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Growing Old Faithfully and Gracefully.

Age, no less than youth, has joys and hopes peculiar to itself. Yet many men and others fear "the last of life for which the first was made."

It is beautiful to see a human being grow old gracefully. We rejoice to give honor to the man of ripe experience who, despite all the buffetings of fate and the troubles of life, becomes better and sweeter with advancing years. We might well pray that we should become mellow with age.

A familiar verse of Scripture speaks of the hoary head as "a crown of glory if it be found in the way of righteousness." Another passage gives one of the choicest of extant descriptions of the progressive glory and beauty of a life well spent: "The path of the just is as the shining light, that shineth more and more unto the perfect day." With such a prospect, one could understand the exultant optimism of Robert Browning's lines:—

"Grow old along with me; the best is yet to be,
The last of life, for which the first was made."

"Age is a sieve."

"Age does something in taking away energy," some one has written, "and energy, if rightly directed, is enviable. It weakens the tenacity of memory—and memory, if it can only manage to drop what is not worth keeping, is also enviable; and it diminishes the vivacity and spring of the imagination. But in a noble mind it takes away prejudice and passion and irritable self-consciousness. It takes away more that misleads and perverts the judgment and the imagination than it takes away of judging and imagining power. It does an immense clarifying and purifying work, a work which leads more to the true appreciation of the relative places of human beings in the universe than in any other agency of life. It may even attain, as Milton says, 'to something of prophetic strain.' Age may drain away all the generous passions and leave nothing but envy, vindictiveness, and wilfulness. Age is a sieve which strains away either the dregs, and leaves behind all that is finest, or strains away the finer elements of experience, and leaves only the dregs. Yet the veneration for age is founded wholly on the assumption that the finer elements of experience are retained in the mind and the grosser ones purged away."

An old age worthy of veneration has behind it a youth or middle age both of honor and usefulness. A man may pray like Balaam that his latter end be as that of the righteous, and also like Balaam forget the

antecedent conditions. People really do not gather grapes of thorns. There cannot be a misspent life and a beautiful old age. We may again quote the greatest of our philosophical poets, who by implication gives us the true recipe:

"Have you found your life distasteful?
My life did, and does, smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me I'll complain.
Must in death your daylight finish?
My sun sets to rise again.

"I find earth not grey, but rosy,
Heaven not grim, but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and stare? All's blue."

It is an especially beautiful thing to note the serenity of faith and the irradiating hope of some aged Christians. There are some whose zenith of faith is in the earlier part of life. There are others, more fortunate, who find their faith in God and in his Word continually becoming stronger as the years go by. The influence of these on all who meet them is potent for good. They have tried Christ and found him true. Their testimony that "there hath not failed one word of all his good promise" is the best evidence that the world can receive.

A veteran's statement of faith.

The foregoing reflections are from a train of thought set in operation by reading a recent testimony by one of the best known of our American brethren, Dr. J. H. Garrison, Editor Emeritus of "The Christian Evangelist." We are sure that our readers will be interested in and profited by a perusal of the words of our veteran preacher, editor and author:—

"A rather delicate mention, but perhaps legitimate one, is 'How does increasing age affect your old-time religious views?' Although the asker of it did not request a public reply, it is possible that others might be interested in a very brief answer. A few numbered statements of the things we hold may suffice:

"1. A deepening conviction that Jesus Christ is the world's only Saviour, and his religion the only hope of mankind.

"2. The church is his ordained instrument for effecting the redemption of the race from sin and its consequences. God's Word is its guide.

"3. The church has departed from the will and teaching of Christ, in its divisions and some of its practices.

"4. The two most important reformations in the history of the church are those inaugurated by Martin Luther, in the sixteenth century, and by Thomas and Alexander Campbell in the early part of the nineteenth century—the current reformation."

"5. For more than a half century we have been publicly identified with this latter reformation. Its chief aim has been to heal the divisions in the church and promote the unity of all Christians. As the means of realising this aim, and of revitalising the church, this movement has urged the disuse of all party names and denominational creeds, and restoring the New Testament names and the simple New Testament creed which is Jesus Christ, himself, as interpreted to us by the Holy Spirit, both in the Scriptures, and by his indwelling presence in the church. Along with this creed was the practice of the ordinances in their original form and meaning, as we interpret the Scriptures.

"6. The advocates of this reformation, the principles of which we believe to be in harmony with Christ's teaching, have not always preached and taught and lived in harmony with the spirit and purpose of our movement. This falling short has been the chief obstacle to the larger influence and the rapid progress of the movement. The love, which is even greater than faith and hope, has not always had the prominence it deserved in the presentation of our message to the religious world. We have often claimed more for ourselves than a humble spirit would have permitted, and allowed to others less than proper charity would have suggested.

"7. We have not yet attained the whole truth. Much remains to be learned. Age is supposed to be conservative; but when men or movements get too old to grow, either in grace or in the knowledge of the truth, they must fall to the rear. Personally speaking, we do not ask to live one day longer than we are able to add a new truth to our limited stock of knowledge. To me the world never seemed so beautiful, Christ so precious, life so well worth living, men so well worth loving, God's presence so real, death so stingless, and heaven so alluring."

The Sermon Tradition.

For some weeks there has been running in the London "Christian World" an interesting correspondence on "The Sermon Tradition." Some one started it by a pathetic plaint concerning the hard lot of a man who was condemned to the task of producing two sermons a week. Thereafter letters poured in, many of them interesting and some of them wise. In many the sermon was unduly belittled.

One of the best of the letters, in our judgment, was the following appearing over the name of Cyril H. Valentine:—

"There is little that is either very new or very true in this disparagement of the sermon. In the Yale Lectures on 'Preaching' delivered by Bishop Phillips Brooks in 1877, he says:—

I think, too, that this wrong notion about sermons has led to a great deal of the bad talk which is running about now among both clergymen and laymen about the excessive amount of preaching. "How is it possible," they say, "that any man should bring two strong, good sermons every week? It is impossible. Let us have only one sermon every Sunday, and if people will insist on coming twice to the church, let us cheat them with a little poor music and a few remarks" and call it 'vesper service,' or let us tell a few stories to the Sunday School, and call it 'children's church'; but let us not preach twice to men and women. It is impossible." It is impossible if by a sermon you intend a finished oration. It is as impossible to produce that twice as it is undesirable to produce it once a week. But that a man who lives with God, whose delight is to study God's words in the Bible, in the world, in history, in human nature, who is thinking about Christ and man and salvation every day—that he should not be able to talk about these things of his heart seriously, lovingly, thoughtfully, simply, for two half-hours every week is inconceivable, and I do not believe it.

This great preacher insists that good preaching alone is not enough to ensure a successful ministry; but he is equally emphatic in pointing out that, apart from good preaching, the whole of the minister's work must fall short of its ideal. On this point he sums up his teaching in a well-balanced judgment:—

The preacher needs to be a pastor, that he may preach to real men. The pastor needs to be a preacher, that he may keep the dignity of his work alive. The preacher who is not a pastor grows remote. The pastor who is not a preacher grows petty.

"I do not think that 'Theological Student' voices the opinion of his class. Although in complete sympathy with the ideals which he sets up and wants to realise, some of us do not believe that this end can be gained by so simple an expedient as taking time from study and sermon preparation. In my own college—New College, London—such views would, I believe, find but few supporters. Amongst the senior men certainly the feeling is that the churches need preaching more than ever, and need especially a teaching ministry. Accordingly, more study and more thorough preparation for all sermons would seem to be the demand which the pulpit to-day makes upon its ministers."

Another interesting word was contributed relating to the system of sermon preparation practised by the well-known preacher, J. Morgan Gibbon, whose pulpit freshness

after thirty years' work in the same field is described as "a source of amazement." In answer to an inquiry, Mr. Gibbon said:—"Method and punctuality have become obsessions with me. First I make my vestry at the church my office, and I go down to my vestry as a business man goes to his office. I am there by 9.30 or 10 o'clock on Tuesday morning (Monday is my play day). I stay there until one o'clock, and again I am there from 5 until 8 in the evening. I do nearly all my miscellaneous reading at home outside those hours. Then I have always got an expository course of morning sermons going, so there is never any time required for looking out texts. I know ex-

actly, too, the books I shall need. I always rely on the week to supply me with a Sunday evening topic dealing with the panorama of life. In that sermon I allow myself the greatest latitude. I think I am a wide reader. I try to read everything to keep abreast of the best thought of the day in philosophy, theology, and general literature—poetry, fiction, and dramatic literature included. I try to keep a stream of books from the libraries running through the home." "You never read for an immediate sermon?" he was asked, to which he replied, "Oh, dear no, unless it is for some exceptional occasion or upon some subject to which I have to devote special work."

The Puzzle of "Ecclesiastes."

Wm. Rothery.

The book of "Ecclesiastes" is admittedly a difficult one to understand. Many have wondered why it is included in the Old Testament at all, and at a casual reading it appears to have no definite message beyond the oft-repeated phrase, "All is vanity."

Many preachers and most commentators add somewhat to the bewilderment, by suggesting as author one other than Solomon, and the date of writing considerably later than Solomon's time. Two very important reasons in assuming the traditional theory are: (1) The plain statement of chapter 1, verse 1, claiming the book to be "the words of the preacher, son of David, king in Jerusalem." (2) The experience of the writer seems especially applicable to the life of Solomon. See chapter 1, verses 12, 17. We do not know if Solomon ever repented of his great folly in departing from Jehovah, but, in the light of this book, it would seem that after plumbing the depths of sin and sorrow, after sipping the cup of remorse, and drinking the very dregs of despair, he finds again the gleamings of hope; the light of faith and the content of love in his latter days.

Read in the light of this theory, the book presents no enigma. The terrible indictment of life and of all its enterprises and achievements as merely "vanity of vanities" is seen to be that phase of life as it is experienced by the soul without God. There may even be discerned in the earlier chapters of the book some indication of the way, the declining path by which the preacher travelled from communion with God to misery and shame.

"The broken cisterns."

The starting point in Solomon's fall was pride of possession. He had asked for wisdom, a choice approved by God, and he ended by glorying in it alone. God gave to him riches, but they served to separate him further. Power, unlimited, was his, as the result of his wisdom and wealth; but with this power there grew an overweening conceit, expression of which is found in the words, "So I was great, and increased more than all that were before in Jerusalem" (2:

9). Then the canker-worm reveals itself. There may be a legitimate pride in possession, but if the heart is not "in tune with the Infinite," then "all is vanity and a striving after wind, and there is no profit under the sun" (2: 11).

With the realisation of spiritual loss, Solomon made many desperate attempts to find solace and joy in material things. Oh, vain hope! Delusive joys!

"I tried the broken cisterns, Lord,
But, ah! the waters failed;
E'en as I stooped to drink they fled,
And mocked me as I wailed."

This Solomon experienced after endeavoring to find satisfaction in pleasure, in the gathering of riches, and in fostering great enterprises. "So I hated life and all my labor wherein I labored under the sun" (2: 1-23). For a more complete pessimism this chapter would be hard to eclipse. Should we stop in these earlier chapters, the whole meaning of the book is lost. For these are but the expressions of a soul out of touch and out of tune with the Infinite.

Not all is vanity.

Reading further into the book, we may discover an ascending order of thought. The prodigal has gone in a far country, but he does not stay there. Old ties are hard to break. The light of faith may be dim, but following the gleam, 'twill lead into a brighter world.

"Godliness with contentment is great gain," writes the apostle—a truth recognised by the preacher (5: 18-20). "A good name is better than precious oil" (7: 1). "Patience is more desirable than pride" (7: 8). "Right will prevail" (8: 12, 13). "A good man's work is not in vain" (11: 1). "Remember God" (12: 11).

These are some of the sequences of thought emphasised in the latter chapters. There is less and less of the tendency to pessimism and distrust. More and more a recognition of prevailing good and of eternal verities. And though perhaps the gleamings never flame into bright torches, yet they light the path that leads to the House Beautiful.

The outcome of the whole is summarised

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in 12: 13, 14: "Fear God and keep his commandments... for he will bring every work in judgment." There is a moral Governor of the universe, and here or hereafter every act, good or bad, will receive its due reward. So out of pessimism the preacher merges into optimism. All is well with those who serve God and fix their trust in him.

What About the New Testament?

F. D. Pollard, B.Sc.

The New Testament is self-attesting. The Gospels, written to induce faith, will fulfil their destined task.

To the casual reader, the New Testament makes an appeal that at the commencement is really sub-conscious. The mind according to previous education (here I use the word "education" in its psychological sense) treats variously the supernatural events, the parallel accounts, and the religious and personal bearing of the narrative and letters contained in the twenty-seven books.

When the sub-conscious impression becomes conscious, as it invariably will to the interested reader, it becomes evident that there are

Characteristics of style

that distinguish these books from all other historical records. I would point out

I. The writer depicts the characters of men in the purely dramatic form, allowing them to act their parts without an expression by the historian of approbation, or disapprobation, and utterly without those attempts at analysis of character which all other historians have found indispensable.

2. The unexampled impartiality with which they record facts, speaking with as little reserve concerning the sins and follies of their friends, as of the most cruel deeds of their enemies.

3. The imperturbable calmness, the utter freedom from passion, with which they move along the current of history, relating with as little apparent feeling the most wonderful and exciting events as those the most trivial. This characteristic of the inspired historians has been noticed by every appreciative reader of the sacred volumes, and it fixes the primary authorship in Him.

As it was desirable that the Bible should touch every chord in every human soul, it was needful that the presentation of truth should be characterised by very great diversities of style. While preserving, then, as it does, those characteristics which mark it as divine, God has wisely chosen, in order to secure the needed variety, that its various parts should be written by men of great diversity of mental peculiarities, and that each of these should leave the impress of his own style of thought and expression on his composition.

The tone of the writings impresses the reader in a quite unaccountable way.

The New Testament seems to speak quite authoritatively on subjects which have left our best thinkers comparatively silent, and

"Therefore to whom turn I but unto Thee, the infallible Name?
Builder and maker Thou of houses not made with hands!
There never was one lost good! What was shall live as before,
What was good shall be good, mirth for evil, so much good the more;
On earth the broken ares; in Heaven the perfect whole."
—Browning.

unable to arrive at lasting conclusions. The books speak about sin, goodness, life and death, God, the soul, resurrection, and miracles in a final definite manner that commands our attention even while we question the reason. Undoubtedly one of the unique characteristics of the Bible is that it "speaks with authority."

These subjects—this authority—our own inability to recognise final authority—lead us to ask several questions before we put aside the New Testament, doubting.

Some things to be accounted for.

If the New Testament is merely the same as any other book, written in the ordinary way by various men, then how can we account

I. For the unity and harmony of this wonderful book?

II. For its great simplicity, the artlessness of the writings, and yet for its absolute incomprehensibility?

III. For its unparalleled theology.

IV. For its superior code of morality, and its ameliorating influence on society.

V. For the supernatural character of Christ.

VI. For the existence, history, and prevalence of Christianity.

VII. For the many plain and unmistakable instances of fulfilled prophecy.

VIII. And, finally, for the harmony of the Bible with the progress and discoveries of modern science and philosophy.

Philip Mauro has well said: "I have been a diligent student of the physical sciences, and of the philosophies based on them for upwards of twenty-five years, and a practising lawyer for a still longer period, and having now acquired a fair knowledge of the text of Scripture, I can say that I am aware of no demonstrated fact of science which is in conflict with a single statement of the Bible."

Most readers have difficulties with the miracles recorded in the pages of the New Testament. I would say in perfect agreement with Dean Farrar that if we once understand that the word "nature" has little or no meaning unless it be made to include the idea of its Author, if we once realise the fact which all science teaches us that the simplest and most elementary operation of the laws of nature is infinitely beyond the comprehension of our most exalted intelligence; if we once recognise that the Divine

Providence of God is no far-off abstraction, but a living and loving care over the lives of men; lastly, if we once recognise that Christ was the only-begotten Son of God, then we shall regard the miracles of Christ as resulting from the fact of His being and His mission no less naturally and inevitably than the rays of light stream outwards from the sun.

There is but one other consideration, to me the newest and most convincing on the one point to which it refers.

It is a conceded fact, depending on the unequivocal testimony of the Christian fathers, and the internal evidence of these books, that they were all extant, and in the hands of the churches before the close of the first century, and hence that for more than fifty years they were subject to the inspection and scrutiny of inspired men!

Why carry the book with you.

These facts being as stated, there are some very prominent reasons why the New Testament should be carried by every man and woman. I find that:

1. It contains the record of the man Jesus Christ, who is the standard life against which we are to be measured, so that the Creator can judge of our standing in the great Trial.

2. It contains the terms upon which I can depend on the service of an Advocate—and tells me that if I as a believing, repentant man have been baptised on my confession of faith in Jesus as the Son of God, I have been forgiven the guilt of my past life, and shall have to answer only for my stewardship.

3. It contains all the information I need to help other men and women to be reconciled to their God and my God through Jesus Christ.

4. It is therefore the final appeal on the matters of life and death, and as my word is only as good as that of another, I need the written statements, so that while contending earnestly for the faith once for all delivered to the saints I may rightly divide the word of truth.

May I then invite you to carry this book always, and having taken it, turn with me to the 8th chapter of the book known as the Acts of the Apostles, and test this statement:—

"The Ethiopian treasurer (Acts 8: 26-40) heard the gospel from the preacher's lips, believed it, and resolving to lead a Christian life, confessed his belief, saying, 'I believe that Jesus Christ is the Son of God.' He was then immersed by the evangelist, and having come out of the water, went on his way rejoicing."

Dear reader, I should have serious doubts of my own position in God's sight, if I could not write down my name in the place of that Ethiopian treasurer, knowing as I do that this statement finds no contradiction in the teaching of Christ and his apostles.

Reader, is your passport to heaven found in Acts 8: 26-40?

Then, if so, carry your passport!

—"Joyful Tidings."

Great Events in the Life of Christ.

The Coming of the King.

A. W. Connor.

Matt. 21: 1-17.

"Fear not, daughter of Zion; behold thy King cometh, sitting on an ass's colt."—John 12: 15.

Jerusalem in her eventful history has witnessed many striking triumphal processions of kings and conquerors. In the eleventh century, B.C., the forces of David under the renowned Joab scaled its heights, and the stronghold of the Jebusites passed into the hands of Israel. Not many years later a memorable procession entered, when the Ark of the Covenant, the symbol of the Divine presence, was brought up by David. Thus it became not only the capital city, but the centre of the worship of Jehovah. Psalm 24 probably is the hymn that celebrates that event. With its ringing words, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in," it is a fitting as well as a prophetic word. In B.C. 63 the city suffered its first capture by the Romans, and thus commenced the period of Roman supremacy which had such influence in the environment of Christ. Two centuries in modern times are memorable. In 1911 the then Kaiser William of Germany was received as an honored visitor to his future ally, the Turk. No existent gate gave prestige enough for him, and so a new gateway was made in the wall. But that new breach let in more than the wily Sultan expected, and on December 10, 1917, the British and Australian forces under General Allenby entered the city in triumph. Without destruction by assault, or shot, the historic city passed under its latest phases. All these, and other entries, have been fraught with destiny for Jerusalem, her people, and for the world through them. But none had the glory, the significance, or destiny determining power of that wonderful entry, when on the last Sunday of his earthly life, Jesus the prophet of Nazareth entered. He entered surrounded not with armed soldiers, but by peasants of Galilee; not with the representatives of social, military, or ecclesiastical caste, but with the people. He came not in pomp of warlike glory, but in the habiliments of peace he entered the city of the great King, not for destruction, but for salvation. Its vivid details, down to the cries of the children, have been preserved for us by all four Gospel writers. It was the climax of the wonderful itinerary, since he "steadfastly set his face to go to Jerusalem." In a deeper sense than at the bringing up of the ark might they have chanted the old Psalm: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in." The coming of the King that day and his rejection was deeply significant for the city, and fraught with far-reaching consequences to the whole world. But Jerusalem knew it not.

1. How the King came to Jerusalem.

Firstly, he came in fulfilment of ancient prophecy. Years before, among the final messages of the prophets the words had been written: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee, he is just and having salvation; lowly and riding upon an ass." There can be no doubt as to the meaning of the action of Jesus. It was a clear definite claim to be the Messiah and King of the Jews. But, notice, that while Jesus fulfilled the ancient prophecies, he also transcended them, and gave a new and deeper meaning to the words of the ancient book, as interpreted by the leaders of the Jews. "There was a hot strain of militant piety in the Messianic hope, owing to its nationalistic origin, as though the Messiah was to redeem Israel by annihilating their foes and establishing Judaism as the dominant power on the earth." To correct and purify, to elevate and universalise their Messianic expectations had been the work of Jesus, especially after Peter's confession of faith. Their minds had to be detached from material views. A larger ministry lay before him than they imagined. Jesus was under no illusion.

He knew that he was stepping toward the Cross. The enthusiasm of the morning, followed by the seeming anti-climax of the evening, did not catch him unawares.

We note in the next place that the coming of Jesus emphasised the pacific character of his mission. Jesus hated show and publicity, yet to give the people an opportunity to appreciate his claims he met them on their own level, yet without compromise in his spiritual mission. They were to learn that he was to be constituted King by a far different experience than this passing triumph. He came to his own, and his own received him not.

It was a dramatic moment when Jesus beheld the city. There before him lay Jerusalem, the city of his love. No wonder the shouts of joy redoubled. Patriotism and religion combined to produce the intensest enthusiasm. The disciples who had been somewhat depressed by the shadow of the coming Cross, were aroused at the sign of the Lord's acceptance by the crowd. A triumph seemed to be assured after all.

All at once the shouts are hushed. The crowd stays its forward march. The disciples press close to their Master. "When he beheld the city he wept over it." His grief finds expression in words, "Oh, that thou hadst known... the things that be long to thy peace... thou knewest not the time of thy visitation." What a contrast! Jesus saw in the city the long story of God's love, and its failure. He knew he was rejected. He was going to the Cross. Yet not for this did he weep. But for Jerusalem the loved, the lost! "The day will come upon thee!" They were throwing away their last chance. They were sealing their own doom. In unutterable pity the Saviour wept, in his prevision of their fate.

"If we had known!" For us too there is a supreme day of visitation, when Christ comes as Saviour and King. He asserts his regal claim over the soul. He reveals his way of life. He bids us choose. "And so he claims our hearts. An intruder and a King at once he seems to those hearts—but through their tumult and their struggle, Christ, whether he be King or intruder, whether he be welcomed or rejected, goes on his way, pressing on into each heart, claiming always that he and he alone is the heart's King."

And so to-day he comes. Each heart is a Jerusalem. We may accept or reject, say "Come," or "Go." We may crown or crucify. Alas! that any of us should repeat the folly of Jerusalem, and while chasing the mirage of worldliness, miss the river of water of life; while following the phantom of earthly or sensual pleasure, miss those at God's right hand; or led by the will-o-the-wisp of seductive sin miss the highway to eternal life. "Oh, if thou hadst known!" The rejecter becomes the rejected, and too late, we stand at the grave of buried opportunities, wailing, "Had I but known!" "Had I but!"—"Had I but served my God with half the zeal with which I have served my king," was the lament of the great Wolsey, when he saw all his life's plans in ruin. Had I but! Lest such tragic regret be yours in the end, welcome the King who comes to your gate to-day as King and Saviour. It is your day of visitation.

2. The King received with songs and silence.

The triumphal acclaim was largely outside the city, and from those who came from the north, and had a certain provincial pride in Jesus. These enthusiasts escorted Jesus with song. Approaching the city, they were met by a crowd coming from the city, moved largely by curiosity. They were caught by the joy of the others, and swelled the chorus. These together formed the Master's guard of honor. "Who is this?" is the question that passes from one to the other. "This," cried the joyful singers, "is Jesus the prophet from Nazareth." This was not calculated to smooth the tem-

per of those whose whole aim for months had been to destroy him. The contrast within the city was very marked. There, the real leaders of the people met him with an ominous silence. There were the cynically indifferent. What after all can the coming of such an one matter? Others in their pride sneered contemptuously at the people's idol. But "the people," who are they? "Have any of the rulers or the Pharisees believed on him?" That was for many then, as now, the first question. Others with a truer perception of the meaning of it all, felt a rising indignation, and a deepening hostility. They saw that this man was the supreme interference with their mode of life, and religious teaching. They hated him more than ever. If silently they stood by it was that they might bide their time and the more surely destroy him. Some with bitterness in their heart complained, "Ye prevail nothing, behold the world is gone after him." These words said more than the speaker intended. True, the world would go after him, but from another cause than appeared on that Palm Sunday. The enthusiastic songsters would be silenced, but the Cross—the final effort of the leaders to crush him—would command the loyalty of men everywhere. The flower and palm branches would wither and die, but the corn of wheat falling into the ground would bring forth abundant fruit. Lifted up, Christ will draw all men unto himself. This scene prefigures the attitudes of men to Christ to-day. He still comes as King to every soul. Christ is the inevitable Christ for every man. He is God's challenge to each. He is never other than a disturbing force, and once met can never be completely forgotten or ignored. He comes as the soul's rightful King. What is your attitude? Cynical indifference? Supercilious pride? Sneering superiority? Bitter hostility and hatred? All these attitudes are still taken toward him. But the attitude of loyalty and love may also be taken. Which shall it be? His triumphal procession has swept across the continents and centuries, and will go on until he shall be acclaimed as King of kings and Lord of Lords. "To him every knee shall bow, and every tongue shall confess that Jesus is Lord." "He shall reign for ever and ever." His march is toward world domination. You shall meet him again, either as Judge, or as Saviour. Which of these it shall be in your case depends upon your attitude toward him. Do you greet his name with songs or silence?

"What will you do with the King called Jesus?"

Who will submit to his gentle sway?

Where are the hearts ready now to en throne him?

Who will his gracious commands obey?"

3. The King in his Father's house.

The procession ended at the temple, the centre of the nation's religious life. Early in his ministry he had come to the temple, but then they knew not their Lord. To that temple he came once more, and by his action he arraigned the rulers for their unfaithfulness.

There are two things here that are instructive. First, Jesus indicated the true purpose of the temple: "My house shall be called a house of prayer, but ye have made it a den of thieves." Then he drove out those that desecrated it. The meaning of his action is plain. It was not only a claim of authority, but an indictment of Israel's rulers. In his action he illustrates how both duty and love were the moving impulse of his life in his demand for a cleansed church life. The picture that follows is one of great attractiveness. The temple is cleansed of its unholy traffickers, and restored to its true function as a place of worship and a house of prayer. In that cleansed and restored temple the King—whose spirit is not of pride, but lowliness, not of self-exaltation, but of service and helpfulness, not afar off, but near the people, not receiving but giving his choicest gifts, the King of Love—holds his reception. The great are not there, but, around him crowd the lame, the blind, the bruised, and he healed them all. Above all rises not the blare of trumpets, but the chant of the children as they sing, "Hosanna to the Son of David." Thank God, it is not only a picture, but a prophecy of his place among the sons of men.

These kingly deeds of healing, teaching, saving

and ministering, continued through the centuries, are the best manifestation of his worthiness to reign. But the priests saw in it only a cause for anger. "Hearest thou not what they say?" Did he accept the claim they made for him? And Jesus made their claims his own, as he answered, "Yea, have you never read, Out of the mouths of babes and sucklings thou hast brought forth the praise that is due." That praise which is due is being withheld by many. What praise? The ac-

ceptance of the forgiveness he offers. The obedience he demands. The surrender to his love. The service that such love merits. Give him that praise. Accept him as the soul's only Saviour and absolute Lord. "Crown him Lord of all."

May we be found worthy to join at last in the song of those ransomed by his great sacrifice:—
"Unto him that sitteth on the throne, and unto the Lamb be the blessing, and the honour, and the glory, and the dominion for ever and ever. Amen."

Taking the Heart Out of the New Testament.

A. R. Benn.

An arresting demonstration of the truth of a familiar statement.

Someone has said, "If you take Foreign Missions out of the New Testament, you take out its heart."

With most Christians I believed that statement; but never did I realise it till I made an experimental attempt to do so. Putting the old Book on the operating table, I commenced to take out its "heart." I found that the New Testament had a very big heart; consequently what was left was correspondingly small. Commencing my surgical work, I did not put the knife into the Gospels, partly because it would call for delicate and careful lancing, and partly because I would rather run the risk of leaving a little heart than to take more than what really was heart. I am bound to admit, however, that there are passages in the Gospels which are just about meaningless if you take out the Foreign Missionary idea—notably John 3: 16.

I began my work at Acts 13. There undoubtedly Foreign Missions began in real earnest, and certainly continued to chapter 20. Consequently those eight chapters have to be deleted; there must be a blank between chapters 12 and 21. Let us have a look at those eight F.M. chapters before we throw them out, so that we may know what we are discarding.

First, I find that these chapters are rich in mention of the Holy Spirit. First, the Spirit says, "Separate me Barnabas and Saul for the work [F.M.] whereunto I have called them." When the first Foreign Missionaries commenced their great work, it was recorded of them that "they, being sent forth by the Holy Spirit, departed." Later on, Paul and Silas are "forbidden of the Spirit" to preach the Word in Asia, and when they "assayed to go into Bithynia, the Spirit suffered them not."

Another matter of interest is that, as soon as Saul engages in this work, he becomes "Paul." It may only be a coincidence, but it is suggestive when we remember how often in the Bible a new work or a new experience is indicated by a change of name. Then in these F.M. chapters are contained the only record of any miracle wrought by Paul, and in fact the main part of his life's work is here.

Then, too, the only scriptural authority for the first day of the week observance of the Lord's Supper must be sacrificed if we discard these chapters.

"The man of Macedonia" with his pathetic and echoing and re-echoing appeal would have never been heard of. Lydia with her beautiful and compelling Christian hospitality and her household would have been unknown to us, and doubtless would never have heard of Christ. The Philippian jailer would never have asked that all-important question, "What must I do to be saved?" and the answer of those F.M. workers would never have gone echoing down through the centuries, and this man and his house would have lived and died in heathen darkness, "unwept, unhonored and unsung." Then there could have been no Philippian church with its splendid liberality, and none to which Paul could write; consequently there could be no Epistle to the Philippians. That epistle must therefore go to keep company with the seven F.M. chapters.

Then the F.M. workers proceed on their mission, they come to Corinth and meet those devoted

disciples, Aquila and Priscilla. What lovely and heroic characters have been discovered to us by F.M. work! The church at Corinth was the result of this work. First and Second Corinthians are therefore F.M. epistles, and must be sacrificed. And so we go on and find that the same fate must await the epistles to the Galatians, Ephesians, Colossians, Thessalonians, and perhaps the epistles to Timothy and Titus and Philemon.

Just let us try and think what that would mean. No Corinthians with its condemnation of sectarianism, its directions concerning the Lord's Supper, its love chapter, its funeral chapter telling of life after death, resurrection after burial, corruption changing to incorruption, mortality putting on immortality, its triumphant cry, "O Death, where is thy sting? O Grave, where is thy victory?" and its greatest of all texts on giving: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." No Galatians with its apostolic condemnation of error (What would Luther say?), its statement of the gospel of grace. No Ephesians, with its counsel to fathers and children and masters and servants, and its description of the Christian armour. No Philippians with its heavenly advice, its narration of Paul's experience, counting all things but loss, pressing towards the mark, his desire to know Christ and the power of his resurrection. Can we afford to lose Colossians, with its call to do all to the glory of God, its reminder of sin forgiven and burial in baptism? Or Thessalonians, with its incomparable advice, "Rejoice evermore, pray without ceasing," etc., and its teaching concerning the Lord's coming?

No; we will not take Foreign Missions out of the New Testament. We have heard about the "reflex influence of Foreign Missions."—Think of what that means as far as our Bible is concerned. Surely it has paid the church well to let the Holy Spirit have his way, and let Saul and Barnabas leave the promising and easier home fields and go out into this great work. We thank God that ever Jesus said, "Go and make disciples of all the nations," and that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

Western News.

Life in West Australia is lived away out on the rim of this continent. We are far remote from the Eastern hub-centre. We like to feel the centrifugal force of the East, and to know that our Eastern brethren are not forgetful of their Western brethren, who because of their life on the extreme edge of things at times find it hard and difficult.

The Western Australian churches have sustained a great loss in the passing away of Evangelist W. Marsden. His years of experience, his teaching ability, and his calm and restful faith made him a tower of strength. God has been good to us and sent us other laborers in the gospel. Bro. W. Fiedler and wife are now settled in Northam, where Bro. Marsden labored before his sickness. The good news is just to hand by telegram that

W. Clay has accepted an engagement with Subiaco. The West is jubilant. A great work awaits our brother in this prosperous suburb. The State work needs his vigorous evangelistic spirit.

Recently the Home Mission Committee held a men's banquet at Lake-st., at which W. R. Hibburt, Conference President, presided, and Bren. W. Wilson and W. L. Ewers, Conference Secretary, spoke. During the evening the Home Mission budget for 1920-21 was presented. The Home Mission activities demand that £1000 should be forthcoming. The budget scheme provided the method for its realisation. During the evening £37 was contributed to remove last year's debit balance of £71.

The Conference President has just returned from a visit to the Brookton Circuit, where F. E. Buckingham is accomplishing a very fine work. The Methodist minister endeavored to put the Church of Christ aright on the baptismal question, with the result that truth has triumphed, and our cause has been enlivened through the whole circuit. The evangelist's work is now speeded by the motor car supplied in place of the old dilapidated trap. The Home Mission problem of the West is largely the problem of the wide-wide circuits. The religious body which first solves the problem of the "open spaces" will capture this State. West Australia presents a great opportunity for Federal evangelism. We need the city centres reinforced so that we can project ourselves out into our country centres. With systematic help from our Federal forces, we can capture this State for the cause we represent. It will be too late if we delay much longer. We are now in the crucial years.

The young men of the churches have associated together for the winter in a football league. West Guildford is leading in the first round. The Mission Bands from all the metropolitan churches are combining in a great missionary demonstration in preparation for the annual offering. The Mission Band organisation in the West is catered for by the Sisters' Executive, and is at present accomplishing a splendid work under the superintendency of Mrs. A. Lucraft. The churches co-operate on July 4 to present to their Lord an offering of £200.

The Anti-Liquor League is now the child of a few weeks, and from all signs a very healthy creation. The Strength of Empire is merged into it. The Alliance obstinately refused to affiliate in any way. For many years we have been without any effective organisation against the liquor evil. The great majority of temperance workers hail with delight the League, and the religious bodies are all associating.

Bro. Reg. Enniss, Organising Secretary of the 'College of the Bible,' will shortly be in our midst. We greet him, and trust that in the Golden West he will find men and money for the work of the Master.

—W. R. Hibburt

Our Subscribers Testify.

"I have felt for you in the trying times you have passed through, and quite endorse your actions in raising the subscription."—Alwin Fischer, Adelaide, S.A.

"Handling newspapers and periodicals as I do, and noticing the general increase all round, which started years ago in some cases, I must say I think you have been very modest in your request and increase. Had you decided to double your rates, I don't think you would have dropped a sub. Surely it is worth 3d. a week to have such a paper in the home. If anyone told me it wasn't, I should say there was something wrong with their mentality, and would suggest the paper was just what they needed—'a good brain food.' Wishing you every success. Yours fraternally, Alf. T. Thomas, Beverley, W.A."

"In these days of soaring prices, the only consolation I got was the fact that the 'Christian' and my salary had kept down. However, I'll pay without protest. If it were a luxury, I would have to cut it out; as it is one of the necessities of life—well, I can't."—Ethelbert Davis, Albion, Qld.

The Bible and Alcohol.

S. H. Mudge.

In the Melbourne "Herald" of June 17th, there appeared an article reprinted from "The Evening News," and written by Thomas Winterton, dealing for the most part with the attitude of the Bible toward the use of alcoholic beverages. Mr. Winterton endeavors to show that the Scriptures approve their use, and that holy men of the Bible, together with the Lord Jesus, freely drank them.

I am in no way impressed with the seriousness of the writer, but this article may be taken as a fair sample of much that we will hear during the present local option fight, and hence I wish right early to refute it. In passing, I must confess my curiosity in the remarkable attention the advocates of strong drink are giving to the teaching of the Bible upon this subject. Are we to hope that they will be found in the attitude of "The Listening Slave" with the words upon their lips, "Speak, Lord, for thy servant heareth"; or is it again an instance of "All these things which I give thee, if thou wilt fall down and worship me"?

In the Bible we have fourteen different words translated "wine," nine Hebrew words, and four Greek. Of the Hebrew words the two most important are "Yayin" (expressed juice of the grape); and "Tirosh" (fruit of the vine). To be sure of what meaning to give these words when used in a passage, we must refer to the context, or the bearing of the whole portion of Scripture. It would not be right to-day to always interpret the word "wine" as fermented wine, nor is it right to do so in the Bible.

Noah's virtue.

Mr. Winterton opens his argument as follows: "For data to start upon there is the instance of Noah, a just man, a perfect, one who walked with God, drank wine and got drunk upon it, vide the 6th chapter of Genesis, v. 9; also chapter 9, vs. 19, 20, 21." It is plain that Mr. Winterton asks us to believe that Noah lost none of his holiness, virtue, and greatness by getting drunk. Was Noah a great and useful man when drunk? The answer is given in chapter 9: 21-25. Noah was drunk and fell down uncovered within his tent. The two sons, Shem and Japheth, were ashamed of their father, and went in backward, and covered him over with a garment. But Canaan, the grandson, evidently mocked Noah, and when he became sober he cursed Canaan. Alcohol has maintained its reputation ever since that time, it always brings a curse upon someone. Noah's condition is well described by Shakespeare's words: "To be now a sensible man, by and bye a fool, and presently a beast." Notice this striking truth, that of all the temptations to which Noah must have been subjected, the only recorded fall is under the temptation of strong drink. It proves again that where there's drink there's danger.

We are told: "The use of wine and strong drink is very clearly sanctioned by the laws of Moses. In proof, turn to the 14th chapter of Deuteronomy, vs. 24, 25, 26." He assumes that the wine must be fermented. I will answer this by giving a translation of the Hebrew text by Drs. Lees and Burns. Verses 23 and 26 are quoted. "And thou shalt eat before the Lord thy God, in the place that he shall choose to place his name there, the tithe of thy corn, of thy vine-fruit, and of thy olive-and-orchard-fruit. And thou shalt bestow that money for whatsoever thy soul loveth, for oxen, or for sheep, or for wine, or for sweet-drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." We fear Mr. Winterton and his friends must look elsewhere for a proof-text. However, if he wishes to hear the law of Moses, why not turn to Deut. 32: 33; 21: 20, 21?

Plain advice.

The article further refers us to the practice of Solomon, as recorded in Prov. 31: 6, 7, and assures us that "this advice is plain enough." I

would not be surprised if hundreds agreed with him in this opinion. But it may not be so much from an appreciation of evidence, as a willingness to see such advice. By some the advertisement, "Drink up, the brewery needs the empty kegs" is considered simply pathetic "advice." The verses from Proverbs read: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more."

The first thing one notices about these verses is that they stoutly forbid the use of intoxicating liquors by those in positions of responsibility. It unfits them for their work. How exactly Shakespeare confirms this: "O God, that men should put an enemy in their mouths to steal away their brains." The sixth and seventh verses seem to commend the use of alcohol. The Bible does not in these passages indicate the quantity to be given to the sick, but in a later case it says: "Take a little wine for thy stomach's sake and often infirmities."

Further, the injunction was limited to "those ready to perish" and "those of heavy hearts." Of course some people are very accommodating, and "stomach troubles" are prevalent. But this passage refers to real pain, not to sham-pain. In the New Testament we have two cases which correspond to these. The first one is in 1 Tim. 5: 23, already quoted. Here the medicinal properties are recognised by Paul. The second is recorded in Mark 15: 23. "They gave him to drink wine mingled with myrrh, but he received it not." Christ would accept nothing that would render him unconscious to his work or its cost. "The cup which my Father hath given me shall I not drink it?"

That intoxicants in sufficient doses render one temporarily insensible to suffering is everywhere acknowledged. Alcohol is an anaesthetic, it has a drug action, and is classified with ether and chloroform, both as a drug and a poison. This passage therefore most strongly condemns the use of strong drink in the healthy; and if, as Mr. Winterton affirms, to be taken as "advice" for all and sundry to freely indulge their appetites, it does not succeed in making alcoholic liquors good, but reflects suspicion upon the ethics of the Bible.

"A sensible method" commended.

Surely the writer of the article under review was desperate when he says: "For a sensible method of drinking wine, note the way a feast was conducted in the time of Ahasuerus, in the Book of Esther, chapter 1: vs. 7 and 8." We quote the 7th verse. "And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king." We would point out to Mr. Winterton that this is a feast of a heathen king, and is not recorded in the Bible as an approval of drunkenness. Further, observe how it became the occasion of the shameful deposal of Queen Vashti. When "merry with wine" the king calls for Vashti to come before this leering, maudlin crowd, to show her beauty. With virtuous dignity she refuses, and in a drunken rage he deposes her. When the king becomes sober he deeply regrets his mad action (chapter 2: 1). One of Shakespeare's characters says: "He shall tell me I am a drunkard. Had I as many mouths as Hydra, such an answer would stop them all."

We are frequently told of the joys of the "convivial cup," of the sweet and happy disposition it promotes in men. This incident but testifies to what so many unhappy wives can confirm, that unless the drunken man is humoured all the time his "sweet reasonableness" soon gives place to the vilest wrath. If it makes man so good-natured and pleasant, why do the little children hide in

terror? It is one of the wicked and abominable lies that this monster of deception delights to circulate.

A blasphemous charge.

We are next conducted to the most blasphemous of all charges, but by no means an unusual one. Speaking of Jesus Christ, he says: "There explain chapter 26 of Matthew v. 29; then again Luke, chapter 7, vs. 33, 34, 35, and chapter 5: vs. 37, 38, 39. Then there is the record of the marriage feast."

Matt. 26: 29 reads, "I say unto you, I will not drink henceforth of the fruit of the vine [am-pelos], until that day when I drink it new with you in my Father's kingdom." The word "wine" is never used in Scripture in connection with the Lord's Supper, but the "fruit of the vine," the "cup," and "cup of blessing." If a man drinks simply "the fruit of the vine" he'll not lose his sobriety.

The other passage that calls for notice is Luke 7: 33-35. The writer assumes that Christ drank intoxicating wine, but this he nor anyone else can prove. We notice first that these verses contain a charge made by Christ's enemies. Would any reader be prepared to accept as true all that your enemies say about you? Would Mr. Winterton? The charge is twofold, a gluttonous man, a wine-bibber. A glutton is one who "eats to excess, one surcharged with food." Does this fittingly describe the Son of God? The thought is repulsive. Well, if the one part of the charge is not true, why claim the second to be true?

"There is then the record of the marriage feast." This is found in John 2: 1-11. The original word for wine here is "oinos," which means "juice of the grape." To say it is fermented juice is a huge assumption. Why should Christ in this miracle make fermented wine when every year, through the medium of the vine, he makes the pure juice of the grape? We have no reason to believe that he acted differently.

The voice of Scripture.

In addition to refuting the arguments set forth by the article, I wish to show that both the Old and New Testaments condemn alcoholic drinks as beverages. Prov. 20: 1, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 23: 31, 32, "Look not thou upon the wine when it is red, when he giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." Isaiah 28: 1, "Woe to the crown of pride, to the drunkards of Ephraim," also chapter 5: 11.

From the New Testament we quote, 1 Cor. 6: 10, "Nor thieves, nor covetous, nor drunkards... shall inherit the kingdom of God." Eph. 5: 18, "Be not drunk with wine wherein is excess." Also Romans 13: 13.

"By their fruits ye shall know them."

In conclusion, let us show the argument by contrast. Is the drink traffic of God or of the devil? Let Scripture decide. Matt. 7: 18, says, "A good tree cannot bring forth evil fruit." What is the fruit of the drink traffic? Hear Robert Ingersoll's answer, "It murders the soul. It is the sum of all villainies; the father of crimes; the mother of all abominations, the curse of curses; the devil's best friend, and God's worst enemy." Jesus said, "He that is not for us, is against us" (Luke 9: 50). Is the liquor traffic an influence for the extension of the Saviour's kingdom? How many foreign missionaries does it support? What a lot of questions one could ask. For reasons of space we can only refer to one other passage, 1 Cor. 6: 10. It is strange that if this thing is of God that its product—drunkenness, should be denied an entrance into the kingdom of God. The plain truth is that it is of the devil, and it is his most powerful weapon. Can it be of God, when it parts husbands from their wives, throws little children into the cold streets, destitute and friendless? Jesus said, "Suffer the little children, and forbid them not to come unto me"; the drink fiend robs them of an affectionate father, and sends them home a vicious monster, whose foothold they dread.

and from whom they crouch in shivering fear. Their poor little hungry bodies crave food, and nature teaches them to ask their parents for it; but the drink traffic answers the cry with a blow and a curse, and hurries from the scene of its brutality to spend the money in drink. The Scriptures declare that if any provide not for his own, he is worse than an infidel. Is it not before the shrine of Bacchus that they delight so to "blaspheme that worthy name by the which we are called?" And yet when the people are given an opportunity to strike a death-blow at this blighting sin, we have its exponents stand out and de-

clare themselves the expositors of Christ's conduct. What vile hypocrisy! We take a whole-some pleasure in reminding them that, "For this purpose was the Son of God manifest, that he might destroy the works of the devil."

May the church of God not fail on this occasion to slay this fiend who lives upon the destruction of innocent lives, and mocks a holy God as it works to defeat his benevolent purposes. We throw back their vile columny of the Son of God, and proclaim with energy that Jesus stands for "Whatsoever things are honest, whatsoever things are pure, whatsoever things are of good report."

Here and There.

The address of H. A. G. Clark, preacher of Essendon church, Vic., and of W. F. Nankivell, now is 141 Royal Parade, Parkville.

We hear that Bro. W. H. Clay has accepted an engagement with the church at Subiaco, W.A., and will begin work in that important centre on July 18th.

W. H. Nightingale, preacher of Hobart church, has now moved into the house recently purchased by the church as its preacher's residence. His address is 69 Goulburn-st., Hobart, Tas.

Bible School secretaries are asked to note that examination questions for the annual examination will this year be obtainable on July 9 from Bro. W. C. Craigie, 265 Little Collins-st., Melbourne, instead of from Mrs. Thurgood, as in former years.

Bro. A. C. Crisp, who for the past few years has been laboring with the church at South Dunedin, expects to return to Australia very shortly. We understand that he is free to take an engagement with some church in one of the States of the Commonwealth.

On Sunday last, Bro. E. H. Price, president of the Ballarat Benevolent Asylum, entertained the committee and inmates of the institution at a dinner party in honor of Mr. Thomas Thomson, one of the inmates who on that day completed his one hundred and sixth year.

The friends who recently promised to contribute towards the Ringwood Building Fund are asked to kindly forward same to the church treasurer, Mr. W. Duff, Wonga-road, Ringwood, Vic. This is a new and promising field, and strenuous efforts are being made to erect a place of worship. Any help would be gratefully received.

The last two meetings of the Victorian Preachers' Association were unusually interesting. Bro. R. T. Morris was heartily thanked for his presentation of his analysis of the progress of our work for the past eighteen years. A stimulating and animated discussion took place. A resolution approving of an aggressive evangelistic effort was carried unanimously.

After several years of faithful service in the Swan Hill Circuit, under the Victorian Home Missionary Committee, D. A. Cockroft closed his work last Lord's day. During his ministry he has had the joy of seeing the work grow and prosper until we now have five churches comprising the circuit. His successor is Bro. H. Hargreaves, who has recently gone to reside in Ultima.

We congratulate the church at Castlemaine on reopening its enlarged building. Last Lord's day was a great day to celebrate the event. The building was filled at the three services, which were conducted by the present preacher (Bro. H. M. Clipstone), H. Watson, and Thos. Bagley. Bro. Clipstone will shortly enter upon his sixth year of service. His work has been greatly blessed.

It is with very deep regret that we have to record the great bereavement which Bro. Rossell, of Strathfield, N.S.W., has suffered in the loss of his beloved wife, who was called home on June 19, after a short illness. Bro. and Sister Rossell were helpers of the cause of Christ in several of the States. In many ways, by earnest work and loving hospitality, they endeared themselves to the brethren. Our most sincere sympathy is extended to Bro. L. Rossell and his son, Dr. J. Rossell, in their time of sorrow.

Bro. H. A. Procter, M.A., LL.B., is now lecturing on behalf of the Victorian Anti-Liquor League, he having accepted a temporary engagement prior to his return to England to take a course of advanced study.

The tramp is leaving America. The newspapers of the big cities canvassing the cheap lodging-houses, find that they are practically deserted by the stream of loafers who used to linger about them for a few days to enjoy the fruits of their begging. The arrests for vagrancy are steadily decreasing, the workhouses are half empty, and all the usual signs of ne'er-do-wellness seem to be disappearing. It is one of the first results of prohibition and the shutting up of the saloons.—"The Children's Newspaper."

In a recent address Mr. Asquith, the great British statesman, spoke of character as an asset. The occasion was a political dinner, when a presentation was made to Sir Donald Maclean, M.P. Mr. Asquith, who was chairman, said that Sir Donald Maclean had shown unflinching courage, unwearied industry, and clean-cut convictions. That was no commonplace commendation in these days of sloppy thinking, slipshod statements, shifts and expedients, and a blurred political outline. Sir Donald brought to the work the most priceless of all assets—the asset of character. However low on the Stock Exchange character was quoted in the market for the moment, it always would be the one sure passport to the respect and homage of the British people.

A Bible Conference (for the development of spiritual life) was to be held at Grote-st., Adelaide, from June 23 to 28. This was under the auspices of the Home Mission Committee, and arranged by the Preachers' Fraternal. Daily devotional services were arranged for, and an open-air meeting to be held in Victoria Square on Saturday night. Amongst the interesting topics to be discussed were the following: "Christ, the Life of the Word," "The Cross in Christian Experience," "Christ's Humiliation as Seen in Prophecy," "Christ's Exaltation as Seen in Prophecy," "The Atonement in Type," "The Atonement as Seen in the Gospels," "The Believer's Experience in Christ," "The Coming of Christ: the Hope of the Church," "Christ's Estimate of the Church," and "Christ's Purpose in the Church." This seems to us an unusually attractive list of themes. We hope to be able to give a report of the Conference later.

A brother in South Australia writes approvingly of the suggestion made by H. E. Knott, that volunteer missions be conducted in different centres, and that an effort be made to have an exchange of interstate preachers. Our correspondent in part says:—"I have worked with Moody and Sankey in London, with the Salvation Army in its very earliest days in England; and believing in the power of united prayer, have for years led the only daily midday prayer meeting in the city of Adelaide. For years have worked for the establishment of the Church of Christ at Dulwich, and had the pleasure of seeing the foundation stone laid. All this is in answer to prayer. Could every member of the church where the mission is held attend a prayer meeting every day for one month, success is assured." "Another suggestion is the formation of an open air band, and the free distribution of suitable tracts, with invitations to attend the gospel services of the church."

At a gathering of Melbourne preachers held last week in connection with the Interchurch movement, the following resolutions were carried:—"We believe that in the principles of Jesus Christ we have the only sure foundation for a just and stable order of social, national, and international life. In view of the urgent need for the practical application of these principles in our community life, we, the ministers of various churches at this conference, are profoundly convinced that, while minor differences of opinion as to the methods of our co-operation may develop, and many difficulties may arise, nevertheless the task is so stupendous that emphasis must be placed upon the outstanding fact of our vital responsibility to combine our forces of prayer and service, and to seek in that endeavor the direction, guidance and power of the Spirit of God." "That, in order to give expression of the feelings of unity that already exists between the churches, we suggest that the members of the conference must unite, and urge the members of their various churches to unite, in meetings for public prayer; that the members of the conference unite and encourage the ministers and members of their churches to unite, in evangelistic work in the open air." The gathering was held partly in order to create interest in the Interchurch Conference to be held in August.

In one of our American exchanges recently we noted some fine words relative to the desirability of cultivating feelings of friendship and goodwill between the two great Anglo-Saxon peoples. Vitiolic attacks on either were deprecated. The biting words of one—described as "an international poisoner"—were quoted and commented upon as follows:—"There are men in all nations with the insular mind, jaundiced eye and bitter disposition. We may find them in our country, but certainly they do not represent the heart of the United States. Nor do such men as this editor represent the soul of England. When we think of England, our mind does not dwell upon those who still have the cave-man instincts and horizon, but we think of A. J. Balfour, Bonar Law, Lloyd George, Viscount Bryce, J. H. Jowett, R. T. Horton, G. Campbell Morgan, Sir Douglas Haig, W. Robertson Nicoll, Lord Northcliffe and men like them. They express the real soul of England. So would we like to have our country judged by Woodrow Wilson, William Howard Taft, Governor Coolidge, Franklin K. Lane, Herbert Hoover, Henry Morgenthau, John R. Mott, Robert E. Speer, Abbott Lawrence Lowell, Henry Churchill King, and other men of visions and aims. We want men who build up friendship in the earth, and not those who foster hate and breathe war."

Attention has been called through the daily press to the persistent policy of the holy gambling Church of Rome, in sending out books of raffle tickets. Members of every church have had these articles sent with the request that they should buy or sell them, and the offer of two free tickets if they sold ten, thus to save Roman Catholics the trouble and expense of keeping up their own sectarian schools, and to foster that spirit of separation from others in the community, which the whole Romanist system desires to perpetuate. The method pays, therefore this church holds to it with great tenacity. It is unworthy, and therefore no other church will indulge in it. The curious feature of the whole case is that the one church, which claims to be the one and only true church, is the one and only church that panders to the vice of gambling in order to maintain its cause. By their fruits ye shall know them. Every legislature in the civilised world has had to enact laws against gambling. The Roman Catholic fosters the habit, feeds upon it, glorifies it. It is a case of the end justifying the means. Romanists vow that they do not teach this. Well, they practise it, and here is one example. The conscience of the Christian Church—excepting the sect of the Romans—is against gambling, but Rome, blinded by the god Mammon, and unwilling to get the needful cash by true giving and service, stoops to this level. An Agnostic like Herbert Spencer denounced gambling as anti-social, and therefore wrong, but Rome cares for none of these things. It wants money, and hence it resorts to gambling, but always in such a way that it is bound to win.—"The Northern Light."

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Kadesh-barnea means to us our place of victory or defeat. The spies are back. Tremendous difficulties over there; exchange is high; ignorance and superstition abound; idolatry and caste acute. Better turn back. But the land is fruitful, the harvest is ripe, and ready to reap. But the odds are ten to two against going in.

Listen to the plea of the two. What if difficulties are tremendous? What if exchange is high? What if ignorance and superstition be manifest? What if idolatry and caste be acute? What if our cash box is empty? Dread not, neither be afraid. The Lord our God will be with us.

Brethren, we are at our Kadesh-barnea. China, India, New Hebrides are ripe unto harvest. There are difficulties; but what of that? The Captain of our Salvation said, "Go ye"—and listen, "He who has ears to hear, let him hear." Lo! I will be with you.

Will we go on, or go out? Go on to victory, or back to defeat? Will you, dear brethren, on July 4th, give the answer.—E. J. Paternoster.

Saved to Serve.

Saved to serve. This is true of every saved person. Think of the consequences had others failed to serve. What would have been the condition of the world to-day had the apostles never served? If martyrs had never served? Had Luther, Wycliffe, Calvin, Tyndal, and others failed to serve? Would not "all nations" be in darkness?

What is going to be our attitude towards God and lost souls on July 4th? Have we the apostolic conscience? God will have all men to be saved and come to a knowledge of the truth.

We have been saved, our debts are paid, but we have not paid them. We have been purchased, but we owe the price of our purchase. "Freely ye have received, freely give." To-day millions of voices call out of darkness, "Come over and help us." We have the light; do we realise our responsibility? "If any man will come after me, let him deny himself." We owe it to those in far away lands that we hand on the torch of truth. Let us be faithful to our trust on July 4th.—F. E. Buckingham.

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A Two-minute Talk with the "Practical Person."

"What has the church ever done for the world?" It was jerked out with a sneer by a workman, as leaning against the wall he faced several mates, one of whom was a Christian. This man has no mortgage on the idea that the world has benefited little by the presence of the church. There are many who imagine the same thing. But the notion is borne of ignorance. Nothing has rendered the world a greater service than the Cross. The inspiration of its message has fired the deepest passion of the human heart, and its messengers, sacrificing themselves, have taken the story of Calvary abroad. With what result? To-day every man, woman and child in every civilised land stands in debt to the Cross and its missionaries. The scientist, the commercial man, the traveller, the stay-at-home, rich and poor, Christian and infidel, all in debt to the missionaries of the Cross. Who opened up Central Africa, with its untold possibilities? and going to the South Seas tamed the islanders, making possible the commerce from which we all benefit? Missionaries! Who discovered the quinine that has soothed thousands of sufferers? Missionaries! One cannot take his lead pencil in hand to write or draw without standing in debt to the missionaries of the Cross of Christ. And this is but a little part of its great service to the world. To you, to me. Can you be out of sympathy with Foreign Missions? Can you tighten your purse strings when the appeal rings out for help to send the story of the Cross abroad?

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In Sydney recently the leader of a meeting reminded the congregation of a striking statement made by Dr. Bromilow in the recent Methodist General Conference. He was replying to a gracious gift of the laymen, presented to him by Mr. Joseph Vickery. While grateful for the kindness shown, Dr. Bromilow was specially glad that Mr. Vickery had been chosen to make the presentation. Many years ago Mr. Vickery's father, the Hon. E. Vickery, realising that he could not be a foreign missionary, was glad to count Dr. and Mrs. Bromilow as his substitutes in the missionary field. By his prayers for them, by his gifts toward their maintenance, Mr. Vickery made these beloved missionaries his representatives. Owing to the desperate need of missionaries, Dr. Bromilow, at seventy years of age, goes forth again to the field. Possibly, if some were able to wholly support a named missionary in the "regions beyond" they would gladly do so, and it must be acknowledged that all capable of doing so are bound, but what of those not possessed of highly remunerative incomes? Are their privileges less, or their duties smaller? "Let a man give according as he hath," a life, a prayer, money. The nature of an appeal is determined by the quality of the one to whom the appeal is made; therefore, the response is an index to character—a token of the heart. If any should be unable to act as the cause demands, or their own heart dictates, remember "it was good that it was in thine heart."—Stuart Stevens.

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This prediction is like a seed, whose wonderful development was unknown to all but Him who uttered it. We are able to see it in the light of history, and it is marvellous in our eyes. The meaning of "the times of the Gentiles" may be partly understood in the light of Paul's "fulfillment of the

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I stood by a vacant block of land the other afternoon, and watched about twenty school boys playing football. They were keen, and every one of them was right on the ball. There was a shirker in the whole bunch. My mind had been dwelling on the theme of "Our Foreign Missions Work." It struck me that these boys were a lot more in earnest over their play than the church, generally speaking, is over what we pleased to term our "work" in the mission and world evangelisation. So that there comes a point—"If we do not put more into the Foreign Mission cause, we ought to quit calling it work, and if we want to continue calling it work, we ought to get more in earnest about it." Whether we are going to work at the business just merely play with it. It is significant that Jesus always spoke of his calling as work—and he was in deadly earnest about it. Let's get more at least with the earnestness of the boys at play, even if we cannot reach up to the standard of Jesus in his work.—Albert J. Ingham.

The Supreme Task of the Church.

The supreme task of the church is to Christianise the world. This means that all human activities, relations, and conduct must be brought under the dominion of Jesus Christ. It means that the kingdom of God shall rule as the inward and vital force of all human life. It means that Christ shall sit enthroned in the heart of our humanity, controlling all its policies, directing all its behaviour, and leading it into fellowship with God. How far short the church has fallen of accomplishing this supreme task, even in those countries where Christianity has made the greatest progress, will be painfully apparent to all who compare actual conditions with conditions such as they would be if Christ's programme of life were fully achieved. And when one looks upon the appalling wrongs of the heathen world where unnumbered millions stagger in darkness, wallow in filth and vice, and die in sin, he would despair of the church ever accomplishing its task did he not believe fully in the power of the gospel, the supremacy of Christ, and the assurance that the kingdoms of the world will yet become the kingdoms of our Lord. Our brethren should rejoice in the opportunity afforded to make a definite contribution toward the achievement of the church's supreme task, and on July 4th, should rise in the splendour of sacrifice, giving for the sake of Christ and the needy millions who need him.—W. C. Ormiston, President, Victorian Conference.

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The Family Altar.

J. Wiltshire.

TRUST.

God places us in this world with a disposition to trust, but sin has made man so untrustworthy that it seems a necessary part of our education to learn to distrust. Nevertheless, we find ourselves daily compelled to confide in others. The little child in his push-cart, and the first saloon passenger on an ocean liner, alike are committed to the guiding hand of another. There is this possible difference, the latter under difficulties may wish to take control, while the former has the good sense to trust implicitly to his nurse. This exercise of confidence has an end to which in the hand of God it would lead us. The push-cart and the ocean liner with all that comes between are God's kindergarten outfit by which he teaches his tardy scholars how to trust. The other day a man and a woman rode in a vehicle. Something startled their horse. All was well until the lady in her excitement grasped the reins, and then the vehicle was overturned, and the passengers hurled out. God drives on. The great vehicle of his providence at times to us seems approaching disaster, and then we clamour for the reins. How merciful he is when he holds them beyond our reach, and thus compels our trust.

MONDAY, JULY 5.

Gem Verse.—Come unto me all ye that labour and are heavy laden, and I will give you rest.—Matt. 11: 28.

Gem Thought.—

LIFE'S SECRET.

I know that we are not here
For our selfish ease;
The Kingliest One that the world has known
Lived not himself to please.
And they who have learned of him
How a burden can give rest,
And joyfully share the great human care—
They have learned life's secret best.

—L. Larcom.

Scripture Portion.—Rom. 15: 1-13.

TUESDAY, JULY 6.

Gem Verse.—Be strong in the Lord and in the power of his might.—Eph. 6: 10.

"Be strong!"

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

Be strong!

Say not the days are evil; who's to blame?

And fold the hands and acquiesce.

O shame!

Stand up, speak out, and bravely in God's name
Be strong!

It matters not how deep-entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on!

To-morrow comes the song."

Scripture Portion.—Col. 2: 1-8.

WEDNESDAY, JULY 7.

Gem Verse.—I understand more than the ancients because I keep thy precepts.—Psalm 119: 100.

Gem Thought.—

Happy the man taught by the truth itself;
Not by the shapes and sounds that pass across his life,

But by the very truth.

Our thoughts and senses often lead us wrong;
They see one side alone.

—Thomas a Kempis.

Scripture Portion.—Psalm 119: 105-112.

THURSDAY, JULY 8.

Gem Verse.—Thou anointest my head with oil; my cup runneth over.—Psalm 23: 5.

Gem Thought.—

"A cheerful word and pleasant smile
To all we meet each day,
Are the things that make our lives worth while,
The tiny things that pay.

THE AUSTRALIAN CHRISTIAN.

"An empty purse and shabby gown
Are enough to make one sad;
But, oh! for the soul who lives it down,
Who smiles to make others glad
For we can extend a helping hand
To those whom misfortune covers,
And over the ground where such souls stand
Let fall a few sweet flowers.

"A cheerful word from a soul that's true,
And a smile from lips sincere;
God only knows the good they'll do
In the little time we're here."

Scripture Portion.—Mark 7: 24-30. The overflow from the cup and the crumb from the table we can all spare.

FRIDAY, JULY 9.

Gem Verse.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10.

Gem Thought.—

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

Scripture Portion.—Genesis 22: 1-18. Abraham stood the test and became "the friend of God."

SATURDAY, JULY 10.

Gem Verse.—To appoint unto them that mourn in Zion... the garment of praise for the spirit of heaviness.—Isa. 61: 3.

Gem Thought.—

Let us forget
The sighs, the stings, the anguished tears
That marked the paths of bygone years.
The bitter cup, the deep despair,
The one dark hour which none might share
Let us forget.

Let us forget
All but the love, the grace, the light
That bore us to our present height,
And haunting ghosts of grief and care
The guise of angel hosts shall wear
Let us forget.

—L.W.Wheeler.

Scripture Portion.—Rev. 7: 9-17. The best in store.

LORD'S DAY, JULY 11.

Gem Verse.—For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—Heb. 2: 18.

Gem Thought.—

"Jesus wept! and still in glory
He can mark each mourner's tear—
Living to retrace the story
Of the hearts He solaced here.
None can comfort give like Thee,
Faithful One of Bethany!"

Scripture Portion.—Heb. 5.

A Commendable Example.

J. I. Mudford, Victorian F.M. Secretary.

The following beautiful letter was recently received from a Victorian supporter of the Foreign Missionary work:—

"I am enclosing herewith a cheque for £100 (one hundred pounds) as a bequest from the estate of our late son. He had undertaken the support of a one-year-old orphan at the orphanage in 'Our India'. His mother and I feel we are fulfilling his wish in handing this to the Committee to be invested, and the income to be used in perpetuity for the support, in the first instance, of this orphan boy. We pray that our heavenly Father will accept the gift, and bless it to his own glory in the salvation and service of this Indian lad."

Are there not those among our churches to whom the Scripture speaks: "Go and do thou likewise." Some lost loved ones in the great war. Others—thank God they are in the majority—had their sons and brothers spared to them. Affectionate remembrance and devout gratitude alike can be better expressed in deeds than in words. Our Foreign Missionary fields provide magnificent opportunities for more service of the Christlike character revealed in the above letter. May these not pass unheeded away!

In the Religious World.

The Preacher's True Attitude.

The preacher is not a lecturer to expound a truth and leave it with his hearers to take it or leave it, to believe or to disbelieve it. He is a pleader; he wants to win a verdict for Jesus Christ; he wants men to bow at the feet of Jesus, as their Saviour and Lord. A lecturer may be justified in taking up an impassive attitude; but that cannot be the attitude of a preacher who tells men of the wonders and marvels of the Divine love in Jesus Christ; of the Hands outstretched to save and to bless; of Him that moves among men, still uttering His yearning entreaty, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." How can the preacher urge such claims coldly? How can he keep the wooing note out of his voice? How can he be other than urgent in his entreaty that men will listen and obey and find deliverance and pardon and purity and new life in accepting the Saviour's overtures?—"United Methodist."

Preaching by Example.

Many a sermon has been preached on the force and influence of example. A case in point is presented in the following brief record.

"An American teacher was employed in a secular school in Japan, with the strict understanding that he should not mention Christianity. He adhered strictly to this arrangement; but did his best to exert a Christian influence by example. It was not long before the Japanese young people began to mark the difference between his life and that of others; and before the teachers were aware of the movement forty of these young men had drawn up and signed a covenant to abandon idol worship. In after years twenty-five of the boys were found in a Christian workers' training school, and several became ministers of the Gospel."

It has been said with truth that, in living epistles (as distinguished from verbal instructions) is found the argument for Christianity that none can answer, none altogether resist.

Sunday Schools of Britain on the Up Grade.

For a number of years before the war, the attendance on the Sunday Schools of England and Scotland was steadily decreasing. This down grade movement became most marked in the course of the war not only on account of the breaking up of the young men's classes, but by reason of the great number of teachers drawn off into war tasks. At a meeting of the Established Church Synod of Glasgow, Scotland, recently, the figures on religious education were considered, and a report was submitted by the committee on the religious instruction of the youth which recounted that the past year had been the most encouraging in a number of years. During the year the enrolled pupils had increased from 95,131 to 102,673. The reports of the United Free Synod of Glasgow were similarly encouraging. It is believed by religious leaders that there is in general more interest in religion in the British Isles than for a number of years past, and that the long ebbing tide is turning back toward the churches.

Mediator or Medium.

A writer in the "Biblical Review," of New York, deals with Spiritualism as a denial of Christ and his claims. He says:—

"Both for the majority and the large minority of mankind the Mediator or the medium becomes a necessity. And it is one of the curious tricks which Rationalism plays upon its devotees that they, of all others, are most guilty of choosing the least rational, the least intellectually and philosophically defensible of the two—the medium. Anyone at all familiar with the history of modern Spiritism, and the prevailing religious attitude of its adherents, will realise the truth of this assertion. The important part played by religious liberals in the spread of Spiritism during the revival of the first half of the nineteenth century is a matter of history. And the liberal religious attitude of the great leaders in modern Spiritism would make an interesting chapter. Just why those who reject the Mediator so readily accept the medium, is one of the puzzles of Rationalism. But usually those who strain out gnats will sooner or later be caught swallowing camels."

News of the Churches.

Tasmania.

At Dover there have been two additions by faith and obedience since last report. Bro. D. Stewart narrowly escaped injury on his way from Geeveston on June 11. The horse stumbled, breaking both shafts off the trap. Fortunately Bro. Stewart was not hurt.

New Zealand.

At Takaka, Nelson, two men put on Christ in baptism on the 10th June, and were received into fellowship on 13th inst.

Petone reports that its preacher, Bro. Marshall, has just concluded a thirteen days' mission for the Pahiatua church. There were eleven confessions. A Home Mission rally at Petone on June 8 was addressed by Bro. Paternoster. The collection amounted to £10. Lower Hutt Bible School has gained ten new scholars recently.

Pahiatua church has just held a mission for 15 days, Bro. Marshall being the missionary. There were fine meetings, and Bro. Marshall gave of his very best in evangelistic work. The church is grateful to the Petone and the Hutt churches, and also to the Home Mission Committee for liberating him. Seven have been baptised; and four or five others have confessed Christ. The brethren have been greatly cheered and strengthened. Sister Miss Craig, of Woodville, was a great help in the singing. On Monday, June 7th, the church met to say good-bye to Bro. Marshall, and to thank him and Miss Craig. Bro. Cecil Hay gave splendid service at the organ, and Bro. Ivor Hay attracted many passers by the use of the electric lantern, flashing subjects and invitations along the roads.

Queensland.

Gympie church has been doing well. On June 6 was the children's anniversary, 9th demonstration. Services were well attended throughout. Bro. Walden interested a fairly well attended meeting with his talk on "F.M. Work in India" on the 17th June. Two adults decided for Christ during the past fortnight.

At Maryborough on June 3 was held our Bible School picnic. Bro. and Sister Younghusband and Aubrey on the same day were farewelled. Our brother was actively engaged in the Bible School work. We are sorry to report that Thelma Turton (8 years and 8 months of age) has been called away. On June 20, Bro. G. T. Walden was present all day. His addresses to church and school were much enjoyed. The church is very pleased to welcome to Maryborough Bro. Alan Price. His wife and family will follow him in a few weeks. Bro. Price is the newly-appointed city engineer.

Fair meetings at Brisbane on June 20. In the absence of Bro. Rankine, who is confined to his bed with influenza, W. A. C. Wendorf spoke in the morning, and Bro. Morton at night. It is with deep regret that we report the death of our esteemed Bro. Keddie, whilst away on holidays in Scotland with his wife. The church expresses sympathy with his bereaved wife and relatives, and also with Sister Radcliff in the death of her young son. The choir, under the leadership of Bro. Syd. Suchting, with Sister Wendorf, A.L.C.M., as pianiste, and Bro. W. Trudgian, assistant organist, rendered a sacred cantata, "David, the Shepherd Boy." A crowded house listened to it with pleasure. The proceeds are to go towards reducing the building debt.

South Australia.

On Sunday, June 20, at Mundalla, a married lady, wife of Bro. Cr. G. A. Dinning, decided for Christ. She was baptised at Bordertown on Monday, June 28.

The church at Murray Bridge had a visit from Miss R. L. Tonkin, who as a deputation urged the claims of Foreign Missions before good congregations on June 27. Her sweet whole-souled messages were educational and uplifting. The church hopes to respond well in the F.M. offering on July 4th.

On June 6, at Ungarra, Sister Blackburn delivered a splendid gospel address; subject, "The Lost Axe-head." There was a fair attendance. All meetings have improved since Bro. Blackburn's arrival. Average attendance at the Lord's table is 20. The Sunday School also is better attended. The C.E. Society has been reorganised.

There was a record attendance last Lord's day morning at Goodwood. Several visitors were present. Bro. Harkness, of Unley, gave a very encouraging address. The responses to the appeal for financial assistance are not very encouraging up to the present. The church is still hoping that sister churches will give assistance in establishing a cause.

In Balaklava steady progress is being made. On June 20 a young lady confessed Christ, and last Sunday her sister followed her example, both being baptised. It was the monthly men's service, and most of the officers accompanied Bro. Saunderson on the platform. A young men's athletic club was recently formed. The C.E. Societies continue to make good progress, the Y.P. Society having now nearly fifty members.

There was an excellent attendance at the Bible School at Port Pirie on June 20. The church gets a fine hearing from strangers on Sunday nights. Bro. Perry is recovering, but Bro. Riddell has passed away. A general mission in the town is dated for August, whose missionary is to be Mr. Lionel Fletcher. Also a Church of Christ mission has been arranged for at the opening of the chapel, which Bro. Hagger, of Grote-st., Adelaide, is to conduct.

Hindmarsh services on June 27 were conducted chiefly in the interests of Christian Endeavorism. The Y.P. and Intermediate Societies were in charge of the arrangements. Principal Lockhart Morton, of Angus College, addressed the church in the morning. The evening service was addressed by Bro. G. P. Cuttriss, who spoke on "The Ideals of Endeavorism." Both addresses were thoroughly enjoyable. The choir was composed of members of the two societies, the singing being bright and attractive. Good attendances at both meetings.

Victoria.

Bayswater had a fine meeting on Sunday evening, when a young lady confessed Christ. Bro. Combridge is doing good work.

At South Yarra on June 20, Bro. T. Bagley gave a fine gospel address; 2 confessions. Last Lord's day Bro. Hinrichsen preached to a fine audience, and at the close of a good discourse on "A People Somewhat Peculiar" eight came forward and confessed their Lord.

Good meetings at Swanston-st. last Lord's day. Bro. Whately addressed the church in the morning. Bro. Blakemore spoke on "The Glory of Christianity" to a good attendance at night, and related incidents of missionary service and self-sacrifice in India and elsewhere.

The work at Brighton continues to be good. Bro. Knott preaching. Several members who have been sick are improving. Bro. Watson's visit last Thursday night was much appreciated. The sisters have undertaken to provide afternoon tea for the inmates of the Anzac Hostel, Brighton, the first Saturday of each month.

At South Richmond on June 27 there was a good attendance in the morning. Two were received into fellowship, one by baptism, and one by letter. Nice meeting at night, Bro. Killmier preaching. On Thursday, at the annual church business meeting, all officers were re-elected, with the addition of Bren. Davy, Davies, and Gordon. Finance and spiritual tone of church are good.

At Hawthorn there were good meetings on Sunday. Bro. Kenley presided, and exhorted in the morning. Bro. Scambler preached at night on "Why tarriest thou?" Three young ladies made the good confession. On June 21 a successful musical evening was given by the K.S.P. club in the lecture hall.

At Preston one young lady confessed Christ on Sunday night, Bro. Johnstone preaching on "Conquering Religion."

Horsham was favored with a visit from Bro. and Sister Clay on June 20. Bro. Clay preached at night. On June 27, the right hand of fellowship was extended to five adults, most of whom have arrived from other parts.

Excellent progress is being made at Ringwood church. The school is advancing rapidly, and two new scholars on June 27. There were two meetings last Sunday, when two men confessed Christ.

Box Hill reports very successful anniversary services on June 20 and 27. Bro. Procter, in his address, "The Church's Unfinished Task," made all realise the work that yet awaits the church. Fair meetings and good interest are the order here.

Maryborough reports the loss of one of its much loved members, in the person of Sister Green, senior, who passed away on June 16. Her work continues to progress; Bible School is better than ever before. One young lady is better than ever before. Christ last Sunday. It is hoped to hold a short mission in the near future.

At South Melbourne worship meetings Bro. MacKenzie's series of addresses on "The Lord's Prayer" has been full of inspiration. The Lord's sermons and his solos are appreciated. The night's mission begins on July 11. Bro. MacKenzie will be the missionary. Sister churches are cordially invited to assist.

Among other visitors at Geelong on June 20 was Mrs. Mann, India, who gave an enlightening lecture on mission work on Thursday last. Services on June 27 were most helpful. Bro. J. E. Allan, North Richmond, speaking morning and evening on "The Church's Supreme Need," and "The World's Supreme Need," respectively. By payment of promises, the special offering on May 31 has increased to £43.

New South Wales.

Meetings were well attended at Auburn on June 20. Bro. A. E. Forbes spoke on "The Message of Rome" to the largest assembly yet in our chapel. Members of local Orange Lodge attended. Two more additions by statement.

On July 4, the first anniversary services at Parramatta will be held. The church has secured the services of Bro. W. Breach, who will commence his ministry on July 4. Bro. Breach has during the past few years rendered like services to Auburn North and Canley Vale churches.

At Hurstville on June 27, Bro. Crossman attended the right hand of fellowship to Bro. Watkins, immersed the previous Sunday. Bro. Crossman addressed the church, and Bro. Crossman delivered an impressive address at the gospel service. Bro. C. Rein preached at Blakehurst. At Dumbleton a social is to be held next Thursday evening.

The fourteenth anniversary services were held at Belmore on Sunday, June 27. About 90 broke bread for the day. Large gatherings at both services, Bro. A. Hutson being the preacher. The annual church business meeting was held on June 23. A large number of the members are suffering from influenza, and hindered thus from attending the services.

Splendid meetings at Paddington on June 20, when Bro. Gale spoke morning and evening, welcomed into fellowship Bro. and Sister Johnson, from Grote-st., Adelaide. A very successful picnic in connection with the Social and Outing Club was held at Bradley's Head on the second day of the Prince's visit, after which a social was held at the chapel. Meetings on Sunday were well attended. Bro. Johnson, from Wahroonga, addressed the church in the morning, and Bro. Gale in the evening.

Last Sunday was a big day for the church in Wagga. Seventy-five met around the Lord's table in the morning; 18 of these received the right hand of fellowship. Bro. Chandler's message, based on the "Rebuilding of the Walls," was inspiring. In the afternoon a good crowd heard the sermon, "The History of the Church," and

three confessed Christ. The night meeting was the biggest of the mission to date, and came very near overtaking the seating accommodation. Thirteen made the good confession. This brings the total to 153 decisions during the mission. Bro. Rush was present all day. He may stay a few days in the town.

At Lismore the Sunday night addresses by Bro. P. J. Pond, B.A., are reported week by week in the principal daily paper. Recently various Protestant ministers of the town sought to get the proprietor to refuse to publish the sermons on baptism and denominationalism. Although in no way connected with our people, he refused to accede to their requests. Bro. E. Hinrichsen is resuming week-end preaching in the district, after a month's absence in Queensland. Bro. C. Brynes preached at Bungawalbyn morning and night last Sunday. Elder J. P. F. Walker has secured the use of the Methodist Church building at Brunswick Heads to preach in on Sunday mornings.

College of the Bible Endowment Fund.

To the Editor, "Australian Christian."
The suggestion of Bro. T. W. Smith that subscribers to the College should double their present contributions and allow the extra amount to go into an Endowment Fund and thus enable such to be commenced at once, is a very excellent one. No doubt the Board of Management will open an Endowment Fund at once, and welcome all contributions, small and large. We are prone to be like Naaman of old, and expect "some great thing" when we speak of an "Endowment Fund," but the opportunity of contributing now to such an admirable object, will commend itself to many brethren and sisters who would like to assist in their lifetime in the establishment of the Fund and have the pleasure of watching its growth. Some of our colleges in America are splendidly endowed, and their work is assisted wonderfully thereby. In years to come, as our brotherhood grows, we expect our College will receive large monetary help from those whom the Lord has prospered, and students and churches will receive the benefit. In the meantime the smaller offering to the Endowment Fund may be used to great advantage, and I shall have pleasure in following the good example of Bro. T. W. Smith—double present contribution, and one half go to the "Endowment Fund."—"College Helper."

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the months of April and May the following amounts were gratefully received, viz.:

Churches, per Collectors, Duplex Envelopes, Donations, etc.:—Chinese Church, £2/2/-; Castle-maine, £1/15/2; South Richmond, 12/-; French Island, 11/-; South Yarra, £2/7/2; Hampton, £1; Moreland, £1/4/6; Lygon-st., £1/17/10; North Carlton, 9/9; Emerald East, 10/-; Cheltenham, £3 5/4; Essendon, £2/3/9; Kyneton, mission thank-offering, £5/10/-; Kaniva, 10/-; Drummond, 3/-; Bendigo, 15/6; Merbein, 14/-.

Individual Gifts: J. Lim, Chinese Church, 10/-; A. Jones, Surrey Hills, £5; E. Muir, 10/-; Mrs. Skinner, Oakleigh, £1; D.C.Gow, Chinese Church, £1; T. McCullough, Warrnambool, £5; T. E. Baty, Preston, 10/-; G. Warmbrunn, Berwick, £1; Mrs. E. Brown, East Camberwell, £5; E. J. W. Davies, Fairfield, £1; Miss C. Brown, East Camberwell, 5/-; Mrs. B. E. Meyer, Berwick, 10/-.

Living Link: North Carlton J.C.E., 7/7.
Assisted Churches towards Preachers' Salaries: Ringwood, £6/10/-; Emerald East, £7/11/8; Warrnambool, £29/3/4; Stawell, £26; South Melbourne, £32/8/6; Ultima, £15/12/-; Echuca, £21 2/6; Boort, £17/6/8; Meredith, £17/17/6; Culgoa, £4/6/8; Colac, £13; Emerald, £5/8/4; Drummond, £5/8/4; Kyneton, £4/6/8; Bet Bet, £14/1/8; Maryborough, £10/16/8; Dunolly, £7/11/8; Lake Boga, £1/16/10; Woorinen, £7/11/8; St. Arnaud, £8/13/4; Swan Hill Circuit, £13; Rochester, £9; Shepparton, £8/13/4; Ballarat, £4; Warragul, £4/6/8; Horsham, £38/1/-; Swan Hill, £12; Warracknabeal, £5/10/-; Brim, £34/5/-.

Conference Fees: Berwick, 10/-; Ascot Vale, £1/10/-; Lillimur, 10/-; Surrey Hills, 10/-; Newmarket, 15/-; North Williamstown, 10/-; Stawell, 10/-; Bet Bet, 10/-; Shepparton, 10/-.
Miscellaneous: Conference Cash Offering, £20 8/7; Ticket Refund, 3/-; Preachers' Provident Fund, £6/10/-; Refund Conference Expenses, £10 17/4; College, Bible School and Y.P. Department, £14/1/8; Exchange, 5/-.
W. C. Craigie, Treasurer, 265 Lit. Collins-st., Melb.
Thos. Bagley, Secretary, 537 Lygon-st., N. Carlton.

Is the Bible True?

- IF "it is appointed unto man once to die,"
Then Heb. 9: 27 is true.
- IF "the fool hath said in his heart there is no God,"
Then Psalm 53: 1 is true.
- IF the drunkard and glutton "shall come to poverty,"
Then Prov. 23: 21 is true.
- IF "the rich ruleth over the poor,"
Then Prov. 22: 7 is true.
- IF there are people "void of understanding" through "following after vain persons,"
Then Prov. 12: 11 is true.
- IF "it is better to trust in the Lord than to put confidence in man,"
Then Psalm 118: 8 is true.
- IF "the poor shall never cease out of the land,"
Then Deut. 15: 11 is true.
- IF "to everything there is a season, and a time to every purpose under heaven,"
Then Eccles. 3: 1 is true.
- IF men complain about their wages,
Then Matt. 20: 12 is true.
- IF everybody shall eventually require a mark or ticket in order to obtain work, or buy and sell,
Then Rev. 13: 16-18 is true.
- IF our garments get moth-eaten,
Then James 5: 2 is true.
- IF the person who withholdeth corn is cursed of the people,
Then Prov. 11: 26 is true.
- IF there is a time when one man ruleth over another to his own hurt,
Then Eccles. 8: 9 is true.
- IF men are getting worse instead of better, we are living in the "last days," and
Then 2 Tim. 3: 1-4 is true.
- IF when we look for peace, the hands of the people of the land are being troubled, and destruction is at hand,
Then Ezek. 7: 25-27 is true.
- IF associations and confederations abound, it is that they may be broken in pieces, and
Then Isa. 8: 9-13 is true.
- IF there are such people as profiteers, men who oppress the poor in order to enrich themselves,
Then Prov. 28: 8 is true.
- IF we have been looking for peace, but only trouble comes,
Then Jer. 8: 15 is true.
- What shall we then say as to the statement that God so loved the world that He gave His only-begotten Son, in order that those believing on Him should not perish, but have everlasting life?
Surely John 3: 16 is true.
- And what shall we say further as to the statement that Christ is coming again to receive His people unto Himself?
Surely 1 Thess. 4: 16, 17 is true.

"Seek ye the Lord while He may be found, call ye upon Him while He is near, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for He will have mercy upon him, and to our God, for He will abundantly pardon."
And so make Isa. 55: 6, 7 apply to yourself!
—"The Christian."

"The Need of the Non-Christian World, the Opportunity and the Crisis combine to make the Call the most solemn and urgent that has ever come to Christian men!"—Frank H. L. Paton.

A New Version of "The Ninety and Nine."

[Dedicated to God for "the ninety and nine" within the fold who are indifferent and backslidden, and for earth's perishing millions outside.]

1. There are ninety and nine that safely lie
In the shelter of the fold;
But millions are left outside to die,
For the ninety and nine are cold—
Away in sin's delusive snare,
Hastening to death and dark despair,
Hastening to death, and none to care—
For the ninety and nine are cold.
2. "Lord, Thou hast here Thy well-fed sheep;
Are they not enough for Thee?"
But the Shepherd made answer, "Millions sleep
On the brink of Eternity—
And these My sheep within the fold
Care not for the dying in sin's stronghold,
Care not for the dying outside the fold,
On the brink of Eternity."
3. But none of the ransomed ever knew
How the heart of the Shepherd did yearn;
Nor the travail of soul that He passed through
For His sheep without concern.
For no other way had He to reach
The millions of earth His way to teach,
The millions of earth except through each
Of His sheep without concern.
4. "Lord, whence are those marks in hands and side,
And whence the scars of Thy feet?"
"They were made for those for whom I died,
Both saved and wandering sheep."
"Lord, when wilt Thou come to claim thine own?"
"Not till the wandering way are shown,
Not till the wandering My Word have known,
My wandering, dying sheep."
5. Ah, ninety and nine, dost thou hear His voice?
Forth then to the work so great;
Beyond life's span there is no choice
For those outside the gate.
If they're brought at all, it must be now,—
Then, ninety and nine, don't question how,
Oh, sheep of Mine, go quickly thou,
Else for them—and you—too late.
6. But all through the churches, apostate-riven,
And up from the world's rough steep,
There'll arise a glad cry to the gates of heaven,
"Rejoice, I am finding My sheep!"
And the angels shall echo around the throne,
"Rejoice, for the dying the way are shown!
Rejoice, for the Shepherd brings back His own,
His wandering, perishing sheep!"
—Thomas E. Stephens, Chicago.

COMING EVENTS.

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

JULY 3.—Sale of Gifts in aid of the Anti-Liquor fighting fund, to be held in the Brighton Sunday School, corner Male and Wilson-sts., Middle Brighton, on Saturday, July 3, from 3 till 9 p.m. Please come and help towards prohibition.

WHY BECOME ISOLATED?

Our new district offers every opportunity, our new church offers a cordial welcome. Write secretary or preacher, Bambra-road, Caulfield.

FOR SALE.

Chelsea, for sale or to let, partly furnished, two-roomed cottage, sleep-out, front room lined plaster, kitchen canvas walls and sleep-out; new pump, cleared, half-ton wood; depth, 165 x 66. Five minutes' station, beach, shops; two fireplaces. £250; no interest. Earns £10 Xmas holidays. "Anxious," Kilsyth P.O., via Croydon.

IN MEMORIAM.

McCANCE.—In loving memory of my beloved husband, and our loved father, who was called home on July 2nd, 1915, also our beloved son and brother, "Will," who entered into rest on August 28, 1907. "For ever with the Lord."

CORRESPONDENCE.

CONSISTENCY.

Nothing brings an individual or an organisation into disrepute more quickly than inconsistency, and therefore it is of great importance that the Churches of Christ be consistent in whatsoever they do or say.

It is very unfortunate indeed that we see and hear the consistency of the Churches of Christ in Australia questioned.

We are a people who love the Bible, and also that motto of old, viz., "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." We say, of old, because it seems to be old indeed, and so much so that it is nearly worn out and discarded. If we quote it in these days (and we tremble when doing so) we are met with the query, "Which church, the one at —, or the one at —?" Or else a remonstrance, such as, "Don't say that." What a sad plight we find ourselves in when people from outside the Church of Christ point us to the inconsistency within!

Coming nearer to the point, this inconsistency can be found within the pages of our church paper nearly every week. It is only fair to say that we believe the "Christian" and those responsible for the publication of it to be held in the highest esteem by the majority, if not all, of the brotherhood. Therefore nobody will understand us as wishing to criticise either the paper as such, or those responsible for it, but we would like to assert ourselves on the contrary by saying that we believe if they are responsible for one side of the inconsistency, it is the consistent side. Their loyalty and consistency probably compel them to insert the consistent alongside the inconsistent in order that it might act as a corrective to those responsible for the latter, and at the same time assuring the brotherhood that they at least uphold the motto, "Where the Bible speaks," etc.

Going back to the church paper, we think so much of it that we always like to pass it on to our friends outside of the church, but because of what has been stated above, we do not always care to do so. The non-member is the one who detects the inconsistency most quickly, and does not hesitate to give us a gentle reminder concerning such. We are reminded of the inconsistency of the reports of sales of gifts, concerts, and such like, with our "self-supporting" plea, or our stand of being people who "do not seek money from the world." And, worse still, our attention is drawn to what has been called, "Paul's financial plan," which has been inserted in the paper on two occasions within a short period. Perhaps it has been published for the reason already stated above. We might suggest that it be published again and called "God's financial plan," which it really is.

[The reference is to Horace Kingsbury's tabulated statement in our issue of June 3. We can not recollect on what other occasion we published this. Bro. Kingsbury, of course, would not have opposed "Paul's plan" to "God's plan."—Ed.]

We are also frequently coming into contact with people who point us to the inconsistency of our "self-supporting plea," with the fact that in some gospel meetings conducted by the Churches of Christ a collection plate is passed before all and sundry.

Again, it is not an uncommon thing to hear of leading brethren advocating that our churches hold sixpenny concerts and such like to raise money for the Lord's work.

The question then comes, "Are these methods of raising finance consistent (not so much with "pleas" and "mottos," but) with the Scriptures? We believe that the Bible is clear and definite on "baptism" and the "Lord's Supper," and we used to think it was on "raising finance." In one of the outlines given of late through our paper on 1 Cor. 16: 2, one of the comments on the phrase, "Let each one of you," was, "No proxies." It is quite clear enough without the comment, but all will agree with the comment which is, of course, the logical negative way of stating the Scripture itself.

Again, concerts and sales of gifts, etc., are not generally held on "the first day of the week," and if such affairs are confined to church members they are not honest to the Lord if they cannot "lay aside" the sixpence on "the first day of the week," but can easily lay it aside, and perhaps double that amount for a side-show on any other day of the week.

Let us be consistent, and "of one mind" on this as on other matters. Let us have God's plan (1 Cor. 16: 2) for raising finance, and not follow denominational methods. When God's ways of doing things fail, God help the church and those responsible for introducing anything that is contrary to his Word. Let us reassert "with no uncertain sound" our position on this question in the words, "Where the Scriptures speak," etc.

J. Warren.

OBITUARY.

TURNER.—On Monday, June 14, a gloom was cast over the Bendigo church when the death of Sister Turner, wife of Bro. J. R. Turner, was reported. After undergoing a serious operation, Sister Turner apparently made a good recovery; but while spending a holiday in Ballarat the home-call came to her. She was ready to respond. Christ was her all in all. The church mourns the loss of one of its most capable and zealous workers. For many years a teacher in the Bible School and secretary of the Dorcas Class, her place will be hard to fill. An ideal wife, and a devoted mother, her going has left the home desolate. Much sympathy is felt for Bro. Turner and family in their great loss. They, with us, live in the hope of re-union. It is only "until the day breaks, and the shadows flee away."—S.J.S., Bendigo, Vic.

HUNT.—Bro. John Hunt departed this life on June 7th, at the advanced age of 90 years. A faithful member of the Bendigo church, one whose life reflected his Saviour, is now with Christ, which is far better. With the sorrow and grief of the mourners there is mingled the blooming hope of immortality. John Hunt is for ever with the Lord.—S.J.S., Bendigo, Vic.

LYALL.—In the passing away of Mrs. Eleanor Lyall, relict of our recently deceased Bro. Henry Lyall, another of our pioneers has been called home. For while Sister Lyall did not take a prominent part, publicly, in planting the cause of New Testament Christianity in this country, she nevertheless had the true pioneer spirit, and through her family of five daughters and three sons made a valuable contribution to the strength and progress of the cause which was dear to her. She was born at the little village of Ford Forge, near Berwick-on-the-Tweed, Northumberland, July 4, 1834. She came of noble ancestry, according to Luke's rating of the Bereans. Her grandfather Rea was an able and frequent preacher of the Word, and famous in his neighborhood for his intimate knowledge of the Scriptures, so much so that he was known locally as "the walking Bible." Her father was also a godly man, and a student of the Word, but had not the gift of speaking. These good people were associated with the Scotch Baptists, but when Alexander Campbell went to England with his plea for the New Testament faith and order, they searched the Scriptures, and finding that these things were so, they threw their lot in with the new movement. Subsequently one of her brothers, John Rea, became an able exponent of the gospel of Christ, and was well known among a large number of the English brethren. With her husband, Mrs. Lyall came to Australia in 1857. They settled first at Geelong, where they identified themselves with the Church of Christ, and later at Melbourne. When the Swanston-st. church was set up they were among the foundation members, and retained their connection with this congregation till the time of their decease. Mrs. Lyall was the embodiment of the priceless virtues which the writer of the Proverbs ascribes to the "worthy woman." She never ate the bread of idleness, but looked well after the ways of her household, and in her did the heart of her husband trust. She was a wise counsellor, and the law of kindness was on her tongue. Her children

and her children's children to the third generation rise up and call her name blessed. She was an old-fashioned mother, quiet and gentle in her ways, yet strong in faith and firm in conviction. And now she rests from her labors, having fallen asleep in Jesus on June 19, 1920.

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

—W.W.B.

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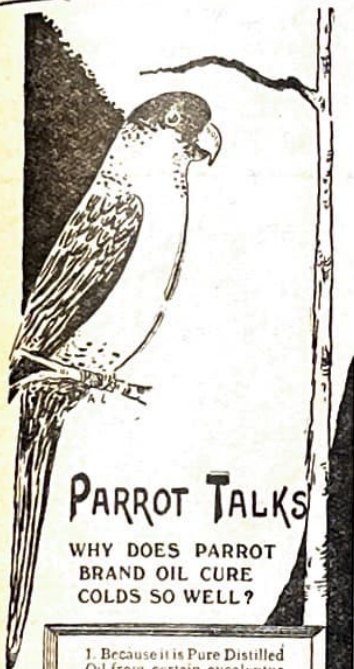
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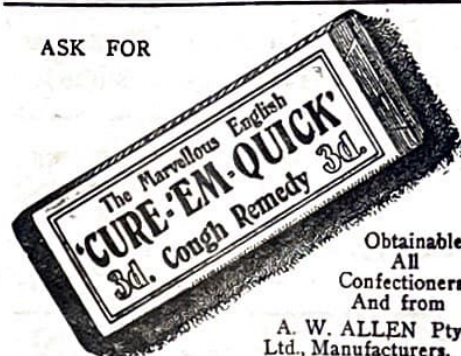
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