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The Effect of a Word.

"A word fitly spoken is like apples of gold in filigree work of silver." "The mouth of a righteous man is a well of life."

We often speak of the potency of a word. It has an influence for good or ill. James compares its power of mischief to that of a small spark which sets a forest on fire. The tongue misused, he declares, stains the whole of the body and sets fire to the round circle of existence with a flame fed by hell. But, on the other hand, it is impossible to set a limit to a word's power for good. It can help and purify as truly as it can discourage or besmirch. It is as the good seed which itself brings forth a hundredfold and the ultimate fruit of which may fill the granaries of a world. It pleased God by the foolishness of preaching to save them that believe. Many a humble Christian working in private, as many a preacher with little "visible result" to show for his labors, has been cheered by the thought that no word spoken for the Master will fall quite fruitless to the ground. Longfellow's familiar lines express the thought which has comforted many. He wrote of the arrow and the song which sped into the air and seemed to be lost, yet

"Long, long afterward, in an oak,
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

"When we remember that we can make hell or heaven by our words," wrote the famous essayist "J.B.," "it is amazing that we are not more careful of them."

It is our present purpose not so much to demonstrate the power of a word, as to inquire, On what does its power depend? Words are not all alike effective. The preaching even of the gospel of Christ does not always produce like effects. On what does the effectiveness of the message depend? There are several factors so manifest and of such importance that they can not be ignored.

The word itself.

It is not wholly superfluous to say that whether a word is likely to be effective or not depends upon the word. Error and falsehood may attract for a time, but cannot endure. The Book of Esdras declares that "great is truth and mighty above all things," while one of our old English writers remarks that "against truth falsehood hath no might."

It is our belief in the innate power of the gospel—God's force to move the world—

that gives us the confidence of victory. The Word of God is quick and powerful. The sword of the Spirit does its work well.

Sometimes, when we consider the comparative slowness of the advance of the church to-day with the rapid growth of Christianity in the apostolic age, we say that the great reason for the difference is found in the different messages presented in the first and twentieth centuries respectively. Preach the apostolic word, and apostolic results will surely follow. There is a truth of first importance here. We believe that one hindrance to the progress of Christianity is that men have departed to a great extent from the message of the Cross of Christ and from the simple and direct instructions given by the apostles to seekers of salvation. To substitute human dogma, or opinion, or philosophy, for the revealed truths of the gospel, is a suicidal policy. "Preach the Word" is excellent advice for every age. The pulpiteer who seeks for novelty might find a successful issue to his quest in the elements of the gospel, for few things are less familiar to great numbers of men than are some of the basic facts of our religion.

The man who speaks it.

The human element can never be ignored. "The man behind the gun" has often been spoken of. Whether a tool or a machine will render effective service depends on the man who uses it as much as on the instrument itself. Personality counts, and nowhere more than in the preacher of the gospel of Jesus Christ.

"The very truth hath a colour from the disposition of the utterer." This word of George Eliot will be generally accepted. It is this truth which gives point to Paul's advice to the young preacher: "Take heed to thyself and to thy teaching." He who woos to heaven must lead and not merely point the way. "General" Wm. Booth, in his instructions to Salvation Army officers, used to tell them that the same weight of shot from a rifled cannon would have ten times the effect that it would have from a gun not rifled: the make of the gun gave the extra weight to the shot. So a message from the lips of a man whom his hearers knew to be himself living a sincere and godly life will powerfully influence men who would be wholly uninfluenced for good by identically

the same message coming from a man known to be living out of harmony with his profession. God's Word declares that mere speech is impotent. He whose heart is untouched cannot touch others. Words of eloquence which would by contrast make the angels stammerers will, unless they proceed from a heart of love, be as profitless as sounding brass or clanging cymbal.

There must be something of one's self in the message which is to be effective. Hence the folly (apart from the wickedness) of memorising another's sermon in order to pass it off as one's own. A sermon is not words alone: it is the message of a man, and the man is more important than the message. How can a stingy man exhort to liberality, a liar to truth, a thief to honesty? We would not look for such a thing. Well, we who would tell of the love of Christ ought ourselves to be loving. To make others feel, we must feel. To make them appreciate the value of Christianity, we must ourselves so live that others seeing our good works may glorify our Father in heaven.

A recent writer on the American Chautauqua movement remarks: "It would be impossible for a man to speak in Chautauqua about Russia or Serbia unless he had lived there; and the very fact that he had lived there often gives power and grip to what may be otherwise only a mediocre lecture." It is so with the gospel of Christ. The best speaker on Christ's person and work is the man who has lived with his Lord.

How the message is given.

A good thought will do most effective work when expressed in appropriate language. The Scriptures extol the word which is "well chosen" and "fitly spoken." How much there is in the manner of expression, in the very words employed, can best be seen in the works of the great poets. Words and sense are so associated that to alter the word is to mar the sense. Take the first lines which come to mind—

"A thing of beauty is a joy for ever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet
breathing."

No sensible man should think he could put that in prose with the same effect. Yet a

recognition of that fact would kill off half the amateur poets in Christendom, for they are wont to write "not poetry, but prose run mad."

Our Saviour's sublime utterances charm both by the loftiness of their thought and the sublimity of their expression. A beautiful thought cannot be conveyed by ugly words. We should learn the secret of the Master: His winsome words and gracious manner attracted men.

A loving, sympathetic manner is an asset of incalculable worth to a preacher. If he would reprove sin, how indispensable this is! One man's least objection will be resented because of his harsh, unsympathetic manner, while the loving expostulation of another leads to repentance. We have all heard of the man who "kicked them downstairs with such a good grace, they thought he was handing them up!"

Let us look to our motive and our manner ere we condemn the neglecter of our message. Many a man has thought he was suffering for righteousness' sake, while the fact was that his boorish manner was bringing its appropriate response.

The serious call of the gospel should be matched by gravity and earnestness on the part of the preacher. One of the commonest of illustrations is that of the actor's lesson to the preacher who was amazed that men should be indifferent to his message of truth, while they were melted to tears by the actor's recital. The reason was that one spoke truth as if he believed it not, and the other acted as if his part were true. Bulwer Lytton has a striking sentence in his "Last Days of Pompeii": "Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it." He who can coldly and placidly speak of the sufferings of our Lord on account of the world's sin has mistaken his calling if he thought God meant him to preach thus. A brother recently in our hearing used the fine phrase, "overflow of enthusiasm" in his description of one of the most desirable of the qualifications of a preacher.

The man to whom it is spoken.

On what does the effectiveness of a message depend? On the receiver thereof as truly as on the messenger. There is much truth in the statement that some lack success because they give not the unadulterated Word; but we may use this expression so as to libel a faithful preacher. Peter won three thousand men by one sermon; to-day it takes three thousand sermons to win one man. The antithesis pleases, yet it is not the case that Peter's message would always bring such results. Stephen uttered God's word as truly and lovingly as Peter did; but his hearers did not accept; they killed the preacher instead. There was no fault with the speaker or his message; the fault lay with the hearers. Ere we blame a preacher for apparent lack of success to-day, let us consider this fact. An old-time preacher, perchance, won hundreds: his successor, it may be, has few converts. Yet the latter preacher may be more than the peer, intellectually and spiritually, of the former.

There is the parable of the four soils, mis-called "the parable of the sower," which apparently was intended to tell us of one great reason why the gospel did not whenever and wherever preached produce like results. In some cases the seed never germinated, in others it sprang up for a time, in a third set of cases it could not come to maturity because the weeds choked it, while yet in others it brought forth harvests which were all good, but not all good to the same degree; the seed throughout was the good seed of the kingdom; the only difference was in the soil. So the Saviour illustrated the four kinds of hearts to which the Word of God is presented—the hard heart, the shallow heart, the pre-occupied heart, and what he calls "the good and honest heart." Only in the last were right results secured.

Every modern educationalist has been trained in the thought that what a person can be taught depends on what is already in his mind. The Herbartian doctrine of apperception emphasises this: "Every impres-

sion that comes in from without... no sooner enters our consciousness than it is drafted off in some determinate direction or other, making connection with the other materials already there, and finally producing what we call our reaction." So what we get depends on what we have. One thing impresses one man, and leaves another "cold."

There were actually men so alien to good that the beneficent works and gracious words of the Lord Jesus failed to make an impression on them for good. Rather, they were confirmed in wickedness and hate of good and truth. Contemplate the deterioration of the character of a Judas favored by the Master's presence and teaching. That which should have been a savor from life unto life became a savor from death unto death.

It is true: what even God can do in the way of saving me or developing my character depends upon me.

The Joy of Winning Souls for Christ

J. Vincent Coombs.

One morning, before day, I went out into the forest. Far away yonder in a tree-top I heard a little twitter. Then a bird sang out sweetly. That melody stirred another, and that song awoke many more.

In a little while there came the choral outbursts of thousands of glad voices.

We have heard a few feeble notes on evangelism. Fifty converts here, one hundred yonder, but, if we are ready, the great choral outburst will come.

We can have this great day if we want it. Let every one realise that he has enlisted in a mighty army, and that he is not a good soldier unless he enlists another for the Master.

In a meeting in Missouri a lady said: "I can't think of any one to whom I can speak." I said: "It is your business to think." She replied: "I do not know anyone." I said: "Think of your home." She sat silent a moment, and then replied: "Pray for my husband." That night I took the confession of her husband. You select some one that you love, and win him for Christ. Think of your home, your boy, girl or husband.

I contend for these points:

1. The preacher will never save this world. The enterprise is too great. It will require the efforts of the entire army. Not merely the officers. It must be the task of the whole church.
2. Preachers, in order to lead the enlisted Christians, must be prepared for this enormous work. The man who runs a race must be careful about his eating and drinking. So the preacher must feed upon the word of truth, and drink the sincere milk of the Word.
3. In order that this soul-winning campaign may be of great value to the whole

land, the enthusiasm must go on through the entire year. If we drop soul-winning as a business, there will be stagnation.

4. This campaign must be one for New Testament Christianity. If it is not builded upon God's Word, a few months after the campaign is over there will be a sag. Enter this soul-winning battle now, and continue in it. Personal effort will win, and Jesus gave us the example. To two men he said: "Come and see." He sent Andrew after Peter. To Philip he said, "Follow me." He told Nathaniel to come out from under the fig-tree, and said to Matthew, "Drop your business and follow me." He spent more time with one man, Nicodemus, than he did with the multitude on the side of the hill.

If you find some man too heavy for you to carry, go and get three brethren, and all four of you can bring him to Jesus. You may have to go upon the housetop to do it. Christianity is your business. Banking, farming and teaching are mere sidelines. I pity the Christian who has never brought a soul to Christ. Go now and bring one, and the joy-bells of heaven will ring—"Christian Standard."

A Canticle of Love.

Across a dew-wet, rose-embroidered lawn
I heard a poet sing, at break of dawn,
A chant that made the garden brighter blow:
"Where Love has led 'tis always safe to go."
Again, when daylight's weary sands had run,
I heard the poet sing at set of sun
The canticle that benediction shed:
" 'Tis always safe to go where Love has led."
"Where Love has led"—Gethsemane and loss,
Grief, pain, steep Calvary where stands the Cross—
" 'Tis always safe to go." Help me, O God,
Always to keep to paths that Love has trod!

—Clarence Urmy

Are Christ's Principles Practical?

A life based on the principles of the Sermon on the Mount may be a failure from every standpoint but God's. Yet it is the only really successful life.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."—Matt. 7: 24-27.

The last "saying" of Jesus in the Sermon on the Mount is the most searching. In it he divides men into two groups; those who carry out his "sayings," and those who do not.

These two groups are as sharply contrasted as the sheep and the goats in the parable of the Last Judgment.

And Jesus did not merely make arresting assertions, but he made them "with authority." His hearers might evade the obviously insincere teaching of the Scribes; they could not evade the precepts of Jesus. He spoke as one who says, "I believed, and therefore have I spoken." And no other reason for speech can make any man's teaching convincing. That his hearers "were astonished at his doctrine" does not surprise us. Men in all ages have shared their astonishment. The principles which Jesus enunciated were in themselves startling; but far more startling was his assertion at the close of his great discourse, that a life built upon the carrying out of these principles would succeed and endure, and every other life would fail and end in ruin!

There are no exceptions.

He made no exceptions. The question which has occupied the minds of so many earnest people, as to whether it is possible to carry the principles of the Sermon on the Mount into practice, would have seemed to Jesus irrelevant.

That was not an open question. He had stated a truth, and it remained for his hearers to make their choice of two alternatives, as it remains for us to make ours.

A life which is spent in seeking to carry out the principles of the Sermon on the Mount, may be a failure from every point of view but God's; and yet it will really be successful, for it is the only "life which is life indeed," and which has within it the promise of immortality: the life which is not based on these principles may appear to succeed, and may have many so-called advantages; but at the end nothing will be left but the ruin of a human soul, the greatest of all tragedies.

When we realise what is involved in this last "saying" of Jesus, and recognise its authority, we no longer question the possibility of "doing" the "sayings," but we ask, how can we carry them out in our individual lives.

The answer to that question is found in

1 Corinthians 10: 4: "That Rock was Christ." Only by being united to God in Christ can we carry into practice the principles which are the essential outcome of the Divine nature.

Startling sayings.

As we study the "sayings" afresh, many of them will startle us, and particularly the words in St. Matthew 5: 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect"; and the truth will dawn upon us, that there is only one way by which we, frail human beings, can attain to such perfection, the way of union with the Perfect One, who is God. Jesus knew this when, identifying himself with the Father, he said: "Without me ye can do nothing." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

We shall notice also as we read the "sayings" that the qualities which are called "blessed" are God-like qualities.

"Blessed are the poor in spirit." Compare "I am among you as one that serveth." "Blessed are they that mourn." "Jesus wept"; "He beheld the city, and wept over it."

"Blessed are the meek." "I am meek and lowly in heart." And so through all the sayings. Jesus calls us to be and do only what is of the essence of the nature of God. Therefore in order to keep his "sayings," we must be, as St. Peter says, "partakers of the Divine nature."

The question of the possibility of living by the principles of the Sermon on the Mount did not occur to the apostles. St. Paul, dwelling in the midst of heathenism wrote, "I can do all things through Christ which strengtheneth me."

"To me to live is Christ"; and he spoke of the converts being made "perfect in Christ Jesus." The theme of the 1st Epistle of St. John is the boundless scope of a life lived in God. And down the centuries until the present time the world has been preserved from ruin and made to some extent beautiful and good to live in, by those who, consciously or unconsciously, in union with Christ, have striven to carry out his precepts, precepts which he summed up for us in his commandment that we should love one another, as he loved us.

The life of love.

We notice that each "saying" of the Sermon on the Mount is one detail of the great whole, which is "Love." Each promise in the sermon is a response of the God who is Love, to the creatures who are made in his image.

As Browning says:—

Our life, with all it yields of joy and woe
And hope and fear....
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;

And that we hold thenceforth to the uttermost
Such prize, despite the envy of the world,
And having gained truth, keep truth; that is all.

This life of love is not an easy life. For it is love like Christ's of which Browning writes. And Christ went to Gethsemane and to Calvary for love of us. We, too, may be called to Gethsemane and Calvary.

But men in their better moments do not desire an easy life. They desire a large life, with scope for all their powers of mind and body, a progressive life, in which "the best is yet to be." And such a life is found at its highest only in union with Christ—Christ, in whom are hid all the treasures of wisdom and knowledge; Christ, "who of God is made unto us wisdom." It is illuminating to read Proverbs 8 in connection with this thought.

And men are seeking for what is called "ultimate truth." They will not find it apart from him who said, "I am the Truth."

They are seeking beauty in all its forms; they will find it in perfection only in the One of whom the prophet wrote, "How great is his beauty"; "He hath made everything beautiful in its time."

Above all men are seeking for an assurance that life does not end in time, but stretches on into infinity. There is no satisfying assurance of man's immortality apart from Christ who said, "I am the Resurrection and the Life."

May we hear him speaking to-day, as he spoke long ago to the multitudes: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a man which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock"; and may we respond in the words of the Psalmist: "I cried with my whole heart.... I will keep thy statutes." "M." in "Christian World Pulpit."

The World's Bible.

"Ye are the epistles of Christ—written with the Spirit of God" (2 Cor. 3: 3).

Christ has no hands but our hands
To do his work to-day,
He has no feet but our feet
To lead men in his way,
He has no tongue but our tongues
To tell men how he died,
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read,
We are the sinner's gospel,
We are the scoffer's creed,
We are the Lord's last message,
Given in deed and word,
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?

—Annie Johnson Flint.

Great Events in the Life of Christ.

Certain Greeks Seeking Jesus.

A. W. Connor.

John 12: 20-36.

"Now there were certain Greeks among those that went up to worship at the feast; these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus."—Verses 20, 21.

The visit and request of these Greeks, simple as it seems, is told in such a way as to mark it as of great importance. They were in the midst of the excitement caused by the triumphal entry and sequel. It was not to be wondered at that they desired converse with him of whom the Pharisees had said, "Behold the world has gone after him." Something in their visit or in their mission deeply agitated the soul of Jesus and brought from him the words, "The hour is come that the Son of man should be glorified." He was so profoundly moved that the cry, "Father, save me from this hour," trembled on his lips. The cry gave place to another, "Father, glorify thy name." In the conflict of emotion it has almost a suggestion of Gethsemane. The crisis which it marks in the soul's history of Jesus is further seen in the audible response made by God to his prayer. A voice from heaven declared, "I have both glorified it and will glorify it again."

This ranks the moment with that of his baptism and transfiguration. A comparison of these three voices (Matt. 3: 17; 17: 5, and John 12: 28) shows that while they differ in wording, they all alike acknowledge Jesus as God's Son, and endorse his conduct and attitude. The first voice was for his own sake, the second for the favored three apostles, the third for the people. This marks it as a definite crisis. May it be to our profit to study this event, and its disclosures of the mind of Christ. Let our request be that of these Greeks:

"Sir, we would see Jesus."

These Greeks are certainly to be taken as representative men. They were Gentiles, but Gentiles who had seen the beauty of the morality in Judaism. Heathen idolatry had become distasteful to them, and as seekers after a better way they had become "proselytes of the gate." They had come to the feast, not as mere visitors, or sight-seers, but as worshippers. Their enquiry was not of curiosity; nor was their visit that of celebrity hunters. They were earnest souls seeking for light. Even as the East had sent its wise men to the cradle of the Saviour, so the West sent its representatives to him on the eve of his Cross. It was not surprising that these men, who had been attracted by the moral and spiritual superiority of Jewish monotheism, should be drawn to this young prophet. As a teacher he manifested a breadth of sympathy to which the official exponents of the faith were utter strangers. His spirited action in cleansing the temple—the very court where they as Greeks could worship—would arrest their attention. So they entered on the quest that all true seeking souls must make sooner or later. "We would see Jesus." Their query evidenced the hunger at their heart. More clearly than Christ's own disciples would they see that there was only one possible end to his antagonism to the rulers. He must be silenced. The only way to silence him was by death. Shall Jewish bigotry silence such a teacher? Had these men a proposition to make that would save the situation? Beyond Israel lay a field for his teaching, and the certainty of a receptive audience for his message, which was so distasteful to orthodox Jewish thought. There is a tradition of a certain king of Edessa who sent an embassy to Jesus, inviting him to come and make his home in that kingdom, promising him all protection, and an open field for his teaching. To him Christ replied, that it was not his purpose to leave Israel, but that he would send a messenger to him. It may not be as far-fetched a thought as it seems at first, that these Greeks came to invite him to "save himself" and go to people ready

to hear. Once before when Jesus had said, "Ye shall seek me and shall not find me," the rulers had replied, "Whither will this man go? Will he go to the dispersion among the Greeks and teach the Greeks?" If such a thought came to the Jews may it not also have come to these Greeks? Had Jesus himself not indicated that he had "other sheep not of this fold," whom he would yet bring so that there would be "one flock, one shepherd"? Was this the due time? The world was knocking at his door. Why not go with them? If Christ be only another of the world's great teachers and nothing more, why not? The answer lies in the fact that the mission of Jesus was higher than that of a world teacher. He is to be a world Saviour, and the pathway to such Saviourhood and world dominion was the way to the Cross. That way lay now before him. The hour for his "glorification" had come. Can it be that here, as in the attitude of Peter when Jesus first revealed the Cross, we have a subtle recurrence of the temptation faced and rejected in the wilderness? "This shall never be unto thee, Lord!" But from all allurements Christ turned and faced his *Via Dolorosa*. He had his "cup" to drink. He had a "baptism" to undergo, and till that was accomplished he repressed the world spirit within him, and was "straitened." And all this he did that in the end there might be a gospel—a real gospel—for East and West, for Jews and Greeks. When on the supreme quest like these Greeks we come to see Jesus, we are met by the sight of him as the sacrificial Lamb of God. There is no Christ who is a world Saviour, save the Christ crucified: the Son of man who came to give his life a ransom for many. Without this there is no gospel for sinful man, for the first note in the world's evangel is this—most wonderful, most blessed of truths—"Christ died for our sins."

"Except a corn of wheat die."

"Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone." The glorification of the Son of man must come through death. The unsown grain remains what it was. Sow it. Let it die, and lo! in a few brief seasons the fruitage is seen in the fields of golden grain, and in a world's need supplied. The miracle of multiplication has taken place. So also with the Cross. And what has been the fruitage of the Cross? Think of the unnumbered souls saved; the lives enriched, and ennobled. Consider the new civilisations born, the schools and orphanages founded. The *Red Cross* is the ubiquitous witness that the source of all such philanthropy is in the Cross of Jesus.

But while the mission of Jesus is the unique expression and the supreme example of the law of sacrifice, the same law applies to all who would follow him. There is a close parallel between this Scripture and Matt. 16: 24-26. In both we behold *His Cross and ours*.

"Must Jesus bear the Cross alone,
And all the world go free?"

No! cries Jesus, in clarion tones that challenge our easy-going discipleship. "If any man serve me, let him follow me, and where I am there shall also my servant be; if any man serve me, him will my Father honor." The eras of martyrdom and the present day mission fields of the church illustrate this principle. The torch of sacrifice in their hands has illuminated the church's victorious path. The torch they bore was lit at the flame of love that glowed on Calvary. Following Christ, men have given the world its highest examples of sacrificial service.

In a spot near the wall of Mukden, in Manchuria, is a notable grave. Near by on the wall of the medical school a tablet perpetuates the memory of Arthur Jackson. Leader in his school, champion athlete, crack half-back in the Rugby football team, he heard the call of the needy places

of the earth, and under the impulse of the Cross he volunteered as a medical missionary. He barely reached his field in China when the pneumonic plague broke out in the north. The dread scourge swept across the country. The death rate was one hundred per cent. The coolies crowded the trains and fled south. Arthur Jackson crowded down all other work, organised such protection as was possible. He took his own station at the railway depot. There, day after day, he met the trains, and examined the coolies. He segregated the diseased, carried out the dead, and stemmed the awful tide. But at what cost! He discovered the red blood streak in his sputum, the sign that he was done. A few hours saw the end, and that night they buried him outside the walls. At the British Consulate they held a memorial service. Among the speakers was the Chinese Viceroy. He had seen a new thing. He had never known anything like it. That a young man should thus give his life, not for his own folks, but for strangers, was to him a wonder. Dr. Jackson did not save his life; he gave it, but he keeps it unto life eternal. Where did he learn that lesson? At the Cross of Christ. He was in service for Christ, and followed him. For him and all such is the promise, "Him will my Father honor." Shun not the Cross. Hear the call, "Follow me." Listen to the great incentive, "Where I am there shall my servant be also." As Dr. McLaren says, "To follow—that is the condensed summary of duty, 'to be with him'—that is the crystalizing of all our hopes." We cannot be with him then, unless we are willing to be with him now, for if the first fact of the evangel is that "Christ died for our sins," its first command to all who believe is, "Come, follow me." Let us be ready to stand in with Christ in the great moral conflicts raging in the world.

"I, if I be lifted up from the earth."

Passing from the veiled reference to his sacrifice, the Lord uttered the word that revealed the Cross plainly as the means by which the name of God should be glorified. The seeming defeat would be in reality the fulfilment of the purpose for which he had come to the hour. That purpose was the destruction of the power of sin, the devil, and death. In these Greeks Jesus saw the harbingers of a great multitude. "Now is the judgment of this world, now will the prince of this world be cast out, and I, if I be lifted up from the earth, will draw all men unto me." The Cross was to be a throne of judgment. It was to have a power of eviction. It was to be the Divine magnet, a power of attraction for all men. Early in his ministry he had expressed the certainty of his uplifting, and its saving purpose. "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This, then, is the supreme message of this arresting incident. The magnetism of the gospel is in the uplifted Lord. "Christ crucified, the power and the wisdom of God." The sinless One bearing the sins of the guilty in his own body to the tree. Why has it had this power of attraction? It is a voluntary sacrifice. "No man taketh my life from me. I have power to lay it down, and I have power to take it again." Thus it becomes a revelation of the Divine love. "Herein is love, not that we loved God, but that he loved us and gave His Son to be the propitiation for our sins." In a real sense it was a life given as a "ransom for many." Paul entered into this thought when he wrote of "The Son of God who loved me and gave himself for me."

"Bearing shame and scoffing rude,
In my place condemned he stood,
Sealed my pardon with his blood,
Hallelujah, what a Saviour!"

Dr. Jowett well says, "You may proclaim the Lord as a great ethical teacher, but the ethics may generate no more energy than do the ten commandments painted upon the cold surface of a church wall. You may proclaim him as a reformer, but the programme will no more lift men out of their deadly grooves than a party programme will lift men out of their sins. Jesus, the young prophet, may draw cheers; the uplifted Lord draws men. The young reformer may draw

signatures; the sacrificial Saviour wins their hearts."

Here in the Cross is the dynamic of redemption, the spring of human brotherhood. Here is the divinely given centre to which the followers of the Lord must rally if the gracious oneness for which Jesus prayed is to be realised. The Cross is central. "God forbid that I should glory save in the Cross of Christ." We proclaim it once more. It is the world's only hope. R. F. Horton tells how in a certain little European village he came across a memorial in the form of a Cross. The upright beam bore the words, "O Crux ave." *O Crux, hail!* The transom bore the striking message, "Spes unica"—*The only hope.* And so it is. The only hope for forgiveness of sin, a new life, and an eternal life. Blot out the message of the Cross, and the sky of life is overcast. "I, if I be lifted up, will draw all men unto me." Because he has been uplifted we dare to proclaim to you the supreme promise: "Whosoever believeth on him shall not perish, but have eternal life."

On the day on which he died Matthew Arnold heard Dr. John Watson preach on "The Shadow of the Cross." They sang the hymn, "When I survey the wondrous Cross." Discussing it after-

wards at the dinner table, he expressed his appreciation of the hymn and the sermon, especially of an illustration used by the preacher. It was a description of a ruined church, destroyed by an earthquake all except the tower, surmounted by the Cross. "Yes," said Arnold, "The Cross still stands, and in the straits of the soul makes its ancient appeal." So it does. It is sober fact to say and sing:

"The Cross, it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup."

Here, my friends, is the primary fact, "Christ died for our sins." Here is the primary command, "Come, follow me." Here is the primary incentive, "Where I am there shall also my servant be." Here is the final promise, "Shall not perish, but have eternal life." The Cross, the uplifted Lord, the Divine magnet makes its appeal to your soul to-day. May you now be able to say from the heart, because you have seen Jesus:

"Drawn to the Cross, which thou hast blest
With healing gifts for souls distressed,
To find in thee my life and rest,
Christ crucified, I come."

Alcohol, the Child, and the Adolescent

Alcohol is not a stimulant, but a narcotic.

[The following address by Dr. D. Llewellyn Williams, M.C., F.R.C.S., D.P.H., etc., Medical Officer of the Welsh Board of Health, was delivered in the Central Hall, Manchester, in April last, and has just come to hand. Four and a half years he had been in the thick of it in France, and in addition to his British honor, had been decorated by the President of the French Republic for clearing out typhoid from a district where French civilians and soldiers were in serious danger.]

Alcohol is admitted to be a protoplasmic poison; in sufficient quantity, it definitely kills protoplasm, and in lesser quantities it prohibits growth. The very name "intoxicant" suggests that it is a poison: Intoxication is only another name for poisoning. It is also definitely established that alcohol is not a stimulant but a narcotic. By a narcotic we mean an agent capable of blunting sensibility and producing a state of stupefaction. It is true it gives the feeling of stimulation; but it is of a subjective origin and illusory; it dulls the drinker's perception of unpleasant conditions and makes him think for the moment that he is better. Tobacco is also a member of the narcotic class, and therefore should on no account be indulged in during childhood or adolescence.

Alcohol is harmful to children.

We maintain that alcoholic beverages are in no way necessary for healthy lives, and with this statement most scientific authorities will agree; but we go further, and we state definitely that alcoholic beverages are harmful and dangerous. Now I must admit that there are authorities who will not agree with the last statement, if we apply it to adults. On the other hand, all medical authorities, without exception, are unanimous in stating that alcoholic beverages are harmful to children. The child differs materially from the adult; there is no heavy demand upon the body of the adult; growth has ceased. It is true there is a wear and tear going on which must be made good, but the body is now set, and it merely has to provide for repair and energy to work. The child, on the other hand, is growing; its protoplasm is in a constant state of activity; the cells of the body are dividing and subdividing, multiplying and expanding continually. Given good surroundings, fresh air and sunshine, rest and exercise, and an adequate food supply, all goes well; but if these things are lacking, and especially if we introduce into the child's body a protoplasmic poison like alcohol, growth and development are retarded. Effective growth depends upon vigorous protoplasmic activity, but alcohol, even in dilute solu-

tions, arrests protoplasmic activity and retards growth.

To develop healthy children, we require good surroundings for them, i.e., fresh air and sunshine, rest and exercise, adequate food of the right kind, and it must contain the "vitamine" of growth. Further, considering that growth depends upon the activity of protoplasm, the use of narcotic drugs like alcohol and tobacco must be absolutely forbidden in childhood.

Adolescence.

What I have said about childhood is equally true of adolescence. Adolescence is the advanced stage of growth, and the same protoplasmic activities take place. The very name suggests growth—from *adolescere*, to grow. Indeed, the annual rate of growth increases to a marked extent in adolescence. It is obvious that alcohol is equally injurious to adolescence, and that abstinence is a necessity of adolescence, as well as of childhood. Adolescence is the period between childhood and maturity, and may be reckoned from the twelfth to the twenty-fifth year in boys, and from the twelfth to the twenty-first year in girls. Growth continues during these years until the body attains its full stature.

It will be observed that the brunt of the attack of alcohol is on the brain and nervous system. I desire to draw particular attention in this connection to the effect of alcohol, even in small doses, on the higher mental faculties. Now, of all the mental faculties, the first and the highest, and the last to be developed, is self-criticism, the faculty of judgment and self-control. Technically, this centre in the brain is known as the centre of "inhibition." It is a wonder how very little alcohol is sufficient to blunt this little centre and to throw it out of control. This is what occurs even in moderate drinkers. The man who drinks paralyses this important centre, the centre in the brain which controls other activities, and whose action is based on judgment and self-criticism. In consequence, the drinker deprives himself of the power of control and self-restraint. He becomes loquacious, and makes absurd remarks which to him appear very brilliant; he does things which, in his sober moments, he would be ashamed to do. It means that he has lost self-control and the sense of responsibility. Instead of acting under the control of his will and better judgment, he is swayed by his impulses and emotions. The drinker is like a ship on the sea without a rudder, at the mercy of the winds and waves; a motor-car with the driving gear out of action.

Forgetfulness can be bought—at a price. It is brought about by the narcotic influence of alcohol which blunts the senses. The conclusions of the Medical Research Committee set up to consider the physiological effects of alcohol prove conclusively that:—

- (1) The main action of alcohol is on the brain and nervous system.
- (2) That alcohol is narcotic rather than stimulant in action.

The action of alcohol on the nervous system

takes place invariably in a certain order, and it is inversely to the order of development. There is a progressive impairment of the functional activities of the nervous system, from the highest to the lowest. It affects, first of all, the higher mental faculties—"critical judgment and self-control"; in the next stage, speech becomes thick and difficult, and there is a failure of the motor system, the limbs become paralysed, and finally there follows a deep sleep or unconsciousness. In this last stage, there is interference with the vital centres of life, viz., the heart and circulation and the lungs and respiration. If the quantity of alcohol taken has been sufficiently large, these vital centres are so gravely affected that the drinker may die from failure of the respiration.

I am sorry to say I have seen several cases of that sort. One of the first I ever saw was when I was acting as house-surgeon at a large hospital at Leith, near the docks. Six men were brought in from a Spanish ship. They had tapped a cask of port wine, and they were brought in absolutely unconscious. Four of them died.... I am convinced that the campaign inaugurated by the Government and by a powerful and influential committee in London will fail, unless it is also a temperance campaign. We want our young people not only to abstain from alcohol, but we want them also to be good citizens; to lead pure, useful, and noble lives. It is, therefore, for us to warn them of the pitfalls that are lying in wait for them. We want to replace ignorance by knowledge—knowledge of self and the sacredness of the human body. In those beautiful words of Tennyson:—

"Self-reverence, self-knowledge, self-control,
These three alone, lead life to sovereign power."

It is our privilege, not only to warn our youths of the pitfalls ahead, but to remove them; to build bridges so that those who follow can cross in safety.

An old man going a lone highway,
Came at evening, cold and grey,
To a chasm vast and deep and wide.
The old man crossed at the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;

"Your journey will end with the ending day,
"You never again will pass this way;
"You've crossed the chasm deep and wide,
"Why build you this bridge at eventide?"

The builder lifted his old grey head—
"A youth whose feet must pass this way—
"This chasm that has been nought to me
"To that fair-haired lad may a pit-fall be;
"He, too, must cross in the twilight dim;
"Good friend, I am building this bridge for him."
—"The Clarion Call."

The Market-Place.

There's a busy mart not far away,
Where the souls of men are sold;
Some fetch a price in Pleasure's coin,
And some, I have heard, bring gold.
Not a single one has sold at par;
And the sale is full of risk,
For the coin they bring is a transient thing—
Yet trading is always brisk!
Is your soul there at the market-place
Bidding its turn to be bought?
Is pleasure or gold enough to get,
For a life which God has wrought?

The Flesh of the Son of Man.

In the Religious World.

A. Colman.

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6: 53). "How can this man give us his flesh?"

Many Christians seem to rest satisfied with the thought that by eating the bread and drinking the wine at the Lord's Supper, they are eating and drinking the body and blood of Christ. Certainly we are doing so in symbol, but unless we also do it in spirit, we shall get very little benefit from what we eat and drink, and I think Christ had that deeper spiritual meaning. The Jews failed to understand him, as they failed to understand when he said, "Destroy this temple, and in three days I will raise it up." For the reason of their failure see Isaiah 6: 9, 10, quoted also by Jesus (Matt. 13: 14, 15). He who was the Way, the Truth, and the Life, would speak what was true.

How, then, can we eat his flesh, and drink his blood, in any other way than by the symbolic bread and wine? Since Christ was speaking to living men, how contradictory it sounds till we read, "It is the Spirit that quickeneth [i.e., giveth life]; the flesh profiteth nothing." Spiritual life is life in its truest sense. So, then, as it is the Spirit that giveth life, it is spiritual food that must sustain that life.

Life must be fed.

How can flesh and blood be food for spirit? Let us not forget that Christ was the "Word of God." "The Word was made flesh and dwelt among us."

God's word had been spoken by himself to man. It had been spoken through human lips. It had been given to man in writing, by men whom God inspired for that purpose. And in the fulness of time it was made flesh and dwelt among men. To eat the flesh of the Son of man is to eat the Word of God. See Job. 23: 12; also Jer. 15: 16. Moses told the children of Israel that "He [God] humbled thee, and suffered thee to hunger, and fed thee with manna...." "that he might make thee to know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live" (Deut. 8: 3). Christ himself quoted these words when the devil tempted him to turn stones into bread (Matt. 4: 4). Therefore, if man would live in the truest—the spiritual sense—he must feed on the living bread which came down from heaven. Christ says, "I am the living bread."

Food must be assimilated.

A well-spread table will not satisfy a hungry man if he is not allowed to eat the food. Nor would it be of use to one whose physical condition was such that he dare not eat what was provided, or to one who if he ate was unable to retain what he ate. As with food for the body, so also with spiritual food. It is not sufficient to "read, mark, learn," we must "inwardly digest it." It must become part of us if we would grow thereby. The best evidence of life—vigorous life, abundant life—is growth. Growth requires frequent periodic feeding. It is so with the body, and the needs of the soul are the same. Every Lord's day we eat the body of our Lord in symbol; how often do we eat it in spirit? It may easily be that the spiritual table spread on Lord's day morning has little on it to tempt our spiritual appetite, and satisfy our hungry soul. It may be just what some one else may feed on; but somehow it is no food for us just then. We need to pray with Agur, "Feed me with food convenient for me" (Prov. 30: 8). But if the exhorting brother has not met our need, we have the Word itself for our food as often as our souls hunger or thirst for God. Has the devil been suggesting doubt? Have affairs gone so contrary that you are almost persuaded that God has forgotten you? Here is food for your soul, "I had fainted unless I had believed to see the goodness of God" (Psalm 27: 13). Believe first. Believe what? Believe to see God's goodness, and you will see. Seeing is not always believing, although there is a saying to that effect; the eye may be deceived; but to the Christian believing is seeing. Believing kept David from faint-

ing, and it will you, my brother. Drive doubt away by feeding on God's Word. The Lord knoweth them that are his. See what David says in Psalm 42: 11, "Hope thou in God, for I shall yet praise him."

Timid ones, you need food that shall give you courage. When you eat the symbolic bread, eat also the spiritual food provided. Read Isaiah 54: 17. You may be assailed, but "no weapon formed against you shall prosper." Feast your timid soul on that and similar promises by the mouth of your God, and you will prove the truth of Prov. 28: 1, "The righteous are bold as a lion."

Fearful, fainthearted, weak and weary one, you eat and drink of the bread and the cup, you remember the Lord's death; do you eat his flesh?—the Word of God. Read Isaiah 35: 3, 4, and 40: 28-31. Make it your own; not words to be read and forgotten, but as the living Word of God, to be food for your spirit, to be absorbed by your whole being, to the strengthening of your hands to work, and your feet to go about your Master's business; your life in him will reach a higher plane, because you have been feeding on the Word proceeding "out of the mouth of God."

Ye lonely ones. Is your soul starved for lack of food? Is your love gradually dying because it seems to you that no man cares for your soul? You may not be able to meet at the Lord's table in company with those who keep holy day, but the Lord himself will spread his table for you in your loneliness. Paul tells us that God knows his own, and Peter says, "He careth for you." In your loneliness you are not forgotten, and you may eat the flesh of the Son of man when you open the Book of God. Feast on that Word in your solitude, and God will feed you with the hidden manna.

Ye who are tempted, what can strengthen you against the enemy who presents the temptation? O ye who have fallen by the tempter's power, how long is it since you had a feed for your soul? Were you sick, that your soul loathed food? Seek the Great Physician. He took our infirmities and bare our sicknesses (Matt. 8: 17).

What food for anticipation there is in the Word of God! (Isaiah 65: 17; John 14: 3; 1 Thess. 4: 16, 17). Feeding on the bread of life will open the eyes of the blind, will make the lame in spirit leap as a hart, make the deaf to hear, and will turn darkness and death to light and life. Who would not feed—not once—but evermore. "Lord, evermore give us this bread," that we may feed and grow thereby.

Brethren, the bread is here, we have not to ask for it, but to eat it. If leanness has come to our soul because of self-satisfaction, or we had bowed to Mammon, or we had sought our own pleasure instead of doing God's will, let us feed on Christ the Word, "till we come to the perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

But it is not enough to eat his flesh (the Word). Christ also says, "drink his blood." This is in direct opposition to the law—which in Christ was fulfilled, completed, and passed away. The law said the blood was to be poured out, it must not be eaten, because "the blood is the life" (Deut. 12: 23). Have you ever noticed how frequently in the New Testament the word "life" may be used instead of "blood"? The blood is the life. Try it. The "life" of Jesus Christ cleanses us from all sin. Washed in his blood—immersed in his life. Just as transfusion of blood from a healthy body to a diseased body has meant health, poverty of blood (life) enriched, and vitality increased, so it is when we drink in the Christ life. Spiritually drinking his blood as we drink of the symbolic wine at the Lord's Supper, our life is purified, and the more we drink of his life the purer our life will be, because the life we shall live will be by faith in the Son of God, who loved us and gave himself for us. Here is the abundant life he came to give. Here is that influence that will by-and-bye present us faultless before the throne of his glory with exceeding joy (Jude 24).

"Paotingfu was martyr ground in the Boxer days of 1900. To-day there is a mighty sweep toward the Christian Church, and 2500 persons have asked to be enrolled as inquirers—so many that the native pastors are compelled to hold them back, and are accepting only the most promising citizens of villages and towns."

The Development of Palestine.

Mr. Albert Hiorth, C.E., a Carnegie Scholar of the Iron and Steel Institute, proposes the building of a tunnel about forty miles east-west from the Mediterranean to the Dead Sea, passing under the Jerusalem. The tunnel would carry water from the Mediterranean to the west slopes of the lower end of the Jordan Valley. From this point the water would be directed through pipes down to the level of the Dead Sea, where a power plant with turbine-electrical machinery would transmute water power into electricity, to be distributed as light and power throughout the country. It would also drive a pumping plant for irrigation at the south end of the Lake of Gennesaret. Tens of thousands of horse-power could in this way be developed by a tunnel of 135 square feet, carrying 20 tons of water a second. The cost would be, it is estimated, about forty million dollars, in addition to the expense of constructing power-plants for irrigation, salt works, plants for the distribution of electric power, etc.

Biblical Archaeology.

Sir Frederick Kenyon, of the British Museum, makes an important statement as to the future of Biblical Archaeology. The war, in opening up Macedonia, Syria, Palestine, and Mesopotamia to more thorough research of this kind, has introduced a new era with great opportunities. Hitherto such research has been spasmodic, largely unintelligent, and at the mercy of corrupt Governments. Now there is a chance of organising it on sound lines, and the Academy has resolved to approach the British Government to secure this, and to make certain that the work falls into expert hands.

Dr. Arthur Cowley, of Magdalen College, Oxford, chose "The Hittites" as the theme of the Schweich lectures for this year. He gave a masterly sketch of Hittite history, dwelling specially on the excavations of the mounds at Boghaz-keui made so recently as 1906. More discoveries of this nature may be looked for under the new archaeological programme foreshadowed by Sir F. Kenyon.

The Religion that Grips the Home.

The great and pressing need of our land to-day is a religion that will tell in the home. There are altogether too many whose Christianity is like the march of a circus through the town—all tinsel and parade. It is a very fine thing, I make no doubt, to have a reputation for saintliness abroad, amongst our fellows; to be pointed out with the whispered commendation as we go by, "Oh, a fine fellow that; he wants to know how your soul is." But give me the religion that grips in the home, that will make father say with a sunny smile, "Well, that boy of mine has got hold of the right thing." That will make sister say, "Well, if ever there was a Christian it is that brother of mine." If you want to know whether a man has the real, genuine thing, then search for it in the home circle, for if his religion wells up there, it is certain that it will assert itself at other times, and in other places. It is the home that moves the world, and if Victoria is to be permeated with the Christian spirit and saturated with Christian influence, we must have those whose religion will sway the home for Christ. Let none of us go around sighing and crying, "Oh, that I had power to touch the masses! Oh, that I could bring the world to Christ!" without first touching the hearts of those at home, and bringing them to Christ. If there is nothing in our life and character that will influence the home, then, I am very much afraid that all our protestations of how much we love Christ are to be discounted as base and unworthy.—"The Spectator" (Methodist).

Here and There.

The secretary of Ma Ma Creek church, Qld., now is John Metcalf, Mount Whitestone, via Ma Ma Creek, Queensland.

The following telegram reached us on Monday last: "Brisbane church over seventy-three pounds Foreign Missions.—Rankine."

The address of H. B. Robbins, preacher of the South Kensington church, is "Bethany," Anzac Parade, South Kensington, N.S.W.

At Bendigo, Vic., on the 11th inst., S. J. Southgate preached on "Is Infant Sprinkling the Baptism of the New Testament?" A lady made the good confession.

We regret to learn that Bro. P. R. Baker, the preacher of Launceston church, was for a time unable to preach, owing to serious illness. We are glad to hear of his recovery.

J. W. Baker occupied the platform at North Fitzroy, Vic., last Sunday, after a well-earned vacation of a few weeks' duration, during which he, with Mrs. Baker, visited the Northern State.

On Monday afternoon, Bro. Reg. Ennis, Organising Secretary of the College of the Bible, left for West Australia, where he will spend a few weeks visiting the churches in College interests.

The members of the Victorian General Dorcas Committee will meet for work at Swanston-st. lecture hall on Wednesday, July 21, from 10.30 to 4 p.m., and give a hearty invitation to all sisters to come and help.

Monthly prayer meetings of the combined Women's Mission Bands have re-commenced, and will be held at the various centres. The first will take place on Saturday, July 31, at the Brighton chapel, at 3.30 p.m.

At a meeting of the preachers held on the 12th inst., it was decided that our aim in Victoria by next Conference would be 1000 souls for Christ. With such a message as we have, surely our aim can be reached. This should be an inspiration during the coming missions.

J. C. Ferd. Pittman has resigned as preacher of the church at Semaphore, S.A., and will finish work there at the end of September. We understand that he is desirous of settling in Melbourne. Any communication may be addressed to Kanowna-road, Largs, South Australia.

Last Monday Bro. J. McKenzie, M.A., delivered an address at the Victorian Preachers' meeting. He spoke of the Brotherhood's work in America, said some interesting and important things in a most interesting and arresting way, and received a hearty vote of thanks for his speech.

It is announced that Dr. W. A. Tate, formerly a member of Lygon-st. church, who fourteen years ago left for the United States of America, and who received the M.A., B.D., and Ph.D. degrees at Yale University, is shortly expected to arrive in Melbourne on a short visit to his parents.

A fortnight ago, the annual meeting of students of theological colleges in Melbourne associated with the A.S.C.U., was held at the College of the Bible. New officers were installed. A happy evening was spent. Mr. Reg. Ennis presided, and addresses were given by Mr. J. E. Thomas and the Principal of the College of the Bible.

"The Clarion Call" is the title of the new temperance paper, the official organ of the Victorian Anti-liquor League. The Hon. Samuel Mauger, J.P., is the editor. The paper will be published every first and third Monday in the month, and the subscription price is 3/6 per annum posted; 2d. per copy. We wish the new paper well in its fight against the liquor evil.

Bro. W. G. Oram was asked by the Barrier Temperance Alliance recently to convey greetings to Dr. Long, Anglican Bishop of Bathurst, on the occasion of his visit to the Hill. This he did, and had a pleasant chat with the bishop on the prohibition movement. Dr. Long was a power to the six o'clock closing campaign. He, however, confesses that so far he has an open mind on the bigger question.

On July 11, at Maryborough, Vic., there was only one scholar absent from the Bible School. Senior Bible Class has 29 members; 23 were in attendance, 10 being men.

Bro. H. Swain, who is conducting the gospel meetings at Moreland during the absence of Bro. F. J. Sivyler, spoke to a good meeting last Sunday night, at the close of which two young men went forward. During the last fortnight two new members have been received into fellowship, viz.: Master Percy Jordan and Sister Mrs. Price.

A Conference of Victorian Junior C.E. workers is to be held at Lygon-st. chapel on Saturday, July 24. The business of the Conference will be to discuss Junior work generally, and to decide the form of competition for the year. Superintendents and workers of the various societies are urged to be present. Tea will be at 6 p.m., and all are asked to bring a little food with them. Conference will begin at 7.30.

The sympathy of the brethren will be extended to Bro. F. Collins, preacher of Maylands church, S.A., whose father passed away last week after a very long illness borne with Christian fortitude. Bro. Collins received a cordial welcome at the meeting of the Victorian Preachers' Association last Monday, and was assured of the sympathy of his fellow preachers. In response he gave a most cheering report of the F.M. offering in the South Australian churches.

There was a very large gathering of men in the Melbourne General Cemetery on Wednesday afternoon of last week, when the remains of our late Bro. C. W. Mitchell were laid to rest. Considering the inclemency of the weather, it was a fine tribute to the esteem in which our brother was held. At Fitzroy on Sunday night an impressive memorial service was held. There was a large attendance, brethren and friends from many suburbs gathering in evidence of their appreciation of Bro. Mitchell's sterling qualities. We hope to publish a more extended memorial notice in our next issue.

Victorian Home Missions.—T. Bagley writes:—"We have over thirty workers engaged in Home Mission fields. They are preaching the gospel in 55 different places every Lord's day. A good work is being done. We need £400 per month. Our present deficit is £750. It is a great business, and needs more capital. Collectors should be appointed in every church. Brethren everywhere are asked to help in this great soul-saving work. Contributions should be sent to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne; or to the Secretary, Thos. Bagley, 537 Lygon-st., North Carlton, Melbourne."

Strenuous efforts are being made by the Victorian Home Missionary Committee to arrange for the holding of a gospel mission in as many of the churches as possible during the present Conference year. Already final arrangements have been made for 20 missions to be conducted in city and country during the next few months. The churches by releasing their preachers as missionaries have willingly co-operated in this great effort to extend the kingdom. Great preparations should be made by the churches where missions are to be held that no opportunity be lost. We look and pray for a season of great blessing.

Articles of incorporation have been placed on file in several of the States of America, founding a Christian Fundamentals League. The purpose of the new organisations is to hold conferences to arouse Christians concerning anti-Christian cults, which masquerade under Christian names and forms, and to emphasise the Christian fundamentals which are being insidiously and unscrupulously undermined, often by men in the Church and in Christian institutions. Racks for special literature are being manufactured, and are to be placed in the vestibules of churches, in waiting stations, factories, shops, stores, etc. Literature on Christian Science, Spiritism, New Thought, German Negative Criticism, etc., has been prepared. The secretary is Mr. Robert A. Hadden, 207 Van Nuys Building, Los Angeles.

Lygon-st. church, Vic., rejoices in a record Foreign Mission offering of £116.

Mrs. E. C. Wheeler, the gifted American temperance lecturer, is planned to speak at Swanston-st. church on Sunday evening, July 25, at 7 p.m. Mrs. Wheeler has a thrilling message for the churches. Special music is being prepared.

Bro. L. R. Thomas, of Pingelly, W.A., writes: "I noticed in your last issue where a correspondent asks about 'speaking with tongues,' healing, etc. I am enclosing a little booklet which is tip-top—also, if he desires further help, please advise him to write to the Christian Workers' Depot, 170 Elizabeth-st., Sydney, for the booklet 'Concerning Spiritual Gifts, Especially Tongues' (6d.), by Mauro, which is scripturally sound, and should be in the hands of all believers. Also the book, 'Divine Healing Under the Lens,' by C. C. Cook (1/3); excellent it is. I think it would be a good plan to print a column each week, pointing out the errors of present day extravagances, and juggling of God's Word—as is being done in regard to the two subjects here mentioned by its exponents. I think the churches to-day should educate their flocks, not let them pick up bits here and there, which often confuses."

The publishers of the "Southern Cross," a well known undenominational journal, edited by Dr. W. H. Fitchett, in the issue of July 9 made an announcement, in part as follows:—"For over three months it has been impossible to publish the 'Southern Cross' owing, chiefly, to the printers' strike. Though the strike has now been settled by granting the men an increase equal to roughly 25 per cent in wages, the position in regard to the 'Southern Cross' continues to be a most difficult one. Paper is practically unobtainable, and when small supplies are secured the cost is, roughly 500 per cent greater than before the war. That is, paper worth £5000 in 1914, now costs £25,000, and the quality is not so good. These increases in cost of manufacture and paper make it impossible to publish and sell the journal at the old price of 3d per copy, or 10/6 per year post free. Beginning with this issue, the price of the 'Southern Cross' will be 4d. per copy, if bought from newsgagents. Thus, on the basis of 52 issues per year, the cost per annum will be 17/4. But a concession has always been made to subscribers who order it from the office by the year. A big increase in cost of postage was made during the war, and the extra charge is still in force. In spite of this extra cost of postage, we have decided to make the annual subscription rate from this issue 15/- per annum, post free, to any address in Australia or New Zealand."

Words Worth Reading.

"The Australian Christian" is the weekly paper of the Churches of Christ in Australasia. It costs 9/- per year, and can be obtained from Bro. Geo. Eden. It would be good if every family in Grote-street church took and read this paper.—"Joyful Tidings" (Grote-st., Adelaide).

"I pay for two copies of 'The Australian Christian'—one for the Hastings Library, and one for myself. The 'Christian' is a great pleasure to me; it keeps me in touch with all the church news, and in touch with the long ago. It is now past forty years since I left Australia, but Melbourne is my home land."—Mrs. J. M. Miller, Havlock North, N.Z.

A footnote to a letter enclosing some money: "My 'Christian' is well in advance at old price. This is for the rise, for I for one would not like you to work at a loss, and think the 'Christian' has always been the cheapest and best paper on the market."—Mrs. E. C. Connell, Lake Boga, Vic.

"Re the increase in price of paper, I do not consider it at all too much; and, even if the price were higher I should have to take it all the same, for I should be lost without it. I always watch for its arrival; and though I do not always read it all, yet I get so much good and interesting reading out of it that I would rather give up all the other papers than it. I trust you will have a good year this time, and also that the Foreign Mission offering will even exceed the mark."—Mrs. W. J. Stewart, Tyalgum, N.S.W.

The Family Altar.

J. Wiltshire.

MERCIFUL HINDRANCES.

We set our minds upon the attainment of certain ends, and it is with difficulty we endure any interference with our designs. If our hope is deferred, then our hearts grow sick, and, very often, if too long deferred, we impatiently turn our backs upon that which formerly we cherished.

Why should we act thus? There are so many things to be reckoned upon that it is a wonder any of our projects succeed. "What a mess! This is not in the programme," said the Prince when he had been rescued from his wrecked carriage recently in West Australia. A great many things are not in the programme, and very many things which claim a place there may easily appear in a worse form. We are told that the Prince's accident might easily have been a great deal more serious. The train was travelling very slowly, because just prior to the accident the engine driver had to pull the train up that he might descend to the ground and drive a bullock off the rails. What an audacious bullock that would dare to hinder the advance of the Prince! An eye foresaw the danger and mercy provided this hindrance. It would be well if we could let God draw up our time-table, and, running not before Him, even in calamity we should be safe.

MONDAY, JULY 19.

Gem Verse.—Stand still and see the salvation of the Lord.—Exodus 14: 13.

Gem Thought.—

"In every life

There's a pause that is better than onward rush,
Better than hewing, or mightiest doing;
'Tis the standing still at Sovereign will.
There's a hush that is better than ardent speech,
Better than sighing, or wilderness crying;
'Tis the being still at Sovereign will."

Scripture Portion.—Exodus 14: 13-31.

TUESDAY, JULY 20.

Gem Verse.—...with one mind striving together for the faith of the gospel.—Phil. 1: 27.

Gem Thought.—There are few things worth striving about. Much of the strife of parties has no worthy base, and ought to be abandoned. General Gordon once said: "We often try and convince others to our way of thinking, from sheer wish to rule, and in our hearts we do not care a jot beyond the conversion to our wishes of those we try to influence." Our Gem Verse gives us a better motto.

Scripture Portion.—Titus 3.

WEDNESDAY, JULY 21.

Gem Verse.—Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward.—Heb. 11: 26.

Gem Thought.—

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truths they needs must think!
They are slaves who dare not be
In the right with two or three.

—J. R. Lowell.

Scripture Portion.—Luke 22: 54-62. "The fear of man bringeth a snare."

THURSDAY, JULY 22.

Gem Verse.—Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.—Mark 8: 35.

"Sadhu Sundar Singh was one day making a journey across some mountains in Tibet on a bitterly cold day, when snow was falling. Both he and a Tibetan companion who was travelling with

him were almost frozen to death, and despaired of reaching their journey's end alive. They came to a deep precipice to find a man there apparently dead. Sundar suggested they should carry him to a place of safety, but the Tibetan declined, saying it was all they could do to get into safety themselves, and he passed on his way. With difficulty the Sadhu lifted the man on his own back, and began to struggle forward with his heavy load. Soon the exertion brought warmth to him, and communicated itself to the helpless body over his shoulders. He had not gone far when he overtook his Tibetan companion, who had fallen stone-dead across the path. Eventually Sundar arrived at the village, by which time the half-dead man had recovered consciousness."

Scripture Portion.—Mark 8: 27-38.

FRIDAY, JULY 23.

Gem Verse.—And as thy servant was busy here and there he was gone.—1 Kings 20: 40.

So pass beyond our reach many opportunities for service which could not wait for us who made ourselves too busy to serve.

Gem Thought.—

"Many a questioning,
Many a fear,
Many a doubt,
Hath its guiding here.
Moment by moment,
Let down from heaven,
Time, opportunity,
Guidance are given;
Fear not to-morrow,
Child of the King,
Trust it with God—
'Doe the nexte thynge.'"

Scripture Portion.—Zechariah 4.

SATURDAY, JULY 24.

Gem Verse.—My cup runneth over.—Psalm 23: 5.

Gem Thought.—

"Measure thy life by loss instead of gain,
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give."

Scripture Portion.—John 12: 20-33. The glory and the crown succeed the cross.

LORD'S DAY, JULY 25.

Gem Verse.—By this shall all men know that ye are my disciples if ye have love one to another.—John 13: 35.

Gem Thought.—

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day;
From darkness and from sorrow of the night
To morning that comes singing o'er the sea.
Through love to light! Through light, O God, to
Thee,
Who art the Love of Love, the eternal Light of
Light. . .

—R. W. Gildes.

Scripture Portion.—Romans 13.

"Lord, Make It Right!"

Being perplexed, I say,
"Lord, make it right!
Night is as day to Thee,
Darkness as light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skill-less hand may break;
Thine can make no mistake."

Being in doubt, I say,
"Lord, make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee.
Lord, make it clear to me!"

—Selected.

Foreign Missions.

Federal Foreign Missionary Committee.
President: J. W. Cosh, 13 Clifton-st., Malvern, S.A.
Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

We regret that the expected copy for our F.M. Department had not come to hand when we went to press.

The Christian Flag.

"No one who is conversant with the subject of Foreign Missions can fail to recognise that this has been the most hopeful enterprise of Christian history, has proved the universal mission of Christianity beyond all doubt, and has already laid the whole world under an obligation that is at last beginning to be realised by competent and thoughtful observers. Indeed, the flag of the missionary enterprise is the one indisputably Christian flag at present; it is the only answer that the church can make to a world at war. Here is our substitute for the way of war actually at work; here is the "other way" which we have been challenged to show. To go forth to uncivilised or hostile peoples with no force behind one but the love of God, and no wages asked but to share the sufferings of Christ, is the real redemptive enterprise. It is beginning to dawn upon some people that Christian missions are really acting as a leaven in the Eastern world, for instance, and that whether the East shall become Christian is a matter that vitally concerns every nation, and must determine the future of humanity. If the East with its swarming millions should ever learn our civilisation on its industrial and military side only, while it abandons its ancient religion and ethic—both of which are happening before our eyes—the supremacy and even safety of the West is more than threatened. We have seen what can happen to our semi-christianised civilisation; but what a purely atheistic civilisation—could be, we can perhaps now begin to imagine."—Dr. W. E. Orchard, in "The Outlook for Religion."

The Morning Light.

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion
Prepared for Zion's war.

Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim—"The Lord is come."

—S. F. Smith.

Offerings for Foreign Missions may be sent to the following:—
Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.
New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.
West Australia: D. R. Stirling.
Tasmania: P. C. Pritchard, Forrest-road, Trevallyn, Launceston.
South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phone, Norwood, 1501.

Social Service and the Gospel.

To the Editor of "The Australian Christian."

Dear Bro. Main,—

Permit me to thank you for your courteous comments upon my letter published in your issue of June 24th. You will, I am sure, be kind enough to allow me room for some additional remarks upon the subject.

I am delighted to find that we are in perfect agreement on the importance of the social message of Jesus and on the fact that this message constitutes an integral part of the gospel. I am quite sure that you are right also in saying that "some have substituted social service for the full gospel"; to which you will permit me to add, however, that more have substituted a purely creedal and dogmatic concept of Christianity for the full gospel. The latter sin no less than the former. Indeed, from what I know of the Master, he would much more readily forgive the latter than the former. Many beautiful words came from his lips and his life is luminous with a multitude of gracious deeds which show that if it came to a choice between orthodox rectitude and the spirit of love and mercy exhibiting itself in the kindly acts of social ministry, he would undoubtedly give preference to the latter.

My whole soul recoils from uttering a single syllable that would in any way belittle the redemptive death of Jesus. He *did* "die for our sins." He is "the propitiation for our sins." That glorious truth gives forth a supreme radiance in the heart of every true Christian. But the fact that we hear so little about the social significance of the death of Christ is a sad commentary on the way in which we so persistently "individualise" the gospel. The purely personal appropriation of the death of Christ will not save the soul. To be valid, to be effective, yea, to be *redemptive*, our acceptance of this crowning fact of the gospel must implant within our hearts the same spirit of sacrificial service that led Jesus through Gethsemane to Calvary. Jesus himself recognised this when he said, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple." The death of Christ is the supreme social act of Christianity; but how often do we hear it presented as such?

It may be true that "many an advocate of social service denies or neglects" the redemptive death of Jesus. I must confess, however, that I have not met many. I find it to be generally true that the men and women who are abroad in this world healing its open sores, and cleansing it with their curative and preventative philanthropies, are inspired in their noble service by faith in Christ's sacrificial death. They have followed him to Calvary, have knelt in wondering gratitude before his cross, felt the inflow of his redemptive spirit, and have gone forth in social love to minister to the needs of many.

Your reference to the Australian Church is, I think, unfortunate. This kind of comparison does not impress me as it once did. It proves nothing, because it proves too much. For while it may be true that some churches, well known for their departure from the "orthodox faith," and for their preachers' interest in social service, are not conspicuous for their success, it is equally true that other churches of undoubted loyalty to the "orthodox faith" and whose preachers place no emphasis on social service, are conspicuous for their failure.

It is quite possible that, as suggested by the excerpts from the "Homiletic Review," a few preachers may feel that if they "clean up the town," they have set forth a complete and successful gospel. This, however, is not the greatest danger. Preachers of this type are relatively few and far between. There is, unfortunately, a much more common type: the "orthodox" preacher who spends his mornings in the safe seclusion of his sanctum sanctorum, and his afternoons sipping tea and discussing cakes with his "orthodox" parishioners, leaving the "secondary" work of "cleaning up his town" to the little but heroic Salvation Army lassie in the slums; and the modest missionary in the tenderloin areas. The humble shepherd of Tekoa, although he lived nearly three thousand years ago, had a much more courageous,

as well as a much more comprehensive, idea of religious service than does many a Christian preacher of to-day.

"Regenerate the individual, and save him for service—that is the scriptural order." Exactly. But, unfortunately, we have not insisted that these two things, regeneration and service, are interdependent, and that they are both indispensable parts of the larger process of redemption. Consequently there are multitudes to-day who think much about regeneration, but precious little about service, and whose idea of salvation is a very selfish one.

True it is that "community salvation" must come by means of individual salvation. But community salvation is not going to be effected simply by an arithmetical addition of saved individuals. Just here lies a tragic mistake of the church. Supposing our recent military operations had ended with recruiting! What progress would we then have made against the implacable foe we were up against? Our recruits had to be organised into mighty armies before victory came to our arms. The church has been making recruits, *i.e.*, saving individuals. She has not been organising these recruits into armies to fight the great wrongs that oppress society and sap its moral and spiritual energy. The consequence is that society is still largely pagan, even in the most christianised sections of it. The church simply has not been true to the social ideal of her Master.

Our own churches are sadly lacking in the social spirit of Christ. We have talked much about "speaking where the Scriptures speak," and restoring "primitive Christianity," but how far short have we come of doing either? There is a whole hemisphere of primitive Christianity that we have made no definite organised attempt to restore, and it is time we had less to say and more to do about the matter. With Jesus the programme of Christianity was to establish the "civilisation of God" on the earth. His hope was not only salvation for the individual, but the kingdom of God for humanity. His end was not merely the "new soul," but the "new society; not man, but *man*." He aimed to transfer society from the basis of exploitation, coercion, and caste to that of service, equality, and love. He aimed to save not simply "human atoms," but to recreate the "social organism." And his apostles, while they never rose to the same heights of social vision as did Jesus, did see a new social order on earth as well as a redeemed host in heaven. From their point of view, to "inherit the kingdom of God" meant a great deal more than "being saved and going to heaven."

* I did not set out to write you such a long letter, Bro. Main. You will, perhaps, pardon its length in view of the great importance of our subject. After our strenuous "No-License" Campaign is over, you may be good enough to let me set forth in a series of articles what I understand the social teaching of the Bible to be. If we are true to our plea, we will deliberately and intelligently seek to make its social teachings operative. We shall have a great department of social service in addition to our departments of Home and Foreign Missions.—Very cordially yours,

C. M. Gordon.

[The long letter which appears above contains so many important truths courteously expressed that we have no hesitation in giving it space. It only fails as a reply to any statements we wrote whether in the leader which called forth Bro. Gordon's former letter or in our comments upon that epistle. We have never said or written a word which any reasonable man could for a moment regard as a justification for neglecting social service. The tea-sipping parson never did and does not now embody our idea of a gospel preacher. We have no sympathy with the alleged preacher of the gospel who is invisible in the week days and incomprehensible on Sunday. That men who are recruited for the service of Jesus Christ should serve and not be content with recruiting is a truth as old as Christianity. There has not been one real Christian in all the ages who did not seek the welfare of others. If some of old gave a wrong emphasis, we protest that those preachers to-day who put social service as a substitute for the redemptive gospel message are quite as mis-

taken in their emphasis, and are doing much harm. Bro. Gordon says he has not met many such. We are glad to hear it; yet they exist, and are to be found in all the churches, even in the ranks of those known as Churches of Christ; and unless the movement be checked, they may soon become thick as autumnal leaves in Vallombrosa. Not for a moment did we suggest that our correspondent had sympathy with such. As he knows, we are wholly with him in his endeavors to remove from our land the evils which are such a foul blot in our national life, and wish him every blessing in his efforts to secure "civic righteousness." Churches of Christ, which are not perfect, will not likely be behind others in their assistance. There seems no need of further comment or correspondence.—Ed.]

Scripture in Schools.

APPROACHING GENERAL ELECTIONS.

Mr. Joseph Nicholson issues the following "Appeal for Zeal":—

A general election for the Legislative Assembly will take place not later than November, possibly before that date. A proposal is to be made in the present session for a Referendum Bill, which if adopted, will admit of electors being consulted at the coming elections, at the same time as the Local Option Poll, and thus save time and money, and reveal the strength of our cause in the hearts of the people. We have 29 known friends in the Assembly willing to trust the people in this issue, and need only four more to ensure a majority. If all our friends, in every electorate, will write to their parliamentary representative, asking his personal vote, and also ardent advocacy of the right of electors to vote on this question, such an appeal for elementary justice would probably win the few additional supporters needed.

THE OUTLOOK.

If the present Parliament fail us, our hope must be centred on electing all faithful supporters and new members to the coming Parliament pledged to submit Scripture in schools to "a direct vote of the people" by a single sincere question. At one election we gained no less than eight supporters. It is a grave reflection on the Protestants of the State, who number 76 per cent. of the population, that they have allowed 22 per cent. Roman Catholics to so long deprive Protestant children in Victoria of what is enjoyed by all children in four other Australian States. There is no satisfactory reason for this deprivation and divergent experience.

It is to be feared that many Christians do not realise what our rigid "secular" education means in the formation of national and moral character. Our laws forbid a State teacher from quoting the "Ten Commandments," or "The Lord's Prayer," or referring to the life and sayings of Jesus Christ the Saviour of mankind in support of moral conduct. Apart from the influences of the churches and Sunday Schools, there are no less than 80,000 children attending State schools, not found in any Sunday School. Every seven years that huge multitude pass out of school life into all the responsibilities of national life, without instruction in elementary Christian morals. This has continued for forty-eight years, and is a moral menace to the State. It is no wonder we hear complaints of pilfering, perjury, irreverence, immorality and social unrest among all classes. Ignorance of Christian ethics largely promotes these. It is significant that probation officers in attendance at Children's Criminal Courts testify that it is quite exceptional to have Sunday School scholars as offenders in these courts. Their clients are largely paganised Victorians, made such by rigid secular education.

CAUSES OF DELAY.

What is delaying this educational reform? There are two causes: First, the crafty and selfish opposition of the Roman Catholic Church; second, the comparative apathy of many Protestant people.

1. The banishment of the Bible from State education was instigated by a desire to placate the Roman Catholics. Their bitter and persistent op-

position to its restoration is proof of continued antipathy.

2. Under the above conditions, *Protestant apathy* concerning the denied right of majority rule is surely worthy of condemnation. It is no doubt largely due to thoughtless lack of knowledge. A little concentrated thought will surely arouse the most sluggish Protestant conscience. Every test applied to the direct issue of parental desire for Scripture lessons has revealed an immense majority in favor, and because of this, opponents dread and oppose an honest referendum appeal. Yet our legislators have been allowed to treat this subject as if Rome, with her 11,000 safeguarded pupils in State schools, had the right to forbid the Protestant parents of 250,000 pupils the simple unsectarian Scripture lessons which they desire, and in addition they seek to forbid a referendum appeal for the mind of the electors, which is disloyalty to democratic representation.

REMEDY.

I appeal for more intelligent zeal to remedy this wrong, in the following ways:—

1. Aid ministers and others in a local rally favorable to a demand for a Scripture Referendum.
2. Aid in systematic distribution of instructive

leaflets among friends and neighbors, supplied by Scripture Campaign, Clyde House, Collins-st., at 10/- per thousand.

3. Write to your parliamentary representative, asking his support, and induce others to do likewise.

4. Ask each parliamentary candidate on public platform to give answer to the following questions:—

(1) *Are you in favor of non-sectarian and non-compulsory Scripture lessons in State schools, under conditions similar to those existing in New South Wales, Queensland, Tasmania, and West Australia?*

(2) *Will you favor a Scripture Referendum Bill which provides for remitting this matter to the electors by a single question?*

(3) *Will you support national, unsectarian, and free education as in other States, free from sectarian grants?*

If the candidate is opposed, ask a reason why Victorian children should be deprived of what the children of other States enjoy.

5. If in sympathy with our object, kindly send a donation, small or large, to the Superintendent Scripture Campaign, 182 Collins-st., Melbourne, with offer to distribute literature as supplied.

with influenza, and Bro. Coleman preached at night. Two young men confessed Christ. On July 4 Bro. Walden was present all day. Beautiful rainfall almost all day. Still, there was a good meeting, and fine messages. One young boy received into church in the morning. Meeting at Meringandan and Goombungee hindered through rain. Mrs. Burns is organising Young Girls' Prayer and Sewing Band to help Miss Blake's Orphanage.

South Australia.

Grand meetings again at Queenstown all day Sunday. Splendid tone in services. Bro. Brooker preached very vigorously. At the conclusion of a sermon on "An Ancient Formula that Needs No Revision," one girl and six lads from the Bible School made the good confession.

The work at Milang is going along steadily. Bro. Marshman's visits and addresses are very much appreciated. On Friday, July 9, a farewell social was given to Sister Allison and her daughter. Bro. Walden's visit on behalf of Foreign Missions was very much enjoyed, and so far the church has raised £26/10/9 for Foreign Missions.

The churches in the Bordertown circuit gave a record offering of £57/12/- for Foreign Missions, and hope for an increase to at least £60 before the offering closes. At Mundalla last Sunday night, after an address by E. Edwards, a young woman made the good confession.

Excellent attendances at Port Pirie on July 4. The church was glad to fellowship again with Bro. Wheeler (who has been seriously ill), and Bro. Arnold, who had an accident, and Sisters Sessle, Seigman, and Mudge, who have been away. Bro. Langford is very low. At the yearly business meeting a church membership of 102, with isolated members, was recorded, and a Bible School enrolment of 81, after revision. Nearly all officers were re-elected. Financial reports compared favorably. The church will have over-reached her F.M. apportionment. Bro. and Sister Arnold are recovering after their serious accident.

E. T. Ball sends the following interesting account of the work at Mount Templeton, and pays a deserved tribute to the zeal and sacrifice of Bro. Hurst:—"The writer had the pleasure last Lord's day of again visiting the Bible School at Mount Templeton, and of addressing the scholars. There was a good attendance and several parents were also present. The former residents of the district seem to be taking a good interest in the school, which is conducted by Bro. W. Hurst, who has erected the spacious hall, in which the school meets, at his own expense. The praiseworthy efforts of our brother are beginning to bear fruit. Two of the scholars, who recently moved into Balaklava, were baptised by Bro. Saunders about a fortnight ago. Others are almost persuaded. Arrangements are now being made for the supply of speakers for the school from the churches at Lochiel and Balaklava."

Victoria.

At Emerald Bro. Toogood conducted a fine in memoriam service to Bro. George Pratt last Lord's day evening.

At Croydon, Bro. Hughes not being well, Bro. Baker kindly took all services. His addresses were much appreciated.

Bayswater church feels keenly the loss by death of Bro. Len. Martin. It is intended to hold a memorial service on Sunday night, 18th inst.

At Hampton, R. T. Pittman has just concluded an interesting series of sermons on "The Missionary Journeys of Paul," illustrated by chart. The F.M. offering totals £10.

Bren. Saunders and Andrews are doing good work at Kyneton, Vic. The Young People's Improvement Society is creating much interest, and will prove beneficial to the cause.

At North Melbourne on Sunday last the two sisters mentioned in our last report were received into fellowship. At the gospel service three Bible School scholars made their decision for Christ. A welcome home social to Bro. J. R. Petrie, the last of our boys to return, was held last Saturday evening.

News of the Churches.

New Zealand.

A young woman and a young scholar from the St. Albans Bible School, confessed Christ at Christchurch recently. Bro. Woolnough is untiring in his labors, and his exhortations and addresses are greatly appreciated. The work in the Bible Class and the Christian Endeavor is very encouraging.

West Australia

Bro. and Sister Hibbert have started on their third year of work at Fremantle. The church looks forward with enthusiasm to the work ahead. Meetings are good, and all departments active. Bro. Hibbert had the honor of representing the Churches of Christ at a private levee, and also at the State banquet in honor of His Royal Highness the Prince of Wales at Government House, Perth.

New South Wales.

Meetings at South Kensington on July 11 were again good. Bro. Garden spoke in the morning, and Bro. Robbins preached the gospel, when one young woman came forward. The anniversary tea meeting was a great success last Tuesday evening, over 100 being present. Received one sister by transfer.

The Chandler mission at Wagga has closed with 201 confessions. Crowds have listened and been impressed. The church is looking for great blessings still to come. About 60 have been received into membership at Wagga, and others have signified their intention of joining. The tent was crowded last Sunday night. Bro. Chandler carries with him the prayers and good wishes of the brethren.

Bro. W. G. Oram, preacher at Broken Hill, is having a busy time. As president of both the Barrier Temperance Alliance and the Barrier Christian Endeavor Union, a good deal of work devolves upon him outside of the general work of the church. Preparations are now being made for the annual meeting of both organisations. Bro. R. House has been elected secretary of the C.E. Union, and Bro. Archie Clark is the secretary of the Alliance.

Sunday, July 4, brought to a close the second year of Bro. J. Whelan's ministry at Chatswood. He addressed the church in the morning on F.M. work, and also gave a fine message at the gospel service. On July 7, several of the sisters took a very keen interest in the decorating of the chapel for a social gathering in honor of Bro. and Sister Whelan. Bro. Hunter presided, and short speeches were given by Bren. W. Hall, Gole and Saxby, congratulating Bro. and Sister Whelan on the splendid work done during the past two years. Bro. A. Graham, on behalf of the men of the

church, presented Bro. Whelan with an umbrella. Sister Ashwood, after a cheery speech on behalf of the sisters, presented Sister Whelan with a bag as a token of love. Some fine musical items were rendered by the choir and others. On Sunday, July 11, Bro. C. R. Hall gave an inspiring address from Philemon. There were received into fellowship by letter Bro. and Sister Verco and Sister Gilford. At the gospel service Bro. J. Whelan gave a good address on "The Face of Jesus."

Tasmania.

Our Launceston reporter writes:—"Pleased to report that Bro. Baker is now on the road to recovery, after passing through a very serious illness, during which twice we thought we would lose him. It will be some time before he is able to do any preaching, and in the meantime some of the brethren are carrying on the meetings, which are being fairly well attended."

In the chapel at Dover on June 21 was celebrated a double golden wedding—of Bro. and Sister W. Rickards, and Bro. and Sister Larkin. The chapel was full, some not being able to obtain admission. Bro. Rickards has been a local preacher for many years, and Bro. W. Larkin a staunch supporter of the work. The church prays that they may long be spared to spend their lives of service to God.

A select company of members and friends met at Caveside on Monday, July 5, to bid farewell to Bro. and Sister A. E. Cook, who contemplate leaving for Melbourne shortly. Bro. H. Crowden presided. A short programme of vocal selections and addresses made a very interesting evening. Speakers told of the loss the church would sustain in Mr. and Mrs. Cook's leaving, and wished them success and happiness. The chairman presented them with a travelling rug, on behalf of the church. Bro. Cook feelingly responded. Bro. D. Crowden's physical condition is still a matter for great anxiety, and earnest prayers are solicited on his behalf.

Queensland.

On Thursday afternoon, July 1, Bro. Walden spoke at the Sisters' Executive meeting, Brisbane, and at night at the F.M. rally. Everybody was delighted to hear him. At the morning service on July 4, over £51 was received for Foreign Missions, with more to come. Visitors included Bro. Treble, Wedderburn, and Bro. Wilson, Warwick. At night Bro. Rankine preached a fine sermon on "At the Bar of Justice." The church feels concerned at the continued serious illness of Bro. and Sister Gager, and prays for their speedy recovery.

At Toowoomba on June 20, one man came forward. On Sunday, June 27, Bro. Burns was in bed

Ringwood is still having great blessings. On July 11 over 40 broke bread, 42 in Bible School, and 20 in Bible Class. Another lad made the good confession, Bible Class forming a choir under the leadership of Bro. Brooker. Five received in at morning meeting.

Fair meetings at South Richmond on Sunday last. Bro. C. Edwards spoke in the morning. At the close of Bro. Killmier's address at night, one made the good confession. The school is in good condition. Thursday night's prayer meetings are described as "a real treat."

Meetings at Bendigo on July 11 were well attended. Bro. Southgate spoke in the morning upon the Lord's Supper. At night a lady made the good confession. There is a sincere inquiry concerning spiritual things taking place amongst the congregation, and the church expects fine results in the near future.

At East Camberwell on July 12, Bro. Killmier spoke in the morning with much acceptance. At night Bro. Oldfield continued his discourses on the fundamentals of the gospel, wherein the church of Christ differs from the denominations. Foreign Mission offering is coming in well; £30 already in sight.

On June 27, Bro. Scambler spoke at the Chinese Church. On July 11 Bro. Wy Lum, of Sydney, was present, and Bro. E. G. Warren, of Footscray, exhorted. The church heartily thanks the following sisters who have rendered valuable service as organists: Miss Lang; Miss Pang, Lygon-st.; Miss Baker, Gardiner.

Bro. Bassard has been delivering special F.M. addresses throughout the Horsham circuit, and God has owned and blessed his efforts, there being a response of over 200 per cent. more than that of last year. Up to date we have in hand £22; there is more to follow. One confession and baptism on July 4, and one confession on July 11.

At Brunswick on July 4 there were good meetings all day. Bro. Corlett spoke at night; two confessed Christ. On July 11, Bro. Paterson exhorted in the morning. Bro. Corlett spoke at night on "The Command of Jesus." The two sisters above referred to were immersed, and two young men made the good confession. The church is encouraged in its work.

At Geelong on July 4, "Certainty and Courage," and "The Second Chance" were the respective subjects of the discourses by Bro. Chas. Schwab, whose recovery from sickness we are glad to record. Bro. Moore, formerly of Lygon-st., and one of the converts of July 4, were received into communion. Bible Class study of Revelation interestingly continues, promoting educative discussion.

Montrose meetings of late (especially morning worship meetings) have been well attended, and a fine interest is manifested in all departments. The Foreign Mission offering this year has been a record, £7/12/10 being collected. The Sunday School, now that all the sickness that has been prevalent in the district amongst children, is passing, is getting back into full working order. Last night a beautiful solo, "Does Jesus Care," was rendered by Sister Miss Henly, of Box Hill.

Ascot Vale reports good meetings. Bro. Paterson is delivering powerful sermons. Three married women confessed Christ on Sunday, July 4. A farewell social was held to Bro. H. Campbell on July 7. Bren. Potts, Patterson and Moncur spoke of the good work done by our brother, who has been an untiring worker for many years. The church and auxiliaries made a presentation of books to him as a token of love and esteem. The church will miss him much, but Shepparton will gain.

On June 27 Miss Emily Dockery confessed Christ at Footscray. On June 30, fourteen Chinese brethren from Queensberry-st. conducted the service; splendid congregation. A Boys' Physical Culture Class is in good going order. The Girls' Physical Culture Class is also doing well. We are sorry to report that Bro. Gray met with a motor accident last Saturday. Sister Mrs. Angus McDonald buried her beloved husband last Monday. Bro. Neilsen addressed the church last Sunday morning, and the evangelist preached at night. Mrs. Sargent made the good confession.

Sunday, July 4, was a good day at Merbein; 35 at the breaking of bread, F.M. offering, £10, and £4/5/- for local work. Splendid meeting at night, when five young men confessed Christ. The faithful work of Bro. Hugh Gray is now bearing fruit. On Monday, July 5, a farewell social was tendered to Bro. and Sister G. Oakes, who are leaving the district, and at the same gathering a young girl from the Bible School was immersed. Bro. and Sister Oakes have been very helpful members, and will be greatly missed. Our brother was church treasurer for several years. Bro. and Sister H. W. Crisp have also left, having removed to Mildura. Bro. and Sister G. Readhead and family have been received by letter from Bet Bet. The district Conference is fixed for Sept. 22, when it is hoped to have Bro. T. Bagley's presence. The church contemplates the holding of a mission following the Conference.

An Open-Air Meeting and Its Result.

G. Miller, secretary of Horsham church, Vic. writes:—

I would like to relate an open-air meeting and its sequel. About six weeks ago a rumor detrimental to our interests as the Church of Christ was released upon the wings of the wind, was wafted into the homes of the many opposed to the preachers of primitive Christianity, and also into the ears of the evangelist, who, according to rumor, was guilty of baptising an unconscious man. Such an indictment moved the church to take immediate action, and the unanimous decision arrived at was to hold an open-air meeting after the Sunday evening gospel service. The meeting was advertised, together with the evangelist's subject, "Who are the Subjects for Baptism?" and at the time appointed a splendid audience from all denominations gathered and attentively listened. The whole plan of salvation together with a kind refusal to the accusation was set before the people, and we retired after the benediction, thankful for such an opportunity to preach Jesus, and declare our position to those who are kept in the dark in respect to God's appointed way to enter the church of Jesus Christ. About two weeks after, our evangelist was informed of a young woman belonging to a denominational church who was present at that open-air meeting, and as she listened, was seized with conviction as to the uncertainty of her spiritual welfare. She retired to her home, and made known her convictions together with her decision to confess Christ and put on Christ in baptism. The evangelist was called in and asked to read again from the infallible, incontrovertible Scriptures, God's plan of salvation, which was readily done with convincing emphasis. On Sunday, the 4th inst., this young woman confessed Christ before an audience of about 150, and then was buried with her Lord beneath the waters of baptism. Mr. Editor, we are convinced that there would soon be oneness in the church of Christ if all denominational tendencies together with all prejudice and bias were thrown overboard, and an earnest, independent study of God's Word indulged in, for the Holy Spirit whose office is to lead all who profess to know and love the Lord into all truth, would restore to Christ's church that oneness for which he prayed. We are going to hold more open-air gospel meetings.

COMING EVENTS.

JULY 24.—Junior C.E. Conference at Lygon-st. chapel. Tea at 6 p.m.; Conference, 7.30. See "Here and There."

JULY 25—AUGUST 7.—At Burnley Great Mission, conducted by Joseph Mackenzie, M.A., from July 25th to August 7th, all the brethren invited, especially singers. Come one, come all.

DEATH.

HANLIN.—On Sunday, July 4, in the Melbourne Hospital, Andrew Hanlin, aged 62. Late of 462 Mint Place, Melbourne, and of Warragul. Gone to be with Jesus.

KATOOMBA, "HURLESTON," quiet Home for Visitors. New House, best sight Mount Solitary and Jamieson Valley. Near Station; good table. Terms moderate. MRS. J. THOMPSON, Lovel-street, Katoomba. 'Phone, 298.

ACKNOWLEDGMENTS.

VICTORIAN BIBLE SCHOOL ANNUAL OFFERING.

Ascot Vale Church, £1/14/-; Ballarat Church, £4/3/6; Bambra-road, Caulfield, Church, £1; Bayswater Church, £1/6/6; Bendigo Church, £1/3/10; Berwick Church, £4; Bet Bet Church, £1/1/-; Blackburn Church, £13/-; Boort Church, £15/-; Box Hill Bible School, £1/6/-; Brighton Church, £1/10/-; Brim Church, £2/10/4; Brunswick Church, £3/11/8; Buninyong Church, £1; Burnley Church, £1/6/-; Burnley Bible School, £2/-; Carlton (Lygon-st.) Church, £9/2/3; Carlton (Chinese) Church, £4; Castlemane Church, £3/7/-; Cheltenham Church, £5/5/-; Coburg Church, £1/10/-; Colac Church, £1; Colac Bible School, 5/6; Colingwood Church, £4/15/4; Cosgrove Church, 9/-; Croydon Church, £1; Dandenong Church, £2/0/8; Doncaster Church, £4/8/-; Dunmunkle Church, £2; East Camberwell Church, £1/10/-; Echuca Church, £1/5/6; Eltham Church, £1; Emerald Church, 5/-; Emerald East Church, £1; Essendon Church, £6/12/-; French Island Church, £1/16/-; Galah Church, £1; Gardiner Church, £6/14/2; Geelong Church, £3/7/-; Geelong West Church, £2; Hampton Church, 17/-; Harcourt Church, £1/11/-; Hawthorn Church, £2/13/-; Horsham Church, £2/4/6; Ivanhoe Church, £2/8/-; Kaneva Church, 18/-; Kaniva Church, £3/3/9; Lake Boya Church, 17/6; Lake Hawthorne Bible School, 10/-; Lake Rowan Church, £1/10/-; Lillimar Church, 10/-; Malvern Church, £1/9/-; Maryborough Bible School, £1/3/-; Melbourne (Swanston-st.) Church, £46/12/6; Merbein Church, £2/5/6; Meredith Church, £1; Mildura Church, £3/3/6; Miram Bible School, £1; Montrose Church, £1/10/-; Moreland Church, £5; Newmarket Church, £2/1/7; Newstead Church, 10/-; Northcote Church, £1/12/3; North Fitzroy Church, £6/6/6; North Melbourne Church, £1/15/-; North Richmond Church, £2/1/3; Oakleigh Church, £2/9/6; Polkemmet Church, £1/10/-; Pimpinio Church, 5/-; Prahran Church, 11/8; Prahran Bible School, 11/-; Preston Church, £1/16/6; Red Hill Church, £1/13/3; Ringwood Church, £1; Rochester Church, £1/15/-; Shepparton Church, £1/3/-; South Melbourne Church, £2; South Richmond Church, 12/8; South Richmond Bible School, 6/-; South Yarra Church, £3/6/3; St. Arnaud Church, 5/-; Stawell Church, £2; St. Kilda Church and Bible School, 15/-; Surrey Hills Church, £3; Sutton Grange Church, £1/1/-; Swan Hill Church, £1; Taradale Church, 10/-; Wangaratta Church, 10/-; Warracknabeal Church, £1/4/-; Warragul Church, 15/-; Warrnambool Church, £1/8/-; Wedderburn Church, £2/5/9; Williamstown Church, £2/0/6; Williamstown Bible School, £8/3; Windsor Church, £1/5/-; Wonga Park Church, 15/-; Woorinen Bible School, 5/-; Yarrowonga Church, 7/-.

IN MEMORIAM.

FISCHER.—In loving memory of our dear friend and president, Bro. T. B. Fischer, who departed this life at Cheltenham, Vic., on July 15, 1913. Gone, but not forgotten. —Inserted by the Bible Class, Church of Christ, Cheltenham.

HAYWARD.—In fond and loving memory of my dear husband and father, who passed to the higher life, July 16, 1919.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then sometime we'll understand."
"Oh, for a touch of a vanished hand,
And the sound of a voice that is still."

—Inserted by his loving wife and family, Mill Park, Victoria, July 16, 1920.

RENTON.—In loving memory of my dear wife Marion, who passed away at Maryborough, Vic., on July 15, 1919.

"Asleep in Jesus!—O how sweet
To be for such a slumber meet,
With holy confidence to sing,
That death has lost its venom'd sting."
—Inserted by R.R.

OBITUARY.

SLOAN.—Mrs. Elizabeth J. Sloan was received as a member at Grote-st. on confession of faith and baptism on August 10, 1913, and departed this life suddenly on July 1st, aged 77 years. She has left several daughters, one son, and quite a number of grandchildren. We commend those left behind to the Saviour for comfort, and pray that we may all so live that when He comes we may have an abundant entrance into the everlasting kingdom.—T.H., Grote-st., Adelaide.

ROSSELL.—On June 19, at her home in Strathfield, after a brief illness, Sister Rossell, beloved wife of Bro. L. Rossell, passed into the eternal presence. The unexpected home call came as a great shock, not only to the members of the family, but also to the members of the Sydney churches. Our sister first united with the church in Kariva 29 years ago; removing later with her husband to Ascot Vale. After three years the family removed to New South Wales, having fellowship for six years with the church at Rookwood. Several years were spent at Millthorpe, where the Lords table was spread in the home. Returning to Sydney, the family were in membership first with the church at Petersham, and during the past five years at the City Temple. Recently Sister Rossell assisted in inaugurating the work at Burwood. For many years our sister was secretary of the Sisters' Conference, and has always taken a prominent part in the activities of the church. During the war, she gave time, money, and service in work for the soldiers. Latterly, she had been especially interested in the work for needy girls in connection with the Y.W.C.A. The home at Strathfield was always open to visitors, and many interstate members will recall with pleasure the open-hearted and generous hospitality of Sister Rossell. She has gone to her reward. Earthly loss brings heavenly gain. And the comfort of her dear ones is in the knowledge that she is in the safe keeping of Jesus. To Bro. Rossell, the sons, Doctor and Alan, and daughter, the churches extend loving sympathy. Their loss is ours, too.—H. G. Harward.

South Australian Sisters' Auxiliary.

Meeting held in Grote-st. on July 1. The secretary presided over the devotional meeting, and the Collins over the business session. Sunday School additions:—Prospect, 2; 36 delegates reported to the roll call. The collection realised £11.

Treasurer's Report.—Mrs. Bond reported having received during June for Home Missions, £2 2/5; in hand, £23/5/7/2; Total, £25/8/1. For Foreign Missions, £3/19/4; in hand, £20/0/5; Total, £23/19/9. General Fund, £3/6/6. Expenditure, To Temperance Alliance, £1/2/-; for Social, 5/-; Balance, £1/19/6.

Home Missions.—Mrs. Ewers reported having received 11/1½ during the month, and also referred to the good work Bro. and Sister Blackburn are doing on Eyre Peninsula.

Dorcas.—Mrs. Cant reported her committee had visited several societies, and all were busy alleviating cases of distress. Mrs. E. W. Pittman stated the Dulwich sisters had started a Dorcas, and at present the meetings were held in each other's homes.

Prayer Meeting.—Mrs. Moseley reported visits had been paid to the Henley Beach Sewing Meeting, the Unley Women's Prayer Mission Band, the Woman's Guild, also Hindmarsh, Queenstown and Croydon.

Foreign Missions.—Mrs. Smith reported having received £3/6/5½, and hoped donations and promises would be forthcoming in the near future. Mrs. Ferdinand Pittman, of Semaphore, reported how the girls belonging to the Sunshine Band by their own industry had raised £7/5/-, which they intended for a Foreign Mission offering.

Hospital.—Mrs. Young reported 6 visits had been paid to Children's Hospital, 1 to Adelaide Hospital, 4 to Home for Incurables, 7 to Keswick, 6 to private hospitals, 21 to Sick and Aged, 10 to Semaphore Sick and Aged. Flowers and usual comforts were distributed, and 70 magazines. The

Croydon sisters had made 6 nightgowns for Children's Hospital, and North Adelaide sisters 6 garments for same institution and inmates for Home for Incurables had donated a number of bed socks.

East-West Railway.—Mrs. Ewers was pleased to report she had despatched a bag of literature as secondhand, at the reduced cost of 5/9. The churches at Norwood, Maylands, and St. Morris to furnish literature this month.

Mrs. E. W. Pittman to be leader of next devotional meeting.
V. B. Thompson, Secretary, Kintore-st., Mile End.

Victorian Women's Executive.

The usual monthly meeting was held in the hall, Swanston-st., on July 2, Mrs. B. J. Kemp presiding. Devotional exercises were led by Mrs. Blake-more, who gave some very fine thoughts from Heb. 12. Apologies received from Mrs. J. W. Baker, Mrs. Chown, Mrs. Burrows, Mrs. Gerrard. Sympathy extended to Mrs. Gill and Mrs. Blake-more, whose children are ill. Mrs. Burgess, of the C.I.M., was thanked for her interesting address on "The Domestic Habits of the Women and Girls of China." Treasurer's statement showed a balance in hand of £20/14/9.

The different committees toward their expenses received the following donations:—Hospital, £3; Woman's Mission Band, £3; Girls' Mission Circles, £3; Home and Foreign, each £2. A gas stove has been purchased and presented to Lygon-st.

Additions from Bible Schools:—Moreland, 3; North Melbourne, 1; South Richmond, 1; Essendon, 1.

Home Mission Committee paid a visit to Essendon on June 10. There was a good attendance. Some very helpful papers were read. Soloist, Mrs. Garnett. A very profitable hour was spent.—Mrs. J. Pittman, Supt.

General Dorcas Committee thankfully acknowledge £15 from Margaret Goudie Fund, and £5 from Women's Executive, and for parcels received.—A. M. Moysey, Supt.

Prayer Committee visited Middle Park Dorcas anniversary. There was a fine attendance, several taking part in the meeting. Secretary's report gave a creditable account of the year's work. A happy time of fellowship was spent together. The committee will visit Malvern on Wednesday, August 4th.—A. Baker, Supt.

Women's Mission Bands.—A syllabus has been prepared, and a number distributed. Winty conditions and sickness prevent meetings being held in some of the country districts. A combined prayer meeting will be held on the last Saturday of this month in the chapel, Brighton. We would like reports from all the Bands. They help us to consider one another to provoke to love and good works.—C. Jerrens, Supt.

Hospital Visitation.—Mrs. Skinner, to Eye and Ear, Queen Victoria, Private, 15 visits in all. Mrs. Chandler, to Alfred, Melbourne, 11 visits. Mrs. Cameron, to Children's, Alfred, Old Men's Home, 9 visits. Mrs. Burges, Alfred 1, St. Vincent 1, Cheltenham 1. Mrs. Myers, Melbourne, Alfred, Queen Victoria, Eye and Ear, 8 visits. Several members of churches visited and cheered. Many thanks to Mrs. Zelius, Mrs. Johnston, Mrs. Mar-

tin, and others for books, pictures, magazines, toys, home comforts, which have been distributed in above institutions.—R. Tully, Supt.

Isolated Sisters Committee have written 56 letters for May and June. One reply received.—A. Ray, Supt.

Next meeting of Executive will be held in the hall, Swanston-st., August 6. Devotional, Mrs. A. C. Garnett. An address will be given by Mrs. Grace Holder. A full attendance is requested. All sisters cordially invited.—L.R.

WOMEN'S MISSION BANDS.

Income, March to July.—Brighton, £2/5/6; Nth. Richmond, £5; East Camberwell, £1; Mildura, £1; Prahran, £1/4/-; Preston, £1/1/3; Hawthorn, £1/10/6; Swanston-st., £4/0/6; Moreland, £3/6; Warrnambool, 18/-; Windsor, 7/-; Middle Park, 19/6; Emerald, 15/-; South Yarra, £1; Lygon-st., £1/15/-; Total, £25/9/9.

Expenditure.—Paid Mr. Bagley, for Home Missions, £12/14/11; Mr. Robert Lyall, for Foreign Missions, £10/3/10; Mr. Reg. Ennis, for Bible College, £2/11/-; Total, £25/9/9.—G. Hayward, Treasurer.

CORRESPONDENCE.
CONSISTENCY.

I read Bro. J. Warren's timely remarks on consistency and our "self-supporting" plea. The things he said wanted saying. There is only one revealed system of church finance (2 Cor. 9:7).

Regarding concerts, sales of work, etc., I once attended a sale of work conducted by a Church of Christ at which a stall did a good (?) business by selling what are known as "secondhand three-penny horrors." On another occasion, I heard an evangelist from the platform justify (to his own satisfaction) sales of work by quoting Barnabas as having sold land and given the proceeds to the church. Is it any wonder then that members have failed "to purpose in their hearts"? or are trying to work their way to heaven "on the cheap"? It can't be done.

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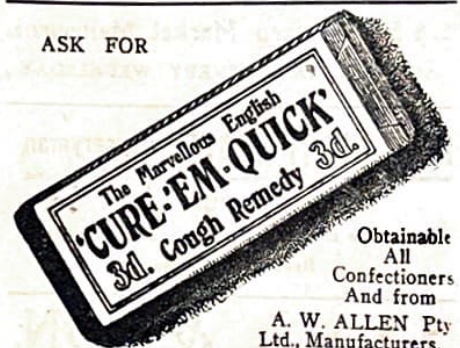
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