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Preparation—Evangelisation—Conservation.

Australia presents a glorious opportunity for evangelism. Brethren everywhere are urged to unite in a great effort to carry out our Lord's Commission.

There are many signs that for Churches of Christ in Australia a new era of evangelism is at hand. The success of special missions conducted by brethren during many past years has demonstrated the wisdom of aggressive work. In different parts of the Commonwealth, State evangelists have rendered good service. The Chandler-Clay missions in the immediate past have been so successful as to stimulate interest in and desire for such efforts. For some years Victoria has profited much by volunteer missions, mostly arranged by the Home Missionary Committee. The 1920 appeal to churches and evangelists has resulted in a much greater response than ever before received. One of the most striking features of the last Federal Conference was the enthusiastic reception of a proposal that Federal evangelism be undertaken in a worthy manner. It was delightful and inspiring to note how brethren from the different States made large gifts and promises for the carrying out of the Conference resolution.

These are the visible and tangible signs of an awakening in the churches. There seem to us premonitions of a forward movement, not so palpable but none the less real. It is like the "spring feeling in the air"—we recognise it, but can hardly enumerate the elements which enter into the feeling. We are sure that Victoria is ready for advance. Business men, church officers and preachers are increasingly talking of the golden opportunity which is ours, and their unanimity of mind is most gratifying and full of promise. New South Wales has shown its interest in evangelism by the creation of a large peace fund. Doubtless the other States are not or will not be behind in the movement.

While hailing with delight the prospect of a more aggressive campaign of soul-winning, we would venture the remark that evangelism is something like the faith of which the apostle speaks—if it be found "alone," it is "dead" or "barren." Though an excellent thing, and an essential thing, it will accomplish nothing by itself. So in our heading we bracket together three things which should not be put asunder.

Preparation.

Churches and members should plan well in order to get the best results from evangelistic work. Success, as a rule, is not an

accident. Evangelistic failure means a prior failure somewhere else. Failure to get converts, or to hold them when made, will probably be found to depend upon factors which should have been foreseen by the church arranging for the mission.

For many centuries the Lord God prepared a world for the missionary activities of his Son. The Christ spent three decades in preparation for the ministry of a few years. Whatever is worth doing is worth preparing for. An evangelistic mission may be strangled before it is born. None should be undertaken without much thought and careful provision.

Sometimes a church which is declining in numbers and spirituality will be urged to hold a mission in order to the resuscitation of the work. This inverts the true order. It is most gloriously true that a successful mission not only adds numbers but encourages and stimulates the church itself; but it is also true that for a mission to be most successful the church which holds it must be in a good condition, harmonious and zealous in good works. A successful mission, that is, both results from and produces an active, zealous, enthusiastic church.

A church which is not united, which is cold and lukewarm, which is in bad report in a neighborhood, truly does need a mission—not a mission to those without, but one for the benefit of its members. In the natural world lambs are not put into cold storage until they are dead. Whatever the church was intended to be, it is not revealed that to act as a refrigerator was one of its functions.

It is hardly an exaggeration to say that there are some churches in existence, in whose case the very worst thing that could happen would be a sudden and great increase in membership. These churches are disorganised, are exhibiting no brotherly qualities, are doing nothing for the community, are non-evangelistic—what would be the certain fate of a company of new converts full of zeal, but uninstructed? These churches are not looking after the members they have got; how should they know how to treat new comers? Fortunately, churches of that type do not get many converts. If they did get them, the new members would receive such a shock from the contrast be-

tween the evangelist's glowing description of the ideal New Testament church, united and brotherly, and the sad reality, that they would probably be driven back to their former state, or one much worse. Then some of the members of the neglectful churches could gather together and with pessimistic joy dilate upon the uselessness of special evangelistic effort!

Let us prepare. The church must become united, organised, brotherly, prayerful, enthusiastic, zealous for soul-winning, and full of activity. It must seek no mechanical revival, and desire no short-cuts. The gospel must be recognised as the power of God, and the prophet's reminder not forgotten: "Not by might nor by power, but by my Spirit, saith the Lord." God must have the glory, for while one may plant, and another water, He alone gives the increase.

Evangelisation.

The church must be evangelistic or die. Christians must be evangelistic, or should cease to pretend to be Christians. We can not be true to the Lord and neglect His commission to preach the gospel. Every blessing we have is ours because some other men were faithful to the divine command. The blessing we received must be passed on.

Men in our own land are without God or hope. Hosts have never heard the full story told by apostolic men. The divided state of Christendom imposes an obligation on us to set forth the Lord's instructions as to union. Outside the churches is a great mass of careless and indifferent people, unconverted, materialistic, sinful. Their only hope lies in the gospel, and that gospel has been entrusted to Christian people. For their sake, for our own sake, for Christ's sake, we must preach the Word.

Evangelism is a thing in which every church member should have a part. In one sense, every Christian should be an evangelist, or a passer-on of the evangel, the good news of the Saviour. More particularly, every preacher should be essentially evangelistic in his message. His sermons should be urgent in their appeal, directed towards the conversion of men. In a more special sense, there are men with special ability in gospel proclamation and in moving men to decision. The church ought to

seek out such and support them in the work, support not only by providing their sustenance but by their heartiest of active co-operation. Some of the greatest lifts the cause of primitive Christianity has received have come from special and sustained evangelistic missions. We rejoice, therefore, at the prospect of a revival in aggressive evangelism.

Conservation.

For sure success, the end must be seen from the beginning. Conversion is not the completion of God's plan for the individual. A man has not only to become a Christian, he is supposed to live a Christian life. They who are called into the kingdom are exhorted to walk worthy of the Lord who has called them. Christian education after conversion is as necessary as was the instruction involved in the original discipling.

One necessary corollary is that, when a church or a committee is considering an evangelistic campaign, every care should be taken to see that the mission be adequately followed up. The new converts must be fostered and shepherded, instructed in the Word of God, and given work to do. A successful mission implies a tremendous amount of subsequent pastoral work. If it is not clear that this can be secured, it would be better to postpone the effort in that place, and send the preachers where their work can be conserved. Few sights are so pitiable as that sometimes presented, of scores of new converts—most if not all of them full of zeal and willing to be Christian in life as in profession—being left unprovided for, and allowed to drift away. It might have been better to leave these in their former associations undisturbed, for, now that they are dissatisfied with the old and disappointed with the new, they are apt to become less sensitive than ever to religious influences. They have not been helped, but rather injured, by the mission. A community with an experience such as this is very hard to influence later. Yet all the trouble could have been avoided by the use of a little common sense and foresight.

When, through neglect of the essential work of conservation, the results of a mission are not enduring, we are apt to put all the blame on the evangelist. This is not fair. We all admit that certain preachers seem to influence a better type of folk than do others. Where careful and definite teaching is given, so that hearers get to understand the Christian obligations following on confession and baptism, it is reasonable to expect more permanent results than in cases where the evangelism is of a mere or a more exclusively emotional type. But let us not forget that whether converts remain true or not depends at least on the care taken of them as truly as on the preliminary preaching.

Let us beware of the mistake of comparing or contrasting, to the disadvantage of either, men of different gifts. We want evangelists, and we want men of pastoral ability. The gifts are rarely found in excellent degree in the same individual. Chur-

ches will do well to hold both types of workers in esteem, and to remember that conservation is as necessary as evangelism.

We cannot have too many evangelistic missions, provided they are adequately prepared for and properly followed up.

On "Taking in Sail"!

A practical homily for Christians of to-day. F. B. Meyer, the world-famed preacher, gives good advice.

When the falling barometer foretells the approaching storm, the natural impulse of the sailor is to take in sail; and at the present moment, whether we look at the political and social barometer, or at the evidence of prophecy, there is every reason why those who observe the signs of the times should shorten their canvas. Are we not in much the same case as those to whom the Apostle wrote:—

"But this I say, brethren, that the time is shortened, that henceforth both those who have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not using it to the full; for the fashion of this world passeth away. But I would have you to be free from care."

Suffer a few elementary and practical suggestions!

Let us cultivate simplicity.

In their dress, their household expenditure, their personal habits, their general deportment, the people who profess to have treasure in heaven, and are looking for the Saviour the Lord Jesus Christ, should avoid extravagance and ostentation. This does not imply that they are to be characterised by a crude and dull austerity. Variety and beauty are surely compatible with the chastest simplicity, or we have misread the teaching of the Lily, which combines those two qualities in unrivalled loveliness. Our Lord dismissed the specious plea of Judas for a bald utilitarianism, and welcomed the fragrant and precious ointment in its alabaster cruse.

"We do not construct ornament, because our construction is in itself ornamental," was the profound remark of a skilled workman to a critic, who was suggesting the addition of ornamental carving to a piece of furniture on which he was engaged. A great principle is involved in that naïve remark, and one that illustrates the simplicity for which we plead. As soon as we aim at this or that acquisition, not for its utility and serviceableness, nor for the pleasure and well-being of others, but merely for the purpose of attracting attention to ourselves, or exhibiting our superiority to others, we have violated the high code of simplicity.

The faces of those who love simplicity are illumined with Divine beauty, though they wist it not. Truth, Purity, Reverence, Love cannot be other than beautiful. They can not be expressed, except in graceful and attractive forms. They need no addition of

meretricious charms. Have we not often witnessed how the exquisite beauty of a poor young girl, attired in the simplest fashion, has outshone the tawdry accumulation of colors, laces, and jewels with which another woman has paraded her wealth and revealed the bankruptcy of her soul? We have often sat at the table of the poor, with meagre provisions and frugal fare, but it has been irradiated with the beauty of that Emmaus meal, where the breaking of the Bread opened a rift into Paradise.

Extravagance is inexcusable in view of the awful distress prevailing throughout the world. Superfluous expenditure will have to be submitted to the audit of Christ's judgment-seat; and every amount, which has been recklessly and extravagantly spent, will have to be accounted for before him whose eyes are as a flame of fire. The effect of lavish expenditure on children is specially disastrous. A succession of costly toys and entertainments will often pall upon their taste, and stifle that native power of idealising simple things, which fills the child's world with romance.

It is a mistake, of course, to set up the same standard and insist on the same fashion for all. What may appear excessive in one class may be deemed an ordinary necessity with another. We must not therefore judge one another. As Charles Wagner put it: "Simplicity is a state of heart and mind." It dwells in the main intention of our lives. A man's soul necessarily becomes simple when his chief care is to fulfil the purpose of God, to please him, and to do his will on earth, even as it is done in heaven. Humility and purity, beauty and simplicity, are mated by the Creator; and whom God hath joined together, let no man put asunder!

Let us stand clear of indebtedness.

"Owe no man anything" is a distinct command. We often wonder if all those who look for the Lord's immediate and sudden return could be admitted to the joy of the marriage supper, whilst their money matters were left in a muddle and their debts undischarged. Although every demand is not actually settled, there ought to be ample provision for covering every liability. But even those who are not cherishing "the Blessed Hope" have no right to keep their tradespeople out of their money, or to continue to add liability to liability.

Our Lord said distinctly that, when we get to the altar with our gift, if we suddenly remember that our brother has something against us, such as an undischarged debt, we must leave our gift, and go at once to make it right with him, for only when he is

satisfied, are we welcome to complete our religious duty. Is not this one reason why the church has lost her influence, that well-dressed persons, on Sunday, are seen going to church, whilst in adjacent streets and dwellings are people who know that the very clothes these persons wear have not been paid for, and that their household accounts have not been met? Is it to be wondered at that the sense of unfairness rankles in their hearts and prejudices them against Jesus Christ?

It is better to pay an overcharge than to haggle about it, and leave the account to run on unpaid. Certainly there should be inquiry, remonstrance, an appeal to arbitration, but where all fails, it is better to bear the wrong, calmly, and generously. The one matter which will compensate us for every loss, is the smile of him who causes his sun to shine and his rain to descend on the evil and the good, on the just and the unjust.

Let us, so far as in us lies, show the love of God to all men.

We are apt to be taciturn and self-centred, and not sufficiently alert to help others with their burdens. The wise proverb insists that a merry heart does good like medicine. We cannot all be merry, but if we let God open our ear morning by morning, we shall often be able to speak a word in season to him that is weary. A well known servant of God confessed recently that he was glad to have been forbidden by the oculist to read whilst travelling, because it had given him innumerable opportunities of "helping lame dogs over stiles." Was not this in the Apostle's mind when he said: "Ye are now light in the Lord; walk as children of the light." Wear a sunbeam in your face. Be a sweet savour of Christ!

Let us aim at proficiency in the art of discovering the one beautiful trait in another's character. This was the secret of our Master! In Zaccheus, a son of Abraham; in the weeping sinner, one that loved much; in Simon Bar-Jona, a rock; and in the dying thief an heir of glory. Find the golden cord, which will lead you along the dimly-lit passage of a man's soul to the King's chamber, where the throne is, even though it be vacant. God's way of creating saints is by imputing righteousness to them. It is a Divine method! But only Divine love can enable us to discover the diamond in the stone.

We must love people whom we cannot like. If we cannot love them with our emotions, we can do so with our intention, mind, and will. We can be willing to be made willing. We can place ourselves in the current of the Holy Spirit, so that his love may flow through the dry water courses of our soul. Frankly confessing that we cannot, we may cast all the responsibility on him who can. Probably when we break through our reserve, and dare to pray for those who have despitefully used us, the battle will be won. While the fight is on, let us not talk of it; and certainly we shall speak only lovingly of our brother, we shall realise the misery of his dark heart. In pity we shall find the

spark of enkindling love, and presently God will give us the soul that may have sinned, though not unto death.

It is specially necessary at this crisis that employers should take every opportunity of personal contact with their employees. It is the lack of the personal element, which accounts for much of the present fret and conflict in the Labor world. If once more men were regarded, not as hands, but as souls; if, without patronage and affectation, the employer were less of the governor and more of the fellow-worker; and if, instead of the manager of a company, we could revert to the manufacturer living among his people, as we had it two generations ago, we should hear less of strikes and combines. Love is a mighty solvent!

Let us regard money as a stewardship.

Probably this is involved in our first paragraph, but it is sufficiently important to demand a further notice. At the earliest stage of wage-earning the young should be taught to lay aside a certain proportion of all receipts for God's service, and as life advances that proportion will tend to become larger. If we begin with a tenth at 20, we shall reach a fifth, when we are 45 or 50. That

principle is universally applicable. When a merchant makes up his books in January, he can set apart the sum which he can administer for God during the ensuing eleven months. He has to make a return for his Income Tax, let him not do less for God. Some allot to God's service the same amount as they expend on rent.

But the highest ideal is when we yield ourselves absolutely to our Saviour, as his obedient slaves—"not our own, but bought with a price"—and when we account all that we have as his, only deducting what we need in order to live and rear our children in the station in which we were called, and regarding all else as his who holds for us all he has and is.

Other practical suggestions might be added, but these will suffice. We who look for the appearing of our great God and Saviour, must live soberly, in regard to our own nature, righteously in regard to others, and Godly in regard to our Heavenly Father; and he who brought again from the dead our own Lord Jesus, that Great Shepherd of the sheep, through the Blood of the Eternal Covenant, will assuredly perfect us to do his will, working in us.—"The Christian."

An Annexing Nature.

"Add to your faith virtue; and to virtue knowledge."—2 Peter 1: 5.

In the life of Walter Bagehot his biographer uses a very luminous and suggestive sentence, "His nature was always annexing, and annexing what was best." He was continually adding to his unseen possessions. Those estates of the spirit, upon which no man can lay a measuring line, grew larger and richer every year. His life never reached the danger line of satisfaction. He had the genius and fervor of annexation. He preserved his gains by more daring explorations.

This genius of annexation is the secret of progress in the spiritual life. Our Lord proclaimed it in many different ways. "Seek! Ask! Knock!" What is that but the spirit of exploring enterprise? "Blessed are they which hunger and thirst after righteousness." What is that but the sacred acquisitiveness which is always gratified but never satisfied, because it is always beholding new treasure which it yearns to possess? And the Apostle Peter defines Bagehot's spirit of annexation and gives it its highest application in his fervent counsel: "Add to your faith virtue; and to virtue knowledge...."

The Christian believer has ample opportunities for annexation. Indeed, when is opportunity absent? In these fields we have not to wait for chances. They are every moment at our door. And our opportunity is often the richest when there seems to be no treasure about. It is the apparently waste things that often hide astounding wealth. I know a lead mine where for years and years the waste stuff lay in countless tons around

the shaft. There was no use for it. And one day an annexing nature came along, and he began to busy himself with that waste heap, and he found it to be the home of boundless fortune.

And those waste places of suffering, and disappointment, and failure, and heavy sodden grief—it is our wisdom to annex them, and by the spirit of the Lord to work their secret wealth. But, indeed, every season offers a prospect for the annexing believer in Christ Jesus. Never does an experience come to us which does not hide the riches of spiritual ore. We must be enterprising explorers. We must be vigilant merchantmen, on the lookout for pearls of great price, confident in the assurance that every occasion will yield the soul something of the unsearchable riches of Christ.—J. H. Jowett.

Things that Count.

Not what we have, but what we use,
Not what we see, but what we choose,—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar,
Not what we seem, but what we are,
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true:
Not what we dream, but what we do,—
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live,—
These are the things that make for peace,
Both now and after time shall cease.

—"The Outlook."

Mrs. E. G. White: Seventh-Day Adventist Prophetess.

The false claims of Mrs. White have been refuted by D. M. Canright, the most doughty opponent of Adventist error.

For cogent reasons Seventh-Day Adventism has not made much headway in the world, yet its advocates are so insistent as to be able to do a good deal of harm in a Christian community which is not well instructed in the Scriptures, and so secured against the seductive words of special pleaders. For some things we admire the Adventist community, or certain members thereof. The advocacy of an unpopular faith demands a considerable degree of boldness and self-sacrifice. Our friends must be allowed credit for much zeal and self-denial. Their belief in the circulation of literature advocating their peculiar tenets might well be imitated by other bodies. We can acknowledge these good qualities even while frankly expressing a distaste of the methods generally adopted by Seventh-Day Adventists. Their literature is frequently disposed of surreptitiously. Knowing, perhaps, that to avow the contents or purpose of their literary productions would be the surest way to limit sales, vendors are wont to conceal the facts which Christian candor—to put it no more strongly—should cause to be revealed. The art of religious camouflage has been by Adventists reduced to a fine art. Indeed, there is good reason for believing that some prominent folk in Adventist history have used practices and uttered statements which called by plainer names would be styled deception and lies.

The name of D. M. Canright deserves to be honored as that of one who, after an experience of twenty-eight years as a prominent Adventist minister and writer, saw the error of his ways and endeavored both to rectify the evil he had unconsciously wrought and to warn others against an unscriptural faith. Canright's book, "Seventh-Day Adventism Renounced," has gone through fifteen editions, and is a masterly exposure of the errors of Adventism. In other volumes, such as "The Lord's Day from Neither Catholic nor Pagan," he has successfully exposed the heretical doctrine. Canright's indictment and exposures have never been satisfactorily answered. Where Adventists cause trouble in a community, the circulation of Canright's books and tracts would do an immense amount of good. Adventists have quite frequently endeavored to break the force of Canright's testimony by an easier course than by refuting his arguments—they have often declared that the recanter of Adventism again recanted! In Australia as in America, it has again and again been stated that he repudiated his early book exposing the system. But in his latest book, published last year, he most explicitly writes: "There has never been a word of truth in any of these reports. I expect them [the Adventists] to report that I recanted on my death-bed. All this is done to hinder the influence of my books. I now reaffirm all that I have written in my books and tracts against that doctrine." Adventists, then, who persistently affirm the contrary (and we ourselves not infrequently have inquiries from different parts of Australia as to the truth of their affirmation) either are so extremely ignorant that their declarations regarding other things must be discounted, or else they are wilfully circulating inaccurate statements, in the apparent belief that the sacredness of the end will justify the worst of means.

After thirty years' emancipation from the bondage of error, D. M. Canright is still busily engaged in enlightening men regarding the subtle faith which once secured his allegiance. He wields a trenchant pen. His latest volume is entitled "Life of Mrs. E. G. White, Seventh-Day Adventist Prophet: Her False Claims Refuted." In this article we purpose to give a summary of some of the points dealt with in this most interesting and important volume. Canright himself gives references to Adventist works; we simply pass on the matter on his authority. Let the reader remember that the man who makes the statements was a trusted leader of Adventism for years, and also

that his other books have stood the test of years and have not been refuted by any Adventist. The interested reader would do well to secure the book* from which the summary and quotations in this article are taken: it will carry conviction.

Some one might unthinkingly say: Well, what of it, even if Mrs. White were found to be an impostor? Are there not in all religious bodies some "professors" who are not "possessors"? Will their falseness in any way militate against either the Christianity of sincere believers or discount the authority of the Christian faith? The question has in it a suggested plausible argument, but it is not quite pertinent. The supposed cases are not parallel. A faith which postulates the prophetic standing of its leader or leaders will most certainly and most rightly be discounted if the prophet or prophets are proven false. If Mohammed be not the prophet of Allah, the Moslem faith falls. If Joseph Smith, John Alexander Dowie, Immanuel Swedenborg, Mrs. Eddy, and Joanna Southcott are proven to be false, the faiths of which they were false prophets must rightly suffer. Were the writer or reader of this demonstrated to be a hypocrite or a fraud, that would not affect the truth of Christianity, for the Christian's faith is centered in Christ. But Mrs. E. G. White claimed to be a prophet and was accepted as a prophet by Adventists. If she is proven false, then the whole Adventist position is more than jeopardised. All sorts of attempts have been made to conceal facts relating to Mrs. White's utterances and actions from people, those responsible being well aware that the open truth would be fatal to their cause.

The claim of a prophetess.

Mrs. White placed her writings on a level with the Bible. She said: "I took the precious Bible, and surrounded it with several Testimonies for the Church, given for the people of God. Here, said I, the cases of nearly all are met." Canright declares that "the claim of infallibility was set up for Mrs. White's writings in 1911. In that year they declared her writings to be 'the only infallible interpreter of Bible principles.'" "Members and churches have been disfellowshipped for disbelief in Mrs. White's visions. When a disbanded church has been reorganised faith in Mrs. White and her writings has been made a test for entering the new organisation. Thus in October, 1913, the Adventist Church in St. Louis, Mo., U.S.A., was disbanded, and those who sought membership in the reorganised church were asked: "Do you believe in the spirit of prophecy as vested in Mrs. E. G. White?" In February, 1871, the General Conference passed the following resolution: "That we reaffirm our abiding confidence in the Testimonies of Sister White to the Church, as the teaching of the Spirit of God." In the Testimonies themselves Mrs. White wrote: "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."

If we test the claims of this prophetess, or if we repudiate her testimony where it is proven false, we shall but obey the scriptural rules to "beware of false prophets" and to "try the spirits."

A plagiarist and a "prophetess."

Some Adventists were puzzled over the writings of their prophetess. They found difficulties and contradictions in them. Mrs. White thereupon wrote a "testimony" and invited these people to write out their difficulties regarding her works, and she promised to clear up the trouble. More, she said she "was directed by the Lord" to make this request, and she added: "The Lord will help me to answer these objections, and make plain

*The book may be ordered through the Austral Publishing Co. Orders will be filled as soon as supplies can be secured from America.

that which seems to be intricate." An inspired writer, we all will agree, should find no insuperable difficulty in fulfilling her promise.

Dr. Stewart, of Battle Creek Sanitarium, took Mrs. White at her word, and wrote out some "perplexities" and sent them to her. The result? Oh, another "vision" and one contradictory of the "testimony" of March, 1905, just referred to. In June, 1906, Mrs. White wrote: "I was directed by a messenger from heaven not to take the burden and doubts that are being put in many minds." We admire serpentine subtlety when combined with columbine simplicity; but of the act of this "prophetess" we can only say that not only was it a breaking of a promise, but it impiously "involved God in a most glaring contradiction."

One of the difficulties mentioned by Dr. Stewart in his communication referred to plagiarism. One of Mrs. White's well known works was "Sketches from the Life of Paul" (334 pp., published in 1883). In a preface the publishers said this was written by "special help from the Spirit of God." Nearly thirty years before, Conybeare and Howson had published their great work on "The Life and Epistles of St. Paul." It is certain that Mrs. White copied a great part of her work from the book of the earlier English writers. In 1907 Dr. Stewart published a pamphlet in which he arranged in parallel columns quotations from the two books. Canright cites some of these, of which we quote two:

MRS. WHITE (1883).

"The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below."

CONYBEARE & HOWSON (1855).

"The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps immediately from the Agora."

"Among the disciples who ministered to Paul at Rome was one Onesimus, a fugitive from the city of Colosse. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master and fled to Rome."

"But of all the disciples now ministering to Paul at Rome, none has for us a greater interest than the fugitive Asiatic slave Onesimus. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master and at last found his way to Rome."

The italics show the common matter. Now Mrs. E. G. White copied and did not acknowledge her quotations. Are we to believe that the Spirit of God led her to do this? Canright says the publishers of Conybeare and Howson's book protested and threatened prosecution, after which Mrs. White's book "was withdrawn from sale, and for many years has not been listed among her books."

In other writings, too, Mrs. White was guilty of plagiarism. For instance, the much circulated "Great Controversy" copied without acknowledgment from D'Aubigne's great "History of the Reformation."

The curious thing is that, in reply to an inquiry for permission to publish extracts from Mrs. White's own books, her son wrote in 1905: "Mother instructs me to say to you that you may be free to select from her writings short articles for *The Life-boat*. Or you may make extracts from these MSS., from similar writings, in each case giving the proper credit." Canright not unnaturally asks, "Why did not Mrs. White do as she wished to be done by, and 'in each case,' where she made use of the writings of others, give 'the proper credit'?" His answer is plain: "She was so anxious to make books, so possessed with the idea of her own self-importance, and so desirous of appearing something she was not, that she ignored the rights of others, purloined from their writings, and became a pronounced literary kleptomaniac."

Webster defines a "plagiarist" thus: "A thief in literature; one who purloins another's writings and offers them to the public as his own!" Can a plagiarist be a prophetess? We leave the answer to Seventh-Day Adventists. Until they prove the names to be compatible if not synonymous, they will scarcely expect us to accept the testimonies of one of the world's most unblushing plagiarists.

False visions of a false prophetess.

Mrs. White once tried to influence a Captain Bates who was a lover of astronomy. In 1846 in the captain's presence, she had a "vision," in the description of which she said she spoke of some planet, and added, "I see four moons." "She is viewing Jupiter," said Captain Bates. Later on Mrs. White said, "I see seven moons." "She is describing Saturn," interposed the Captain, who was also delighted to have a description of Uranus with six moons. So even Bates was convinced, and became a believer in the visions.

But, alas, Mrs. White had "seen" just what Bates and other folk of that day believed about the planets. Astronomers now say Jupiter has nine moons (the five additional ones being discovered from 1892 to 1914), and Saturn, ten; while Uranus is affirmed to have only four. Yet the Lord in a vision confirmed Mrs. White in the astronomical errors of 1846! Believe it who can.

Canright adds the damaging facts that whereas Mrs. White said regarding Saturn, "I see seven moons," the Seventh-Day Adventist Elder Loughborough in 1892 had the audacity to alter the words to "I see eight moons" (because that was the supposed number then), while with the disconcerting alteration in scientific belief the same elder in a revised edition of 1905 was compelled to add a footnote: "More moons to both Jupiter and Saturn have been discovered."

Real prophetesses do not win converts, as Mrs. White influenced Captain Bates, by trickery and fraud.

False prophecies and claims.

God has said: "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken: the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

Let us apply this test, under Canright's guidance. Our author refers to the American Civil War of 1861-1865, which placed Adventists in a trying position. Mrs. White had revelations which proved disappointing, for "they simply told just what everybody already knew, reflecting the sentiments of those opposed to the Government and the war." Again, Canright says of her "Testimony": "It is all a bitter denunciation of Lincoln's administration and his management of the war. Every move had been wrong, and only defeat was prophesied." Of Lincoln's success and his greatness, people to-day have no doubt. Mrs. White, who foretold his failure, stands discredited. Once more the false prophetess is quoted as writing: "Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, they find that they have been deceived; that the object of this war is not to abolish slavery, but to preserve it as it is." The latter part of this is so flagrantly false that the statement would have been shameful from an ordinary person: from an alleged prophetess, such a word quite falsifies her claims.

Mrs. White claimed the power to reveal secret sins. "God," she said, "has been pleased to open to me the secrets of the inner life and the hidden sins of his people." But the claim was proven to be false, as cases cited by Canright show. Mrs. White, for instance, publicly praised one man, Elder N. Fuller, as a godly man of much ability. She had known him in his home, and had been in meetings with him. The confession of a conscience-stricken sister was the means of discovering the horrible truth that Fuller had been practising adultery with five or six women in the church. Yet the prophetess, gifted with power to detect secret sin, knew it not! Lastly, Canright says that "several years before Mrs. White's death so many cases of immorality were discovered in one of their leading publishing houses that the in-

stitution was coming into disrepute in the community where it was located. Upon investigation, nearly a score of employees, among them some of the most faithful church-goers and tithe-payers, had to be dismissed for misconduct. Yet Mrs. White, their prophet, knew nothing about all this deplorable condition of things."

There is only one possible alternative: The Adventist "prophetess" either was a wilful deceiver, or was self-deceived. The claim to a special gift was false.

The shut door and suppressed writings.

A considerable portion of Canright's book is taken up by two related chapters, entitled respectively, "The Shut Door, or Probation for Sinners Ended Oct. 22, 1844," and "Damaging Writings Suppressed." These two chapters contain a strong indictment not only of Mrs. White, but of other and later Adventists. We would strongly commend the book with its exposure of Adventist dealing to the interested reader, and particularly to those who are being worked on by apparently disingenuous Adventist advocates.

The story is too long for elaboration here. Briefly, the position is that the Seventh-Day Adventists "held and dogmatically taught" that probation for sinners ended on 22nd October, 1844. It will be remembered that the Millerites believed the world would end then, and of course probation would then end. The parable of the ten virgins (Matthew 25) was by them applied to this time. The foolish virgins could not enter, for "the door was shut." The Lord did not come; the world did not end; but Adventists for some years held that probation had ended. "They ceased praying for them, and said, 'The Door is Shut.'"

Some Adventist writers have denied that Mrs. White or any of them ever taught that there was no salvation for sinners after 1844. Canright quotes and cites the evidences.

When Adventists' children grew up from innocent childhood to years of responsibility, it was very awkward for them. How could these be brought in through the shut door? Well, they (it was discovered), as being in a state of innocence in 1844, "were entitled to a record upon the breastplate of judgment" and were "subjects of the present intercession of our great high priest." After this, converts from outside got in, too, for "after 1851, they began to open that 'shut door' so that now all could get in conditionally. They must understand the sanctuary in heaven, the change Jesus made in 1844 from the Holy to the Most Holy, and follow him there by faith. There can be no other way of salvation." The theory demands that Jesus changed his position to the Most Holy Place in 1844. No wonder Canright says: "This theory is about as bad as the original 'shut door.' To find salvation now a sinner must understand the change Jesus made up in heaven in 1844." The Adventist change is summarised thus: "From the belief that the door of mercy was closed to the world in 1844, they have passed to the belief that they are the only people who hold the key that will unlock the door."

The chapter on "Damaging Writings Suppressed" is the most painful of the whole of Canright's book. In it the author states and supports by citation the charge that in the interests of "the cause" some later Adventists wilfully suppressed facts and practised deception. Ostensibly they reprinted Mrs. White's "Early Writings," and alleged that no portion had been omitted. Canright gives what appears to us to be good reasons in justification of the title of his chapter and of his charges. Many Adventists, doubtless, do not know of the early writings of their prophetess, and it must not be thought that all are charged with deliberate deception or suppression.

The reform dress.

The lady, if she possessed ordinary human feelings, must have been so mortified by the grotesque failure of her reform dress scheme that some may think it cruel to refer to this ludicrous episode in her life. To save a woman's credit, we might refrain to cite the facts. But we are testing the claims of an alleged "prophetess," and nothing more discredits her claims than her conduct regarding dress reform.

Some Advent sisters favored "a reform dress cut short about half-way to the knees. With this they wore a sort of loose pants on the limbs below the dress." Mrs. White did not at first favor such an attire, and with some reason strongly condemned it, saying, "It is immodest apparel, wholly unfitted for the modest, humble followers of Christ." She claimed to know the Divine mind on the subject, for she also said: "God would not have his people adopt the so-called reform dress." That was in 1863; but in 1864 Elder and Mrs. White were captivated by a similar reform dress as worn by a Miss Austen (a physician) and others. So a "testimony," contradictory of Mrs. White's previous message, was given: "God would now have his people adopt the Reform Dress, not only to distinguish them from the world as his peculiar people, but because a reform in dress is essential to physical and mental health." The lady who before said the dress should be "an inch or two" above the streets, now said "nine inches." The prophetess was shrewd and business-like. She was an exception to the rule that the sons of this world can give business points to the children of light! She had patterns of the reform dress made, advertised them in the *Review*, carried them round with her, and sold them for one dollar each. Canright's own young wife was one who paid a dollar for a pattern, and who for eight years endured the ignominy and ridicule with which the dress was everywhere received. Mrs. White felt it needful to warn sisters who were reluctant to make bigger fools of themselves than nature intended; she wrote: "I have done my duty; I have borne my testimony, and those who have heard me, and read that which I have written, must bear the responsibility of receiving or rejecting the light given." So it was divine "light"!

Note the sequel. For eight years Mrs. White wore the dress and urged its use. During these years the Adventist women had a bad time: "Husbands were mad, brothers would not go out with their sisters, and outsiders sneered, and called them freaks." Even Mrs. White came to see that it simply would not do. She went to California, quietly laid off the reform dress, and never wore it again. Her "Testimony" of 1875 threw the blame on the sisters. "As our sisters would not generally accept the reform dress as it should be worn, another less objectionable style is now presented."

The dilemma confronting the believer in Mrs. White and her system is obvious. Either God never gave a revelation regarding the reform dress, or he did do so. If he did not, then Mrs. White falsely claimed the "light" for her instructions regarding the dress. If he did, so that the other sisters were wrong in "not generally accepting the reform dress as it should be worn," then Mrs. White must share the blame with them, for she, too, discarded the dress, and in that case disobeyed God. In either event, we want a saner prophetess who will not absurdly contradict herself.

Sabbath broken for nine years.

Mrs. White and her husband, Canright states, were in 1846 induced by Elder Bates to keep the Sabbath, beginning its observance at 6 p.m. on Friday; for, said Bates, "all other figuring is lost time." For nine years Mrs. White adopted this unscriptural practice. In 1855 Elder J. N. Andrews, who had been requested to study the subject and present his conclusions to conference, won over the whole denomination to accept the view that sunset was the scriptural time to begin the Sabbath. Then, says our author, "four days after Andrews and the conference had settled it, Mrs. White had a vision in which an angel told her that sunset was the right time!" He adds: "This put Mrs. White in a bad fix. So in that vision she complained to the angel, and asked for an explanation. She says: 'I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel, "Ye shall understand, but not yet, not yet.'" That was over sixty years ago; Mrs. White is dead; but the promised explanation has never been given." Canright himself gives it now. When Bates was in

the lead, Mrs. White in her visions saw what he taught her. When Andrews led, she saw just what he and conference taught.

Poor Mrs. White!—and poor deluded modern believers in a discredited "prophets."

We may close this brief summary and inadequate outline of a remarkable book with the words used by the author at the completion of his task:

Here and There.

Bro. W. H. Clay reports safe arrival in W.A. His address is 200 Bagot-st., Subiaco.

Kaniva church, Vic., had a record Foreign Mission offering—over £50, with more to come.

The attendances at the services at Northam, W.A., have been on the increase since Bro. W. M. Fiedler went there as evangelist.

We regret to learn of the serious illness of Mrs. Scambler, wife of Bro. T. H. Scambler, B.A., the preacher of the Hawthorn church.

Some correspondents are still sending letters to the former Prahran secretary. The present secretary of Prahran church is W. Montgomery, 33 Barry-st., South Yarra, Vic.

One confession last Sunday week at Grote-st., Adelaide. Three of those who have confessed Christ and been baptised at Grote-st. during the past week or two have united with the church at Dulwich.

Many friends will join us in expressing deep sympathy with Bro. J. McKenzie, M.A., in the passing of his mother, who was called home on the 10th inst. "Her end was peaceful and her trust beautiful."

Annual offering for Foreign Missions in South Australia exceeds all records; £1003 reported from twenty-three churches. Will secretaries or treasurers please forward amounts in hand to F. Collins, 48 Amherst Avenue, North Norwood?

S. N. Flatman, of Neerim Junction, Vic., would be glad to hear of any church members residing in Neerim district, as he has in view the commencement of a cause at Neerim Junction. If any reader of this knows of such members, will they please send names and addresses to Bro. Flatman?

Elsewhere in this issue appears the first of a series of articles entitled "At the Lord's Table." We have asked a number of brethren to send us short articles on the general theme, each dealing with some phase of the Supper. It is our wish that these should set forth what might suitably be said by a president before the feast. We think many readers will appreciate the thoughts expressed.

"The Patriot," the organ of the South Australian Alliance, is one of the best of temperance papers, and one of the most welcome at our table. Its capable editor is Mr. F. Lade. In its pages is to be found valuable information. It may be cordially commended to those interested in the fight for prohibition. Subscription price is 5/- per annum. On another page we reprint a short article from the issue of July 9.

A deputation from the Victorian Preachers' Association waited on the Home Missionary Committee at its recent meeting, expressing the sympathy of the preachers in the Evangelistic Campaign, and suggesting that we aim for 1000 souls for Christ by next Conference. The matter has been taken up enthusiastically by the Home Missionary Committee, and a sub-committee appointed to confer and plan with the Preachers' Association.

Last Sunday was the 25th anniversary of the work of Bro. Thos. Hagger as an evangelist. At the morning service at Grote-st. he made reference to the fact, and stated that in all that time he had only missed preaching one Lord's day through sickness, and that the additions to the churches under his preaching had averaged a little more than 100 per year. He struck a note of praise to God for His goodness and blessing, and expressed his continued confidence in the old gospel and the simple Christianity of the New Testament.

"No genuine gift of God, no true gift of the Spirit, has ever required guile—deception, deceit, fraud, or double-dealing—to defend and sustain it. That she [Mrs. White] meant to be a Christian, and that her works contain many things good in themselves, need not be denied. Her motives we may safely leave with God. But her high claims are not defensible. They are disproved by too many patent and incontrovertible facts."

A lettergram from Bro. Fieldus, of W.A., reads: "Magnificent welcome meeting Subiaco to Bro. and Sister Clay Thursday, July fifteenth. Splendid meetings July eighteenth, morning, afternoon and evening. Bro. Clay favorably impressed with West; already at home in Subiaco."

Bro. N. Leslie Gooden, of Grote-st. church, left Adelaide this week for India, to which land he goes to work with the Poona and Indian Village Mission. Bro. Gooden is the seventh member to go from the old Grote-st. church to the Foreign Mission field, those preceding him being Mrs. Filmer, Miss R. L. Tonkin, Miss Elsie Caldicott, Mr. and Mrs. W. E. Black, and Miss L. Skewes. The first six work in connection with our own mission, and Miss Skewes is working at the St. Andrew's Colonial Homes, Kalimpong, India.

As superintendent of the F.M. Committee of the South Australian Sisters' Auxiliary, Sister A. A. Smith, of 2 Jervois-ave., New Hindmarsh, writes: "The great July F.M. offering is past. Now we ask the sisters of the various churches to make a very special effort to raise £100 as our share towards the work. There are still some promises unfulfilled. Will you kindly send along donations at once, or not later than Thursday, August 5th? Do your best, sisters, as we are a long way from £100. All donations thankfully received and acknowledged."

The publishers of Austral Graded Lessons have decided to add to their literature an Expression Work Book called "The Primary Child," to be used by scholars under eleven years taking Division II. lessons. Believing that this will meet a need in the schools, they have printed sample copies, and sent them to schools. It is earnestly requested that secretaries will place the new material before the teachers for their consideration, and as soon as possible send their order on the form provided. The price of "The Primary Child" Expression Work Book is 3/- per dozen copies.

A young woman, a member of one of our country churches, recently sent to the Victorian Home Mission office the sum of £7/10/2, being amount collected by her for Home Missions. Her example is to be commended. The same work can be done in every church. Almost every member would give one penny per week to the great work of evangelising our State if they were approached regularly. We shall be glad to have willing collectors in every church. Collecting books will be forwarded to those willing to help. Apply to the Secretary, T. Bagley, 537 Lygon-st., North Carlton.

Under the Victorian Home Missionary Committee 25 evangelistic missions have been arranged and will be conducted in the next few months. Great interest is being manifested among the churches and preachers. Our aim is 1000 souls for Christ before next Conference. We look for a great spiritual uplift. Most careful and prayerful preparation should be made in every church in order that the greatest amount of good may be accomplished. Every member should become a soul winner. The churches wishing to use Alexander's Hymns should get in touch with the Austral Publishing Co., and make sure of securing them in plenty of time.

S.A. Bible School Examination.—The entries for the examination to take place on July 26th number 363, including 22 teachers. Well qualified brethren, and one sister, in Victoria, have kindly consented to judge the merits of the papers. The questions have been set in S.A. Teachers' essays and scholars' hand-work books should be

handed in by the night of the examination. Accompanying each hand-work book there should be a slip giving the name of the owner, the age on the date of the examination, and the school represented, and with each essay there should be a separate slip bearing name of school, name of teacher, and ages of scholars taught. Will school secretaries forward papers, essays, and books as soon as possible to H. R. Taylor, 42 Pier-street, Glenelg, S.A.?

The Victorian Anti-Liquor League is holding a great fete in the Melbourne Town Hall, commencing Monday, August 30, and extending to Friday, September 3, afternoons and evenings. The purpose of the fete is to educate the people, and also help raise funds for the Campaign Fighting Fund. The educational side is provided for by arranging displays of literature from the various temperance organisations. The financial aspect is catered for by a number of stalls for the sale of various gifts. Musical programmes of a high order are to be rendered each evening. Competitions in cooking, jam making, sweets and flowers are also being held. Readers are asked to help by sending gifts of any kind to the fete organiser, Mr. E. Squire Nicholson, Clyde House, 182 Collins-st., Melbourne.

Seventh-Day Adventists, while not making much growth in membership, are active in some communities, and frequently do considerable harm. Even where they do not make converts, they disturb young and uninstructed Christians. The circulation of literature to answer the teaching in their books they so diligently circulate is very desirable. The works of D. M. Canright, for many years an Adventist preacher, could profitably be used wherever the Adventists cause trouble. We refer to these elsewhere in this issue, and give an extended notice of his latest work, "Life of Mrs. E. G. White." The statements of our article are those of Canright. Sometimes we have quoted him, and sometimes summarised his views. He gives references omitted by us, and his words bear all the weight of a tried writer and a disputant never successfully answered.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "Lismore brethren are grateful for the following additional donations towards rebuilding in place of Tabernacle destroyed by fire:—Bro. August Hinrichsen (Rosevale, Qld.), £5; Sister Mrs. Neilen, of the Brisbane church, very kindly collected and forwarded the following amounts:—Bro. W. Alcorn, Toowoomba, £1; Bro. F. Stubbin, Boonah, £1; Zillmere church, £1; Bro. Burgess, senr., £1; Bro. B. Ash, 10/-; Bro. L. Gole, 10/-; Bro. Keddie, 10/-; Bro. Enchelmaier, Albion, 10/-; Sister Hermann, Albion, 10/-; Bro. and Sister Elvery, 10/-; Bro. Coward, senr., 5/-; Bro. Rankine, 5/-; Bro. D. Moffat, 5/-; Sister L. Colman, 5/-; Bro. W. Mills, 5/-; Sister E. Neilen, 4/6; Sister Stabe, 2/-; F. Drew, E. Brewer, A. Neilen, E. Pickering, Mrs. Turner, Mrs. M. Chorister, Mrs. Hagen, E. Gteen, Mrs. Gagen, W. Trudgen, and Mr. Cockroft, 2/- each; Mr. Gagen, 3/-; E. Hilder, A. Pantlin, D. Clapham, Miss Mills, Sid. Suchting, 2/6 each. Best thanks to all these."

"The Modern Band of Hope—Its Formation and Management." Under this title a small booklet has been issued by the Australian Band of Hope Union. It has been published to meet the growing need for information regarding up-to-date methods of Band of Hope and Junior Temperance Work. Model rules and suggested syllabus items are special features of the booklet. Most of the suggestions given in the booklet have been carried out with success in various places. In fact, it is through the adoption of these methods that there has been such a marked revival in Band of Hope work in Victoria and South Australia. The Australian Band of Hope Union aims at circulating this booklet in the other States, and thus helping to bring about a similar improvement in the work there. Those interested in the advancement of the educational temperance work amongst the young are urged to secure copies. These may be had on application to the Victorian Band of Hope Union, T. and G. Building, 246-250 Little Collins-st., Melbourne, or to the Australian Band of Hope Union, Royal Exchange, Adelaide. The price of the booklet is 3d. post free.

"By Its Fruits."

Gratifying Effects of Prohibition Upon the Criminal Institutions of the Great Dry Nation.

It is impossible to find space for even a tenth of the reports that are coming to hand regarding the results socially and economically of the new "All Dry" regime in the United States. The reports appearing on this page, dealing with one aspect only of the remarkable results, were culled at random from four weekly numbers only of the "American Issue."

Testimony from all over Illinois.

The sheriffs of the State of Illinois testify that crime has diminished under Prohibition. Here is a summary of their reports:—

An Empty Gaol.

George W. Farrar, sheriff of Cass county, in a letter dated March 30, 1920, says: "Before the dry law went into effect we had from a half-dozen to fifteen in our gaol, and it was all on account of liquor. At the present time our gaol is empty, and has been for several months, and if we can keep the booze away I don't think we will have any further use for a gaol in our county."

Prison Population Reduced One-Half.

Sheriff H. E. Parker, of Crawford county, in a letter dated March 30, 1920, says: "I haven't a prisoner in the county gaol, and I haven't had more than half the amount of prisoners since the Prohibition went into effect."

Prohibition Greatest Event in History.

Sheriff Guy R. Williams, of Fulton county, in a letter dated March 30, 1920, says: "I wish to say first that I am not and never have been considered a radical dry. My average number of prisoners for the year 1919 was 25. This year, 1920, the average is three, and to my best knowledge and belief it is entirely due to Prohibition."

But Four Inmates.

Frank A. Schoenholz, sheriff of Lee county (Dixon, county seat), in a letter of March 30, 1920, says: "I have but four inmates at this time, and none of them are in on account of liquor. Before July 1, 1919, the number ran up as high as 19. Of this number there were probably two-thirds of them in jail on account of liquor."

From Fifty-One to Sixteen.

Sheriff Ralph Spafford, of McLean county, in a letter dated April 1, 1920, says: "In looking over the jail record I find that on the first day of April, 1919, we had fifty-one inmates in the county jail, and probably about 39 of the 51 were committed to jail for violating city ordinances, in other words, drunkenness. At the present time we have in jail 16 inmates, 9 of whom are serving sentences for the illegal manufacture of liquor."

Another Empty Jail.

Sheriff John W. Wilson, of Bond county, in a letter of March 30, 1920, says: "We have not had a single inmate in our county jail since November, 1919, and before Prohibition went into effect we always had city inmates convicted of drunkenness or disorderly conduct."

No Criminal Case on Docket.

Sheriff Barnett, of Gallatin county, in a letter of March 30, says: "There has been a great change in Gallatin county since July 1. In 1918 at our county fair on Friday morning we had in our jail 13 drunks. In 1919 at our county fair we had not a single arrest."

Decrease Seventy-Five Per Cent.

George W. Tegard, sheriff of Woodford county, in a letter of March 30, writes: "The decrease in inmates since a year ago in our jail is about 75 per cent., the noticeable change being among those who were detained by us for wife and child abandonment up until about a year ago."

From Thirty-Six to One.

Sheriff L. D. Spaulding, of Bureau county, in a letter of March 29, says: "In January, 1919, we

had 36 in the county jail. In March, 1920, there is but one inmate in the jail."

Another Seventy-Five Per Cent. Decrease.

Sheriff James F. Wheeler, of Knox county, in a letter of March 30, 1920, writes: "The prison population of Knox county jail has decreased by about 75 per cent., and I think the greater part of this decrease is caused by the effects of Prohibition law."

Records from Philadelphia.

Since the advent of Prohibition, eleven hundred cells in the Philadelphia North American City Workhouse have become empty.

The Alcoholic Ward of the Philadelphia General Hospital, before Prohibition, had an average of 150 patients a month. The ward was closed in March this year.

Tramp Quarters Abandoned.

The Boston Municipal Lodging House for Tramps has been closed. Prohibition is the cause.

New Jersey Jail Has But Two Occupants.

Cumberland county, N.J., with a population of

60,000, has only two prisoners in the county jail. The city lockups at Bridgeton, Millville, and Vineland, are unoccupied and dusty, with locks rusty from lack of use.

Here's Another Horror Added to Dry Rule Reign.

According to Dr. William Keiller, professor of the University of Texas, Prohibition has so decreased the number of paupers throughout the State that the medical colleges are facing a shortage of bodies for laboratory work. Here is an indictment against Prohibition that Edwards and his crew ought not to overlook in making their appeal for the return of the saloon.

Pennsylvania Jail Cells to be Demolished.

Two hundred old brick cells are to be torn out of Allegheny county (Pittsburgh), Pa., jail. These cells have been made useless by Prohibition. The daily average used to be about 675. Now it is 250.

Six Hundred and Forty-Eight Cells Closed in Chicago.

The Chicago City Jail, commonly called the "Bridewell," on March 23, 1920, contained only 690 male and 41 female prisoners. On March 23, 1919, there were 1173 men and 85 women inmates. On March 23, 1918, the number of prisoners was 2110 men and 222 women. On November 12, last year, the South Cell House, containing 648 cells, was closed. Prohibition is given as the cause of the great decrease in the number of prisoners at the Bridewell.—"The Patriot" (S.A.).

At the Lord's Table.

THOUGHTS FOR THE SUPPER.

L. C. McCallum, B.A.

We have gathered, the Lord's people in the Lord's house, to observe the Lord's Supper. The beauty and solemnity of the hour allows for no hint of controversy; yet we suppose that no other rite in the Christian religion has been the centre of so much argument as the feast before us.

When we turn to the language in which the institution of this feast is recorded, we wonder that it has been made anything other than the simple ordinance of the Lord's appointment. Yet it has been hedged about by multitudinous rules and regulations until we find in many instances men and women denied the blessing of the feast because no duly ordained person is present to administer the rite. There is no evidence to show that any special qualification was required of the one who would administer this ordinance except the qualifications demanded of everyone who would take in his hands the emblems of the Lord's broken body and his shed blood.

Let us dwell upon

1. The Witness of the Feast.

Who dares estimate the power of the supper as a witness to the world of the truth of the gospel? Every nation has its Westminster Abbey, or its equivalent, its memorial days which serve as reminders of what has happened. So also in the religious world. Week by week as the table of the Lord is spread in city and hamlet, it proclaims in no uncertain way that God's people believe in the great fundamentals of the gospel—the death, burial and resurrection of our Lord. "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death until he come." Here is a way in which the most timid as well as the boldest Christian can preach the gospel. Our attendance at the table is a witness which men can see and understand. If every Christian realised this, would there be so many absent on the Lord's day? In theory we say that the feast should be observed weekly, in practice many of us are saying that it is all right if we observe it when convenient to ourselves.

2. Advantages of Observing.

We are not presumptuous, we believe, when we state that Jesus himself was vitally interested in the institution of this feast. Every man longs to be remembered after he has crossed the river of

death. For this reason men build costly mausoleums and erect marble shafts. Jesus also wished to live in the minds and hearts of his followers; he desired the responses of grateful and loving hearts. He could not have loved, if he had not found comfort in being loved. To taste death for every man was so great a fact to him, that we do not wonder at his desire to have the fact remembered always. Our remembrance of him is sweet to him. It satisfies him for the travail of his soul when we testify in this memorial that we live because he died for us.

For ourselves the feast has wondrous blessings. It draws us into the very holy of holies. Here the strength of the Mighty One is thrown about our weakness, and we are made strong. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint."

It is to us "a place of repair." Christ's life is the soul's food. We live on him. We all need repair. Hidden in the depth of the soul there is the experience of want and of blessing. Well, he was a man of sorrows and acquainted with grief on purpose that he might know our inmost need. He has met all that we can meet, and can give us the victory, just as surely as we are given here the bread and wine. Christ said, "Do this in remembrance of me." Let it bring us face to face with his old life, remember him in every circumstance of that life, and so may we find in him our place of repair.

Surely we need him. The spirit of stress and strain is heavy upon us. We want to retreat more and more into the "shadow of the Almighty." The world and life wastes us, wastes even our spiritual force. Here is the living Bread; here we are reminded of Christ, the food for all toiling, working souls.

Let us now draw near to the living Christ, the living Bread, and let us eat and live. Christ as the bread of life says now, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That surely implies that there is something more wanted than sleep and food and medicine to give you rest. Yes—life—Christ is what we all want. Let us take him now.

The Family Altar.

J. Wiltshire.

THE PRINCE.

It is both interesting and pleasing to see so much done to make the welcome of the Prince of Wales both warm and hearty. This is eloquent of the solidarity of the Empire. All lovers of our nation are bound to show loyalty to the King's son. It may be said that in him our national life consists. One whose desire is towards the Prince of Peace cannot help using the present royal visit to assist his imagination in respect of the Lord's coming. As we see the people clamoring for a position where they might get a glimpse of the Prince's face, we remember that it is said of One, the "King of Kings and Lord of Lords," "every eye shall see him." No need to clamour for a view of him. One of the most striking things attending the arrival of the Prince of Wales is the triumph of light over darkness. Our cities are as light as day, and men, women and children walk to and fro with perfect freedom. When the Prince of Light comes, the triumph of light over darkness will be infinitely greater. He will not depend upon the energy of the world to bring forth that illumination, but he will come with the glory of the Father. His light he will bring with him.

MONDAY, JULY 26.

Gem Verse.—He that loveth not, knoweth not God; for God is love.—John 4: 8.

Gem Thought.—

THE FOUNTAIN OF LOVE.

Think of thy brother no ill, but throw a veil o'er his failings;
Guide the erring aright; for the good, the heavenly Shepherd
Took the lost lamb in his arms, and bore it back to its mother.
This is the fruit of Love, and it is by its fruits that we know it.

—H. W. Longfellow.

Scripture Portion.—Luke 15: 1-10.

TUESDAY, JULY 27.

Gem Verse.—And Enoch walked with God; and he was not; for God took him.—Genesis 5: 24.

Gem Thought.—

SO TIRED.

"The day is long, and the day is hard;
We are tired of the march, and of keeping guard.
Tired of the sense of a fight to be won,
Of days to be lived through and of work to be done;

Tired of ourselves, and of being alone.

"And all the while did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm,
He turns the arrows, which else might harm,
And out of the storm he brings a calm."

Scripture Portion.—Luke 24: 13-35.

WEDNESDAY, JULY 28.

Gem Verse.—Moreover... set the priests in their charges, and encouraged them to the service of the house of the Lord.—2 Chron. 35: 1, 2.

Gem Thoughts.—

People need from us nothing so much as good cheer and encouragement. Life is hard for most, and needs inspiration.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but, sinking into the flower, makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged; and never be a discourager.

—J. R. Miller.

Scripture Portion.—Joshua 1.

THURSDAY, JULY 29.

Gem Verse.—But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Peter 3: 4.

Gem Thought.—

A life of beauty lends to all it sees
The beauty of its thought;
And fairest forms and sweetest harmonies
Make glad its way, unsought.
Sure stands the promise—ever to the meek
A heritage is given;
Nor lose they earth, who, single-hearted, seek
The righteousness of heaven!

—J. G. Whittier.

Scripture Portion.—Acts 4: 36, 37; 11: 19-26.
Barnabas is a beautiful object lesson in large-heartedness. A life which counts.

FRIDAY, JULY 30.

Gem Verse.—He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.—Ps. 112: 7.

Gem Thoughts.—

WAITING.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.
No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.
And so beside the silent sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

—J. G. Whittier.

Scripture Portion.—Acts 20: 17-38.

SATURDAY, JULY 31.

Gem Verse.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

Gem Thought.—

Let thy gold be cast in the flames,
Thy red gold precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
For gold must be tried by fire,
As a heart must be tried by pain.

—A. A. Procter.

Scripture Portion.—Job 23.

LORD'S DAY, AUGUST 1.

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

Gem Thought.—

Could we but crush that ever craving lust
For bliss, which kills all bliss, and live our life,
Our barren, unit life, to find again
A thousand loves in those for whom we died,
So were we men and women and should hold
Our rightful rank in God's great universe,
Wherein, in heaven and earth, by will or nature,
Naught lives for self.

—C. Kingsley.

Scripture Portion.—Luke 4: 1-19.

Death.

I go to prove my soul;
I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but unless God send His hail,
Or blinding fireballs, sleet or stifling snow,
In good time, His good time, I shall arrive.
He guides me and the bird. In His good time.

—Robert Browning.

In the Religious World.

The Perils of Middle Age.

A well-known writer of the last generation, in the course of an effective allegory, showed that the devil does not expend all his powers upon the young, but seeks with equal force to secure the moral ruin of middle age who have withstood the temptations of youth. Dealing with the same subject, an American contemporary says—"Lot and Saul and David and Solomon says—illustrations of what the world witnesses every day. Shakespeare's Macbeth and Iago are alive to-day. The defaulters are men in middle life, and the defendants in divorce suits are also men in middle life. Dr. Henry G. Weston used to say that 'the fifties' were the perilous years of a man's life. The men who to-day are bringing shame upon our civilisation are men who have reached maturity. Let the middle aged watch and pray lest they enter into temptation."

Canonisation of Joan of Arc.

The recent canonisation of Joan of Arc at Rome was attended, says the London "Christian World," not only by four hundred bishops, but also—what is far more noteworthy—by a hundred and twenty members of agnostic France's Chamber of Deputies. For the Maid of Orleans is the one and only figure around whom the sympathies of all Frenchmen of every party rally. As the novelist, M. Anatole France, says of her: "She recalls medievalism by her love of the Past, but Luther by her love of liberty." And as the late famous Protestant theologian, Auguste Sabatier wrote:—"Catholics loved her for her childlike piety. Royalists for her rescue of the legitimate monarchy. Freethinkers revel in her practical common sense and in her bold retorts to her ecclesiastical judges. Psychologists find endless problems in her career, which is as certain as any history of our own times, and yet as amazing as any piece of folklore. The clergy pronounce her a saint, but the anti-clericals delight in the recollection that 'it was by order of a Bishop's spiritual court that she was burnt at the stake as a heretic, an apostate and an idolatress.'"

Lost Illusions.

The further we got away from this awful war, said Dr. Orchard, at King's Weigh House, London, on a recent Sunday night, the more truly we saw the dreadful state in which it had left the world. The fruits of peacemaking in Europe had only brought the Continent to a greater deluge of misery. And still coercion was the only thing that authority believed in. The only cure for force was still thought to be force. Few people believed that the Carpenter of Nazareth was on the throne of Almighty God to-day, and those who said they did believe it, when it came to the crisis voted and acted as if Jesus was the veriest weakling. Nor could the church pull itself together. If it spoke now it had to eat its words and incur a thousand reminders and reproaches. We must try, Dr. Orchard went on, to win the rulers of this world from the statecraft of fear to the statecraft of hope. It would mean turning their backs on all the diplomacy they had been trained in and taking risks, not only for their own reputations, but for their respective countries. But would they be worse risks than were being taken now? Would they bring the world to any worse tragedy by following Christ than by following Mammon or Mars? But the same thing must be said to the rebels. To the Irish rebels as to the Government they had to say that violence on either side was absolutely futile. They had to say to all the reformers that they could build up a new system inside the old in such a way that the old would crumble around it. To do that it was necessary to have implicit faith in Christianity. With that faith, held in good humour, the world's stupid follies could be laughed away. When men and women believed in their hearts that the Carpenter of Nazareth had ascended to the throne of God there would be hope for the world. Not until.

The Late C. W. Mitchell.

Charles William Mitchell was one of the best known of our Melbourne brethren, and a great company of friends received a painful shock when his death was reported on Monday, July 5. Our brother appeared to be in his usual state of health the previous day; he attended Newmarket church in the morning, visited the aged inmates of the Freemasons' Homes in the afternoon, and was in his wonted place at Fitzroy in the evening. On returning home, he felt indisposed, but no serious results were anticipated. On Monday afternoon, however, a seizure was followed by his sudden decease.

Bro. Mitchell was in his 63rd year of age, having been born on 4th May, 1858. Practically all his life was spent in association with the Church of Christ. As a boy he attended the Sunday School in Barkly-st., Carlton. Older brethren will recollect that a move from Barkley-st. to Lygon-st. was made in October, 1865. It was in Lygon-st. that Bro. Mitchell was baptised. Later, for some time he was in membership at Swanston-st., and thence in 1888 he went to Fitzroy. He became one of the foundation members of the Tabernacle in June of that year. To Fitzroy church his best years and work were given ungrudgingly. He



The late C. W. Mitchell.

was ever one of its strongest supporters, being an esteemed officer, while for over thirty years he was superintendent of its Bible School.

Our brother manifested in many ways his interest in the children. His school work gives its own witness. He was President of our Sunday School Union in 1903, and for six years—from 1911 to 1916—he was its treasurer. He was Chairman of Committee of the Errol-st., North Melbourne, State School, and hundreds of children from this school lined the streets as his cortege passed on its way to Melbourne General Cemetery on July 7.

Our brother for the past seventeen years was a Director of the Austral Publishing Co. Visitors to the Austral will miss him from the shop next door, where since April, 1878, he was in business as a seed merchant.

In Masonic circles C. W. Mitchell was well known and highly esteemed. For 25 years he was a member of the Grand Lodge Board of Benevolences, and was also a member of the War Relief Committee. He was particularly interested in and a frequent visitor of the inmates of the Freemasons' Homes, being secretary of the committee.

If we were asked to sum up our impression of the character of C. W. Mitchell, we should feel bound to note: (1) His faithfulness to duty. His school and church work maintained for so many years proves this. (2) His boldness of utterance and firmness of conviction. No one could make a mistake as to which side he was on. Without fear or favor, he spoke his mind. (3) His practical Christianity. His heart was more tender than perhaps at first appeared. His benevolent work en-

gaged much attention. In it he gave more than his money; he gave himself.

The large company of men—several hundreds of them—who assembled at the Cemetery on Wednesday, July 7—one of the wintriest of days—bore tribute to the worth of our brother, as was the gathering of brethren from many suburbs at the in memoriam service at Gore-st., Fitzroy, on Sunday evening, July 11. Nowhere will his presence be more missed than in the Tabernacle.

Bro. Mitchell's wife predeceased him by six years. She was an exceptionally fine Christian woman. The family of ten left behind to mourn the loss of mother and father—a family well known for Christian character and helpfulness in church work—is a striking testimony to the influence for good exerted in the home. The bereaved ones have the comforting memory of their parents' example, the Christian's hope, and the assurance of the true sympathy of their brethren to sustain them in their sorrow.

Wagga Mission, N.S.W.

The Chandler gospel mission closed on 11th inst., after a very successful six weeks' run. The missioner with his wife and family and Mrs. and Miss Thompson left by Monday evening's mail train, and were farewelled on the platform by a goodly number of friends. Their visit to Wagga will be remembered for many years, and the effect of Bro. Chandler's stirring and very often startling messages will extend much further than human mind or sight can follow.

The visible results are great, but who can estimate the value of even *one* soul led into the kingdom? Two hundred and two persons publicly confessed their faith in the Lord Jesus Christ. Of these, seventy-seven have obeyed the Lord in baptism, and many others wish to do so, but are prevented by home and church influences. Sixty of those who confessed are under the age of fifteen years, and several are baptised believers who wished to rededicate their lives to the Lord, and to link up with the church in Wagga. Seventeen children have been baptised, and sixteen have been received into membership. Seven of these were scholars in our own Lord's day School, and eight of them have become scholars since the mission commenced on 30th May. Sixty-seven have been added to the Wagga church as a direct result of the mission, and we are hopeful that there will be many more yet.

The attendances throughout the mission are evidence of the interest that has been aroused. Night after night from 200 to 300 people gathered to hear the message, and as an instance of their interest we need only mention that after a long service lasting from 7.45 till 9.30, when Bro. Chandler would give an opportunity for any who desired to leave before the prayer meeting, very few would go, and the after meeting was generally almost as large as the main meeting. Last Sunday night the tent was full, standing room only being left. The attendances at the Lord's table increased from about 50 on the 30th May to 112 on the 11th July, and our offerings have risen to over £5, from an average of about £2/14/-. The church here hopes to be almost if not quite self-supporting in the very near future.

The singing was a big factor in the success of the mission. It is certain that the cheerful singing attracted many people to the tent.

The question box was used freely, and Bro. Chandler was always ready to answer questions. This part of the evening service was perhaps a big factor in holding the interest of many people. The whole town has been stirred, and Bibles are being read and studied by people who never gave a thought to some of the truths we believe and preach. Some religious bodies have shown a good deal of ill-feeling, but, generally speaking, the people of Wagga seem to have regarded the mission as a blessing and a much needed stirring up of sleepy churches.

As one result of the mission, our present building is absolutely inadequate. We expect a large increase in our Lord's day School, as well as increased attendances at all other services. Negotiations are in progress to secure a picked block

of land almost in the centre of the town, an ideal spot for a church home.

During a good part of the mission, Mrs. Roy Thompson, of Melbourne, was here as soloist, and her songs were very highly appreciated. She was always at her post, and sometimes sang as many as three solos during one service. Her sweet invitation hymns must have led many to take the final step and confess their Lord.

On Saturday evening, July 10th, a social gathering was held to allow old and new members to get acquainted and to say farewell to the missioner. Bro. Chandler was presented with a wallet of notes, and Sister Amy Murphy, who acted as pianiste, and was present at every service of the mission, was given a small present as an expression of the thanks of the church.

Bro. Chandler spoke feelingly of the services rendered by Mrs. Thompson and Miss Murphy, and also by Bro. Stephen Cosh, of Inverell. Bro. Cosh has relieved the missioner of a lot of anxiety and worry by attending to heating arrangements and other necessary odd jobs. He intends going with the tent to Lismore, and perhaps to other places, to carry on the same work at his own expense.

On Saturday afternoon, June 24th, a working bee was organised to paint the tent with a water-proof mixture of Bro. Chandler's own dispensing from a recipe kindly supplied by Bro. J. Rowland, and the operation proved a complete success. Several very leaky spots were completely healed. The missioner and Bren. Rush and Waters were very prominent figures in the working bee.

W. L. Casperson.

I wish to add a tribute of praise to Bro. Chandler for the energy and zeal which characterised him right through this effort. His powers of oratory combined with his winsomeness and tender pleadings render him in my humble judgment an ideal missioner. Broad in mind, yet true and loyal to New Testament teaching, with a large vision, absolute faith in the co-operating power of God and the Holy Spirit, and a burning passion for the salvation of the souls of men and women, he delivers his messages with all the forcefulness of the great powers of mind and body with which he is so richly endowed. Personal contact with him has been a wonderful uplift and source of inspiration to me. This mission has accomplished more for the cause we love than all the efforts of many past years.

The mental and physical strain Bro. Chandler puts upon himself during the course of his mission is enormous, and the brotherhood would do well by insisting that he have at least two weeks' complete rest and recreation between his missions, in order that he be able to accomplish the great work that confronts him on every hand. We do indeed thank God for the visit and work of Bro. Chandler.

I would also like to add a word of praise and thankfulness to Mrs. Roy Thompson, a "sweet singer" of the brotherhood, for the great help she rendered. Her sweet voice heard every night was a source of attraction and inspiration, and many of the converts attribute their decision to the sweet tender appeal of her singing. We rejoice to know she accompanies Bro. Chandler on his northern tour, and we pray for God's richest blessing upon the party in all their undertakings.

This note would not be complete without a word of thanks to all members of the church here who sacrificed so much in order to attend all meetings. Many of them just let go their business obligations from time to time, that they might do the many things needed for the comfort of the people and the success of the mission. To God be the glory for all the great things accomplished.

E. J. Waters

"No man is likely to accomplish much who moodily indulges a desponding view of his own capacities. By God's help the weakest of us may be strong, and the way to become so, is to resolve never to give up a good work till we have tried our best to achieve it. To think nothing impossible is the privilege of faith."

News of the Churches.

Tasmania.

Three were received into fellowship at Hobart last Sunday morning. At the gospel meeting Bro. Nightingale spoke to a full house. Another man made the good confession. During the week Sister Paterson was united in matrimony to Mr. Coie. The Senior and Junior C.E. Societies are growing in numbers and power. They have just celebrated a successful combined anniversary.

The Tasmanian Sisters' Executive met on July 15. The devotional service was led by Sister Warmbrun. Sister Nightingale led in prayer for the recovery of Sister Dunstan, who is an inmate of St. Helen's Hospital. Correspondence dealt with. Bible School added to new departments of work. At next meeting Sister Nightingale will give an address; all sisters are cordially invited.

West Australia

Bro. Alcorn, of Maylands, exhorted at Fremantle on July 11. At the gospel service Bro. Hibbert preached a convincing sermon to a fine audience on "Who hath Bewitched You?" Record Foreign Mission offering, £26. All departments active. The Spartan Club preparing for a big demonstration. Sisters busy for coming sale of work.

On Lord's day evening, June 27, at Perth, was held an impressive memorial service in honor of our late Sister R. Green, whose death resulted from a severe fall. On the morning of July 4, Bro. J. Beck delivered an appreciative address on "God's Part in our Trials." At night Bro. Ewers conducted a gospel lantern service. A scholar from the Bible School made the good confession.

At the West Guildford Wednesday prayer meeting Bro. Stirling gave another talk on "The Covenants." On Thursday the sisters gave the chapel a good clean; their day's work was appreciated, and the chapel looked all the better for the labor. Services on July 11 were good; Bro. Beck, of Lake-st., gave a splendid exhortation in the morning. At night the evangelist preached on "The Foolishness of Preaching" to a good audience. Sister Jackel was present for the day from Harvey.

Queensland.

Fairly good meetings at Brisbane on July 4. F.M. contribution now stands at just over £70 for Ann-st. The church is grieved to report the death of our esteemed Sister Gager, who died in hospital of pneumonia. Deep sympathy is with her husband and children. At the night service a good number of relatives of deceased attended, and Bro. Rankine, in feeling terms, referred to the consecrated Christian life of our departed sister.

On July 8, the Bible School at Maryborough held a successful social, the object being to collect cards to send to the foreign field. A large number were gathered. Last Lord's day Bro. J. Larsen exhorted the church, and spoke to the Adult Class in the afternoon, Bro. Larsen being in the Pialba district, where a meeting was held in Bro. Maïke's home for the breaking of bread. At night another confession was taken in Maryborough. Sister Price and family have arrived safe and well.

New South Wales.

All meetings at Auburn show great improvement and wonderful enthusiasm. New building is nearing completion. Four new additions since last report.

Bro. Walden spent Saturday and Sunday of last week with the Sydney Chinese brethren. He was tendered a banquet at the Pekin Cafe on Saturday afternoon; everyone had a most enjoyable afternoon.

The work at Canley Vale is reported to be still on the upgrade. Since last report two have been added by baptism—both from the Bible School. Bro. W. A. McDonald is the present evangelist, having taken over the work some three months ago. Better average attendances at gospel meetings than for some considerable time. The Sunday School scholars worked very hard for the annual examination.

Inverell is looking forward to a good spiritual harvest through the Chandler mission in September-October, and a good material harvest through the glorious rains we have had. Prayer is requested for the mission.

Petersham Foreign Mission offering is about £7. Attendance at school keeps above 120. Good gospel meeting at night. Bro. Johnson addressed the church last Sunday morning. Bro. Arnott's theme on Sunday evening was "Dull Hearing."

At Paddington, Bro. Gale addressed the church on July 18. Owing to the failure of electric light, the gospel service was held under difficulties, in the school hall. This service was conducted by Mr. Park, of the Presbyterian Church, for whom Bro. Gale had preached a little while ago. Mr. Park's message profoundly impressed all.

At Merewether J. Wright exhorted on July 18. In the morning Bro. Gower, of W.A., was present. A memorial service was conducted by Evangelist Martin at night. Sister Thirlwall passed away on Tuesday, July 13, which was the anniversary of her late husband's death. A social will be held on Wednesday night next to mark the completion of the extension of the building.

Good meetings at Wagga on July 18. The mission spirit is still evident. Over 100 broke bread, and offerings showed a substantial increase. Extra seats have been donated from the Junee chapel; these were very acceptable at the evening service, when a big crowd assembled to hear Bro. Waters' address on "Playing the Fool." Two ladies made the confession. During the week four were baptised, and four received the right hand of fellowship on Sunday.

Every department of the work at Mosman well organised, and meetings are all well attended. Bro. Blok has been preacher for nearly twelve months, and is giving forceful messages. His method of systematic teaching and Bible study is appreciated. Lately there have been commenced an Adult Bible Class, and a Sisters' Dorcas Society; and combined prayer meetings with the North Sydney brethren are being considered. Gospel services are well attended. On July 11 two sisters made the good confession and were baptised by Bro. Rush. One of these was the wife of Bro. Blok. The average collections for all purposes have increased from about £3 per week a year ago, to about £9 per week for the first three months. £35 has been received for Foreign Mission offering.

South Australia.

Good meetings at Norwood on July 18. At the morning meeting Bro. G. H. Jenner exhorted, and in the evening Bro. Beiler gave a very fine address. Foreign Mission offering has now reached £95.

Great meetings at Williamstown on July 11. Two were immersed in the morning and received into fellowship the same hour. Good congregation again at night. F.M. offering has reached last year's total, with possibly more to come.

At Kadina on July 11 the exhortation by Bro. S. Trenwith was a great uplift; subject, "The Bible as a Book." Two were baptised by Bro. Taylor after the service. Bro. Taylor gave a fine address on John 3: 16. The offering to Foreign Missions is £10/8/8.

At Hindmarsh, on July 18, T. H. Brooker spoke in the morning. In the evening G. P. Cuttriss spoke forcibly on "The Sin of Ignorance." Attendances at both services were very satisfactory. An after-church service was held in the local Town Hall at 8.15.

Unley Foreign Mission offering amounted to £101. A Brotherhood Society has been formed, and is meeting fortnightly. C.E. Society concert and lecture by Bro. Walden on Tuesday. V. Stanton, secretary of S.A. Alliance, preached last Sunday evening. Sunday School is working hard for Scripture examination.

Since last report Semaphore has been making steady progress, and the cause is in a firmly established condition. At the business meeting on

Wednesday the evangelist, Bro. J. C. F. Pittman, resigned from the work. The church would be glad to hear of any disengaged brother.

On July 11 Bro. Reginald R. Morrow was welcomed into fellowship at Dulwich, having been baptised at Grote-st. during the previous week. Last Lord's day three were received by letter. The F.M. offering has increased to £12. It has been decided that the church reorganise on August 1.

The F.M. offering from the Bordertown Circuit now totals £78; it may reach £80 before the close. This is the largest offering for missions in the district. With the advent of fine weather, the services were better attended on Sunday last. At the close of the gospel service at Bordertown one of the young men expressed his desire to become a Christian.

There was a good morning gathering at Port Pirie on July 11. Sister Parerah (a baptised believer) received the right hand of fellowship. Bro. Shipway, though seriously indisposed with a cold, kept his speaking engagements of the day. Bro. Langsford has rallied. Workmen and building materials are now to be seen on the allotment.

Bro. G. T. Walden was at Mile End on July 18; crowded meetings. Assembly day in the Bible School. Presentation from the teachers to Miss M. Riches, who is shortly to be married to Mr. Reg. Trowbridge, the organist, and one of the Bible School teachers. Junior Endeavorers gathered large parcel of texts and picture cards for Miss Caldicott in India.

The Bible Class at Balaklava had a successful social on Monday, July 12. The class is growing in both members and interest. The Foreign Mission annual offering reached £34/1/1 on Sunday last, an advance on last year. This church contributes largely through duplex envelopes in addition. Preparations are well in hand for the Bible School anniversary on August 1.

A combined roll-call and gratitude to officers social was held at Mile End on July 7. About 150 members responded to names called. Words of appreciation of officers' work were spoken by Bro. Gerriam and Sister Ewers. The officers presented with nicely bound pocket Testament and Psalms, and three with hymn books. A very happy gathering. F.M. offering reached £77; more coming. Good meetings on July 11.

On July 11, at Croydon, Bro. Wilson spoke both morning and evening. The church is making a special effort to pay off debt on building. Next Sunday fortnight being anniversary, it is proposed to take up a collection. Mite boxes have been distributed. On July 18, Bro. Wilson spoke morning and evening. Good attendance morning. Sister Smith was present after her serious operation. Bible School had fair attendance.

The prospects of the two churches in Eyre Peninsula are increasingly brighter by the splendid work and addresses of both Bro. and Sister Blackburn. Bro. Blackburn delivered stirring addresses on July 11 at Ungarra in the morning, and at Tumby in the evening. On August 29 there is expected a combined meeting of the churches of the district at Lipson for breaking of bread in the afternoon, and a special gospel service in the evening. Tea will be provided. Sister Blackburn will give the gospel address at night.

At Prospect since last report two have been received by faith and baptism, and one by letter. Bro. Bradshaw, who has been ill for seventeen weeks, is about again. His wife, who underwent an operation in the Adelaide Hospital, is home and recovering. Bro. and Sister Whiting, from Warrnambool, Vic., were present on July 4. Meetings lately have been well attended, and good addresses have been given. The C.E. Society took the meeting at Prospect North Methodist Church on Tuesday. The Bible School anniversary will (D.V.) be celebrated on July 25 and 28.

Violet Day was celebrated at Glenelg on July 11. Bro. Taylor spoke morning and night. One confession on Sunday, 4th inst. The church regrets to record the death of Sister Mrs. Fred. Wood, who died suddenly at her home on Saturday morning, July 3. Her remains were laid to rest at North Brighton Cemetery on Sunday, July 4, in the pres-

ence of a number of members. Our sister was connected with the church for many years. Bro. Wood has the deepest sympathy of the brethren. Bro. Taylor performed the burial ceremony. The annual business meeting of the church was held on Wednesday, July 7. Reports of an encouraging nature were read from the various auxiliaries. A revision of the church roll as drawn up by the elders, was confirmed.

Bro. Ingham continues to do good work at Wallaroo. "All-day meetings" were held on June 27 and 28, and were a time of great help and blessing. Bro. McKie and Bro. Horsell were the visiting speakers from the city. Bro. Taylor and Trenwith from Kadina, and Bro. Vawser from Moonta. There was also a good number from these two churches present. At the annual church business meeting on July 8, all reports spoke of good work done. Officers were elected for the ensuing year. A special "Violet Day" service was held on July 11, when there was a large attendance, a fine number of returned soldiers being present. Bro. Reg. Killmier, who has been seriously ill in the hospital for 11 weeks, suffering from a severe attack of diphtheria and its after effects, is to be removed to the Adelaide Hospital on Tuesday, for further treatment. Sister Mrs. Les. Warren, who has been under an operation, is now recovering.

Victoria.

Kaniva church had a record Foreign Mission offering—over £50, with more to come.

A. W. Bean, of Collins-st. Baptist Church, spoke at Lygon-st. on Sunday morning, exchanging platforms with Jas. E. Thomas.

North Melbourne reports good meetings. Two lads from the Bible School made their decision for Christ last Sunday evening. Bro. Hurren preaching.

Splendid meetings at Ringwood. Much interest being shown; several almost persuaded. Two lads made the good confession, E. C. Hinrichsen preaching.

A good sermon was preached by Bro. Payne at Ararat, on July 18, to a fair congregation. On the previous Sunday Bro. Wakefield, from Stawell, was present.

Both morning and evening services at Collingwood were well attended last Sunday. H. A. Procter, M.A., LL.B., gave a very thoughtful address at night, and at the close a married lady confessed Jesus as Lord.

On July 11 Bro. Eagle preached at Dunmunkle, 11 a.m.; Minyip, 3 p.m.; Lawler, 7 p.m. Attendances good at the two latter places. Bro. Eagle has a message, and fearlessly proclaims the whole counsel of God in a kindly manner.

Ballarat reports good meetings all day, July 18. F.M. offering, £30. Biggest school for several months. Bro. Wilkie is taking a few weeks at Peel-st. Attendances better, and the school growing slowly. Bro. Blakemore is to be their missionary in September.

The Foreign Missionary appeal has met with a very satisfactory response at St. Arnaud—£35/- to date. The church is looking forward to a ten days' mission conducted by Bro. Fretwell, from Mildura, to commence on August 15. Arrangements are also being made for a leader of song.

Northcote reports that meetings are still growing. July 18, Bro. and Sister C. Page, from Middle Park, and a young lady recently immersed, were received into fellowship. Gospel service, splendid audience listened to a fine message on "With Christ in Gethsemane." Two made the good confession. F.M. offering record. Splendid Bible School.

On July 11 Bro. Wakefield paid his periodical visit to Ararat, and Bro. A. D. Perry and A. Sheppard conducted the morning and evening services respectively in Stawell. Last Lord's day the evangelist gave two powerful messages, the morning address dealing with missions, and the evening a temperance sermon. Good attendances. The church looks forward to a visit from Bro. Bagley at an early date. The amount raised for the forthcoming mission is now £36/3/-.

Splendid meetings are reported at Brim since Bro. Eagle came. He is doing a splendid work, and has delivered very instructive exhortations. The F.M. collection was a record, amounting to £25/4/8.

The Ladies' Church Aid Society at Maryborough continues to do a good work. Church delighted to have Bro. Green present after a serious and prolonged illness. July 18, services full of power. Senior Bible Class reached a record, 25 in attendance. One young lady confessed Christ at the close of Bro. Young's address on "Building for the Eye of God."

At Warrnambool on July 4, Bro. W. J. Campbell, from the College of the Bible, commenced week-end work with the church. His earnest addresses have been much enjoyed. Bro. and Sister McCullough and family are again residing in Warrnambool, to whom the church extends its sincerest sympathy in the sad bereavement through which they have recently passed.

July 18, being "Violet Day" at Essendon, there were good attendances at all meetings. Bro. Clark delivered a stirring address on "The Garden." At the close a sister who confessed was immersed. The baptistry being available, thanks to our many helpers, the buildings are now complete. The result of the recent endeavor to raise £200 was £160.

Meetings at Bambra-road, Caulfield, continue to grow. 10 additions by transfer, making membership 48. School attendance about 80, with additions weekly. Less than half who attend the gospel services are members. Recently a very helpful evening visit was paid by Bro. T. Bagley. The Phi Beta Pi has enlisted 20; Junior Christian Endeavor and Young Worshipers' League have each made a good start.

On July 14, at Carnegie annual meeting, reports indicated all auxiliaries working well. Church now working hard to clear debentures in September. At morning meeting, July 18, Bro. Illingworth gave a greatly appreciated message. At the gospel service Bro. Eaton gave the third address dealing with life of Paul. One young woman decided for Christ. Members are enthusiastically engaging in work with local Anti-Liquor League.

Audiences at Geelong on July 18 showed a marked increase. At worship welcome was accorded to a number who have returned after sickness. The exhortation, "The Real Test" (Matt. 7: 20), was most explicit. A striking gospel address, "Some Old Love Stories," was capably delivered by Bro. Chas. Schwab. A young lady came out on the Lord's side. Thanks are due to the Ladies' Aid Society by whose instrumentality the telephone (No. 1702) has been installed in the preacher's residence.

Burnley F.M. offering was £4/7/4. The offering to date for local mission is £16. Bro. Nicholls would be glad if choir leaders or secretaries would answer letter re choirs assisting in the mission. The Phi Beta Pi is going ahead; at an evening recently 60 young folk were present. Good-bye was said to Bro. Inglis at a social evening, when he was the recipient of several presentations. Bible School in healthy condition. Miss K. Haywood is now secretary. Junior Endeavor is working hard for concert. See "Coming Events."

On Sunday, 18th July, all meetings at Brighton were well attended. Morning, Bro. Sharp spoke. Gospel message was delivered by Bro. Knott; three confessions. The Foreign Mission offering amounted to £40. On July 3 the sisters, assisted by the Brighton Branch of the W.C.T.U. and Sons of Temperance, held a very successful sale of gifts, at which they cleared £50. This is to be handed to the secretary of the Anti-Liquor League Fund. This is the sisters' start in Brighton. They hope to do much more, and so make use of the great present opportunity.

Two recent converts were baptised at Oakleigh on July 11. Interest in all church work is being maintained. Bro. A. Anderson concludes his work on Sept. 12, to take up active service under the Federal F.M. Committee. He expects to proceed to China shortly afterwards. Bro. Dan. Wakeley has been engaged to begin work on August 15, when Bro. Anderson is conducting a mission at

Rochester. The R.T.O. Young Men's Club held a successful entertainment in aid of Foreign Mission offering. Ladies' Sewing Guild are holding a gift evening on Thursday night, in aid of sale of work on September 3 and 4.

Bro. John Hudson, who for many years was a member of the Collingwood church, being active as an officer and Sunday School superintendent, has for over 20 years been a member at Doncaster, where he has been useful as a presiding brother and speaker at the Sunday morning service. Having now to leave Doncaster, he, with his daughter and son-in-law (Bro. and Sister G. Simpson), were last Saturday evening visited by a large company of friends who wished them well in their future home. John Tully, on behalf of the company, presented tokens of love, and spoke highly of the high esteem in which they were held. Bro. Hudson and Bro. Simpson suitably replied.

COMING EVENTS.

JULY 29 (Thursday).—Coppin-st. Church, North Richmond, monthly meeting of the Women's Mission Band. Speaker, Mr. Burgess, of the China Inland Mission. A hearty welcome is extended to all interested brethren and sisters. Meeting held in chapel, commencing 8 p.m.

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

CITY OR COUNTRY.

Brethren removing are invited to consider opportunities of Elsternwick-Caulfield-Glenhuntingly, and needs of the new cause at Bambra-road, Caulfield.

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IN MEMORIAM.

BARR.—In loving memory of my dear daughter-in-law, Eva Alice, who fell asleep in Jesus at Inverell, July 22, 1917. "For ever with the Lord."—C. E. Barr.

MAIN.—In loving memory of our dear mother, who died at Drummond, July 25, 1909. "Safe in the arms of Jesus."

—Inserted by her loving children.

MINAHAN.—In loving memory of our dear father, Thomas Minahan, who died suddenly at Bayswater, July 27, 1919.

—Inserted by his daughter and son-in-law, Bayswater.

SANDO.—In sad but loving memory of my dear wife and mother, Elizabeth Sando, who died July 24, 1919; loving mother of Mrs. M. Gillett, Mrs. W. Andrews, Ethel, Henry and Hazel.

"Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears,

And there, some time, we'll understand."

—Inserted by her loving husband and family—John Thomas Sando.

PHILLIPS, Norman Frank.—In loving memory of our beloved eldest son, Norman Frank, aged 31, who passed away July 27, 1919, at Malvern, Victoria. God's will be done.

—Inserted by his parents, W. J. and H. Phillips; his brothers and sisters, late of Melbourne, Gordon, and Chatswood, N.S.W. Present address, 370 Military-road, Mosman.

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OBITUARY.

PRATT.—The death of Bro. G. Pratt occurred at Paradise, Vic., on June 26, as a result of an accident. For some years he was a member of the church at Murrumbena, being brought in under the preaching of Bro. Newham. For the past ten years he has been living with his wife and family at Emerald, and has been connected with the East Emerald and Township churches. For some time he faithfully carried out the duties as treasurer at the East. His untimely death at the age of 45 is a great blow to his wife and family. We commit them to the care of our heavenly Father, till the day breaks, and shadows flee.—H. Toogood.

MARTIN.—A great gloom passed over Bayswater, Vic., when it was reported that our Bro. Leonard Martin had passed away at the age of twenty years and eleven months. Our brother fell asleep in Jesus on Tuesday morning, 6th inst., after a short illness. He was a promising young Christian, with a loving, unselfish disposition. He was baptised when but a boy, and as years went on was growing more devoted to his Lord and Master. At the service at the house Bro. T. McCallum spoke effectively. We laid the remains of our dear young brother to rest in the Box Hill Cemetery before a large gathering of relatives and friends. A guard of honor was formed by the Bible School scholars and Rechabites. Bro. Combridge officiated. The Rechabite service also was read. We pray that the sorrowing loved ones may be in possession of the gift of peace that passeth all understanding.—C.

SYMES.—There has passed away one of the oldest members of the Harcourt church, Vic., in the person of Bro. James Symes. On June 7, our brother was called into the great beyond at the age of 82. Under the ministry of Bren. Green and Geesling he joined the church, which then held its services in the Rechabite Hall, 43 years ago. About three years later our brother helped to erect the church building in which we now worship. Bro. Symes was a man of quiet disposition, sure and strong in the faith. The district has lost one of its best men; the church misses him, but is confident of a reunion in the land beyond. The sympathy of the church goes out to Sister Symes and family.—W. G. Carpenter.

MURDOCH.—A link with the early days of the church in Victoria was broken when in his 93rd year Mr. Richard Murdoch "fell on sleep." This was on June 1, at Flemington. Bro. Murdoch arrived in Melbourne in 1854, bearing with him a cherished letter of commendation from the Presbyterian Church at Stirling, Scotland. Being shown the way of the Lord more perfectly, he was baptised by C. Lawson in the hall in Swanston-st., where the church then met. Later, our brother united with the church at North Melbourne, where he retained his membership to the end. He was a hard toiler, and was faithful in his fellowship, his sincerity being reflected in the fact that all his children are still in active fellowship in the church. Although the last years were marked by weakness and suffering, this aged saint kept his faith firm and his hope undimmed, drawing freely on memory richly stored from God's Word. We pray God may grant to his family experience in our Saviour's promise, "Blessed are they that mourn, for they shall be comforted."—A.J.W.

Grote Street New Church Building Fund.

Thos. Hagger.

Nearly a year ago the church at Grote-st., Adelaide, commenced a campaign to raise £4000 towards a new chapel for our people in the city of Adelaide. The treasurer is now able to report that £917/13/5 has been received, and is now earning interest for the fund. The greater part of this amount has been contributed by Grote-st. members, but 18 individuals, not members of Grote-st., and four other churches, have sent help amounting in all to £60/12/8, for which the givers are thanked. Promises yet to be redeemed amounting to £1395/4/5 have also been received. Of the amount

promised, and yet to be paid, £116/10/- is by those who are members of sister congregations. Indefinite promises of assistance have also been received from several other churches and individuals.

The committee in charge of the fund desires that the promises made should be redeemed as early as possible, because as soon as the money is received it commences to earn for the fund. The one who sends in £10 now not only gives £10, but also the interest that that sum will earn from the day it is received till it is used for the purpose for which it has been given.

As the erection of this house is not only a matter that concerns Grote-st. church, but one that is vitally connected with the prosperity of the cause throughout South Australia, the committee is of the opinion that every church in the State should aid in the project. For very many years the Grote-st. premises have been available to the general interests of the brotherhood entirely without charge, and they will continue to be available as long as they are required. Besides this, a good modern house in the city will be an advertisement for the cause throughout South Australia, whereas an old building in a state of disrepair will give a basis for the opinion that some will form that we are a decaying people.

Will those who desire to help this worthy project please forward their gifts to either Mr. E. W. Peet, 28a Gouger-st., Adelaide, or Mr. Thos. Hagger, 39 Young-st., Wayville?

N.S.W. Sisters.

The monthly meeting was held at City Temple on Friday, July 2. It being a very wet day, a large meeting was not expected. Seventeen delegates, however, responded. In the absence of the President Mrs. Andrews was voted to the chair for the business session. Opening hymn, and prayer by Sister Ashwood. Minutes were read, roll-call, and apologies received from Sisters Corbett, Ley, and Fox. Donations to Home and Foreign Missions of £3/3/- each, and £1/1/- to "Australian Christian" were passed. Women's Missionary Society, Hurstville, £1/1/-; City Temple and Enmore, £2/2/- each, handed to treasurer.

Superintendents' Reports.—Hospital, 11 visits to Sydney Hospital; 6 to R.P. Alfred; 2 to Newington; distributed a large number of books, papers, flowers, etc.; also tea, sugar, and other comforts to the women at Newington, who look forward to the visits of the sisters.—E. Potter, Supt.

Prayer Meeting.—An all day prayer meeting was held in the City Temple, half-hour leaders; also one at Mosman, June 23.—Mrs. Ashwood, Supt.

Isolated Members.—30 letters written; 10 answers; also read a letter from the Waterfall Sanatorium.—J. N. Bull, Supt.

Miss Hall and Mrs. Clydesdale gave a short report of the meeting to which they were delegates of Conference, of the W.C.T.U. Prohibition Propaganda, and urged the sisters to take an active interest in it.

Devotional leader for August, Mrs. Whelan. Sympathetic references were made to the sudden death of Sister Mrs. Rossell, and a sister led in prayer for the relatives. This closed the business session. Mrs. Clydesdale then took the devotional meeting; opening hymn and prayer, after which a talk and Bible references, with suitable hymns on "What Jesus is to Me," was given by Sister Clydesdale, and much appreciated by all present. Closing hymn and prayer.—M. A. Morris.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the month of June the following amounts were gratefully received:—

Churches, per Collectors, Duplex Envelopes, etc.—Swanston-st., £6/14/6; North Fitzroy, £7/10/-; Montrose, £1/3/7; Northcote, £1/9/8.

Individual Gifts.—"A Brother," £18/15/-; "Member, Newmarket," 10/-; H. Bartlett, £1; E. Hillbrick, £1; Miss E. Daff, £1; "A Brother," £1;

Mrs. E. Lucas, £3/3/-; T. R. Morris, £10; J. E. Austin, £10; C. H. Page, £1; S. L. Gung, £4; L. Pang, £15; Mr. and Mrs. J. W. Wright, £4; Mrs. H. E. Knott, £1; R. F. Geyer, £1; J. H. Clipstone, £1; Mr. and Mrs. J. Pittman, £1; H. M. Graham, £1; T. S. Clements, £1.

Assisted Churches towards Preachers' Salaries.—Maryborough, £21/3/4; Emerald East, £7/11/11; Boort, £8/13/4; Swan Hill Circuit, £6/10/10; Boga, £1/16/10; Shepparton, £19/10/-; Lake £2/8/9; Warragul, £4/6/8; Woorinen, £1/11/10; Horsham, £20/19/-; South Melbourne, £2/12/12; Colac, £6/10/-; Stawell, £2/13/4; St. Arnaud, £4/6/8; Ringwood, £2/3/4; Donald, £3/15/10; Culgoa, £2/3/4; Echuca, £7/10/10; Emerald, £2/14/2; Ultima, £6/1/4; Warrnambool, £6/8.

Conference Fees.—Swanston-st., 25/-; North Melbourne, 15/-; Maryborough, 15/-; Warracknabeal, 5/-; Collingwood, 20/-; Brighton, 20/-; Montrose, 10/-; Lygon-st., 20/-; Ultima, 5/-; East Camberwell, 10/6.

Miscellaneous.—Preachers' Provident Fund, £5/-; College, Bible School and Y.P. Department, £4/17/6; Exchange, 6/-.

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