

# THE AUSTRALIAN CHRISTIAN

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

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## On Winning Men to Christ.

*"We are not asking the world to join us."*

**J**ESUS CHRIST is the object of the Christian's faith. Alone of world teachers he occupies such a position. He asked men not simply to have faith in what he said, but to have faith in him. Nobody but Jesus, apparently, either dared to say or thought of saying to toil-worn and sin-sick men: Come unto me and rest; believe in me and find peace and safety.

As professed followers of the Lord Jesus we should be careful to give him his rightful place in our lives and in our preaching. He must be put in the centre, not given a place on the circumference along with a miscellaneous assortment of things of various degrees of importance.

It is clear to the most casual reader of the New Testament that anything short of giving Christ the control of our lives is un-Christian. He rejects mere lip-service. He claims the first place in the heart's affections. He cannot accept a divided allegiance; he must be Lord of all.

We are thinking now chiefly of our presentation of Christ to others. The church's great task is to bring men to Christ so that they may rejoice in his salvation and give themselves willingly to his service. Nothing must be allowed to take the place of Christ in our preaching. While there is a wide circle of divine truth, and while there is unlimited scope for the application of Christian principles, yet all that we present must be so vitally related to the Lord Jesus and warranted by his commission that always we can be truly said to "preach Christ." Jesus is or should be central in our preaching.

### Competitive churchianity.

In one of our papers we recently came across these two helpful sentences: "We are not asking the world to join us. We are asking them to join Christ." The words were found in one of our most conservative journals and are worthy of notice. In these days of what we may call competitive

churchianity there is a real danger lest the opinion receive some sanction that men can rightfully be called from one denomination to another. Doubtless there are many who think of our own work and preaching chiefly as efforts to lead people to a transfer from one communion to another. Even when we are pleading for the restoration of the faith and order of the apostolic church, or for Christian union, it is to be feared that the impression is given that we are merely expressing the conviction that people should come to us. It is most unfortunate that we should give such an impression; if the fault is ours, it should be avoided. They who take a purely unsectarian position, and who preach Christ, urging their hearers to accept the Lord Jesus as Saviour and comply with the initial requirements of the Gospel as well as honor the Lord in a life of service, are not asking folk to unite with them; though, of course, to the extent that preacher and hearer both comply with the advice, they will be united. All the Lord's people are members of his

body, the church, and all the redeemed of earth are of the one family. The church is not ours, but Christ's. We never ask men to join our church, but let them know what God has done for their redemption, and what he requires them to do in order to accept his salvation; we tell them, too, that he adds to his church those that are being saved.

### Not to a position, but to Christ.

It may be easier at times to win men to a position rather than to a true acceptance of Christ. It is easier, we think, to convince people of the scripturalness of "our plea" or "our position" than to bring them to true repentance and reliant faith. If so, there is a danger lest the one thing be allowed to be a satisfactory substitute for the other. Possibly some of the losses which we deplore are thus accounted for. In reality it would be no loss if unconverted people severed their nominal association with Christ's church.

By all means let us thoroughly teach the first principles of the Gospel of Christ and thoroughly indoctrinate converts in the Scriptures. Teach them truly "our position," which, if our attitude is right, merely means what Christ included in the preaching and teaching of his Great Commission, or what the sacred historian calls the "good tidings concerning the kingdom of God and the name of Jesus Christ." We cannot be true to our Lord and neglect such indoctrination. But let us make every effort to see that there is more than a convincing of the intellect regarding the theoretical truth of such a position. We want sinners to realise their need of a personal Saviour, and give themselves in loving surrender to him. We want men to come into Christ and to abide in him. We must uplift Jesus before men, so that they shall see him and fall in love with him. We must ourselves manifest his spirit, and seek to get others also to live the new life in Christ.

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The true measure of the success of our work is not to be found in the number of names we add to the church roll, or the figures we can quote in Conference returns, but in the transformed and consecrated lives of men and women won to the allegiance and service of Christ the Lord, our Saviour and Redeemer.

#### A Pentecost suggestion.

We greatly appreciated a recent notice in the American "Christian Standard" regarding the preparations being made for celebrating the nineteen hundredth anniversary of the establishment of the church: "The greatest blessing of this Pentecostal year may be the fact that we shall be compelled to drop any pride in our history, in our movement or even in our plea, and shall examine ourselves in the light of what God meant us to be, as that is demonstrated at Jerusalem, Antioch, Ephesus and Philippi. There was some credit and value in celebrating the centennial of our movement. There is infinitely more in celebrating the nineteenth centennial of the church of Christ. It is loyalty to Christ that must be the basis of any abiding unity. The united church will be powerful, not because it is united, but because it is united in Christ."

Any rightful plea of ours will be for the exaltation of Christ and not of ourselves. Each Christian may well say—

"Not I, but Christ, be honored, loved, exalted,  
Not I, but Christ, be seen, be known, be heard."

#### Canberra Day.

In this issue appear several short articles on our work in Canberra, and a plea is made by the committee in charge of the work that an offering be taken up in churches of Christ in the various States on Sunday, August 11.

It is well to remember why the appeal is made. Our Federal Conferences have decided that a suitable church building be erected in the Federal Territory and that the work be maintained. Last year a special committee of supervision was appointed by Federal Conference. That committee in making its present appeal for support is but seeking to carry out the will of Conference, and so is entitled to look for the support of the churches co-operating in our Conference work.

There are many people who think it was a mistake even to begin to build a costly capital city like Canberra. There are those who feel that co-operative work had better have been begun. These opinions, however widely held, could not justify the committee which we appointed if it refrained from carrying out the task committed to it; nor should they keep us from helping in the work. The city is there and the cause has been established. The little church cannot be expected to be self-supporting for a considerable time. A church building must necessarily be costly, for the conditions of building are fairly strict.

If we are to be represented in Canberra at all, we ought to be worthily represented.

The committee which we asked to operate on our behalf should receive the ready co-operation of the churches. An offering from each church on August 11 would be greatly appreciated. It is a modest request

to ask that members have the matter put before them sympathetically, and that they all receive the opportunity to make an offering on the selected date.

## The Fifth Gospel.

This is the title of a discourse delivered in Edinburgh by Professor A. J. Gossip. Of what he said, or what his text was, or how he treated his subject, we know little. There are times when we are kept from reading a poem because we are fascinated and held fast by the beauty of one line in it; and there are times, too, when we stand at the entrance of a discourse, held there by the arresting beauty of a text or unable to go forward for the wonder we feel at the rich suggestiveness of its subject.

#### I.

The Fifth Gospel, although for the moment we may not recognise it by that title, is the one we know best. A divine light shines on its pages; it is a treasure, inestimable, moving us to wonder, love and praise. Dr. Gossip says, "When things get a bit crooked and difficult for me, I light the lamp of memory and hold it up. I turn the pages of the Fifth Gospel, which has just as marvellous things in it as any of the others for me. I remember how Christ spoke to my heart here, and how he called me there, and how he laid his hand on me younger. You need not chatter to me about higher criticism—it cannot beat the volume of my own experience." That is it, the Fifth Gospel is our own experience, the things on our hearts that Christ has written, the things which in grace and love he is writing every day.

#### II.

The harmonising of the gospels was an exercise much to the taste of religious writers of a past day, and one in which they had no little skill. To extend the method so as to include this Fifth Gospel is to find parallels and points of contact that any sincere believer is able to verify for himself.

We have walked with him to Emmaus. Maybe it was when in the company of another, and we talked of those things which belong to the fellowship of our faith, that one, unseen, joined us, and there was such a felt overflowing of his love that our hearts burned and our joy ran over. Or maybe it was when alone on some still, starlit night that, as we walked and meditated, he came to us, "It came to us," that is the form of speech we use of inspiration or sudden solution, as if we meant to say that we did not find or think the thing out; it was given to us. After this manner he has come to us, and even to us has opened up his treasures, so that we have felt: "Who am I, Lord, that thou shouldst show this kindness unto me?"

We have been with him at the well, and have listened to his discourse with rapt

hearts, knowing full well that our contact was with truth, and that no dreams and speculations of men, whatever their profundity and grandeur, could reach the sublime heights of those words he spoke. We have been with him when he has girded himself and washed our feet. The cleansing of our desires, the purification of our impulses, we owe to him. Through his church he has served us, and by means of our dear friends. Even in the midst of sharp conflicts and stormy debates, when in our heat we would have brushed his head aside, he has remained, holding us by gentle restraints, reminding us of our true spirit, and how it became us to hear ourselves.

#### III.

Passing to another phase of experience, there have been those situations when the shame was ours; not the shame of our sins necessarily, but the shame of our pettiness and meanness, and the awful confusion of our wasted lives, and we have found him, even as the unfortunate woman did when he wrote in the sand—delicate and kind and forgiving. There are secrets between us, secrets of our ill-deserving and of his merciful dealing, and if seeing him face to face means that we shall meet him after the manner in which man meets man, our memory of these things will find its fit expression in tears of gratitude.

And we have been with him at the cross, our cross which he has made his. It was a time of tumult and tragedy. Our souls were riven, our lives were cut in twain. It was dark. Love and laughter went to the grave. He watched with us, and because of that the lost was restored to us clothed in a new power of life set in the radiance of a hope which shines on us for ever more.

There are things we do not know, many of them. There are antinomies we are unable to harmonise. There are problems we must strive to solve, knowing that the ultimate answer must always baffle. But there is much we know. We know him. We know the wealth and beauty and goodness that are written in this gospel of our hearts.—"Presbyterian Messenger."

#### A NARROW WINDOW.

A narrow window may let in the light,  
A tiny star dispel the gloom of night,  
A little deed a mighty wrong set right,  
A rose, aloom, may make a desert fair,  
A single cloud may darken all the air,  
A spark may kindle ruin and despair,  
A smile and there may be an end to strife,  
A look of love, and hate may shudder,  
A sufferer,  
A word—ah, it may be a word of life!

—Florence Earl Carter.

# A Wine-Skin in the Smoke.

A. G. Saunders, B.A.

For I am become like a wine-skin in the smoke; yet do I not forget thy statutes.—Psalm 119: 83.

In the matter of practice this saying sweeps us into an alien sphere; in the matter of experience it leaves us quite at home. We know nothing of wine-skins and (without appearing Pharisaic surely) little of wine-bottles. The King James translators used the word bottle in this verse. The revisers introduced skin. Like the modern Syrian and Arab, the ancient Israelite used skins as we do bottles. Generally, it was the skins of goats and sheep, but, at times, of oxen and camels. The skin was drawn over the body from the neck down, part of that on each leg being retained. Being tanned, its hair was cut short, it was turned inside out, all openings closed but one, and this was ready for use. Although wine could not be kept long in such a "bottle" without acquiring a disagreeable taste, it is usually supposed that it was hung in the smoke for mellowing purposes. However that may be, hanging in the smoke was evidently part of the process of Israelitish bottle-making.

And when the Psalmist makes his mournful song that he was like a wine-skin hung in the smoke, we need little help to understand him, even had we no guidance from the context. He speaks as a suffering and troubled man. Hear him:—

"My soul fainteth for thy salvation,  
But I hope in thy word,  
Mine eyes fail for thy word,  
While I say, When wilt thou comfort me?  
For I am become like a wine-skin in the smoke."

Job says almost the same thing in chapter 30, verse 30: "My skin is black upon me, and my bones are burned with heat." Jeremiah echoes it in the fourth Lamentation (vs. 7f):—

Wouldst thou win souls for Jesus Christ?  
Then, first, be sure thou love him well;  
In deeds warmth only love can give  
To make thy speech invariable.

Wouldst thou win souls for Jesus Christ?  
Then we ought to be in love to give  
The Holy Spirit, lest he turn  
Away, and thee in weakness leave.

Wouldst thou win souls for Jesus Christ?  
Then value them at their true worth:  
In his sight they were priceless gems,  
To ransom which he came to earth.

Wouldst thou win souls for Jesus Christ?  
Pity them in their woful loss  
Of purity and peace and hope;  
To relieve which he bore the cross.

Wouldst thou win souls for Jesus Christ?  
Make habit of prevailing prayer;  
The grace thou needest for the task  
Can be discovered only there.

"... Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire; their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick."

Always the allusion is to illustrate an experience of pain. And here Psalmist and Christian, ancient and modern, are on common ground, entering together upon a similar experience. Pain is not compartmented. It is not a hit or miss phenomenon. It always hits, and often hits hard. The child unable yet to spell a syllable, knows what it is, and shrinks fearfully at its advance. Old age must submit to its embrace as an added grief. It is for all.

What then? Shall we renounce God and die? We may, if so we choose; but not so the Psalmist. He may be like a wine-skin in the smoke, but, even so, he knows that the wine-skin is still there when the diaphanous smoke has faded and its poisonous scorch is gone. The wine-skin is still there—with a tougher texture than before. So this doughy soul continues his cheery song:—

"For I am become like a wine-skin in the smoke;

Yet do I not forget thy statutes. . . .  
They persecute me wrongfully; help thou me.  
They had almost consumed me upon earth;  
But I forsook not thy precepts.  
Quicken me after thy loving-kindness;  
So shall I observe the testimony of thy mouth."

"Light after darkness, gain after loss,  
Strength after weakness, crown after cross;  
Sweet after bitter, hope after fears,  
Home after wand'ring, praise after tears.

"Sheaves after sowing, sun after rain,  
Sight after mystery, peace after pain;  
Joy after sorrow, calm after blast,  
Rest after weariness, sweet rest at last."

## The Book of Wisdom for Life.

Now, as we go into the realm of the new world with all its new conditions, what are we to say about the Word of God? The first thing I want to say to you is this: that whatever changes may come, as long as this world lasts this inspired Word will be God's book of wisdom. The Bible is always careful to make a distinction between knowledge and wisdom. "Knowledge puffeth up," Knowledge has many qualities of which the Bible seems to speak disparagingly and one wonders sometimes if it pays sufficient respect to knowledge in distinguishing between knowledge and wisdom. "They that are wise shall understand," and the Word of God is the book of wisdom for life—I mean for everyday life; for the commonplace events of life; for the choices and decisions of life. This Word is God's Book of wisdom for everyday concerns in the world, and the man that saturates his mind and seeks to guide his ways by the inspired Word of God will find that it is a light and a lamp unto his feet, and that it directs his choice and judgment. . . .

The Psalmist says: "Thy word hath made me wiser than mine enemies. I know more than my teachers, I have more wisdom than the ancients." That is the truth. The Word of God gives discernment and practical wisdom, enlightens a man's mind concerning the duties of his life, and in everyday life he finds it to be his guide and helper. It turns his efforts into the channel of God's power. In every circumstance of life you will find that this Word of God is the Word of wisdom. It gives you knowledge that no other teacher can impart, and transcends the wisdom of the ancients. In the Word of God you find practical guidance inspired by the Spirit of God, and direct from the mind of God.—Samuel Chadwick.

## The Last Word.

Once I obtained the following message from the famous lecturer and author, Joseph Cook. It was his summary of life, and it was written not long before he passed away:

"Man's life means  
Tender teens,  
Teachable twenties,  
Tireless thirties,  
Fiers forties,  
Forsible fifties,  
Serious sixties,  
Sacred seventies,  
Aching eighties,  
Shortening eighty,  
Death,  
The end,  
God."

That is a remarkable condensation of experience. It is true of all of us, even up to and including the closing word. But ah, the vast difference in that closing word, according as one has lived with God on earth, or in opposition to God! After death we all of us shall stand before God; but will it be God the Judge or God the Father? Must his words be of condemnation or loving approval? Will they welcome us to heaven or leave us outside?—Dr. Angus R. Wells.

## The Work of Winning Souls.

Wouldst thou win souls for Jesus Christ?  
Drink in the truth the Word reveals;  
The conscience, intellect, and heart,  
All feel the force of its appeals.

Wouldst thou win souls for Jesus Christ?  
Preach thou the gospel—it alone  
Leads to conviction and to faith  
In that shed blood which doth atone.

Wouldst thou win souls for Jesus Christ?  
Submit unto the Spirit's will  
For all the guidance, wisdom, power,  
Thy saving errand to fulfill.

Wouldst thou win souls for Jesus Christ?  
Believe his preacher goes with thee;  
Trust in his working as of old;  
Go to the task expectantly.

Wouldst thou win souls for Jesus Christ?  
Let God's sole glory be thine aim;  
Let all he hid behind the cross;  
Live to exalt the Saviour's name.

—William Olney.

# Our Work at the Federal Capital.

CANBERRA DAY, AUGUST 11.

*Every member is asked to make a gift that day for this work.*

## OUR CHURCH AT THE FEDERAL CAPITAL.

Thos. E. Rufe,  
Chairman Canberra Committee.

For years it has been the ambition of our brethren to erect a church building at the Federal Capital. All the other churches are moving rapidly to erect at the capital buildings worthy of their people. Some of these churches are proposing to spend from £100,000 to £200,000 on buildings for the worship of God, the Creator, and His only begotten Son, Jesus Christ.

The committee appointed at our last Federal Conference has secured, in exchange of the one formerly allotted to us, a magnificent site at Braddon, free of all rent. The land has a frontage to four streets, and is in a thickly-populated portion of the city where a number of dwellings have been erected, and many more are now in course of construction. The possibilities of our church, when located there, are very promising indeed. The building, the plans for which are now being considered by the Federal Capital Commission, will seat about 300 people. The building will not be ornate in appearance, but the committee has proceeded along the lines of utility rather than ornament, and unnecessary embellishments have not been considered.

The possibilities of a large Sunday School have not been overlooked, and the building provides for, at least, two class-rooms. The school, already established, is growing, and it is anticipated that the needs thereof will, in course of time, demand the erection of a school building to house the scholars. The area of the land is over two acres, and is in a good position, facing one of the public parks of Canberra. The proposed building is expected to cost £1,500, and when erected will be credit to our brotherhood. It will not be as imposing as other church buildings in the capital, but I feel sure will be used for the best of all purposes—the proclamation of the glorious gospel of our Saviour Jesus Christ. The cause will and must grow, and as the years roll by all will rejoice in that we, with confidence, established a church for the preaching of the primitive gospel of our Lord and Master Jesus at Canberra.

We appeal to the brethren with confidence that they will stand behind the committee, and on Canberra Day, Sunday, August 11, will respond liberally to our appeal for the proper establishing of our work at the Federal Capital.

Our brotherhood in the Commonwealth numbers over 30,000 souls. 1,000 brethren give us £100 each, 100 £10 each, 1,000 £5 each, 1,000 £2 each, and the others £2 each? This would give the committee over £200,000, thereby enabling us to open the church building free of debt, and also to erect a Sunday School building.

I have faith in my brethren. The vision of a splendid cause must appeal to them. Jesus sacrificed His life for us. What will we do for Him? Help with your prayers, and with your substance. The work at Canberra must not lack for want of funds. Let every one help to make this cause one of the biggest in the capital city. I appeal as chairman of the committee confidently to our brethren in the Commonwealth to support us in our desires and vision. In anticipation I thank you.

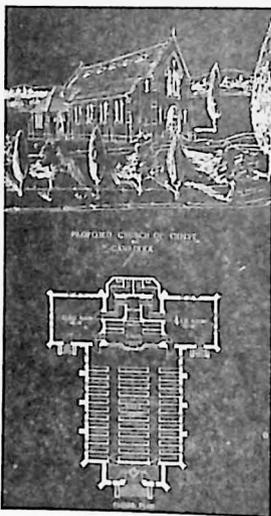
JERUSALEM, B.C. 537—CANBERRA, A.D. 1923.

H. G. Payne,  
President of Federal Conference.

—Thus saith Cyrus, King of Persia . . . who is among you of all his people? His God be with him, and let him go up to Jerusalem

and build the house of Jehovah God of Israel. . . . And whosoever is left of all the places where he hath sojourned, let the men of his place uphold him, with silver and with gold, with goods and with beasts, along with a voluntary offering for the house of God."

The 20th Century name of Cyrus is "Federal Conference," which has issued a decree that a house of the Lord be built at Canberra worthy of the church and the capital. If Conference possessed the powers of a Cyrus, how easy would it be to erect the building? But even Cyrus, with all the Persian power of compulsion, recognised the voluntary principle. Those who



Sketch Plan of Proposed Church at Canberra.

would might go, those who remained were to help with silver, gold, goods and beasts, along with a voluntary offering.

There can be no compulsion in the Canberra giving. None would wish it. But it is not voluntary giving following compulsion the name of liberality? They "offered voluntarily for the house of God to set it up on its foundation. Accuracy of their ability gave they unto the treasury of the work."

Recent press reports tell of the wonderful liberality of the Presbyterian church in connection with Canberra. The Australasian Congregational Assembly held in Brisbane, and the Australasian Methodist Conference held in Perth, gave its assent to erect a magnificent building for the Disciples of Christ in the national capital.

"Then all the people shouted with a great shout, in offering praise unto Jehovah, over the laying of the foundation of the house of Jehovah. This is a B.C. statement of fact. It is an A.D. prediction. Shall history repeat itself?

## LEND A HAND:

T. H. Scambler, B.A., Bp.Ed.

It was my privilege recently to spend a short time, including a Lord's day, in Canberra. I went to the Federal Capital with some friends in my mind, the source of which I need not disclose. I was prepared to find a town built in a dreary place, where all the conditions of life were unpleasant and hard. I was pleasantly disillusioned. Canberra is a delightful place to visit, at any rate. It lies at the foot of the hills, and like Zion of old, is beautiful for its situation. Certainly it is rather undeveloped as yet. It has some of the rawness of a new country town. But it also has the elements of a great city in the making, and unless there is some Canberra without feeling that it is destined to become a city that will worthily represent the Commonwealth of which it is the capital.

But what of our cause in this rising Capital City? It calls to all the brotherhood for assistance. There are, of course, many suggestions and growing churches, that would be glad of the help of the brotherhood at large. But Canberra city is different from other places, and the religious situation also is different from that of others. The Government has made good provision for the churches, including our own by the granting of suitable sites for buildings. Our own church, but comprises two and three-quarter acres, large enough for church building, hall, manse, tennis courts, croquet lawn and other necessities in an up-to-date working plant. But privileges bring with them responsibilities, and the authorities who make this land available stipulate as to the kind of use we make of it. It is not to be used for anything but in keeping with the ideals of those who planned Canberra. It is not asked or expected that the Australian churches will help to place on the building site all the buildings and accessories I have suggested. We are asked to assist in putting the first building there, and to make it possible for the work to be carried on in a way that will worthily represent a great brotherhood in the capital city of their nation. Canberra has made a substantial increase in the amount of income tax we have to pay, but it will be a joy to impose a further tax upon our resources for the Kingdom of heaven's sake.

Most of the churches have already begun to build, though in most instances they have not embarked on their chief building enterprise. Our people have to start literally from the ground up. The preacher at Canberra has a difficult task on his hands. The brethren who are doing there have a tremendous responsibility in seeking to make the Federal Capital the center of mighty spiritual forces in the nation's life (as a Federal Capital ought to be), and it behooves us all to lend a hand in giving the church an impetus that will insure its continued progress in the days that are to be.

## BROTHERHOOD WORK AT THE NATIONAL CAPITAL.

Stuart Stevens.

Endorsement of the transfer of the seat of government and its departments to Canberra is not essential to the belief that in the establishment of our work, there legitimate and increasing demands are made upon our spiritual and financial resources, and more than conventional in China's political upheaval is involved in securing consecrated missionaries to that nation's enlargement of our cause rests upon other considerations.

The while of missionary endeavor depends upon certain well-known facts, i.e.:

1. That the world needs Christ. In recognition of this Christ came.
2. Then there is the mandate of our Master who said, "Go ye."
3. The salvation of the church depends upon it.
4. An inexorable law affirms that what is used is lost. The power to perform depends upon performance.
5. The plea we proclaim involves the price

of the early church which "went everywhere preaching the Word."

Evangelistic work in China, Ceylon and Canberra rests upon the same basis, and Canberra therefore is likely to succeed equally well at all these strategic points.

Since 1902 our brethren in Conference have recorded their belief as to the necessity of establishing our work at Canberra. The Federal Conference at Perth, in 1925, decided to raise an amount for this purpose, and the response of the Australian Brotherhood to the appeal originated by Mr. Thos. Hagger is evidence of engagement of the programme.

The 1928 Federal Conference at Adelaide increased its belief in the urgency of the work by appointing a special Canberra Committee to promote its success.

The National Parliament has sanctioned religious work by granting to our Brotherhood a "church site" of almost three acres within the city area, and the Minister for Home Affairs, Mr. Holt, has agreed that the land shall be held by us at a "peppercorn rate." Having accepted this land we are committed to immediate and definite work in the Territory.

Compared with what our religious neighbors have done in other lands, ours is a modest plan; namely, a chapel at approximately £4,000, the early erection of which is an urgent necessity to effective work. Very serious loss would follow delay. Timeliness would involve the forfeiture of a grant of land, and as no land in the city area would then be available for this purpose, the subsequent purchase of land in a remote suburb. A most unwise plan surely!

Quite recently our American Brotherhood decided, at a cost of almost one million pounds, to satisfactorily establish the financial side of the church at Washington. During the visit to Canberra, Dr. P. W. Burnham emphasized the wisdom of an early and adequate commencement, and urged that our Australian people should be wiser in the matter of Christian service at the seat of government than were the "Disciples" in America.

This work calls for an attitude of faith, and commensurate directly a wholehearted attempt to contribute to the moral well-being of the nation through its capital.

God will justify the work which exalts Christ, in whom men shall be blessed indeed.

## CANBERRA DAY.

Churches of Christ throughout the Commonwealth.

AUGUST 11, 1929.

An offering in every church.

A gift from every member.

To build a church house in Australia's Capital.

To carry on the work of preaching the gospel.

Thos. Hagger,

Hon. Secretary,

212 Pitt-st., Sydney.

## FRA ANGELICO.

Sometimes a splendid prayer—

Like a child's dream, comes true;

When men pray splendidly, and dare

To soar beyond earth's view.

He dared to soar and found

Alive and visibly near

Christ and his mother crowned

And every angel dear.

Into his world a part

They came to his silent calls;

And he, with a holy art,

Prayed them on to the walls.

And there by night and day,

Love, grateful and wise,

They splendidly living, pray

For us of the blessed eyes.

—J.M.B. in "The British Weekly."

# Pentecost.

The Book of Authority at Pentecost.

Eliebert Davis.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119: 18.

"To the law and the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8: 20. "He that hath my word, let him speak my word faithfully."—Jer. 23: 28.

A characteristic of the Christian religion is that it is a divine revelation. It will be conceded that the most important form of revelation is the personal revelation of God in and through the person of Jesus Christ. But when we speak of revelation we think more particularly of that communication given in the Christian Scriptures, the Old and New Testament. This revelation deals more directly with the person, the thought, the will of God, in his relation to mankind. While the whole Bible does not contain direct communications from God, what is written therein has the stamp of divine approval, and properly goes forth as a revelation of his mind. The Bible, therefore, is the great text book of the Christian religion, "profitable," as Paul says, "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Authority in Religion.

Up to the day of Pentecost the Old Testament was the recognized book of religious authority. It was the book that Jesus used. The Old Testament used in Christ's day was the same as we have it today. The Old Testament canon having been fixed three centuries before the birth of Christ. Two hundred and eighty-two years before the Christian era, the books of the Old Testament were translated into the Greek at Alexandria, and called the "Septuagint." So that to-day we are reading the very books that Jesus read. In the four Gospels there are a hundred and thirty-two quotations from the Old Testament Scriptures, and with very few exceptions they are made by the Lord himself. Thus, the Old Testament received the unquestioned endorsement of Jesus.

We are, therefore, impressed with the fact that God has sanctioned his revelation to the world in books and that Jesus gave his sanction to the Scriptures as they then were, as the books containing that revelation, and that the Bible must always be the final court of appeal in that which pertains to the Christian religion.

Pentecost Precedent.

On the day of Pentecost Peter was under the direct guidance of the Holy Spirit, and when he came to explain the phenomena being witnessed, he quoted from the prophet Joel. When he sought to convince in respect of the resurrection of Jesus he quoted from Psalm 16.

Peter had learned it from his Master, but he set a precedent that day which was to be followed in preaching through all time. At the very commencement of the Christian dispensation, and with the very commencement of the ministry of the Holy Spirit; at the inauguration of the church; at the beginning of the church's preaching mission—on that day that great convulsion of men, gathered out of every nation and every age, saw Peter as he preached bring the sacred Scriptures forward as authority for what he affirmed.

It was as though he had said: Whatever may be the future history of the church, into what foreign countries it may go, or whatsoever conditions may surround it, the Scriptures and the church are inseparably linked together, and the Scriptures shall be the possession of the church. It was as though he had said: Whatever be the work of the Spirit, whether it be consisting of

sin, whether it be teaching and upbuilding the church, or whether it be comforting the saint, the word must invariably be at the Spirit's disposal. It was as though he had said: Wherever man may go to preach the gospel, whether it be in his own native land, where men hear him in his mother tongue, or into lands where his speech is unknown, the Bible is to accompany him.

Peter's appeal to the Word of God was significant, anticipatory, prophetic of the place the Scriptures were to take in developing the spiritual life of the church, and the part they were to play in the promulgation of the gospel of Christ. It established the practice of appealing to the Scriptures as the final authority in all matters affecting the Christian faith. Peter after Pentecost continued the practice. In his address in Solomon's Porch he quoted the prophet saying, "For Moses truly said unto your fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Of the apostle to the Gentiles we read: "And Paul went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead." Concerning Apollus, we read, "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

Present Purpose.

As on the day of Pentecost the Scriptures were to convince in respect of the things of God, so now. All we can ever know about Jesus is contained in the Scriptures, save what we know of him experimentally after we have believed on him through the word of God. John, in the closing chapters of his Gospel, states the position plainly when he says, "But these things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." The Old Testament tells of his coming, and God's preparation through the ages for his advent. The Gospels tell us of the days of his earthly ministry. The Acts tell of the establishment of his church first among the Jews and later in Gentile countries. In the Epistles we have the elaboration and application of his teachings through the Holy Spirit. In the Revelation we are told of the closing events of this dispensation, and see Christ reigning in his everlasting Kingdom.

The Bible is the Laboratory where the acid test is applied to doctrine. "To the law and the testimony," is the injunction of God's word. If men were willing to submit all their theories to the touchstone of Scripture, many a pet theory would be abandoned.

The Bible is the preacher's text book and his guide. He must preach it so simply and truthfully, so faithfully and fearlessly, that he may challenge anyone to prove that his message harmonizes with the inspired revelation. "So that we out of the book of the Lord and read," is Isaiah's appeal to the confirmation of his message.

The Bible is the Christian's comfort. In every experience of life the saint makes the words of the Psalmist his own, "Open thou mine eyes, that I may behold wondrous things out of thy law."

## THE BUSINESS OF LIFE.

"I have found that being a Christian must be the first business of one's life, and only that which aids that business and supports it should be allowed a place in our lives."

—W.A.F. in *Sinner saved by Grace*.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### THE WAY.

Through darkness winds the stubborn way  
That leads unto the light;  
They only can attain the day  
Who struggle through the night.  
In vain shall they invade the gates  
Whom pain hath never attended;  
The glory for the tried awaits,  
When earth and time are ended.  
Then on, in faith, through night and pain,  
Ye hearts by sorrow holden;  
Tis thus ye shall the heights attain  
That guard the City golden.

—Thomas Curtis Clark.

### TESTING IT.

When the famous German experimenter announced his discovery of certain rays of light which would penetrate opaque bodies, he purposely called them "X-rays," because X, in algebraic formulae, stands for the unknown quantity; and while these rays and what they could do were an assured fact, their character and how they acted were undetermined. The world could be as sceptical as it chose, the facts were there. He could say to the doubters, "I can not tell you how or why; but come to my laboratory and I'll show you what I do." Men did doubt. Editorials and learned articles were written to prove the thing impossible. Then the discoverer explained his methods. Other scientists accomplished even better results, and the doubters were silenced—not because they understood, for the rays are still X-rays, but because they had tested and seen. That illustrates precisely the character of the religion God has given us. Some things about it are beyond our power of explanation. We can not tell why evil is permitted. We can not tell why it was necessary for Christ to come to earth and suffer and die. We can not explain the "how" of all the operations of the Spirit. We can have our theories, nothing more. But we can, as Andrew said to Philip, say, "Come and see." We can show what our religion does for sinful men, and what it has done in the world, and we can repeat the challenge of the Lord, "Prove me now herewith, saith the Lord of hosts."—Selected.

### WITH ALL HIS STRENGTH.

A little boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said:

"Well, I'll tell you. You see, we live on the fourth floor of this building, and there's no lift, and the coal is kept down in the basement. Mother is dreadfully busy all the day, and she isn't very strong; so I see it that the coal-box is never empty. I lug the coal up four flights of stairs, all by myself; and it is a pretty big job. It takes all my strength to get it up there. Now, isn't that loving my mother with all my strength?"

### DR. DUFF'S SHIPWRECK.

When Dr. Duff, the great missionary, first sailed for India in 1830, the "Lady Holland" was wrecked on Dassen Island, a sandbank off Cape Town. All eventually found safe landing on a higher point, a penguin haunt. A sailor walking about the shore, looking for eggs, found Dr. Duff's Baggage Bible and Scottish Psalm Book, given him at his ordination, both safe because of the clamshell-leather case. Duff had taken out eight hundred volumes in every branch of human knowledge; all were lost. The loss seemed to him divinely suggestive. It was a speaking incident that all

save these two perished, or were reduced to pulp. "The memory of Dassen Island was never absent when I was tempted to literary self-indulgence."

"This incident from the great missionary's life may well teach us where to put the emphasis in all our reading, and in all our work. The Bible and the Psalm-book were the only things that were saved! The books directive of devotion and praise were preserved when everything else was lost! And surely this is the emphasis of every true and well-proportioned life. Devotion and praise must ever be regarded as pre-incident. Everything else must be subservient to these. All our reading must minister to our devotion. All our experiences must kindle our praise."—Selected.

### TRYING TO REACH A MIRAGE.

On the verandah of a pleasant residence at the northern entrance of the Suez Canal, the writer once spent a delightful afternoon. Immediately below was the wonderful highway of water, with noble steamships passing to and fro, bound for distant parts of the world, whilst across the narrow line stretched the vast expanse of sandy desert.

Bidding me rise and look in a particular direction, my host said, "Do you see that lake about a mile off looking so inviting?" "Yes," "Well," rejoined he, "there is not a drop of water nor a green spot there. There is an illusion, a mirage."

It was difficult to believe it. But sure enough, before half an hour had gone, the picture that looked so real had vanished, leaving nothing in its place but a waste of barren sand.

All such and so fleeting are the faint visions of the future that rise before you, so long as Christ is unknown. But become his true disciples, and your happiness is secure; your fortune is made; all things must work together for your good.—Selected.

### WON TO CHRIST BY A SHINING FACE.

A recent historian tells of a noble lady, whose husband having died left her in darkness and gloom. The world lost its charm, the pleasures of the Court became disagreeable to her, and she walked in a valley of despondency. One day a shoemaker came to call upon her in the pursuit of his trade, and she observed that he wore a countenance more serene and peaceful than any she had ever seen. The glory that beamed from this humble cobbler's face threw her own unhappy soul into still deeper shadows. She asked him if he was happy. His simple answer was:

"I am the happiest of men!"

After he went away the light of his countenance lingered with her, and she sent for him to come again and tell her the secret of his life. In simple, honest language this German Moravian told her the story of the Cross and the love of God that filled his heart with perfect contentment and peace. This light won her to Christ. She was converted, became a Christian evangelist, and went about Europe doing good. She was won—and through her hundreds more were won—to Christ by a shining face.—Selected.

"I can assure you," said the philosopher, "that a good woman's thoughts rise above dress." "That's right," agreed the cynic. "She's probably thinking of a new hat."

A Scottish chemist recently received the following order:—"Would you kindly send me an ounce or something for my lad's face, as he has had it for nearly a month now."

## The Family Altar.

—J.C.F.P.—

### Monday.

In God I will praise his word; in God I have put my trust; I will not fear what flesh can do unto me.—Psalm 56: 1.

David's faith in God was a loving trust, "Be-cause I love castles of fear." Faith in God removes all fear of men. "If God be for us, who can be against us?"

Reading—Psalm 56.

### Tuesday.

Verily there is a reward for the righteous; verily he is a God that judgeth in the earth.—Psalm 58: 11.

The reward of the righteous is altogether out of proportion to the work done, and whatever there is of goodness in that work, it is wholly due to the grace of God working in us.

Reading—Psalm 59.

### Wednesday.

If riches increase set not your heart upon them.—Psalm 62: 10.

If riches increase by fair dealing, there is nothing wrong in it. It is the love of riches, or setting the heart upon them, that is full of danger. We all know of splendid cases of rich men and women doing good with their money. We also know of rich people shutting up their heart of compassion against the needy. It is a great responsibility to have riches.

Reading—Psalm 62, 63.

### Thursday.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.—Psalm 66: 16.

A humble testimony concerning one's religious experience may be very helpful to others. For this reason the Bible is full of cases of personal experience under the loving care and guidance of God. They are recorded for the benefit of all who "fear God."

Reading—Psalm 66.

### Friday.

Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also; that the Lord God might dwell among them.—Psalm 68: 18.

These words are applied in the New Testament to Christ's resurrection from the dead and ascension into heaven, and were abundantly fulfilled in apostolic times. The gifts to the "rebellious" were not, of course, bestowed upon them in a state of rebellion, but when they turned from it.

Reading—Psalm 68: 19-35.

### Saturday.

They gave me also gall for my meat; and in thy thirst they gave me vinegar to drink.—Psalm 69: 21.

These words also are applied to Jesus on the cross, and were literally fulfilled. David seems to speak figuratively of his own experience.

Reading—Psalm 69: 29-70: 5.

### Sunday.

His name shall endure for ever; his care shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.—Psalm 72: 17.

The Psalm is full of the glory of Christ and the spread of his Kingdom.

Blessing abound where'er he reigns,  
The prisoner leaps to loose his chains;  
The weary find eternal rest,  
And all the sons of want are ideal.

Reading—Psalm 72.

## Prayer Meeting Topic.

July 31.

### DOWN IN THE VALLEY.

(Mark 9: 11-29.)

W. Waterman.

"And when Jesus came down from the Mount of Transfiguration, to his (nine) disciples, he saw a great multitude about them, and the scribes questioning with them." His, you ask,

#### What Occasion can His Enemies Have?

As to say, his enemies still often have a most effective occasion; as had these scribes against the nine: "Jesus asked the scribes, Why question ye with them? And one of the multitude answered and said, Master, I have brought my son, which hath a dumb spirit, . . . and I spake unto thy disciples that they should cast him out, and they could not." This man excited these disciples to heal his son. And, similarly, the world to-day knows, and we admit, what it has a right to expect of us; and yet we, as did the nine, often fail both the world and our Lord: So to fail to supply the blessing, fairly expected—be it leadership, enlightenment, warning, comfort, healing, or charity—is to offer occasion to enemies to "question" our gospel and our Lord.

#### Why Do We Fail?

I reply, For just such a reason as did these nine: "His disciples asked him privately, Why could not we cast him out?" he said unto them, This kind can come forth by nothing but by prayer and fasting." The disciples had neglected, on the one hand, to pray their Lord down to their work; and on the other, to submit to such stern self-discipline as was essential to their task. Their Lord himself could not without while man come forth by nothing but by prayer and fasting. The disciples had neglected, on the one hand, to pray their Lord down to their work; and on the other, to submit to such stern self-discipline as was essential to their task. Their Lord himself could not without while man come forth by nothing but by prayer and fasting. The disciples had neglected, on the one hand, to pray their Lord down to their work; and on the other, to submit to such stern self-discipline as was essential to their task. Their Lord himself could not without while man come forth by nothing but by prayer and fasting.

Matthew carries the reasons of Christ a little farther: "The disciples said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, nothing shall be impossible unto you." So their faith, shown in their attempting the cure, did not count—why was this? Because they placed it, not in Christ, but in themselves. In refusing such faith Christ along with these disciples came to us; for we place our faith, not so much in the "prayer and fasting" that brings Christ to our aid, as in oratory and elocution, in prestige and influence, in finance and organization—in clubs, in advertising, in "special efforts." In a word, in the thousand and one measures of our own making; actually in things other than in Christ.

#### How Shall We Succeed, Then?

We shall succeed as Christ showed the nine to succeed: "He answered and said, O faithless generation, bring him unto me." This is the secret of success—to bring the sinners and the sad direct to Jesus. Mark confirms this by his emphases: said Jesus, "Thou deaf and dumb spirit, I-I gave orders unto thee, Come out of him!" consequently, "Jesus"—Jesus, none other—"travelling his hand, he stood up." Well said the fanatic host's father, "I have brought unto thee my son." What fools we be, then, to interfere between the needy and their Lord, our puny selves!

Let us be like Ezra and his companions, who, as they tell us, were "ashamed to require of the king soldiers and horsemen to help us . . . so we fasted and besought our God for this; and he was intreated of us."

TOPIC FOR AUGUST 7.—THE QUESTION OF PRECEDENCE.—Mark 9: 23-26.

## Our Young People.

Conducted by W.M. GALE.

### VICTORIAN BIBLE SCHOOL LEADERS MEET.

Swanston-st. lecture hall was crowded on July 15 for the "get together" of the Bible School superintendents and secretaries, and the preachers of the metropolitan area.

#### They have Tea Together.

The committee of the Bible School and Young People's Department invited these leaders to take tea together, and over 100 sat down. The Conference Vice-president, Dr. W. A. Kemp, honored the gathering with his presence. Very great praise was expressed to the ladies of the Sisters' Conference catering committee for the excellent repast so kindly and nicely prepared, under the leadership of Mrs. Gill.

#### The Committee Introduced.

It was fitting for the chairman of the department to introduce to the assemblage the members of the Bible School and Young People's Committee. Those appointed by Conference to this work are Iren, A. J. Fisher, Ralph Gebbie, Bert J. Kemp, H. J. Patterson, R. T. Pittman and D. Wakeley. Those appointed by the Home Missionary Committee to the department are Iren, A. W. Connor, A. E. Kemp, A. G. Saunders and William Gale. Mr. A. E. Kemp, the chairman, is a member also of the Home Mission Committee, the Church Extension Committee and the Advisory Board. He has travelled extensively with the Victorian Home Mission secretary, and is one of the best-informed men in our brotherhood work in Victoria.

#### Some Great Messages.

The speakers were all men actively engaged in young people's work, and not mere theorists. A mention of the names will be sufficient to guarantee that the addresses were right: A. J. Fisher, Ralph Gebbie, B.A., R. T. Pittman, B.A., Dip.Ed., Harold J. Patterson, M.A., and Win Gale. It is probable that extracts from these speeches will appear later on this page.

Each speaker was allotted twelve minutes, and as long again was available for discussion. The time was all taken up; some heartily approving, and others, in splendid spirit, just as heartily disagreeing, from some of the expressions voiced by the speakers. On all sides men were seen taking copious notes.

#### The Epitaphic Introduced.

To illustrate the main feature of one speaker's remarks, the new Epitaphic, recently purchased by the department, was employed to great advantage. The actual cards, systems and methods being employed in our Victorian schools were

pictured on the screen in color, as also were shown samples of various materials for all branches of school work, expression material, absentee cards, new books, etc., from the Austral Publishing Company.

It was certainly a great success; some excellent suggestions were made; and everyone went home determined to do more for our various schools and clubs and young people's organisations. By One Present.

### VICTORIA CHANGES EXAMINATION ENTRY SYSTEM.

The Victorian Bible School and Young People's Department has abolished the privilege of "late entries" in connection with its annual examination. The system has not worked well. All late entry fees paid this year are being returned.

Next year there will be advertised the date and closing hour for the receipt of examination entries; after which absolutely no others will be received. All queries must be placed before the committee at its meeting prior to closing date. —W.G.

### A PILGRIMAGE TO PALESTINE.

Castlemaine, Vic. Bible School is in the midst of a very successful rally. Mr. H. G. Earle reports splendid co-operation. On three Sundays in last month there was attendance of scholars equal to that on anniversary Sunday. Record to date is 120. Almost every Sunday 100 per cent. of teachers and officials are present. The scheme is a pilgrimage to Palestine. Each side is evenly balanced and working hard. Well done Castlemaine—tell us when you have 150 present!

### "AFTER MANY DAYS."

A Victorian Home Mission preacher received a very pleasant surprise when he learned that his Good Friday afternoon Home Mission address had borne fruit three months afterwards in a most unexpected manner.

Mr. S. H. Judge, noting Mr. S. B. Baker's remarks at Conference that the Ormond church was struggling hard with a big building debt, arranged for the Oakleigh Church of Christ girls' physical culture club to give a demonstration at Ormond in the interests of the building fund.

About forty-eight girls arrived, together with some twenty-four supporters from Oakleigh. An excellent programme was presented, ably assisted by Mr. Val Wolf. A material sum was realised and paid to the credit of the building fund.

Well done, Oakleigh! A fine thought, a good intention, splendidly executed.



"Willing Workers" Class, Lane Cove Bible School, N.S.W.

## Foreign Missions.

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

### TASMANIAN OCTOGENARIAN'S GIFT.

Iro. John Kingston, of Kingston Beach, Hobart, Tasmania, has sent us, through Bro. Robert Lyall, of Melbourne, a contribution of £40 for Foreign Mission work in India. This represents 10s. per year for Bro. Kingston's eighty years of life, as a thank-offering to God for being spared during these eighty years. This gift of Bro. Kingston's is very much appreciated by the Foreign Mission Board, and we hope it will be a suggestion to many others who have been given long life to render a thank-offering to help on the work of our missions. We are reminded of the gift of 17,000 made by the late Bro. and Sister William Burford on Bro. Burford's reaching his seventieth milestone. He was spared many years to see this gift being used by the many institutions of our brotherhood that shared in his gift. We all unite with Bro. Robert Lyall's expression that this good example of Bro. Kingston might be followed by many members of our churches. We trust that Bro. Kingston will be spared many years yet to enjoy the consciousness of the help that his gift is to our mission work in India.

### ENLEY CHURCH SUPPLIES A MISSIONARY FOR THE ABORIGINES.

Miss Van Jones, a Christian Endeavour of Enley church, S.A., has been appointed a missionary to the aborigines. She is to be stationed at Goollook Children's Home, Quorn, South Australia. Miss Jones has long desired to enter the mission field, and she knocked at one missionary door, and found at the time that the necessary preparation and learning the language in a foreign country formed an almost insuperable difficulty. She has therefore volunteered for mission work in Australia among the aborigines. She is very happy at the prospect of the work she hopes to do, and she has already received a very hearty welcome. Miss Jones has been a faithful worker in the Enley church, and leaves for her new field with the best wishes and prayers of all who know her.

### FOREIGN MISSION DAY OFFERING.

Since last report we have received from Victoria £12,000, South Australia £7915/5/0, Queensland £22,100/0. Of the amounts received many of them represent a decrease on last year, but some an increase. There is no question that the unemployment and other difficulties have militated against as large an offering as God's people had it in their hearts to make. From Tasmania we looked for decreases on account of the many who had suffered loss in the terrible floods that had early in the year, but the three churches to report offerings all show an increase: Launceston £17, last year £13; Holbart £16 2/6, last year £11 7/7; Devonport £23 6/8, last year £15/5/0. The two churches at Broken Hill also report an increase: Willemstad £5,132 6/8, last year £3,919 4/2; Bully station £5,775, last year £2,113/0. Queensland, S.A., £29, last year £25. Willemah, S.A., £15/5/6, last year £11. Forestville, S.A., £19 0/0, last year £17/10/2. Brooklink Park, S.A., £3,102 7/8, last year £6 10/11. Henley Beach, S.A., £22 7/6, last year £4 10/11. Prospect, S.A., £29, last year £5 13/6. We expect to receive a large list of offerings next week, and hope to be able to publish some time in August, a full list of F.M.D. contributions from every church in Australia.

### AN AUSTRALIAN WORKER IN AMERICA.

Mrs. William Laidlaw, daughter of Mrs. Zellus, of Victoria, is now the leader of the Nazare Union church, Central Avenue, West Ontario, California. In a letter recently received from her she tells of her continued interest in our Foreign Missionary work in India. She says: "The members of the Nazare church take a great delight in supporting

Sister Shah. We feel she is our greatest investment. The reports of her labors for the Master are really astonishing. We saw her early year in advance \$150 (£30), and then the sisters send additional money along with the Christmas box. Last June I had the joy of being in Chicago when Mrs. Shah's son received his degree. I had a delightful visit with him, and appreciated this personal contact. He is a remarkable young man of marked ability." Bro. Shah will be known to those who were interested in our Indian work from the beginning. Bro. Shah, I think, was the first Indian evangelist that our mission supported, and Mrs. Shah has been supported for many years as a very effective Bible-woman. It is good news to find that the son of this worthy couple is walking in his parents' footsteps in his devotion to the work of the Lord.

### THE OUTCASTS OF "HELL'S HALF ACRE"

Mrs. Laidlaw sends a monthly letter to members of her church and interested friends. In the last she tells the story of the great work of the "Midnight Mission" situated in "Hell's Half Acre" in Los Angeles. The leader of this mission is known as "Brother Tom." Mrs. Laidlaw says, "Let me first of all introduce 'Brother Tom' to you, for most of you have not had the joy of personally knowing him. It means a passion that 'Brother Tom' accepted God's call to become the shepherd of this great flock—for most part human wrecks, human driftwood on the sea of life, men of but one talent which they hid in the ground." For four years "Brother Tom" kept saying to God's insistent call, for he knew it meant giving up his wealth, his position, taking off his dress suit, rolling up his sleeves and going to work. Today tens of thousands of men, women and children rise up and call him blessed. And because of his complete abandonment to God—because God has "all" there is in the world. As you see him bending over the outcasts, whom even the outcasts themselves cast out—as you see that kindly face drenched in tears, as he pleads with the drug addict—the moral leper—the wandering boy—the faithless father and husband to get right with God and make a new start—what can you say of him? He reminds you of Jesus Christ—for Jesus Christ gave his life a ransom—he came to seek and save the lost.

"And Mary, his only daughter—truly she is aptly described as the 'angel of Hell's Half Acre.' The hidden life, written—her sweet, gracious manner, which a benediction she is to her father and those who flock to the midnight mission. To me, Mary is like a pure, beautiful, glistening snowflake. She moves so silently, touching and yet in a sense remaining untouched by that molten crowd of needy human beings. An angel? Yes! Mary is just that."

"Recently I attended the Christmas celebrations at 'Brother Tom's' mission. Hours before the time scheduled for the arrival of Santa Claus, a scorching mass of humanity (taxed the seating capacity of the new chapel of the mission to the limit). Then we discovered that the full of our audience was still outdoors, unable to gain admission. Toys, suitable gifts of clothing and candy, as well as a handshake, a smile, and a heartfelt 'God bless you,' were dispensed to an army of 2,500 all made glad and happy. I have spent Christmas in many climates—under many varied conditions—from the shames to the fire-side of the dear 'old home'—and yet, until this hour I had never caught the real significance of Christmas. God bless 'Brother Tom,' and those wonderful, generous men, women and children who make possible such a real Christmas for the 'lost ones.'"

"To my mind the midnight mission is the great-

est demonstration of practical, applied Christianity I have ever seen. It shows what God can accomplish through a single individual, who is yielded to his will. For God honors faith, and He is able and marvellously, and miraculously, to answer prayer. The doors of the mission never close. There is a welcome for all who need food for the body, and food for the soul, for which thousands of meals are served daily, clothing, hats and beds provided free, the spiritual needs are not overlooked, for the services in the chapel each Lord's days continue from 11 a.m. to 11 p.m., and souls are gloriously transformed by the power of the Lord Jesus Christ. There are over 165 workers in the mission who never receive cent of pay. No salaries are paid—nothing is sold—everything is without money and without price. Prayer is our sole means of obtaining help, and God has never failed us yet—and we lift this as a guarantee that he never will. We are thanking all on his sore word of promise."

### Offerings for Foreign Missions

from Victorian Churches and Members

will be thankfully received by

A. G. SAUNDERS, 122 Mellow Street,  
Stk. Carlton, N.E. Phone, Dsk. 111

### COMING EVENTS.

AUGUST 4 and 7.—East Duncester Anniversary Services. Sunday, 11.15 a.m.; speaker, Mr. A.R. Main; 3 p.m. and 7 p.m. Dr. W. A. Kemp. The Bible School Demonstration will be given on August 7.

AUGUST 11, 11 & 14.—Ormond Bible School Anniversary. August 11, 3 p.m.; Bro. J. E. Thomas; 7 p.m. Bro. W. Gray. August 11, 3 p.m. Distribution of Prizes; 7 p.m. Bro. S. B. Baker. Singing by scholars at all meetings. August 14. Grand Anniversary Concert by scholars and churches. All welcome. Come back to our fourth Senior Anniversary.

AUGUST 15.—Church of Christ Hall, Otey-st. Glenferrie, 8 p.m. Recital by Ilea Lambert, A.E.C.M., assisted by Margaret Featherston, L.A.M., pianist; Frank Hanna, Baritone; and Colla Thomson, Tenor. Tickets, adults, 1/6; children, 2/6.

AUGUST 18 & 19.—Paddington, Sunday, Aug. 11, thirty-seventh church anniversary will be celebrated. Bro. I. A. Paternoster will be the speaker at the morning service, and Bro. H. G. Harvard at the evening. On Tuesday, 19th, a grand concert will be held at 8 o'clock. All present and past members and friends are cordially invited.

AUGUST 18 to September 9.—Fitzroy Church of Christ. Big Tent Mission in Southwest. Fitzroy, just below MacRobertson's. Northward from Clifton Hill tram passes the tent. Every evening except Saturday, from August 18 to September 9, 1921. Missioner, H. H. Ball. Song leader, V. G. Doetlicher. Everybody welcome. Come.

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Wanted to sell, sewing machine, light running, splendid, 13/10/-. Will take 5/- deposit and £1 weekly. Machine, e/o Austral Co., 500 Elizabeth-st., Melbourne.

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## Religious Notes and News.

### JAMES H. MOHORTER.

Another of the great leaders of our American brotherhood has been called home. The "Christian Evangelist" of June 29 records the passing of James H. Mohorter, or "Uncle Jimmy," as co-workers were wont to call him. Bro. Mohorter was a man greatly beloved. His great work for benevolence will not soon be forgotten. As secretary of the National Benevolent Association he served long and faithfully. The "Evangelist" devotes many columns to expressions of appreciation of our brother's life and character. One writer uses the sentence, "Probably, he never lost a friend," in which striking tribute there is implied the secret of Bro. Mohorter's success. From an editorial article in the "Evangelist" we call the following:—

"He wrought his deeds with loyalty and love to the brotherhood and in turn was trusted and loved in full measure by his church, to which he never gave the pain of wondering why, nor the dread of what he might do next.

"We liked him especially because he was always for the under dog, hated oppression of any kind, wanted to see every man and woman in the world rise, and because he was Irish enough to fight hard and get over it without sore spot or grudge.

"If Bro. Mohorter's life were written it would make one of the finest chapters in our church history. He was practically a pioneer in leading us to the path of what the Lord's brother called "Pure religion and undefiled before God and the Father." Thomas Campbell was pioneer in Christian union; Alexander Campbell of our theology, education and journalism; Walter Scott in our literary evangelism; John T. Johnson, in religious education and endowments; W. W. Dowling of the Sunday School and its literature; Isaac Errett and J. H. Garrison of the Christian publishing house; A. McLan of our missionary awakening; A. M. Atkinson in Ministerial Hell; Geo. W. Murlley in Church Extension; and J. H. Mohorter will come to be considered, if not the very pioneer of our gospel of benevolence, its greatest apostle.

"God richly endowed Mr. Mohorter with talents but the greatest of these was that of leadership."

### HONORING GOD.

It was specially noted that at the opening of Parliament last week, for the first time in the history of such a function in the Victorian Legislative Assembly the Lord's Prayer was read by the Speaker. Last year a resolution was carried that the Lord's Prayer should be read by the Speaker at the beginning of each meeting of the Assembly, and this practice has ever since been observed. Last Wednesday, however, was the first occasion on which the prayer was used at the opening of Parliament. It may seem to some to be of not much significance, but we regard it as a very proper thing. What can we hope for in the way of prosperity if the divine be ignored? There is a natural relation between honoring God and being honored by God. No people can attain any worthy national life if God and his laws be forgotten. If his kingdom comes, then all the kingdoms of the world shall surely be blessed. "Spectator" (Melbourne).

### SO ARE MANY OTHERS.

Dr. A. J. Gossp, rated by some as the world's leading preacher to-day, said in a sermon the other day:

"I am sick and tired of this spivalling about the failure of the church; I want to hear more about the successes of the Master."

"That is the real cure for pessimism. Talk gloom and you will become gloomy. The successes of the Master wrought through the church are simply overwhelming. The church is the only

organisation that has stood the test. Look at them, talk them. "Christian Evangelist."

### ALEXANDER CAMPBELL'S LIBRARY.

Bethany College has in her library a collection in which every Bethanian and indeed every Disciple of Christ may be interested: this is the library of Alexander Campbell. At the present time in the college library there is a case of at least 100 books from the Campbell mansion, some of which were brought to this country by Thomas Campbell. The case for the books was donated by Argyle Campbell, grandson of Alexander Campbell, who lives in California.

There is, however, a smaller collection of Campbell books which is still more valuable. This collection contains a number of rare volumes. Here is found a faded Latin Bible printed in 1581, a Latin Theological Book printed in 1628, and an Old English Bible, one of the very earliest copies of the King James Version, printed in 1615. Yet even more valuable and interesting to us is the original manuscript of Alexander Campbell's "Translation of The Acts of The Apostles." In this time worn notebook we find the preamble and commentaries written in Bro. Campbell's own hand, and the translation carefully copied by his amanuensis or scribe, Archibald Campbell.

This collection of books with their intricate Greek and Latin sentences is a standing proof of the scholarly ability of the owner, a lasting monument to Alexander Campbell.—"Christian Standard."

### THE LORDSHIP OF CHRIST.

Dr. Douglas A. Brown, in his presidential address to the Baptist Union of Great Britain and Ireland, spoke of "The Lordship of Christ in Individual Life," and gave a most stirring appeal to Christians. Part of his message was as follows:—

"Church members, I would plead with you to open your hearts afresh to the authority of Christ. Live in the Spirit, walk in the Spirit, serve in the Spirit. Church membership needs to be restored to its old meaning. Your membership imposes upon you solemn obligations. Don't treat it lightly. We need a new spirit of loyalty, service, sacrifice. Seek to trustfully identify,

## Christian Men's Association

Churches of Christ in Victoria.

"Filly joined together."—Eph. 4: 16.

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jealousy. Try to make your church a place in which Jesus can do great things. Begin with you yourself. "Here am I." Would you, send me.

"I want the Assembly to close with a resolution which will move the Assembly, which will move every church, a quiet, deep, humble resolution on the part of all here assembled, that Christ's authority shall be supreme in our souls and in our service. Now, therefore, we are all here, present before God, to here all things that are commended thee of God."

"It is only under the supremacy of the Spirit of God that any character can break through into a holy efficiency, in setting things right that are wrong in the community. The great river of God wants to flow through me. Maybe the channels are clogged; there must be a clearing."

**GAMES OF CHANCE BANNED.**

The Synod of the Anglican Diocese of Newcastle (New South Wales) has placed a ban on all games of chance as a means of raising money for church purposes. Following this, Dr. G. J. Long, Bishop of the Diocese, has stated that this rule must be strictly honored in the observance and not in the breach. The ban is against raffles, spinning Jennies and similar devices to attract people to spend their money. He adds that it is the duty of vicars of parishes and members of vestries to see that the rule is not broken. While some vicars throughout Australia permit raffles to take place, and other devices involving chance are resorted to, the great majority are opposed to games of chance in all forms. At a recent Anglican church bazaar in the Melbourne diocese, the vicar stopped pea-guessing contests on the plea that it fostered the gambling spirit among the young. The tendency, undoubtedly, is against gambling in any form in connection with church efforts. Many vicars are most uncompromising in this respect.—"The Herald."

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## News of the Churches.

### Tasmania.

**Sulphur Creek.**—The church's recently lost tax by transfer to Devonport. The school has also decreased by six through above removal. A number of scholars sat for Federal examination. Attendances are good.

### Queensland.

**New Veteran.**—Bro. C. S. Trudgian preached on July 14 on "What of To-morrow?" There was one new scholar in Bible School; moral competition is keenly contested.

**Rockhampton.**—The contractor is making good progress with the extension to chapel, which should be ready for the first Sunday in August. The church has been greatly cheered by help received. All departments are working well. The church sent along some help to Tasmania.

**Gympie.**—Splendid meetings on July 11. Bro. E. Trudgian spoke in the morning, and at night Bro. Barrett preached to a good audience. Bro. Hinrichsen visited Gympie on 16th, to select site for mission. Bible School has over 80 on rolls; 6 new scholars recently. C.E. society is healthy.

**North Ipswich.**—The recently-formed cause is growing encouragingly. Under the auspices of East Ipswich church the meetings are held in the Brasov W.P.O. Hall each Lord's day afternoon. The breaking of bread is preceded by Sunday School. The attendance on July 14 was the greatest yet. H. D. Priestley was the speaker. Bro. and Sister Robinson, late of Gympie, were received into fellowship.

**Albion-Kedron.**—The F.M. offering is £15 (incomplete). Since last report there has been one addition at Kedron. Bro. Payne preaching. Additional gifts received at Kedron are a set of brass communion plates, set of shelves for hymn-books, communion-trays, and collection plates. Albion J.C.E. gained 81 per cent. efficiency for the C.E. year, and at the District Union rally received a second year seal to be affixed to the certificate won last year. Much sympathy is felt with Bro. Tavshak in the death of Sister Tavshak, who passed away after a brief illness.

**East Ipswich.**—On July 4 a big rally of members was held in the chapel. Plans were discussed for a fresh campaign at East Ipswich. It was decided to introduce the budget system to stabilize the financial position of the church. Attendance at communion services have steadily increased. On July 7 one brother was received into fellowship, and two Sunday School boys were baptised. The men's council is active; on Sundays, members address services of various neighbouring causes. At teachers' meeting on July 11, it was decided to conduct training classes. A "teaching branch" has been inaugurated to keep in touch with absentees. Training of children for anniversary has been begun by Bro. T. S. Westwood. A weekly "Bulltin" is being issued.

### Western Australia.

**Buller.**—At evening service on July 14 the P.H. Bro. P. club was visited. After Bro. Carter's address a young man confessed to Christ. The men's gospel team conducted the evening service at Beddellie. A young man from the Sunday School decided for the Master.

**Glascow.**—On July 7 Bro. Nightingale spoke at both services. In the evening Sister Stuart, from North Perth, was baptised. On July 14 a social was held to honor Bro. and Sister Nightingale, on the completion of their first year with the church. A good programme was presented. Representatives from the church and all the auxiliaries commended the faithfulness and constant work of Bro. and Sister Nightingale. On July 14 Bro. messenger was delivered by Bro. Jacques in the morning and Bro. Nightingale in the evening, when a letter from Victoria Park came a solo.

**Bunbury.**—There were good attendances on July 7. Bro. Thomson's subjects were: morning, "Thou Remainest"; night, "Jesus of Nazareth Passeth By." A son of Bro. and Sister C. Kalgoorlie.—On evening of July 5 a Foreign Mission rally was held. Sister J. Stahl made good arrangements, and Bro. and Sister Waterman gave short talks on their experiences in China. There were good meetings all day on July 7. 150 broke bread. Mrs. Pollard and Miss May McIlhenny rendered a duet at night.

### Victoria.

**Flitroy.**—Splendid meetings all day Sunday. Bro. Boettcher speaking. His subject in the morning was "The Church a Holy Temple," and at night, "The Conversion of a Soldier."  
**Chilga.**—Last Lord's day there were very good attendances. Bro. and Sister Collings, from Castlemaine, were welcomed to membership. Bro. Manning's addresses were helpful and interesting.

**Warragul.**—The young ladies held a social on July 13, when a very enjoyable time was spent. On the 14th Bro. Bamford was the speaker. Fine message from Bro. Miles on the morning of the 21st.

**East Kew.**—Fair meeting on Sunday morning; Bro. Youens exhorted. In the evening he preached a life message, and two young men took their stand for Christ. Mr. Turner sang two appreciated solos.

**Barham.**—Attendances have been very good, both morning and evening. Bro. Greenwood has finished a series of addresses which have been followed with keen interest. F.M. collection amounted to £25/5.

**Bandenong.**—Good meetings on July 21. The church, attending a young married couple confessed to Christ, and were baptised at the close of the service. A tennis club has been formed, and good interest is shown.

**Gardenvale.**—Good meetings on July 21. Bro. E. T. Saunders addressed the church. Bro. B. Williams spoke in the evening, his subject being "Why I Believe the Gospel." A duet by Mr. and Mrs. Banks was much appreciated.

**Box Hill.**—Good meetings on July 21. Bro. Sparks was the speaker in the morning, and Bro. Goodwin at night, his subject being "The Uplifted Serpent." Sickness is very prevalent, and the church extends sympathy to many members who are ill.

**Geelong.**—The Bible School superintendent (Bro. J. W. Emmiss) spoke on morning of July 21. After Bro. Gobble's evening address a young lady confessed to Christ. An appeal for social service resulted in a quantity of groceries and 16 in cash being given.

**Port Fairy.**—The local brethren contributed £100 annual F.M. offering. Last Sunday was observed as a grocery day to help the needy in Melbourne. On Lord's day, July 21, Bro. Sandell extended the hand of fellowship to Bro. J. Ackland, a newcomer from England.

**Wangaratta.**—Meetings last Lord's day were very good. Bro. Arnold preached helpful messages. A large husband of ours visited the Waverley mission at Albury during the week. The mission party spent Saturday at Wangaratta, and enjoyed a day's sport on the hills.

**Cheltenham.**—On Sunday morning Bro. D. Wakeley drew interesting lessons from the letter to the Laodiceans. School, Bible Class and kindergarten had good attendance. In the evening the preacher gave a good discourse, and the choir rendered an anthem in good style.

**Hampton.**—The grocery appeal for social service was responded to nicely. On July 18 it was decided to open a church hall fund. Mrs. Brackley was accorded special thanks for her successful collecting for the plan. On Sunday Bro. Jones and B. Pittman were the speakers.

**Drummond.**—All were delighted to have Bro. W. H. Clay, of the Social Service Dept., on July 21. The meeting for worship was good, and a fine spirit prevailed. A full house at night by way of an inspiring message from Bro. Clay, and a man decided for Christ. A duet was rendered very acceptably by Mrs. Clay and Stanford.

**Carlton (Lygon-st.).**—On July 21 Bro. G. Saunders spoke well morning and evening. Bro. Weston was received into fellowship. Miss A. Tippett sang a splendid solo at the evening service. To mark Bro. N. A. Haddow's effective work as choir conductor during the past year the choir presented him with two balloons in a beautiful case.

**Hallarat (Peel-st.).**—There has been increasing interest since the mission, gospel service attendances averaging 90. At the half-yearly meeting on July 19, reports of progress were presented from all departments. Inspiring addresses are given by Bro. Matheson. Last Lord's day evening a fine spirit prevailed, when Bro. Matheson gave an address on "The Common People Read Him Gladly."

**Ararat.**—On July 7 Bro. Lang held a thanksgiving service. The Orange Lodge, male and female, numbering 50, were present in regalia from Stowell extended. It was a splendid service. Bro. Lang's text was, "On this rock will I build my church." On July 9 the ladies aid provided a paste supper for a good audience, a few pounds being realised. Bro. Gale is to hold a two weeks' mission in August.

**South Melbourne.**—Helpful meetings were enjoyed last Sunday. Bro. Waterman preached on "Six Reasons why you should Own Christ." The Junior Christian Endeavor concluded its year with a happy party at which prizes were presented. Last week a party of Fairfield brethren and sisters visited a meeting of combined Kappa and Phi Betas, and a happy evening was spent. All auxiliaries report active interest.

**Blackburn.**—The school recently repeated its anniversary concert at the Salvation Army's Aged Men's Retreat, where the item was greatly appreciated. It is holding a rally at present, and a 20 per cent. increase in numbers has resulted to date. Last Lord's day 98 per cent. of the scholars were present. The kindergarten, which has doubled its numbers in the last month, had every scholar present. Bro. Atkin, of Ringwood, addressed the church.

**Oakleigh.**—Splendid meetings were enjoyed on July 21. Bro. Mudge's morning theme was "What think ye of Christ?" A special meeting was held in the evening. A choir of 50 young people rendered special singing. Bro. Falk spoke on "Three Golden Words." An offering taken up for social service amounted to £13 12 6; also an orange and violet collection for lettuce that day yielded 35 oranges and 20 bunches of violets. A good number of groceries was also collected for grocery day.

**Croydon.**—A "C.M.A." team has taken over work, and made a very enthusiastic start on work. Total attendance for three meetings 131. Bro. McDowell presided at morning worship. Bro. Geo. Holloway spoke morning and evening, and Bro. Everett spoke at the afternoon session. Five cars conveyed twenty-one persons from Melbourne. Literature was distributed round the district. An open-air meeting was held. A number of visitors came from Montrose and Wonga Park. Altogether an excellent start was made, and a great uplift was given.

**Mildura.**—Good meetings continue. On the 14th inst. the Orange Lodge held a parade service, and Bro. Mudford gave a fine address under "Protecting Protestants." The male choir rendered the leadership of Bro. J. H. Harrold, rendered two fine selections. During the first week the financial result had another "A Home" week. The Ladies' Aid on Sunday evening, July 21, Bro. Mudford spoke to a splendid congregation on "The Mystic Stone Smiting the Rock of a one of a series of addresses on the subject of Daniel. The choir rendered the anthem, "Ye Jehovah."

**Burley.**—Bro. A. Dow, of the College, was the staker all day on July 11. There were good meetings, and one confession after a stirring morning address. On July 21 Bro. Bamford's morning subject was "A Definite Purpose." At night he preached on "In the Hands of the Potter." The singing was led by Bro. Dow.

**Melbourne.**—The congregation of the Baptist morning, (Principals) Holdsworth, of the Baptist was the visiting speaker, and his address was much appreciated. The evening service was fairly attended, and Bro. Moore's sermon dealt with aspects of Christian union. Mr. Thompson sang a solo. At the worknight meeting Bro. Moore is reviewing events in the last work of our Saviour's life.

**Morland.**—Nicely attended meetings were held on July 21. Attendance of 312 in the Bible School. Orange and coffee day was observed, when about 600 oranges and a large number of suits were received. These were distributed by the Endeavourers to various institutions and hospitals. At the gospel service Bro. Webb commenced a series of addresses on Bunyan's "Pilgrim's Progress." Two scholars from the Bible School made the good confession.

**Northcote.**—A meeting was held at the age Sister Martin was held last Lord's day morning. Bro. Clifton's message was "At Rest," and he referred to our late sister, who would have been 80 years of age next month. 50 years of her life were spent in Christian service. Sister Mrs. Giblin, who was reported seriously ill last week, has gone to rest, and the church extends sympathy to the bereaved. Attendance at gospel service was fine, Bro. Clifton speaking on "What God Expects from Man." Mr. Jones, husband of one of the members, took his stand for Christ.

**Bruswick.**—Eight scholars sat for Bible School examination. On 11th a number of articles were received for social service. At night, after Bro. Pittman's address on "The Lordship of Jesus," there was one confession. Bro. R. Kirwood has sailed for Fremantle, W.A. Our aged sister Mrs. Sarah Nairn passed away at the age of 79 years. On July 17 Bro. A. McNeill conducted funeral services at the home and at Bunyip cemetery. Our sister was a loyal and devoted disciple. Bro. W. McCallum has resigned as school secretary, having been chosen as church secretary.

**Surrey Hills.**—On Sunday Bro. Chivell, of Ivanhoe, exchanged with Bro. Combridge and gave a helpful and encouraging exhortation on "A Threefold Satisfaction." Reference was made to the death during the preceding week of the father of Bro. W. S. Searcy, the sympathy of the church is extended to the bereaved. Meetings for the day were well attended, the gospel service being conducted by Bro. Combridge. On Tuesday last the weekly session of the Ladies' Guild was devoted to the needs of Sister Grace's auxiliary of the Melbourne City Mission, when there was again a fine rally of helpers.

#### South Australia.

**Queenstown.**—July 21 was the commencement of Bro. Brooker's twenty-fifth year of service with the church. In the morning he exhorted the church. At the evening service a male choir sang two anthems. Bro. Brooker's subject was "A True Story," and Miss Hazel Mathews recited "The Prodigal Son" from Luke's Gospel.

**Croydon.**—Meetings continue to be good. Bro. Graham has delivered a lantern lecture on Western Australia, proceeds being in aid of the organ fund. After the service on Sunday night the Male Chaplain of the P.P.P. clubs installed the officers of Croydon club. Both K.S.P. and P.P.P. clubs are showing great progress, and are both helping to the boys and girls.

**Hindmarsh.**—Attendances were good at both services on July 21. Bro. S. Richesay spoke in the morning. Bro. Allen Brooker's subject in the evening was "The Coming Kingdom," the third in the series on "The Disciples Prayer." "The Still Skyline" was the title of the talk to the young worshippers. With regret we report an accident to the organist, Bro. G. Trevasakis, also the death of Bro. A. Field.

**Bakelava.**—Meetings continue to be well attended. On Sunday, July 21, six were received into membership by transfer. The Dorcas Society is visiting several needy families in the town, and has also sent a large parcel of clothing to the Grote-st. relief work.

**Port Pirie.**—On July 21 two new members were received into fellowship by transfer from Unley. Bro. Hendon spoke at both services. His morning subject was "The 36 faithful unto death." In the evening he gave a line address on "What a Wonderful Saviour is Jesus?" Attendance improving.

**Mile End.**—On July 17 a special business meeting of the church was held to consider the resignation of Bro. W. L. Ewers as evangelist. By practically unanimous request Bro. Ewers was asked to withdraw his resignation, but he was not able to accede to the request. The resignation was accepted with great regret, and expressions of appreciation were carried of the splendid work performed by Bro. Ewers during his three and a half years' ministry with the church. On Sunday evening Bro. Ewers' subject was "Is there Another Chance of Salvation after Death?" The choir gave a selection. Attendances are good both morning and evening. Several of the members are back at work of employment.

**Unley.**—The Foreign Mission offering has reached £195, and in the various appeals for distress relief over £55 has been given recently. Two who made the confession on Sunday week were baptised the same evening. One young man was received by letter from Brooklyn Park. Bro. R. Burns gave a most interesting account of his travels in the Holy Land before the literary and debating society. The half-yearly church meeting and social were held last Wednesday. The chair was occupied by T. L. Yelland. Interesting reports of church work and its auxiliaries were received, special mention being made of the splendid service given by the secretary, S. J. Payne, the treasurer, P. S. Messent, and the leaders in the auxiliaries. Bro. H. R. Taylor was re-engaged for a further period of two years. It was decided to hold a mission early next year. We regret to report the death of another of the old members, Mrs. William Taylor. Illness had prevented her from meeting with the church for some time. Her late husband was a deacon for many years. A resolution of sympathy carried at the half-yearly meeting was conveyed to the family.

#### New South Wales.

**Petersham.**—On July 21 Bro. Arnold's subjects were "The Anchor Within the Veil" and "The Gift of the Holy Spirit." A sister who confessed Christ a few Sundays ago was immersed. £1.10 was collected for Bible Schools per medium of the coin cards. P.M. offering has now reached £1.

**Emmore.**—Meetings have been good the past two Sundays. There was one confession last week. During the week Sister Mrs. "IHS" Whately passed away after a brief illness. Our sister, with her two daughters, was a faithful member of the church and choir. The sympathy of the church is extended to the sorrowing ones. On morning of July 21 Bro. J. Whelan gave a fine message, and at night Bro. Paternoster preached on "Christ, the Centre of Life." Amongst the visitors was Bro. Harry Lyall, of Melbourne, F.M. offering is now over £250.

#### DEATH.

**MALTHEUSE.**—Passed peacefully away on June 19, 1929, at Franklyn, South Australia, Clara, relict of the late Hugh Malthouse, for many years a member of the church, Robertist, Hindmarsh, aged 87 years and 11 months. The long day is over.

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**CHOWN.**—In affectionate memory of Amelia Charlotte Chown, who passed into rest on July 23, 1928.

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"Life's work well done,

"Life's crown well won,

"Now comes rest."

—Inserted by her loving husband, E. H. Chown.

**PARRIS.**—In loving remembrance of Thomas Henry, a devoted husband and loving father. Called home to higher service July 29, 1928, at Mentone, Vic.

—Inserted by his sorrowing wife and children.

**PHILLIPS.**—In loving memory of Norman Frank, who passed away July 27, 1919. Laid to rest Brighton Cemetery, awaiting the resurrection morn.

—Inserted by his parents, brothers and sisters.

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## CORRESPONDENCE.

(The Editor is not responsible for the views of his correspondents.)

## FAITH AND BAPTISM.

After Bro. J. Pittman's letter, printed last week, in reply to former correspondents was in type, and too late for insertion in the issue of July 18, we received two additional letters. One was from A. G. Annum, Croydon, Vic., who expressed agreement with L. J. Price and vigorously disagreed with J. Pittman's views. The other was from W. C. Williams, Cheltenham, Vic., who cordially supported J. Pittman and concluded his epistle with the following paragraphs: "Who would say that the great and godly men who have given their lives in God's service, and won multitudes to Christ Jesus had not received remission of sin and the Holy Spirit though not immersed? If such servants of God had been led to be 'baptised into Christ in baptism' they would have gone one step higher in spiritual life, but how many of us who have been 'baptised into Christ' have reached the spiritual standard of these pioneers and martyrs in the service of God? Bro. J. Pittman is right, and while he has John 3: 16 behind him, he will remain so."

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