

The Australian Christian

PUBLISHED 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. 23.

Thursday, June 10, 1920.

Subscription, 9/- per annum; posted, 10/6.

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. Sivyer, 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. E. Knott, M.A., R. T. Pittman, B.A., Dip.Ed., J. Howlett Ross, P.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 Christian 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, 4½d.
Manufacturers, J. & M. INVERARITY, Fife, 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.

Griffith's Chocolates

IRRESISTIBLE

Griffith's Chocolates

Decline in U.S.A. Church Membership.

For the second time many American churches report a decrease in membership. Dr. Carroll discusses the cause.

Every year the statistical report of the churches in America compiled by Dr. H. K. Carroll is read with deep interest. This furnishes the best available information regarding the progress of the Gospel in that great land, and is the most valuable comparative statement published. It is easy to deride the value of a census. A cheap witticism to the effect that there are black lies, white lies, and statistics, should not blind us to the value of the stock-taking process.

"A Year of Losses."

The painful thing in Dr. Carroll's statement showing the gains and losses for 1919 recently published in "The Christian Herald," is that that year was the worst numerically for at least a generation, and that the leading Protestant bodies—hitherto most aggressively evangelistic—show a considerable decline. The position is rendered the worse by the fact that this is the second year of decline.

Dr. Carroll's own statement is better than any summary of ours could be.

"It is a very grave showing which the churches of the United States make for the year 1919. The increase of members, the chief sign of their prosperity, has come down to 56,000, which is less than the smallest advance known for at least thirty years, and it may even prove to be less than the smallest for fifty years. The only year that is comparable with last year was 1918. The average increase in membership for the ten years previous to 1918 was 771,947; therefore, the net increase for 1919 falls far below the average of the ten years ending with 1917 by nearly 716,000. What makes this slump, for such it is, more significant is the fact that it marks the second successive year of vanishing increase, for, in 1918, according to corrected returns, the increase was only about 155,000.

"Analyzing the returns for 1919, we find that only about forty denominations have any increase at all, and for most of these it is below normal. But it is the denominations reporting actual decreases which give special significance to the year, and make it practically a year of losses. Look at the heavy decreases in the largest and hitherto most prosperous denominations for 1919:

Welsh Calvinistic Presbyterian	992
Norwegian Lutheran	2,910

"There are many other bodies which report smaller losses than the above. The denominations which show gains, excepting the Roman Catholic and one or two others, have for the most part much smaller gains than usual. Of the three leading Baptist bodies, the Northern Convention loses over 9,000, the Southern Convention gains 32,348, and the National Convention (Colored) loses over 37,000. The Protestant Episcopal Church has less than 5,000 increase, which is a good deal better than its decrease of 1918 of nearly 11,500. The Congregational increase of 6,204 is an estimate which may be enlarged by actual returns. The Roman Catholic increase of 158,294 is based on the actual official returns for 1919 of Catholic population. It is an improvement over the increase of last year, which was 113,000."

Present status of leading bodies.

It may be added that Dr. Carroll shows relative positions of the leading bodies in U.S.A. to be as follows:—

	Churches.	Communi- cants.
Catholic, Western, 3 bodies ..	16,274	15,115,365
Methodists, 15 bodies	63,685	7,468,131
Baptists, 15 bodies	58,692	7,085,367
Lutherans, 18 bodies	15,724	2,462,505
Presbyterians, 10 bodies	15,916	2,213,099
Disciples of Christ, 2 bodies ..	14,416	1,493,515
Protestant Episcopal, 2 bodies ..	8,190	1,077,042

These seven are all reported to have over one million communicants. For the benefit of the uninitiated we may say that two bodies of Disciples are referred to probably because a number of Churches of Christ in America do not co-operate with our great missionary societies or have anything to do with the National Conventions.

The figures given force themselves on our notice and provoke thought. The situation revealed should not be glozed over. Yet in the case of Churches of Christ (in which we are most interested) it should not be forgotten that the reported decline of 17,645 for the year is in proportion what a decrease of about 120 would be for our Victorian churches. It is the very fact of a decline, rather than the magnitude of it, which is the serious thing.

Assigning the cause.

Again, we may profitably summarise Dr. Carroll's own explanation. He assigns the following causes:—

First—Interruption or suspension of the regular work of many parishes, due first to

the war and its sudden and imperative call, and second to the Centenary, New Era, and other drives for gigantic funds. Many churches lost young and vigorous ministers on the outbreak of the war. Pulpits were supplied, but pastoral care was lacking. Country churches suffered especially.

Second—Pastors in large numbers were called into the Centenary and other campaigns for millions for Missions and other benevolences, and a new programme was offered to the churches which they loyally accepted.

Third—There was a remarkable increase in the number of deaths in membership. In the Methodist Episcopal Church, for instance, deaths in 1919 were 76,677 as compared with 35,629 in 1918. Influenza affected others in somewhat similar degree.

Fourth—The concentration of effort in the raising of enormous sums for the work of the churches may have had an influence in reducing the rate of increase of members.

In endeavoring to answer the natural question why the Roman Catholic Church should not have suffered a decline, Dr. Carroll writes:—

"The answer to this is not difficult to find. Although the Church has not had the benefit, as it did in former years, of a large immigration belonging to its faith, its regular parish work has been carried on much the same as usual. The only thing likely to affect unfavorably the increase of the Roman Catholic Church is the birth-rate. The children born into Catholic families are not only immediately baptised, but they are gathered into classes and taught in the parochial schools and in Sunday Schools the tenets of the faith. The catechism is a power in the Roman Catholic Church, as it used to be in most of the Protestant Churches. The Catholic Church never loses sight of its children."

Other reasons and reflections.

Other reasons for the decline can easily be suggested. The great war affected religious life most adversely, falsifying the prognostications of many. The aftermath of war is with us, and many elements are seen which make Christian work difficult. An age of luxury, extravagance and pleasure-seeking, is not one to which the Gospel of sacrifice is likely to appeal. One of our American papers, the "Christian Evangelist," suggests "another element that has hindered the progress of the gospel among the unchurched masses," viz., "the civil war, for

Churches.	Decrease in Membership.
Methodist Episcopal	69,940
Presbyterian, U.S.A. (Northern) ..	32,308
Disciples of Christ	17,645
Methodist Episcopal, South	16,404
Northern Baptist Convention	9,150
National Baptist Convention	35,007
Presbyterian, U.S.A. (Southern) ..	8,811
United Presbyterian	2,986
Cumberland Presbyterian	1,645

Are We Doing Our "Job"?

H. E. Knott, M.A.

it can be called nothing else, about wages and prices. The material aspects of life have been forced upon us in a way that could not be avoided, in a degree beyond anything hitherto known and in a spirit menacing and almost vicious. We have had a wild storm of money madness and a strangling deluge of its attendant evils. . . . When we are careful and vexed about what we shall drink or what we shall put on, we have little time left to choose the better part."

The same paper very pertinently remarks that the churches "have been pushing chiefly the moral elements of the message of Christ, and have not appealed to men earnestly enough to break away from their sins and live the heroic life of self-control and spiritual pursuit required by Jesus Christ in the face of ideals clouded by the passions of earth and water-logged by worldly ambitions and materialistic visions and dreams. We have made much of what we call social service. We do not say too much, but we do believe that we have too often left out of this good work the gospel challenges to repentance and appeal to life. We have not laid stress enough on the spiritual and eternal values."

This witness appears to us to be true of many churches. Social service is an excellent thing, but it is a poor substitute for the full-orbed Gospel of the blessed God.

So far as those known as Disciples of Christ in America are concerned, it can hardly be doubted that during the past few years there has been a lack of the harmony and unity of mind and purpose which formerly characterised them. In this we think there has been a source of serious weakness. We in Australia should heed the warning. The Book of Acts shows the close connection between the church's unity of heart and the progress of the Gospel. Let us seek peace.

Again, it has been sadly true that in recent years the progress of Higher Criticism in America, even in our ranks, has been followed by an inevitable decline in evangelistic fervor. When faith in the eternal verities of the Gospel is dimmed, the evangelistic spirit languishes and dies. Some of our writers have dared to sneer at evangelism. Others have not scorned it, but neither do they practise it. We cannot agree with the "Evangelist" when it apologetically says, "The call of the immediate past required an emphasis other than evangelism." It got it, but it did not require it. The Christ who never changes gave a call to evangelism which re-echoes down the ages, and can never cease while men for whom Christ died know not of the divine love. For its own sake, and for the sake of the world, the church must more zealously seek to carry out its Lord's command. By earnest, aggressive, co-operative evangelism, we may save our souls and the souls of others. When we are zealously engaged in the supreme task of Christianity, the smaller things which threaten to divide and weaken the people of God will sink into insignificance and oblivion.

Jesus gave to his followers a specific and definite work to do. This is expressed in the commission, "Go ye into all the world and preach the gospel to every creature." We all accept this as our "job." Are we doing it?

What does it mean for most of us? That we give a few shillings or pounds a year for the support of a few missionaries some thousands of miles away in some dark continent? Or, that we look upon the church at home as fulfilling its purpose so long as we have a Bible School and a Sunday night evangelistic service? The fact is that for most of us this is the interpretation, or at least the application, of the "great commission"; and in many cases there is an indifference to the financial appeal for Foreign Missions, and a feeling of no very great responsibility in connection with the Sunday night evangelistic services. Are we doing our "job"? No!

Now, it would be an easy task to enlarge upon this criticism of the church—not the church universal, but the churches of Christ in Australia. But is there any remedy to suggest? Certainly, if the condition of the church is as above stated, it is time that we all heard anew our Master's call to service.

Can anyone offer any suggestion to awaken the church? From an evangelistic standpoint—for that in some form or other is what is implied in the great commission—something ought to be done. The work of the Bible School is in harmony with the terms of our Master's command to preach the gospel and so is our Sunday evening service. But more is needed. Those children who attend the Bible School only represent a part of the young people of any district, while those who attend our gospel services represent a still smaller part of the adult population of the community. To carry out our Lord's command we must not stop here. There is the problem of the untouched masses, and until we do our utmost to reach them we are not fulfilling in our lives Jesus' plan for the church; in other words, we are not doing our "job."

A suggestion for bigger things.

Now, here is a plan and a suggestion for something bigger. Perhaps the churches and preachers communicated with may help to carry out the one, and someone may improve upon or substitute a better plan for the other.

The Victorian Home Missionary Committee is about to communicate with the churches in the State, asking them if they would like to have a brief mission. It is also writing to the preachers and asking them if they are willing to conduct a brief mission for ten days or so, provided the churches they serve are willing to release them for that period. Now, we have in Victoria about fifty preachers, giving their full time to the work. If each were to hold a mission for

ten days, this would mean five hundred days of missions, and would be equivalent to having an evangelist in the field holding missions continuously for sixteen and a half months, and this plan might be repeated each year.

The value of this scheme is immeasurably greater than the number of converts made, although that alone is very important. It keeps the preacher attune on the evangelistic note, and this would be reflected in his ordinary work. In the preparation for a mission the members receive definite personal work to do in canvassing, writing to friends, and in other ways, and so are brought to feel the individual responsibility and joy of winning others to Christ. Furthermore, we need more evangelists, or those who have in large measure the power of leading men and women to a decision for Christ. These missions would help us to discover such men, and help the men to discover themselves and their potentialities. It is an opportunity for the preacher, the church, and the kingdom of God.

The whole plan is practicable. It costs the church nothing more than the advertising, travelling expenses, and hospitality of the preacher.

A Federal plan.

This State programme is also capable of being widened into a Federal scheme. Why could not the city and suburban churches of one State exchange preachers with the city and suburban preachers of another State, not necessarily at the same time, but some time during the year, such exchange to extend for three weeks or a month? Thus, if fifteen Victorian preachers exchanged with fifteen South Australian preachers, and another fifteen Victorian preachers with fifteen in New South Wales, and each mission lasted for three weeks, it would be equivalent to one hundred and eighty weeks of missions, or more than the continuous work of an evangelist in each of the three States.

Here is a suggestion. Has anyone a better for reaching the unchurched masses? We need to reach many, many more before Christ's commission is realised in our lives and in the work of the church, and when the world sees that we are in earnest in the matter it will heed our message.

Beyond question, our progress is very slow for our membership and number of preachers. In order for it to increase there must be accessions to our ranks, and this can only come in one way—evangelisation.

The feeling against missions is not because there is anything wrong with evangelisation, but only against certain types of it, and there is abundant scope for rational effort along these lines. With our message, our numbers, our trained men, and the power of God, we ought to shake this continent. What is needed is consecration, organisation, and evangelisation. Let us do our job!

Testimonies of Great Men to Christ and Christianity.

An issue of the "Christian" might be filled with the tributes paid by the world's great men to the Lord Jesus Christ, to the Bible, and to Christianity. Men of every faith, and of no assured faith, have given their witness. Sceptics have to confess that Jesus was the world's greatest man. Even while they reject His claims, admiration is extorted from them by His incomparable character and teaching.

Thomas Arnold.

That scholarly and philosophic historian, Dr. Arnold of Rugby, father of Matthew Arnold, said: "I know of no one fact in the history of mankind which is proved by better or fuller evidences of every sort, to the understanding of a fair inquirer, than the great sign which God has given us, that Christ died and rose again from the dead."

Robert Louis Stevenson.

This beautiful prayer of Stevenson sufficiently declares his faith:—"We beseech Thee, Lord, to behold us with favor, folk of many families and nations, gathered together in the peace of this roof; weak men and women, subsisting under the covert of thy patience. Be patient still; suffer us yet a while longer with our broken promises of good, with our idle endeavors against evil—suffer us a while longer to endure, and (if it may be) help us to do better. Bless to us our extraordinary mercies; if the day come when they must be taken, have us play the man under affliction. Be with our friends, be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching, and when the day returns to us—our sun and comforter—call us with morning faces, eager to labor, eager to be happy, if happiness shall be our portion; and if the day be marked to sorrow, strong to endure it. We thank thee, and in the words of him to whom this day is sacred, close our oblation."

Thomas Sidney Cooper, R.A.

Some years ago "M.A.P." published the following note from the venerable landscape painter, who had just celebrated his 96th birthday:—"I am pretty well, considering my great age. I paint four or five hours a day, and my sight remains so strong that I work much without glasses. I have breakfast at 8 o'clock, then have my Bible, and lunch, and paint to 3 o'clock. Then I have my Bible again, dine at 6 o'clock, and go to bed at 10. I have a full dependence on the Providence of God, full faith in the atoning sacrifice of Jesus Christ, and I have a tranquil and peaceful mind."

Thomas Carlyle.

The "sage of Chelsea" was far from being an orthodox believer, but in his hatred of shams he exemplified a trait of character which we may regard as "an afterglow of Christianity," to use his own striking phrase. He said: "Man's chief end is to glorify God and to enjoy Him for ever,"

and added: "No gospel of dirt, teaching that men are descended from frogs through monkeys, can ever set that aside."

Samuel Taylor Coleridge.

The author of "Aids to Reflection" and "Confessions of an Inquiring Spirit" was one of the wisest philosophers of his day. It is one of the tragedies of history that he left so few products of his genius for the benefit of posterity. He is reported as saying: "Try it; it has been eighteen hundred years in existence, and has one individual left a record like the following? I have given Christianity a fair trial, . . . both outwardly and in the discipline of my inward acts and affections. I have performed the duties it enjoins, and I have used the means which it prescribes, yet my assurance of its truth has received no increase; its promises have not been fulfilled, and I repent me of my delusion."

Charles Dickens.

In their life of Dean Stanley, Prothero and Bradley thus write: "With telling effect he [Dean Stanley] quoted the will of Charles Dickens, heard for the first time, by most of his hearers, from the pulpit of Westminster Abbey on June 19th, 1870: 'I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try and guide themselves by the teaching of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter here or there.'"

Benjamin Franklin.

This famous man, as a kind of reaction from the staid Calvinistic teaching of his day, wrote some things of a sceptical tendency; yet in his later days he manifested a disposition to accept the fundamentals of the Christian faith. M. M. Curtis, in an article on "An Outline of Philosophy in America," gave a brief review of Franklin's life, and said: Not long before his death, he (Franklin) wrote: "Here is my creed; I believe in one God, the Creator of the Universe; that he governs by his providence; that he ought to be worshipped; that the most acceptable worship we can render him is doing good to his other children; that the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this." . . . "As to Jesus of Nazareth, I think his system of morals and his religion, as he left them to us, the best the world ever saw or is like to see."

Charles Lamb.

The most lovable of English men of letters put in an inimitable way his tribute to the Lord Jesus. He closed a discussion of certain literary men in London once by the remark that if William Shakespeare were to come into the room we should all rise to our feet, but if Jesus Christ were to enter we should all fall upon our knees.

Edward Gibbon.

The famous author of one of the world's greatest histories wavered and changed in his religious faith. At times his scepticism is very apparent, yet he wrote: "The Christian religion is a religion that diffuses among the people a pure, benevolent and universal system of ethics, adapted to every condition of life, and recommended as the will and reason of that supreme Deity, and enforced by the sanction of eternal rewards and punishments."

Thomas Paine.

Paine might almost be styled the high priest of Rationalism. He wrote of Jesus: "He called men to the practice of moral virtues and the belief of one God. . . . He was a virtuous and amiable man. The morality that he practised was of the most benevolent kind."

John Stuart Mill.

One of the most renowned sceptics of the nineteenth century, Mill wrote: "Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels?" Mill says that even those who have no belief in his inspiration must place Jesus "in the very first rank of the men of sublime genius of whom our species can boast." "When this pre-eminent genius," he continues, "is combined with qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed on earth, religion cannot be said to have made a bad choice in pitching on the man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract to the concrete than to endeavor so to live that Christ would approve our life."

Robert Ingersoll.

Ingersoll was one of the most bitter and least fair opponents of Christianity. Yet he admitted that Jesus Christ was "a good and heroic man." It has often been remarked by Christians that if Jesus was a "virtuous and amiable man" and a "good and heroic man," as most infidels acknowledge, then He was all He claimed to be, viz., Son of God and Saviour of the world, and that there can be salvation in none other. He could not be "good" and "virtuous" and at the same time be a fraud and blasphemer and impostor, surely. If He were not Son of God, He could not be a good man.

The Alpha and the Omega.

Robert Browning, our great philosophic poet, has written: "I say the acknowledgment of God in Christ accepted by the reason, solves for thee all questions in the world and out of it."

The great Puritan poet of England, John Milton, would have us put Christ where He must be put if our lives are to be ordered aright. We are to seek

"Him first, Him last, Him midstmost,
Him without end."

Great Events in the Life of Christ.

The Crowning Sign.

John 11: 1-46.

A. W. Connor.

"Jesus said, I am the Resurrection and the Life."—v. 25.

"The dead are raised up." This was the highest of all claims made by Jesus, when, in answer to John the Baptist, he said, "Go tell John the things you see and hear." This claim is to be understood in a literal sense. Jesus raised the dead. How many cases there were we cannot say. The Synoptic Gospels have recorded two—the widow's son and the ruler's daughter. John, who deals with a different cycle of events, has given to us the wonderful story of the raising of Lazarus. This was not the calling back of one just dead, nor the raising from the bier of one being borne to the grave, but the giving of life to one who had lain in the grave over three days. The greatness and simplicity of the story cause one to hesitate to preach upon it, lest in our human handling its divine lustre be dimmed. But its own intrinsic importance, and its position as the culmination of the ministry of Jesus, make it one of the great events in the Gospels. It is made the occasion of conveying to those who were present, and to the world for all time, deep and precious lessons on life, death, and the beyond. Hostile criticism has even tried to say that it was an invention to give the setting for such teaching. Surely such fail to appreciate how the teaching grows out of the miracle. Concerning this, a keen writer has said: "John's account bears within itself the most convincing proofs of its authenticity. It exhibits in its perfect artlessness, and tender humanities, the unconscious touch of nature and truth. If it be not what it claims to be, the record of a wonderful historical miracle, then we are shut up to the conclusion that it is an amazing literary miracle, which no conditions of the times can account for, and which human art in all these enlightened centuries has never equalled." This is a just estimate we believe. John's word for the miracles of Jesus is "signs" (John 20: 30). Of these he has related seven. The first at Cana of Galilee he calls a "beginning of signs." In it he "manifested his glory, and his disciples believed in him." In this final and crowning sign it is said that men saw the glory of God, and believed in Jesus as the Son of God. In our study of it may we behold the glory of God, and be led to believe in Christ that the life which is in his name may be ours. Let us look at it in three pictures.

1. "Lazarus is dead."

To Jesus in his retirement, whither he had gone to escape the murderous intent of the Jews, a message was brought that sickness had invaded the home at Bethany. "He whom thou lovest is sick." They were sure of his interest, his sympathy and help. There was no demand that he should come, but an expression of confidence in his love. They were, however, to learn that divine delays are not the negation of love, but often-times the revelation of love's perfect method. "This sickness," said Jesus, "is not unto death, but for the glory of God, and that the Son of man may be glorified by it." Jesus, whose steps during his earthly life were ordered by the Lord, saw in the message an opportunity to make one more appeal to those seeking his death, and to confirm the faith of his disciples. So he delayed to go to Bethany. John sees the mystery of this delay, and he assures us that "Jesus loved Martha, and her sister, and Lazarus." Then, after two days, he remarked, "Friend Lazarus sleepeth, but I will go and wake him." To him death was but a sleep, but dull disciples do not understand the language of heaven, and so he said plainly, "Lazarus is dead." They understood that. "For your sakes I am glad I was not there." Dead! Glad! If he can speak thus, then death is not the negation of all good, the blight of all hopes. In his hands it may become the minister of faith and the gateway to greater blessedness. Dead! Buried! Four days too late! Death is victorious. How

triumphant death always seems! How absolute its veto! Yet the very meaning of this sign is that not even the realm of death is outside his sway. He has the keys of death. If the apparent veto of death is a challenge to faith, John desires us to see in this sign a firm basis for trust in him who has the power over death. That veto is not final. It is an infinitely bigger thing than the calling of one man back to life. He is only one. He is called back to the same old earth-life, and must die again. The sign is arresting, but the thing signified is transcendently important. So we have the second picture, whose title is

2. "I am the Resurrection and the Life."

(1) "Lord, if thou hadst been here, my brother had not died." With these words Martha met Jesus. The challenge in her words was met by Jesus in his claim to Deity. They are words that have changed the whole of the world's thought concerning death and the beyond; words that have thrilled and comforted mourners through all the centuries since.

As Christ stands before this broken-hearted sister, it is a moment of supreme revelation. He had claimed to be the Bread of Life; the Light of the world; the Door of the sheep; the Good Shepherd. Sustenance, guidance, safety, protection for life are in him. He is the indispensable One. But unless a greater word than even these can be uttered, their very greatness will be dwarfed. This moment brings forth that word and supplies the demonstration of its truth. Jesus said:

"I am the Resurrection and the Life; he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die."

Believest thou this? We have far better reason than Martha to answer and to say, "Yea, Lord, I believe." Heaven lies open. The door of hope swings wide before us. We may walk on in the path of life, and enter the valley of shadows and fear no evil, for He is with us, and in him is life, a life that is not affected by death. "Because I live ye shall live also." Participation in that life is conditioned upon the attitude of the soul to him who is the Resurrection and the life. "Who-soever liveth and believeth in me shall never die."

Out of an old letter comes this sentence, typical of many from the days of the early martyrs:—"Now the blessed Polycarp suffered martyrdom on the 7th day before the Kalends of May, Statius Quadratus being pro-consul, but Jesus Christ being King for ever." He ever lives. Whoso believeth in him shall never die. Believest thou this?

(2) "Lord, if thou hadst been here, my brother had not died." Again the same words, but now uttered by Mary and accompanied by signs of deepest emotion. He had come, and that meant comfort and sympathy. But, if he had only come sooner! "If thou hadst only been here!" As if he were ever absent in reality when those whom he loves are in trouble. In answer to the plaint of Martha Jesus had claimed Divine power, in words that have continued to thrill the hearts of men. His answer to Mary was in what he did. The words unveiled his essential Deity. The action unveiled his essential humanity. It is as the Son of God that he claims to be the Resurrection and Life. It is as the Son of man that

"Jesus wept."

Let the words stand in contrast to the Divine claim. Let both be written on the tablets of memory. It is this divine power linked with the perfection of human sympathy that constitutes Jesus the one perfect Saviour. Jesus wept! It is beautiful and full of meaning. He can be touched with a feeling of our infirmities. Jesus wept! But his tears are not the token of helpless human affection baffled by death. Jesus wept! Thank God for those tears!

June 10, 1920.
"Jesus wept! that tear of sorrow,
Is a legacy of love;
Yesterday, to-day, to-morrow,
He the same shall ever prove.
Thou art all in all to me,
Living one of Bethany."

"See how he loved," they said. Others, however, said, "Could not this man who opened the eyes of the blind have prevented this man from dying?" Unavailing tears will be a poor sequel to his great claim and assertion. Will that be all? When at last Jesus stood before the grave the interest was intense. "Roll away the stone," Martha's faith has suffered an eclipse, and so she would dissuade the Lord from a last look on the face of the loved dead, a face already marked by the hand of corruption. But Christ's communion with God is unbroken, and sadly grieved at their lack of faith, he said to Martha, "Did not I promise you that if you believe you shall see the glory of God?" Let this manifestation of glory be our third picture.

3. "The glory of God."

Obviously they roll back the stone, but the human effort that rolls back that stone cannot roll back the stone of helpless grief for the hearts. The deed of death still remains unconquered. What follows is told so simply and without any effort to heighten the effect that we must re-oriental effects are an intrusion.

First came the prayer: "Father, I thank thee that thou hast heard me." The prayer was for the sake of the bystanders. He would have them understand that the power was from God. His great aim in all his manifestations was to help men see that he came from God, that he was the incarnation of God's love and power.

Then followed the word of power. "Lazarus, come forth." He that was dead came forth. That voice can reach those who have passed into the beyond. Death cannot keep his prey. This sign is surely a prophecy of the day when all that are in their graves shall hear his voice and come forth.

The effect of the miracle was that a number of Jews, those who had come to be with Martha and Mary, believed on him, and some of them went away and told the rulers, possibly in all good faith. But if friends have been won, foes also have been made. The rulers had their own ideas as to how the Messiah should come, and so, miracles notwithstanding, they treated Christ's claims as absurd, and took steps the more jealously to compass his destruction. It seemed inevitable that, in a sense far different from that intended, "One man must die for the people" (47, 48). His last appeal to Israel's rulers is in vain.

This wonderful sign is a revelation of the reality of Christ's love and its method, leading to such a faith in him that will trust in the darkest hour. In Christ, God's love is pledged to us, and even if the few years of earthly life give not its fulfilment, it is sure.

Here is the revelation of the Deity of our Lord Jesus Christ linked with perfect human sympathy. We have a high priest touched with a feeling of our infirmities. Therefore he will not judge us harshly. He is the perfect Saviour. Trust him. Obey him.

The final revelation is that great truth of which his own resurrection gave the final demonstration. Death is not the overlord of humanity. God is love. Christ is the life. The end will be joy, not sorrow, if we trust him. Death has a Master. "The terror feared of man" holds no final veto. Jesus Christ is King for ever. Jesus, who is the Resurrection and the Life, holds the keys of death, and carries the torch of immortality. His teaching, his miracles, and his resurrection give us assurance that the unseen is real, that the way to the grave may be a highway of hope. "Lazarus sleepeth." "Thy brother shall rise again." "Who-soever liveth and believeth in me shall never die." Believest thou this? As we by faith get on Christ's side of this matter, a new confidence floods the soul. If we could always believe the high teaching of this sign it would help us dry our eyes when those we love fall asleep in Jesus. Lord, give us such a faith that we may go through the

portals of death as to a land that is fairer than day. Because he lives we shall live also.

I exhort you to put your trust in this wonderful Divine Christ, whose voice the dead obey. I invite you to come to him who is also the Son of man who weeps with those who sorrow. His love is ever the same. The beyond may be still covered with the mist, but we know him. That is enough.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

In that love and care is the assurance of deliverance from the mastery of sin and finally from the dominion of death. Believest thou this? Happy for us if with Martha we can say, "Yea, Lord; I believe that thou art the Christ, the Son of God." Amen.

The Leader's Part.

In Christ there is no East nor West.
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord,
Close binding all mankind.

Join hands, then, brothers of the faith,
Whatever your race may be!
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

—John Oxenham.

The Transfigured Soldier.

It has often been pointed out, says the "Christian," that Paul was very fond of military metaphors in setting forth various phases of the Christian life. The best known is, of course, the full-length picture of the Roman soldier, given in Ephesians 6. But a complete collection of the passages in which there are allusions to the soldier's life shows how thoroughly the Apostle had transformed, in his Christian mind, a profession which, as Rome knew it, was anything but helpful to the spiritual life. The entire career of the soldier becomes a parable of the Christian life in its aspect of a defence against an inveterate foe. Life in barracks (Rom. 13); campaigning life (2 Tim. 2); the Roman siege (2 Cor. 10), and the guarding garrison (Phil. 4: 7), are all made to yield spiritual meanings. The two points, however, between which everything moves, are Paul's own capture by Christ—told under the form of warfare (2 Cor. 2: 14-16); and the spiritual conflict which is incumbent upon all the disciples of Christ (Eph. 6). The whole Christian life is there. There is no escaping a war. It must be either against Christ or for Christ. Woe to him who chooses the first! It is often assumed in regard to the items of the armour provided for the Christian (Eph. 6), that the Apostle drew his picture from the soldier to whom he was chained. This is only half the truth. The origin of the conception surely is the passage from Isaiah 59: 17, blended with the figure of the soldier. And this is the whole point of the exhortation: "Take the whole armour of God." We conquer only as we wear what He wears.

Let Us Give Thanks.

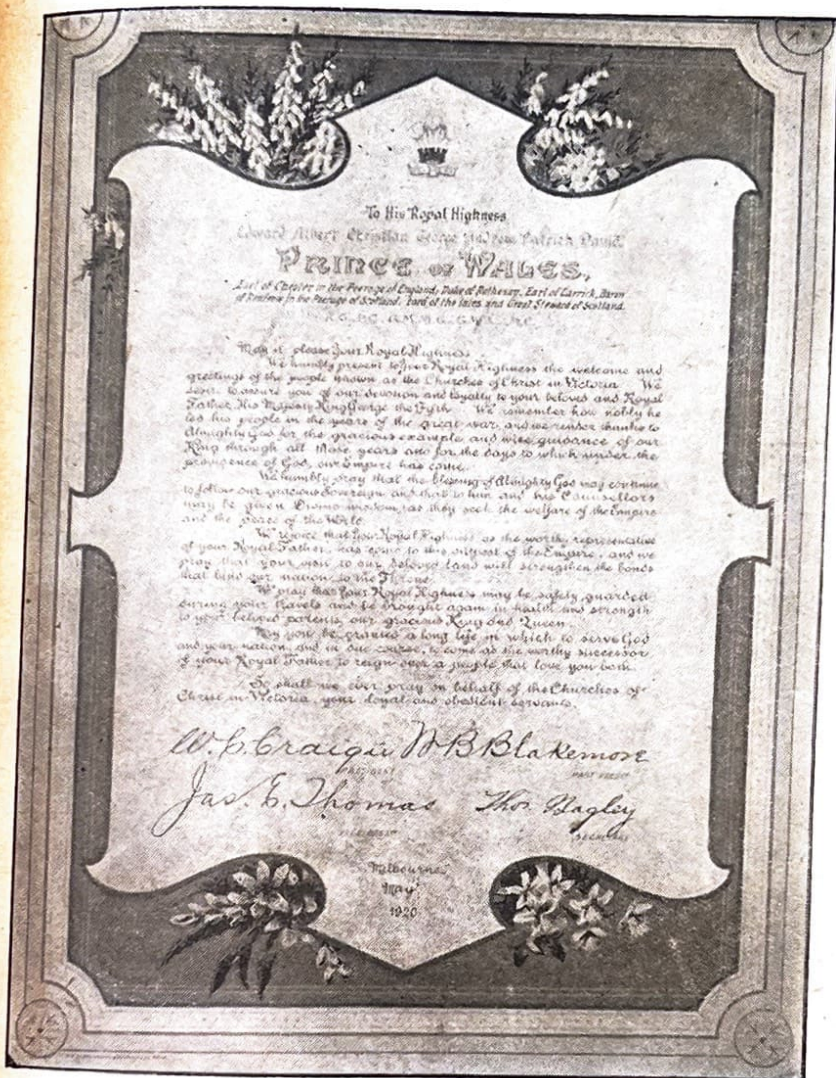
The days are so full of pleasure,
The nights so bright with cheer,
Thou hast heaped so high the measure
Of life in the passing year,
That, Master and Lord, we bless Thee,
And bring Thee thankful praise;
Our reverent lips address Thee
At this parting of the ways.
Many a time, and often,
Thou hast pardoned our foolish pride,
Hast tarried our griefs to soften,
Hast our selfish prayers denied.
The kinsman and the stranger
Alike have known Thy grace,
And the sword of the unseen danger
Has fled before Thy face.
Many a time Thy vision,
Clear in the light of love,
Hath aided our slow decision,
And pointed our eyes above.
Thy hand hath poured the chalice,
And broken the daily bread,
Till the hut has been as the palace,
And as princes we have fed.

From the gins and traps of error
Thou hast turned our feet away—
Hast saved our hearts from the terror
Of the unbegotten day.
Our lot in Thy land has ever
In fairest ground been cast;
Thou hast left us lonely never,
Tho' our dear ones hence have passed.

For into Thine own sweet heaven,
Home of their souls and ours,
They have entered, sin-forgiven,
To praise with fuller powers;
And, therefore, now we praise Thee,
With all who have gone before;
The endless hymn we raise Thee,
And bless Thee, and adore.

And still Thou art always with us,
Even unto the end;
Thyself, our strength, art with us,
Ever our guide and friend.
How can the life be dreary
In the sun of Thy ceaseless care,
Or the path be aught but cheery,
When Thou art everywhere?

—Margaret Sangster.



Above is a photograph of the address presented to H.R.H. the Prince of Wales by the Victorian Conference President, Bro. W. C. Craigie, on behalf of Victorian Churches of Christ. The address was beautifully illustrated and handsomely bound. The delicacy of the workmanship made it difficult for us to secure a block which would print well on our paper.

Education in the Principles of Our Plea

G. P. Cuttriss.

There is need of teaching: "disciples" are "learners." As of old, so now, God's people may go into captivity for lack of knowledge.

Several months ago, the Preachers' Fraternal [S.A.] appointed a committee to devise and report on a scheme calculated to dispel the appalling ignorance which admittedly exists in regard to the identity and teachings of the Churches of Christ. Owing to the report not having been furnished, it was deemed advisable by the executive that the report be submitted in the form of an address under the above title. I wish to state that I did not choose the subject, nor am I responsible for the title thereof. It is unlikely that the statements made or the suggestions offered will receive the unqualified support of all. If we all thought in exactly similar terms, and were in agreement as to methods, there would be no call for this discussion.

Christ's plea, not merely "ours."

I confess that I do not like the title. The constant use of the pronoun "our" is inadvisable. We should carefully avoid employing terms which may convey wrong impressions. To the casual observer, there is no apparent difference between what is euphemistically designated "our plea" and the teachings or lack of teaching of the other religious organisations. It is palpably preferable that the representatives of the Restoration Movement eschew any terms or things that savour of denominationalism, which according to the teaching of the New Testament is derogatory to the best interests of the church, and which is admittedly the open sore of Christianity to-day. The "plea" which we have appropriated, and which we regard as exclusively our own, belongs essentially to Christ. In so far as the principles of our faith accord with the principles of the Christian system as unfolded in the New Testament, we as churches represent and are exponents of Christ's plea for the world. This constitutes a sacred and perilous task, and we need as "Christians only" to state the position more explicitly and vigorously, and disseminate broadcast a literature that will leave no doubts existing in any minds upon the basal truths of our faith, and at the same time vindicating the faith and practices of the Churches of Christ and their relations to other religious organisations; and we must, when necessity demands it, expose the unscripturalness of ecclesiasticism and the fallacious pretensions of denominationalism, but for the greater part demonstrating that the Churches of Christ interpretation of the Christian system is not only amenable to the dictates of reason, but in agreement with the infallible Word of God, and authoritative in its appeal.

Ignorance spells apostasy.

The need for a sane and active propaganda to stress the claims of New Testament Christianity is obvious, and obviously urgent. Ignorance of the grossest kind regarding the identity and teachings of the Churches of Christ obtains to an alarming extent. Not only have the people, unassociated with and untouched by the churches we represent, erroneous views concerning us, but the great majority of those who compose the churches and congregations are lamentably deficient in knowledge of the exact position and teachings of the churches, and could not, if called upon to do so, give coherent reasons for their adherence to or association with the Churches of Christ. Unfortunately, too, frequently the reasons assigned have no relation to conviction, but simply have their genesis in sentiment, and numbers make no effort to conceal the fact that they attend or associate with the church because of family or friendship considerations. General ignorance regarding the principles of "The Christ's Plea" spells apostasy, and constitutes a serious menace to the interests of primitive Christianity. Ignorance is a dangerous and spiritual poison, which we ought warily to shun. It were foolish to imitate the ostrich in the face of the danger, rather let us face up to the

facts and tackle the proposition in the unshakeable belief that where ignorance exists to-day, knowledge shall be to-morrow.

The demand of the times.

The times in which we live constitute a challenge to the churches to "deliver the goods." We are living in wonderful days, and we are in dire peril of missing the meaning of them. There is the significant agitation for the union of the churches. The movement lacks support, yet the agitation in itself speaks definitely of a laudable desire on the part of some to sweep away the things that divide and unify the various religious bodies into a compact whole. Though we disagree with the procedure, yet we are in accord with the principle, and consequently should avail ourselves of the opportunity of emphasising the plea of Christ, which we have espoused, viz., "That they all may be one."

There is also a growing dissatisfaction with a mere formal religion. Men particularly are slowly beginning to realise that the prescribed creeds of denominationalism are purely incidental, and may make them members of certain churches, but not necessarily Christians.

The present industrial unrest, the strained relations between capital and labor, together with the inevitable domestic problems accentuated by the ever-increasing cost of living, throw additional responsibility upon those who profess to possess right views regarding Christ's programme for the world. The masses look to the churches to elucidate the vexed problems which daily, in increasing numbers, press heavily upon them. The times in which we live surely offer unique opportunities for a vigorous prosecution of the vital principles of the Christian system, of which we declare ourselves to be the custodians. The conditions which generally prevail should furnish us with a special incentive why we should speedily increase our energies and with unquenchable ardour proceed shoulder to shoulder, heart to heart, to give effect to the principles of "Christ's plea."

How to do it.

Many ways immediately suggest themselves whereby the desired results might be attained. Time will not permit of more than a brief mention of a few. There is no special significance regarding the order in which they shall be discussed.

Discuss from the platform.

In the first place, it is imperative that there be a more frequent discussion of first principles from the platform. The preacher is blameable for a great deal of the ignorance of the church and congregation in respect to the Christian system, and what the churches of Christ stand for. Comparatively few of the members could, if called upon to do so, give cogent reasons for church connection. With the many, membership is not so much a question of conviction as of convenience, or may be they have linked up with the churches for purely sentimental reasons. The primary reason why people should link up with the Churches of Christ ought to be, that the position and practices of these churches more nearly approximate the scriptural ideal than any or all of the others. The preaching of first principles appears to be one of the lost arts of the brotherhood.

Preachers must know the Scriptures.

A very important factor in education is obviously the educator. It is palpable that any person not fully furnished with the necessary knowledge of the principles of a system to be taught is not the best person to teach. It is unreasonable to expect something from nothing, or satisfactory results from the incompetent. A stream will rise no higher than its source, and the truth contained in the familiar slogan, "Like priest, like people," is

not rendered any less important by being deliberately ignored. Simply because certain sciences are related, it does not necessarily follow that proficiency in one qualifies for the practice of others. A druggist may be expert in the manufacture of chemicals and chemists' requirements, but it were absurd to conclude that he was qualified to dispense a prescription. A knowledge of the essential ingredients is imperative, otherwise that which was intended to conserve life might destroy it. Scrupulous regard should be paid to the selection of preachers. It matters not how eloquent or educated a brother may be, if he possess little or no knowledge of the distinctive teaching of the disciples of Christ he should not be immediately engaged by the churches. All who aspire to leadership with the Brotherhood should be required to pass an examination in first principles, the examination to be set either by the State Advisory Board, or the faculty of the College of the Bible. It is essential that preachers, leaders, educators, Bible School teachers, be thoroughly grounded in the fundamentals of the Christian system, if we would maintain and extend our distinctive position in the religious world.

Educate Bible School teachers in the plea.

Further, the indiscriminate selection of teachers for the Bible School is certainly not in the best interests of the Brotherhood. Too frequently the only qualification that an applicant possesses is the laudable desire to serve. If the religious education of the young be, as we contend, equally if not more important than the secular training, we would be well advised to exercise more care in the appointment of teachers. Teachers should be encouraged to attend classes such as are conducted by Bren. Hagger, Wiltshire, and Bowes. The time is opportune to initiate a vigorous educational policy as it affects the principles of our faith, starting first amongst ourselves.

In so far as the education of the outside public be concerned, many measures might be successfully adopted, which I am confident would considerably contribute towards dissipating the appalling ignorance which prevails regarding the identity and teachings of the Churches of Christ.

Advertise freely and wisely.

I would suggest that all church services in the metropolitan area be regularly advertised in the leading daily papers. Usually the space allotted to the few churches which advertise their Lord's day services is so infinitesimal that the performance in locating it is quite laborious. The few churches seized with the benefits accruing from regular advertising do not nearly represent the strength of the Churches of Christ, and the public generally may be pardoned for concluding that "the Churches of Christ" are in the same category as the "faddist" organisations. Advertising is no mean factor in education.

Circulate our literature.

The advantages of a central book depot where our literature might be retailed, and the premises used as offices for the executive and the secretaries of the different committees, are too obvious to require emphasis.

In connection with the book depot, a colporteur might be engaged. His or her work principally would be the liberal distribution of free literature and the selling of standard publications. The person so employed could very profitably act as the church's agent on the arrival of steamers and trains, and distribute cards giving information regarding our churches and their places of meeting. The depot could be regarded as the South Australian agency for the Austral Publishing Co. Premises acquired for such purposes would require to be centrally situated. An appeal to the Brotherhood for the wherewithal to establish such a depot would, in my opinion, meet with a ready and sufficient response. Failing the adoption of this scheme in connection with our educational policy, it might be possible to arrange with some approved person that a book depot be established at his own expense, with assurances of the undivided support of the churches.

Put the "Christian" into every home.

The potentialities of "The Australian Chris-

June 10, 1920.

tion" as an important factor in the education of our people and the public generally are not sufficiently appreciated. The journal is manifestly the organ of the Churches of Christ, and is published ostensibly to promote the interests of primitive Christianity, yet it does not receive the support from those in whose interests it is circulated, that its importance entitles it to. It is doubtful whether 20 per cent. of the membership of the churches are regular subscribers. No effort should be spared to secure an appreciable increased circulation of the "Australian Christian."

Vigorously push Home Missions.

A more vigorous policy in connection with Home Mission enterprise would certainly contribute towards the wider diffusion of education in the principles of what we believe. It is obvious that the operations of the Home Mission Committee are restricted in consequence of insufficient funds, and the lamentable dearth of suitable men for the work. It would be difficult to discover a better expedient for effectual diffusion in the principles of the Christian system than an aggressive Home Mission policy. A great door is open to the Brotherhood in this and other States for the planting of churches or schools in old and newly established districts. The remarkable progress effected by several recently organized schools and churches plainly demonstrates the utility of Home Missions, particularly as a factor in educating the people as to who we are and what we teach. Aggressiveness is our best defence, and assuredly, is the key to making our position more widely known.

Make greater use of our College.

In conclusion, I would plead for a fuller appreciation of the College of the Bible as a more effectual means by which education in the principles of Christianity, as we believe them to have been enunciated by Christ, the supreme authority, or by his accredited representatives, may be disseminated. The College is a striking testimony to the consecrated zeal of the Brotherhood, and constitutes a very practical expression of a consuming desire to leave nothing undone that should be done to ensure the best possible equipment for those who shall eventually become the representatives of "the faith." As a factor in education of first principles, the College stands alone. Because of this, it is deserving of our practical support, and every effort should be made to ensure a regular supply of students and a sufficient income to make available every necessary educational advantage to them.

Brethren, the time is opportune for formulating and carrying out a definite and comprehensive scheme for the extension of education in the principles of "our plea." The need is obvious. The task is a perilous and sacred one, and capable of achievement. Let us not fail, for only as we maintain and extend the knowledge of the principles and position of the Churches of Christ can we hope to continue as a distinctive organisation pleading for the restoration of primitive Christianity.

"This education forms the common mind,
Just as the twig is bent—the tree's inclined."

The Cheerfulness of Scripture.

"The great purpose of religion is not to make men happy, but to make men good; but whatever makes men good is very sure to make them happy. It is worthy of remark that in the Bible we meet with the word 'joy' twice as often as with the word 'sorrow'; the word 'hell' you may see in fifty-three instances, the word 'heaven' in four hundred and seventy-five; and for once that you read of 'damnation,' you read of 'salvation' sixteen times. 'Gladness' occurs nearly fifty times, 'sadness' only once; and I find the word 'happy' in some twenty-seven passages of Scripture, whereas I believe that you will look in vain, from the beginning of the Bible to the end, for the word 'unhappy.' Of course, these facts do not tell very much, apart from the examination of the texts; still a religion the source of which, and the truest expression of which, are to be found in a book in which the cheerful words so greatly outnumber the mournful ones, can hardly be a very sorrowful kind of religion."—Hugh Stowell Brown.

The Positive Characteristics of the Apostolic Church.

H. W. Everest.

It was a Christ Church. That Jesus was the Christ, the Son of the living God, was its creed and foundation, a creed announced by the Father, predicted by the Prophets, preached by the Apostles, and confessed by every Disciple. They were baptised into Christ; they put on Christ; they walked in Christ; they died in Him. They bore His name, were imbued with His spirit, followed His example, and looked forward to His coming a second time without a sin-offering to salvation. They gave Christ the pre-eminence in all things.

It was a Gospel Church. They accepted the Gospel facts that Jesus died for our sins, that He was buried, and that He rose the third day, according to the Scriptures. They obeyed the Gospel commands to believe on the Lord Jesus, to repent, to confess His name, and to be baptised by His authority. They rejoiced in the Gospel promises, the remission of sins, the gift of the Holy Spirit, and life eternal. They were saved by the Gospel, and, though to the Jews a stumbling-block and to the Greeks foolishness, to those who believed it was the wisdom of God and the power of God.

It was a People's Church. It was not for the aristocratic or learned few, but for every man. Hence the conditions of the Discipleship were very simple and level to the comprehension of every one who needed to be saved. They were to believe in Christ, turn away from sin, and give a test of this faith and repentance in their ready obedience in baptism.

Romanism in U.S.A.

Consider the following national statistics:—
The President's private secretary is a Roman Catholic.

Over 70 per cent. of all appointments made by President Wilson are Catholics. Their influence is so powerful it compels the homage of those in authority.

Five States now have Catholic Administrations. Thirty-one States have Roman Catholic Democratic Central Committees.

Twenty thousand public schools have one-half Catholic teachers.

Three thousand public schools now contribute a part or all of the school tax to Catholic churches and schools.

Six hundred public schools use Catholic readers and teach from the Roman Catholic catechism.

Sixty-two per cent. of all officers of the United States, both elective and appointive, are now held by Roman Catholics.

New York City, Chicago, Baltimore, Philadelphia, Buffalo, Cleveland, Toledo, St. Louis, Los Angeles, San Francisco and Boston now have 75 per cent. Catholic teachers in their public schools.

In all the cities and towns of the United States of 10,000 or more inhabitants, an average of over 90 per cent. of the police force are Roman Catholics.

Roman Catholics are in the majority of the city council of 15,000 cities and towns of the United States.

In 90 per cent. of the cases where criminals are executed for crimes committed, the victims of the execution have a priest at their elbow to administer the last sacrament.

Abraham Lincoln said, "I do not pretend to be a prophet, but, though not a prophet, I see a very dark cloud on our horizon, and that cloud is coming from Rome. It is filled with tears and blood. The true motive power is secreted behind the walls of the Vatican, the Colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome," and such opinions cost the nation his life.

Over 65 per cent. of the prison convicts of all grades and of all kinds of prisoners are Roman Catholics, while less than 5 per cent. are graduates of our public schools.

These statements are astounding when we remember that only about 12½ per cent. of the entire population of the United States are Roman Catholics, while the other 87½ per cent. are not.—From "Washington Bureau of Statistics."

In the Religious World.

Dr. F. E. Clark and the Puritans.

At the British Christian Endeavor Convention on Good Friday, Dr. F. E. Clark expressed a wish to see his London friends at the "Mayflower" celebration in Plymouth. Displaying no pride of ancestry himself, he spoke of Mrs. Clark's special interest in the "Mayflower," and made the astonishing announcement that she came over in it, which, being Anglicised, meant that she sprang from the Puritans. Her ancestor was John Alden. Dr. and Mrs. Clark are on their way from the Continent to America. Their summer home was erected by the second generation of the Puritans, bearing the date 1690.

J. E. Rattenbury and Rome.

On a recent Sunday evening, in London, J. E. Rattenbury, concluding his series of sermons on "Roman errors and Protestant truths," said that after all salvation was not a matter of protest or affirmation, of circumcision, or uncircumcision, of Romanism or Protestantism, but a simple matter of goodness. "All the strength of your language against Rome," he said, "will not make up for the lack of a good life. Where people angrily protest against Rome in a bitter and intolerant spirit their protest may be true, but their spirit will inevitably lead them to damnation. Salvation is a matter of character and conduct. Have trust in Christ as all in all—get right there, at the centre, and you need not trouble much about controversy at the circumference."

Presbyterians Discuss Industrial Problems.

The Presbyterian Assembly last week passed the following resolution:—"That the Assembly declare that it is the conviction of the church—(1) That every person, man or woman, who contributes his fair share of work for the community, or is willing to do so, should receive from the community a living wage; and, conversely, that there should be no wage for the deliberately idle; (2) that beyond the living wage, the material reward of labor should be in some proportion to the value of output. The church is convinced that a false emphasis is being placed on the material rewards of service, and that men and women everywhere should place a higher value on such immaterial wages as the approval of God and of conscience, the joy of work well done, service rendered and succour given, and the satisfaction of being fitted for higher tasks and responsibilities; and that the Assembly instruct her ministers to declare these conclusions to their people, and do all in their power to secure their fulfilment."

A Veteran Missionary Volunteers Anew.

The great outstanding event of the recent Methodist General Conference, says the "Australian Christian World," was the return of Dr. and Mrs. Bromilow to the scene of their old labors in Papua. They went to Papua with the pioneers, and spent 17 years—difficult but fruitful years—amid the danger and isolation of a district where the wildest of cannibalistic natives lived.

Dr. Bromilow's work in giving these people the beginning of a literature and a large part of the New Testament in their own language has been recognised by the Aberdeen University conferring upon him the degree of Doctor of Divinity. His splendid career as a missionary might have been considered to be complete. In the home work he has also had remarkable success at Strathfield, Stanmore, and Parramatta. It came as a shock first and afterwards as a thrill when the church in New South Wales heard that the Doctor and Mrs. Bromilow were giving up their valuable work at Parramatta and consecrating themselves for another term in Papua.

It is because they feel the need and know of the shortage of man-power to do God's work in Papua. It is also because Dr. Bromilow wishes to complete the work of translating the Scriptures for the natives to whom he first carried the Gospel. The Conference was much moved when Dr. Bromilow, in response to calls, rose and gave an account of his second call to foreign missionary work. The affection and prayers of thousands of Methodists will follow these devoted servants of God to their new adventure.

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.

Miss Rosa L. Tonkin, who has arrived in Adelaide from China, will be welcomed at a meeting in Grote-st. The Federal Committee, State Committee, and Grote-st. church are uniting in giving her a right royal welcome.

The Federal Organising Secretary has been visiting the churches in South Australia, and has received assurances of a liberal offering on July 4. The farmers of one church, Long Plains, are trying to arrange a splendid offering. Already 21½ acres of wheat-land have been promised, with the almost certain prospect of making the 21½ acres too in a few days. We hope that other farming districts will imitate this splendid offering. Praise the Lord!

The Federal Committee believe that Australian churches will give such a response on July 4, that will enable us to overcome all the handicap of the India exchange difficulty, and enable us to continue our work in India without retrenchment.

The Federal Secretary will be helping the Queensland Committee with their F.M. offering, beginning at Brisbane, June 13. Bro. Watson, from India, will visit the Victorian churches during June.

All the State F.M. Committees are working most enthusiastically for the offering on July 4. Bro. Collins, S.A., Bro. Clydesdale, N.S.W., Bro. Len. Gole, Queensland, Bro. Prichard, Tasmania, Bro. Mudford, Victoria, and Bro. Ewers' successor in West Australia, with their respective Committees, are making history in their States in behalf of our world-wide mission campaign.

All our missionaries in the front line are praying for and giving their means as well as their lives to the mission work of their Australian brethren.

From Miss Florence Cameron.

"One other boy is asking for baptism; he really wanted to be baptised the same day as the others were, and I felt it, but wanted him to have courage to speak first. The following week he did. He is a good boy, and has got on well in school, so we hope he will be a good worker. One can not help thinking that the reforms are going a long way towards making the Indian church stand on her own, and less dependent on foreign missionaries. This is as it should be after so long. I think a people who are asking for places in the new parliament should not, and I hope will not be satisfied until they rule their church, too, independently, and I pray that a strong body of workers from our orphanages will represent the church of Christ here for us. These are my dreams. Grain is somewhat cheaper now, but so little money has been coming through after suffering exchange, that we can't get any stock in. I decided to leave it in bags if I could purchase six months' supply; the little that the rats might take as their right would not matter much. But I can not make any provision for the future under present conditions."

"I am glad to say I have been able to make arrangements for getting a stock of grain, which will be a considerable save. I have carried out a prim-

itive idea for storing it, which, however, will do excellently. Two huge baskets have been made in the room which, when plastered, will be rat-proof. I went to the river with the boys yesterday, and saw two little chaps 'baptising' each other. The manner of the proceeding was really good.

"Friday evening, while walking round the Orphanage, some of the big boys showed me your writing, which is still clearly visible—

(1—1 P. 2—1 ANNA. 3—2 A.)

You will remember when it was written. The boys said, 'The secretary sahib wrote that, and we have told all the younger boys it must not be rubbed out; it must stay as long as it can.' I was glad, because of the reverence I felt was shown you by this little incident, and glad too, because they were capable of the finer feeling.

"All are well and happy. God is good to us. May Christ be fully appreciated by us."

Letter from Bro. T. Escott.

(President Indian Field Council.)

"We rejoice at being again in this needy land of India to sound out the glad message of eternal life to perishing souls.

"Since our arrival much time has been occupied in building operations. A building connection with the Orphanage has been erected, comprising a store, kitchen, and bathroom.

"The above structure is erected of stone, with lime mortar, and is roofed with Mangalore tiles. This building has met a great need, and is a valuable addition to the Orphanage.

"A new roof of Mangalore tiles has been put on the dispensary, all the frame work of wood has been tarred, as a protection from white ants. The mason work required for supporting the roof is built with lime mortar. While building operations were being carried out, the evangelist's work has not been neglected. Some good meetings have been held in the village, also preaching in the bazaar, especially on bazaar day.

"At night lantern lectures have been held in the Mahar Wada, which were well attended.

"Outside villages have been visited, and the gospel preached to considerable numbers, and we anticipate itinerating amongst the distant villages during the coming cold season.

"House to house visitation has been carried out in Shrigonda. Mrs. Escott has many homes opened to her, in fact, more than she can cope with. The prospects in this respect are most encouraging. Combined with visiting homes Mrs. Escott has formed classes amongst some women, to whom biblical instruction is imparted.

"A Sunday School has been formed, and is attended by children of different castes from Shrigonda village, and is well attended.

"On account of the dispensary being under repair, the medical work has been somewhat interfered with. Still a good number of patients have attended to whom the gospel has been preached. Tracts have been distributed, and Gospels sold.

"For these different departments of work we would ask prayer that much fruit may abound to the glory of God, and the salvation of souls."

Miss Mary Thompson, writes on March 6:—"Have had an anxious time since our return, as Bro. S. Powar's youngest son has been very low with plague. He is not yet out of danger. Sarubai and family are in the bungalow with me, and Harda is almost deserted. There have been, I believe, so far in Harda and villages around about, one hundred deaths. Numbers of the people are in temporary shelters in the fields around us, so we can reach many without much difficulty."

Offerings for Foreign Missions may be sent to the following:—

Victoria: J. I. Mudford, 160 Toorak-road, South Yarra.

June 10, 1920.
 New South Wales: J. Clydesdale, Albert-st., Sydney.
 West Australia: W. L. Ewers, 215 Lake-st., Perth.
 Tasmania: P. C. Prichard, Forrest-road, Trenallyn, Launceston.
 South Australia: F. Collins, 48 Amherst-Av., North Norwood. Phone, Norwood, 1501.

Campaign Notes from Anti-Liquor League.

C. M. Gordon.

DO YOU KNOW?

1. That the Victorian Anti-Liquor League has five Departmental Committees at work on the No-License Campaign?
2. That Branches and District Campaign Committees are organised, or being organised, in every licensing division in our State?
3. That a great six-sheet poster is now appearing on 400 railway and city hoardings?
4. That cards are about to be placed in every tram-car in Victoria?
5. That 15,000 small posters suitable for exhibition on church notice boards, in factories, etc., are now off the press?
6. That orders are placed for 2,000,000 leaflets for distribution in every home in Victoria, and that several more million such leaflets will be required?
7. That our newspaper advertising campaign is already launched, and that shortly our advertisements will be appearing in virtually every newspaper in the State?
8. That we are arranging screen advertisements in ninety of the leading picture theatres in the State?
9. That on June 20th, our great platform campaign will begin, and that before it ends, our representatives will have visited every centre of population in our State?
10. That our agents are holding meetings every week in factories and manufacturing centres, and that soon we hope to have such meetings every day?
11. That our League is now employing fifteen men and women on its office and field staff, and as soon as the money is forthcoming, more men and women will be employed?
12. That a great Fete, representative of the entire State, is to be held in the Melbourne Town Hall, from August 30th to September 6th next, for the purpose of educating the Victorian public in the need for No-License, and of assisting our campaign fund?
13. That it is reported that the liquor trade has at its disposal £150,000 with which to defend itself and to defeat the No-License forces, and that, therefore, we think our request very moderate when we ask the Christian churches and moral constituency of our State to subscribe one-fifth of this amount for campaign purposes?
14. That we call upon every good man and true, every woman with love of home and children in her heart, every social-spirited citizen who places the public good before personal interest, every practitioner of "good samaritanism" and of the golden rule, and every large-souled patriot who is anxious to see Australia develop a nation worthy of the race, to stand with us heart and soul in the impending struggle against the liquor evil?

Let your words breathe an heroic valor. Never shrink from speaking your mind through dread of reproach. Wait not to be backed by numbers. Wait not till you are sure of an echo from the crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own. Put faith in truth as mightier than error, prejudice or passion, and be ready to take your place among its martyrs. Feel that truth is not a local, temporary influence, but immutable, everlasting, the same in all worlds, one with God, and armed with omnipotence.—Channing.

The Family Altar.

J. Wiltshire.

BETTER THAN HIS PROFESSION.

We frequently enjoin caution upon our friends by the familiar saying: Never judge a horse by his harness. The commonest thought that comes to us is that the harness is better than the horse, and is intended to commend a recalcitrant good-for-nothing. I was one of a number of passengers who looked from the windows of a suburban railway train upon the determined efforts of a willing horse to lift a heavy load, and the not less determined efforts of the master to make him do so. The horse laid himself out for the task, and pressing his full weight into the collar, was likely to succeed, but an accident happened. The harness gave way, and the brave beast shot right out of the shafts. His harness did not do him justice, nor did his master.

Our profession, the yoke of Christ, is not likely to give way. For the loads which have to be drawn at times, a strong harness is needed. His yoke meets the need. More than this, he is our yoke-fellow, and is sharing with us the strain and the burden. Only by walking with and learning of him are we worthy to wear this yoke. For utility and beauty it cannot be excelled.

MONDAY, JUNE 14.

Gem Verse.—Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

Gems of Thought.—A brother told how he sat with six other men having lunch one dinner hour at his place of work. One by one the men left until he and another remained seated, talking together.

"The Spirit said to him: 'Preach Christ to your friend.' He said, 'What shall I say?' Immediately the man himself gave the opportunity, and our brother preached Christ. He knew of nobody else near, but when he had finished his little homely message, one who had been listening exclaimed: 'Thank God for Jesus Christ; that is the best I have ever heard!'" The third member of the party was a Roman Catholic.

Scripture Portion.—John 3: 1-21. Jesus speaks with one.

TUESDAY, JUNE 15.

Gem Verse.—And the evening and the morning were the first day.—Gen. 1: 5.

Night first and day after.

Gem Thought.—

If we never saw the contrast that there is 'tween sun and rain;

If we never knew the difference that there is 'tween joy and pain;

How could we prize the beauty of a sunlit summer day,

Or know half the glowing pleasure of an hour that's free and gay?

—M. Percy.

Scripture Portion.—John 16: 12-33.

WEDNESDAY, JUNE 16.

Gem Verse.—And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Col. 3: 23.

Gem Thought.—

THE BEAUTY OF DUTY.

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

The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot."

—Selected.

Scripture Portion.—Psalm 100.

THURSDAY, JUNE 17.

Gem Verse.—Boast not thyself of to-morrow:
for thou knowest not what a day may bring forth.
—Prov. 27: 1.

Gem Thought.—

DO IT NOW.

Thou knowest not to-morrow's sun;
To-morrow's light is not thine own;
And what to-day, is left undone,
May ever be a thing unknown.
Whate'er it is thou hast to do;
Beneath whatever load to bow;
Be to thy sphere of duty true;
Be up and doing. Do it now.

—T. C. Upham.

Scripture Portion.—Nehemiah 4: 10-23.

FRIDAY, JUNE 18.

Gem Verse.—

OUR REFUGE.

Though clouds may rise, though tempests rage,
Thou wilt my shelter be,
While with a steadfast heart and true,
My trust is stayed on thee.

—C. Warren.

"Last year when sojourning in the south of France, I went for a mountain ride to the foot of Castiglione, an old, half-deserted town. It was clear and bright at the time, and while the friends who were with me went up the hill to survey the place, I remained a little lower down. I soon observed that the clouds were coming from the other side of the mountains, and in a few minutes I was in a fog, chilled to the bone. I could just see Montone under the bottom of the clouds, and I said to my man-servant, 'Get the horses in, for I must get down again into the sun at once.' Soon, the fog was all round me, and I hastened to descend until I reached the sunlight again. You must feel like that, my brethren; if you are caught in a mist, and a chill is upon you, you must hurry back to Christ.—Spurgeon.

Scripture Portion.—Psalm 91.

SATURDAY, JUNE 19.

Gem Verse.—What I have written, I have written.—John 19: 22.

Poor vacillating Pilate was purposeful enough to write the title of Jesus in three languages.

Alas! Alas!

Whatever hath been written shall remain,
Nor be erased nor written o'er again;

The unwritten only still belongs to thee,
Take heed and ponder what that shall be!

—H. W. Longfellow.

Scripture Portion.—Revelation 20.

It were well if we did our writing under the light of the judgment throne.

LORD'S DAY, JUNE 20.

Gem Verse.—Surely he hath borne our griefs and carried our sorrows.—Isa. 53: 4.

Gem Thought.—

And if in thy life on earth,
In the chamber, or by the hearth,
'Mid the crowded city's tide,
Or high on the lone hillside,
Thou canst cause a thought of peace,
Or an aching thought to cease,
Or a gleam of hope to burst
On a soul in sadness nursed,
Spare not thy hand, my child!
Though the gladdened should never know
The wellspring amid the wild,
Whence the waters of blessing flow.

—G. MacDonald.

Scripture Portion.—Heb. 12: 1-13. Looking unto Jesus.

An Honored Preacher

THE LATE WILLIAM MARSDEN.

Bro. William Marsden, late evangelist of the church at Northam, W.A., passed peacefully to his reward at Kalgoorlie on Sunday, May 9.

Bro. Marsden was born in Wigan, Lancashire, in 1861. His parents were devoted members of the church, and through their godly influence he was led to confess Christ at the age of 12 years. Early in life he resolved to devote himself to the work of the ministry, and was placed under the care of Alexander Brown, who took him as a companion in his visits to the North Country and Scottish churches. His first regular charge was at the age of 23 years.

His friends, however, advised him, owing to a throat affection, to relinquish his purpose, and he entered business, in which he remained until coming to Australia seven years ago. During these years he preached continually, and was a well-known figure at all the British Conference gatherings. His labors were abundantly blessed, many confessed Christ under his preaching. He was wise in council, kindly in spirit, and was able to do much in healing divisions that occurred between the two forces representing the Churches of Christ in the old lands. He was privileged to have the confidence and esteem of the leaders of the Restoration Movement, Alexander Brown, David King, and J. B. Rotherham being his personal friends.

Seven years ago he came to Western Australia, and for a time united with the church at Subiaco. His fitness for the work of an evangelist was recognised by the Home Mission Committee, and he was sent to labor with the church at Kalgoorlie. Here he spent four years, and earned the love of those associated with him, and the respect of all with whom he came in contact in the wider work of the church. He was a zealous temperance advocate, and for a time was secretary of the local organisation. More recently he was in charge at Northam, and was building the church spiritually, through his consecrated life, and splendid expositions of the Word of Life, in which he excelled, when failing health made it necessary to return to his home at Kalgoorlie. During the last few months the writer can testify to his unflinching faith and confidence in God, and his reliance on Jesus Christ as his personal Saviour. His interest in the Master's kingdom was abundant. "A mighty man in Israel has gone." Those who have been privileged to work with him, those who numbered him as a friend, will not forget the influence and inspiration of his godly life and conversation.

The funeral service at the house was conducted by Bro. Silvester, assisted by Bro. George Banks. At the graveside the Revs. Lang and Fennell (Methodists), representing the Clerical Association of the Goldfields, assisted. The large gathering of friends was a token of the esteem in which our brother was held in the community. The widow, a son, and two daughters are left to mourn the loss of one most dear. All are consecrated Christians and workers in the church. "They sorrow not as those that are without hope." The tribute paid to Elder John Smith can be fittingly applied to our late brother. "He was true, genial and pious. The good loved, and all men respected him. Strong in affliction and wise through the study of God's Word. By its power he turned many from error. In its light he walked, in its consolation he triumphantly died."—J.J.S.

Valor.

Deep in the forest where the shadows lie,
Where the stars gleam not, nor the moonbeams stray,
With uplifted head, on a leafy bough,
Sits a brave bird singing his sweetest lay.
May we, as the song bird, sing in the night
A song in the deep of the darkest dale.
Inward and outward joy's streamlet shall flow,
If with a brave song our sorrow we veil.
O let us sing, let us smile as we go,
Till smiling we face the sunset's glow,
And smiling awake when the dreaming is o'er—
Wake in that land no sorrow can know.

—L. M. Adkisson.

News of the Churches.

Bro. L. Larsen has paid another helpful visit to Elliott, Q. Some illness and other causes interfered with attendance, but our brother's work was much appreciated.

Bro. G. T. Black faithfully preaches at Williamstown, Vic. A young woman confessed Christ last Lord's day. Last Friday Bro. H. E. Bell and Miss M. R. Hall were united in marriage.

Wamboony, S.A., had a happy time in their Sunday School anniversary on Sunday last. Distribution of books as prizes, and a bright address by E. Edwards on "Seeing the Prince," were much enjoyed.

On June 2 Bro. Rodger, of Rosewood, concluded a ten days' mission with the church at Tanny-morel, Q. The church received a great uplift, and two young girls confessed Christ, and were baptised. Bro. Rex Keable is reported to be very ill.

The Ballarat church had a visit from Bro. H. Watson, and Bro. R. T. Morris, of the Victorian F.M. Committee, on Sunday, June 6. Bro. Watson's messages, morning, afternoon, and evening, were inspiring. The interest of the church in the F.M. work will be deepened.

The mission at Windsor, Vic., closed with 12 decisions for Christ. 10 have now been baptised, 8 of whom have been received into membership. The church has been greatly helped, and much appreciates the inspiring messages of Bro. J. E. Webb and the singing of Bren. Pearl and Clay.

Geelong, Vic., Girls' Club has been renamed Phi Beta Pi. All auxiliaries are flourishing. Special offering received on 30th ult. and June 6, respectively, amounted to £35. Good services last Lord's day. One made the great confession at the close of a masterly sermon by Bro. Schwab.

The hopes of the brethren in Eyre Peninsula, S.A., have been greatly revived since the advent of Bro. and Sister Blackburn. An increase of attendance is noticeable at Ungarra and Tumby Bay. Auxiliaries are in good condition. The C.E. Society is re-opening at Ungarra. The outlook is bright.

Hurstville, N.S.W., reports good meetings on Sunday. Fine messages from Mr. Rootes, of the City Mission, and Bro. Crossman. One young man made the good confession. Lantern lecture at Dumbledon on Saturday evening, by Bro. Crossman, entitled, "Glimpses from Abroad." The work in this field is encouraging.

For two months past, Bro. A. L. Gibson has preached to increasing attendances at East Camberwell, Vic. His powerful messages are much appreciated. The school anniversary was a great success. Bro. Chipperfield, of Gardiner church, kindly trained the children. There is need for larger accommodation for the Lord's day work.

Mile End, S.A., celebrated its Bible School anniversary on Sunday last very successfully. A freewill offering of between £80 and £90 was made at morning service. The church is providing the nucleus of a fund for the erection of a larger building. Service of song in the afternoon in the Town Hall, and the evening meeting were very well attended.

On June 6, 18 members met to break bread at Forestville, S.A. The church, with the aid of the Church Extension Fund, has been enabled to purchase a block of land in an ideal position, and hopes in the near future with assistance from sister churches to erect a temporary building for Sunday School purposes and proclamation of the gospel. Long Plains church has first answered the appeal by sending £5.

Last Sunday a good attendance of members mustered at South Richmond, Vic., for the Every Member Present service. At the gospel service two short addresses were given on "The Need of the World" by Bren. Davie and Killmister. Members are working hard to obtain a piano, mainly for use of the kindergarten, which is a very healthy part of the Bible School. The mid-week prayer meetings continue to be well attended and helpful.

Brethren at Ararat, Vic., appreciate the help of Stawell members. Bro. Sheppard spoke there last Lord's day.

Chandler mission promises to be a great success at Wagga. See "Here and There." A sister from Berwick, Vic., was present last Sunday.

Meetings at Wonga Park, Vic., are reviving under the leadership of Bro. C. P. Hughes, whose services are very much appreciated by the church.

There were 160 scholars and teachers present in the Petersham school, N.S.W., on June 6. Prizes were distributed to successful scholars. Morning services have been well attended.

At Bundamba, Q., on Saturday, May 29, a social was held to celebrate the 80th birthday of our esteemed Bro. McKie. On Lord's day, 30th, Bro. McKie exhorted on "Stand Fast," while at night Bro. Finlayson preached.

Dover, Tas., reports "a growing interest in the New Testament Plea." Bro. D. Stewart faithfully preaches. A young woman was recently baptised. Meetings are held at three outposts—Glenburnie-road, Francis Town, and Loone River.

Merewether, N.S.W., anniversary services were continued on Sunday, kindergarten children supplying the afternoon programme. Bro. and Sister Youngusband, from Maryborough, Q., were present. Sister Waters was received into fellowship.

Bren. C. Cecil and Dr. Lucraft, of W.A., were at Queenstown, S.A., on May 30. Bro. Cecil spoke morning and evening, and his services were much enjoyed. At the Q.Y.P.M., Bro. Harold Watkins spoke of some of his experiences at the front.

Good meetings at Grote-st., Adelaide, both morning and night on May 30. Bro. V. L. Gooden, leaving shortly for India, gave a farewell morning message. At night Bro. Hagger preached to a large audience, and two men made the good confession.

Bro. M. Bell's addresses at Wanganui, N.Z., on May 23, were much enjoyed. We regret to learn that our aged Bro. Vine was knocked down by a cyclist, and is now in hospital. Bro. Vine was returning home from prayer meeting when the accident happened.

Several sisters from Brisbane city and suburban churches paid an appreciated visit to Sunnybank, Q., for a united prayer meeting recently. Such united gatherings are found very helpful. Queensland sisters say they are looking forward to Bro. Walden's visit to the State.

At Lismore, N.S.W., last Lord's day evening, Bro. P. J. Pond baptised a young lady. Last week the debris of the burnt Tabernacle was sold by auction for a trifle, and the land was sold at the reserve price placed on it. The church takes possession of the new site in time for the Chandler tent mission next month.

The work at Essendon, Vic., is progressing well, with H. A. G. Clark as preacher. The new church home has greatly advanced the cause. A young woman confessed Christ last Sunday night. Amongst the visitors was Sister Burden, of N.S.W. The church is hoping to raise £200 by the annual meeting in September to clear the debt on the building.

Bro. Eaton entered on his second year of work at City Temple last Lord's day. Fair attendances. In the afternoon a memorial tablet was unveiled in memory of the late Bro. Les. Warner, one of the young men of the church who died in France. Bro. Harward delivered a beautiful memorial address prior to the unveiling. A number of members are laid aside with illness.

At Enmore, N.S.W., Bro. N. G. Noble, preacher of Wanganui church, N.Z., spoke on May 30. Bro. and Sister Fairweather and Sister Noble, from N.Z., were present; also Sister Bull and son were received into membership from Chatswood. Bro. Pine passed away recently at the age of 98. On June 6, a Bible School scholar was welcomed into fellowship. At night there was one confession, Bro. Harward preaching.

On morning of May 30, Bro. R. K. Whately, of North Carlton, spoke at Hobart, Tas. Good attendance at gospel service. Bro. Nightingale is now superintendent of Bible School, Bro. Nightingale having resigned to take charge of West Hobart work. Sister Nightingale superintends Prim-bury Division in lieu of Sister Cadger, who also is assisting in the new work. The church reports with regret the death of Sister Speakman, senior. On Wednesday Bro. J. Woolley and Sister Miss Bennett were united in matrimony.

At Glenelg, S.A., teachers' quarterly business meeting on Thursday last, Mr. Hollidge, M.A., of the local Congregational Sunday School, gave his second address on "Presentation of Lessons to Sunday School Scholars." Miss Ethel Godfrey, who is shortly to be married, received a presentation from the Young Ladies' Class and the Sunday School. Bro. Wm. Burford and family have returned, and are again worshipping at Glenelg. An effort is being made, by special collection, to liquidate the liability on the church buildings.

Footscray, Vic., held successful Bible School anniversary services on May 30 and June 6. The speeches and singing were good. Prizes were tributed on each of the afternoons. Evening services were crowded out. Last Sunday Bro. John Bacon and Sister Rose Hitch were united in marriage by the evangelist, Bro. Warren. The Girls' Guild made a presentation recently to Miss Hitch, their instructor. Recently Bren. Battersby, Hindley and Tomkins, from Hindmarsh, S.A., and Bro. Fergus Anderson, from Fremantle, W.A., met with the church. More school accommodation is required.

June 6 proved a red letter day in the State of Tasmania. A Bible School and gospel services were commenced in the growing suburb of West Hobart. About 30 children, teachers and officers met at the inaugural school meeting, Bro. Wamburn taking charge as superintendent, and Miss L. Smith as secretary. A large school is expected immediately. At night the gospel was proclaimed by Bro. Nightingale, who gave a splendid discourse to an interested audience of over 50. A number of members have gone to reside in this suburb, and their co-operation makes this forward move much easier.

On Saturday, May 29, Fremantle church building presented a hive of industry. A number of workers were engaged in trying to complete the Memorial Hall, which is much needed by the Bible School. Bro. Taylor took charge of the gospel service, and Bro. Beck exhorted. Recently a successful debate took place between the Fremantle Spartan Club and the young men from Subiaco church. The young women are preparing for the inauguration of a girls' club. The church secretary, Bro. G. Payne, has returned from the Eastern States. Bro. H. Thomson and wife were to leave for England last week.

The Home Mission Committee have returned Bro. F. E. Buckingham to the Brookton circuit, W.A., for another year. The church is grateful at securing the services of such a consecrated preacher. During the last nine months our brother has taken 17 confessions. The church is united and standing loyally behind the preacher. Additions to the building have been made at a cost of about £100. This being a large circuit, and finding that the preacher could not put his best into the work by driving a horse and sulky, the church wisely purchased a motor car, which has proved its worth by helping the preacher to reach people whom he would not otherwise have been able to come in contact with. On May 16 and 17 the Bible School anniversary was celebrated. The Conference delivered, Bro. W. R. Hibbert, of Fremantle, delivered three splendid addresses on Sunday, and also spoke on Monday night.

MARRIAGE.

GILL—LACEY (Golden Wedding).—On 7th June, 1870, by Pastor John Turner, Baptist Minister, James, the second son of George and Jane How Gill, of Gillswood, Newham, to Maria Lightfoot, third daughter of James and Sarah Lacey, Undercliffe, Templestowe. Present address—"Devon," 351 Station-st., Box Hill.

Here and There

The Great Day! July 4.

Foreign Missions have right of way.
Wanted, an offering from every disciple.

Miss Jerrems, of "Rosearden," Banksia-st., Heidelberg, is now superintendent of Victorian Women's Mission Bands. Secretaries of bands are asked to take notice.

The Victorian General Dorcas will hold their usual monthly meeting on Wednesday, June 16, from 10.30 a.m. till 4 p.m., in the Swanston-st. lecture hall. All sisters are invited to attend.

T. H. Scambler, B.A., has preached to audiences of from 500 to 600 people during the last three Sunday nights in the Hawthorn Town Hall, Vic. The final meeting in the hall will be held next Sunday.

The secretary of the South Australian Foreign Missionary Committee is now F. Collins, 48 Amherst-Ave., North Norwood. Phone, Norwood, 1501. All correspondence or moneys should be sent to this address.

Any of the South Australian schools desiring the return of scholars' expression books which had recently been submitted for the Austral Examination should apply for same to the secretary, J. Wiltshire, 21 Shipster-st., Torrens-ville.

The Victorian Officers' Association of Churches of Christ will hold its usual monthly meeting on Monday evening next, June 14, at Lygon-st. chapel, at 8 o'clock. Subject, "The Mid-week Meeting: How It Should be Conducted."

Our next issue will be the Annual Foreign Mission Number, containing many illustrations and special articles dealing with our work in the regions beyond. Agents are requested to arrange for the wise distribution of the extra copies which will be forwarded.

Bro. J. McKenzie, M.A., spoke morning and evening last Sunday at his old church home, Coppen-st., North Richmond, Vic. Friends were glad to see and hear him. A number of his former mates from the Denton Hat Mills were present at the evening service.

The Victorian Advisory Board wishes it to be known by churches and preachers that at its meetings full consideration will be given to applications that may be made from time to time. The Board exists to help in locating preachers in suitable fields. All correspondence is treated confidentially.

Victorian churches are being communicated with by the Home Missionary Committee to see if short missions can be arranged. The subject of volunteer missions is well worth considering by all the States. Read Bro. Knott's short article on page 216. We should be glad to have suggested plans of work.

We yield to none in our loyalty to the British throne, and in our appreciation and admiration of the manner in which H.R.H. the Prince of Wales has carried out the trying duties of his high position. We regret that he should have been overtaxed by the multiplicity of his engagements, and trust that enthusiastic loyalty may not lead to forgetfulness of his welfare. We confess to have more than a little regret that the papers should be able to give us headlines dealing with the Prince as a "Punter," successful or other. Gambling is a vice so anti-social and so much condemned by moralists who cannot be mis-called "wowers" that we profoundly wish it lacked the support of any in authority over us. Some Christian fathers may find to their sorrow that their words of counsel will be outweighed by a prince's example and by the publicity given thereto by an obsequious press. It has always appeared to us that the Anglican Church particularly, with its earthly royal Head, must find it hard to oppose some evils which are condoned by those in high places. It behoves us all to stand for principle.

P. R. Baker's address is 18 Stone-st., Launceston, Tas. The work in Launceston is progressing nicely. One confession on May 30.

Every member of the church at Ringwood, Vic., broke bread last Sunday. After the evening service two men informed the preacher, Bro. E. C. Hinrichsen, of their wish to be baptised and live the Christian life.

Victorian school secretaries are reminded that late entries for the forthcoming examinations must reach the department not later than Wednesday, June 16. Each late entry must be accompanied by a fine of sixpence.

Bro. N. G. Noble, evangelist of Wanganui church, N.Z., was married to Sister Muller, Bro. M. Bell officiating. Bro. and Sister Noble and Bro. and Sister Jarvis are at present on a visit to Australia. South Australia is the home of Bro. Noble and Jarvis.

A combined meeting of the retiring Acting-Executive and the newly appointed Committee for South Australia was held in Adelaide on Friday, May 21. Officers of the S.A. Committee were appointed as follows:—President, W. C. Brooker; Secretary, T. H. Spotswood, Wood-st., Millswood. Bro. Brooker, the retiring Federal President, being unable to attend the recent Federal Conference in Melbourne, was presented with a gold pendant suitably inscribed, and a nice Bible. This was a gift from the Brotherhood of Australia, as the interstate delegates all participated last Easter. After the meeting, Bro. Brooker provided afternoon tea.

The Melbourne "Herald" of Friday last contained the following news item from Geelong:—"A Geelong returned soldier, suffering badly from shell shock, has earned commendation from the City Court Bench for applying for a twelve months' prohibition order against himself. He pointed out to the Bench that very soon he expected to receive a good deal of money—the gratuity—and that he feared that unless he protected himself he would find himself in a queer place. The order was issued." If this "digger" felt constrained thus to seek protection for himself, is it not fitting that we all should strive to give him and others who sadly need it the protection which prohibition will bring?

The following good news re the Chandler mission comes from Wagga, N.S.W., under date June 6:—"The mission is going splendidly. Bro. Chandler's message has the power of God behind it, and is causing a stir among the people of Wagga. This afternoon, in spite of cold, foggy weather, a good crowd assembled to hear the message on 'Mother.' To-night, 'Should Protestants Unite?' or 'Christian Union—Why?' was the theme, and there were fully 350—probably more—present. The Protestant Federation and the Orange Lodge were well represented. At the close of the service eleven confessed Christ, making a total of 17 for to-day, and a grand total of 36 since the opening of the mission."

One of the outstanding features of the visit made by H.R.H. the Prince of Wales to Ballarat last week was his declaring open the Victory Arch at the entrance of the Avenue of Honor. Most people in Australia have heard of the fourteen miles of trees planted by the Lucas Girls in memory of the soldiers of the district. The public press stated that "Mrs. Lucas, the founder of the firm of Lucas and Company, presented to the Prince a pair of gold scissors with which to cut the cord which stretched across the archway. Mrs. Lucas had a long chat with His Royal Highness, and there was a titter among the girls assembled opposite when the Prince, in taking the scissors from their plush case, flinched as he scratched his fingers in taking them out of the box." The newspaper added:—"Perhaps the most interesting presentation made to the Prince during his present tour then took place. Mrs. Thompson, on behalf of the girls of Lucas and Co., handed to him a large box containing an elaborate and beautifully worked sleeping suit. Each of the 500 girls employed there had taken some part in making this suit. Laughingly Mrs. Thompson said that it was for His Royal Highness's 'glory box,' a suggestion which the Prince quite enjoyed." Mrs.

Lucas and her son, Bro. E. H. Price (both of the directorate of Lucas and Co.) are well known as two of the most faithful members of the Ballarat Church of Christ. They are foremost in good works and, like Gaius of old, given to hospitality.

BIRTH.

MODRAL.—On June 5th, at Nurse Dahl's private hospital, to Mr. and Mrs. W. J. Modral, 11 Chestnut-st., Murrumbidgee, Vic., a daughter (Olive Dorothy). Both well.

DEATHS.

OLIVER.—On April 9th, at his residence, 3 David-st., North Carlton, Vic., Nicholas Oliver, the devoted father of Arthur and Leslie.
Just gone home.

POLKINGHORNE.—On May 14, at 88 King-st., Boulder, W.A., Leslie Smith, beloved infant son of Abner S. and Harriett Polkinghorne (nee Davis), both formerly of Bendigo, Victoria; aged eleven months. "Asleep in Jesus."

IN MEMORIAM.

HUGHES.—In sad remembrance of my dearly loved friend, Evelyn, who passed to a higher life on June 9, 1919, at her parents' residence, 4 Mason-st., Westgarth.

"And with the morn those angel faces smile
Which we have loved long since, and lost awhile."
A sweet sufferer at rest.

—Inserted by her loving friend, Ed.

NEWELL.—In fond and loving memory of our dear son and brother, Pte. Ernest R. Newell, 39 Batt., who passed away at sea on the 6th of June, 1919.

"Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'er-shaded,
Sweetly thy soul shall rest."

—Inserted by his loving parents, brothers and sisters.

WARNER.—In loving memory of our only son and brother, Leslie Warner, Lieut. 34 Batt. Killed in France, Messines, June 8, 1917.

—Inserted by his mother, father, and sisters.

BEREAVEMENT NOTICE.

GREEN.—The family of the late Mrs. M. Wood Green wish their many friends to accept their sincere thanks for letters, cards, wreaths and personal tributes to their late mother, during their recent bereavement.

Balcombe-road, Cheltenham, Victoria.

COMING EVENTS.

JUNE 17 & 20.—Essendon Church of Christ. Thursday, June 17, Social. Special musical items. Bro. Reg. Enniss will preside. Sunday, 20th, special services. Bro. H. G. Clark, Preacher.

JUNE 23.—Swanston-st. Mr. and Mrs. A. J. Saunders will tell some of their experiences in India. Lecture Hall, eight o'clock. Come.

JUNE 24.—A Grand Concert is to be given by Swanston-st. Choir (Mr. E. Tippet, Conductor), at Stanton-st. Church, Collingwood, in aid of the church building fund.

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

WANTED.

Girl for house-work. Apply 303 Royal Parade, Royal Park.

Organist for Church at Windsor. Any brother or sister willing to help, write F. Lloyd, 4 King-st. East, St. Kilda.

Reliable young woman to assist generally in the house. Apply Mrs. Abercrombie, 23 Rose-st., Ivanhoe.

Girl, 21, alone, absolutely dependent on own resources, slight knowledge shorthand and type-writing, three and a half years' millinery experience, desires position at living wage. "Sincere," Elizabeth-st. P.O.

FOR SALE.

Typewriter, Oliver, visible, in perfect order. Just the thing for a preacher. Cheap. Apply Miss M. Mitchell, Typist, Prell's Buildings.

Mason and Hamlin Organ. Good as new. R. Enniss, College of the Bible, Glen Iris.

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 BOSISTO'S
CURE WHILE YOU SLEEP?



1. Because when you sprinkle it on the pillow you breathe air laden with curative vapour.
 2. Because the inhaling of BOSISTO'S dries up the cold in the nose, clears the head, and kills the germs which cause colds.
 3. Because the oil is breathed into the lungs, and makes breathing easier, clearing away the phlegm and preventing its accumulation.
 4. Because PARROT BRAND OIL well rubbed on the chest before bed-time warms the lungs and prevents chills through the night.
- TRY IT FOR ASTHMA, CROUP, WHOOPING COUGH.
GET GENUINE BOSISTO'S — AVOID IMITATIONS.



FOR Cosy Quilts

A splendid range in floral, satens,
well filled and ventilated. —
With satin centres, 87/6
With satin bands, 90/-;
With satin centres and bands,
100/- and 105/-.

These quilts are exceptional value at
these keen cash prices. You can have
them on easy terms at a cost of only 1/-
in the £ extra.
Ladies coats, costumes, blouses,
golfers etc. etc., men's suits, overcoats,
boots and shoes and all drapery needs
offered at lowest prices or above easy
terms.



143-145 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.

SUBSCRIPTION.—Through the Church
Agent, 9/- per year. Posted direct, 10/6.
Foreign, 14/-.

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 Mem-
oriam 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.

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 (Presi-
dent), J. F. Ashwood, A. E. Illingworth, T. E.
Rofe, L. Rossell, Joseph Stimson and W. H. Hall
(Hon. Secretary and Treasurer).

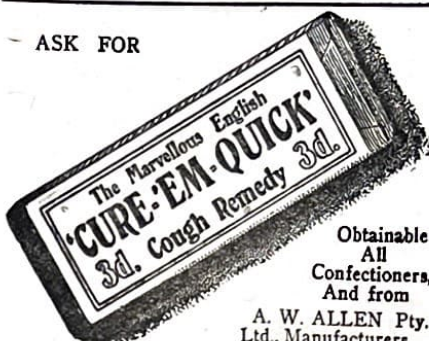
The Objects of the Fund are:

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

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

Please forward contributions to the Hon. Sec-
retary 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

CANTERBURY HAWTHORN

Ring Up Hawthorn Ex. 112

and we will wait upon you
for Consultation and Instructions
SURREY HILLS.

LE PINE & SON

Funeral Directors,

RICHMOND CAMBERWELL

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, Jeppe.
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/-;
30, 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

(4 Doors from
Swanston Street.)

MELBOURNE

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.

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.

HON. CHEMIST:
Mr. Cathcart, Surrey Hills.

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, Quillian.

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

CITY OFFICE

484 BOURKE STREET, MELBOURNE.