

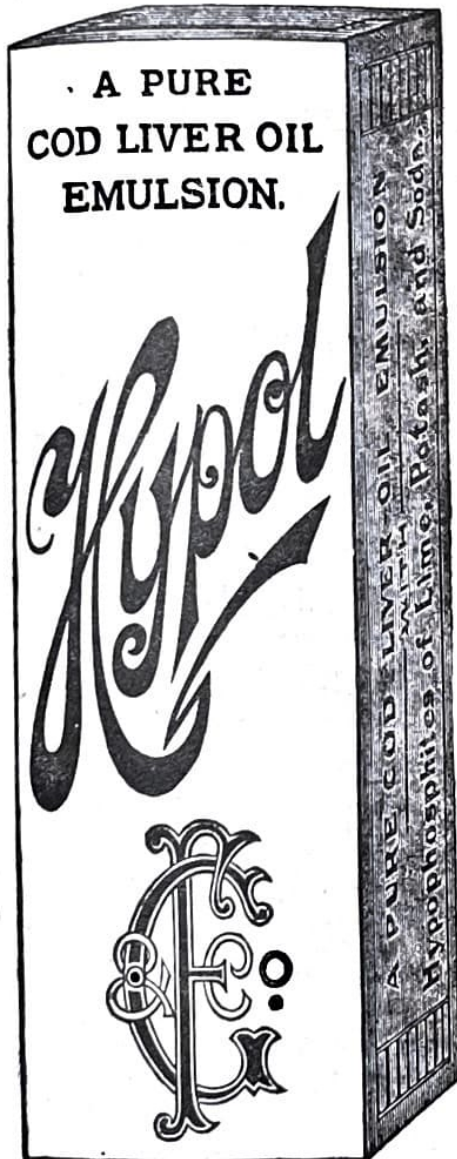
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The Fight is On.

If the professing Christians of Australia would pray for the abolition of the liquor traffic, and vote as they pray, the iniquitous business would cease.

"The Fight" in this connection means the fight for liberty against bondage, for sobriety against intemperance, for righteousness against vested interests which are built up at the expense of the degradation and ruin of vast numbers of people. Different States of the Commonwealth are preparing for a great campaign of reform. Every reader of the "Christian" and every member of the Church of Christ should seek to help on the movement. There is need of the assistance of each one; for the contest will be keen, and the enemy will not surrender easily. Only by combined and earnest efforts will victory be secured. Christ came to destroy the works of the devil: when we wage war against the evils wrought by liquor, we are helping the Son of man to fulfil the work he came to do.

Victoria is facing its opportunity. The time long looked for is drawing near. The people will have the right ere long to express themselves, and by actual vote to indicate their desire regarding the continuance of the liquor business. A Local Option poll will shortly be taken. We regret that a three-fifths majority should be required to carry out a great reform; but, even with this undemocratic condition, victory will be won if Christians and friends of reform will be true to their profession. Apathy and indifference are the chief things to be feared.

Churches of Christ are supposed to be sound on the liquor question. We are glad our people have a good reputation. But we want to be more than "sound" in our views; we want to be active in our support of reform. The sad fact will probably be found that some Christians, quite "sound" in the temperance views, will not go to the poll and vote; some will probably not even take the trouble to see their names are on the roll. Will our friends all please *make sure?* Young people who have just come of age particularly should give heed. It would be a great thing for them to be able to say that their first vote helped to bring a great victory.

Co-operation is necessary for victory. Union is strength. A magnificent advance was made in Victoria this year, when the Strength of Empire Movement and the Victorian Alliance joined forces and became the Victorian Anti-Liquor League. It is now the privilege of all church temperance organisations and committees, and indeed of

all Christians, to co-operate with the Anti-Liquor League in every possible way. It is a very great pleasure to see that the great Anglican Church has taken a stand with other Protestant churches on the question. This is an excellent thing, and a sure sign of ultimate triumph. The Anti-Liquor League is doing good work. Its advertising propaganda is excellent. We hope our readers will call others' attention to its fine advertisements. The leaflets for general distribution are striking and informative. In a concise way they give necessary facts and meet objections. We trust that brethren and sisters will everywhere seek to help in the distribution of such literature, and undertake such other work as may be possible.

We have a most unscrupulous foe. Money will be spent freely by the "trade." The liquor people spend freely because they know that now the very existence of their business is threatened. Their fear and their energy should stimulate reformers. Hitherto "the trade" has not been scared; now it shivers. But let us not think victory will be easily or cheaply won. Our foes will use every device—legitimate or illegitimate—to support the trade which is known as the least law-abiding of all businesses. No trick will be too low, no lie will be too gross and palpable, no action too unscrupulous to be beyond the use of the enemies of reform. As an instance, consider that infamous advertisement which recently appeared in Melbourne trams, referring to America's both going dry and winning the war. Some of our own Christian people were misled into believing that the Anti-Liquor League was responsible for the advertisement. They were so, until the following counter-advertisement appeared:

"Liquor Traders Advertise:—

'America went dry,' and
'America won the war.'

"They expect that this statement will be resented bitterly, and charged against the Victorian Anti-Liquor League, but this League publishes its name with every advertisement and all printed matter.

"Citizens of Victoria! Strike at this insult to the Australian Diggers and the Allied Fighters!!!—Vote 'No-License.'

"(Issued by the Victorian Anti-Liquor League, 182 Collins-street)."

But "the trade" will not repent of its deception or change its tactics. How can we expect it to do so? After all, lies, deception and subterfuge are the natural allies of the business which is responsible for much of the physical, moral and spiritual ruin of our land.

Our Committee's appeal.

Our Conference Temperance and Social Questions' Committee is issuing an urgent appeal to the ten thousand church members in Victoria. We hope all will give attention to its statement, which reads as follows:—

The State elections will be memorable in the history of social reform; for, then, a mighty battle will be waged against the forces of unrighteousness. You will have an opportunity of voting No-License, to cripple the foe of man, woman and child, and all that is pure, noble and spiritual. We respectfully urge you to mark and learn the following ten things to do for the cause of No-License:—

1. Pray for a great victory, also the workers in the field.
2. Vote as you pray, and don't forget to vote.
3. Join the Anti-Liquor League. It exists to assist.
4. Canvass your friends to vote No-License.
5. Attend every meeting in the interests of the cause.
6. Make a contribution, small or large. The campaign will cost £10,000. Our representative, Bro. Gifford Gordon, is doing a magnificent work; help keep him on the job. Our enemy is spending £150,000.
7. Give time; lend vehicles, etc., on polling day. Help men and women to vote No-License.
8. Sign the petition to repeal the three-fifths majority law. Get others to sign.
9. Work for our voting force to be at least double our membership. Each one, win one.
10. Don't forget to vote No-License.

Be sure you are enrolled. Supplementary rolls close thirty days before poll. This is your business. Paralyse the cruel, callous clutching hand of the liquor traffic by voting No-License!

A Forward Movement.

Plans for a forward movement in evangelism are being considered. Readers of last week's issue would note the recommendation of our Victorian Preachers' Association that an effort be made to secure one thousand converts by next Conference. A sub-committee was appointed to make arrangements whereby this desirable end could be attained. The co-operation of the Home Missionary Committee was sought, and its approval and offer of help were cordially given. Representatives from it were appointed to act with the preachers' sub-committee and arrange details. It has been decided to begin the campaign by calling a meeting of church officers, preachers, and members of the Home Missionary Committee at which brethren will have full opportunity of discussing the subject of evangelism and of making suggestions for making the campaign effective. Every Victorian speaker for Sunday, August 15, is requested to deliver an address on the subject of evangelisation and refer to the aim of "one thousand by Conference." Thus it is hoped every member's interest will be stimulated. It is most desirable that the maximum benefit be secured for the church by a rousing of its present membership, and enlisting their sympathy, as well as by the influx of a large number of new members.

It is most gratifying to report that the response on behalf of churches and preachers to the Victorian Home Missionary request for volunteer missions has been unusually good. Twenty-five short missions are in process of arrangement. Again, the suggestion of interchange of speakers between Sydney, Adelaide and Melbourne, made in our columns by Bro. H. E. Knott, seems to be commending itself to the three cities. It is possible that this plan, too, will ere long be acted upon.

Our West Australian Home Missionary Committee recently carried the following resolution: "That we conduct a Spring Campaign for Distinctive Teaching among our W.A. churches, at both morning and evening services, during the months of October and November, coupled with a widespread distribution of suitable literature." The Committee is approaching the committees of the other States with a view to their falling into line and making the campaign a Commonwealth one. Such a scheme will link on well with any evangelistic campaign in process or in prospect. We want not merely a converted membership, but an instructed one.

Altogether prospects are bright for a progressive campaign. To be "primitive," the church must be evangelistic. We should be glad if committees, churches, or individual brethren would forward suggestions calculated to further the interests of the proposed campaigns.

Christianity is heroism for time and eternity.

Christ's Cross is such a burden as sails are to a ship, or wings to a bird.

The Divine "Dew-Drier."

Dan. Crawford.

Readers of "In Darkest Africa" will remember the "Dew-Driers." Dan. Crawford, in the London "Christian," refers to the Lord Jesus as "the Divine Dew-Drier."

By a strange concurrence of circumstances here is my "text for the day" finding its easy explanation in this very wet grass of the Far Interior of Africa, soaking us the first six steps we take into the unknown. Unlikely text with unlikely solution—what has this damp morning grass got to do with such a verse in Hebrews as, "It is evident our Lord came out of Judah?" How can we hope to elucidate this "it is evident" unless with something very evident indeed?

The authentic African answer is (it may not be amiss to suggest) that probably specialists persistently missed the point why "it is evident" our Lord came of princely Judah, missed it because they missed this wet grass o'mornings! For Judah it was that ever led the desert trail, and the reference is surely to the same writer's preceding "wet-grass" declaration, where Christ is the "Captain" (or File-Leader) of our salvation. This was Judah's "path-boring" business; they officially led the way each morning into the unknown wet grass, getting first blow or first blessing, as the day's lot might be. So, likewise, here in the long grass, we get off betimes to escape the scorching sun, and soon learn, after two ticks of such soaking, that the African equivalent for "File-Leader" is the too-true title of "Dew-Drier." Therefore, this gives the apostolic picture in Hebrews its old original value, a narrow trail, sinuous with hidden surprises ahead, the clotted overhanging grass brushing against the dew-drier with the hidden ambush lurking to kill.

Such was he, the Dew-Drier of our salvation, who comes knocking to the soul with the uncontested claim, "Open to me, for my head is filled with dew and my locks with the drops of the night." He got wet that we might go dry. His was the first sting of the blast, and ours the sheltering behind him as we follow in his steps. Surely, then, "it is evident" our Lord came of path-boring Judah, for he dried off more dew for those following in his steps than Judah ever did. This is Peter's point when he calls on us to follow in his steps, for he hastens to explain that we are called to have fellowship with Christ in his sufferings as "Dew-Drier." Then the Apostle points on to the inevitable end, and how that all his footprints, on the rough road of life, merely lead up to his nail prints. The road of life leads up to the road of death.

The voice of the Lord.

I have spoken of a strange concurrence of circumstances in my day's doings, and by this I mean that it culminated in another coincidence when we came out on a meadow, but unfortunately scared off a herd of game by our rustling with tell-tale resonance over some dried leaves that telegraphed their treachery to the antelopes that were in

league with (yes, in league with) those veiled leaves! This reminds us of our earliest error in Bible study, the easiest and earliest mistake in Hebrew where for the first time that phrase is used: "The voice of the Lord." This is not the speaking of his voice, for that comes later, but it was the sound of his footsteps when the Lord God was walking in the cool of the day; the rustling of leaves or that "crackling of thorns," spoken of later. And surely there is intention in this first mention, for the loudest voice Christ ever uttered was the sound of his holy footsteps echoing down the centuries. Well might this be the first mention in the Bible of such a solemn phrase: "The voice of the Lord"; for his walk was his talk, and his lip was his life. The true Shepherd of the soul who, in Chaucer's gracious phrase, "first wrought then taught." He lived the righteousness that he loved, and he died for the sin that he hated. Consistent in his life, the Cross crowns it all as a consistency unto death. The heart of the God-Man had a holy alliance with the Hand of the Man who was God, and thus it is with an eye of pity, an arm of strength, and a heart of love, he saves us to the end.

But what completed our chain of coincidence was, when I breasted a hill and looking back saw our caravan coming wriggling along the trail. Only a head here and there was visible above the grass, and often it was only the moving grass, not moving man, who revealed where it passed. Here, then, in this one-by-one caravan, you complete our coincidence, for the prolonged picture in Hebrews is a long Indian-file of the saints of God with Christ, the File-Leader, away ahead leading many sons unto, and into, glory. It is in the famous Eleventh of Hebrews where we seem to emerge in the open, and come into full panoramic vista of the long caravan of Christ-followers, from Abel downwards, and Christ away in the distance cresting the hill of God, when he disappears within the veil of azure. Disappears, I say, then there is a prudential pause, after which he who disappears is seen again to appear, leading back the very same vast caravan of Christians.

Author and Finisher.

This explains why that other usage of the "dew-drier" word occurs in the double title, "The Author and Finisher of our Faith." This "Author" is only another form for "the File-Leader," or "Dew-Drier," because he who disappears is seen to appear to finish what he began; so the two titles are inseparable, for he entered the Holiest as Author and will come out again as the Finisher of it all, when not a hoof will be left behind. He who led the many sons unto and into glory is to return with them at the coming of our Lord Jesus Christ with all

his saints. Then we shall see the scars of the "Dew-Drier," and all the marks of the wounds he won for us: he founds his claim on us because of this very thing: "Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night."

The Man of Sorrows claims us by all the sorrows of his soul for us. No one ever passed that way before, for there was no way to pass until he pioneered it for us. And this is the inscrutable reason why he went the way that never was a way until he went it. He is himself called "The Way." All this African analogy assumes a more definite aspect of authenticity when you recall how most of the pioneering of these lands was the work of Britain's "younger sons." For Judah was no firstborn, not he! The flesh profiteth nothing, and here you have the younger brother outstripping his elders in the family, and getting first place because of grace. To be first in Debrett, is not necessarily to be down first in colonial expansion; and Judah, though fourth in position of sonship, was first in condition of attainment. This makes the Bible much more democratic than we imagine: in the Mosaic economy the first and royal tribe of Judah marched out from camp, its lion standard leading the unknown way. It was the royal tribe of pioneers, and to be first in privilege means to be first in practice. The royal name equates the royal nature; therefore Judah all the way and all the day had to pay for the pretence of privilege. In the 2nd and 10th of Numbers you see their lion emblem leading the long file, and that streaming standard of Judah, by its proud position of priority, seems to challenge the whole caravan of Israel. God, at any rate, always saw, therefore always accepted, this challenge of the royal tribe. With him the man who merely pretends and never intends will find himself as quickly exposed as deposed.

Abraham, the Emigrant.

Remember, it was a crowned king who looked round in life and said sarcastically that he had seen "beggars on horseback and princes walking." But here in Judah you have both right and might, whose motto should have been the stout old watchword, "No quest, no conquest." To make the fourth son first, cannot be less than equitable when you recall that nature does it a dozen times a day; how many a son, instead of taking after his father, goes away back to a great-grandfather for his likeness in build and behaviour! And so with sons; to be first in time is not necessarily to be first in dignity, just as here you have the pioneering tribe of Judah going back to men of the stamp and stamina of stout old Caleb to trace the roots of this tribal propensity of theirs to path-boring. Nor have you gone far enough if you stop half-way back to Caleb. It is the same thing as saying that the expansion of England began with the splendid old seamen of the sixteenth century, whereas you have got to remember that locked up in the blood of Drake and Greville was the old strain of the Scandina-

vian rovers who loved the sting of the blast and the brine. And so, while beyond pioneer Judah you have Mr. Not-luck-but-pluck Caleb, so, finer and further still, you go back to Abraham, the father of us all. His very name, "the Emigrant," the "Hebrew," tells the same old story of the dark "dew-drying" days when he stepped out stoutly into the unknown. He followed the gleam all the pilgrim way, which was also the way of promise, and was never a "settler," for he sang the song of The Road. He was no builder in stock or stone, for even then he saw that "the sands of time are sinking."

He sojourned in the land of promise as in a strange country, dwelling in tents, for he looked for a city with a capital C! The builder and maker of it was God, therefore this superlative City must have foundations—and that is more than our wilderness tents have got. Thus to adapt the two phrases of their own "Hebrews," while "it is evident" that the tribe of Judah owed much to the verve and vision of Caleb, yet is it "far more evident" that their go-ahead character was really enshrining the great traditions of Abraham, the Emigrant, who lived and died in his tent. And this fits the facts of our Lord's own history? Surely you are remarkably remote from the crime of hasty induction when you affirm that the Lord of Glory was the Greatest Emigrant of all: that he crossed the gulf of estrangement and roughed it right through, born in another man's manger and buried in another man's tomb. When Christ said that "Abraham saw my day," he meant just this very thing; meant that Abraham saw the Pilgrim Christ ahead in the coming years, and so seeing, he, too, talked the talk and walked the walk of the world's pilgrim. And so extremes meet; for while "it is evident" that Judah sprang of Abraham, yet is it "far more evident," says Christ, "that before Abraham was I AM."

So, too, Paul: he was a younger son in the sense that he was a belated entrant among the Apostles. He, too, was of royal Judah, for he died the death of a "dew-drier." He knew his Book, and it was excellent philology he was talking when he insisted that he, the pioneer preacher of the First Century, the man always on the move, he indeed, was a "Hebrew of the Hebrews," or literally an "Emigrant of the Emigrants." For expanding this word "Hebrew," what does it mean but "a mover out and mover on"? And Paul was such a double-dyed pilgrim, such a prince of travellers, that he, a Hebrew of the Hebrews, died out on the edge of the then known world. It is in the same chapter where he boasts that "our citizenship is in heaven" that he claims to be what Abraham, first of all and finest of all, was, "a Hebrew of the Hebrews." Now the reader will remember and will thank me for calling it to mind, that this was the great factor in Abraham's life, the heavenly citizenship, the dwelling in tents because he looked for a better city, that is an heavenly. This made him *par excellence* the real Hebrew of the Hebrews, the best pioneer of all.

A Spelling Lesson.

I.
In a recent number of American "Life" there were two striking pictures. One represented a youth, the other an old man. Each was gazing toward the horizon, against which the word "Life" was outlined in large letters. But to the youth, at seventeen, the letter "I" overtopped all the rest:

LIFE.

To the man, at seventy, the two letters "IF" stood out above the others.

LIFE.

In this the artist was expressing, in parable, the tendencies of youth and age. Youth tends to be egocentric; and it was Thackeray, writing in "Barry Lyndon," who expressed the dictum:—"The commencement of manhood is, I think, the period of our extreme selfishness." It is perhaps natural that youth, with its new-born consciousness of power, with its vision of worlds to conquer, should find the personal pronoun at the centre of its universe. But selfishness inevitably carries its penalty.

II.

Was the artist in "Life" intending to show that the two figures—the youth, and the old man—represented the same character at different periods? Did he mean to teach us that selfishness leads at last to disillusionment? That at the end of a self-centred life one is left with nothing but an interrogation mark? Such is the terrible Nemesis that pursues a life that has concentrated all its energies in the accumulation of gain, the deification of pleasure. It is told of Lord Byron who, if any man ever did, possessed all the things which make life desirable—rank, beauty, genius, fame—that when asked if he did indeed find life delightful he replied, "I enjoy nothing." While Goethe, the most self-centred of men, confessed in his strange autobiography: "I had gone from one branch of knowledge to another, and was early convinced of the vanity of all. I had tried life in many forms, and the experience had left me only the more unsatisfied." To such men life is a baffling enigma to which there is no solution: they come to wonder IF anything is worth while: achievement, scholarship, fame, these things are all Sodom apples, turning to ashes on the lips.

III.

In Christ alone can the wealth of existence be realised. In him alone is to be found that life "whereof our nerves are scant;" that Life which is more abundant, which Harnack has described as "Eternal life in the midst of time, by the strength and under the eyes of God."

To the worldly man, intent only on the gratification of self, experience worketh despair, and bitter questioning. To the Christian "experience worketh hope." And it is through the vision of faith and the vision of faith alone, that we shall be able to behold ever-widening vistas of the greatness of existence; and to see on the horizon, not the lure of a fevered ambition, nor a question that mocks our efforts and belittles our achievement, but the promise of LIFE.—Selected.

Great Events in the Life of Christ.

The Final Challenge and Conflict.

A. W. Connor.

Matt. 22: 15-46.

"What think ye of the Christ? Whose Son is he?"—Verse 42.

At his first passover after his baptism, Jesus, by cleansing the temple of the traffickers, challenged the rulers of Israel and indicted them for unfaithfulness in stewardship. To the more open-minded Nicodemus, he revealed the spiritual nature of the kingdom of God, and the necessity for a new birth for entrance thereto. They responded to the challenge by demanding from him a sign to prove his authority. The conflict was renewed a year later over the healing of the impotent man on the Sabbath day, and never ceased till they had silenced him in death. The final phase of that long struggle was entered upon when Jesus rode into Jerusalem in triumph, proclaimed and welcomed by the people as the Son of David.

Deliberately he renewed his challenge by cleansing the temple once more. Signs had been given in plenty, yet now they again demanded of him: "By what authority do you thus act?"

The answer of Jesus was to ask them: "The baptism of John, whence was it? from heaven or from men?" Remembering the witness of John to Jesus, and knowing the high esteem in which John was held by the people, they refused to answer, save to say, "We do not know." Thus met and silenced at their first open approach, they determined that what cannot be done by direct means will be accomplished by craft. They had completely sold themselves to the devil, and determined that he must be destroyed. They accepted not the love of the truth, and so came to believe a lie. Matthew, 22nd chapter, gives the story of the final day of conflict and controversy, followed by Christ's final indictment of those who, refusing to enter the kingdom, locked the door of opportunity to others. With withering words he brought them under the lash of his just indignation. That indignation was terrible, and is a revelation of the soul of Jesus in relation to the vices, meanness, and dishonesty about which we are too complacent. Their barren religious life was well symbolised in the fig tree, with its brave show of leaves but no fruit. The love behind the indignation is clearly seen in the words—soul-moving and poignant—with which he turned away from his Father's house, so sadly desecrated and defiled:

"O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto thee! How often would I have gathered thy children together... and ye would not! Behold your house is left unto you desolate!"

Thus does Jesus, as the true King in the kingdom of God, indicate the dissolution of the old dispensation. It is the climax of the series of parables in which he mirrored their life and destined end: "The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof."

Following the parable of the royal wedding feast, which showed that those "who were invited were not worthy," we have three questions presented to Jesus. A brief study of them will help us to visualise the conflict, and reveal to us the vision of the many-sided Christ. It will also help us, I trust, to answer rightly the final question of that day, "What think ye of Christ? Whose Son is he?"

The questions were asked, not sincerely, or for information, but to entangle him in his talk. They hoped he would either alienate the sympathy of the "common people," who so embarrassed them in their plans, or lay himself open to some accusation from the Roman authorities.

It is a revelation of the wisdom of Jesus that he not only escaped all their traps, and left them discomfited, but laid down highest principles for life and conduct for all time.

Shall we pay tribute to Caesar or not?

This question presented by an unholy coalition of Pharisees and Herodians was one of religious

politics. They began with words of smoothest flattery, which themselves were an insult. To their question, they thought, a simple yes or no must be given. To say yes, meant to alienate the populace. To say no, meant that he could be accused before the courts for sedition.

But all their hopes fell as Jesus said: "Why, you hypocrites, are you trying to ensnare me?" Then he called for a Roman denarius in which the tax was paid. "Whose image and superscription is this?" "Caesar's," they reply, and they knew they were trapped, not he. They lived under the protection of the Roman power; they accepted the benefits of the State, and must therefore accept responsibility to it. If you use Caesar's money, you must be prepared to pay Caesar's toll. "Render, therefore, to Caesar the things that are Caesar's." But there is a higher duty, a more sacred obligation than that of civic duty. There is a double loyalty never to be lost sight of; and so Jesus adds a qualifying phrase that enshrines a master principle of life that is abiding, "And render unto God the things that are God's." They in their zeal were forgetting that.

Caesar's image is on the coin of the realm, and due return in civic service must be made. God's image is on the soul of man, and to God must due return be given. Our hearts, our wills, our devotion, our worship, must be rendered to God.

What shall we render unto the Lord? "This is what the Lord requires of thee, O man: to do justly, to love mercy, and to walk humbly with God." The first duty, in view of our sins, and his love, is to render to him the sacrifice of a broken and contrite heart. This is the true starting point for all acceptable worship and service. See that you render to God the things that are God's. Utterly foiled, "they were not able to take hold of the saying before the people."

In the resurrection, whose shall she be?

The Sadducees were the rationalists of that day. They denied the supernatural, and frankly disbelieved in a resurrection. The teaching of Jesus, reinforced by his claim to have raised Lazarus from the dead, must have greatly annoyed them. They came to Jesus with a mythical case of a woman who had seven husbands, and the problem thus created if there was a resurrection, "Whose shall she be?" The question was designed to make Jesus look foolish, and thus discredit his teaching. The answer of Jesus, given without hesitation, is as courteous as convincing, "Ye do err, not knowing the Scriptures, nor the power of God." Marriage has to do with the present life only, and not with the resurrection life. In that life they neither marry nor are given in marriage, neither do they die any more. They are equal to the angels. They are sons of God (Luke 20: 35, 36). The answer lifts the question up into a realm little dreamed of by his questioners, and reveals the glory of the resurrection life.

But Jesus went further, and showed them that in the very Scriptures they accepted—the Pentateuch—life beyond the grave was taught. At the "burning bush" God spoke of himself to Moses as "The God of Abraham, the God of Isaac, and the God of Jacob." God was not the God of the dead, but of the living, therefore beyond death there must be another life. Such a word as this not only throws a new light on a subject of supreme importance, but reveals the intimacy of Jesus with the mind of God and the conditions that obtain beyond death. He does not argue that there will be a resurrection; he affirms the continuity of man's personality beyond death. This in view of Jesus, and also of his opponents, involved the necessity for the resurrection. His enemies saw this and were silenced, and the multitude were astonished at his teaching. The answer was complete and convincing to them. To us there is a clearer answer in Jesus himself, who is the "resurrection and the life."

Which is the first commandment of all?

The scribe who now came to Jesus was without the petty malicious spirit of the others. His question also was of the greatest importance. He had heard with increasing interest and appreciation the replies of Jesus to his questioners, and brings his own query to him: "Master, which is the first commandment of all?" The answers given by Rabbis were very diverse.

Ignoring in his answer the words of the Decalogue, to which we might have expected him to turn, Jesus selected two great words out of widely separated books (Deut. 6: 5; Lev. 19: 18). Prefacing them with the great Jewish confession of faith, "Hear, O Israel, the Lord our God is one Lord," he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Then, as in previous questions, he went beyond the question, and gave the full balance of truth. "The second is like unto it, Thou shalt love thy neighbor as thyself." On these two hang all the law and prophets. Here is the summary of all human duty both to God and man. The central word of both is *love*; love to God, love to man. Thus at one stroke did Jesus deliver men from a peddling legalism, and from an inordinate ceremonialism. Let the first be hidden in our heart, and we have the great corrective of all error. Let the second grip the life and the solution is in sight for all our social problems. There is spiritual genius or should we say, divine wisdom in the way these two are thus joined by Jesus. Let them stand as Jesus left them, joined in indissoluble union, the summary of all human duty. Above all, let us try to practise them. The scribe who asked the question was honest and clear of vision, and answered in appreciation. "Master, thou hast well said." The spirituality of religion, the subordinate place of the external and ceremonial, the supremacy of the moral obligation all appealed to him. He saw and acknowledged the truth, and Jesus said to him, "Thou art not far from the kingdom of God." How many are like him to-day! Intellectual conviction as to Christ's Lordship, apprehension of the way of life, desires that are Christ-ward; all these show that you are not far from the kingdom, but still you are outside. You must submit to the truth. Intellectual convictions and heart desires must pass over into the obedience of faith. Admiration of the teaching of Jesus must pass over to surrender of heart and life to Jesus, who alone is the "way" into the kingdom. "Not far from the kingdom!" Interesting! Hopeful! Aye, but dangerous unless by faith you pass in. Near the kingdom is still outside.

What think ye of the Christ?

This final question was put by Jesus, and had reference to the expected Messiah. Whose son was he to be? This question dealt with a matter central to faith, and in it Jesus changed defence for attack. We are probably right in connecting the question with the words of welcome, offered to Jesus on his arrival in the city: "Hosanna to the Son of David." The Pharisees had cavilled at them, but Jesus had accepted them as "perfected praise."

The Pharisees answered without hesitation that the Messiah was to be David's Son. This no doubt meant, not only natural descent from David, but a true successor of the hero king, and that in him the kingdom would be restored to Israel, and the foreign yoke thrown off. This certainly was part of their conception of the Messiah's work as David's Son. Accepting their answer Jesus again questioned: If the Messiah is David's Son, how then is it that David speaking by the Spirit (*i.e.*, prophetically) calls him Lord.

"The Lord said unto my Lord, Sit thou on my right hand, till I make thy foes thy footstool" (Psalm 110: 1, 2).

They rightly believed that Psalm 110 was messianic. What, then, is to be the mystery of the Messiah's person that will explain these words? If Jesus can compel them to think of this, then some of their crude Messianic notions may give place to those more in harmony with the truth. From the hour of the temptation Jesus had refused to take the pathway they expected the Messiah

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to take. Mere fleshly descent would be a poor basis for a true Messiahship. They could not answer Jesus. There is only one answer. He was to be "of the seed of David according to the flesh," but as the Divine Son of God he was to be David's Lord.

The question was a striking proof that the Messiah was to be Divine, and this prepared the way for the acceptance of the claims of Jesus. The "Son of David" idea was working mischievously through dreams of material splendour in hindering the acceptance of his spiritual message. It blinded the minds of the apostles produced a spirit that in the minds of the apostles produced a spirit that Jesus had to rebuke. Whose son is he? The Son of David? Yes. But when on trial a few days later they challenged him, "Art thou the Son of God?" he denied not, but answered, "Ye say that I am," and for this he died at their hands.

The question of questions.

What think ye of Christ? For us to-day this means what think ye of Jesus who claimed to be the Christ and the Son of God; the Christ who has come, and whose glorious personality we are studying in this series, What think ye of him? The Christ of the sinless life, of the matchless wisdom of the heart of love; the Friend of sinners, the Revealer of God, the Saviour of men. What think ye of him?

The Christ of Nazareth and Galilee, of Gethsemane and Calvary, of the open tomb, and visible ascension. What think ye of him? Surely this is for us all the supreme question which we dare not ignore, nor treat lightly. His words will judge us at the last day. If we say yes to his claim to divinity then faith in him takes on a deeper meaning,

What Prohibition Is Doing in America.

PITHY POINTS FOR "NO-LICENSE" SPEAKERS.

The Jail Board of Baltimore reports that there were 3,992 fewer commitments in 1919 than in 1918.

Drink and Crime.—In 1916 wet Ohio had 4,000 boys under 21 in gaol; dry Kansas had only 111. Ohio with her saloons had ten times as many as Kansas in proportion to her population.

Sheriff Hensley, of Bergen County, New Jersey, suggests that the beautiful £100,000 gaol in Hackensack should be converted into an apartment house.

The alcoholic ward of the Philadelphia Hospital during 1918 cared for 2,326 inebriates. Prohibition has made its existence unnecessary, and it is now abolished.

Statistics are just to hand from the police records of the following cities of New Hampshire: Berlin, Concord, Dover, Franklin, Keene, Laconia, Rochester, Manchester, Nashua, Portsmouth, Somersworth. During 1917 there were 9,285 arrests for drunkenness in these cities. In 1919, the first prohibition year, there were but 1,660—a reduction of over 80 per cent.

The writer of these notes has often been in Exeter, New Hampshire. This city has recently sold its gaol, there being no further use for it under the prohibition regime.

We recall several delightful visits to the city of Manchester, a city of New Hampshire, with a population of 70,000. Obviously this city, now that prohibition is in force, has but little use for its gaol. The Manchester School Committee has considered the purchase of the gaol with the idea of transforming it into a schoolhouse. Similar news comes from Indiana.

An official of the great Bellevue Hospital, New York, remarked the other day that "Getting drunk will soon be a lost art." His remark is not mere rhetoric. The alcoholic wards of this hospital have been closed, and the doctors and nurses, released from the care of alcoholic cases, can now attend to 7,000 additional non-alcoholic patients per year in this one hospital alone.

We lived in Boston, Massachusetts, for two years. Consequently the following laconic report from Arthur J. Davis, Commissioner of Correction for Massachusetts, is of special interest to us:

and obedience to him takes on a new imperative-ness. Accept him as Lord and then he will come into his own in the allegiance of our heart, and obedience of our life. If not the Son of God, who is he?

In immediate connection with the final conflict Jesus made his appeal to the future. On the Mount of Olives he proclaimed the doom of the city which rejected him, in words which were marvellously fulfilled within forty years. At the same time he proclaimed his own coming again and the end of the age. These also shall be as truly fulfilled in due time.

On his trial he declared: "From henceforth shall the Son of man be seated at the right hand of the power of God." This was no idle claim in view of his influence on the centuries. What think ye of Christ? This is for us all the supreme question. Our eternal joy, peace, and life depend upon our answer. Not upon an easy going answer such as too many give, but the answer of the heart's deepest convictions. We cannot honestly call Jesus Lord without doing the things he commands. There rests upon us the moral obligation to accept him as a personal Saviour, to obey his teaching, and conform in life to the Divine ideal. As we consider him, his purity rebukes us, his love softens us, his grace invites, his majesty awes, and his authority commands us. What think ye of Christ? He is the Son of man, the Son of God. He is the Saviour I need, the Lord whom I must obey. "This is the true God and eternal life."

"Let every kindred, every tongue,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

"Sentences for drunkenness, Massachusetts, July, August, September, 1918 (wet) 1,458; same months this year, 1919 (dry) 477. Drug convictions, Boston City, July, August, September, 1918 (wet), 17; same months this year (dry), 8."

We also spent a very happy twelve months in Indianapolis, Indiana. Hence are specially interested in the following report from Charles W. Jewett, the mayor of that city:—

"State-wide prohibition since April 2nd, 1918, has brought about the following: Abandonment of county workhouse, gaol population reduced about 50 per cent., general improvement of industrial and social conditions, better enforcement of laws, less crime and fewer demands for public relief."

Many a time we passed the front door of the workhouse alluded to above, when it had all the way of 150 to 250 inmates.

The £20,000 extension to the penitentiary at Birmingham, Alabama, is now being used as a public school. Prohibition has so reduced the number of prisoners that this extensive addition to the gaol is no longer needed for its original purpose. There used to be an average of about 2,000 prisoners in the Philadelphia workhouse. It was recently reported that there were 1,100 empty cells in this workhouse. These cells, when liquor was in operation, were filled with petty criminals, vagrants, loafers, and habitual drunkards.

C. M. Gordon, Organising Director,
Victorian Anti-Liquor League.

God's Definition of Sin.

"The thought of foolishness is sin" (Prov. 24: 9).

"Whatsoever is not of faith is sin" (Rom. 14: 23).

"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17).

"Sin is the transgression of the law" (1 John 3: 4).

"All unrighteousness is sin" (1 John 5: 17).

A Wish.

Because of the world in commotion,
Because of its laughter and tears,
Because of its days yet unspotted,
Because of its longings and fears,
Because the light shines through the darkness,
Because by our faith the sky clears,
Because every dawn bears God's blessing,
May this be the best of your years!

—Selected.

How Little It Costs.

How little it costs if we give it a thought
To make happy some heart each day;
Just one kind word and a tender smile
As we go on our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face;
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight, another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.

It costs so little. I wonder why—
We give it so little thought?
A smile—kind words—a glance—a touch,
What magic with them is wrought!

Discipleship.

"The disciple is not above his Master."

Spake the Disciple: "Lord, I once did know Thee,
Even as a man his own familiar friend;
There was no grief I had I could not show Thee,
Nor any joy but what Thy hand did send;
Closer than friend—more dear than brothers are—
Why hast Thou gone away from me so far?"

"Is it some sin of mine that Thou dost shun me?
Have I betrayed Thee by a coward's kiss?
A wavering will, or pride that hath undone me,
Till here Thy Presence everywhere I miss?
Once I beheld Thy infinite radiance shine,
Now darkness hangs between Thy Face and mine!"

"Yet when I sinned, and Thou hadst me forgiven,
All my love burnt with an intense glow,
And earth was nothingness, and nearer Heaven—
But now the fire is flickering dim and low;
Trembling I watch, lest one day I behold,
The flame gone out—the Altar bare and cold!"

Answered the Master: "When in youth's first splendour

Out from the rest I called you, and you came,
Eager the homage of your life to render,
Had I not spoken of a Cross and shame?
Caught up, transfixed, on the mountain height,
Did you dream always thus to walk by sight?"

"Truly I warned you 'twas a passing glory
Through the dull levels runs the great high-road:

Many have left me, 'twas the same old story:
Light was the pack until they felt the load;
Yet if your journey hard and rough may be,
Was Calvary an easy path for me?"

"Lift up your heart—for you to-day are dearer
Than when in youth rejoicingly you ran,
And through the darkness I am drawing nearer—
Faith is the vision that befits a man:
Good is first Love, but Him I count as Friend,
Who will endure with Me unto the end!"

"Lift up your heart—for not for ever lonely
Shall you tread on amid the shadows grey,
In the right hour—may be the last one only—
I will come back to you the old-time way;
Then, O Disciple, trusted, proved, and tried,
You shall behold Me—and be satisfied!"

—Christian Burke, in "The Commonwealth."

The Needs of Protestantism.

C. Young.

[The following is an outline of an address delivered at an Orange service at Maryborough, Vic., on July 12.]

What do we need? Surely a mighty lot.

Loyalty to the church.

Thank God for the countless multitudes who love the church, and whose chief delight is the service of their fellow men. Verily they are "the salt of the earth." They can truly sing—

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer bought
With his own precious blood
For her my tears shall fall;
For her my prayers ascend.
To her my cares and toils be given
Till toils and cares shall end."

Oh, Gracious God, may their numbers be increased a hundredfold. If such constituted the majority in the churches. Ah! then what a different world we would have. Nothing could impede our progress. We could turn the world upside down and inside out. But, alas! it is not so. How dark and fearful the picture becomes when we think of the rank and file of folk who claim to be church members, and who do little or nothing for the church. They are quite too limp and yielding to be counted living stones in the temple of God. You see them on very special occasions, such as Bible School anniversary or dress parade. Their attendance depends largely on the weather. In summer time it is too hot. In winter it is too cold, or the sermon is too long, or many other matters that would not deter the true lover of God's church. Concerning true service and sacrifice, they do not know the meaning of the same. Such are familiar with one text, "The Lord loveth a cheerful giver," and thus they give their small coin. Would to God that we could get a fresh vision of Calvary and the world's need of Christ, and then I believe we would go forth determined to know nothing save Jesus and him crucified. If we are only loyal to Christ and his church, then we need never fear.

An open Bible.

In the second place we need an open Bible. With great pride—and rightly so—we love to think about and tell of the brave men and women who have shed their life's blood to break the links which bound the precious Book—the best Book of all. The world is better, richer and happier because such have lived and died. We rejoice and take courage when we realise that there are in our midst those who love the Bible and show their appreciation of the work of the reformers not in mere talk and 12th of July parades, but in loving reverence for the Bible. The Protestant's dust-eaten Bible constitutes a very real menace to the bulwarks of Protestantism. The Protestant who never opens his Bible is most to be feared, because he is an enemy within. Yes, we want an open Bible in our homes, in our churches, and in our schools. When we restore the Bible to its rightful place and allow its great truths to control our lives, then, and not till then, will we be powerful in breaking down the stronghold of Satan. Verily, we need an open Bible.

Give us

Loyalty to the church,

an open and read Bible, and our third need will be supplied, viz., "Hearts filled with the love of Jesus." A greater than we have said, "Love never faileth." Well may Napoleon Bonaparte say, "Alexander, Cæsar, Charlemagne and myself have founded kingdoms upon sheer force; Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him." Class distinction, hatred and industrial troubles will vanish when all crown Jesus King of kings and Lord of all, and take up our cross and follow Jesus, and go up and down this old world express-

ing the love of Jesus in word and deed. Then, and not till then, will we ever usher in a new era wherein dwelleth faith, hope and charity.

If we have the foregoing the fourth weakness will quickly pass away. We need

A united church.

It took a united people to bring Germany to her knees, and it will take a united church to bring the world to the feet of Jesus. If we allowed the Holy Spirit to take control, then surely we would have such. As in vision you see with the mind's eye the Saviour of the world in the garden, and listen to the prayer that came from a broken heart, yea, a heart broken with the weight of others' sins, you realise that his dying prayer and wish is not answered in this, the twentieth century, because his people set aside his plan for man-made ones.

At the Lord's Table.

INFOLDED IN THE DIVINE LOVE.

W. M. Green.

"To those who are in God the Father, infolded in his love, and kept for Jesus Christ, and called."—Jude, Weymouth's Translation.

I wish to specially stress the words "infolded in his love."

There is a sense in which all men are infolded in the love of God. In its very making the world itself is a manifestation of God's love for men. The beauty of its trees and flowers and grasses, of its streams and rivers and oceans and mountains, of its springs and summers and autumns and winters—what is all this charm but an unfolding of the love of God? Then God sends the rain. It falls on the just and the unjust alike, and so the generations of men live on God's bounty. Fields white unto harvest, what are they but an added disclosure of the infolding love?

But, probably, none of these thoughts was in the mind of Jude when he wrote the remarkable words of his salutation. He was writing to Christians; as he himself says, "To those who are in God the Father," and it is of these he is thinking when he uses the words "infolded in the love of God." It is a striking thought. In a special sense Christians are enveloped, wrapped round and round, infolded, in the love of God; as the letter is infolded in the envelope, the plant in the seed, the possibilities of manhood in the child.

This love of God is a protective covering, an inviolable fortress; it is the only place where the human soul may find the serenity of perfect security. You will remember that in the old castles of which we sometimes read, there was a place which was called "the keep." It was designed to

The present divided condition of the church is not in harmony with the will of God. While men and women are dying without Christ a divided church is wasting money and talents by supporting warring creeds. We shall never have a united church, God's plan and the world's great need, until church authorities accept the ruling of the New Testament and moved, according to the divine plan drawn up in the first century, and not in the Middle Ages or some other time. Let us put a quarter of the money into the preaching of the gospel that we put into the upkeep of the church machinery, and God's will will soon be done on earth as in heaven. The church of Christ pleads for a union of all who love Jesus in sincerity and in truth. Finally, let us again thank God for the work of those gone before. Yes, and turn the eyes of understanding inward and examine ourselves, and then be brave enough to follow the gleam. Are you ready to do it now? "The time is short. If thou wouldst work for God, it must be now. Redeem the time. Shake off earth's sloth. Set out with girded loins upon the way. Up! Linger not. Fold not thy hands."

be the impregnable part of the structure. Once in that "keep," and, so far as the skill of man availed in its construction, you were safe.

The infolding love of God is the "keep" in which Christians find refuge from all those things which make havoc of the life of man, and threaten his soul with doom. And this "keep" exists so that Christians may be "kept for Christ," to use Jude's phrase. This is the Christian's state so long as he abides in the "keep." He must remain there; that is his part; and so, later on in his Epistle (verse 20), Jude says, "But you must keep yourselves safe in the love of God." Don't get outside the "keep." That seems to be the thought. Safety lies there. Not freedom from assault, nor avoidance of conflict, but security in spite of these.

In the old castles of which mention has been made, the "keep" was the place set specially apart for the family of the lord of the castle, and so the "keep" of God's love is specially for Christians, those of God's own family. Many of the retainers of the lord enjoyed the protection of the castle, but they were not of those who had access to the "keep." So does the beneficence of God infold all men. The world with all its beauty and bounty is for all the children of a common Father. But the abiding protection of the "keep" is for those who have come into much closer relationship with the Father through acceptance of the sacrifice of our Lord. And it is of that sacrifice that the symbols which lie on the Lord's table remind us. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God." It is the infolding love—that is the "manner" of it—of the everlasting "keep."

"Even This Shall Pass Away."

Once in Persia reigned a king
Who upon his signet-ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance,
Fit for every change and chance;
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain,
Treasures of the mine or main;
"What is wealth?" the king would say;
"Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield,
Soldiers, with a loud lament,
Bore him bleeding to his tent;
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience, day by day,
"Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray,
"Even this shall pass away."

Here and There.

The secretary of the church at Claremont, W.A., now is H. Cole, Caxton-road, Claremont, W.A.

The mission at Burnley, Vic., conducted by Bro. J. McKenzie, M.A., is to begin on Sunday next.

The address of J. I. Mudford, Victorian Foreign Mission Secretary, is now The Avenue, Surrey Hills, Vic.

Correspondence for Bro. G. E. Chandler may be addressed c/o Mr. Tipping, Alexander-st., Hornsby, New South Wales.

P. J. Pond, B.A., telegraphs from Lismore, N.S.W.—“Great meetings opening mission; Chandler great form; six adults confessed.”

Bro. W. C. Brooker has begun his sixteenth year of labor with the church at Queenstown, S.A. Special services were held last Sunday to mark the occasion.

We learn that Bro. A. C. Crisp, preacher of the South Dunedin church, formerly of Victoria, has accepted an engagement with the church at Marrickville, N.S.W., and will commence his labors there early in September.

At the Victorian Women's Executive meeting at Swanston-st. on Friday, August 6th, 3 p.m., Miss Grace Holder will deliver an address. All sisters are cordially invited. The Women's Prayer Committee will visit Malvern on Wednesday, August 4, at 3 p.m.

G. T. Walden writes:—“The competitions for poem, story, and list of missionaries, as per ‘Christian’ of July 8, are extended to August 31, 1920, when all MSS. must be in the secretary's hands.” Conditions, etc., will be reprinted on next week's Foreign Mission Page.

The following figures are worth noting:—During the past year the church at Malvern, Vic., with a present membership of 268, succeeded in raising £1100. The building debt has been reduced by £107, and as a mark of appreciation of the services of Bro. Illingworth, his salary has been increased £1 per week. The faith, energy, and liberality of this church are to be commended.

The Victorian churches are asked to specially observe Lord's day, August 15, as the “one thousand increase membership campaign Sunday.” At all the morning services throughout the State, brethren who are planned to address the churches are urged to speak that morning on the general topic of evangelism. To win one thousand souls for Christ in this State before next Conference ought surely to be within our reach.

A special meeting of church officers and preachers, to be presided over by the President of the Victorian Conference, will be held on Monday, August 9, in the Swanston-st. lecture hall, at 8 p.m. The purpose of the meeting is to discuss the proposed increase of membership campaign—one thousand converts before next Conference. A meeting full of interest and enthusiasm is anticipated, and we hope no church officer or preacher will be absent. Bro. T. R. Morris will introduce the subject for the evening.

Bro. Cecil J. Snow, of N.S.W., makes a suggestion concerning the Prohibition campaigns. He writes: “Realising that the Prohibition question needs to be kept well to the front, might I suggest that an effective way of doing so would be for our speaking brethren to make one statement of a few sentences at each of our services until the campaign is closed? There are many undeniable prohibition facts which could well be made known with the church advertisements.”

A brother who prefers that his name be not published writes as follows:—“The Editor of the ‘Australian Christian’: Sir,—There appeared an article in the ‘Christian’ of July 8, under the heading of ‘Some Facts and Their Remedy,’ by Bro. H. Watson, in which he stated that a motor bicycle and side car would be a great help to him in his work in India. If the brethren were taking up this matter, I will give £30 toward it. I think it is up to us to help him in this way rather than have him travelling in a bullock-dray, seeing the sacrifice these men make for their Master.”

The three great reformers, Luther, Melancthon and Bugenhagen, were close friends. One afternoon the three friends had supper with Camerarius, and it occurred to Luther to ask who could furnish the briefest and pithiest “grace before meat.” His own was *Dominus Jesus, Sit potus et esus*; “May the Lord Jesus be our drink and meat”; and it must have been accepted as both short and suggestive. Nothing can do justice to Bugenhagen's but his bluff Pomeranian: *Diß und Dat, Drocken und Nalt, gesegne us Gad*. “This and that, dry or wet, bless us God.” Melancthon's was briefest, and surely pithiest and profoundest of all: *Benedictus benedicat*, “May the blessed One give His blessing”; and this grace is still familiar in many a college hall.—“Bible in World.”

Our American papers report the death of the last surviving child of Alexander Campbell. “Alexander Campbell was twice married, and was the father of a large family of children,” says the “Christian Century.” “The quaint old Campbell homestead at Bethany, W. Va., is pointed out to tourists with the humorous explanation that with the birth of each child Mr. Campbell built a new wing to his house. Of this large family, the last son, William Campbell, passed away two years ago, and his sister, Mrs. Decima Barclay, living at Bethany in the old Campbell homestead, was the last remaining daughter. She died on May 4, and her remains were interred in the old family burying ground just outside of Bethany. She has been a frequent visitor to the national conventions of the Disciples of Christ, where she was always an honored guest. Mrs. Barclay found great joy and pride in the growth of the religious movement with which her father was so prominently identified. She exercised the old Southern hospitality in her home and found great satisfaction in showing the mementoes of her father's life.”

Bro. J. J. Franklyn writes as follows from 517 East Prospect, Kewanee, Illinois, U.S.A.:—“We have had a delightful trip so far through this great country, and have accepted an engagement with the church in this town. It has 20,000 population, a farming and industrial centre, about 140 miles from Chicago. I began my ministry on June 6. Our visit to the Mormon centre in Salt Lake City was not without interest. 75 per cent. of Utah State and 45 per cent. of Salt Lake City are Mormons. If their faith is a bit doubtful, and their theology leagues astray, the pioneers knew how to plan a city (it's great!) and plant big commercial enterprises. They are wealthy. The good effects of prohibition in Utah are very notable. No police, and unused prison. 90 per cent. of the population own their homes, which are marvellously well kept. Our cause in Salt Lake City is rather dead. We are glad of the opportunity of getting a rest from travel for a while. We long for news from the homeland. Mrs. Franklyn joins in Christian greetings to our loved Australasian brethren. Home is always sweeter when viewed from a distance.”

In the course of an interesting personal letter, Mrs. Bagley, of Winnipeg, Manitoba, Canada, writes: “We have been moving round a good deal and will be for next three months. Mr. Bagley leaves on Wednesday for Vancouver, and I for Ontario, and across to Ohio and Iowa, U.S.A., then travelling across the continent to Vancouver. We hope to visit some of our churches in the States. I shall be staying with the preacher of our church at Shelby, Ohio, U.S.A., whose wife is the aunt of the Hinrichsens, of the College of the Bible. While here in Winnipeg, we have enjoyed fellowship with the English brethren, who were delighted when they knew we were acquainted with the Ludbrooks, Blacks, Hjndles, and the late M. W. Green. Mr. Hindle had immersed some of them 37 years ago. They have a new building here, and are doing a good work. At present they are without a preacher, so were pleased that Mr. Bagley was able to assist with the different meetings.... We had a perilous and exciting journey of 200 miles in sleighs, which took us eight days, through snow three feet deep, up mountains, down ravines, and over frozen rivers. It was a very try-

ing and cold experience, the temperature being at times 40 degrees below zero. This was coming out of the North country last November.”

The following from the “Christian Evangelist” will be of interest to our readers, particularly in Victoria:—The Bible School Department of the American Christian Missionary Society has engaged J. Stuart Mill as mid-west superintendent of Bible School work, with headquarters in Kansas City, and with Kansas, Missouri and Oklahoma as his field. In order to accept this work Bro. Mill resigned as superintendent of the Second Missouri District, which work had engaged his efforts for seven years with headquarters at Sedalia. C. C. Garrigues, corresponding secretary of Missouri Christian Society, says that the State work will avail itself of Bro. Mill's assistance, from time to time, and that all the district superintendents will be free to call upon him. Bro. Mill is regarded as a competent Bible School man. As district superintendent he gave special attention to this kind of work, and has been called upon at different times for special Sunday School work elsewhere. His work in Missouri began in Calloway County two years prior to his acceptance of the district work. He is a native of Australia, and took his Bible training in the College of the Bible, Lexington, Ky. For a time he served Australian churches. He took a trip around the world while F. M. Rains was visiting our mission stations, and had the privilege of being with Bro. Rains at several of them. His equipment for his present task is, therefore, not due alone to his pastoral and held work.

H. L. Hadfield has resigned from his work as missionary in South Africa, representing our New Zealand brethren. Following is an extract from his letter published in “The New Zealand Christian”: “You will all have learned by this time that I have resigned from the work. It is my intention to remain in South Rhodesia if God permits, and to superintend the town and Hillside work free of charge, thus leaving my salary available for another worker. The resignation is to take effect twelve months from June 30th of 1920. I am seeking some suitable opening, and if I can obtain such employment as will support my family, shall cable you that my salary is at liberty. I think, however, that during the important changes the Board has proposed, it will be necessary that I should remain under engagement to the Board. These will take about twelve months to carry out. We have a short session of about one month to six weeks in the South Rhodesian Legislative Council. It has long been necessary for some one to represent the workers, both white and black. I was pressed to allow myself to be nominated, and agreed. I stood for Bulawayo South, and have been elected. It is the first time a missionary has ever been elected to the House here, and I have been congratulated till my right hand aches. We had a meeting of the Missionary Conference Executive yesterday. They are delighted to have some one in the Council who is deeply interested in the Natives.”

Special Evangelistic Campaign.

The following missions have been arranged in connection with our forward movement in Victoria. About ten more are likely to be definitely fixed in a few weeks' time. We look and pray for great spiritual blessings, that the churches may be built up, and that hundreds of souls may be won for Christ. Church, missionary, and date are indicated:—Burnley, J. McKenzie, M.A., August. Boort, G. H. Oldfield, January. Ballarat, W. B. Blakemore, B.A., September. Castlemaine, S. H. Mudge, date not fixed. East Camberwell, L. Johnston, September. Colac, C. L. Lang, September. Glenhuntly, A. W. Connor, November. Dandenong, A. E. Hurren, date not fixed. Middle Park, Jas. E. Thomas, October. Maryborough, L. C. McCallum, B.A., September. Oakleigh, T. H. Scambler, B.A., November. Preston, B.W. Huntsman, October. Shepparton, J. E. Allan, October. Rochester, A. Anderson, August. Stawell, S. H. Mudge, September. Swan Hill, H. M. Clipstone, September. St. Arnaud, G. Fretwell, August. Wedderburn, Chas. Young, August. Taradale, T. Bagley, date not fixed. Geelong, A. E. Illingworth, November.

Foreign Missions.

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

Federal Foreign Missionary Committee.

President: J. W. Cosh, 13 Clifton-st., Malvern, S.A.

Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.

Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

India's Needs.

H. R. Coventry, Baramati, India.

We praise God that within thirteen months he has added five new missionaries to our number of workers in the field. The outpouring of his love being thus once more revealed to us.

We are praying for workers for Diksal, and another man for Baramati, and for a doctor to open a hospital for the mission.

While praying for the staffing of our present stations we are not unmindful of the towns and villages around us, where the gospel is never proclaimed. For the Native State of Phaltan just ten miles south of Baramati, and for great districts east of Shrigonda. These, all, we bring unto him who is able. We are trusting in the faithfulness of God. We know that if God will thrust out consecrated men and women, he will never allow his children to be in need of anything.

We crave the united prayers of the brotherhood in this great enterprise of the Lord's. Missionary leaders tell us that now is the high tide of missionary opportunity in India; now is the time to present Christ to India, to enable her to rise to the highest position as a nation, as she enters upon this new era. We pray earnestly that it may not be a Christless nation.

Shall we unitedly join in prayer for India and China? Six new missionaries for India this year. God is able. Have we faith? Have we lain all upon the altar of his love? Are we resting in him? Remember, that as yet only one soul out of every sixty-six has accepted Christ in name even, and that less than one in every one hundred and thirty is a Protestant Christian! Oh! the millions who might be precious jewels if only Christ, not "Christianity," were faithfully presented to them!

Brethren, we appeal to you for prayer, for three things: that both Christians in India and those at home may learn to abide in the Lord for everything; that six new missionaries may be sent to India this year; that strong Indian leaders may be raised up from orphans and converts to lead the Church of Christ in her victorious march against the bulwarks of heathendom.

Yours in the bonds of Christ,

H. R. Coventry.

Report of Kwenming Road Christian Work.

From April 21 (the date of Miss R. L. Tonkin's departure from Shanghai) to June 15, 1920.

By Mr. W. M. Cameron, Hon. Superintendent.

The various activities formerly carried on under the direction of Miss Tonkin have been continued.

The day school is a flourishing concern, under the able headmastership of Mr. Woo Hsin Ngoo, assisted by two men and one woman, as well as by the voluntary visits of Mrs. W. M. Cameron to help in the English Department. There are 118 boys and 32 girls in daily attendance. The usual school subjects are taken, with the addition of Bible studies. Special attention is paid during the week to the Sunday School lesson, and daily morning worship is held in the school building, conducted by the evangelist.

The extent of the good done through this Christian educational work can hardly be exaggerated. The children, for the most part, are from the non-Christian homes, and so the seed sown during

school hours is likely to produce a wide-spread harvest, though we may not be able ourselves to gather it.

Practically all the children of the day school attend the Sunday School at 9.30 a.m. It is good to see and hear them. There is singing, prayer, separation into classes for study, review work altogether, then more singing, and, finally, the distribution of the little Bible pictures illustrating the lesson.

At 3 p.m. the Christians gather for worship and the breaking of bread. The evangelist, Mr. Hoo Sing Kwei, generally leads the meeting. The schoolmaster also takes a part. We have up to forty in attendance, but only between twenty and thirty join in the communion, the others being enquirers, or simply visitors. This is a precious time for all who can enter into the meaning of the service.

Just lately we have tried to share our blessings with non-Christians by holding a preaching service in the building facing the street immediately after the church service. Practically all the members move from the inner building to the outer when invited to do so. Singing attracts a few inside, and Mr. Hoo preaches a good gospel message amid the noise of the surroundings to all who can be got to listen. I am hoping much from this work.

The two prayer-meetings, one on Wednesday, and one on Saturday, are kept up, but we intend to hold one of them in the outer building and try to get some outsiders in to it, changing the character of the meeting to suit.

We look forward to increasing activity after the great heat passes.

We would ask an interest in your prayers for additional helpers, both foreign and Chinese, may be raised up here to help in this work. We have a great district, but our human resources are very limited, owing to our adherence to New Testament Christianity. We pray and long for an awakening to earnest Bible study.

I need hardly say how much Miss Tonkin is missed here. The prayers of the native Christians go up for her continually.

W. M. Cameron.

Foreign Mission Notes.

Reports received from churches indicate that we shall have a record offering for Foreign Missions this year. Several churches have given over £100. The largest offering comes from Grote-st., Adelaide, £178. The largest per capita, Burwood, N.S.W. Enmore, over £150. Lygon-st., £113. Swanston-st., £115/5/-, and Brisbane makes the splendid offering of £90.

Will churches send their offerings as soon as complete, to their State officers (addresses on this page), so that we may issue a complete list as soon as possible.

We are sorry to learn that Bro. Leach, one of our Indian missionaries, has been very ill of typhoid fever. Miss Caldicott writes concerning Bro. Leach as follows: "About the middle of May Mr. Leach, who was at Mahabeshwar, boarding with the American Presbyterian missionaries, took ill with typhoid fever. Since then I have been nursing him. At the end of May, all the other missionaries having to return to their stations, Miss Cameron kindly came up to help me. Mr. Leach had a very serious illness, indeed, and I feel we should all praise God for his help in the time of need, and for the restoration of his servant. The doctors of the American Marathi Mission were exceedingly kind and attentive. They stayed with us as long as it was possible for anyone to live in the Hills. Then because the rains had started, they arranged for Mr. Leach's removal to their manse hospital here at Wai. We have been living in Dr. Beal's bungalow for over

a week now. Mr. Leach is improving slowly, but is still in bed, but I hope he will be well enough to get out in a week or so."

We are sorry to learn that Bro. and Sister Coventry's little girl, Margaret, has also been very ill. Bro. Coventry writes: "Little Margaret has been very ill with dysentery, but she, too, has been brought safely through, thank God." The Australian brotherhood extend their sincere sympathy with Bro. Leach and Bro. and Sister Coventry in this experience of trial, and with them thank God for his preserving the lives of these dear ones.

Bro. Shee Ping began his work as Chinese evangelist at the Chinese Church, Sydney, on Sunday, July 18. Bro. Shee Ping is held in high esteem by the Chinese in Australia, and they did their best to retain his services as editor of their paper, the "Chinese Republic," offering him a very large salary, but Bro. Shee Ping refused this offer, preferring to work as a missionary among his countrymen.

We regret to state that Bro. W. Jame is still very ill in Melbourne, but the Chinese Christians are carrying on the work of the church.

Bro. and Sister Anderson and Bro. and Sister Garnett are leaving their work at Oakleigh and Northcote in September, and after spending a month with their home folks and visiting the Adelaide Conference, will leave for China this year. The Federal Committee are arranging for farewell meetings in as many of the States as possible.

Bro. Watson has visited many Victorian churches in behalf of the July offering, and purposes if possible to visit other States before leaving for India in December.

The Organising Secretary is now in Adelaide, after visiting churches in New South Wales and Queensland. The following churches were visited: Brisbane, Annerley, Albion, West End, Hawthorne, Zillmere, Gympie, Wooroolin, Maryborough, Boonah, Rosewood, Marburg, Roma, Ma Ma Creek, Mount Walker, Rosevale, Toowoomba, Tannymoree, Enmore, City Temple, Sydney, Chinese Church, Sydney.

A Victorian brother who previously gave the money for our school building in Shrigonda, has given the money for the building of a verandah to the Boys' Orphanage at Shrigonda.

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

Victoria: J. I. Mudford, The Avenue, Surrey Hills.

New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.

Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.

West Australia: D. R. Stirling.

Tasmania: P. C. Pritchard, Forrest-road, Trevallyn, Launceston.

South Australia: F. Collins, 48 Amherst-av., Nth. Norwood. 'Phone, Norwood, 1501.

Being Spiritual.

Some people's idea of being spiritual is to find fault with something or somebody. They are always picking flaws with what others believe and what others do. And there are some religious writers who pride themselves on being spiritual that are much the same. They always seem to have a sort of bad taste in their mouths. They are always criticising. But the more we study Jesus Christ, and the more we study Christians, the more we get the idea that being spiritual means something constructive, and sweet, and wholesome, and good-humored—and that it ought to make people more pleasant to get along with.—Sel.

The Family Altar.

J. Wiltshire.

LITTLE SINS.

Jesus prayed that his people, while in the world, may be not of the world. Only his grace and a resolute quest after the things which are above will enable us to realise his prayer fulfilled in ourselves. The little boat sailing over a choppy sea is sure to receive some of the heavier spray. Inhaling the atmosphere of the world, we are bound to inhale some of its germs. Too much spray, however, may in time sink the boat. Too many germs, or too long a stay of one germ, may bring on a disease and death. Both alike must be got out.

A clever man, knowing the inconvenience caused by a house-fly, has invented a fly-deceiving house-ventilator, by which a fly may readily leave a room, but cannot re-enter. I cannot and need not explain this product of genius, but I should think this to be a form of public benefaction.

I know of no patent rights possible in respect of the same treatment of little sins. The apostle's remedy is "Overcome evil with good." The Holy Spirit of God must so fully possess us that the evil suggestion or thought will, when entering, find no congenial abode within the soul.

MONDAY, AUGUST 2.

Gem Verse.—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Daniel 12: 3.

Gem Thought—

THE GREATEST VALUES.

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than fail to undertake this great work."—From the "Advent Herald."

Scripture Portion.—1 Cor. 9: 19-27.

TUESDAY, AUGUST 3.

Gem Verse.—And ye are complete in Him, which is the head of all principality and power.—Col. 2: 10.

Gems of Thought.—

SATISFIED.

"The darkness creeps around me; I forget the things I learnt; I am as weak as if no conquest had been mine. Once more a shroud of mysteries lies about me, and nought is left on which I used to lean. Yet in my weakness and my helplessness there comes to me the memory of One Who waited while I wandered far astray on tangled pathways, which I vainly thought should lead me up to God; and as I turn to look on Him, He speaks: 'I am the Way—the Truth—the Life—by Me, if any man will enter in, he shall be saved.' And lo! All that I need of wisdom or of power is mine in Him; His robe of righteousness—Albeit I am helpless and undone—Thrown over me, has made me fit to stand with confidence before His Father's face."

"Advent Herald."

Scripture Portion.—1 Cor. 1: 18-31.

WEDNESDAY, AUGUST 4.

Gem Verse.—And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.—Matt. 8: 3.

Gem Thoughts.—

A kindly deed
Is a little seed
That groweth all unseen;
And lo! when none
Do look thereon,

THE AUSTRALIAN CHRISTIAN.

In the Religious World.

Modern Maker of Parables.

Parables flow easily from the lips of Sadhu Sundar Singhi, the Hindu Christian who is in England, and who expects to come to America shortly. He appeared recently before the annual meeting of the London Missionary Society, of which Dr. A. E. Garvie is president, and spoke to the great delight of all present. A noteworthy parable of the Oriental Christian was with regard to a certain king who was disgusted with the slothfulness of his people. He placed a huge and heavy looking stone in the middle of one of the most used roads, and waited to see who would undertake to remove it. The crowds went to either side of the stone, and left it in its place. Then the king went out and lifted the stone himself, which proved to be hollow in the middle, and not at all as difficult to handle as it appeared. Beneath the stone was a pile of gold coins. The parable was applied to the slothfulness of the modern church. It is the habit of this Oriental preacher thus to reinforce by parable every point in his addresses.

Modern Reactionary Tendencies.

Writing in the "Daily Chronicle," on the reactionary tendencies of our times, William Maas describes them as a demand for material privileges only. He continues:—

"For our, spiritual rights there is no combat. Such would countenance an idea of freedom we steadily refuse to accept; one demanding self-discipline and a quick conscience; a giving, as well as a taking, and an exercise of Christian principles long ago foresworn. No, the only freedom we ask for to-day is that which gives us the right to do as we like, and so involves us in an attempt to do what the Master said we could not do—live by bread alone.

Fundamentals in America

The Baptists of America are awaking to the advance of Rationalistic thought. A large body of ministers in the Northern section of the country have signed a call to conference on the subject, in which they say:—

"We view with increasing alarm the havoc which Rationalism is working in our churches, as evidenced by the drift upon the part of many of our ministers from the fundamentals of our holy faith. The teaching in many of our educational institutions is proving disastrous to the faith of the young men and women who are to be the leaders of the future. A widespread and growing worldliness has crept into the churches, a worldliness which has robbed us of power and brought upon us open shame. We believe that there rests upon us an immediate and urgent duty to restate, reaffirm, and re-emphasise the fundamentals of our New Testament faith."

The Condition of Japan.

An American missionary, Dr. Harrington, writes as follows on the social, moral, and industrial condition of Japan: "Moral conditions, both in city and country, are almost incredibly bad. One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions, and spend in vice twenty million dollars (£4,000,000), and probably the clandestine houses could show even higher totals. By social vice, intemperance, and wretched industrial conditions, Japan is destroying her own physical and moral health. To supply the wastage of human life and health in the great factories, half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world."

Anew it springeth green.
A friendly look
Is a better book
For precept, than you'll find
'Mong the sages wise
Or the libraries,
With their priceless wealth of mind.
The little dole
Of a humble soul,
In all sincerity given,
Is like the wings
Of the lark, as it springs,
Singing clear to the gates of heaven.

—A. H. Japp.

Scripture Portion.—Luke 10: 25-37.

THURSDAY, AUGUST 5.

Gem Verse.—And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.—Acts 6: 15.

Gem Thought—

God's saints are shining lights; who stays
Here long must passe
O'er dark hills, swift streams and steep ways
As smooth as glasse;
But these all night
Like candles shed
Their beams, and light
Us unto bed.
They are indeed our pillar-fires
Seen as we go;
They are the city's shining spires
We travel to.

—H. Vaughan.

Scripture Portion.—Heb. 11: 32-12: 2.

FRIDAY, AUGUST 6.

Gem Verse.—... but it shall come to pass, that at evening time it shall be light.—Zech. 14: 7.

Gem Thought—

LIGHT AT EVENTIDE.

Life's evening will take its character from the day which has preceded it; and if we would close our career in religious hope, we must prepare for it by continued religious habit. Thou shalt always have joy in the evening if thou hast spent thy day well.—Thomas a Kempis.

Scripture Portion.—Luke 2: 25-35.

SATURDAY, AUGUST 7.

Gem Verse.—"For the love of Christ constraineth us."

Gem Thought—

Ah, how skilful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest!

—H. W. Longfellow.

Scripture Portion.—A scheme of love, worked out by loving hands.—Exodus 2: 1-10.

LORD'S DAY, AUGUST 8.

Gem Verse.—For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21: 13.

Gem Thought—

Yet to the spirit select there is no choice;
He cannot say, This will I do, or that.
A hand is stretched out to him from out the dark,
While grasping without question, he is led
Where there is work that he must do for God.

—J. R. Lowell.

Ephes. 3.—A prisoner unveils the mystery and beauty of the ages—the church.

"Day by Day."

2 Cor. 4: 16.

Trust in the Lord to hide thee;
Wait on the Lord to guide thee;
So shall no ill betide thee
Day by day.
Rise with His fear before thee;
Tell of the love He bore thee;
Sleep with His shadow o'er thee
Day by day.

News of the Churches.

Tasmania.

Bro. Burgess, baptised on July 21, received the hand of welcome at Hobart church on July 25. Bro. and Sister Duff, of Launceston, were visitors. Their daughter Madge has just undergone an operation at the Hobart Hospital. Sisters May Lake and Millie Burden have just left the hospital, and Sister Mrs. Dunstan is recovering from a serious operation.

Queensland.

At Brisbane on July 18, Bro. E. Adermann spoke acceptably at morning meeting, and at night Bro. Rankine preached a splendid sermon on "The Church of the New Testament." One young man was restored to fellowship.

There is much sickness in Maryborough town and country. Many members are laid aside. Hence meetings have been much smaller. Bro. Alan Price exhorted. His address was very instructive and much enjoyed. At night Bro. Larsen spoke on "Keeping back part of the price." Three confessed their faith in Christ. Sister Fawcett has left for Victoria.

On Sunday, July 12, G. Burns paid monthly visits to Goombungee and Meringandan. Good meetings in both places, and fine collections for F.M. Work in those two centres very encouraging. Meetings in Toowoomba are keeping up well. Sunday, 19th, at Toowoomba, specially good meetings both times. Bro. and Sister McCallum, from Mareeba, present. At night two young men confessed Christ, and two who confessed previously came out for baptism. Men's study meeting is showing more interest. The church regrets to report losses by death recently, Sisters Youngberry and Cumner having been called home after brief illnesses. Sympathy is felt for the bereaved ones.

New Zealand.

The work at South Wellington is progressing well. Bro. Leng is doing a splendid work in the church. Our brother is at present conducting a gospel mission; so far six have confessed Christ, thus making twelve additions since Bro. Leng began his labors in South Wellington. The meetings have been well attended, notwithstanding an epidemic of sickness. The Bible School is in a very good condition; since the rally commenced from 40 to 50 new scholars have been added to the roll. On Sunday, July 4, 186 were present. The young men have formed a club, known as the "Kia-ora Debating Society," and lively interest is taken. They held a mock wedding banquet recently; about 49 sat down to supper; splendid speeches were made, and the evening proved most enjoyable. The sisters' sewing class handed over £15 to the church treasurer toward building debt. The other auxiliaries are in a healthy condition.

West Australia

Bro. Lethbridge spoke at the West Guildford mid-week meeting. The Endeavor Society attendances are improving. Both services were good on July 18; Bro. Stirling spoke in the morning on "The Church's Welfare," and at night on "Why Tarryest Thou?"

At Fremantle, on July 18, a powerful address was given by Bro. Hibbert at gospel meeting on "Unity." Good audience, morning and evening; a large number of strangers attend gospel meetings. Bible School is much helped by the addition of new hall, and now requires more teachers. The recently formed Penelope Club of young ladies is forging ahead; 21 present at last meeting.

Victoria.

Good meetings at South Richmond all day Sunday; 60 at breaking of bread. At night Bro. Killmer gave a very fine address on the Lord's table. There was a baptism at the close. Foreign Mission collection, £5/3/6. W. T. Munday, 16 Kingston-st., South Richmond, is now secretary of the church.

Splendid meetings with good interest at Blackburn last Lord's day. Two able addresses from Bro. McCallum. Bible School increasing in numbers. Red and Blue Rally started. The future seems full of promise.

There were splendid meetings at Lygon-st. on Sunday morning and evening. Jas. E. Thomas spoke on each occasion. One received by letter. On Wednesday evening, July 21, John Thomson, an old member, gave an interesting talk on his work as a missionary in the Malay Peninsula.

On July 24, a social evening was tendered to the members by the officers of the Chinese church. Bro. Pang presided. A good programme was rendered. Bren. McClean and J. Pittman gave addresses. Two nice meetings on July 25. A Baptist brother, Mr. Chin Kwak Chun, delivered the gospel message.

Ballarat had a great Anti-Liquor Sunday on the 25th. Gifford Gordon in the morning and H. A. Procter preached at Dawson-st. church, as well as addressing other united meetings. Their messages were highly appreciated. Splendid attendance. Church has invited Bro. Connor to continue with them for another term after his present engagement ends.

Meetings at Maryborough were well attended on Sunday. All previous records beaten in Bible School; 123 present, 36 in Senior Bible Class, when Bro. Young's subject was, "Short Cuts," or "The longest way round is the sweetest way home." The Bible School is having a sports' afternoon, with valuable trophies and gold medal to champion of school.

At the last three Sunday morning meetings good addresses have been enjoyed at Hawthorn from Bren. H. Swain, H. A. Procter, and A. C. Garnett. Bro. Scambler's sermons at the evening services have been well received by large congregations. Miss Bowers has commenced a class of instruction in maypole lessons for the junior girls, in addition to the clubs and dumb-bells.

The mission at South Melbourne was abandoned on account of the death of Mrs. McKenzie, mother of the missionary, Bro. J. McKenzie. The church extends sympathy to the family. Bro. T. Bagley gave splendid addresses the last two Lord's days. The second anniversary of the Protestant Federation was held in the South Melbourne Town Hall. Bro. F. Copeland was installed as president for the current year.

The memorial service to Bro. L. Martin, at Bayswater, was a spiritual uplift. The morning meeting was a full one, visitors being present from South Yarra, Malvern, Cheltenham, Blackburn and East Camberwell. Bro. T. McCallum, of Ascot Vale, exhorted, giving words of comfort. Bro. Cambridge spoke at evening service to a large gathering, and was greatly appreciated by all. Bro. McCallum also spoke very feelingly.

At North Melbourne one of the most optimistic and fruitful business meetings held for some time took place last week. The programme for the jubilee to be held next November was arranged, and definite plans made for the Local Option fight. It was decided to hold an evangelistic mission following the jubilee meetings. At the gospel meeting on Sunday, one young lady confessed Christ, and five lads were baptised in the presence of a large audience; many strangers were present. All auxiliaries are reported to be healthy, and the outlook bright.

Superseding the children's address at Geelong on July 18, "Safe in the arms of Jesus" was sung, Willie, the only son of Mr. and Mrs. Wilbore, and a kindergarten scholar, having recently been called home. Sisters Mrs. Stirling and Miss Astley have also suffered bereavement in the death of their fathers. Splendid gatherings on July 25. Bro. Chas. Schwab exhorted on "The Second Mile." Two young ladies, having been baptised on Thursday last, were received into communion. Bro. Schwab's theme for the gospel service was "God's Art Gallery Revisited."

Good meeting at Emerald on Sunday morning, when Bro. Searle gave a splendid address on "Pride." Christian Endeavor Society is coming on nicely; everyone interested and taking part.

Burnley mission, through the death of Bro. McKenzie's mother, has had to be postponed for seven days. Meetings last Lord's day were the best for some time. Bro. Baker exhorted at the morning service, Bro. Knight spoke at the evening service, which was best attended for months.

Continued interest in all meetings at Preston. Bro. and Sister Johnston's visiting is having a good effect by increased numbers at services. A Christian Endeavor Society has been formed, which bids fair to be a great factor in the church work. The sisters are very busy in their sewing class, preparing for sale of work. The church has also decided to hold a mission commencing Oct. 3. Bro. Huntsman, of Middle Park, is to be the missionary.

Good attendances at Boort during the past few weeks. On July 11 the mortal remains of Bro. Melotte, who had reached the great age of 99, were laid to rest. Bro. Gibbins conducted a brief service at the house, and also at the graveside in the presence of a large company. An "in memoriam" service was held on Sunday evening last, with a good gathering present, Bro. Gibbins taking his message from John 14. The church played an active part in the recent Tennyson Smith campaign, in the interests of the coming vote for local option.

At Swanston-st. last Sunday morning Bro. J. W. Baker delivered an excellent address on "Contenting earnestly for the faith." In the evening Mrs. Wheeler gave a most interesting and instructive address to a crowded audience on the church's duty in the Prohibition movement. The young men's Triangle Club held its men's dinner the previous Tuesday night; 100 present; very fine speeches from Prof. Woodruff (Melbourne University), Edmund Jowett, M.H.R., Mr. Greenberg, Y.M.C.A. The F.M. offering from Swanston-st. church, exclusive of quarterly offerings and duplex envelopes, is £115/5/-.

New South Wales.

Broken Hill (Wolfram-st.) on July 18 had the best school for several months, and three new scholars. 20 in attendance at Young People's Study Circle. C.E. Convention was a good success. Most optimistic annual report. Finances revealed £2 credit balance, and that during the worst year the Hill has ever experienced. Bro. Oram was again nominated for President, but declined. Sister Farrow, from Naracoorte, was welcomed on July 18.

An enjoyable social evening was held at Merewether on July 21, during which Bren. Coleman, Le Coue and Porter were presented with suitably inscribed medals, as supervisors of the extension recently completed. Evangelist Martin delivered addresses at both meetings on Sunday. Three were added to the cradle roll in the afternoon. There was a large attendance of scholars at kindergarten and school.

Petersham has decided to become self-supporting, and relinquish the subsidy from the Home Mission Committee from the 1st August, 1920. Our reporter writes: "Bro. Arnott took up the work here in a shattered and almost hopeless condition four and a half years ago. The subsidy was then £2 per week. In addition to the reduction of the subsidy, £105 has been raised for the building debt, and liberal contributions have been made by the church to Home and Foreign Missions. This is creditable, when we remember that our members are all wage earners. At the same time, our preacher has attended to the many duties, pastoral and evangelistic, of the church, and while doing this has been pursuing a strenuous course for the Bachelor of Arts Degree at the Sydney University. A nucleus of a strong and thriving church has been formed. We would also like to mention that the achievements already attained have been realised through the untiring efforts of Bro. Arnott, supported by the loyal co-operation of the members."

Auburn reports good meetings all round. Over 70 broke bread last Sunday. Evening service well over the 100 mark. Two made the good confession. The church to be in the new building, "the Tabernacle," the third week in August.

Marrickville reports a Foreign Mission offering of over £10, this being a considerable advance on last year. Two confessions recently. Bro. Aron C. Crisp, of South Dunedin, has accepted an invitation to labor as evangelist in place of Bro. Fisher, who recently resigned to take up organizing work in connection with the Alliance. Bro. Crisp is to commence his ministry on the first Lord's day in September. Bro. Fisher meanwhile conducts the gospel services. Bro. John Brogden, one of the young men who left Marrickville some five years ago for the United States, has gained high scholastic distinction. In addition to the degree of B.A. and M.A., he recently gained the degree of Bachelor of Divinity.

South Australia.

Fine attendances at Port Pirie on July 18. Little Irene Smith, Master Bert MacAulay, and Bro. Roy Arnold were welcomed back after illnesses. Bro. Shipway exhorted on "The Sure Foundation." At night he delivered a most impressive address on "What is Your Life?" which was enjoyed.

Good meetings are being maintained at Forestville. Twenty-two at the table of the Lord on Sunday morning. The work of Bro. Hollams is very much appreciated by the members. Four of the sisters decided to canvass the streets allotted, asking Parliament to grant a referendum on the prohibition question.

A very pretty wedding was celebrated at Mile End on last Wednesday evening, the contracting couple being Miss M. Riches, daughter of one of our elders, and Mr. R. Trowbridge, both being very active workers in the various auxiliaries of the church. A lad from the Sunday School made the good confession on Sunday night.

Meetings at Balaklava on Sunday last were much better than for some few weeks. Bro. S. C. Curtis addressed the church on the parable of the unjust steward. Miss Tuck, missionary to India for the Baptist brethren, had fellowship with the church. At night Bro. F. T. Saunders preached on "Setting out in Life," it being the monthly men's meeting. The Male Quartette Party sang very effectively during the service.

Sunday, July 25, was observed as Sunday School Dedication Day at Norwood. The superintendent, Bro. G. D. Wright, presided at the Lord's table. Bro. Beiler called the roll of the officers and teachers for the ensuing year. He then gave an address on work of the Sunday School. The service was very impressive. Sister Miss Ida Brown, from Grote-st., was welcomed into fellowship. The evening service was fairly well attended, Bro. Beiler speaking on "Asking for the Old Paths."

On July 21 the Wamboony church had a very successful working bee at the chapel, and much useful work was accomplished. In the afternoon the annual business meeting was held, when the treasurer reported finances in healthy condition, a credit balance being in hand. It was agreed to increase the Home Mission subsidy for the coming year. The death (suddenly) of one of the Bordertown Sunday School scholars, Ena Warnken, on Wednesday last is regretted. The church extend their deep sympathy to the sorrowing family. F.M. offering totals £80/2/6.

Queenstown had splendid services all day on July 18, Bro. Brooker speaking well. Eleven were baptised preceding the evening service, the sermon being appropriate to the occasion. Bro. Brooker has concluded his fifteenth year of service with the church, whose earnest prayer is that he may long be spared to labor here. Glorious meetings were held on Sunday last, when Bro. Brooker commenced his sixteenth year of work. Crowded morning service; twelve were received into fellowship, ten being from the Bible School; the other two, married women. At night Bro. Brooker gave a powerful sermon on "Saved to Serve." The choir rendered special singing.

The Challenge to Democracy.

On matters ecclesiastical and theological we are rarely in agreement with Dr. Gore, says the London "Christian," but when he deals with social matters in the light of Christ there are few speakers or writers for whom we are more thankful. The address given by him to a great meeting of Trade Unionists at the Memorial Hall a few days ago was a model of apostolic pleading. It is not often, we imagine, that such a gathering has the truth so plainly set before it as the Bishop expounded it that night. Instead of flattering the gathering with the usual platitudes about the "Man of Nazareth" and his democratic ideas, Dr. Gore—known by everybody to be in the utmost sympathy with the best of the Labor programme—reminded his audience that the workers of our Lord's day, who hailed him with enthusiasm because they thought that in him their material desires would be fulfilled, turned against him when they understood that he laid the first emphasis upon an inner redemption. And he asked whether the democracy of to-day would not do, and is not doing, the same thing. It is unpalatable, doubtless, to hear this truth, but it needs to be spoken with increasing emphasis. Not long ago a great Brotherhood meeting, which filled up when politics were discussed, emptied when a great moral question was introduced. It is a very real danger which confronts the Christian apostle—that of suppressing the heart of his message in order to gain an audience. Palatable or not, democracy must hear the truth about the inwardness of the Christian message, for democracy, without Christ, can be even more tyrannical than any aristocracy.

Restoration of the Ancient Order of Things

Christianity cannot be reformed. Every attempt to reform Christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. In a word, we have had reformation enough... A restoration of the ancient order of things is all that is necessary to the happiness and usefulness of Christians... To bring the societies of Christians up to the New Testament is just to bring the disciples, individually and collectively, to walk in the faith and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to restore the ancient order of things. Celebrated as the era of reformation is, we doubt not but that the era of restoration will far transcend it in importance and fame.—Alexander Campbell, in "Christian Baptist."

"Faithful Sayings."

2 Tim. 2: 11-13.

The "faithful sayings" of St. Paul to Timothy have a wealth of meaning for us all. The Apostle said:—

1. "If we be dead with him, we shall also live with him."—We have died to sin already by our union with him who died as our representative, and by virtue of that union we shall live with him.
2. "If we suffer, we shall also reign with him."—Let us endure all our suffering with patient courage, knowing we are to reign as kings with him by-and-by!
3. "If we deny him, he also will deny us."—There is a grave warning here, and there is also an exhortation to loyalty.
4. "If we believe not, yet he abideth faithful."—This is no contradiction to the previous clause. There is comfort in the knowledge, that though we may fail him, he will not fail us. But there is also a solemn hint that his very faithfulness may involve his rejection of the faithless. Therefore St. Paul adds:—
5. "He cannot deny himself."—His warnings are as certain as his promises.

BEREAVEMENT NOTICE.

Mr. F. Collins, Maylands, South Australia, returns thanks to the many friends who sent messages of sympathy during his recent bereavement.

WANTED.

Respectable man requires bright room with board, with quite homely Christian family, South Yarra district preferred. State terms to J.V., c/o Swallow and Ariell, Mill Department, Port Melbourne.

COMING EVENTS.

AUGUST 1.—Burnley McKenzie Mission postponed one week. Will commence Sunday next, August 1st. All welcome.

AUGUST 9.—Victorian Preachers and Church Officers are kindly asked to meet in Swanston-st. Lecture Hall on Monday, August 9, at 8 o'clock, to discuss the great forward movement in the Evangelistic Campaign. W. C. Craigie, President of the Conference, will preside.

AUGUST 16.—The next meeting of the Victorian Preachers' Association will be held on Monday, August 16th, at 2.30 p.m., in Swanston-st. Lecture Hall. Chairman, A. C. Garnett, B.A. Speaker, H. A. Procter, M.A., LL.D. Subject, "The Sinn Fein Movement as I saw It."

IN MEMORIAM.

BOYD.—In loving memory of our dear wife and mother, who was called home 31st July, 1919, and our dear sons and brothers, Lieut. T. H. Boyd, M.C., who fell at Passchendale, 4th October, 1917, and Harold, died of wounds 24th July, 1917.

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard
Wherever they may fare.
—Inserted by loved ones, "Scarsdale," Harker-st., Alphington, Vic.

BRAMMER.—In loving memory of my dear wife, Mary Alice Brammer, who was called to the higher life, July 28, 1919.

Some day we shall meet again.
—Inserted by her loving husband and children, James Brammer, also Joseph, Constance, Isobel, Arthur and May.

CROUCH.—In loving memory of our son, Henry William, who died at Hillcrest, Doncaster, August 2, 1919. A sufferer for best part of his life at rest.

—Inserted by his parents and family, Henry Crouch, Doncaster.

DEWAR.—In loving memory of our dear mother, who fell asleep in Jesus, July 28, 1919.

—Inserted by her daughters, Nellie Dewar, and Mrs. F. Collins, Maylands, South Australia.

SHERMAN.—In loving memory of our dear son and brother, Sergt. P. E. Sherman, killed in action at Moquet Farm, France, August 9, 1916.
"Till the day dawn, and the shadows flee away."
—Inserted by father, mother, Bert and Flo.

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OBITUARY.

KEDDIE—We deeply regret to chronicle the death of Bro. Andrew Keddie, who passed from this life on June 9, at Thornley, Scotland. Bro. and Sister Keddie left in March last on a visit to Scotland, Bro. Keddie's old home. After three or four weeks he developed pneumonia. The cable news gave us all a great shock. Bro. Keddie was a man of sterling character, a true man, and very highly esteemed. He had been a Government contractor for some years, as a builder. Our brother had been in the church for a number of years, and he was much beloved. Our sister Keddie will have the lonesome voyage home. May our heavenly Father uphold her with his rich comfort. Sister Mrs. S. Trudgian, of this city, the only daughter, feels deeply the parting. We extend our Christian sympathy to all the bereaved.—A. C. Rankine, Brisbane, Q.

GAGER—Sister Mrs. Gager, of Ann-st. church, Brisbane, departed this life on July 7, aged 40 years. She contracted pneumonia after influenza. Sister Gager was a sincere Christian woman, and loved the church. Although not of a robust nature, and having a long way to come to the church services, she would seize every opportunity. She obeyed the gospel some years ago, when Bro. F. Pittman was in Queensland. She has left behind a sorrowing husband and family. May the Lord comfort our brother and his dear children in their sorrow. Sister Gager was an elder daughter of our aged Bro. and Sister Stabe, of Zillmere. The sorrowing ones can look with joy to the glad reunion by and bye.—A. C. Rankine, Brisbane, Q.

CLIPSTONE—Mr. Wm. Clipstone was baptised by Bro. Judd at Langhorn's Creek, South Australia. He then moved to Victoria, and had membership with the church at Dinyarrak. He came to West Australia, and had membership with the church at Boulder City, where he was an elder. He then removed to Fremantle, and was in membership with the church there, where he was a deacon. He then took up land in the Pingelly district, and moved there about 15 years ago, where he, with others, met together for the breaking of bread. When the Home Missionary Committee sent Bro. W. L. Ewers to Brookton he started the cause in that town. Bro. Clipstone used to go over there, 22 miles, to help in the establishing of the then struggling cause. Our brother had a long and painful illness, but he bore it with Christian patience, never complaining. It was the writer's pleasure with Bro. Buckingham, the evangelist, to hold a short service at his home just before he died, which he much appreciated. His faith was strong in the promises of God. Our sympathies go out to his aged wife, and his family.—W. E. Vinnicombe.

GREENSHIELDS—Bro. Alexander Lawrie Greenshields was called home at the age of 66 years. Bro. Greenshields was a true pioneer of the faith, and for four years the church at Nantawarra met in his home. The dam on his farm was the place of "much water" in which many obeyed the Master. With Bro. G. Cosh, senr., he built the chapel at Lochiel, and retained connection with the church there until his death. He also retained his position as trustee of the chapel. For the last eleven years of his life he lived in isolation at Mannum, at which place he fell asleep. In his life he honored his Lord, and went with joy to meet him.—F. T. Saunders, Balaklava, S.A.

CANE—On Sunday, June 28, Bro. R. Cane passed away at the ripe age of 83 years. On the 26th he was laid aside by a stroke, from which he never regained consciousness. Bro. Cane was a disciple of long standing, having been baptised by the late Bro. D. A. Ewers in Gympie many years ago. In his younger days he was active in church work. Our brother was a fine Bible student, and loved to talk on the things above. The thought of the near coming of Christ was ever in his mind. The last Lord's day it was possible for him he was at the Lord's table. To the last he bore witness of Christ. A daughter (Sister Kent) and two sons, Alf and George, are left to sorrow. We pray that the Lord may comfort them in this their time of trial.

CORRESPONDENCE.

"TRAINING THE CHURCH OF THE FUTURE."

Dear Bro. Editor,—

I read with much interest your leader in July 8, just to hand, "Teaching the Church of the Future." With most of its contents I am entirely agreed. I could hardly do otherwise, seeing I've been in Sunday School 50 to 53 years. All the same, I occasionally have to raise a mild protest when I hear brethren overstating the value of Sunday School work. I hold that if we depend mainly on the growth of the church through Sunday School effort, we are on the wrong track. Primitive Christianity did not depend on Sunday Schools for its growth. Everybody knows or should know that it is of recent origin, made necessary through the great apostasy from the effects of which few have as yet completely recovered. I think you laid your finger on the right spot when you characterised "salvation by growth" as "an anti-Christian thought." It is pretty hard on Rome and all her offspring, who by a perversion of a divine ordinance make all their babies members of the church, and afterward drill them in catechisms and confessions of faith, and ignore the fundamental idea of the need of conversion. It has often been a marvel to me why good and sensible men cling so tenaciously to a system that has proved such a dismal failure. If the mere giving of "religious education" filled the bill, then those quotations from the "Times" (April 12, 1916, and April 4, 1918) could not have any truth in them. That writer was evidently more concerned to hold Germany up to execration than to discover the truth about the cause of their lapse. He was evidently so ill informed that he thought Germany had suffered a lapse, say, from 12 millions of Sunday School scholars to 900,000. Why, when I left Germany I had only heard of one Sunday School through a cousin of mine who had been converted by Baptist preaching. If there are 900,000 now in Sunday Schools, there has evidently been considerable growth. Prussia was the first country in Europe to make State education compulsory (1816), and religion was part of daily instruction, hence Sunday Schools were superfluous! If German children turn out such rascals as the "Times" quotation suggests, with religious instruction five times a week, and English turning out so good on getting it only on Sundays, there surely must be some other cause to account for all the German wickedness. Roman Catholics are opposed to our State Schools because they are secular. They establish their own, so they can teach religion daily. Yet according to figures recently given in "A.C." on "Romanism in U.S. America," the 12,000,000 Roman Catholics produce 90 per cent. of the criminals of the United States. I dare say a similar state of affairs could be shown in Australia. The two bodies who maintain church schools would, I am afraid, make a poor showing for all their efforts. No, sir, the "vital secret" is to be found elsewhere. This "building on the sand" of "the anti-Christian thought" that baptism "worketh forgiveness of sins, delivers from death, and gives eternal salvation" which Luther brought over from Rome, cannot take the place of conversion. Had there been no apostasy from the teaching of Christ and had Christian parents done their duty, bringing up their "children in the nurture and admonition of the Lord," instead of expecting others to do it for an hour or so once a week, such a Christendom as now exists, I venture to say, would be a thing unknown. Therefore let us "take heed to the doctrine" and teach it with all the helps available.

Yours in the hope of better days,
Russell Island, Qld. Carl M. F. Fischer.

He always wins who sides with God,
To Him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.
Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong
If it be His sweet will.

A Bible Conference.

The recent Bible Conference at Adelaide proved to be a real success. The series of meetings—six in all—were held under the auspices of the Home Mission Committee, and arranged by the Preachers' Fraternal.

The topics dealt with by various speakers were deep and spiritual studies, and were intelligently followed and appreciated by those present.

An outline of each address was previously distributed, so that all followed the speaker from notes which he himself had prepared. Instead of listening to an address in the usual way, an opportunity was presented for all present to co-operate with the speaker in an expository Bible study.

An open-air meeting at Victoria Square was well arranged by B. W. Manning, and proved to be a success, as many gathered around to hear the messages of the speakers.

The final and crowning day of the Conference was held on June 28, a public holiday. At the afternoon session the chapel was filled, when Brethren Marshman and Wiltshire led us in our study of "The Believer's Experience in Christ," and "The Coming of Christ" respectively. Tea in the lecture hall followed, and the evening session again saw the place well filled, when Sir Joseph Verco and Bro. Thos. Hagger were the speakers, on the themes, "Christ's Estimate of the Church," and "Christ's Purpose in the Church."

The consensus of opinion was that the effort was well worth while, and calculated to build us up in those things most surely believed among us.—A. H. Wilson.

Victorian Benevolent Department.

Stawell church, £1; Cheltenham church, £1 16/9; North Melbourne church, £1 2/-; Bet Bet church, £2 1/-; Mildura church, 18/5; Moreland church, £1; Surrey Hills church, £2 0/6; Box Hill church, 15/-; A Brother, £3; Chinese Mission, Queensberry-st., £5; Northcote church, 10/-; Maryborough church, £1 5/-.—Jas. W. Nichols, Sec.

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