

The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND
Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

Vol. XXIII., No. 21.

Thursday, May 27, 1920.

KRUSE'S FLUID MAGNESIA.

THE POPULAR
REMEDY FOR

Indigestion, Biliousness, and
Acidity of the Stomach.

**A MILD APERIENT FOR OLD AND
YOUNG.**

Allays Feverish Conditions due
to Vaccination and Teething.

A Cooling Medicine for Spring and Summer,

SOLE PROPRIETORS:

**FELTON, GRIMWADE & CO.,
MELBOURNE.**



OUR COLLEGE

Does Not Train Men
for a Living.

Trains Men
for a Life.

COLLEGE OF THE BIBLE

Glen Iris, Victoria, Australia.

CONTROLLED BY FEDERAL CONFERENCE OF CHURCHES.

BOARD OF MANAGEMENT.—R. Lyall (Chairman), W. B. Blakemore, W. C. Craigie, C. Hardie, A. Millis, T. H. Scambler, F. J. Snyer.
Treasurer, W. C. Craigie, 265 Little Collins St., Melbourne. Secretary, C. Hardie, Henrietta St., Hawthorn.
Organiser, Reg. Enniss, Glen Iris.

FACULTY.—A. R. Main, M.A. (Principal), Reg. Enniss (Organising Secretary), H. B. Knott, M.A., R. T. Pittman, B.A., Dip.Ed.,
J. Howlett Ross, F.S.S., A.F.I.A., J. S. Taylor, B.A.

For Particulars concerning College Course apply to The Principal.

The Educational Institution of the Churches of Christ

In Australia and New Zealand.

Teething Troubles

Speedily Relieved by

Owen's

HOMOEOPATHIC

Teething Powders

They are invaluable for Disorders
of Children, such as

Derangements of the Stomach and
Bowels, Feverishness, Restlessness,
Sleeplessness, Vomiting,
Convulsions, etc.

A BOON TO THE LITTLE ONES
and a comfort to Parents.

Price . . . 1/6 and 2/6 per Box.

Prepared only by

Edward G. Owen

Homoeopathic Chemist,
189 Collins Street, Melbourne.

BIBLE TRUTHS ILLUSTRATED

An invaluable help for Preachers and all Chris-
tian Workers.

Cloth Bound, 352 Pages. Price, 6/-.
AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Victoria.

Telephone, Central 6083

For Good Honest Value go to

**P. B. McMASTER WATCHMAKER and
JEWELLER**

ERROL STREET, NORTH MELBOURNE

Only First-Class Work done
Orders by Post promptly and carefully attended to

**HYDE'S BIBLE HALL
AND
BOOK DEPOT**

79 RUNDLE STREET, ADELAIDE

Bibles, Rewards, Cards, Tickets, Sankey's Hymn
Books, Church of Christ Hymn Books, Fountain
Pens, etc.
All Bible School and Church Requisites.

GOOD MANAGEMENT.

The welfare and happiness of the household
depends on the above.
To manage well, a considerable amount of the
family's sewing must be done at home.
To have the correct cut and save time the use
of the PAULINE RELIABLE PATTERNS will
prove true economy.

Agents in All Centres.
Half-yearly Catalogues, 3d.; Posted, 4/6.
Manufacturers, J. & M. INVERARITY, Fitzroy,
Victoria.

"KING OF GLORY" HYMN BOOKS,

as used in Chandler Missions.
Cloth Boards, 2/6; postage, 3d. extra.
Prices for special lots on application to the
AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth Street, Melbourne, Vic.

BEWARE OF CHEAP GLASSES

Your eyes are the most valuable organs of the
body. They are delicate, and easily injured.
Proper treatment insures more efficient service
in your work, and relieves you of much secret
suffering and inconvenience.

Consult Melbourne's Leading Optician

E. WOOD F.I.O. D.B.O.A.

THE OPTICIAN

95 Elizabeth Street, Melbourne



ESTABLISHED OVER
33 YEARS.

Griffiths' Chocolates

IRRESISTIBLE

Griffiths' Chocolates

The "Christian": A Personal Word.

Elsewhere in this issue appears an announcement and an explanation issued on behalf of the Austral Printing and Publishing Co. by the Chairman of Directors and the Manager. Our readers are requested to read the same carefully. If they will do so, it is certain that they will recognise the wisdom—nay, the imperative necessity—of the increase of price in the "Christian." The fact is that the brotherhood owes a debt of gratitude to the Austral Co. for continuing its work for so long at unremunerative rates in order that the cause we love might be helped. For a long time the paper has been run at a loss. The new rates have been decided upon, not to make profit, but simply to secure the desirable end that the paper may pay its way.

Newspaper subscriptions generally increased.

The "Christian" is one of the very few papers, religious or secular, whose price has not been raised. Since the outbreak of the great war, most papers have doubled in their subscription rates. Even now the "Christian's" increase is only about half that of the usual advance. Daily newspapers, with their ever-increasing space allotted to advertisements, and their greatly increased charges for advertisements, have added one hundred per cent. to their selling price. It is no wonder that less favored publications, including religious newspapers, have had to follow suit, or that the Austral Directors should be compelled to increase the price to our readers by a few shillings per annum.

Soaring costs of production.

The justification for the increase in price is to be found in the enormous increase in recent years in the cost of materials and production. Paper prices have risen to an extraordinary extent, ink is dearer, all machinery has greatly advanced in cost, and postage is heavier. There is not one thing connected with the production of a paper which is not much dearer than formerly. The average increase in cost of paper and materials is about three hundred per cent. Wages not long ago made a considerable advance, and the terms on which the recent printers' strike was terminated mean a further advance of nearly twenty-five per cent. in wages. Is it any wonder, therefore, that

there should be an increase in the subscription rate? The wonder is that it has been so long delayed, and that it is not much greater. For this last, we thank our beneficent publishing house.

Is the "Christian" needed?

Do we need a church paper? Is the "Christian" fairly representative of the position occupied by Churches of Christ? If these questions can receive an affirmative answer—and few will dispute that they can—then we feel sure the brethren will cheerfully acquiesce in the altered conditions necessitated by the times. Will our friends not only see that our subscription list is not lessened by the change, but make an endeavor to enlarge our circle of readers? We have never received more expressions of appreciation than during the past few months. Some of the Conferences at Easter carried special resolutions commending the paper to the churches. For these we are grateful. We would esteem it a very great favor if church secretaries and preachers would make a special point of bringing the paper to the notice of their congregations. New converts particularly should be induced to

become regular readers. It is the universal experience that those who do this are the most steadfast of members. There is no better way of keeping in touch with brotherhood work, stimulating interest in our fellow disciples, being helped by the thought and contributions of leaders of the Restoration Movement than by subscribing to the "Australian Christian." It seeks to be representative of no one man, or school of thought; it is controlled by a Company which exists in the interests of Churches of Christ, and it is intended to set forth the principles for which the churches at large stand, to foster interest in evangelistic work at home and abroad, to set forth "our plea" in a manner both definite and kind, so that it may safely be handed to any interested or inquiring friend who is desirous of knowing more of our position and mission.

That the "Christian" may ever become a more worthy representative of Churches of Christ is our aim. We hope in the near future to add some helpful features. As opportunity and finances permit, it will be our pleasure to introduce improvements which will further commend the paper to our readers and increase its usefulness in furthering the cause of Christ our Lord.

The Coming of the Prince.

The Prince of Wales, the heir to the British throne, has had an enthusiastic reception in the Dominion of New Zealand, where the loyalty and affection of the people have been demonstrated to a remarkable degree. Making every allowance for the exuberance of official journalists, His Royal Highness, it may be believed, displays such an interest in the lands and people over whom some day he will doubtless rule as augurs well for the future. His love of meeting the people and his whole-hearted enjoyment of many of the functions arranged in his honor have endeared him to many. In America and in the Dominion he has justified the unofficial title of "our greatest ambassador" bestowed on him ere he left the home land.

By the time this appears in print, the Prince of Wales should have reached Melbourne and received the acclamation of the

thousands who have flocked to give him his first greeting in Australia.

Members of Churches of Christ will cordially join with others in according a hearty welcome. Our State presidents presumably will present their addresses expressive of our loyalty. None more heartily than we fervently say, and pray, "God save the King." We are loyal because we are Christians. If regarding the rulers then on the throne the apostles could write: "Honor the King"; and "Let every soul be in subjection to the highest powers: for there is no power but of God; and the powers that be are ordained of God," much more can we recognise that honor and loyalty are due to the British throne to-day, occupied as it is by a King who seeks his people's good, and who desires his dominions to be governed in righteousness, and who has declared it to be his custom every day to seek the guidance of God's Holy Word.

The First Churches of Christ.

In faith and practice the church of the twentieth century should be the church of the first century.

The church was not formed and organised during Christ's stay on the earth. Within a few months of his crucifixion he spoke of its beginning as future. "I will build my church." The training of the twelve was a work of preparation for the establishment of his church. And what precautions were taken to secure a right start! The Spirit was promised as the Apostles' Helper, Advocate, Encourager and Comforter, and he was to teach them, to bring to their recollection all things that they had heard and seen in connection with Christ, and to guide them into all the truth. And eager as they might be to begin as soon as the Great Commission was received, they had to "tarry." The final lessons were to be learned, the quietness of the days spent in the upper room with God was to do its work, the endowment with the needed power must take place. If the foundation is faulty, if the first row of bricks is not truly laid, the whole building will be weak or awry. The master-mind of the movement was the mind of the Spirit of God. The apostles who spoke as the Spirit gave them utterance, wrote and wrought as the Spirit planned and directed.

We cannot over-estimate the importance of a knowledge of the features which characterised the churches that were planted under such supreme authority and divine direction. I purpose to state very briefly some things that are missing from the records of the first churches which a comparison with modern churches might lead one to expect to find, and then name some of the most prominent marks of New Testament churches.

There was no infant membership.

In the first place, we look in vain for any trace of *infant membership*. Jeremiah had long before foretold that one of the differences between the New Covenant and the Old Covenant would be that every one would "know the Lord" (Jer. 31: 34). And when we examine both preaching and practice in the New Testament Scriptures, we learn that the first demand from any who would enter the church was a personal faith in Christ, and in no single case do we read of that condition being set aside.

There were no class distinctions.

Not only is the title, "Lord God, the Pope," missing from its pages, but it is equally silent about the Rev. Timothy, and the Right-Rev. Paul. "One is your Father." "All ye are brethren." Every Christian is a king and priest unto God, and "there is no respect of persons." Divisions into clergy and laity, ministers and people, are unknown in the New Testament. All of us are both God's clergymen and laymen; his ministers and people.

There is no elaborate ritual.

Baptism and the Lord's Supper, the

church's only rites, were carried out in the simplest possible manner. Its worship is the family in homely, humble attitude, manifesting its devotion to the Father. Where would you look in the New Testament for a scene like "the procession of the host"? Whatever else the church may be that practises such pomp it is not the church of the meek and lowly Jesus. Such a gorgeous display may be an excellent reproduction of some pagan festival; it bears no resemblance to such a simple institution as the church of Jesus Christ, and has no connection with it.

They were not under human authority.

No huge organisation controlled the affairs of a large group of churches. Each church had its own elders; there was no administrative authority higher than the church meeting in one place; and no legislative body at all. The rules of Christ were put into their hands by the apostles, and each church was self-governing, so far as other churches were concerned. They were democratic bodies, responsible only to their King and Head, the Lord Jesus Christ.

On the other hand, the history of those first churches reveals some things that we need to be reminded of to-day.

They were churches of Christ or of God.

They never called themselves by the name of any man, or took their name from an ordinance, or from methods of procedure. They never adopted a name from a form of church government, or called themselves after a state with which they had formed an unauthorised alliance. Paul rebuked such a practice for all time when he nipped it in the bud at Corinth (1 Cor. 1: 10-13).

They were loyal.

The members were initiated according to the King's directions. He had said, "Go ye, therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit." The churches, whose story is told in Acts of the Apostles, followed faithfully those instructions, and we have no instance in that book of any person passing into any Church of Christ without first passing through the grave of waters.

They attended steadfastly to the Lord's Supper.

as commanded by him, and every first day of the week they met together for that purpose.

Those who persistently disobeyed the apostles' teaching were separated from the fellowship of the church.

They were self-supporting.

The contributions for the carrying on of the church's work was the privilege of those who had first given themselves to the Lord. It was "fellowship," and so could not be

shared with the world. The Gospel was given "without money and without price." Present-day collections from all and sundry find no sanction from the New Testament.

They were active.

The work of the ministry was not left to a few or to one in a church. All service for Christ is ministry, and every Christian should be a minister, serving in the sphere for which he is fitted. No ordination service was necessary to qualify for ministering. Every duty and office was open to the man who had the ability to do it to edification. "As every man hath received the gift, even so minister the same to another, as good stewards of the grace of God. If any speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God supplieth (1 Peter 4: 10, 11).

Should these characteristics be reproduced

in the church of the twentieth century? Unless it can be shown that the Head of the church has revoked his orders, they most assuredly should be. Down the centuries the churches have been imitating the boy who, instead of looking at the copy at the head of the page in his writing book, looked at his own imperfect attempt at reproducing it. So that in each new line he was repeating his own mistakes, and at times adding new ones. So churches have perpetuated the errors of past generations, with an occasional glance in the periods of reformation, at the New Testament model. The urgent need of our time is that all should get back beyond reformations, and councils, and Fathers to the Faith once for all delivered to the saints. That is only to be found in the New Testament. There is our copy. The nearer we come to its standard the nearer we approach to true and faithful Churches of Christ.—Albert Brown in "Joyful Tidings."

If Hearts are Dust.

If hearts are dust, hearts' loves remain,
And somewhere,—far above the plane
Of earthly thought, beyond the sea
That bound this life, they will meet thee,
And hold thee face to face again,
And when is done life's restless reign,
If I hereafter but regain
Heart's love, why should I troubled be
If hearts are dust?
By love's indissoluble chain,
I know the grave does not retain
Heart's love; the very faith in me
Is pledge of an eternity,
Where I shall find heart's love again,
If hearts are dust.

—James Terry White.

There is but one safe guide for the conduct of our life. An earnest Christian worker is troubled because everything is not clear to her, and because she cannot believe as the majority of Christians do. There is no cause for this trouble. Christ never bade us to be clear on "everything," nor did he tell us to believe as the majority of Christians do. Christians are not our guide. Christ is. He will not reveal everything to us here and now, but he will give us just as much light to-day as we need for to-day's duties.—Exchange.

Philemon—Its Message for Our Times.

H. E. Knott, M.A.

The letter to Philemon has been styled "the first anti-slavery petition." Not by revolution, but by the permeation of the Spirit of Christ and the principles He enunciated, are the evils of the world to-day to be overcome.

Perhaps one of the most neglected books of the New Testament is the Book of Philemon. It contains, however, a message of vital importance for our day, presenting as it does a solution of the difficulties now facing our social and industrial life. Its remedy is one for the church to emphasise, and for every individual member of it to apply. Let us note the origin and purpose of this little book.

On his missionary travels Paul established the church at Ephesus with twelve men as foundation members (Acts 19:8). From this place as a centre churches were established in other towns, such as Colossae, Hierapolis, and Laodoea. At the church at Colossae there was a man named Philemon, who was apparently a convert of Paul's (Philemon 1:9). This man was a slave-owner, and evidently retained his slaves after his conversion. Nevertheless the Apostle Paul seemed to regard him as a friend and a Christian, and addressed him in such endearing terms as "brother," "our beloved and fellow-worker."

A slave sent back to his master.

Now several years after Paul had finished his labors at Ephesus and district, he was a prisoner in Rome. His liberty, however, was not restricted sufficiently to keep him from carrying out his soul's desire of preaching the gospel. While so engaged there came under his influence a man named Onesimus, who, after his conversion, opened his heart to Paul, and related his life's story. He happened to be none other than a runaway slave of Philemon, of Colossae. The apostle was now faced with a perplexing situation; to send back the slave would be to countenance slavery, to keep him as his own helper would mean defrauding Philemon. The apostle decides, however, upon the former course.

Tychicus, of Rome, was about to return to Colossae, and Paul urges Onesimus to accompany him and present himself to his former master. He gives Onesimus a letter to carry to Philemon, and this letter is our Epistle to Philemon. It is very brief, it can be read in about two minutes, and it is rich in expressing some of the finest sentiments of the human heart. "I beseech thee for my child," he says, giving us an insight into the attachment and love he had for a runaway slave. "Onesimus," he writes, "I have begotten in my bonds, who was aforetime unprofitable to thee, but now is profitable to thee and to me; whom I have sent back to thee in his own person, that is, my very heart." Such words reveal the soul of the man, whose sympathy for all classes was akin to the Master's. The most important part of the epistle, however, is that which describes the attitude he desires Philemon to manifest toward Onesimus. "Re-

ceive him," he says, "no longer as a servant, but more than a servant, a brother beloved." "Receive him as myself. If he hath wronged thee at all, or oweth thee ought, put that to mine account."

A bloodless revolution.

Here is the apostle's plan for bringing together into a common fellowship and harmonious relationship, the two extremes of society. A slave and a slave-owner represented the lowest and the highest classes of the social and industrial life of the time. The very foundation upon which slavery was built tended to create feelings of bitterness, and to destroy every bond of sympathy and fellowship. With slavery as an existing institution, Paul did not refuse to fellowship with Philemon, even though he retained his slaves. But, what he did expect was, that the grace of God would change the heart of Philemon, and so change his attitude toward an unchristian institution. It was Paul's method of carrying on a bloodless revolution, and he had faith that the grace of God could bring about the change.

"Having confidence in thine obedience I write unto thee," he says to Philemon, "knowing that thou wilt do even beyond what I say." He did not define exactly what he wanted Philemon to do for Onesimus, whether to release him, or give him part of his liberty, and pay him for his service. He simply stipulated that he should treat him as a brother, thus leaving room for a growing conception of brotherhood, and a corresponding application of it.

Ye are brethren.

The new relationship, however, was to be brought about by a change that was to be mutual. Onesimus was to be a brother also. He was not to work for Philemon simply because he had to do so. In his former service for Philemon, he evidently worked with the same motives as other slaves, feeling all work a drudgery, doing no more than prudence suggested, and only waiting for the first opportunity for leaving his master "in the lurch." So he ran away. Having reached the imperial city, the chances of his master finding him were almost infinitesimal. Paul reminds him of his duty as a Christian man. He is to act toward Philemon as a brother, to return to him, and remain "for ever." To ask him to forfeit his liberty again was a tremendous demand to make of him. Yes, and Paul expected, too, that the grace of God would work this change in a slave. And so the cross of Christ mitigated the severity and harshness, and caused the one who controlled labor to see in the humblest and poorest of his workmen a brother, and on the other hand caused bitterness and ill-feeling to give place to generous and unselfish service.

This was a particular illustration of the programme of Jesus. Herein is the true remedy for industrial strife and class bitterness, the ideal of conduct for promoting the kingdom of God on earth. For the realisation of this end every individual should do his part, and pray with ever-increasing earnestness, "Thy will be done in earth, as it is in heaven."

"The Australian Christian."

Special Announcement.

At the last meeting of the Directors of the Austral Publishing Company the financial position of "The Australian Christian" received serious consideration.

Throughout the period of war the paper was, with considerable difficulty, kept at its old price, in the hope that normal conditions would come with the cessation of the world-strife. This hope has been so far from realised that business operations were never more difficult than now.

It was clearly shown that for some time the "Christian" had not been paying its way. The continued advances in wages, paper, and all classes of material were becoming so heavy that it was felt the time had come to ask subscribers to share the responsibilities of publication.

It was therefore determined that, from the first week in June, the subscription rates would be: Posted direct to any part of Australia or New Zealand, 10/6 per year; through the church agent, 9/-.

Agents are requested to adjust their books to suit the new rates. They will collect an extra threepence per month from June, making the total for this year 7/9 (2/6 for first five months at the old rate, 5/3 for seven months at the new rate). Next year the full 9/- will be due. Those who have the "Christian" posted direct to their addresses will kindly remit 9/- for 1920 subscription (2/11 for five months at the old rate, 6/1 for seven months at the new rate.) Next year 10/6 should be sent. At the half-year, agents will receive statements of accounts. This will help them to understand the working of the new subscription price. In any case of doubt the publishers should be consulted.

Subscribers are asked to take careful note of this message, and as cheerfully as possible acknowledge the justice of the increase. It is confidently believed that our readers will regard the "Christian" as a necessity, and will continue to support the periodical which is pledged to conserve the best interests of our growing brotherhood.

On behalf of the Directors,

W. C. CRAIGIE, Chairman.

D. E. PITTMAN, Manager.

May 27, 1920.

Great Events in the Life of Christ.

Christ: The Soul's Necessity.

John 7-8.

A. W. Connor.

Jesus said: "If any man thirst let him come to me and drink."—7: 37.

"I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."—8: 12.

"Ye shall know the truth, and the truth shall make you free."—8: 32.

Satisfaction! Guidance! Freedom! To promise these things, and to match promise with performance, is to be most assuredly the indispensable one. It was so clearly seen that these promises involved a claim to Messiahship and Divinity that it is not surprising that he was met with, "You—who are you?" "Who do you make yourself out to be?" The answer, neither ambiguous nor indefinite, is written large in these brief but lofty passages now before us. It is still the question of all questions. This brief ministry in the capital is difficult to fix chronologically. By some it is placed before Peter's confession; others place it later, and make it part of his great final itinerary. Verse 21 recalls the Bethesda miracle, and the events of this visit are a direct outgrowth of the antagonism then provoked. This much is clear. If its chronological position is obscure, its historicity is self-evident and its spiritual value of the very highest. It is not an event, but a series of events culminating in an attempt to stone Jesus. All we can hope to do is to look at a few of the great words of Jesus then uttered, choosing, in harmony with our purpose, those that specially reveal the person of Christ and help us to answer the question, "What think ye of Christ, whose Son is he?" The three great words which we have chosen as texts will help us to do this, we trust. We would help you see Jesus as the soul's supreme necessity, the indispensable one.

1. The water of life.

Jesus did not go up to Jerusalem, either at the time, in the manner, or for the purpose urged by his cynical and unbelieving brethren (John 7: 4). Yet he arrived in Jerusalem when the feast was half over. In the discussion over him, some were saying, "He is a good man"; others, taking their cue from the rulers, said, "Nay, but he is a deceiver." In the midst of it all Jesus appeared in the temple, and began to teach. The people were largely on his side, but the rulers feared his influence, and hated him. In answer to all their astonishment, as to his power in teaching, Jesus urged his claim that he had come from God, that his message was not his own. When further opposed he indicated to them that he would in a little while go back to God once more. It was the last day of the festival, and Jesus stood up and cried aloud: "If any man thirst, let him come to me and drink." The words may have been suggested by the ceremony of pouring out water from Siloam on the altar. The mind of Jesus would go back to the scene in the wilderness which it commemorated: the thirsty people, the great leader, the smitten rock, and the gushing water. Then looking on the crowd around and realising their need, he gave this great invitation. We have not the discourse, but its results are stated. Some said, "This is beyond doubt the prophet." Others said, "This is the Christ," but the enemies said, "Not so, for the Christ cometh not out of Galilee," and the rulers more determinedly sought his arrest. This figure of salvation Jesus had used before, when to the woman of Samaria he had discoursed on the "gift of God," and of himself as the giver of "living water" whereof if a man drink he will never thirst. The need of the soul is expressed perfectly as thirst. The Psalmist had cried: "As the hart panteth for the water brooks, so panteth my soul for thee, the living God." Augustine writes: "Thou hast made us for thyself, O God, and our hearts are not at rest till they find rest in thee." Interpreting humanity's heart-cry, Bernard sings, "Our restless

spirits yearn for thee," and monkish discipline was thought to lead closer to him.

"From the best bliss that earth imparts,
We turn unfiled to thee again."

Apart from God life is feverish, restless, and unsatisfying. To all such Jesus says, "Come unto me." John explains that Jesus used these words with reference to the Holy Spirit which they that believe on him should receive. That gift is the crown and completion of God's salvation. "Ye shall receive the gift of the Holy Spirit," is the pentecostal promise. Men thirst for pleasure, power, distinction, money, love and knowledge, and find at last that they are all but broken cisterns. God alone, revealed in Christ, is the fountain of living waters.

Water stands in religious symbolism for two things. It quenches thirst; it cleanses. While it is the former that is chiefly in view here, yet the latter is certainly not excluded. No soul uncleaned by divine forgiveness is a satisfied soul. Christ cleanses the soul, and in cleansing satisfies. It is the penitent cleansed soul that receives the precious gift of the Spirit of which John speaks, as to be given after Christ's glorification. "Imagine a world like our own with no water to cleanse it for a single day; yet would such a physical condition be more appalling than souls without recourse to the spiritual tides of cleansing that flow from the heart of God in Christ?"

Christ cleanses; Christ satisfies. And the condition? We must first know our need and desire the gift. In spiritual things the first condition of having is to really desire. We must believe on him and come to him. "He that cometh to me shall never hunger, and he that believeth in me shall never thirst."

Baptism and the Lord's Supper preserve this truth in symbol for all time. The former proclaims the need of forgiveness, and points to the source of cleansing in the sacrificial tides of Calvary (Rom. 6: 1-4). The communion table presents the double truth. Here is the bread that tells of him who is the Bread of God. Here is the cup that is "the new covenant in my blood, shed for many for the remission of sins." Diverse in much, they are alike in this: they proclaim Christ as the soul's great necessity. Hugh Price Hughes and Edward Smith were both ministers of the Wesleyan Church. They were as diverse as a Welshman and a Lancashire man can be. Theologically they belonged to different schools, and in some things had been strongly opposed to each other. They died about the same time, and curiously enough, they both gave instructions as to their epitaph. The former asked that on his tomb should be the line:

Thou, O Christ, art all I want.

The latter expressed his wish that over him they put:

Edward Smith,

Who was satisfied in Jesus.

Christ, who is our Life! The indispensable Christ! There is another truth here. From this cleansed Spirit-filled life shall flow "rivers of living waters." This is the proof of the fulness Christ bestows. The enriched life is to be an enricher. The recipient of the living water is to be a channel of blessing. "Left alone you are a human desert, dry, infertile, treeless, flowerless, songless, but you may be a garden of the Lord through which silver waters flow, where heavenly songsters sing, and green fragrant things flourish. Freshened and vitalised in the hidden mystery of your own being, you shall become as the headwaters of benediction to others."

"If any man thirst let him come to me and drink." As we listen to the charm of his message, and know how through the centuries performance has more than matched his promise, we understand the verdict of the soldiers sent to arrest him: "Never man spake like this man."

2. Light of life.

The baffled enemies retired to their homes, but Jesus—the homeless Jesus—went out to the Mount of Olives. The next morning found him once more in the city. The burnt-out remains of the great lights which had shone brilliantly in their ceremonials were all around him, commemorated the pillar of cloud and fire which guided the wilderness host in their wanderings. Once more Jesus addressed them: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This great claim is repeated in chapter nine: "When I am in the world, I am the light of the world," and there the truth is illustrated and enforced by the healing of the man born blind, the sixth of the great signs given by Jesus as the deed, is the spiritual significance of that sign. No figure more wonderfully sets forth Jesus as the indispensable one. Light is the source of life and growth, and for it there is no adequate substitute. Light is the great revealer, and so Jesus is the sun in the moral and spiritual world. Spiritual illumination comes from him "in whom was life, and that life was the light of men." Milton sings:

"Hail, Holy Light, offering of heaven, first-born";

and his majestic lines help us to see how perfect a symbol of Christ light is. He reveals the Father. "He that hath seen me hath seen the Father." He reveals the way home to God: "I am the way, the truth, and the life." He reveals what is in God; his holiness, justice, mercy, and love. He reveals what is in man; his darkness, his alienation, his sin, and his utter need. He reveals both the path and the pathway. "Thou hast set our iniquities before thee, the secret sins in the light of thy countenance." In his light Peter said, "Depart from me, for I am a sinful man, O Lord," but Guthrie, I think, that the following is told:—Visiting one of his flock in Edinburgh, he saw her newly-washed clothes on the line, and mentally noted their exceeding whiteness. Before his visit was over a heavy fall of snow had carpeted the earth, and now, by contrast with the snow fresh from heaven, the clothes seemed almost yellow. He remarked on the matter, and the old lady promptly and wisely answered, "Doctor, what can I hope to stand against God Almighty's whiteness?" In Christ we behold God's revealing whiteness. He reveals also the pathway of life and the pathway to the grave. If we follow him we shall not walk in darkness. The light shines, but it only avails as we walk in it. He lights up the grave and bids us look beyond. His is the light of life.

"Not what do I believe, but whom!
Who walks beside me in the gloom,
Who shares the burden wearisome,
Who all the dim way doth illumine,
And bids me look beyond the tomb,
The larger life to live?"

Not what, but whom, and that whom is Christ, the light of men. His great claim is the soul's great comfort. When Sidney Porter ("O. Henry") was dying, a nurse came into the room and began to turn down the light. He turned, and smiling faintly, said, "Let it alone, Nurse; I don't want to go home in the dark." It is a sad thing to face that journey through the valley of shadows without him who is the light of life. No soul need experience that who is willing to follow the Light. Trust him. Do you remember in Ralph Connor's "Black Rock," Nelson's prayer for Sandy and the Frenchman at the latter's request for "one little prayer": "Father, we're all gone far astray; we have spent all, we are poor, we are tired of it all; we want to come back. Jesus came to save us, and he said if we came he wouldn't cast us out, no matter how bad we were. Oh, Jesus Christ, we are a poor lot, and I'm the worst of the lot, and we're trying to find the way. Show us how to get back. Amen."

Come to the light; believe in the light; follow

the light; walk in the light, and you shall be sons of light. O thou light of men! Thou light of life! Thou indispensable!

"Be thou my guiding star,
When I am lost and wandering far
From home and friends.
Be thou my light, my guiding star."

3. The truth that makes men free.

Continuing to press upon them his claims, Jesus declared, "He who sent me is with me. He has not left me alone; for I do always what is pleasing to him." This is a stupendous claim, and its greatness is seen if we imagine any other teacher making such a declaration. His words carried conviction to many. "As he thus spoke, many became believers in him." Yet their faith seems to have fallen short of complete commitment to him. Satisfier and Guide he had claimed to be; now he declares the responsibility of discipleship: "Abide in my words." The result of such adherence to his word will be, "You shall know the truth, and the truth shall make you free." Only the truth can make men free. Jesus says, "I am the Truth." The prophet had declared that the Messiah would proclaim liberty to the captives. But men who could forget the bondage of Egypt, Babylon, Assyria and Rome, and declare, "We were never in bondage to any man," would hardly recognise the spiritual bondage to which Jesus referred. Whosoever committeth sin is the bond-slave of sin. Only through him can freedom come; and if the Son make you free, ye shall be free indeed. Here Jesus claims for himself Sonship and sinlessness, and the power to make men free from sin. "We are sons of Abraham," they persisted. "Nay," replied Jesus. "The father whose sons you are is the devil." Thus their fleshly ancestry proved nothing, so long as they lacked the spirit of obedience that was Abraham's crown of honor. The flesh is nothing.

"Which of you convicteth me of sin?" His challenge to them remains unanswered. He alone among men claimed moral perfection. Admittedly the best of men, he was conscious of no sin. This self-consciousness of Jesus places him in a class apart. Why quibble over the lesser miracles while this moral miracle remains—a sinless man! No marvel that they replied: "Who makest thou thyself to be?" Who, indeed? Notice his unique claims to supremacy. "If a man keep my sayings, he shall never taste death." "Art thou greater than Abraham?" they urged in astonishment. "Verily, verily, I say unto you, before Abraham was, I AM." They understood Jesus to claim essential deity. This they deemed blasphemy, and proceeded to stone him. He uses the very language in which Jehovah had revealed himself to Moses and to Israel. "I AM hath sent me unto you." Never for a moment did Jesus withdraw the claim, or hint that they misunderstood him. Nay, he went to the cross refusing in any way to minimise his claim, condemned to die because he made himself the Son of God. His sinlessness and his claim to pre-existence group Christ along with God, not with good men.

What think ye of Christ? "His sinlessness points us to the perfectness of Christ as Saviour. It is not in negative goodness that he is complete, but in the accomplishment of the supreme task, the world's redemption. The awful sacrifice has been paid, and he is able to save to the uttermost" (Heb. 7: 25). The unspeakable gift! The indispensable One! Water that satisfies! Light that guides! Truth that makes free! All are for man in the glorious Divine Christ who is the Son of the living God. What then? This surely: Listen to his invitation. Come to him and drink. Obey his call and follow the light. Abide in his words and find freedom. He is to be trusted, loved, served. He satisfies. Christ is sufficient! Christ is indispensable! Christ is all in all! Amen.

Christ the Saviour.

On a recent Sunday evening, W. B. Blakemore, B.A., spoke on the text: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (1 John 4: 14). The preacher said that the world needed a Saviour, and God answered that need by sending His Son, not that he came to condemn the world, but that the world through him might be saved. Jesus was a great teacher and a great reformer, but he was more than that. The world had had other great teachers and other great reformers; it needed something more—it needed a Saviour. Christ's greatest work, the ultimate purpose of his coming into the world, was to save. "He it is that shall save his people from their sins." Humanity, after millenniums of struggle towards the light, still needed a Saviour. The dispelling of ignorance and superstition by the diffusion of learning had proved a great boon, but it had not removed man's need of salvation. In spite of the achievements of science and social reform, the greatest social factor of our time is the reality of sin. Modern taste did not like that old-fashioned word, sin; it prefers "inherited tendencies," or "moral delinquencies." But the stuff in the bottles is the same old poison, whatever the labels may be. Sin was a tragic reality. It was not a theory, it was an inescapable fact. Man needed to be saved from sin as much to-day as ever in his history. Only Christ could save. Man could not save himself. He was held by the thought of an unworthy past which he could not undo and by the consciousness of an evil nature which he could not transform. Christ was the "new power" which could break the power of sin and transform the soul into immortal beauty by renewing and shaping it in his likeness.

America Saves 400 Millions.

Lord Leverhulme, after a recent visit to New York, said, referring to prohibition, that it was quite an exception to meet anyone who made the least protest against it. America was now saving 400 millions a year on her drink bill, and if we followed her example we could pay off our debt to her in five years. As it was the lender was saving money and the borrower spending it.

He believed that in going dry America had thrown away a heavy weight, while we, who were already behind in the race, were adding to our handicap.

One thing very noticeable in America was the enormous prosperity of the country and the speed with which building was proceeding. Although wages in America and Canada were far in advance of those in the United Kingdom, the in-

creased output of the workers made the cost of building on the other side of the Atlantic less than in this country.

Lord Leverhulme is firmly convinced that prohibition is even more necessary in this country than it is in America.

"We are spending more than £400,000,000 in liquor every year in this country," said Lord Leverhulme to a "Daily Express" representative. "If this amount were saved for five years it would equal the sum we now owe to the United States."

"Personally, I strongly support the liberty of the subject, and prefer to see men abstain from drinking as a matter of choice rather than as a matter of compulsion, but circumstances are conceivable when it is necessary for the law to intervene and compel people to forego certain indulgences if they will not exercise self-denial voluntarily. I am afraid that is the position to-day."

"While I was in the United States I failed to discover that the prohibition laws met with any general disfavor. On the contrary, I am convinced that the vast majority of Americans see the advantage of keeping the temptations of alcohol away from the people."

The Spirit that Won the Apostolic Age

Isaac Errett.

There never was a religion more tolerant than primitive Christianity, of opinions, customs, prejudices that did not assail its vital truths and principles; nor one so rigidly intolerant of everything that put these in jeopardy or called them in question. The pagan religions of that time were "liberal"—that is, they recognised each the others as entitled to respect; and they would all have tolerated Christianity, provided Christianity would have tolerated them. But Christianity would have no fellowship with anything out of Christ. It proclaimed the Jewish religion effete, and the heathen religions false and destructive. It was in this uncompromising spirit that it won its early triumphs. The "lords many" and the "gods many" that courteously offered a place for Christ in the Pantheon, if He would only acknowledge them as fellows in divinity, were all denounced as false. "For us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8: 6). The integrity of the church to-day, and the certainty of its triumphs, depend on adherence to apostolic teaching in this respect. No compromise so far as Christ and his authority are concerned; the broadest freedom in all else.



The Chandler Mission Outfit Ready for Active Service in New South Wales.

The above is a picture of the latest addition to Bro. Chandler's mission plant. This transport is 7ft. 9in. wide, 8ft. high, and 16ft. long. It holds the entire plant—tent fittings, and 130 folding seats that accommodate five persons each. The two large poles for the centre of the tent being too long to go inside, are bolted on the roof, and can be seen in the picture projecting a little over the end. Bro. Chandler's idea in having the transport made is to save breakages to the seats, and to expedite transport. It also serves as a good advertisement in transit, and when standing near the tent during the mission. This is probably the most up-to-date mission plant in the Commonwealth.

"The habit of looking on your neighbor's life with some such interest as you do on your own, a key that, as long as you live, will unlock larger worlds to you continually."

A Paedobaptist Apologist Reviewed.

H. Grinstead.

[Our readers will remember that some months ago the baptism of a New Zealand Presbyterian minister caused much comment. Later, he was forced to resign his work, and this created a renewed interest in the subject of baptism. The last General Assembly of the Presbyterian Church passed the following resolution: "That it is desirable to re-affirm the historical position of this church in reference to the following points:—(a) That baptism by sprinkling is valid; (b) That the infant children of those who profess their faith in Christ are rightful subjects of baptism; (c) That the sacrament of baptism can be received only once." In the "Outlook" of March and April, there appeared a series of articles on "Christian Baptism," by "Rev." Isaac Jolly, M.A., evidently intended to justify and commend to the public the finding of the General Assembly. It is to this series of articles that Mr. Grinstead refers in the following brief review.—Ed.]

Lepers were sprinkled. Therefore sprinkling is baptism.

So the Rev. Mr. Jolly, on behalf of the Presbyterian Church of New Zealand, opens fire on those churches that believe that baptism means immersion, and that only believers in Him should be baptised. But if the reader will open his Bible at Numbers 19 as suggested, he will find (not a sprinkling with clean water, as we use the words, but) a sprinkling with water mixed with the ashes of a red heifer, and finally that the leper had to bathe himself in water. When Naaman was told to go and wash in Jordan he went and dipped himself. No, no; it is not water that is sprinkled; it is blood. Significant, is it not?

The Jews are said to have baptised their couches and tables, but that is ridiculous; therefore, washing is baptism.

Now, curious as it may seem to you, it will not be so curious when you know that their couches were simply pieces of carpet, and their tables pieces of wood—not 6 x 3 in velvet, or 6 x 3 in mahogany, with turned legs.

The Jews, says the editor of the "Israelite," indeed just do as the Gospel says they do. It will be admitted that wash is a secondary meaning of the word; we immerse our cups and saucers to wash them. We certainly don't wash by sprinkling.

Three thousand baptised in one day. Immersion impossible, so sprinkling must be baptism.

But how long would it take eleven men to baptise three thousand? And there is no reason at all to think of only eleven men. Take your pencil and paper out and you can settle the matter quickly.

But there was not enough water in Jerusalem. Therefore they must have been sprinkled.

Mr. Jolly ought to know better than repeat these old objections. Let the reader consult any good authority on Palestine.

We would recommend our readers to read the Book of books on this matter. There is abundance of proof that Jerusalem was a well-watered city. Do not Mr. Jolly and his friends know that the great Calvin said, "The word baptizo signifies to immerse, and it is certain that immersion was the practice of the ancient church." Dr. John Cunningham says: "Baptism means immersion, and is immersion." Far better that Mr. Jolly should take the ground that Calvin took, that the church had taken upon itself the right to alter the ordinances somewhat.

But there are pictures or drawings in the catacombs of Rome showing Jesus standing up to his ankles in water, and John pouring water on his head.

Yes, and a copy of a letter written by Goodwin Lewis, showing that the oldest representation we

have of baptism is by immersion, was forwarded by the present writer to the "Outlook," but has not yet appeared.

There are two references which can only be understood by believing that Paul referred to immersion, but the whole of the New Testament leads us to the conclusion that, generally speaking, baptism was performed by sprinkling.

Well, the picture argument was pretty poor; but this conclusion is terrible indeed. Candidates go down into the water, John the Baptist baptizes where there is much water. The candidates come up out of the water. Baptism is spoken of as a burial and a resurrection (Rom. 6, and Col. 2), and Mr. Jolly gets to the conclusion that the general method was by sprinkling. It may interest him to know that he is against the greatest authorities of this or any other day. We question whether he would find many men inside or outside of the Presbyterian Church to agree with him.

Mr. Jolly's great principles that justify infant baptism:—

Let it be understood that we do not say there is any specific command to baptise infants, but they have ample scriptural warrant for the practice of baptising the children of believers. He will deal with the objections first of those that teach only believers should be baptised.

Summed up, he says those who immerse demand a specific command or example, and yet these very people receive at the Lord's table women, and observe the first day of the week instead of the Sabbath. Let Mr. Jolly make as good a case for infant baptism as we can make and as he himself can make for the acceptance of women at the Lord's table, and for the observance of the Lord's day, and we will say no more. A good inference will be good enough for us. Mr. Jolly knows quite well that women were members of the church in apostolic days, for "they were baptised, men and women," and "on the first day of the week when the disciples met together to break bread." We have good scriptural warrant for both.

But children cannot believe, and therefore they cannot be baptised. Take the argument a little further, Mr. Jolly says, and they cannot be saved because they cannot believe.

Mr. Jolly does not affirm this by any means, but he thinks we are bound to. Nothing of the kind. The Saviour was not talking about babies. He was talking of those that could believe. We believe that infants and children, until they actually transgress the law of God, are covered by the precious blood of the world's Redeemer, and that they are saved without faith, repentance or baptism.

They teach that it is useless, but really it is of very great value. Why will they rob the children?

Useless? We say it is worse than useless; it is wicked, for by the teaching of this tradition we make of none effect the commandments of God. To do in the name of the Godhead that which Father, Son or Holy Spirit, has not commanded is to deceive and to mislead.

But we should like to know of what the children are robbed. Of salvation? Will any one dare to affirm that? Are not those who refuse to christen or baptise as careful that their children shall be brought up in the fear of God as are those who practise this tradition?

We assert that infant baptism came from Rome, and not from Jerusalem. But our space is fast slipping away, and we have yet to meet those three great principles which justify infant baptism.

The first great principle: The continuity of the church.

Mr. Jolly contends that the Christian church is not a new organisation, but that it goes back to the days of Abrahamic covenant, and that as children were included in the covenant, they continue to be so; and, as baptism takes the place of circumcision, infants should be baptised.

We assert that the church of Jesus Christ is a new organisation, that it is entered by a new birth; that, instead of it being identical with the Jewish religion, it is a new religion, with better hopes, better promises, and better covenants. It has a new priesthood, and a new way of salvation. "The fact is that holy men of old were not in the special service is one thing; to constitute a nation for of twice-born people is another and widely different thing. True believers are the spiritual seed of Abraham. "If ye be Christ's, then are you Abraham's seed and heirs according to the promise." But they only are Christ's who have faith in him. To be of Abraham's seed requires his flesh or his faith, but the child of the Gentile has neither the one nor the other.

Mr. Jolly's second great argument is that baptism has taken the place of circumcision. This is an historic fact.

Instead of it being an historic fact, we say it is a theological fancy. Had we space, we say it is show as has been shown a thousand times before how false the statement is. Let us take one instance. There was a dispute in the early church between the Jews wished to force the Gentile Christians to keep this rite even though they had been baptised. Paul and others fought strenuously against the law being made a part of the Christian faith. If Mr. Jolly and those who believe with him had been right, we should have heard Paul telling the Jews that to ask for this rite being forced on the Gentiles was folly, as baptism had come into its place. But never is it even whispered. There is a circumcision, but it is of the heart, not that made with the hands.

The third principle which, according to our critic, justifies infant baptism, is that our Lord said, "Of such is the kingdom of heaven." Therefore they are fit subjects for baptism.

Now we delight to think of what our Lord has said and done for the little children; but does Mr. Jolly wish us to believe that Jesus meant that the church was composed of babies? Is not the Saviour's meaning quite clear that believers in him have the same disposition as a little child? If the passage is to be interpreted as Mr. Jolly wishes us to believe, then Presbyterianism stands condemned for singling out the children of believers, when it is the privilege of every child.

As we have said before, we have not the slightest doubt ourselves of the salvation of the little children, but that is no reason why they should be made members of the church without the authority of Jesus Christ or his apostles.

The last great principle that Mr. Jolly has to present is that in the Scriptures, when a household was baptised, nothing is said about the faith of those that are baptised except the faith of the head of the house.

If the reader is interested enough to turn to Acts 16, he will notice the word was preached to the jailor and all that were in his house. If he will turn to Acts 10, he will find the Holy Spirit fell on all those that heard the word. Following, he will find the divine record says the household of Stephanas were addicted to the ministry. We are now left with the household of Lydia. Surely a change has come over the scene. Lydia does not need to carry the baby she has carried for 1500 years; her household is baptised on her faith. It is suggested a little later that the relationship of the servant to the master would account for this. Can any one imagine the apostles of Jesus Christ who taught so distinctly the need of a personal surrender to Christ believe that Paul would baptise either the servants or household of Lydia unless they believed in Christ?

As a final attempt, Mr. Jolly touches very lightly 1 Cor. 7: 14

to justify the baptism of believers' children. We submit that the passage gives no sanction to the practice at all. We submit further that infant baptism was unknown, for the parents would have immediately said: "It may be that our unbelieving wives or husbands are unclean to us, but that cannot be said of our children, for they have been baptised." But infant baptism had not been heard of, hence their silence.

A closing word on historical witness to infant baptism.

Mr. Jolly is singularly unfortunate in his witness. He starts to consider the matter when the church has become corrupt instead of tracing the matter from its earliest sources. Had he done so he would have found that, whilst he has many outside the Bible speaking about baptism, there is not a single one that leads to the thought that infants were being baptised. Copies of their writings are in existence, and, as far as we have read, they are agreed that those only were baptised who were old enough to believe and confessed their faith in Jesus.

Mr. Jolly refers to Irenaeus, and asserts that when he speaks of little children as being "born again" he is referring to baptism. He may be, but if he is, it is a strange thing he should, when he is arguing on the fulness of the divinity of Christ. Tertullian is quoted. Well, hear him:—"Let them come when they understand." "He, Jesus, bound faith and the necessity of baptism together, therefore from that time all that believed were dipped." Origen is quoted, but Mr. Jolly ought to know that Origen has been pretty badly interpolated. Let the reader, if he can, believe that the following sentences were written by the same man: "Because by baptism the impurities of birth are laid aside; for this reason also little ones are baptised," and "We exhort the little children to rise to the elevation of thought of the man, and when those of the exhorted that make progress show that they have been cleansed by the Word, we invite them to be initiated amongst us." Again, "The benefit of baptism depends on the deliberate purpose of the baptised." Mr. Jolly would do well to remember that Schaff is not a very great authority on Origen.

As far as we can judge the first case of infant baptism is in the year 252, when a country priest (note the title) wrote to Cyprian to see if a child under eight days might be baptised. Cyprian, after consulting with 66 bishops, said that the child might. The country priest had asked if the infant might be baptised "if there was a fear that otherwise it would be lost!"

Is that why infants are baptised to-day? Let us have a straight-out answer from those who baptise babies. What is its purpose? The Roman and the Anglican Churches teach that that is the purpose in their creeds, but they dare not teach it from their pulpits to-day.

The lamentable conclusion of Mr. Jolly.

We have heard of men being told by their church that, in following what they believed to be the Lord's command, they were sinning against the Holy Spirit; but we were hardly prepared to hear such a suggestion on behalf of the Presbyterians to-day. And the trouble is, if we understand Mr. Jolly aright, Presbyterians must not appeal to the Scriptures against the teaching of the church. The church has decided that a child may be sprinkled or poured or immersed with water, and that is Christian baptism, and to act in opposition to this is to sin against the Holy Spirit. We can only say in conclusion that if any one will obey the voice of the Lord and his inspired Word, they need to worry about the church's anathemas.

Readers will readily understand that it is impossible to deal in any full way with all the matters Mr. Jolly has taken up. He would be glad, therefore, to send to any one interested a copy of "Baptism: Our Lord's Command," by A. R. Main, M.A., Principal of the College of the Bible, Melbourne. Every argument is met fully and

satisfactorily. We write not in the spirit of contention, but in the spirit of unity. We believe that this human substitute for the divine ordinance

has been and still is the greatest foe to the unity and purity of the church of the living God that has ever been known.

Captured by Brigands.

The following message communicated to our Foreign Christian Missionary Society of America caused much joy amongst American disciples:—"State department has received message dated Peking, March 11, from American Legation stating that they have been advised by military attache and by the French Legation that Dr. Shelton, the head of the Mission of Disciples of Christ in Tibet was held in captivity by bandits in southwestern China, about 400 miles from his station at Batang. Advices to the State Department at Washington indicate that he was well February 24, and that Colonel Drysdale, military attache of the American Legation at Peking, was at Yunnanfu directing negotiations for the Doctor's release.

The Chicago "Tribune's" account.

The Chicago "Tribune's" correspondent, Frederick A. Smith, J. P. Thornton, of the Standard Oil Company, and Dr. E. I. Osgood, missionary at Chuchow, China, left Yunnanfu, the end of the railroad, where Mrs. Shelton and their two daughters are safely housed, March 3, as a rescue party. Mr. Smith's cablegram of March 3, published in the "Tribune" of March 10, says:—

Dr. Shelton's cook, a Tibetan, who came with their caravan from Batang, succeeded in going from Yunnanfu and buying his way through the lines of scouts, reaching Dr. Shelton in the mountains. He returned yesterday with a report that Dr. Shelton's illness was not critical. He also brought Dr. Shelton's diary pencilled on the margin of the pages of a little volume of "Beside the Bonnie Brier Bush."

The diary alternately inspires tears and laughter, telling how the bandits kindly gave him seven dollars to spend as he pleased, and he bought crude sugar for his faithful mule.

While the bandits were rushing him about the wilderness, refusing to permit him to rejoin his wife and daughters, he is teaching the bandit leader the ABC's, and nursing the sick and wounded among the band. The bandits persistently try to get him to join in gambling games and to smoke opium.

Dr. Shelton has agreed to take Chief Yang's son to America when released, and to educate him. Dr. Shelton has a loyal friend in the mountains in an old French padre who worked weeks indefatigably for his release, his hair turning white through worry in fifteen days. The bandits continually are promising Dr. Shelton his freedom, but they always postpone his release when the time comes. The bandits want money from the Governor of Yunnan, arms, full pardon for all, a major's commission for Yang, and control of the main caravan trail to Ta-li-fu with the privilege of collecting toll from caravans crossing to Tibet.

There are still to be found Christian people who do not know that Tibet is now the sphere of missionary activity. Until a few years ago it was closed to the Gospel, and was the last country to be entered by the heralds of the Cross. It is one of the glories of the Churches of Christ that their missionaries were honored by being the first to conduct missionary operations in "The Forbidden Land."

The following account of Dr. Shelton's captivity, given in "The World Call," will, we are sure, be of interest to our readers:—

Dr. Shelton's own account.

In captivity Dr. Shelton wrote letters, two of which we publish, descriptive of his life in captivity. These were addressed, one to the Foreign Christian Missionary Society, under the auspices of which he has been operating in that far away land for some fifteen years, and one to A. Mc-

Lean, president of the society. Both are from the Mountains of Yunnan.

Letter to the F.C.M.S.

"I am sorry that I have been kidnapped by bandits. I do not know what the Lord expects or wants to be accomplished through me, but I hope I shall not fail to be a willing instrument in his hands. I am still hoping to go on with my plans for work in the interior, should the Lord effect my release, though in any event I shall be somewhat delayed. The bandits have asked me to be their doctor and pastor, and to organise them into a church. Some of them know something of the gospel, and I have come to love many of them, but it seems to me that the ground is somewhat stony. But his promise is 'My word shall not return unto me void.'"

Letter to President A. McLean.

Mountains of Yunnan,
February 6, 1920.

Dear Bro. McLean,—

Last night I read with great grief of the going home of Bro. Rains. Also of the Memorial Service held in Maysville. Will you see that 50 dollars is taken from my salary for the memorial fund mentioned? Should my salary have automatically ceased when you get this, please ask Mrs. Shelton for it.

I always think of the advice Bro. Rains gave me the night I started for Tibet seventeen years ago: "Don't get discouraged, the Lord's not dead yet." It's rather hard to heed under some circumstances.

As you probably know I'm a prisoner in the hands of bandits, but things are coming rapidly to a crisis, and I will either soon be freed or disposed of. I wanted so much to do the work I had planned for this year, if it were His will, not otherwise.

My love to you. You've been a constant inspiration to me for many years.

Truly yours,

A. L. Shelton.

P.S.—The little red letter Testament you gave me nine years ago has been my companion in captivity.

Engrossed.

The book was open—and the blank white page stared at me fatefully: "Hast thou no word To write? Hast thou no message heard From God or man, which thou canst give thine age?"

Out of the tumult hast thou gathered naught? Visioned no pathway through the pulsing plain, Fashioned no ideal in creative pain? Hast thou no sacrificial splendor caught?"

"None, Lord," I said, as the Voice ceased; "Much work had I to do—eyes, hands and brain Have been engrossed—head bent in toil and tears."

I had no time to think." Then was released A vision of a Prince in mortal pain Closing a book, the Record of these years.

—M. L. Haskins.

"Guard me when I am off guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought-of point where no peril was suspected.—J. R. Miller.

Foreign Missions.

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

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.

Remember! July 4th. F.M. offering.

Pray for it. Prepare for it. Give liberally to it.

The loss in exchange in India and China is so great that if we do not receive a largely increased offering in July some retrenchments must be made in connection with our mission work. For every one pound we owe in India we must send two pounds from Australia.

Thank God for the rain that has come to Australia. It will mean thankful hearts and liberal offerings for Foreign Missions on July 4.

The following churches have been visited by the Federal Secretary, and members have promised to do their best to double their F.M. offerings on July 4:—N.S.W.: Canley Vale, Marrickville, Belmore, Hurstville, Paddington, Mosman, Chatswood, City Temple, Wahroonga and Enmore. Tasmania: Launceston, Hobart, Geeveston, Caveseide. South Australia: Prospect, York, Semaphore, Wallaroo, Kadina, Moonta.

No churches have been visited in Victoria on behalf of Foreign Mission offerings by the Federal Secretary, but the Victorian State F.M. Committee have set before themselves the raising of £3500 during 1920, and are arranging to have every church visited. South Australia's F.M. Committee have set as their motto for July 4 an offering of £1100 for Foreign Mission work.

Bro. Leslie Drummond, of the Cottonville church, has volunteered for service in China. He is now studying at the Chapman-Alexander Institute, Adelaide, and hopes on completion of his course there to enter the Bible College, Glen Iris.

A very bright Christian young man of Kadina church tells me he is saving up to enter the College of the Bible, Glen Iris, to prepare himself for mission work, and will go to New Hebrides, China, or India, which ever field needs him. Praise God for these consecrated young men. "We've got the men"; soon we hope to say, "We've got the money too."

I asked an Australian soldier in 1915 why he came to the war. "Well," he said, "I was looking into a shop in Pitt-st., Sydney, and saw what a struggle our men were having in Gallipoli, and said to myself, Will, old man, it's up to you to go and help your mates. So I jumped on the tram and went up to Victoria Barracks, and enlisted." Have we seen the hard financial struggle our missionaries are having in India, and do we all say to ourselves, "It's up to us to help our mates with our money"? May be this soldier gave his life to carry out his resolve. What are we willing to give to help our mates?

Miss R. L. Tonkin is expected to arrive in Adelaide the last week in May. The Federal and State Committees and Grote-st. church are uniting in arranging for a welcome social to this faithful missionary from China.

Will all our members pray for a large offering on July 4 to Foreign Missions?

Give.

We would like to make a very earnest and affectionate appeal for a wider and fuller support of those who go to far-away heathen lands to live for Christ, and to tell the good news of his love among those who know him not.

Give, for the sake of those who still sit in darkness and the shadow of death, who are absolutely without hope and peace. Do you really value your privileges? Then you must long to share them.

Give, for the sake of the suffering women and children of those lands. Listen to the cry of India's child-widows—millions of them slaves or worse.

Give, for the sake of our beloved brothers and sisters who have gone at our request.

Give, for the sake of the Lord who bought us—whom, not having seen, we love. Give as unto him, and if not a little laid aside every week, at least send a birthday gift at Christmas.

—Agnes Crockett, in "Bible Advocate."

The Women of India.

R. F. Tilley.

It has been said of an Indian woman that she is "unwelcome at birth, untaught in childhood, enslaved when married, accursed when a widow, unlamented at death." Out of one hundred and forty-five millions of Indian women only six in every thousand can read. Less than one century ago saw the fires of the suttees, upon which the screaming and struggling widow, in many cases only a child herself, was bound and burnt to ashes with the dead body of her husband. At that time, also, children brought their parents to the banks of the Ganges, and hastened their deaths by filling their mouths with the sand and water of the so-called sacred river. At that period infants were publicly thrown into the river as a sacrifice to the goddess of the river.

Now, these and many other idolatrous customs are abolished, showing that missions have truly done much. Through the gospel the women of India have been helped. God has used the Christian brahmin widow, Pandita Ramabai, to rescue hundreds of girls and widows, many of whom are now telling others the story of salvation. Manoramabai, Pandita Ramabai's daughter, is also devoting her life to brighten the lot of Hindoo women. She assists her mother, working among the girls and women, being an example to them and a leader of their Christian endeavors. Sundrabai Powar, another Indian lady, has a school for Indian girls who wish to study the Scriptures and become Bible women. At Baranmati and Shrigonda we have women who have followed the Lord by baptism, and are witnessing brightly for their Lord and Master. During house to house visitation, many are the messages that have been given and splendid opportunities have arisen while conversing by the wayside. By holding sewing classes we have sometimes reached those who would not listen at the gospel meetings. At one meeting nine of the heathen women repeated, "O God, cleanse away my sin by the blood of Jesus." One said, "The story of the cross was all true, and was written in a book. Jesus was the One everybody needed. He was the true Saviour." Pray that the witnesses may continue to be used of God, and that others hearing the gospel may believe.

We can show our love to perishing souls and our loyalty to our Master, who has bought us with a great price, not only by our prayers, but with our gifts, and also by witnessing for Christ. God grant that all may do his will.

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.
West Australia: W. L. Ewers, 215 Lake-st., Perth.
Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
South Australia: J. Wiltshire, 21 Shipster-st., Torrensville.

In the Religious World.

May 27, 1920.

In the "Christian World" for May 14, there was a picture of a noble pile of buildings which it is proposed to erect for St. Paul's College (University of Sydney). "Anglicans throughout the Commonwealth," says the "Christian World," "will congratulate the Warden of St. Paul's College, Sydney, on this very much needed and belated forward movement. The College has always made a useful contribution to the life of the University and the State generally, but its potentialities have been cruelly limited by the inadequate provision for the growth and the utterance of the University, of which it forms an important factor. The new building scheme is an important and especially St. Paul's ex-students, will rally to the assistance of the College authorities in furtherance of this noble project."

News of Dan Crawford.

There was a rumor abroad last year that Mr. Dan Crawford, the missionary in the Long Cross in Central Africa, was dead. However, a long letter from the missionary appears in "The Christian Advocate" (New York) of January 20, in which he refers to the near approach of the anniversary of that day away back in the 'eighties of last century when I darted out in the 'fog' of Africa." Mr. Crawford writes with his wonted vivacity and quaintness. He speaks thankfully of his many escapes from death by lion, snake, hippo and fever, and attributes them to God's presence with him. "Presence of mind," he says, "is the cant phrase of the smoking-room at the club, but why not shame the devil by calling it 'presence of God'?"

A New Crusade.

A story of a promising piece of work reaches us from Scotland, says the "Christian." Some thirty theological students of the United Free Church have commenced a campaign in the open air, halls, and churches, with the avowed object of setting forth the Gospel of our Lord Jesus Christ as the one hope for the world in its present entanglement. There is quite a touch of the Florentine spirit in the movement, as when Sanonara wrote over the gates of Florence that—Jesus was the King of that City. The most interesting thing of the campaign is that the students who are leading it have, for the most part, been through the war; and they know what their comrades need. There are great possibilities in a crusade of this kind. If the land is to be evangelised, the work must be done largely by young men and laymen. Socialism has made its great stride largely because every Socialist is a propagandist; every man is expected to tell his message to his neighbor. The Christian people have not yet learned that lesson. The work of proclaiming Christ has been left to the clergy, who cannot possibly fulfil the great task. A new campaign in the highways and public places during the spring and summer might bring us a new revival.

Fifty Years a Publisher.

Mr. Fleming H. Revell, the New York publisher, well known in English evangelical circles, has been commemorating the fiftieth anniversary of the founding of the great publishing house which bears his name. Fifty of his friends gave him a banquet at the Canadian Club, when Dr. N. Dwight Hillis, Dr. Robert E. Speer, Mr. P. Whitwell Wilson (of the "Daily News"), and Mr. Will Moody gathered at the festive board. Dr. H. B. Grose composed a poem for the occasion:—
"We greet you as a knight with lance in rest,
Who ever has contended for the best;
Has held the publisher's estate so high
That money-gain his conscience could not buy;
Has sought through books the souls of men to stir,
And make the printed page a minister
To high and holy ends in Church and State—
For this your fifty years we celebrate!"
Mr. Fleming Revell is a Presbyterian elder.

The Family Altar.

J. Wiltshire.

"CHRIST LIVETH IN ME."

Very few have ever been so fully possessed and completely occupied by and with the Lord Jesus Christ as the one who wrote this. The Apostle Paul was ready to forego the loss of all things and count them but a dross that he might win Christ. It is only as Christ lives in us that our lives become rich in things which are lovely. He is the source of all that is good. Our lives were intended to be beautiful, hence they were intended to be occupied by Jesus.

It is very interesting as one walks about the suburbs of the city to note the beautiful modern homes with their pretty little garden plots. The row of houses and gardens, however, is often marred by the appearance of a nice house ill-kept, and a garden sadly neglected. Enquiry frequently reveals that the house is tenanted. Christ is the rightful owner of our lives. "Ye are not your own, ye are bought with a price." Even a dual possession is not a success; he must have complete possession.

MONDAY, MAY 31.

Gem Verse.—For as the body without the spirit is dead, so faith without works is dead also.—James 2: 26.

Gems of Thought—

If faith produces no works, I see
That faith is not a living tree.
Thus faith and works together grow,
No separate life they e'er can know,
They're soul and body, hand and heart.
What God hath joined let no man part.

—H. More.

Scripture Portion.—Heb. 11: 23-40. The dead tree of a workless faith is an injustice to the human soul.

TUESDAY, JUNE 1.

Gem Verse.—Rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. 12: 12.

Gems of Thought—

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle; face it; 'tis God's gift.

Be strong!
Say not the days are evil; who's to blame?
And fold the hands and acquiesce. O shame!
Stand up, speak out; and bravely in God's name

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on!
To-morrow comes the song."

Scripture Portion.—Psalm 27. The fear of God casts out all other fear.

WEDNESDAY, JUNE 2.

Gem Verse.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25: 40.

A cup of water given
This day, for love of Him;
A word of cheer for some faint heart,
Whose sky of hope is dim;
Though thine own heart be sad,
Still, still, to trust, to pray—
These, these, may thus be thine to do,
For His dear sake, this day.

—A. M. Tomlinson.

Bible Reading.—Matt. 10: 32-42.

THURSDAY, JUNE 3.

Gem Verse.—And His commandments are not grievous.—1 John 5: 3.

Gems of Thought—

THE BEAUTY OF DUTY.

"I held a flower in my hand;
'Twas night; I could not see;

THE AUSTRALIAN CHRISTIAN.

And judging from the perfume, thought
The flower must ugly be.
But when the morning came, and light
With its transforming power,
I did forget all else except
The beauty of the flower.

"God placed a duty in my hand;
Before mine eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The sun of glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot."

Scripture Portion.—Exodus 4: 1-18. Moses' path of duty led to the place where his face shone with the glory of the Lord.

FRIDAY, JUNE 4.

Gem Verse.—Before I was afflicted I went astray, but now have I kept Thy word.

Gems of Thought—

"Still there is a use for thorns. What is that use? First, if you have thorns about you to-day, make a child's use of them. What does a child do? If he gets a thorn in his finger, he looks at it, and cries. How it smart! Then he runs off to his mother. That is one of the sweet uses of his adversity; it admits him to his mother at once. She might say, 'What are you coming in for? Run about the garden.' But he cries, 'Please, mother, I've got a thorn in my finger.' This is quite enough argument to secure him the best attention of the queen of the house. See how tenderly she takes out the little dagger! Let your cares drive you to God. I shall not mind if you have many of them if each one leads you to prayer. If every fret makes you lean more on the Beloved, it will be a benefit. Thus make good use of the thorns."—C. H. Spurgeon.

Scripture Portion.—Psalm 119: 57-72.

SATURDAY, JUNE 5.

Gem Verse.—For I have given you an example, that ye should do as I have done to you.—John 13: 15.

Gems of Thought—

"A soul searched for Fame,
And life's rough, rock-strewn path assayed,
Saw where the stones of stumbling lay,
Some weaker soul to maim;
And while unselfishly he stayed
To mend the road, Fame came that way."

Scripture Portion.—Matt. 20: 20-28.

LORD'S DAY, JUNE 6.

Gem Verse.—That the trial of your faith.... might be found unto praise and honor and glory at the appearing of Jesus Christ.—1 Peter 1: 7.

Gems of Thought—

"God keeps his best things for the few
Who dare to stand the test;
God has his second choice for those
Who will not have his best—
I want among the victor throng
To have my name confessed."

Scripture Portion.—Gal. 3: 1-17.

The Christological Scale.

Dr. Russell, of the Bible Institute, Chicago, says the eight notes of the Gospel scale are as follows:

- 1.—The eternal, pre-existent Christ.
- 2.—The incarnate Christ.
- 3.—The suffering Christ.
- 4.—The risen Christ.
- 5.—The ascended Christ.
- 6.—The interceding Christ.
- 7.—The indwelling Christ.
- 8.—The coming and reigning Christ.

He complains that some Christians forget this eighth note—the coming and reigning Christ. We are to live soberly and righteously in this present world, but we are to do so "looking for the blessed hope and appearing of the great God and our Saviour Jesus Christ."

"Behold He cometh with clouds; and every eye shall see Him, and those that pierced Him; and all the tribes of the earth shall wail because of Him."

A Message from Japan.

P. A. Davey writes from Tokyo:—

The work is going on slowly. When one considers all that has happened in so-called Christian countries since we left Australian shores in 1914, it is somewhat surprising that Christian work still continues in non-Christian lands like modern and wide-awake Japan, but the Christian forces still have a vital message. A little book, "Marks of a World Christian," by Fleming (Union Theological Seminary), has helped me very much during the last six months, and I have used it in my Bible Class in the Higher Normal School. Our Christ is a bigger Christ all round than most men realise. He is the ideal and the inspiration of a wonderful world mission yet to be accomplished.

I am glad to say that we are all enjoying good health. We have felt for some time rather cut off from the life of the churches both in Australia and in the U.S.A. In the latter place I have spent only four months in twenty years. Our last furlough spent in Europe for Kingsley's sake, did not allow of our renewing our acquaintance with the Australian churches.

Our future movements are rather uncertain. Under ordinary circumstances our furlough should come in two years. The World's Sunday School Convention is to be held here next October, and we expect to be busy, as I am one of the members of the Convention Executive, and a member of the Reception Committee. The Convention promises to be a wonderful opportunity to present Christ to the Orient.

Ten Reasons for Reading the Bible.

1. The Bible is the best food for our souls.
2. It occupies the mind with good thoughts, fosters reverence and earnestness of spirit, gives volume, depth and dignity to our lives.
3. It helps to restrain wrong impulses and to purify wrong desires, to clarify and strengthen the sense of duty, and to awaken and intensify the purposes of righteousness.
4. It moulds the character by keeping before it the perfect example of Christ and by the influence of the truth. It reveals to us the will of God as to duty and work, and the spirit and sphere of action of our lives.
5. The Bible has so entered into the best life and institutions of the Nation, that ignorance of the Bible is unpatriotic.
6. The Bible contains all that we know of God. There are some things that we can reason out about God, but they are all in the Bible, and there is a great deal there about God which we should not know otherwise.
7. It is the most interesting Book in the world. If any man thinks it is not, let him try to practise it and see.
8. If we want to do any Christian work with others, and for others, we must know the Bible. A knowledge of the Bible, and love in our hearts, constitute the best equipment for Christian work.
9. The example of Christ: He was a student of the Bible, and he had only the Old Testament, and probably was too poor to own a very large part of that. If with only the Old Testament, and that borrowed, he loved and studied the Bible, how much more ought we to do so with our richer Bible and owning our own copies!
10. The Bible is God's Word to us. Prayer is our word to him. Prayerful Bible study opens up real fellowship between us and God.

"We would have health, and yet
Still use our bodies ill;
Bafflers of our own prayers, from earth to
life's last scenes,
We would have inward peace,
Yet will not look within:
We would have misery cease,
Yet will not cease from sin:
We want all pleasant ends, but will use no
harsh means."

Here and There

The second term's work of the College of the Bible began on Tuesday of this week.

In July next Bro. Thos. Hagger will complete twenty-five years' service to the churches as evangelist.

We regret to learn that Bro. F. J. Sivyver, B.A., preacher of Moreland church, Vic., is still seriously ill.

At Maryborough, Q., on May 16, one was received into fellowship. At night there was one baptised. Meetings are very well attended.

Bro. N. L. Gooden, a member of the church at Grote-st., Adelaide, will shortly leave for India to work with the Poona and Indian Village Mission.

There was one confession at Port Pirie, S.A., on May 16, with fine attendances for the day. Bro. Reuben Arnold has been welcomed from the war.

Careful and informed readers would note a regrettable error in last issue. Bro. Vawser was reporting the Moonta mission, not that in Wallaroo, S.A.

There were five confessions at Toowoomba, Q., for the month. School anniversary was a great success. All departments of work are in a very healthy condition.

Hawthorne, Q., had good Bible School anniversary services on May 2 and 3. "Mother's Day" was successfully celebrated. Bro. Ademann's work is appreciated, and meetings are good.

Fremantle church celebrated "Mother's Day" on May 9. Bro. Hibbert paid a charming tribute to Mother. A newly-formed choir of young people is proving of great assistance to the gospel meetings.

Milang, S.A., celebrated Bible School Day successfully on May 9. A scholar confessed Christ in the afternoon at the close of an address by Bro. Stoner. He was baptised the following Thursday.

Meetings in Town Hall, Mile End, S.A., are a success; good interest and large audiences. Two confessions from Bible School to date. Children's cot day in school; good offering; the building was crowded.

At Meringandan, Q., the chapel has been completed. Bro. Burns, of Toowoomba, conducted the opening services and held a week's mission. Five made the good confession. The future of the work is bright.

At the instance of the Minister of Justice, Belgium has decided to forbid entrance to "cinemas" to children under sixteen years of age, unless the pictures which it is proposed shall have been approved by a committee which is to be appointed by royal decree.

Invercargill, N.Z., had good meetings on May 9, when four young converts the previous week were received into fellowship. At night Bro. Ira Paternoster, Dominion evangelist, addressed the largest audience that has yet assembled in our new building.

A. H. Clements was elected secretary of Bayswater church, Vic., Bro. Martin having resigned. Good reports were presented to the annual business meeting on May 13. Bro. B. J. Combridge is doing good work. Two have confessed Christ, and there are fine attendances.

West Guildford, W.A., reports a happy conclusion to Children's Day exercises on May 12. The church was greatly distressed on May 16 by the sudden death at the age of fourteen years of Joyce, daughter of Bro. and Sister Seaby. Sympathy is extended to those who mourn.

Three young ladies belonging to Bro. Chapman's Bible Class confessed Christ at Broken Hill recently. Bro. W. S. Harris, of Queens-town, S.A., exhorted and preached on different occasions. His services were greatly appreciated. The continuance of industrial trouble makes the work hard.

S. J. Southgate's address is now 211 Don-st., Bendigo, Vic.

S.S. anniversary at Grote-st., Adelaide, held on May 2 and 5, was a great success.

A young lady confessed Christ at Emerald East on May 16, W. Campbell preaching.

Three were received into fellowship at Cottonville, S.A., on May 23. One young lady made the good confession at night.

One of our American exchanges recently praised Swanston-st. church, Queensland, as a great missionary church. "Send the light."

The Windsor Mission, Vic., continues to create interest. All are delighted with Bro. Webb's addresses. Eleven decisions to date.

One confession at Goolwa, S.A., on 16th inst. Bro. Drummond preaching. Well attended meetings on 23rd, and helpful addresses by Bro. Spriggs.

The walls of the new chapel at Kadina, S.A., are finished. One lad was received from the recent mission last Sunday. Eleven new scholars at the Bible School. One young man confessed Christ at the evening service.

North Richmond, Vic., reports record attendances last Lord's day. H. A. Procter, M.A., LL.B., a former preacher of the church, delivered appreciated addresses. In the evening there was a church parade of returned soldiers.

Owing to Bro. B. W. Manning's decision to remain with the Cottonville church a year longer, his appointment by the South Australian Sunday School Executive to the office of Sunday School Organiser has been for the present deferred.

No report could be more comprehensive and succinct than this from Shepparton, Vic.: "Everything is in good condition at Shepparton." The church has purchased a block of land for a new chapel. The members have donated £34 towards this.

Bro. Gilbert Chandler and family are due to leave Melbourne to-day for Wagga, N.S.W. Bro. Chandler hopes to begin his mission in that important centre on Sunday next. On another page appears a picture and description of his mission outfit.

At Gawler, S.A., business meeting, good progress was reported. The church started with 12 members, and now has 37 on the roll. Finances are in a good condition. School and kindergarten show much promise. A sister was recently received from the Baptists.

Last Sunday Bendigo, Vic., had a delightful day. The Bible School anniversary services were successful and enjoyable. Bro. Southgate's addresses and the scholars' singing were much appreciated. Some members who have been seriously ill were able to be present.

W. H. Nightingale writes:—"We have made a nice beginning at Hobart, and hope for great things in this city. The church has decided to purchase a residence for the preacher, and we are opening up a new Bible School and gospel services at West Hobart in two weeks' time."

Four from the Bible School were received into fellowship at Mile End, S.A., on Sunday. Meetings in local Town Hall are continuing with increasing interest. A week's meetings in chapel are to commence on 31st. The church expect to continue in Town Hall on Sunday evenings throughout June.

Meetings are very encouraging at Malvern-Caulfield, Vic. Three were received into fellowship by letter on 23rd. One confession at the gospel service, Bro. Illingworth preaching. A number of inter-state visitors were present. Bro. W. F. Nankivell continues to render excellent service as song leader.

The report of the Wallaroo mission on page 198 should be read by all. In a private note, Bro. Ingham says:—"As soon as the majority of the new converts are received into fellowship, I will make an effort to get them to take the 'Australian Christian' regularly. It will be helpful to them, I am sure, and will give them a broader vision of the movement with which they have become identified." This is an example which others might follow with advantage to all concerned.

We are pleased to state that E. Edwards, of Bordertown, S.A., has so far recovered from his recent illness as to partly resume his duties as preacher. He is still under medical treatment with the hope of complete restoration. The church is grateful to the young men ably carrying on the work of the church during the preacher's illness.

Two recent converts were welcomed into membership at Geelong, Vic., on Sunday last. Services are arranged for next Lord's day to celebrate Bro. Schwab's second year of service. Our brother has been conducting a connected study of Revelation. A memorable prayer meeting was held on 20th inst., when three brethren delivered brief addresses.

Two young ladies confessed Christ at Prospect, S.A., on May 2. A young married woman was baptised on the 23rd. The annual rally of the North Adelaide District C.E. Union was held in the chapel on 18th inst., when B. W. Manning gave a very fine address. Bro. H. Reynolds, formerly a church officer and Bible School superintendent, was called home on May 9.

W. M. Cameron writes from Shanghai, China:—"In your issue of March 4, on page 118, under the heading 'Foreign Missions, Shanghai,' you refer to me as secretary of the American Bible Society in Shanghai. Will you please correct this in your next issue as follows:—Assistant to the Secretary of the American Bible Society, China Agency. The rest of the paragraph is correct."

Hindmarsh, S.A., held an enjoyable social evening on 25th inst. in connection with the debt reduction campaign, which progresses in a satisfactory manner. Bro. Cuttriss is delivering good addresses. At a representative meeting of chaplains he was elected senior chaplain for the United Board in South Australia. He has also been appointed secretary to the Hindmarsh Town Mission Incorporated.

On Wednesday of last week there passed away at Cheltenham, Vic., our beloved Sister Mrs. Green, relict of the late M. Wood Green, for long a faithful preacher of the church of Christ. Called home at the age of 83 years, Mrs. Green survived her husband by a few years. Our sister's saintly life endeared her to many. A fragrant memory remains for the family which mourns her loss. Our sympathy, as that of very many of our readers, goes out to them in their time of sorrow.

The Forrestville brethren, S.A., are asking all the sister churches in South Australia for very urgent help in the immediate future. There is exceptional scope for work in the neighborhood, and nothing to increase membership can be done until a building is erected. This means immediate purchase of land. They deem this to be a rare opportunity to extend God's kingdom. There was a grand meeting on Sunday last. Responses to the appeal should be sent to A. B. Williams, 24 Essex-st., Goodwood.

There was one addition at East Pingelly, W.A., on May 9, Bro. Buckingham preaching. The secretary writes:—"We are all pleased that our brother is to stay in the circuit for another twelve months. As he now has a motor car, he can get about the circuit more quickly than before. Our aged Bro. Wm. Clipstone departed this life on May 4. He was taken to the Narrogin Hospital just a few days before he died. He was a patient sufferer. He was looking forward to going to Victoria to be near his sons, Bren. H. M. and W. Clipstone, preacher of Castlemaine. Our sympathy goes out to his wife and sons in their bereavement."

On Thursday of last week a most successful and enthusiastic public welcome was given at North Richmond, Vic., to Bren. H. A. Procter, M.A., LL.B., and J. McKenzie, M.A. The former, who recently returned from chaplaincy work abroad, was until leaving for service with the troops, preacher of the church, while Bro. McKenzie, now home for a period from Canada, was a North Richmond boy. Numerous speakers, representing Federal and State Conferences, as well as the North Richmond church, and also chaplains representing the Baptist and Congregational Churches, joined in the welcome, to which appropriate responses were given.

Colac, Vic., reports record attendances at both services on May 23. The addresses of Bro. Cornelius are greatly enjoyed.

A sister was baptised at Merewether, N.S.W., last Sunday night. Bro. Martin delivered fine addresses to large congregations. The Improvement Class hopes shortly to begin a special course of study on prophecy.

Bro. and Sister Harward, who have been on holidays, were welcomed back to Enmore, N.S.W., at a dinner tendered by the officers and their wives on 17th inst. Bro. Millar's return, after an operation, was gratefully noted.

Collingwood church, Vic., which released Bro. Webb for the Windsor mission, is indebted to Bro. D. Wakeley, Thos. Scambler, B.A., G. H. Oldfield, and A. C. Garnett, B.A., for supplying the platform on the last two weeks.

The first of a series of gospel meetings was held in the Hawthorn Town Hall, Vic., last Sunday. The large hall was almost full. Special music was rendered by a choir of 32 voices. Bro. Scambler preached on "The Disturbing Idealism of Jesus."

Our Stawell, Vic., reporter cheerily writes:—"Each Lord's day brings forth increased attendances at meetings. Everything is going along splendidly, and we are all optimistic as to the future." Bro. Wakefield's work is highly appreciated.

Surrey Hills, Vic., reports good attendances. The Ladies' Sewing Guild, which has hitherto greatly assisted the work, has resumed after a long recess. The Young People's Tennis Club held a successful gift evening on 22nd inst., when about £15 was raised for the repair of the courts.

On Sunday last an in memoriam service was held at Wahroonga, N.S.W., in memory of Ernest, beloved and only son of Bro. and Sister T. E. Rofe. Mr. A. M. Ogilvie, minister of the Presbyterian Church at Beecroft, and uncle to the deceased, conducted the service. The large and sympathetic congregation was proof of the high esteem in which our late brother was held.

Recently a social was tendered to Bro. and Sister W. J. Crossman, at Hurstville, N.S.W. Presentations were made to them of a silver teapot and pair of pictures. Sisters Crossman and Fisher, and Bro. Green have been received into fellowship. The church's sympathy is extended to Sister Warner in the great loss of her husband, who passed away on 15th inst., after a long and painful illness.

During the month one was received into fellowship at Berwick, Vic. At the request of the Foreign Missionary Committee, the church has released Bro. Watson until the time of the July offering, so that he may lecture and stimulate interest in the work abroad. The church sympathises with the family of the late Bro. B. Meyer, senior, who was laid to rest in Harkaway Cemetery on 16th inst.

North Melbourne, Vic., reports progress. Meetings are well attended, prayer meeting included. A splendid choir has come into being under the efficient leadership of Bro. J. McCrackett, and the K.S.P. is flourishing. Last Sunday, by letter from Mosman, Bro. Chris. Thomsen was received into membership. Bro. Hurren commenced a series of talks on the second coming of Christ at the morning meeting. Various committees for the coming jubilee celebrations have been appointed, and are working.

A notable short mission was conducted at Ringwood, Vic., during the College vacation by Bro. E. C. Hinrichsen. It lasted for two weeks, and closed on Monday. There were twenty-three public confessions, and two more persons have decided for Christ. The second week was a time of wonderful blessing. At Ringwood there was but a handful of members, and Bro. Hinrichsen began work only a few weeks ago. Last Sunday 42 broke bread. There was a large evening gathering. On Monday between two and three hundred were present, and £70 was raised for the building fund. The town has been stirred. Bro. Hinrichsen's enthusiastic work and his enterprise in securing the big Home Mission tent have been abundantly rewarded. Doubtless the time of reaping will continue.

Burnley, Vic., has started a Girls' Club. A visit by W. A. Kemp helped towards this desirable movement. Church and school are in a healthy condition.

Good meetings are the rule at North Richmond, Vic. The school is in excellent condition. Mid-week prayer services are reported to be unusually fine and helpful.

On May 16 the Bible School attendance at Lismore, N.S.W., was the highest for five years. After Bro. Pond's address on "The Church of Christ—When Established," a young lady made the good confession.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "A brother who does not wish his name to be known, has donated £50 to help cover loss through recent disastrous fire. Besides church loss, the Bible School owe £12 on their piano, which was destroyed. The Dorcas sisters have to pay for two sewing machines loaned them, as well as losing two machines recently paid for."

Cheltenham, Vic., had a good anniversary meeting on May 19. Bro. Craigie (Conference President), Main and Moysey spoke. On Sunday evening there was a large gathering, many being present out of respect for the memory of Bro. C. Brough, senr. Bro. Mudge dealt with lessons from our brother's life work. During the week the church has been called to part with another old disciple in the person of our Sister Mrs. Green, who was so favorably known throughout Australia as the life partner and co-laborer of the late M. Wood Green.

Mr. Joseph Nicholson asks us to give space to the following:—"A rally of friends of a Scripture Referendum at the forthcoming elections has been arranged in the Congregational Church, Collins-st., for Monday, June 7th. Archdeacon Hindley will preside, and bright, ten-minute addresses will be given by representative gentlemen of the various churches on the following selected topics:—"The Treachery of the Last and Need for a New Referendum"; "The Claims of Paganised Victorian Children"; "The Conserved Rights of Conscience"; "The Unrighteousness of Roman Catholic Opposition"; "The Referendum Mandate"; "The Inadequacy of Voluntary Scriptural Instruction"; "The Roman Catholic Menace, and How to Meet It." Church officers are earnestly requested to have this rally duly announced in the city and suburban churches, and the programmes circulated among their people. A circular has been forwarded to all ministers, asking the co-operation of their churches in the coming electoral campaign, and assistance in distributing literature to arouse enthusiasm among the friends of this cause. Men of Israel, help!"

An Honored Disciple Passes.

Death of Lancelot Oliver.

The British "Bible Advocate" for March 19 was a special memorial number to Bro. Lancelot Oliver, an old disciple well and favorably known not only in the mother land, but in Britain beyond the seas. Bro. Oliver rendered excellent service to the brethren in many departments of work. He is said to have served not only on standing committees for many years, but to have been "a member of practically every Special Committee set up by the Conference" for a very long period. Bro. Oliver was best known for his editorial and teaching work. He was called to Birmingham to assist David King, a great advocate of primitive Christianity in Britain, and upon Bro. King's decease, 26 years ago, Bro. Oliver was led to undertake the difficult task of continuing this double work. Our brother was also the author of a book containing a clear exposition of vital Bible truth. Its title is "New Testament Christianity," and it could be studied with profit by every member of the church and community.

Bro. John McCartney, one able to speak with authority, writes:—"Without belittling or under-rating his other work, it may be safely said that he excelled as a teacher of young men. He won the affection of his students, and he possessed a rare gift of imparting instruction, and inspiring them to diligent effort. He could be most patient

with the dull, but not with the idle. Quite a large number of men who are doing, or have done, efficient work in the vineyard of the Lord, owe, under the divine blessing, very much of their efficiency to the instruction and saintly influence of Bro. Oliver. Some are fallen asleep, but those remaining would, no doubt, gladly testify to the truth of the statement just penned. His public work was marked by careful preparation. Though an extemporaneous speaker, he seldom spoke impromptu. His forte was Scripture exposition. He would take a passage, open it up, turn it round and round, calling attention to its many aspects, much as a diamond merchant might call attention to the facets of some rare gem. On those occasions his face would radiate with the glow of his own intensity of feeling."

We sympathise with our British brethren in the loss of a good man, a devoted Christian, one who as preacher, writer, editor and tutor rendered excellent service to the Brotherhood. In the lives and work of those whom by voice and pen he helped nearer to the Christ, and to whose equipment for service he largely contributed, his good work continues. He rests from his labors; his influence abides.

DEATH.

GREEN.—On the 19th May, at Cheltenham, Sarah Jane, relict of the late Mr. M. Wood Green, minister of the Church of Christ, and loving and devoted mother of Matthew, William (Blenheim, N.Z.), Meredith, Sarah, Oliver, Elizabeth, and Ernest, aged 83 years.

"She lived for others."

IN MEMORIAM.

BAKER.—In loving memory of our dear daughter and sister, Mary Ella Baker, wife of Jack Baker, who died on May 12, 1919, at Rose Park, S.A.

Just when her life was brightest,

Just when her hopes were best,

She was called from a world of sorrow

To her home of eternal rest.

—Inserted by her loving father and mother, E. and R. J. Pridham, and sisters and brothers, Lochiel.

WILLIAMS.—In loving remembrance of our dear mother, Grace Sophia Williams, who passed away at Kaniva on May 22, 1919.

Always remembered.

—Inserted by her loving children.

COMING EVENTS.

AT WINDSOR.—Webb Mission, third and last week. All friends invited to help.

MAY 30 & JUNE 1.—Ascot Vale. The anniversary service of the Bible School will be commenced on Sunday, May 30, and will be held in the chapel, St. Leonard's-road. At 3 p.m. Bro. H. Clark will address the children and Bro. H. J. Patterson will deliver the gospel sermon at 7 p.m. On Tuesday, June 1, at 8 p.m., the Children's Demonstration, and on Thursday, at 6 p.m., the Children's Tea Meeting. Friends are cordially invited to attend all services.

JUNE 23 to 28.—Come to Adelaide and attend Bible Conference for development of spiritual life. Concession fares to city arranged. Write H. J. Horsell, West Croydon.

JULY 4.—Foreign Mission Offering. Pray for it. Prepare for it. Give liberally to it.


NOTICE.

A brother of the Lygon-st. church writes:—"Would the visitor who took by mistake church hymn book from the chapel, please return to caretaker?"

THE PERISCOPE "THE FUN-MAKING SPY-GLASS"

Strongly made of metal, closes up like a telescope, can be put in your pocket. You can look over a high fence or over the heads of the tallest men in a crowd and see everything that goes on, or you can peep around a corner without being seen or look backward without turning your head. Just fancy the funny things to be seen when nobody is looking. Price 2/3 sent paid anywhere.

The Union Company, 229 Elizabeth Street, Melbourne.



Chandler-Clay Mission at Wallaroo, South Australia.

The church waited for over fifteen months for the mission. We are satisfied that it was well worth waiting and working for. It has put this church on a footing that probably ten years of ordinary work would never have accomplished. The mission closed with 59 decisions. This was very good, considering the opposition. We had every denominational body in the town banded together against us. They went so far as to go to those who had made a public confession and urge them "to put all thoughts of what they had done out of their minds, and not go near the tent again." A Salvation Army officer went to one convert, and urged her to join up with the Methodists, as "they were nearer to the true church than the Church of Christ." So bitter was the feeling, that on Anzac Day a service was held in the Town Hall, and the preacher of every church in this town was invited to take part, with the exception of the Church of Christ. It was only quite indirectly that we learned two days before the date that any service was being held. We closed down the big Bible School rally that we had advertised, and went along to the service in the Town Hall. Seats were reserved for every other school except our school, and all the others had been invited to march in a procession. However, this act fell upon the heads of those responsible, for the R.S.A. held a special meeting, and appointed a deputation to wait on the responsible men to get an explanation. The explanation was that they would not sit on the same platform with men who were saying and doing what we were, until we publicly apologised. But they were not able to advance one stated act or statement that needed any apology, hence the R.S.A. have not accepted the explanation as either satisfactory or truthful, and have pledged themselves to see that such a slight never occurs again. In view of these things we feel that the number of decisions is very good. 27 have been received into membership, and others have been baptised and will come into fellowship at the earliest opportunity, and there are a number of others ready for baptism this week. Apart from decisions, much good was done. The church has been built up, and given a broader vision of the possibilities of the future, and a new inspiration. The offerings have been increased by 75 per cent. Perhaps not the least good is the sympathy toward our plea that has been planted in the minds of the general public.

I have never heard any man present our plea, and the great truths of salvation, in a more definite and forceful manner. Bro. Chandler was fearless, and yet kind and considerate, in his preaching. The singing and leadership of Bro. and Sister Clay attracted large numbers, and gripped them when they came. The combined efforts of these workers, backed by the power of God, has brought great blessing to many lives, and has been an untold help to the church here. As Bro. Chandler goes on with his splendid work, this church will support him with its prayers, and we shall never cease to thank God for the day that the Chandler-Clay team came to Wallaroo.

A. J. Ingham.

Tasmanian Home Missions.

N. J. Warmbrunn, Secretary.

Since last report we have met in conference at Launceston, and the following brethren were elected as Home Mission Committee for Tasmania:—W. H. Nightingale, president; G. Spaulding, vice-president; H. Woolley, treasurer (re-elected); N. J. Warmbrunn, secretary (re-elected), and A. E. Heard, A. Clark, and J. Gindes.

Splendid work goes on in the Huon; five additions to the church at Geeveston, one addition at Dover, also another made the good confession. Bro. Stewart has accepted a further engagement with the Committee.

Arrangements have been made and a building rented, for the commencing of a Bible School and gospel services in the suburb of West Hobart. The Committee has undertaken this new work, believing a strong church will be built up in this growing and popular suburb in a few

months. Meetings will commence on the first Lord's day in June. We ask for the brethren's prayers, and co-operation in gifts or personal work in this new sphere.

ACKNOWLEDGMENTS. VICTORIAN HOME MISSIONS.

Annual Offering, February 1, 1920.

Ascot Vale, £7/7/-; Ballarat, £24/4/6; Bayswater, £3/10/2; Bendigo, £10/4/2; Berwick, £30 0/10; Bet Bet, £4/17/4; Blackburn, £1/19/-; Boora, £12/6/3; Box Hill, £10/4/-; Brighton, £25; Brim, £20/12/-; Brunswick, £4/3/6; Buninyong, £1/7/6; Burnley, £4; Lygon-st., £54; Chinese, £7 10/-; Carnegie, £8/5/3; Castlemaine, £11/2/-; Cheltenham, £22; Colac, £7/10/-; Cosgrove, £1 12/6; Croydon, £5; Collingwood, £10; Dandenong, £4/10/4; Doncaster, £25; Drummond, £3/10/6; Dunnmunkle, £5; Dunolly, £6/11/9; Echuca, £5 2/6; Eltham, £1; Emerald East, £2/14/10; Emerald, £1/1; Essendon, £13; East Camberwell, £23; Fitzroy, £5/9/6; Footscray, £12/10/11; French Island, £6/0/6; Galah, £5; Gardiner, £10/2/7; Geelong, £12/2/7; Geelong West, £5; Hampton, £6/2/3; Harcourt, £4/19/3; Hawthorn, £72/3/7; Horsham, £3/13/7; Ivanhoe, £5; Jumbuk, £2/10/-; Kaniva, £32/5/-; Kaneira, £1/16/-; Kyneton, £2 10/-; Lake Boga, £2/10/-; Lake Rowan, £6/4/-; Lillimur, £2; Malvern, £8/12/6; Maryborough, £20; Swanston-st., £162; Merbein, £7/15/-; Meredith, £5/10/-; Mildura, £6/2/5; Minyip, £1/7/10; Montrose, £5; Moreland, £20/12/2; Newmarket, £3/16/7; Newcastle, £2; Northcote, £10/10/5; N. Carlton, £11/5/-; N. Fitzroy, £45; N. Melbourne, £6/11/-; N. Richmond, £11/1/9; N. Williamstown, £3/18/1; Oakleigh, £5; Pakenham, £2; Pimpino, £4/-; Polkemmet, £5/1/-; Prahran, £9/10/-; Preston, £6/4/4; Pyramid Hill, 10/-; Red Hill, £6/7/-; Ringwood, £1/16/6; Rochester, £4/1/-; South Melbourne, £8/10/-; Shepparton, £12/-; Sale, £3 10/-; South Richmond, £6; South Yarra, £11/6/3; St. Arnaud, £3; Stawell, £4/12/-; St. Kilda, £5; Surrey Hills, £17/5/9; Sutton Grange, £2; Swan Hill, £5/5/-; Taradale, £2/6/-; Ultima, £3/10/10; Warracknabeal, £3; Warragul, £1/13/4; Warrnambool, £10/10/-; Wedderburn, £5/3/6; Windsor, £5; Wonga Park, £3/2/-; Woorinen, £5; W. Tree, £1/0/6; Yarrowonga, £5; Wangaratta, £3; Isolated Members, £31/15/6; Total, £1107/5/11.

During the months of February and March the following amounts were gratefully received, viz.:

Annual Offering—Isolated Members: L. Martin, Apollo Bay, £5; A. E. Black, Albury, N.S.W., £1; R. and J. Williamson, Keilor, £1; Mrs. M. P. Furnell, Morwell, £1; "Korong Vale," 2/6; "A Sister from the North," 10/-; Miss E. M. Scouler, Carpender, 5/-; J. H. Jackson, Crossover, 10/-; Mrs. C. J. Fisher, Inverloch, 10/-; E. Hungerford, Piangli, 7/3; Mrs. J. G. McNaught, Patho, 10/-; Mrs. E. M. Genat, Credgwin, £1; H. Lister, Balranald, 10/6; Mrs. M. Gilmour, Tallarook, £2/10/-; Mrs. S. Banks, 1/3; Mr. and Mrs. H. Kent, Glen Thompson, 5/-; E. and F. E. Ryland, Lismore, £2/5/-; Mr. and Mrs. A. Stevenson, W. Portland, £1; Mrs. and Miss Freeman, Wamboona, 10/-; "Portland," £1; J. H. Smith, Terang, £2; "L.B.," Oakleigh, £1; E. Eastlake, Bairnsdale, £2; J. E. Schultz, Coromby, 10/-; E. T. King, Bairnsdale, 5/-; Mrs. E. R. Cripps, Port Franklin, £1; R. Quaife, Darroobalgie, N.S.W., 5/-; P. W. Manuel, Normanville, 10/-.

Churches, per Collectors, Duplex Envelopes, Donations, etc.: Cheltenham, £2/12/-; French Island, 11/-; N. Melbourne, £1/15/6; Hampton, 19/-; Footscray, £3/5/7; Northcote, £2/11/5; Emerald, £1/6/1; Drummond, 2/-; Kaniva, 10/-; Kaneira, 17/4; Horsham, 4/8; Montrose, 18/6; Swanston-st., £3/16/9; Pakenham, £4.

Individual Gifts: J. Barnacle, Hawthorn, £1/1/-; Mrs. A. Gordon, 10/-; Miss Streader, 2/6; P. B. McMaster, £1; P. D. McCallum, £1.

Living Links: C.E. Department, £3; Women's Mission Bands, £6/4/9.

Assisted Churches towards Preachers' Salaries: Stawell, £17/6/8; Kyneton, £6/10/-; Boora, £17 6/8; Colac, £19/10/-; Taradale, £4; Shepparton, £34/13/4; Dunnmunkle, £24; Ultima, £3/18/-; Emerald East, £5/12/8; Warrnambool, £12 10/-; Meredith, £4/17/6; Lake Boga, £3 13/8; Kaneira, £6/10/-; Swan Hill, £4;

Kaniva, £38; Lillimur, £7/10/-; Warracknabeal, £5/10/-; Swan Hill Circuit, £13; Echuca, £5 0/10; Horsham, £19/10/-; Wonga Park, £1; Bet Bet, £14/1/8; Ringwood, £1; Woorinen, £7/12/-; Melbourne, £13; Drummond, £8/2/6; Ballarat, £7; Emerald, £4/17/6; Maryborough, £9; S. Warragul, £13; Dunolly, £3/15/10.

Conference Fees: Croydon, £21/13/4; Oakleigh, 15/-; Colac, 5/-; Kaniva, 10/-; Kaneira, 5/-; Boora, 5/-; Hawthorn, 10/-; Echuca, 10/-; Ararat, 5/-; N. Fitzroy, £1/5/-; Sale, 5/-; Red Hill, 5/-; Bendigo, £1/5/-; East, 5/-; Doncaster, 15/-; Bayswater, 15/-; Laramond, 5/-; Rochester, 5/-; Gardiner, 5/-; Emerald nambool, 10/-; Emerald, 5/-; Pakenham, 5/-; Drummond, 10/-; Mildura, 15/-; Dunmunkle, 5/-; Castlemaine, 15/-; Malvern, £1; Brunswick, 5/-; W. Tree, 5/-; Moreland, £1; Hampton, 5/-; Kemmet, 10/-; St. Arnaud, £1; Windsor, 10/-; Cheltenham, £1; Swan Hill, 5/-; Horsham, 15/-; Jumbuk, 5/-; Box Hill, 10/-; Burnley, 10/-; Yarra, 15/-; Shepparton, 5/-.

Miscellaneous: Bequest (late Lydia Coper), £5; College of the Bible and Bible School Depart., men, £13; Preachers' Provident Fund, £6/10/-; Banquet Tickets, 15/-; Exchange, 7/-; W. C. Craigie, Treas., 265 Lit. Collins-st., Melb.; Thos. Bagley, Sec., 537 Lygon-st., Nth. Carlton.

South Australian Sisters.

On May 6th Mrs. Paternoster led devotional session. Mrs. Collins presided over business meeting. Sunday School additions, 3. 54 sisters responded to the roll call. Collection realised £1 2/3. Mrs. Cecil, from W.A., was welcomed.

Treasurer's Report (Mrs. Bond).—Receipts for March and April: Received for Home Missions, £10/14/9; in hand, £17/10/3; total, £28/0/6. For Foreign Missions: March, £1 7/7; April, £1/15/10½; in hand, £15/3/-; total, £18/6/5½. General Fund: Collection in March, £1/2/3; in April, 8/10; in hand, 18/2; total, £9/3.

Hospital Report (Mrs. Young).—During the months of March and April, 6 visits were paid to the Children's Hospital; 22 to Adelaide Hospital; 7 to Home for Incurables; 5 to Keswick; 68 to Sick and Aged; 4 to Private Hospitals; 4 to Sick and Aged, Semaphore; 4 to Old Folks' Homes. Home Missions (Mrs. Ewers). Reported having received £3/5/1½ during the month.

Obituary Report (Mrs. Uncle).—Reported the following sisters had been called home:—Mrs. Bailey, Glenelg church; Mrs. Brooker, Hindmarsh church; Mrs. Harding, York church; Mrs. Trowse, Wallaroo church.

Bro. Hagger gave a fine address on "Our Fight with Drink." The lecturer made an urgent appeal to support the prohibition movement. During the afternoon Sisters Jessop and Latchford favored us with solos; Mrs. Harkness was the pianist. Miss Garland to lead next devotional meeting.—V. B. Thompson.

The Leading Eyesight Specialists

THE examination of the eyes for glasses is not a matter of guesswork, nor of trying on glasses. It is an EXACT SCIENCE, which requires a thorough knowledge of the anatomy of the eye. Our ability to scientifically and accurately examine eyes enables us to better understand how your glasses should be made.

We hold the highest qualifications in the Commonwealth.

Mr. A. J. GREEN, M.I.O.A., M.I.O.O.L. and D.O., and is registered by the Queensland Government as Optometrist.

Mr. JAMES C. D. GREEN, F.S.M.C., F.I.O.O., B.D.O., England, including the Freedom of London, American Diplomas, D.O., B.O., M.O. and M.Opt. Note Address—

Auburn-rd., Auburn, Sydney, N.S.W.

PROTESTANTISM AND ROMANISM.

By T. H. Scambler, B.A.

3d. per copy. Posted, 4d.

AUSTAL PUBLISHING CO.

528, 530 Elizabeth Street, Melbourne, Victoria.

GLASSES ARE NECESSARY

to the Average Person after 40 years of age. Attention in the early stages of Eyestrain, often saves the patient much pain and expense.

Have Your Eyes Examined

Consult **W. J. AIRD F.V.O.A.** Phone 6937
Optician. The Centreway, Collins St. Melbourne

CHURCH "TWIN" ENVELOPES

(CARTONED)

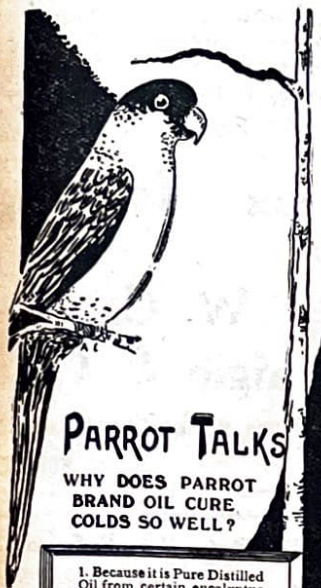
(A System Conducive to Church Finances)

Sole Manufacturers in Australia:

S. A. JOY & SONS

81 MALOP STREET, GEELONG.

Orders may be sent through the Austral Publishing Co.



PARROT TALKS

WHY DOES PARROT BRAND OIL CURE COLDS SO WELL?

1. Because it is Pure Distilled Oil from certain eucalyptus trees, which has been proved by an experience of 70 years to be good for Curing Colds.
2. Because it is the natural enemy of the germs which cause colds, and kills them as soon as it comes in contact with them.
3. Because it can be applied in so many ways, according to where the cold is situated. There are special ways of using it, whether the cold is in the nose, throat, or lungs.
4. Because it reaches to just where the cold is, dislodges the mucus or phlegm, dries up the surface, and makes it antiseptic.

GENUINE
BOSISTO'S



CREDIT FOR ALL

Choice Dress Goods for Present Wear.

An opportune purchase of beautiful Dress Materials enables us to offer very exceptional values. Note the following:—

Navy and Black Twill Suitings and Serges, guaranteed dye, 48in. wide, 22/6 yd. Chiffon finish Velveteens, in all colors and black, 23in. wide, 4/11, 6/11, 8/11 yd.

These Dress Goods can be secured on Cox Bros. fine "Credit for All" terms. 1/- in the £1 is our small additional charge.

143 BRUNSWICK ST
FITZROY

The Australian Christian

Published Weekly at

528-530 Elizabeth Street, Melbourne.

Editor: A. R. MAIN, M.A.

All communications should be sent to above address.

All Cheques, Money Orders, etc., should be made payable to D. E. PITTMAN.

CHANGE OF ADDRESS.—Kindly send both old and new address a week previous to date of desired change.

DISCONTINUANCE.—No Subscription is dropped without definite request.

Births, Deaths, Marriages, and In Memoriam Notices: 2/-.

Coming Events: 16 words, 6d., and 6d. for every additional 12 words and under.

Other Advertisements (not displayed): 24 words, 1/-, and 6d. for every additional twelve words and under.

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.

PREACHERS' PROVIDENT FUND.

(With which is incorporated the Aged and Infirm Evangelists' Trust.)

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: James Hunter (President), J. F. Ashwood, A. E. Illingworth, T. E. Rofe, L. Russell, Joseph Stimson and W. H. Hall (Hon. Secretary and Treasurer).

The Objects of the Fund are:

- 1st. To assist financially Aged and Infirm Preachers.
- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to the Hon. Secretary and Treasurer, W. H. Hall, Ortona-road, Roseville, New South Wales, making money orders and postal notes payable at the Sydney Post Office.

ASK FOR



Obtainable
All
Confectioners,
And from

A. W. ALLEN Pty.
Ltd., Manufacturers,
O'Connell-st., Nth. Melbourne.

RHEUMATISM

Any chemist or store in Australia (through the wholesale houses) can supply Wright's Rheumatic Remedy at 5/6 per bottle, but with a 6 Bottle Purchase (33/-) a Signed Guarantee is given to refund in full if the medicine fails to cure. If not easily obtainable, mention this paper and write direct—Wright's Rheumatic Remedy Pty. Ltd., Collins St., Melbourne

P.O. Box 793.

References:
London Bank, Swanston-st.

H. Louey Pang & Co.

Fruit, Produce and Commission Agents.

172-176 LITTLE BOURKE-ST., MELBOURNE.

Buying and Selling Produce and Fruit at this locality is as busy in the mornings as the Western Market. Fruiterers all call here for supplies of Bananas.

Also at Victoria Market.

GAS FIRES

are not only a comfort and convenience, they are also a safeguard in Health, and a necessity in time of sickness. Doctors use and recommend the use of Gas Fires—what better proof?

Prices from 35/-
Terms extended

THE METROPOLITAN GAS COMPANY

196 FLINDERS STREET

Our Business is that of FUNERAL DIRECTORS, and we make ourselves conversant with the best methods adopted the whole world over, our aim being to supply you with a Better Funeral than our competitors at more moderate price

Ring Up Hawthorn Ex. 112

and we will wait upon you for Consultation and Instructions

SURREY HILLS.

LE PINE & SON

Funeral Directors,

RICHMOND

CAMBERWELL

CANTERBURY

HAWTHORN

The Australian Christian, May 27, 1920.

MR. C. C. SHARP,

L.D.S., B.D.Sc. (Melb. Univ.),
DENTIST,

begs to announce that he has taken
over the practice of the late

MR. F. M. LUDBROOK

HAIGH'S BUILDINGS,
225 Collins Street, Melbourne
(near "Age" office)

Phone Central 7255

Take Lift

A. Millis & Sons,

Fruit Commission Agents,
5, 6 & 7 Western Market, Melbourne.
ACCOUNT SALES EVERY WEDNESDAY

ALF. NIGHTINGALE, Nurseryman,

Emerald P.O., Vic.
All kinds of FRUIT TREES.
Grown on Best Stock. Clean and Healthy.
Reasonable Prices.

LYALL & SON,

Exporters of
PRESSED HAY,
CHAFF and
COLONIAL
PRODUCE.
Country Orders carefully
attended to.

Special Attention Given to Seed Grain.
HEAD OFFICE AND MILLS:

39-51 Leveson St., North Melbourne.

BRANCH STORES:

1 & 3 Victoria Market, Melbourne.

CHAFF, HAY,
GRAIN and
PRODUCE
MERCHANTS.

Books, Stationery and Fancy Goods.

New Books and Magazines
By Mail Steamer Every Week.

Mechanics' Institutes
and Libraries supplied
at Lowest Rates.

School and College Books and
Stationery

Bibles and Hymn Books.

M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE.
305-307 Little Collins Street, Melbourne.

JOHANNESBURG, SOUTH AFRICA.

Church of Christ meets every Lord's Day at
Masonic Hall, Ford Street, Jeppea.
Breaking of Bread, 11 a.m.
Secretary's Address:
Wm. Wilson, P.O. Box 5184, Johannesburg.

DOES YOUR BIBLE SCHOOL

Distribute

"Pure Words"

An Illustrated
Magazine for Young
People.

?

Published Monthly
by the
Austral Printing and
Publishing Co.

RATES:

Single Subscription, 1/-; 12, 12/-; 24, 20/-;
36, 28/-; 48, 35/-.

Write for Sample Copies.

AUSTRAL GRADED LESSON SUPPLIES

(Our Own Lesson System).

TEACHERS' TEXT BOOK
Issued Quarterly. Contains the Lessons for each
Grade. This Book does not aim to do the work
for the Teacher, but does aim to fit the Teacher
for successful work.
Price: One Shilling per Quarter.

SCHOLARS' HAND-WORK BOOK
(For Scholars 8 to 14 years).
Issued in quarterly parts. Just the thing needed
to impress the Lesson, and to enable the Scholar
to express himself.
Price: Four Pence per Quarter.
3/6 per doz. in lots of 12 or more.

SENIOR HOME STUDY MANUAL
(For Scholars over 14 years, Bible Classes
and Home Department).
A Quarterly that helps. Reimpresses the Lesson
taught, and prepares for the Lesson to come.
Price: Three Pence per Quarter.

KINDERGARTEN PICTURES
(For Use with Lessons in Division I).
Price: Four Pence per Set of 13).

AUSTRAL PUBLISHING CO.,
528, 530 Elizabeth St., Melbourne

For... **First-Class Tailoring**

Go to...

**W. C.
Craigie & Co.**
265 Little Collins Street, East,
MELBOURNE.
(4 Doors from
Swanston Street.)

A Home for Neglected, Orphan and
Fatherless Boys.



No Really Destitute Boy Refused.
FOUNDED 1895. INCORPORATED 1909.

Burwood Boys' Home

Contributions can be sent to the Treasurer, Members of the Committee, or Austral Co. Reference can be made to the Committee and officers.
Of all the work in which Christians can engage, this is the most encouraging and reproductive. You sow to-day, and to-morrow you reap the harvest.
Readers everywhere are asked to assist the great work of saving the boys.

Office-bearers:

PRESIDENT:
Mr. R. Campbell Edwards.

HON. MINUTE SECRETARY:
Mr. W. H. Sinclair.

HON. DENTIST:
Mr. C. C. Sharp, L.D.S., B.D.Sc.
225 Collins-st., Melbourne.

COMMITTEE:
Rev. Alfred Jones, Messrs. R. Lyall,
G. A. Green, W. Cust, W. Hunter,
Messdames R. C. Edwards, W. Cust,
G. A. Edwards, W. Hunter, Leitch,
Craigie, Misses Ault, Quillan.

VICE-PRESIDENTS:
Mr. W. C. Craigie.
Mr. D. A. Lewis.

HON. AUDITOR:
Mr. F. G. Hooke, F.I.A.V., F.C.P.A.
31 Queen-st., Melbourne.

HON. VETERINARY:
Mr. Wm. Hunter, Camberwell-rd.

HON. TREASURER:
Mr. G. A. Green,
McKillop-st., Melbourne.

HON. PHYSICIAN:
Dr. D. W. Deravin, Canterbury.

HON. OPTICIAN:
Mr. W. J. Aird, The Centreway,
Collins-st., Melbourne.

SUPERINTENDENT:
Mr. W. H. Dunstan.
ORGANISING SECRETARY:
Mr. A. J. Stewart.

CITY OFFICE

484 BOURKE STREET, MELBOURNE.