. Home Mission offering reached £12. All auxiliaries are doing good service.

Gardiner church is having splendid meetings. Appreciated exhortations have been given by Bro. J. W. Baker and A. R. Main. Bro. Gebbie is preaching well, and many strangers are amongst those who give him a good hearing. Three added by letter on Feb. 21.

Ballarat (Peel-st.) has had two confessions. Meetings are very well attended; splendid interest in gospel services. At a special meeting of church officers Bren. G. Stodden and A. P. A. Burdeu were unanimously elected treasurer and secretary respectively for the ensuing twelve months.

East Kew had fine meetings on Feb. 27. At the morning service four were welcomed into fellowship, and Bro. Welsh gave a fine message. In the evening Bro. Youens preached to a full house. Two young ladies took their stand for Christ, and there was a baptismal service. All auxiliaries are in full swing.

Good meetings at South Richmond on Sunday. Bro. Jenner gave a fine address in the morning, and at night Bro. C. Jackel preached to a fine audience on "Conversion." Two women made the good confession, and a boy and girl, Bible School scholars, were baptised and received into the church. The sale of gifts passed off very successfully.

The church at Pimpinio held its harvest thanksgiving service on Feb. 20. The attendance numbered about 200. The Horsham choir, under Bro. Hehnore, assisted greatly with the singing. Miss M. Butler and Mrs. Kimberly rendered appreciated solos. Mr. Payne, of Horsham, ably spoke on "The Weary Man and the Wicked Woman," and was listened to with rapt attention.

Gore-st., Fitzroy, church was pleased to have Bro. Martin back after a short holiday. The annual business meeting was held on Feb. 18. All departments reported progress for the year. The following officers were elected:—Deacons, Bren. Griffiths, Lewis, Worrall, Saville, Dockery, and Burns, jr.; secretary, Bro. Burns, jr.; treasurer, Bro. Lewis; organists, Sisters Andrews and I. Heiden.

Meetings at Merbein are very encouraging, morning and evening services being attended by large numbers. Bro. Orford has completed a year of service. This term has been marked by improvement in every way. Finance has improved. Besides usual offerings, £50 has been raised for other purposes. All departments are working well. The Bible School is getting ready for its birthday.

Morning worship meetings at Horsham have been particularly good lately. The harvest thanksgiving service at Pimpinio on Feb. 20 was a splendid success. Mr. Payne preached a suitable sermon to a large, attentive congregation, the local hall being filled to overflowing. The choir from Horsham church rendered two fine anthems. The same evening Bro. Butler preached in Horsham.

At Montrose Bro. Williams has taken up the work, and the church listened to some fine ad-

Attendance is keeping up well. Under Bro. Williams the Sunday School is practising for anniversary. On Lord's day morning, Feb. 27, Sister Jean Badger was presented with a Bible and hymn-book, as she is leaving the district. She has been one of the most consistent attendants at church and Sunday School. Dunolly church, Vic., had good meetings during January. On the 23rd Bro. Greenwood gave an excellent address, and a young woman confessed Christ. During the Timor mission the church members travelled there on two occasions.

Meetings at Castlemaine were very well attended on Feb. 27. The church welcomed back Bro. and Sister Clipstone after their holiday, also Bro. and Sister A. Clarke. Bro. Clipstone gave a fine address in the evening on "Naaman the Leper." During his absence the platform was acceptably filled by Bro. Perry, of Geelong, and Bro. J. Bauer and J. Brammer. The church extends to these brethren its hearty thanks.

Doncaster church held thanksgiving services last Sunday. There was a fine collection of fruit, vegetables, jam, etc., on the platform. The fruit will be sold, and the proceeds devoted to the Social Service Department. The other goods were taken to the Austin Hospital. There was a splendid meeting, when Bro. Lang gave a thanksgiving address. At the evening service a collection was taken up for the above department.

Last Lord's day at Swanston-st. there were good meetings and several visitors. The morning address was on the theme, "Why I am a Member of the Church of Christ," part of the sermon published in last week's issue of the "Christian." In the evening Dr. Brandt spoke of events in the life of Christ, illustrated by views. A young man was baptised prior to the morning service, and was received into membership.

The church at Balwyn had a great uplift at the morning service on Sunday, when Mr. Rowland V. Bingham, of Toronto, Canada, General Director of the Sudan Interior Mission, gave an inspiring address. Mr. Bingham also gave a splendid talk to the Sunday School. Jas. E. Thomas spoke to a fine gathering at night on "Can a Good Man Prosper?" A mother and her son confessed Christ at the close. 172 broke bread during the day.

Services are very well attended at Yarrawonga. Sisters Mrs. and Miss Downes, of Moreland, Vic., and Bro. Cosh, of Epping, N.S.W., worshipped with the church last Lord's day. A very fine-gospel meeting was held in the Mulwala Hall on Feb. 17, over 40 being present. Two new scholars enrolled at Mulwala Bible School. Sympathy is extended to Bro. and Sister Rudd and family in the sudden severe illness of Bro. Will Rudd, jr.

A. G. Saunders, B.A., has returned to Lygon-st. church after his annual holiday, and preached in the morning upon "The Father's Care," and at night on "How Naaman was Healed." Good attendances. Bro. Ernest Tippett, the leader of song, who has been absent for several weeks, resumed last Sunday, Feb. 27. Bro. Harry Haines led the singing during his absence. On Sunday the choir rendered a beautiful anthem, the soloist being Miss Edna Dickens.

Essendon attendances have kept up throughout the last month; splendid meetings last two Sundays, with many visitors. Bro. Siver spoke at all services. The choir has been re-organised under leadership of Bro. J. Simpson, and is doing fine service. Bro. and Sister T. Alves celebrated recently their golden wedding. A purse of sovereigns was presented to them by Bro. Siver on behalf of the church members. Bible School and other auxiliaries doing well.

Meetings at Blackburn have been fair of late, with good messages from Bro. Theo. Edwards, Geyer, J. Holloway, Perry, Graham and Finger. The K.S.P. and P.B.P. clubs are doing well. The P.B.P. club held a concert on Feb. 26 in aid of the piano fund. The artists were the "married ladies' party" of the church at Carnegie. About £7/10/- was raised through this effort.

Their valued assistance was much appreciated. Both clubs are working hard to raise enough money to secure the piano.

At Warrnambool a largely attended social bade farewell to Bro. A. McArthur (secretary) and family, and Sister E. M. Styles (organist, teacher, P.B.P. chaplain). Presentations were given to all, from the church and auxiliaries. Bro. McArthur has been secretary for five years. The annual meeting of the church passed off successfully on Feb. 23, with elections, reports and other important business. Good meetings on Feb. 27, with visitors from Ararat, Warracknabeal, Camperdown and Pt. Fairy. Several new scholars at the school.

On Feb. 20 a harvest thanksgiving service was held at North Melbourne. Bro. Bennett, of Port Melbourne, spoke in the morning, and Bro. Hunt at the gospel service to the best congregation for some time. Special singing and a solo by Miss Barker were enjoyed. On Feb. 22 a social was held. Gifts brought as thank-offering were sold for a goodly sum, thereby very nearly clearing the church of its current expenses. Sister Anderson, from Moreland, and Mrs. and Miss McKenzie, of Middle Park, were received into fellowship.

Colac had splendid attendances on Feb. 20. In the morning Bro. Bird gave the first address of a series on the second coming. At night he preached a fine sermon on "What Think Ye of Christ?" A "Sunshine Club," consisting of young men and women, has been started, with Bro. Bird as president. The club held its first social last Tuesday evening in the public hall; 68 were present. Sunday, 27th, proved another great day. A large crowd at the evening service listened with rapt attention to Bro. Bird's address on "Almost Saved."

At Dandenong last Thursday a social in the form of a farewell and welcome was held. Farewells were extended to Bro. English, who had been laboring with the church for the past year, and Sister D. Wangman, who is entering College. Presentations were made on behalf of the church and clubs, after which both suitably responded. A welcome was extended to Bro. Trezise, who is now assisting the church as preacher. A good meeting was held on Sunday evening. A vigorous address was presented to the church, at the close of which one lady made the good confession.

South Melbourne held its business meeting last week. The secretary's report marked the close of a progressive and harmonious year. 24 new members were added. The church has made a wonderful impression in the district. Preacher, secretary, officers and auxiliaries have all been ardent workers. Auxiliaries of the K.S.P. and P.B.P. have been formed to meet the demands of the young boys and girls. For the year 1927, 14 confessions of faith have already been received. Last Sunday all meetings were well attended. Bro. Waterman's addresses were interesting and instructive.

Exhorting a large assembly gathered for the breaking of bread at Geelong city chapel, Bro. Stuart Stevens, on Feb. 27, gave a forceful message on "Sanctification." Y.W.L. members continue Lord's day sessions at 10 a.m., subsequently joining in public worship at 11 o'clock. The reception of Bro. and Sister Halleday by transfer from Colac, and of one of the recent converts, took place at this meeting. The evening service was moderately attended, Bro. Stevens preaching powerfully. Junior and senior choirs rendered valuable assistance, two members of the latter contributing a duet. Preparations for the church and various auxiliary annual meetings are being made.

South Yarra church gave Bro. Allan Searle a welcome home from America on Feb. 20. After a welcome home from America on Feb. 20. After the Bible School session the S.S. superintendent, J. G. Brown, occupied the chair. Bro. Vic. J. G. Brown, occupied the chair. Bro. Griffin extended a welcome to Bro. Searle; Bro. Brown spoke on behalf of the Bible School. Bro. Searle responded to the greetings. Worship meetings are well attended. Bro. H. Beaumont exhorted on Feb. 15, and Bro. A. W. Connor on 20th. Their messages were greatly ap-

preciated. Bro. Griffin is conducting special classes for kindergarten teachers. The J.C.F. held a social on Feb. 26. Last Lord's day Bro. Griffin spoke at both services. Bro. F. Shaw was received by letter from Echuca, and Bro. Reg. Walters from Launceston, Tas.

An enjoyable social was held by Camberwell church on Feb. 17 to welcome Bro. and Sister Stevenson (late of N.Z.), who have come to labor with the church. Bro. Hall presided, and several musical items were rendered. Bro. Stevenson suitably responded to the welcome. Occasion was taken to bid Bro. J. C. F. Pittman good-bye and to wish him success at Northcote. He was presented with a token of appreciation. It was an evening of surprise presentations for faithful services rendered since the opening of the new chapel three years ago. Sisters Sindrey and Winch as organists received useful gifts. Bro. Fordham, late secretary, and Bro. Barnacle as plan secretary, etc., were also recipients of tokens of appreciation. Miss Hall, who has felt it incumbent to give up her class of boys in the S.S., was given a nice memento by them.

Surrey Hills half-yearly business meeting was held last week, sixty members being present—a record attendance for a business session. The treasurer's progress statement was received and adopted, and suggestions made to improve the finances. Bro. Gilmour and Stieckland were elected to the diaconate. The preacher's report disclosed steady progress throughout the term, the Sunday services being well maintained. The Sunday School and young people's departments are flourishing. A letter was received from the preacher (Bro. Theo. Edwards), tendering his resignation which was accepted. For some weeks the mid-week prayer service has been cancelled, and the Wednesday evenings devoted to assisting the Hinrichsen-Brooker mission at Hartwell. On Sunday last Mr. Powell, of China Inland Mission, addressed the Junior Endeavorers, and later gave a delightful talk at the communion service on missionary work and life in China.

### New South Wales.

South Kensington services are well attended. On Feb. 27 Fred T. Saunders visited the church in the interests of the College of the Bible. The Bible School rally is meeting with wonderful success; 40 new scholars in two weeks. The school enrolment is now 241.

At Wingham on Feb. 13 Bro. Crossman addressed the church. In the afternoon he conducted the gospel service at Bootawa, and at night preached at Taree. On 20th Bro. Crossman spoke at both services at Wingham, and also addressed the Bible School. Bro. G. Lee was the speaker on the 27th. Attendances have been fair during the month.

At Lismore on Feb. 20 Bro. P. J. Pond preached on subject "At What Age Should a Child Accept Christ?" There are new scholars each Sunday in Bible School. Junior and Young People's C.E. Societies are also gaining. Sister M. A. Newton was elected secretary of Dorcas Society, and Mrs. Hancock secretary of Missionary Society for present year.

Enmore enjoyed a visit from Bro. J. Whelan, of Chatswood, last Sunday morning, and at night Bro. Paternoster gave the first of a series of Easter addresses, speaking on "The Arrest of Jesus." A prayer meeting has been started prior to the evening service. The C.E. is making very healthy progress. Death claimed the aged Sister Chater after a fall in which she broke her hip.

Meetings at Hurstville show a wonderful improvement since Bro. C. Hinrichsen commenced his labors. On Feb. 13 he preached on "The Coming of the King." On Feb. 27 Bro. Hinrichsen's gospel theme was "Alone in the Wilderness." In the morning Bro. Rodger gave a fine exhortation. Bro. Winks has resigned the secretaryship after many years of faithful service. Bro. W. C. Rolley is the new secretary. One sister was baptised into Christ, and one was received into fellowship.

**N.S.W. SISTERS.**

(Continued from page 139.)

of encouragement." While we mourn with those who have lost a true mother, a trusted friend, and a loyal co-worker in the service of the Master, we look forward with assurance and glad anticipation to that great day when we shall meet to part no more.—Janie J. Fretwell.

**OBITUARY.**

**BAIN.**—On January 21 Bro. James Bain passed away at Hutchinson Hospital, Gawler, S.A., at the age of 87 years. He was the oldest male member in the Williamstown church. Bro. Bain made the good confession at Chapel-st. church, Norwood, many years ago, and was baptised by Bro. A. C. Bankine. Although unable to attend church for several years, he was always bright and cheerful, and lived the good life. On Jan. 22, his body was laid to rest in the Williamstown Cemetery, in the presence of a large gathering of relatives and friends, Bro. Talbot conducting the service. Our sympathy goes out to the bereaved family.—K.W.

**KITCHING.**—On Feb. 12, Sister Doris Muriel Kitching departed this life, aged 22 years. She was the only daughter of Mr. E. J. Kitching of Kobe, Japan, and niece of Miss May Evans, late of Auckland, New Zealand, where other relations now live. Doris came back from Japan about two years ago. She became afflicted in body, but patiently bore her sufferings. She was a bright Christian woman, and passed peacefully away. As a young girl in Auckland she gave her life to the Lord. The tender, loving ministrations of her aunt all through her suffering were a great comfort to her. Doris was always grateful to her many friends, whose visits cheered her during her illness. The writer, assisted by Bro. Wiltshire, attended to the funeral ceremonies. We extend our Christian sympathy to all the bereaved relatives.—A. C. Rankine.

**RUSSELL.**—Sister Mrs. Alf. Russell, who has been associated with the church at Bet Bet from childhood, was called home at an advanced age. Her health had been failing for some time, and though called away, we know it was to a reward for a life of active and faithful service. Her life was lived for Christ, and the sorrowing ones know that Jesus draws those whom he loves to

himself. Bro. Patterson, of Ascot Vale, and formerly of Bet Bet, conducted the service at the graveside. The loving sympathy of all who knew her goes out to those who are left.—R.B., Glen Iris, Vic.

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