

# THE AUSTRALIAN CHRISTIAN

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## “Christ Died for Us, Because God Is Love.”

THE season is rapidly approaching when the thoughts of men turn to the death and resurrection of the Lord Jesus Christ. With every presentation of the full Gospel, the great facts that Christ died for our sins and rose again for our justification are proclaimed, for there is no Gospel when these fundamentals are excluded; yet it is natural that with the recurring season of the year special attention should be given to them.

“Christ and him crucified” was the theme of Apostolic preaching, as it should be that of ours. That he “tasted death for every man,” that “he is the propitiation for our sins, and not for ours only, but also for the whole world”—these are the most blessed truths of revelation. John Henry Newman said that “the great and awful doctrine of the Cross of Christ may fitly be called, in the language of figure, the *heart* of religion. . . . The sacred doctrine of Christ’s atoning sacrifice is the vital principle on which the Christian lives, and without which Christianity is not. Without it no other doctrine is held profitably; to believe in Christ’s divinity, or in his manhood, or in the holy Trinity, or in a judgment to come, or in the resurrection of the dead, is an untrue belief, not Christian faith, unless we receive also the doctrine of Christ’s sacrifice.”

### A fact, not a theory.

There may be much in the atonement which is beyond the reach of our finite intelligence. Divine mysteries need not be within our comprehension. No theory of the atonement presented to us may seem adequate—all the theories are “broken lights.” But let us remember that we are not saved by a theory of the atonement. We rest our hopes on the blessed fact that God provided a Saviour “in whom we have our redemption through his blood, the forgiveness of our trespasses.” It is very significant that the church creeds make no theory of the atonement authoritative; the

fact is declared, but no view of the manner of it is obligatory.

There is need, however, of a warning on the other side. We do not mean that it matters nothing what theory of the atonement is held; for some of the theories advanced are so one-sided as to be quite inadequate, and, as Prof. Robert Mackintosh says, “not a few so-called theories of atonement are evasions or denials of the fact itself.”

### A false view.

A correspondent furnishes a fitting theme for our present consideration. He inquires if we consider it a correct interpretation of the atonement to say that Christ died “to appease the wrath of an angry God,” and further asks if there is any Scripture to support such a view.

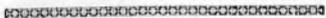
The answer to this inquiry is very simple. Not only is it incorrect to represent the death of Christ as appeasing the wrath of an angry God, but such a statement is a libel on God and a contradiction of his word. The atonement is the fruit and not the source of God’s love. The Son did not buy his dying win over the Father to love a guilty world. The most glorious truth of

revelation is that “God so loved the world that he gave his only begotten Son.” It was not that the death of Jesus led to the Father’s love; but the love of God prompted the gift of his Son. As Paul puts it, “God commendeth his own love towards us; that while we were yet sinners Christ died for us.” It is abhorrent and it is unscriptural to set Son and Father over against one another as if they were at variance at all regarding the heinousness, guilt, punishment or forgiveness of sins. “God was in Christ, reconciling the world unto himself.”

The view that Christ’s death appeased the wrath of an angry God is one that once widely prevailed; but which has few advocates to-day. It possessed the one merit of giving an objective value to the death of Christ. That somehow the honor or justice of God had to be “satisfied” is to us as clear from Scripture as it is obvious to reason. God could not be thought of as simply ignoring sin. As Dr. H. R. Mackintosh says in his book on “The Christian Experience of Forgiveness” (one of the very latest books on the great theme): We cannot conceive of God at all “except as subsisting in a moral universe and acting under moral conditions. When he forgives sin, accordingly, the thing is not done by leaving moral realities behind. He would not be more Divine if he dealt with sin as a trifle, merely letting the sinner off; he would cease to be God.”

### Moral influence theories.

After the view had been developed, and for long accepted as a satisfactory explanation, that in the atoning death of Christ satisfaction was paid to God’s honor or justice, and that the majesty of divine law was thus upheld, it came to be seen that this was quite inadequate. The view ignored too much the love of God which prompted his gift of his Son. Hence it came to be emphasized that Christ’s death was the supreme manifestation of the love of God, and that it also provided an adequate in-



### “THE GODNESS AND SEVERITY.”

There came a pain into my life—  
What from above?  
My guardian angel answered “Yes,  
    Lost love spoil love.”

There came a blighting of my best—  
Can he destroy?  
My guardian angel answered “Yes,  
    Lost joy spoil joy.”

There came a sundering apart—  
Dure God control?  
My guardian angel answered “Yes,  
    Lost fish spoil soul.”

There came a winnowing of my flour—  
From one so sweet?  
My guardian angel answered “Yes,  
    Lost chaff spoil wheat.”

—J. W. Rumby in “The British Weekly.”

ducement to man to leave his sin. Christ's love constrains ours. Here, surely, were necessary supplementary truths. But as very often happens, one extreme leads to another; and many people have imagined that when they have spoken of the atonement as manifesting the love of God, and evoking in response the love of man and a desire for repentance and a new life, they have said all that is necessary. But this view is at least as one-sided as the other. It ignores the necessary divine reaction against sin. It is certainly far short of what the Apostle Paul had in view when he spoke of the connection between Christ's death and the showing forth of God's righteousness, "that he might himself be just, and the justifier of him that hath faith in Jesus." No mere subjective or "moral influence" theory of the atonement can possibly suffice for anyone who is prepared to accept the full teaching of the New Testament. God is just as well as loving, and the cross of Christ is "the trying-place where heaven's love and heaven's justice meet."

If one were to ask us which was the more grievous wrong, to ignore the divine love in providing the atonement, or to pass lightly over its objective value in removing an impediment on the divine side, we should certainly say the former; but there is no need to emphasise the one at the expense of the other.

#### God's love and God's wrath.

That "God is love" is the greatest statement we can make about him may be admitted. Here is his essence declared. But many to-day so interpret the divine love as to ignore the divine justice and to exclude the thought of the divine wrath. Our Lord Jesus said of anyone who would reject him (and to reject him is to reject him as Saviour and Lord, to refuse the efficacy of his atoning death or to ignore his teaching): "The wrath of God abideth on him." The best of expositors, modern as well as ancient, have been prepared to allow for the neglected truth that there is such a thing as "the wrath of God." Prof. John Orr wrote: "The paradox holds good that, while God loves the sinner, and earnestly desires his salvation, there is a necessary reaction of the holiness of God against sin, manifesting itself in displeasure, withdrawal, judgment, wrath, which hinders the outflow of his friendship and favor to the world as he would desire it to flow forth." Similarly, Professor James Denny points out that in Christ as propitiation "justice is done not only to the grace of God but to his wrath—to that solemn reaction of God against all ungodliness and unrighteousness of men from which the apostle sets out in exposition of his gospel." So also Professor H. R. Mackintosh in his recent great work says that "the intense reaction of God against moral evil is designated in the Bible as his 'wrath.'" He approvingly quotes from Otto's "Idea of the Holy," that to the Scripture writers "the 'wrath' of God,

so far from being a diminution of his god-head, appears as a natural expression of it, an element of 'holiness' itself, and a quite indispensable one." Wrath, as Dr. Macintosh points out, is not incongruous with love. He calls attention to the character of our Lord, saying: "It is a fundamental conviction of the best modern theology that God must be conceived of as like Jesus, but the wrath of Jesus is made incontestably plain in the Synoptic Gospels."

The cross of Jesus bears witness to human guilt and the extremity of human need. We see the divine judgment and condemnation

of sin. Divine law and justice are vindicated. But we also see in it the greatest possible exhibition of the love of God. It furnishes, too, the highest incentive to repentance and reformation of life. The uplifted Christ draws men to himself.

To return to our correspondent's inquiry: There is no Scripture which warrants the view that Father and Son were in opposition so that the Son by dying appeased the Father's wrath. God "loved us and sent his Son to be the propitiation for our sins." "Christ died for us because God is love."

## The Aim of Christianity.

P. C. Bennett.

"For God sent not the Son into the world to judge the world, but that the world should be saved through him."—John 3: 17.

There is no need for any to be under any misapprehension as to the aims of the Christian religion. Primarily, it is not a system for the condemnation of unfortunate sinners, nor yet the promulgation of an impossible ethical code. The guide-book of the church makes plain the fact that the supreme aim of the religion of the Christ of God is the salvation, and not the condemnation, of the souls of mankind. This is abundantly confirmed by even a cursory study of the New Testament, but the text selected will serve as an example of this fundamental teaching of the Christian church.

**This Salvation is Intended to be a Present Salvation.**

"I came that they may have life, and may have it abundantly."—John 10: 10.

Jesus is the Saviour of the body. When he comes into a man's life there is of necessity a radical change of speech, morals and conduct. There is bountiful testimony in the life of the saint, in its manifestation to the world, that a transformation has taken place, and enquiry quickly reveals the only sufficient explanation of such a change.

Jesus is the Saviour of the intellect. He impels loftier thought, nobler meditation, and more felicitous occupation for the mind of the man. The mental outlook of the lowest has aspired to holier conceptions as the Spirit of Jesus has entered in as the controlling influence, while the intellectual life of the noblest has soared to undreamed-of heights by the self-same influence.

Jesus is the Saviour of the heart. When he comes into the life of the individual, whatever the age, race, color or sex, then that individual knows new interests, fresh devotions, and a companionship of exquisite and abiding charm—his.

"Reality, reality,  
Lord Jesus Christ, thou art to me,  
From the spectral mists and driving clouds,  
From the shifting shadows and phantom crowds,

From unreal words and unreal lives  
Where truth with falsehood feebly strives;  
From the passings away, the chance and the change,

Flickerings, vanishings swift and strange,  
I turn to thy glorious rest on thee,  
Who art the Grand Reality.

"Reality in greatest need,  
Lord Jesus Christ thou art indeed,  
Is the Pilot real, who alone can guide  
The drifting ship through the midnight tide!  
Is the lifeboat real as it nears the wreck  
And the saved ones leap from the parting deck!  
Is the haven real where the barque may lie  
From the autumn gales of the wild North Sea?  
Reality indeed art thou!  
My Pilot, Lifeboat, Haven, now."

**This Salvation is Intended to be a Future Salvation.**

Receiving the end of your faith, even the salvation of your souls.—1 Peter 1: 9.

Salvation, viewed in this light, means pardon for our sins. This need is belittled in the present day, but it is a fact that the majority of people, if knowing that they were to die to-night, would be vitally concerned as to the possibility for the forgiveness of themselves as sinners, and the remission of the sins which they have committed. The fall of man is not so much an obscure theological point of discussion as a personal and individual experience, and all should recognise that only in him is there pardon.

Salvation, viewed in this light, means the cleansing of the soul. Face to face with the great eternity, human consciousness shrinks at the thought of the sin-stained soul presuming to appear before the eyes of the pure and perfect God. "This thought is admirably expressed by the lines of the hymn, "Eternal Light! Eternal Light!" Truly as expressed by the poet therein, there is a way for man to rise to that sublime abode, but it must be recognised that only as the soul is cleansed by the atoning blood can that supreme bliss ever be enjoyed.

Salvation, viewed in this light, means redemption before God. Irrevocably lost is the unhappy condition of sinful man, without any hope or possibility of attaining to

justification before the Almighty Being. But in the day when the books are opened, all those who trust in the finished work of Jesus the Christ will enjoy the blissful knowledge that they stand there redeemed by his precious blood.

**This Salvation is Intended to be an Eternal Salvation.**

But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life.—Romans 6: 22.

We have heard a great deal in recent years of the evolutionary theory. Scientists have traced for us the upward course of man, from the original germ cell, up through various forms of lower life, until the time arrived when man stood upright and developed human characteristics. Christian scientists go still further, and anticipate the continuing progress of mankind to the spiritual and eternal existence. One thing, however, must never be forgotten: with whatever degree of credulency we receive the theory of evolution, man is what he is, superiorly, because, and only because, of the intervention of God himself. Similarly, if man is still to advance to eternal heights, it can only be because the divine has entered into human life, and made possible the new birth by which men become sons of God. So then, if we are to enjoy eternity of existence in the blissful region, it is the salvation of Christ alone that can procure it for us.

Then the limitations of earth will be left behind. The apprenticeships that we have served down here will give place to the larger and fuller life where complete use will be found for all our ransomed powers. The mistakes and follies of earth will give way to the perfect life of the redeemed, and the depreciation of the years give way before the eternal vigor of the soul perfected in the Beloved.

The strife, the sorrow, the misery, the unhappinesses, the offences, the heartaches will be left behind. Tears and death will be for ever behind. Read the fuller recital in Revelation 21: 1-7; 22: 1-5.

This is the aim of Christianity. This is a provision such as you need. This is that which Jesus by his power is fully able to offer. Accept it now, and rejoice that in you his mission is realised.

## What Should We Think About During Communion?

1. We should think about Christ. "This do in remembrance of me." We must not forget him. He died because he loved, because he loved very greatly. Calvary is God's love breaking through to man: love so amazing, so divine.

2. We should think of the many favors we receive from Christ and give thanks. "When he had given thanks he brake it." How glad we should be that along life's path we have met Christ who gives meaning to our existence and dignity to our personalities, and guidance to every step. Surely when the glory of the cross is round about us we will find our hearts overflowing with gratitude.

3. We should think of the thoughts, words and actions that have marred our lives, both because of expressing and withholding. We should draw nigh to the sacred emblems with the spirit of penitence; and we should ask God to forgive and to restore to his favor. The death of Christ was "unto remission of sins."

"I take, O cross, thy shadow for my abiding place;

I ask no other sunshine than the sunshine of his face;

Content to let the world go by, to know no gain nor loss,

My sinful self my only shame, my glory all the cross."

4. We should think of the spiritual. It will help us to keep our minds on the divine if we will bow our heads and close our eyes. We do not worship well till we worship in silence. God is more eloquent to our souls when other voices are silent. Let us not think of worldly causes, but shutting out the world give ourselves to God. The communion ought to help all to a better meditation.

5. We should think of the members of our families and of our friends. "He sat down and the twelve apostles with him." It would be well if every communicant would offer up a prayer for each member of his own family; and it would be well when miles separate to have an understanding that all pray for each and each for all at each communion service. Our family

circles need to be bound together by holy ties.

6. We should think of all the members of the church; both faithful and unfaithful. The communion table is a trusting place for the followers of the Master. One at the beginning was unfaithful. Many are careless and frequently absent. The cups filled for them are not used. Christ desired to eat the Passover "with his disciples." The world seeks to win every disciple. The battle never ceases. We should throw our prayers on the side of Christ. The church universal should have our prayers. We are a mighty host.

7. We should think of all who sorrow and suffer and mourn. The communion sets forth the principle that life comes through death. The cross is God suffering. It is the divine saying to man: "I know and I share." In the strength of fellowship we can lift up our hearts.

"When the woes of life o'ertake me,

Honey-deebs, and fears annoy,

Never shall the cross forsake me;

Lo! it glows with peace and joy."

8. We should think about our agreement with the Lord of the communion and of life. "This cup is the new covenant in my blood." The Lord has agreed to be with us always; and most of all at the breaking of bread. We, too, have agreed to meet him. Let us keep our part of the covenant. His pledge to us is sealed by his own blood. Ours should not be sealed by empty words.

9. We should think of winning the world to Christ. The communion is dynamically evangelistic and missionary. We must exalt the Saviour of the world, for did he not say, "If I be lifted up I will draw all men unto me"?

10. We should think of the ultimate victory. "Ye proclaim the Lord's death till he come." The gates of hades are not to prevail against the church. The deepest note of the communion is not sadness, not death, but gladness and life. The Lord's Supper is a prophecy, a very precious prophecy. The Master facing death promised to drink of the cup anew in his Father's kingdom. That kingdom is the defeat of death; it is reunion of loved ones; it is life evermore. The communion thought carries us far, from ignominy to glory, from sin and shame to festal blessedness.

"O Cross that liftest up my head,

I dare not ask to fly from thee;

I lay in dust life's glory dead,

And from the ground there blossoms red  
Life that shall endless be."

—George Alexander Campbell in "The Christian Evangelist."



New Church Building at Mulwala, New South Wales.

In every Christian community, the men who abound in the work are in a desperate minority. The cry is everywhere for dependable workers: men who are not regardly in their service, but who overflow —  
Lord Kimbaird.

# American Church Buildings.

Reg. Ennis.

In a previous article the statement was made that American churches are in many respects different from churches in Australia. Perhaps in no particular in this more true than in regard to church buildings. The United States, while scarcely as large in area as our Commonwealth, has twenty times our population. Our church work is younger than that of our American brethren. These considerations account largely for the striking difference between church buildings in the two countries. Part of it, however, probably results from the different attitude toward buildings erected for God's service. Americans for the most part believe it to be worth while to erect immense and costly structures for worship and work. They do the same thing for all public purposes. Billions of dollars have in recent years gone into educational plants.

Our American brethren do not build in poor positions. They believe in seeking prominence for the church, and so secure sites in commanding positions. We, too, are learning to do this in Australia. Apart from other and higher considerations, let it be remembered that whereas land in poor street-level locations much in value, land values in prominent positions grow enormously. This is by no means an unimportant consideration in determining a location. Our church at Oakland, California, several years ago secured a corner site measuring one hundred feet square on a good street. On this they erected a wooden building which has met their needs for a number of years. Last year that lot of land was sold for \$50,000, thus furnishing the church with ample funds for the erection of a much better building nearby. The building at Swanston-st., Melbourne, may be cited in support of the same policy. Had the brethren secured a property in some inconspicuous place, its value would probably have risen somewhat with the passing years, but having bought where they did, they now have a property worth some tens of thousands of pounds.

## Churches Open Every Day.

Most of our American churches, particularly in the cities, are open every day and all day. Much may be said for this arrangement, one which in our country and in England, applies chiefly to Anglican and Roman Catholic buildings. Most buildings erected by public money or by groups of people are used to a greater extent than churches. Such large sums of money put into bricks and mortar suggest the wisdom of a full legitimate use of such buildings. Further, next to one's private room, what better place for prayer and devotion than the building specially dedicated to the service of God? There ought to be about any church building much that would aid the soul in its approach to God. Might not the stranger be helped by an opportunity of quiet rest and thought within several walls? The majority of our American churches employ a resident janitor and also a paid church secretary, usually a young lady. The secretary's office, and frequently the preacher's study, is at the church. This system renders easy the open church door.

## Models of Elegance, Comfort and Serviceableness.

Large congregations such as many of our American churches have necessitate commodious buildings, and the need has been met. Auditoriums seating from one to three thousand are often found in our churches. Many of them are built on highly scientific lines, with due regard for hearing, and also for free movement among the congregation. Long narrow buildings are unsuitable for church purposes, and our American brethren do not build them.

The auditorium is frequently built almost square, with the seats arranged in semi-circular fashion. Those acquainted with the Auditorium in Collins-st. Church or with the Auditorium in Collins-st. Church will be able fairly well to visualise many of our American church auditoriums. In all large churches there are galleries. This plan has the advantage of providing seating for a large company in a comparatively small area, and bringing all within good hearing and sight of the platform. There are objections, however, to galleries, particularly for gospel work, unless, indeed, as is the case with some of our best churches, such as that at Long Beach, California, where there is direct approach to the platform area from several parts of the gallery.

But largeness, an essential for many American churches, has not led to the neglect of other important characteristics. While a number of our American buildings look somewhat square and uninteresting on the outside, chiefly because of the extensive Sunday School accommodation given, many of the buildings are exceedingly ornate. Scores of our American church buildings would compare well with the best church buildings belonging to any of the religious bodies of this country. Walshire Avenue Church in Kansas City, erected last year, a most picturesque church building which, for the church auditorium alone, cost \$200,000. That building would grace any street in any city in the world. Hollywood Church, which, like the one just referred to, is presided over by a New Zealander, owns a property worth half a million dollars. The new and very beautiful church plant at Country Club, Los Angeles, erected last year, a most picturesque, most beautiful, suitable and worshipful building is that at Springfield, Illinois, erected a few years ago during the ministry of Bro. F. W. Barnham, now chief of the United Christian Missionary Society.

## Pipe Organs and Pools of Bells.

Our American brethren are fond of church spires. They are not afraid in this respect to seem like their religious neighbors. Practically every church of even medium strength has a pipe organ, while some have two and three such instruments. Many of the more modern buildings are controlled from the key board of the grand organ, and the delightsome effect produced is certainly most pleasing to the writer who, while not claiming ability to express good musical opinions, is an admirer of the pipe organ, believing it to be the greatest possible aid, but they are costly. Pipe organs are costly, but they are costly in Australia because but few can operate them. Just so, but if more of them came to be used, more of our people would qualify to play them. Americans are accustomed to paying those who provide instrumental music in the church. They do not hesitate to make it possible for promising players to learn to manipulate the big organ. The church organist is frequently also a music teacher, has rooms at the church, and gives lessons there. In some cases the church serves for full-time service, and the church serves the community by offering a musical education on the church premises.

## Adapted for Winter and Summer.

Motor cars, trams, trains, houses, churches and other buildings in America are artificially heated, they are heated less, and fears sometimes wishes they heating plant is installed in the church base. In many cases the same mechanism is provided, and circulates an abundance of fresh air in the summer. Here again we may learn from our

American brethren. Who among our Melbourne brethren has at times been threatened with freezing or frizzling while trying to do his duty in a church service?

## Diapiteries.

The writer wishes better attention was shown to our churches to the baptistry. Often it is wrongly placed, poorly erected, and badly cared for. Some surely are quite unworthy of the sacred significance attaching to their use. American churches are away ahead here. In many churches the baptistry is of white marble, always open, beautifully cared for, arranged so that candidates have the minimum of inconvenience and embarrassment, and in every way calculated to impress those who they put on their Lord, and those who witness the act.

## Parlours and Kitchens.

The church parlour is quite customary in American buildings, indeed, there usually is more than one. A number of such rooms is provided specially for the ladies. These rooms are carpeted, comfortably furnished, and are replete with every convenience for rest and comfort. In a recently built church edifice the writer found an elegantly furnished lounge and smoke room for the men of the congregation.

It is a big swing from the parlour to the kitchen, but in our American churches one is as elegant as the other. Few Australian churches have kitchens, and where they are provided, they are rarely in room to swing the proverbial cat. Not so in America, for there the kitchen is very commodious, often as large as a fair-sized Australian church building. It is completely equipped for work. An immense rapid water-heater, one or more gas ranges, an ice chest, and several long massive tables are among the conveniences provided. Dinner and tea crockery of excellent quality, cutlery, glassware, etc., are supplied abundantly. Many churches have more than one kitchen, a small well-equipped room being attached to parlor or lounge, to do service for small gatherings.

## Bible School Buildings.

To furnish adequate accommodation for Bible School work, money has been spent in almost prodigious fashion. Quite usually the building has three floors. Each department meets separately, and has its own auditorium, with musical instrument and other necessary furnishings, including the nation's flag, for no school or church in America omits that, or fails to use it frequently. Surely if good Sunday School work is possible in any part of the world, it is in the country where such wonderful provision has been made. It is not surprising that America leads the world in this department of work.

## The Secret of it All.

After inquiry one cannot fail to trace much of the wonderful building programme of our American brethren to their excellent organized Church Extension work. The late Bro. George West Muckley gave his life to this work. With great power he advanced better buildings, and conservative S.H.H. showed the way to make them possible. The department controlled for so long by him now has a capital fund of nearly half a million pounds. During last year 25 churches were aided with loans amounting to over \$50,000, the property made possible by these loans being valued at \$300,000. But not even Bro. Muckley could have made this possible without handsome gifts from the brotherhood to Church Extension Committee can function strongly without large capital funds. To be obliged to borrow money at current rates and lend such money to struggling churches is to make it easy for churches to accept a load which, owing to heavy interest charges, is hard to shift. Our own brethren who are able to give largely could perhaps scarcely help better than by providing a large amount of money which could be loaned to churches at no interest, or at a low rate, thus making it possible for churches to

atrick the principal amount, rather than straining the whole year to pay interest, only to find the debt remaining as large as ever.

Washington, D.C., is the Mecca of the United States. There dwells the President, and there the Senate assembles. It is a very wonderful and beautiful city, but possibly not more so than our own Canberra will ultimately become. In our own Canberra we have several churches and some good properties. But there is nothing there at present which our American brethren regard as adequate for the Capital city. They believe

that our church should have there a structure in keeping with other buildings, and with the importance of the city. Plans are now in hand for its erection. The work, as in the case of our Canberra building, is being undertaken as a brotherhood work. The building may cost half a million sterling. It will be the finest of our buildings in the world. God needs no temple made with hands; he can be worshipped in any place; but when loving hearts build beautiful places for the worship of God, who shall say but that he is well pleased?

## Religious Notes and News.

### NOT A 'CONVERT.'

In his new book, "Twentieth Century Christianity," Dr. Frank Chandler refers to Mr. John D. O'Connell as a convert to Romanism. Mr. O'Connell, in answer to a telegraphic inquiry, says this is "quite untrue," and that he has "as strong a Congregational backbone as ever."

### 'C.E. WORLD.'

Dr. Amos B. Wells, for thirty-six years managing editor of the "Christian Endeavor World," has resigned. His successor is R. P. Anderson. Dr. Wells will continue to keep in touch with his wide following of readers through a weekly page of comment in the paper.

### TITHING.

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner. — "World Call."

### TO STAMP OUT SLEEPING SICKNESS.

The League of Nations has had a commission studying African sleeping sickness. This commission is now preparing a final report which will be considered at an international conference which will probably meet in London in January, 1928. Tentative and informal correspondence was initiated by Dr. Wagnon, representing the International Missionary Council, with Mr. Huntington Gilchrist of the Secretariat of the League of Nations, after an informal conference in New York with Mr. Gilchrist.

The result of the conference and correspondence has been to show that there is a real interest in the tentative proposal that the missionary operating in Congo might co-operate actively in a joint "Antitrypanosomal" campaign.

At its November meeting the executive committee of the United Society voted to give favourable consideration to an invitation to co-operate in carrying out the measures, and to instruct our missionaries in Africa, both medical and non-medical, to make this campaign a part of their programme.

### OUTWORN PHRASES.

A cheque for £1-1-0 has been sent by the Editor to Mr. F. J. Santy, Pine Grove, Avon-st., Motherwell, Lanarkshire, for the best list of outworn nuptial and platform phrases. Mr. Santy's list

- 1. "Spiritual dynamic."
- 2. "Positive power of a new affection."

"If I may be pardoned for a personal allusion," "Previous speakers have left me little to say," "As I came along, I wondered what I should speak about!"

"Some have greatness thrust upon them," "This is a critical time for the churches," "What the world needs is Christ," "God's in his heaven: all's right with the world,"

"The great Head of the church," "Christian World."

### IS ATHEISM GROWING?

It is manifestly impossible to answer this question satisfactorily, but there are many signs that enable the close observer to say, "Certainly not." Dr. Rufus M. Jones, of Haverford, has the following to say on the subject:

"The persons who are saying to-day they do not believe in God only mean they do not believe in the kind of God they have heard preached about," he is quoted as saying in the "Baptist." "It is significant that eight million copies of the New Testament were sold last year. Let the churches stop contentions over dead issues and petty questions and turn all their energies to present-day constructive interpretation of the religion of life, and the fathers and mothers of little children will quickly show a new interest."

### DR. JEFFERSON'S PLAIN SPEAKING.

Dr. Charles E. Jefferson has been opening an honest and frank heart about the hindrance which the Episcopal church presents to church unity in the United States. Church union, he says, is impossible.

Does any sane Episcopalian tasks Dr. Jefferson imagine that twenty-six million American church members are coming round to accept the doctrine of Apostolic Succession? Not while the world stands will they do it. Can anyone in his right mind suppose that the tens of thousands of non-Episcopal clergymen in this country will ever ask to be re-ordained at the hands of Episcopalian bishops? Never is such a miracle likely to happen. It is the deep conviction of millions of American Christians that there is not an Episcopalian bishop in the whole world who has a still higher authority for officiating at the Sacrament of the Lord's Supper than the humblest Methodist or Baptist minister in the land.

If the non-episcopal Free Church leaders had the courage of Dr. Jefferson, we should hear more of this straight talk. The Lambeth and Lausanne conferences have widened rather than bridged the gulf which separates sacramentalism from the simple, unretentive teaching of the New Testament, while the aggressive attitude of the Anglo-Catholic party over the new Prayer Book has shown pretty clearly that on their side at least, there is neither brick, stone nor good concrete on which a bridge could rest with safety, even if the non-episcopal churches were foolish enough to risk everything and throw one across.

## "Confess Your Faults One to Another."

So James ordains or recommends let us choose the term according to our final attitude to religion, whether it is a thing of orders or a thing of insight and acceptance.

In any case, it is one of the plain and sensible observations, of which his short letter has so many, which go far to account for its impopularity with people of a certain enthusiastic and subtle temperament. Confess our faults — one to another indeed! Confess our faults at all!

Who told thee, O man, that we had faults? There is a directness about this speech which displeases me somewhat. "Confess your faults to me!" There I am with you! Pray proceed! I am a paragon of discretion!

Or "Celebrate another's faults!" Especially if that other be an enemy or a dubious and incalculable friend! There thou hast opened up for us a path of great delights.

But "Confess our faults one to another!" Let us not mention the matter again. "Heifish Weekly."

## An Expression of Thanks

39 Leveson-st., North Melbourne,  
March 6, 1928.

The Editor, "Australian Christian."

Dear Bro.,

Will you permit Mrs. Lyall and myself to offer to the churches and members who have so kindly sent us messages of goodwill concerning our trip to America and Great Britain, most grateful thanks? It would be difficult to acknowledge same individually just at present, but we hope to do so later, and in the meantime would ask acceptance through this opportunity.

To the Home Missionary Committee and the secretaries, Bro. W. Gale and A. E. Kemp, for the splendid farewell tea and meeting which they arranged so wonderfully, and to all representatives of the various Conference committees who so graciously made us farewell and expressed appreciation of service rendered in past years, we tender our heartfelt thanks, and will never forget all the kind things said and expressions of goodwill made.

To have been connected with the church at Melbourne for a lifetime, as members for 51 years, and to think of the wonderful and beautiful fellowship enjoyed with the hosts that have been called home, and with some of other congregations, and also the membership of the past few years, is a matter for profound thankfulness. Our association with other brethren of Victoria and those residing in other States has also been a great and memorable experience.

For the forty-one years' service as secretary of the church at Swanton, Vt., for some forty-eight years' fellowship with the Victorian Conference, for thirty-one years as treasurer of the Victorian F.M. Committee, for association with the College of the Bible for twenty-one years; and with the Church Extension Committee for Victoria for eighteen years, all the brethren at the farewell gatherings expressed the generous appreciation. It is my duty to sincerely thank all concerned for the confidence of the brotherhood which prompted appointment to all of the duties which have fallen to me, and it has been the pleasure and enjoyment of my life to serve to the best of my ability in every way possible for the advancement of the Churches of Christ and for the Kingdom of God in general.

We wish for the churches and members all possible blessings from our loving heavenly Father, and may we all be kept in his care and in faithful service.

Yours very sincerely,

Robert Lyall

## The Home Circle.

Conducted by J. C. F. PITTMAN

### PERFECT LOVE.

O Love, thou Life and Light of Heaven,  
How pure and beautiful thou art!  
Come, dearest, sweetest, dwell with me,  
Take full possession of my heart.  
Thou art so patient, gentle, kind,  
Unselfish, lowly, meek, and mild,  
Believing in the true, the good,  
In all that's pure and undefiled.

O Love, thou Life and Light of earth,  
Let thy fair banner be unfurled.  
Thy reign supreme o'er all mankind  
Would banish turmoil from the world  
And men with men would brothers be,  
For where thou art all conflicts cease,  
And faith and hope attend thy feet,  
And earth becomes the home of peace.

—J. Pittman

### THE GOSPEL IN A KISS.

A Christian lady went to a missionary and said she wished to make herself useful among the poor. "I am an old woman," she said, "but I cannot talk to the people." The missionary said she might do some good by kind actions, even if she could not speak. Praying to God to help her, and taking some little books and tracts, she went out, in a loving, gentle spirit, to try what she could do. One of the first cases she met was a woman, who had been in prison for drunkenness, and other sins still worse than that. She was well known for the violence of her temper and her abusive language. The poor woman's case seemed so desperate that the missionary had never even thought of trying to do her any good. He had warned this Christian lady against going to visit her, as he thought it hardly safe, but she went. She sought out this poor creature in her miserable room; she spoke some kind words to her, and, bending over her in pity, kissed her. The woman looked up in astonishment, and said "You wouldn't do that if you knew who I was?" "Yes, but I do know," "Then, why did you do it?" The loving, gentle answer was, "Because I love Jesus Christ, and that makes me love everyone who needs Him." Then she took this poor outcast to her own home and clothed her. When Sunday came she was at church, and before long she became a changed woman—a new creature in Christ Jesus. Afterwards, when someone said to her, "Mrs. W., how did the Gospel first come to you?" she replied, "It came in a kiss."

### UNPOPULAR PARSONS.

Some years ago, at a meeting of clergy, this was said to us:—"You will not, my brothers, seek popularity, but if the knowledge is yours that you are unpopular, then it is your duty to ascertain why and to remove the cause or causes if possible."

I am not popular and I have been ascertaining why, writes "One of Them" in the "London Daily Mail."

1. I am always begging. "Not long ago I was a new organ. Before that it was for repairs to the church roof. Then there was the Sunday School fund—pianos and tracts. And now there is this parish hall. Always something. . . . The old vicar put his hand in his own pocket."

Exactly! He had a thousand a year or more for his own. I have not a hundred. And as for the new organ, and the church roof, and the prizes and tracts for the Sunday School children, and the parish hall—do I beg for myself or for the benefit of the parishioners?

2. My sermons make people uncomfortable.

"The old vicar never said anything to upset anybody."

I can well believe it! Colorless stuff, of course, doesn't stir consciences or "get home."

3. I start the services too punctually. "The old vicar was never particular to a few minutes."

Plattitudes and unpunctually seen, then, to be "popular." An easy furrow to plough!

4. I've upset lots of people. "The old vicar left well alone and didn't interfere."

And that, of course, is why I had to.

5. I have too many collections in church. "The old vicar only had one a month, and anything that was short at the end of the year he made up himself." Very kind of him. I can't. And whose duty is it to pay for the lighting, warming, and cleaning of the church?

6. I have new hymns that nobody knows. "He did old ones stuck to the old ones." He died about twenty sufficed, whatever the season. And my "new ones" are old everywhere save in Nether Sloshton.

7. I've offended no end of folk over the charity coal and blankets. Guilty! The coal and blankets went to those in need, and not to those who had had them for years and never needed them at any time.

1—1—I think I shall still be unpopular! The old vicar is the chief cause, and . . . he's gone.—Selected.

### ONE WITH CHRIST.

Wherever men adore thee,

Ours wills with them would kneel;

Wherever men implore thy help,

Their trouble we would feel;

And where men do thy service,

Through knowing not thy sign.

For thou art with them in good work,

Or they are also thine.

—Henry van Dyke.

### THE ALTERNATIVE.

A preacher was speaking to his congregation on the subject of "Faith." He mentioned the blind faith of the client who puts himself at the mercy of the lawyer in preparing important documents, and the confidence of invalids in entrusting themselves to a physician.

"Here is a case of blind faith," he continued. "The doctor writes out a prescription. You cannot read it; you don't know what it is. He tells you to take it. 'You're not to reason why, you're not to do and die.'"

Then he wondered why a distinct ripple of laughter was heard throughout the church.

### QUESTION OF TASTE.

A salesman asked a Scottish farmer to buy a bicycle. "They are cheap now, and I can let you have a good one for £7." "I would rather put the money in another cow," said the far-riding around your farm on a cow, now wouldn't you?" said the salesman. "Said the Scot—'No more foolish than I would milk a bicycle.'"

### WORKING HORSES.

"Beecher once when about to take a horseback ride, said to the man who brought the horse, 'That is a fine-looking animal, is he as good as he looks?' The man replied, 'Mr. Beecher, that is the best horse in our stable; he will work any place you put him and he can do anything any horse can.' The great preacher eyed him humorously remarked, 'I wish to goodness he were a member of my church.'"

## The Family Altar.

—J. C. F. P.—

Monday.

They that are whole need not a physician; but they that are sick.—Luke 5: 31.

"O loving Saviour, thou canst cure  
The pains and woes thou didst endure;  
For all who need, physician great,  
Thy healing balm we supplicate."  
Reading—Luke 5: 17-39.

Tuesday.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.—Luke 6: 12.

"Dr. Melrod (Campbell) wrote to H. L. Vaughan, 'This record of our Lord's continuing all night in prayer has been, I confess, more frequently present to my thoughts both for rebuke and for guidance (I do not mean as to the actual amount of time) than the practice or teaching of Paul; though these accorded with this, and his exhortation to "pray without ceasing," has been to me one with our Lord's speaking a parable that men ought always to pray and not to faint.'"

Reading—Luke 6: 1-26.

Wednesday.

Give, and it shall be given unto you.—Luke 6: 38.

"Father quoted this text as a justification of his generous giving. 'Dear Katie,' he said to his wife, 'if we've no money, the silver cups will have to go; we must give, if we wish to have anything.'"  
Reading—Luke 6: 27-19.

Thursday.

I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, do this, and he doeth it.—Luke 7: 8.

"Men, having an express commandment in God's word to do thus and thus, must not gain-say and overthrow all with their own worldly wisdom and fleshly reason. Obedience must be no disputing, no framing of excuses. If the captain command a soldier a piece of service, must he tell him why? Must the subject obey his prince in nothing, but when he is of his comell? But if with men it were so, with God it may not be so, of whom it is sufficient for us but to know that we are commanded to obey whatsoever his will and pleasure is."  
Reading—Luke 7: 1-23.

Friday.

And he said unto her, Thy sins are forgiven.—Luke 7: 48.

Mrs. Fry was once asked "whether any particular passage of Scripture occurred to her as having proved useful in dealing with criminals under sentence of execution." "I can have no hesitation in answering thy question," replied Mrs. Fry; "one passage I have found for more effectual than any others; and the simple reading of it has often proved most useful. I refer to the latter part of the seventh chapter of Luke's gospel. It has softened many hearts and made eyes weep that had never wept before."  
Reading—Luke 7: 24-50.

Saturday.

Mary called Magdalene, out of whom five evil spirits were cast.—Luke 8: 2.

"Christ did not cast six devils out of Mary Magdalene and leave one; he cast out all the seven." He finishes completely everything he undertakes.

Reading—Luke 8: 1-25.

Sunday.

Who touched me?—Luke 8: 45.  
"Multitudes of Christians as it were worldly upon Jesus Christ by hearing his word, receiving his ordinances, and performing the outward parts of religion; but few touch him by a lively faith, and by a true Christian life."  
Reading—Luke 8: 26-56.

## Prayer Meeting Topic.

March 21.

THE LONELINESS OF JESUS.  
(John 7: 33 and 8: 13)

F. J. SIMON, B.A.

"Every man went into his own house. Jesus went into the Mount of Olives." The coming of these verses give us a picture that stirs the imagination and kindles our sympathy. At the close of the day's work every man instinctively went off to seek the rest and shelter of his own home. Jesus just as naturally made his way to the neighboring hillside to seek the comfort and help of the Father's presence. As we think of that lonely figure and realise the meaning of that aloneness, our hearts go out to him in grateful adoration.

### Lonely Because Great.

It is related that Gladstone, after coming from an audience with Queen Victoria, was heard to exclaim, "Oh, God, how lonely she is!" In an infinitely higher sense that loneliness belonged to Jesus. One with us in everything but sin, yet there was about him that which kept even the closest of his disciples at a distance. In telling of that last journey from Galilee Mark gives a suggestive portrayal of this. "And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed, and as they followed, they were afraid." The God-likeness of his character, the loftiness of his thoughts, the grandeur of his task, the passion of his burning zeal—these made him terribly alone.

### God His Home.

When a certain man proclaimed that he was ready to follow Jesus, whithersoever he went, Jesus replied, "Foxes have holes, the birds of the air have nests; but the Son of Man hath not where to lay his head." Jesus was not reclusing. He called men to his side and cherished their company. And there were many homes always open to him. We love to think that during the last week of his public ministry, he found rest and refreshment in the home at Bethany, going out of the city in the evening and returning in the morning. But when we take his saying in Luke's Gospel and place it alongside of the words of our text, we get the hint of a loneliness no human friendship could meet. "Every man went to his own house; Jesus went into the Mount of Olives." "The words man this," says Dr. John A. Hutson, "that Jesus had no place wherein to lay his head, and so he laid it on the breast of God. Oh, wonder! and true Home where Jesus found his rest! The vast spaces under the night sky, where he could give himself away to God and receive himself back again! What a place for One such as he was to lose his momentary cares and to come once more within the great comfort of the eternal Love! Such was the place which in this world served Jesus for a home. There he found a Place wherein to lay his head. There under the challenge of Eternity, he refreshed himself. In the bosom of God he was at home."

### Lonely for Our Sakes.

"Every man went into his own house; Jesus went into the Mount of Olives." Jesus went to that seclusion to pray not for himself alone but for their sakes, for our sakes. The slumbering city was safe only because Christ, the Saviour of men, was out on the mountainside praying for the people. On the cross when he crossed the last line of loneliness into that desolation which drew from him the cry: "My God, my God, why hast thou forsaken me?" he was carrying on to a further stage this gracious ministry of Intercession. And it is because he is still praying for us that we have courage and confidence to face the difficulties and problems of life.

TOPIC FOR MARCH 28. THE TRUTH THAT LIBERATES. John 8: 31, 32.

## Our Young People.

Conducted by Leslie C. McCallum, M.A.

### HONORING THE SUPERINTENDENT.

Mr. P. Bees is superintendent of the Box Hill (Vic.) Bible School, and he is just the man for the job. He is greatly beloved by the teachers and scholars. Recently the officers and teachers of the school took the opportunity of honoring him. On his birthday they visited his home, taking with them a birthday cake which they presented to Bro. Bees. Bro. Bees is a man who is able to make contact with his scholars, and often he may be seen in his car taking a teacher and her class out for a picnic in the hills. Under his leadership the school is making steady progress, and the two hundred attendance mark is almost reached. All honor to Mr. Bees. May his trials greatly increase.

### W.A. YOUNG MEN'S CAMP, FEBRUARY, 1928. A Scheme for Definite Training for Leadership.

An invitation was sent to the young men of the Western Australian churches by the directors, Bro. Maston Bell, A. Brooks, L. C. Peacock and A. Hutson, to attend a week's camp at the Barrakatta Military Barracks, some six miles out of Perth.

A military camp? No, a camp with a view to developing spiritual leadership among the young men. The programme was arranged so



W.A. Young Men's Camp, 1928.

that each man was enabled to procure breakfast and get to work, but on his return in the evening his time was given to the development of the programme.

By 6 o'clock on Monday evening, February 6, most of the young men had arrived and were ready for tea. After the evening meal a start was made with the organised games. It was the object of the directors during the week to provide each evening three kinds of games. First, a game in which the individual qualified for first place among six other members of his group. Then a game in which the individual was a member of a group competing against another group; and the third game one in which the individual competed against all members in the games. In this way, by adding points earned in the games, each man could gauge his physical activity relative to other members of the camp.

Following the evening games the young men assembled in the improvised lecture hall and dining-room combined a military but made comfortable by the addition of chairs, tables, piano, lantern screen and a small library. Mr. Maston Bell had charge of the first evening session. He outlined the ideals of the camp and stressed the need of each man developing his life so that he could be of utmost service to mankind. Camp choruses projected on to the stage by means of the lantern helped to make the evenings bright and happy. Mr. Hutson closed with a vesper thought.

The Companionship of Nations was the topic for Tuesday evening. Mr. Nye, a visiting

Methodist preacher, gave a powerful message on "The Folly and Waste of War." He was followed by Mr. Lewis, a Baptist brother, who outlined to the camp the work of the League of Nations as a weapon of peace. To make the evening complete Mr. Schwab gave devotional thoughts on "Christ and His Love." All appreciated deeply the valuable uplift from such a memorable evening.

The topic for Wednesday evening was "The Companionship of Churches." Mr. Luercraft and Mr. D. M. Wilson, with visitors, journeyed down to the camp. Mr. Luercraft spoke on the nature of the divisions in the church, and Mr. Wilson outlined to the gathering his impressions of the Lausanne Conference of Faith.

Thursday evening was devoted to fun and frolic. Recitations, songs and competitions helped to wile away the evening and give due stress to the social part of the week's programme. As a climax of thought for the week, Friday's session was devoted to the two thoughts, Human Companionship and Divine Companionship. Mr. W. W. Ewers spoke to the young men concerning the need for careful friendship, while Mr. Stirling led the men to the Bible and to prayer as the guide for seeking the Father. Mr. Schwab quietly led our thoughts to Jesus Christ, the companion who, when all earthly friends may fail us, still cares for us. With bowed heads many led in prayer, and the evening closed with the vesper.

"Blest be the tie that binds

Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that of kind."

By 7 o'clock Saturday morning kits were packed ready to strike camp. Each man's record card (showing points earned in each activity, physical, social and devotional) was carefully checked, and suitable rewards presented to the first three. Participants were left for their homes feeling the better for their week's companionship, and indebted to the four brethren who had unselfishly given of their best in the directing of the week's activities.

### TEACHER TRAINING.

The National Sunday School Council of Australia has drawn up a Teacher Training Scheme for the several States. Victoria has adopted the scheme and has arranged for lectures to be delivered this year. The subjects for the first year are as follows: Child Study, Old Testament, New Testament, and the Art of Teaching. The lecturers will be Mr. H. McIlroy, B.A., B.D., Dip.Ed.; L. H. Burnell and J. V. Patton, M.A., LL.B. The lectures will be given at the Friends Meeting House, 20 Russell-st., Melbourne, at 7.15 p.m. The course will commence on April 25, and will continue for thirteen weeks. The registration fee is 5/-, and all Bible School workers are invited to register at once. Send your name, address and registration fee to Mr. L. C. McCallum, 10 Kyarra-rd., Glen Iris, S.E. 6, and he will be glad to forward a syllabus of the courses and any other information you might require.

### PRAYER OF A LONELY GIRL IN THE CITY.

O, keep me brave through ev'ning alone.

Still I'll be with my toiling day.

Still let me hold my torch of life.

Up-flaming clear along the way.

Lord Christ, who gave my dreams to me,

Still keep them white, as yesterday,

Within my little friendly town.

Within my home so far away.

—Margaret Walden

## Foreign Missions.

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

### CONFERENCE SPEAKERS.

Mrs. Henry Watson, our missionary from India, will attend the Victorian Conference at Easter, and Dr. Bay Killbuck expects to attend the New South Wales Conference.

### MURIEL JOYCE COVENTRY.

We have much pleasure in announcing that on Feb. 12, 1928, there was born to Mr. and Mrs. H. H. Coventry a little daughter, Muriel Joyce Coventry. Needless to say Margaret and Vera are delighted with the new sister, but our whole brotherhood join in hearty congratulations to Bro. and Sister Coventry, and a loving welcome to Muriel Joyce, the little daughter.

### MISS LEESON.

Miss Elsie Leeson, a missionary candidate from Western Australia, has begun her College course at Glen Iris. Miss Leeson was one of the State School teachers of W.A., and enters the Foreign Missionary Service League with the highest commendations from Western Australia.

### DR. A. C. GAINETT.

Dr. A. C. Gainett with his wife and family will soon be with us again in Adelaide. The doctor was Welfare Officer on one of the Commonwealth liners, and passed through Adelaide two weeks ago, but had to continue with the ship to Brisbane. We shall all be very glad to welcome him back to Adelaide, and enjoy his co-operation in Foreign Missionary work. We were glad to have his article in a recent number of the "Christian" on "Missions and the Race Problem."

### MR. AND MRS. R. LYALL.

Bro. and Sister Hilda Lyall left by the "Niagara" last Thursday for the United States. The F.M. Board and all our Foreign Mission Committees join with the rest of the Australian brotherhood in wishing them "bon voyage." They will visit several of the States in America, and attend the International Convention of our American brotherhood. At this Convention they often have representatives from other foreign countries, and some of our English brethren attend. Bro. and Sister Lyall will also visit the churches of Great Britain. They have both been most ardent workers in the Foreign Mission cause. Bro. Lyall has been the Foreign Mission Treasurer for over thirty years, and was Federal Treasurer for many years.

### BRO. WATSON.

The Federal Secretary had the pleasure of meeting with Bro. Watson as he passed through Melbourne. It was seven years since we last met. Time has dealt very gently with Bro. Watson. He does not look any older than he did seven years ago. I was sorry to have missed seeing the children.

Bro. Watson supplied some very interesting news concerning the work at Shrigonda. In addition to the dispensary, Shrigonda has three rooms for sick folk, who come to the dispensary for treatment, and who are unable to go home. Nancy Watson had a very brilliant career at her Indian school. Last year she received 90 per cent. of marks. Florence Watson gained 92 per cent.

### DEATH OF MRS. WATSON'S MOTHER.

We very much regretted to hear of the death of the mother of Mrs. Watson, our missionary from India. We are glad that she was home in time to see the dear one from whom she had been separated so many years. We are sure

that the missionaries in India as well as our Australian brotherhood join in sincere sympathy with Sister Watson and her family in their grief.

### BRO. CORBITT.

The New South Wales Committee have lost recently one of their most faithful members in Bro. Corbitt. He was a good man, and gave a great deal of his life to Christian service. He was very much interested in Foreign Missions, and he and his good wife supported a teacher in India.

### AIMS FOR PENTECOST, 1930.

The Victorian F.M. Committee aims for Pentecost, 1930, include—

1. An increase of £120 per year of general revenue.
2. Living link churches increased to twelve.
3. A visitation team in every church.
4. Two thousand subscribers to a quarterly missionary magazine.

### BARAMATI MEDICAL WORK.

During 1927 the Baramati dispensary gave 9,981 treatments and re-treatments to the sick folk. Miss Elsie Caldwell has established a Child Welfare Centre in Baramati.

### SHANGHAI NEWS.

Bro. W. M. Cameron in Shanghai reports that the Nationalist Government are moving to have Shanghai schools registered, which will involve dropping out of the schools for the elementary course of the use of the Bible. The Christian schools are willing to make representations to the Government. We must pray that the efforts they are making to obtain the Bible in every one of their classes will be abundantly successful.

Bro. Cameron is considering the advisability and practicalities of sending one of the young Chinese men in Australia for experience of the Church of Christ work in the homeland. He and Sister Cameron are hoping, on their next furlough, to visit Australia. We have assured them of a very hearty welcome from our Australian brotherhood.

The secretary of our Chinese church, Bro. Sung Tse Tsang, sends Christian greetings to the Australian churches. Our headmaster, Mr. Hu Hsin Wu, has also sent a greeting, and sends the programme of the break-up gathering of our Shanghai school. It was a very happy and successful function.

### MEDICAL WORK IN INDIA.

Our Dhond Hospital is likely to have a great ministry of service to the whole district. The Norton Christian Boys' Home manager is talking of supporting beds in the hospital. This home was associated with 150 Christian men and women, and 80 orphan boys.

In 1927 there were seven thousand patients attending our dispensaries on the Australian Station, India. The ground on which our Dhond Hospital will be erected was given to us nine years ago by the Indian Government. The Mukti Mission have no hospital, but will likely support beds in our Dhond Hospital. There are 800 women in connection with the Mukti Mission.

Bro. Watson watched Dr. Oldfield re-treat 25 patients at the Dhond Dispensary on one out to attend patients at a distance, and now has the use of the motor car that Bro. Watson has used at Shrigonda. Dr. Oldfield will share the use of this car with Bro. Essett.

### NOTES AND NEWS.

Bro. A. A. Hughes now has a teachers' training class with twenty members at Baramati, India.

Three of the Shrigonda orphan girls have recently married, and two more girls have gone into training as nurses. Zai Selve has decided to train as a nurse for the Dhond Hospital.

Miss Vera Blake reports seven decisions among the girls of the Shrigonda girls' home, and the baptism of the head mistress of the school. At this baptismal service Mr. Watson baptised the son of the pastor of Soudharai Pawar's training home, Poona. Several other girls beside these seven are desiring baptism.

Bro. Watson tells of a Brahmin, Rom Chandra, editor of a paper in Poona, whom he baptised many years ago. This Brahmin preached for two months in Poona while working at his trade. He is now in Paris, France, but still interested in the mission, and sends toys to the Christian children of Shrigonda. In a recent letter to Bro. Watson he says, "I am still serving Christ and trying to convert Indian men."

The little church at Baramati is very anxious to enlarge its chapel building, which has become too small for the large number that now attend. They would appreciate any gifts from Australian Christians to help them in this much-needed work. They had accumulated some money for this purpose, but an opening at a village called Bori presented itself, and this missionary church handed over the money that it had saved for its own chapel to help buy a house for the evangelist.

### BIBLE DISTRIBUTION IN CHINA.

Our honorary missionary in China, Mr. W. M. Cameron, has sent us the following figures concerning Bible distribution in China for the year 1927. They are very encouraging, and indicate, notwithstanding the great trouble in China, that the Bible is being freely distributed.

American Bible Society—  
5,318 Bibles, 211,121 Testaments, 2,893,723 Portions, Total, 3,099,692.

British and Foreign Bible Society—  
16,012 Bibles, 279,190 Testaments, 3,211,750 Portions, Total, 3,610,282.

National Bible Society of Scotland—  
1,659 Bibles, 65,650 Testaments, 1,671,365 Portions, Total, 1,738,084.

Making a total of—  
22,119 Bibles, 556,271 Testaments, 7,902,343 Portions, Total, 8,188,058.

### FOR SALE.

Plant Passion Fruit plants, 3/- doz. El 100. Other fruit trees, berry plants, hedges, roses in May and June.

A. NIGHTINGALE, Nurseryman, Emerald, Vic.  
Singer Sewing Machine, Drophead, 7 drawers, perfect condition. Owner leaving Australia will accept £10. Also Blackwood Writing Desk as good as new, 5/6. Miss Hayden, "Eugenie," Wairoa-st., Caulfield, SE 8. U 1415.

### WANTED.

Secondhand McTernome, guaranteed perfect order. State price—R. Lennox, Vervale, via Garfield, Vic.

There are several vacancies in the G. M. Cherrybury Home (Pilgrims' Rest), Gilles-st., Fairfield, for refined, elderly gentelwomen. Board and residence, 15/- per week. Apply by letter Mrs. H. Young, Melbourne City Mission, 280 Exhibition-st., Melbourne.

### VICTORIAN SOCIAL SERVICE DEPARTMENT.

Social Service Fellowship Duckets and Purchasing Directories are available from the secretary, W. H. Clay, 19 Elizabeth-st., Melbourne.

U 11. Thankfully received for care of distress mentioned in March 1 issue. This appeal is still open.

Here and There.

**Bro. J. R. Cambridge**, preacher of Bundaberg church, Q., has been on a visit to Victoria for the past five weeks. He left Melbourne for Bundaberg on Tuesday of this week.

The Victorian Sisters' General Doors will hold the usual monthly meeting on Wednesday next, March 21, in Swanston-st. lecture hall, from 10.30 a.m. till 1 p.m. All sisters welcome.

We learn that **Bro. N. G. Noble**, preacher of Launceston church, Tas., has accepted an engagement with the church at Lismore, N.S.W., and is expected to begin work there at the end of April.

The Austral Publishing Co. purposes shortly to issue in book form the articles on "The Bankruptcy of Rationalism" by Mr. T. H. Scandell, B.A., Dip.Ed., which have appeared in recent numbers of the "Christian."

**Bro. and Sister H. Burns**, of Unley, S.A., are shortly leaving for an extended trip to the Old Country. They carry with them the best wishes of the church. They will be greatly missed, for they have given many years of splendid loyal work to their Master.

The next gathering of the Southern District Officers' Fraternal, S.A., will be held at Mount Compass on Good Friday. Church officers are requested to be present and take part. Subject for discussion is "Retaining the Membership of the Church." The devotional service begins at 10.30 a.m.

In view of the new postal regulations, our readers are advised that all postal notes sent in payment of accounts due to the "Australian Christian" or any other business relating to the Austral Printing and Publishing Co. should be made payable to E. Pittman at Melbourne. Will correspondents please carefully regard this announcement?

**Bro. S. S. Lappin**, of Cincinnati, U.S.A., Superintendent of the Local Church Life Institute, writes: "I congratulate you and your consistency in Australia for your very evident loyalty to the principles of our movement, and for your determination to keep your work clear of entanglements. Most of the Australian preachers who have come to this country have proved to be useful men."

The local mission at Cheltenham, Vic., has closed, and members new and old gathered in the chapel on Sunday last. The communion service in the morning was the largest held for a long time past. School gatherings were also large, and full of enthusiasm. In the evening the building was filled in every part. A good sermon was preached by D. Wakeley on "The First Conversions," and there was one confession.

During the absence from Australia of **Bro. R. Leath**, the position of acting treasurer of the Church Extension Committee will be filled by **Bro. A. E. Kemp**. Church secretaries and treasurers are asked to note that **Bro. Ernie** has resumed his work as secretary of the Church Extension Committee. All payments on account of Church Extension should be forwarded to John at his address, Hilary-gye, East Malvern, Vic. Churches are requested to forward to him monies in hand for the annual Church Extension offering as soon as possible.

The opening services of the Hinrichsen-Stewart tabernacle at Maslans, S.A., were held in conjunction with the church anniversary, and some of the largest attendances in the history of the church were recorded. **Bros. and Sister Hinrichsen** immediately established themselves in favor with the people, and **Bro. D. Stewart** led the singing in fine style, and has won the hearts of everybody. At the conclusion of the sermon on "The Second Coming of Christ" a lady came

forward for restoration, and a lad from the Bible School made the good confession. The interest is very keen.

**Bro. Allen Franke**, preacher of the Church of Christ in Subiaco, W.A., writes: "Frequently church members ask, 'Do the mission converts stick?' To-day I have spent a cheerful hour preparing Conference statistics. Perhaps the brotherhood would like to know the following facts. In November, 1926, as a result of the Hinrichsen-Brooker four weeks' mission, the Subiaco church received 61 folks into membership. To-day 58 of these are still in church membership. Of the remainder two cannot be traced, and the other has returned to another religious body. These figures tell a happy story."

In a personal letter dated Jan. 28, Mr. Jesse M. Butler writes: "I am so delighted that our Executive Committee voted for Mr. Burnham to attend your Federal Conference in Adelaide this fall. You will be delighted with his addresses and pleasing personality. I am sure your committee will do its very best to make the biggest possible use of him and his time while he is in the country. Our Pentecost programme is developing rapidly. You will be interested to know that the Federal Council of Churches, which is composed of 28 of the leading denominations of the country, voted in Cleveland last month to observe the 19th Centenary of the three years of Jesus' ministry and Pentecost." **Bro. Butler** adds: "The coming of Mr. and Mrs. Lyall is going to strengthen the ties of brotherhood. We are preparing a great reception to them."

Melbourne has been chosen this year for the Inter-association Tournaments of Australian Y.M.C.A.'s which will be held during the Easter period, from April 6 to 13. These tournaments, it is said, are the most comprehensive, probably, in the whole world, and are unique in that competitors are all young men. The religious and educational section includes declamatory items, original poems, hymn and short story; and the essay subjects are: "Is a Closer Co-operation Possible between Science and Religion?" and "The Y.M.C.A. as an International Force." Other sections of the tournaments cover music, indoor and outdoor games, gymnastics, athletics and swimming.

It is anticipated that fifteen Y.M.C.A.'s, representing every State in the Commonwealth, will take part in this year's tournaments, and 300 young men will visit Melbourne. The Chairman of the Hospitality Committee, Mr. Leslie Jenner, writes: "We are expecting 300 young men to arrive in Melbourne for the Easter holidays and the week following. They will be competitors in the Annual Inter-association Tournaments, and will come from every State in the Commonwealth. We desire to have them accommodated in Christian homes, and would be exceedingly glad if some of your church folk would extend through us an offer of bed and breakfast for one, two or more guests for approximately one week. A 'phone message, M 2161, or letter would be esteemed a courtesy."

PROCLAIM THE PLEA.

The editor of the "Christian Advocate," published by our brethren in Great Britain, has called attention to the fatal "hush" policy of some churches and the need for a progressive policy of publicity. He reminds his readers that the Lord told his disciples not to hide their light under a bushel, and yet in many places self-churches are willing to continue their existence in relative obscurity.

He cited an instance of surprising the rector

of an Anglican church by telling him that there was a church of Christ in his parish. Although the rector had heard about the Restoration movement, nevertheless during his sixteen years in that community he had never learned of the existence of this group of Christians there. What a strange contrast between the early apostles who turned heaven and earth upside down, and the churches to-day which are satisfied when few men in their respective communities know about the Restoration plea!

It is not necessary to resort to cheap, tawdry and sensational methods of publicity which may merely alienate a thoughtful people. But a dignified programme of publicity can be used calling attention to the Restoration cause.

Is there not danger lest some churches in America bury the talent entrusted to them for use by Christ, by failing to call the glorious plea to the attention of all men? The early pioneer preachers secured a hearing. They were known and feared by sectarian zealots. Little wonder that within a century over a million and a half loyal brethren should be committed to the plea!

But what is being done to-day? Is the message being given a fair chance to prove its vitality, or is it being subjected to a "hush" policy by those who court standing in the sectarian world? Another worthy project for the Pentecostal campaign would be to see to it that everybody in the community, irrespective of his religious affiliation, be informed reliably regarding the plea and the purpose of the Restoration movement—American "Christian Standard."

ADDRESSES.

E. Davis—120 Elizabeth-st., Ashfield, N.S.W.  
G. E. Moore (preacher Swanston-st. church, Melb.)—120 Park-st., W. Brunswick.

BIRTHS.

GOVENTHY.—On Feb. 12, to Mr. and Mrs. H. R. Goventry, of Baranatti, India, a daughter (Muriel).

BATTEN (nee Ina Hughes).—On March 4, 1928, at Middle Brighton, to Mr. and Mrs. R. Batten a son (Greame Douglas). Both well.

DEATH.

CAREY.—On Feb. 28, at his late residence, "Le-havres," 28 Webb-st., Caulfield, Horace Arthur, dearly loved husband of Isabel, loving father of Jesse (Mrs. Hunt, of Musman, N.S.W.), and Arthur, Caulfield; fourth son of the late George Carey, of Stawell; loving brother of Walter, of Cranbourne, and Herbert, of Bentleigh; aged 53 years. Safe at home.

"When the weary ones we love  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life-joy overcast,  
Hush! be every murmur dumb,  
It is only 'Till he come!'"

IN MEMORIAM.

FREEMANTLE.—In loving memory of my dear husband and our father, who passed away on March 3, 1916. "Blessed are the dead who die in the Lord."

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

PRESTON.—In loving memory of our dearly beloved mother, who passed to higher service March 19, 1917.

Let us remember the future before us.

Best, immortality, glory untold;  
Pleasures unspeakable, joys without longings,  
Knowledge increasing as ages unfold.

—Inverted by H. E. Preston, Sadie B. Osborne.

WILLIAMS.—In loving memory of my dear wife, Eliza Colborne Williams, who died on Mar. 15, 1927, in her 81st year. She lived and loved and fell asleep in Jesus.

# Dr. J. S. Chandler: A Servant of India.

Dr. A. J. Saunders, American College, Madras.

Speaking for himself and for many others also, Richard Kipling once wrote: "You've found the East Arabian, you would call her head and eye." This is true in a remarkable sense in the Chandler family; J. S. Chandler is himself a son of a missionary in the Madras District, and two daughters are continuing his work in India; three generations, contributing 130 years of service to South India. John S. Chandler was born in Madras, South India, April 12, 1819. From 1842 for the next ten years until he returned to Madras as a regular missionary of the American Board, he was receiving his education in New Haven, Conn., first at the Hopkins Grammar School, then in Yale University and the Yale Divinity School. Young Chandler was a member of the 1850 class, which produced such well-known men as Dwight S. Leonard, of Kyoto; Edward S. Hume, of Bombay; and Dr. William Welch, of Baltimore, U.S.A., who probably became the most famous of the class. Fortunate were those young men who had the privilege of sitting at the feet of some of America's foremost teachers for a few days in the study of Wesley, Noah Porter, Timothy Dwight, Cyrus Northrop, James Dana and James Hadley.

Late in the year 1853 Mr. and Mrs. Chandler arrived at Madras; taking train they reached Trichinopoly by way of Erode. From that place the journey had to be continued by bullock-lorry via Madras to Jaffna. The first ten years of service were spent in the Battalagalla Station. Of that period Dr. Chandler has written: "The work that loomed largest in all our minds was that of the two boarding schools, one for boys and one for girls. The station was compact, and the bungalow near the centre. So I naturally fell into the habit of working at home with the schools and the studying of Tamil through the week; and spending Sundays among the congregations. At the end of every month the workers had lessons to recite when they brought in their monthly accounts. Reports were made concerning the work done, plans were made for the coming month, and so on in that way was the work supervised and carried on throughout the year." Mr. Chandler took a deep interest in cultivating Indian music; he was the one to organize sacred concerts in Tamil which have continued a feature of the September meetings down to the present day. The fame of these concerts reached the American Ceylon Mission at Jaffna, and Mr. Chandler by special request made two visits to Jaffna to conduct sacred concerts in Tamil in the churches there. In 1856 came the great famine that devastated the land for that and the following years. Officers and missionaries worked wholeheartedly together in committees and in distributing rice and money. Mr. Chandler had sixty villagers allotted to him in which distributions were made and care exercised. It was harrowing work, and in the end brought on a breakdown in health necessitating a sea trip to recuperate.

In the second term of service the Chandlers were appointed to Madura city, where Mr. Chandler was in charge of the work of the city churches and also of the villages nearby. This appointment lasted for more than twenty years, during part of which Mr. Chandler was mission treasurer, and held other important administrative posts. In 1881 the mission celebrated its jubilee, and it was a time of great rejoicing and thanksgiving. The Christian community had grown to include 11,500, of whom 2,800 were church members; there were 18 ordained Indian ministers, and 5,000 pupils in the schools. 1907 was the diamond jubilee year of the mission. The new college grounds on the north side of the Vaigai River lent themselves as an appropriate site for the occasion, and the dedication of the college main building fitted in well with other

functions of the celebration. Mr. Chandler regarded it an unusual privilege to be the chairman of the special committees for arrangements on both of these important occasions. One feature of the diamond jubilee programme was the collection and sending to the American Board in Boston a thank-offering of seventy-five gold sovereigns.

Missionaries in every country have taken a large part in reducing the spoken language of the people to writing, and then providing those languages with grammars, dictionaries, and other necessary books of reference and use.

The necessary books of reference and use half a century ago, the well-known Winslow's, but now it was thought by many that the times required a revision of that work or a new one. In 1911 Mr. Chandler proposed to the Madras Government that the Government itself undertake the enterprise, but to entrust the actual work to a committee representing five bodies: the Government, University, Madras Tamil Sangam, Council of Tamil Christian Literature, and the missionaries of Jaffna in Ceylon. This proposal was accepted and the committee appointed, and Mr. Chandler was elected to the editorship of the new lexicon. The work began in Madras in January, 1913. A visit was made to Jaffna for the study of 3,000 provincial words peculiar to that locality. Another trip was taken to Pandan to study the nautical terms used by the sailors of the small native craft plying along the coast, and the pilots at that port. In 1915 the lexicon office was removed to Madras, and that was the scene and nature of the work of both Mr. and Mrs. Chandler until 1921. By that time cards for 81,000 words, averaging two meanings to a word, had been written and placed on the shelves, and the work of printing began. The Syndicate of the University had charge of the printing of the lexicon, and were making changes in the management which would inevitably prolong the work. Mr. Chandler was then 72 years of age, and felt that he could not continue in this very exacting work; accordingly, with the beginning of 1922 he resigned and returned to Madras. A little later the Chandlers proceeded on their fifth furlough to America. One of the most deserved degrees conferred by Yale University at its commencement in June, 1923, was the granting of the Doctorate of Divinity to John S. Chandler, who had completed fifty years of strenuous work and highly successful service in South India.

Some years ago the Government of India presented Dr. Chandler with the Kaiser-i-Hind medal in recognition of his long and faithful public service.

Returning to India for a sixth term of work,

Dr. and Mrs. Chandler travelled by way of China in order to study the famous language schools of Nanking and Peking. On arrival at Madras Dr. Chandler was appointed to be the Director of the Kodialam Tamil Language School. Three happy years have now been spent in that work, and in addition Dr. Chandler is serving on the Executive Committee of the Revision of the Tamil Bible. And so at the end of 1927 Mr. Chandler has asked to be allowed to retire. He is 78 years of age, has completed 54 years of service in South India, and is beloved and honored by a large circle of friends, truly a wonderful record. His own conclusion of the matter is: "Thus far hath the Lord led us on, and we wait for him to direct our steps into the future."

## OBITUARY.

**GRAHAM.** Mrs. Lucille Graham passed away on Feb. 13, at the age of 75 years. She was baptised in a Baptist church in Williamsburg in 1861, and later became associated with the meeting-place in Swan-st., Richmond. In 1899 he helped to establish the cause at North Richmond, and with the exception of a short period spent at Croydon (Vic.), the years since then have been spent in humble service for the same cause. He was a teacher, a deacon and a trustee, and for his faithful labors and strong convictions gained the loving respect of all. His widow and children are among our valued workers, and in their loss and ours, our prayers are for them. R.C.B., Richmond, Vic.

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A Study of 2 Corinthians, Chapters 8 and 9.

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  2. Man is the steward of what he possesses.
  3. God requires acknowledgment.
- By: { Intelligent  
{ Cheerful  
{ Systematic  
{ Proportionate  
{ Sacrificial
- Giving of { One's self  
{ Service.  
{ Substance.

**Methods:—**

- Keep a strict account { Of your income.  
{ Of your expenses.  
{ Of your gifts.
- Separate unto the Lord { A definite proportion.  
{ The first-fruits.  
{ At least one-tenth.
- Use the Remainder in { Christian living.  
{ Christian thrift.  
{ Christian service.

**Effects:—**

- Financial { Insures God's blessing.  
{ Increases church revenue  
{ Supplies world's need.
- Spiritual { Confirms faith.  
{ Energises prayer.  
{ Ennobles character.
- It glorifies God.

Stuart Stevens.

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## News of the Churches.

### Queensland.

**Irishbane.**—On Mar. 4 Bro. C. Young addressed the church, and at night Bro. Bassard faithfully proclaimed the gospel. The Gale sports club held a successful ramble on March 3.

**Gympie.**—On Mar. 4 Bro. S. Vanthorn spoke at both services. 21 broke bread for the day. A new fence has been erected in front of the building. The church is seeking a Hilaricben-Brooker mission.

### Tasmania.

**West Chertstone.**—The church celebrated harvest thanksgiving on Mar. 4. One confession at the close of Bro. W. H. Nightingale's message. The Senior C.E. Society held its seventh anniversary on 20th. Mr. J. C. Salter delivered the address.

**Sulphur Creek.**—The members have decided to organise as a separate church, but to continue working with Devonport and West Chertstone churches. Bro. E. L. Taylor was elected secretary. Application is being made for affiliation with conference.

**Launderston.**—Good attendances. On Feb. 26 the Y.P.S.C.E. conducted a fine service at the Old People's Home. Bro. N. G. Noble's prayer meeting, and that of the quire by the Hymans is much appreciated. Bro. H. V. Stevens is now superintendent of the Bible School. Deepest sympathy is expressed to Bro. K. Bradford and Sister Mrs. Peters at recent bereavement. On Mar. 4 Bro. Noble received into fellowship a sister immersed on the 1st, also two immersed believers. A young woman confessed Christ at the gospel service.

### Western Australia.

**Perth.**—Feb. 26 was harvest festival Sunday. To a splendid morning meeting Bro. Schwab spoke on "The Ploughman." In the afternoon the Bible School had a special session with a fine arrangement of harvest songs and stories. There was another splendidly conducted meeting at night. Good meetings again on Mar. 4. The Phi Beta Pi installed new officers for the year.

**Maylands.**—Bro. C. H. Hunt and Les. Peacock commenced a tent mission on Mar. 4. A large number was present at a sunrise prayer meeting led by Bro. W. Wakefield. 87 broke bread, and 122 attended the gospel service. Bro. Hunt's opening messages on "The Lord's Needs" and "The City of Gold" were greatly appreciated. Bro. Les. Peacock sang a solo and led the singing delightfully. Prospects are bright.

**Subiaco.**—Services are consistently large. On Mar. 4, 129 were at Lord's table and 250 at gospel meeting. After successful lawn services during the summer, Sunday evening meetings have been resumed in the chapel. Several additions to membership and many new people attending have resulted from these outdoor meetings. The Y.P. tennis club is flourishing, with about 40 members. Acting on director's advice Mr. Brooke has reluctantly tendered his resignation as evangelist. This has been received with general expressions of regret in the church and community.

### South Australia.

**Queenstown.**—On Sunday morning Mr. Goin exhorted the church on the morning lesson. As Bro. Brooker is on holiday Mr. G. Cox spoke at the evening service on "The Voyage of Life." Good attendances all day.

**Hadina.**—On Mar. 4 and 5, harvest thanksgiving services proved very successful. On Mar. 6, 7 and 8 the Bible Institute meetings were held. These proved a wonderful blessing, the lecturers being Bro. Thos. Edwards of Glenelg; Graham McKillop of Moonta; and Garland of Wallaroo.

The Bible School anniversary services on Mar. 7 were a gratifying success. Bro. Larcombe, superintendent and conductor, had worked hard to ensure this result.

**Croydon.**—Bright and well attended meetings continue. Bro. Graham is speaking on the establishing of the church. It has been decided to build an open baptistery in the chapel, were at Bible School in the afternoon. Mr. T. C. Woodham spoke to the young men's class on "The Revised Prayer Book." There were 36 present. A prayer meeting was held at 7 a.m. It was decided to hold the early prayer meeting every fortnight.

**St. Morilla.**—Harvest thanksgiving services were held on Mar. 4. The night service was particularly well attended. Special anthems were rendered by the choir. There was a fine array of fruit, vegetables, etc., which were later sent to Grotest for distribution among the poor of the city. The annual choir social was held on Mar. 8. There was a good programme. An enlarged photo of the choir was presented to Miss D. Howard in appreciation of her services as choir secretary during the past five years. Bro. W. Williams has been appointed to succeed Miss Howard. On March 11 the church enjoyed a helpful address from Bro. J. C. Stanley. The H.M. offering was a little over £11.

**Berri-Winkle Circuit.**—Bro. E. H. Randall, who has ministered faithfully for the past three years, has terminated his services. As a token of regard a large gathering filled Berri halling at a farewell social to Mr. and Mrs. Randall held last week. Bro. L. A. Chapple presided and a number of speakers, representing church and auxiliaries, spoke. A presentation of a cheque, subscribed by members and friends, was made by Bro. S. W. Edwards. Bro. W. Taylor and W.C.T.U. met at a combined afternoon gathering and made a presentation to Sister Randall. Bro. Talbot is expected to commence at Berri the first Lord's day in April. In the meanwhile the services are being ably conducted by local brethren.

**Enley.**—The church has adopted certain objectives in connection with the Pentecost campaign. Harvest thanksgiving services were conducted on Mar. 4, and a splendid collection of produce was afterward distributed to the poor. Last Sunday was Bible School anniversary. F. A. Messert (superintendent) presided, and Bro. Willsbire, of Grotest, conducted the morning service. In the afternoon and evening the children rendered sweet music under the baton of P. Woods, assisted by members of Enley orchestra. On Mar. 7, Taylor gave an appropriate address. The first meeting of the newly-formed library society was held last Saturday evening, when Captain White gave a lantern lecture on "Some of Our Valuable Bibles." The Home Mission offering has reached £114.

**Remphrey.**—On Feb. 27 a Band of Hope was inaugurated. It will be under the wing of the Y.P.S.C.E. On Mar. 11 Miss Bowen was received from Queensland. Bro. Beiler spoke at both services (harvest thanksgiving). The groceries, to the Mayor for distribution amongst the unemployed of the district. The choir rendered excellent help both morning and evening. The choir surprised the preacher with a nice gift box on the occasion of his birthday. Congratulations were expressed to Bro. and Sister Bray on vice last Sunday morning. Mrs. Jelly was received from Queensland, and Tom Sellick by faith and obedience. Home Mission offering now stands at £15. Bible School is planning for an increase campaign. At night Bro. Heiler

concluded a series on "Christian Unity." The church is planning for its tent revival to begin on April 15. Miss Gosh leaves this week for a six months' visit to the Eastern States.

**Cottonville.**—March 4 was Endeavor Day. The juniors met at 10 a.m., and a fine number of adults were present. In the morning Miss Cameron was received into fellowship by transfer from Enley. The Bible School is preparing 120 present and one new scholar. The gospel meeting was conducted by the laborers. The attendance of 140 was the largest for a long time. The special items and the singing of the combined choir were rendered excellently. Bro. Hughes preached an inspiring message on "The Man who became a Book." A lad from the school decided for Christ. The school is preparing for the anniversary. On March 11 there were several country visitors at the communion service. The Sunday School had five new scholars. The gospel service was well attended. The address on "Baptism" by Bro. Hughes will long be remembered. The choir rendered in anthem splendidly under the guidance of Miss R. Conlet, A.L.C.M. The C.E. Society is preparing for a four months' campaign. There were 38 present at conversation on the 6th.

### Victoria.

**Warrnambool.**—On Mar. 7 the sisters of the church entertained Mrs. Thorp, prior to her departure for Adelaide, and gave her a presentation.

**Middle Park.**—Good meetings last Sunday. In the morning Bro. Baker spoke on "Thy Will be Done," and at night on "The Good Shepherd." Bro. Les. Brooke was the soloist, and ably conducted the singing. A young lady was baptised.

**Carlton (Lygon-st.).**—Jax. E. Thomas gave the morning address on Sunday, Mar. 11, and A. G. Saunders at night spoke on the text, "And Jesus went with them." He was assisted by Bro. Carter, who recently returned from America.

**Glenferrie.**—Harvest thanksgiving was held on Sunday. There was a fine display of the fruit of love, and Bro. Scambler preached in large congregation, and evening. The choir rendered special music. Two members who received into fellowship.

**Castlemaine.**—On Mar. 11 the church celebrated harvest thanksgiving, when a fine collection of produce was displayed. Bro. Clifton gave a special address, and the choir rendered an appropriate anthem. A number of the members are sick, several being in hospital.

**Warrnambool.**—Good meetings. Bro. Hilaricben's gospel messages are much appreciated. His subject last Sunday was "Why I Do Not Sprinkle Bibles." A young lady was baptised. A splendid concert and supper was held on March 6, proceeds going toward erection of tennis courts.

**Windor.**—The church is experiencing a season of spiritual blessing and uplift. On Feb. 19 a widowed lady made the good confession and was baptised at the close of the gospel service on Feb. 26. On Mar. 4 the church received into fellowship three new members. The stirring messages of Bro. H. H. Hall are arousing much interest.

**Bel Bel.**—Good meetings on Mar. 4 for the Sunday School anniversary. Bro. H. J. Patterson, M.A., of Ascot Vale, gave appreciated addresses morning and night. In the afternoon Bro. Sewell gave a bright talk to the scholars. On the following evening the prizes were distributed, when the scholars rendered special items.

**Fransz.**—On March 4 the attendance was the best for many months. Visitors included Sister McFarlane, N.Z., and Brown, S.A. A gospel service Mrs. McFarlane and Miss Murray, Malvern, helped in song. The church enjoyed the exhortation of Bro. Ritchie. The J.C.E. visited the Collingwood Free Breakfast Mission and rendered a programme. In addition to paying interest for the quarter, the church has paid £10 off debt.

**St. Kilda.**—Meetings on Mar. 11 were well attended. A scholar was added to the Bible School. The K.S.P. initiated one candidate at last meeting.

**South Melbourne.**—Bro. Waterman spoke at both services on Sunday. The Bible School with an attendance of 222 enjoyed a happy session. A new order of service has been successfully organised. The Junior Christian Endeavor Society is planning varied topics. A rally is proving interesting and helpful.

**Warragul.**—Large and enjoyable services on Sunday. Bro. John Tully was the morning speaker. Mr. A. E. McMeekin spoke in the evening. Both speakers are district officers of I.O.B. The Women's Mission Band during the year raised over £21 to assist the local church. Bro. Pedersen has been elected president for the ensuing year.

**Warrall (York-st.).**—The church has sustained a loss in the death of a very faithful member, Sister Parnell, a foundation member of the cause. On Mar. 11 Bro. W. Feary preached to a full house, and made reference to her faithfulness and devotion to the Master's will. He had known of these for 40 years. The Young People's Society and Bible School are healthy.

**Washam.**—Successful harvest thanksgiving services were held last Lord's day. Mr. Payne preached at both services to packed congregations, and the choir, under Mr. Helmore, rendered suitable anthems. An abundance of goods was displayed. These were disposed of by sale on Monday night, proceeds going to building fund. Bro. F. Saunders was present on the Monday night.

**Serres Hills.**—At the mid-week prayer service on 7th inst., Bro. J. E. Allan, of Box Hill, conducted the meeting and baptised a convert from that centre. On Sunday last the annual harvest thanksgiving festival was held, with splendid attendances and appropriate addresses by Bro. Cambridge. The harvest offerings were deposited on Monday evening, proceeds to be devoted to general B.M. work.

**Bradgrove.**—On March 6, a meeting of sisters was held in the chapel. Sister Hurren presided over a good attendance, and a sisters' mission fund was organised. 50 were at the prayer meeting last Wednesday night. Very good meetings on Sunday: 230 at gospel service; two baptisms at close. Interest is well maintained in the Mutual Improvement Society; average attendance. So good work being done.

**North Essendon.**—The messages of Bro. B. Williams are inspiring. At a church school Bro. L. Viney was given a small cheque in esteem for his ministry during College vacation. Sunday School is nearing 100 members. Bro. E. Waters, from the College, is teaching a class, and meeting with the church. On Sunday morning Bro. Williams gave a fine address. The meeting was well attended.

**East Res.**—Splendid attendances continue. On Feb. 28 a concert was held arranged by Bro. G. Opal and D. Watt, in aid of the building fund. Mar. 4 was harvest festival day. There was a good morning attendance, and two received the right hand of fellowship. In the evening the building was crowded. Bro. Youens gave a fine message. On Mar. 11 was held the largest morning meeting since the church began; 109 broke bread. Bro. H. Hunt, from North Melbourne, gave a fine message. Another full house at night. Bro. Youens preaching a powerful message.

**Footscray.**—The auxiliary departments are enthusiastically practising for the "Home to Footscray" jubilee week. Last Lord's day the boys' club carried out all the parts of the Sunday morning meeting. Bro. C. Thomson exhorted. Bro. C. Smith presented the gospel message from the theme of "Moses' Remarkable Choice." Two adults responded to the invitation. A harmonious service followed. In addition to the open-air meetings at Seddon on Friday evenings, after-church meetings will be regularly held in Footscray. Last Sunday night many listeners were reached.

**Geelong.**—Impressive harvest thanksgiving services were conducted on the 10th, with topical addresses by Bro. Stuart Stevens. Songs were rendered by the choir, directed by Bro. Mitchell. Mr. Dear Daddy being soloist. Meetings on Mar. 11 were moderately attended. At night Bro. Stearns dealt with Newman's "Lead, Kindly Light." Mr. Cliff Tingate gave appreciated aid to the soloist.

**North Melbourne.**—Last Lord's day harvest thanksgiving services were held. In the morning Bro. Youens (East Res.) gave an address on "Beth." In the evening Bro. Hunt took for his address Jeremiah 5: 21. The Misses Corless and Brickgarth sang a duet, and Miss Hunt sang a solo. Attendances were good. On Monday, Mar. 12, a social was held, and a sale of the girls' book place. The result was gratifying.

**Buronia.**—Bro. E. L. Williams delivers fine addresses to well-attended meetings. At the annual business meeting, satisfactory reports were received from departments. The financial statement showed a reduction in church debt. An enjoyable combined P.B.P. and K.S.P. social was held recently. On Mar. 7 the Women's Mission Band gave its usual successful birthday celebrations, when a large number of sisters attended from other bands. An address from Mrs. Main on "Mission Band Ideals" was much enjoyed.

**Brunswick.**—The Church Extension Committee's appeal brought £14/6. At worship on March 11 Bro. Campbell Banks, from Marsland, gave an encouraging address on "Living Dangerously: Talking Christ into our Business." Good attendance at night. Bro. B. Pearl led the singing, with Sister Miss A. Adams at the piano. Bro. Robert Hardy, from Middle Park, sang a hymn solo. Bro. A. McNelly's subject was "Something Certain." Large audience. Bro. E. Clarke and W. McCallum are the church's appointees for the local branch of British and Foreign Bible Society.

**North Williamstown.**—Feb. 19, after a fine address by Bro. A. H. Pratt, a union made the good confession. On Feb. 26 a sister came forward for restoration. Feb. 28, Bro. F. Wallace and Sister Elsie Kendall were married in the chapel. Bro. Pratt officiating. March 7, the church held a combined social, to present Bro. and Sister W. Griffiths with a beautiful present on the event of their marriage, and to celebrate the anniversary of the coming of Bro. and Sister Pratt and Ken. Appreciative speeches were made. The church is now self-supporting, due to Bro. Pratt's untiring efforts. He has consented to remain with the church another year. Bro. W. Gale gave a fine address.

**Essendon.**—The annual business meeting of the church was held on Mar. 7. Reports from the auxiliaries were bright and optimistic, and showed the work to be very healthy. Twenty-three new members were added during the past half-year. The retiring church officers were re-elected, and Mr. J. Stinson and Mr. A. Barden were re-appointed secretary and treasurer respectively. On Sunday last there were good attendances and fine services. E. J. Sloyer in the morning spoke on "The Deeper Cleansing," and at night on "Is There a Future Life?" Special reference was made to the home-coming of Mrs. A. H. Stanford, who was for several years a most enthusiastic member at Essendon. A married lady and a girl from the school made a decision for Christ.

**Preston.**—On Mar. 1 the Bible School anniversary was a splendid success. Bro. Dawson gave excellent addresses. This was his final appearance as preacher at Preston. In the afternoon "Miss Iookaburra," of J.I.D., held the attention of all. The scholars excelled by their singing. Bro. F. J. Lane, superintendent, trained the choir. An excellent programme was presented. An demonstration on Mar. 6, The Sisters Dickens arranged the programme. Bro. D. Walker distributed the prizes. On Mar. 1 Mr. Trotman gave an entertainment under auspices of the Prohibition League. The young ladies have formed a P.B.P. under chaplaincy of Sh-

ter Keartland. Bro. and Sister A. Seafie are back again. The church sympathises with Bro. A. Mortweir in the death of his mother.

**New South Wales.**

**Petersham.**—On Mar. 4 Bro. N. Harms, from Hawthorn, Vic. addressed the church on "The Communion." Bro. Arnold spoke at both services on Mar. 11. Evening meetings show an improvement. A song service is held before the regular meeting.

**Paddington.**—Children's Day was marked by a large attendance. The children rendered special singing, conducted by Bro. Fell. Bro. Chapple's message was very thoughtful. The annual report of the church shows that 26 new members have been added for the year, 12 of these by faith and baptism.

**Grafton.**—The church had a very happy time on Mar. 4. At 3 p.m. a special service was held for scholars and parents. Special songs and addresses were given, and a collection was taken for the Bible Schools Department; 40 were present. At gospel service 19 attended, when Bro. Greenhugh spoke on "The Name We Wear." Several strangers were present. On Feb. 26, twenty-eight were present. The church is endeavoring to get a baptistery and notice board. Bro. and Sister Baick presented the church with a pulpit Bible.

**COMING EVENTS.**

**MARCH 17.**—Special Evangelistic Services, Church of Christ, Helms, Colmore, near railway line. Commencing Sunday, March 14. Evangelist, Mr. L. H. Beumont; song-leader, Mr. G. A. Harvey. Meetings held on Sunday and Wednesday evenings. Sunday services commence with song service at 6.15. Wednesday services commence with song service at 7.15. All heartily welcomed.

**MARCH 18 and 20.**—Lygon-st., Carlton, Vic. Home-coming and Preacher's Anniversary. Lord's day, March 18, 1928. 11 a.m. and 7 p.m. Preacher, Bro. Jabez Whitshire, of Adelaide; 3 p.m., Children's Day and address by Bro. H. Watson, of Inulla. Tuesday, March 20, 8 p.m. Social collection at doors. Address by Bro. Whitshire. Other speakers, etc.

**MARCH 18, 25, and 28.**—North Richmond Church of Christ Bible School Anniversary Services. Speakers March 18, 11 a.m., Bro. Randall Pittman; 2 p.m., Bro. A. Anderson; 7 p.m., Bro. H. Bolduan. March 25, 11 a.m., Bro. J. E. Allan; 3 p.m., Bro. J. E. Webb; 7 p.m., Bro. H. Bolduan. Special singing by the scholars. The Annual Concert by the teachers and scholars will be held on Wednesday, March 28. All welcome. **MARCH 23 and 24.**—Shop at Collingwood, 21st of Work. March 23, at 7.15, and Saturday, 24th, 3 and 8 p.m.

**MARCH 25 (Sunday).**—Preston Church Anniversary and Annual Thank-offering. Speaker, 11 a.m., Mr. A. R. Main, M.A. All former members of Preston are cordially invited to be present.

**MARCH 25.**—Church of Christ, Albert-st., Windsor. Great Home-coming Services all day Mar. 25. Past members and friends requested to come home. Refreshments provided at new building for visitors. A hearty welcome awaits you all. Come.

**MARCH 25 and 28.**—Bingwood Bible School Anniversary Services. 11 a.m., Bro. Hendry; 3 p.m., Bro. Arnold; 7 p.m., Bro. English. March 28, 8 p.m. Anniversary Concert. Items by school. Address by Bro. L. C. McCullum.

In the annual draw of ten cheques in the Boronia Church of Christ Building Fund the following numbers were drawn: 9, 36, 7, 52, 59, 89, 81, 95, 82, 49, J. L. Maguire, Secretary.

**THANKS.**

Mrs. F. M. Warden and family, of Glenelg, Magill, Adelaide, desire to thank all Christian friends for cards, telegrams, letters, floral tributes and personal expressions of sympathy in their sad bereavement.

## W.A. HOME MISSIONS.

On Jan. 30 Bro. M. J. MacMillan concluded his ministry at Harvey. Bro. Ingham (State Organizer) met representatives of Collic and Harvey churches on Feb. 11, and these two churches were organized into a circuit. Bro. W. H. Frost commenced work as evangelist on Feb. 19.

Bro. A. M. Larsen concluded his work at Brookton on Feb. 5, and following his holidays commenced his labors as the Bible van evangelist in succession to Bro. Frost. The committee is confident that he will ably continue the splendid work done by Bro. Frost.

The organizers conducted services at Claremont on Feb. 19 and 26. There were two confessions on 26th, and another young man has signified his intention of being immersed also.

The draft of the proposed new Constitution was placed before a very representative conference of brethren on Feb. 21, and was approved with only a few minor alterations. If the new constitution is passed by Conference at Easter, the whole work in the Western State will be placed upon a very strong basis.—Albert J. Ingham.

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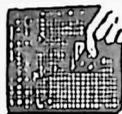
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