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“Prohibition and the Bible.”

The title is not ours. It appears as the heading of an article which an esteemed correspondent clipped from “The Australian Farm and Home” and forwarded to us. The article in question purports to give a challenge to prohibitionists, issued by a Baptist minister, “the Rev. J. G. Hughes, Th.D., of Auckland.” Mr. Hughes is alleged to have congratulated the “New Zealand Times” on its attitude to reform and to have denounced prohibition as being contrary to the Word of God.

When a man—Christian minister or otherwise—says that the Bible is in favor of the liquor traffic, it may be presumed that he has quite satisfactorily explained certain things; for instance—Why it is that publicans and brewers are known to be such Bible lovers; why hotels so generally keep Bibles for the use of their clients and encourage them in the reading of the Book which bolsters up the trade; why the most earnest opponents of the traffic are never Christian or Bible-loving people! To read the words attributed to Mr. Hughes, one might really be pardoned for thinking that the prohibition crusade was the result of a dark conspiracy entered into by the rationalists, secularists and evilly disposed against the faith and practice of a pious, Bible-loving and Christian community. We should have thought that even Mr. Hughes, Th.D., would know better than this.

Two or three of Mr. Hughes's points may be noted. He cites Deut. 14: 26, with its permission to buy wine or strong drink, as decisive. Does that mean that our anti-prohibitionist will insist on or allow to-day everything sanctioned in the Mosaic law? If so, he will get into trouble with our present day laws. New Zealand would not allow him to put to death his brother or son or friend who might urge him to worship strange gods (see Deut. 13: 6-10). The book of Exodus gives directions regarding the purchase and possession of bondservants (e.g., chap. 21), but Christian ministers do not think that they find in these the rule of their life. Mr. Hughes is hopelessly inconsistent. He cannot bind on us one part of the law alone.

Our writer makes the extraordinary claim regarding his strong drink text: “Christ repeatedly endorsed it.” Nothing

in the new covenant Scriptures can be cited to show that it is Christ's will that either of the things referred to in the previous paragraph should now be a law unto Christians. The words were not given to Christians, or intended for them. Mr. Hughes errs (we may charitably suppose), “not knowing the Scriptures” and their dispensational teaching.

Mr. Hughes shows the antiquity of his thought in other ways than by an appeal to the Mosaic law. He cites Timothy's weak stomach as a reason why folk to-day should be allowed the glorious privilege of selling intoxicating liquors, even if a majority of citizens believe this liberty to be detrimental to the good of the community and involve the bondage and ruin of others. Mr. Hughes could not begin to prove that the “little wine” Timothy was advised to use for his stomach's sake and his often infirmities was akin to the stuff which Commonwealth and Dominion liquor sellers are wont to retail. But quite apart from that, how does this text warrant the manufacture, sale and consumption of alcoholic liquors as a beverage? “The very injunction of Paul implies that he regarded wine as medicine for the infirm, and not as a beverage for the strong.” People who vote against the liquor traffic could quite consistently do that and not interfere with any medicinal use. It is unworthy of a Christian man to suggest that there is no difference between these two things. His action is reminiscent of the unscrupulous way in which some Roman Catholic bishops and priests sought to oppose the prohibition movement in America because (said they) if prohibition came the sacramental use of wine would be impossible, and so a blow would be made at the church! They knew, of course, that the prohibition law did not touch the sacramental use of wine—but any argument seems good enough for those who defend the liquor trade. And, indeed, in a sense it is so; we can conceive of no possible argument worse than the traffic in whose interests it is given.

Mr. Hughes says prohibition would be a violation of the golden rule of love, and adds: “Because I do not desire alcoholic beverages is no reason for denying them to those who do.” That is a terrible sentence for a preacher of the gospel of Christ to

write. Its implication is no less than shocking. Of course, Mr. Hughes really does not in his heart believe that Christian folk stand for prohibition merely because they do not like intoxicating liquor, or because they do like the sight of others being deprived of their legitimate pleasures. Macaulay libelled the Puritans when he said they were opposed to bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators. Macaulay's words are not so libellous as the judgment Mr. Hughes passes on his fellow Christians. We seek prohibition for the good of men, for the prosperity of our country, for the glory of God. When doctors tell us of terrible physical effects of drink, when judges speak of the crimes attributable to it, when moralists speak of the attendant evils of drinking, when our own eyes see around us in the streets of our cities its sad effects, when as Christians we recognise in the trade one of the greatest hindrances to the progress of the gospel of the love of God—then, *because* we believe in the Golden Rule of our Master, we feel we must seek to help to free others from the power of evil. Were we to stand aloof and say, “Well, we are free from the desire for liquor, and have nothing personally to fear from the trade,” then we would do violence to the law of love. To remove a stumbling-block from another's path is one of the best ways of fulfilling the Golden Rule.

We have noted Mr. Hughes's extraordinary article, not because of its merits or ability, but because (as our correspondent remarks) it is being circulated now in our country districts amongst the farming community, and some readers may be impressed by the fact that a “minister” declares prohibition to be contrary to the Word of God. We greatly regret that any one who professes to be a preacher of the gospel can find nothing better to do than to oppose reform. We would suggest that, if any Christian should conscientiously decide against prohibition, he should not distort the biblical teaching to support his position; nor should he descend to such a depth of misrepresentation as to infer that other Christians want to deprive men of a harmless pleasure merely because it does not happen to be a pleasure to them.

"Teaching of the Twelve Apostles."

A brother writes to ask some information concerning the "Didache" or the "Teaching of the Twelve Apostles," and the permission it gives for the practice of affusion. Paedobaptists have found in this "oldest church manual," as it has been called, a defence of some of their practices, and have used it against our position. We republish the substance of our answer to the inquiry, in the hope that others may be helped and interested.

The Didache is a very small manual—only about the size of Paul's letter to the Galatians. The section on Baptism (chap. 7 of the book) reads as follows:—

"But concerning baptism, baptize thus: Having said taught beforehand all these things, baptize ye in the name of the Father, and of the Son, and of the Holy Spirit, in living water.

"But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm.

"But if thou have not either, pour water thrice upon the head in the name of the Father, and of the Son, and of the Holy Spirit.

"But before the baptism let him that baptizeth and him that is baptized fast, and any others who can; but thou shalt bid him that is baptized fast one or two days before."

That the Didache as a whole is very early, we think, cannot be questioned. Some put it as early as from 80 to 90, *i.e.*, well back into the apostolic age; others put it from 120 to 160. Bartlett, in *Hastings' Bible Dictionary*, gives the earlier date, and very many would put it prior to 100. Prof. Orr gave 100; Prof. Walker, in one of the latest and best of short Church Histories, gives c. 130 to 160, adding, "but presenting a survival of very primitive conditions." The primitive nature of the church organisation, for instance, and the total silence regarding infant baptism (the "fasting" of the text above quoted is against the practice) make an early date fairly certain. Vernon Bartlett and others think that parts of chapter 7 particularly—the baptism chapter—are late. But in the absence of proof which would be acceptable, it is awkward to make much of that. Our own opinion is that after the first century, but close to that, is its date. We do not know where the Didache originated, or over how large an area it circulated; hence it cannot be with certainty said how far it represents the thought of the church of its day. In any case, it could not have the authority of the Scriptures for use. Baptism is our Lord's command, and he gave the Scriptures to make us wise unto salvation and to furnish us completely unto every good work.

The Didache should keep folk from saying what some used to say about Novatian in 251 being the first to be "baptised" by other than immersion—to use for a moment the language of Ashdod. Some brethren used to speak as if it was simply the "mode" of his baptism which was challenged. We used to think so—misled by them—until we read Church History for ourselves.

"Baptise" in the above translation of the Didache chapter is a transliteration of the

Greek *baptizo*; "pour" is not a translation of *baptizo* but of *keo*, or rather *ekkeo*. It is a case of substitution, then. Translators have no doubt that the *baptizo* first mentioned related to immersion or dipping.

The Didache does prove that in its time and place immersion was the recognised baptism. The running water is interesting. But we may pass that, as no controversy has arisen as to the validity of immersion whether in running or other water, hot or cold. Pouring is certainly sanctioned in the Didache as a valid baptism in cases where immersion was not possible.

The important question is how far the Didache favors the practice of our paedobaptist friends. Not very far, we fancy. The extent to which they recognise its force can be gauged by the fact that they every one depart from it as to the subjects of baptism. J. C. Lambert, an eminent paedobaptist writer, in his book, "The Sacraments in the New Testament," significantly remarks: "If the silence of the New Testament is suggestive, much more so is the silence of the Didache. . . . If infant baptism was practised at all, it is difficult to see how it could be altogether ignored in this handbook of prescriptions." Again, he gives his view that "in that part of the church in which the Didache circulates, infant baptism can neither have been regularly practised nor regarded as the apostolic rule."

Paedobaptists are little better off as regards the action. The Didache knows nothing of sprinkling as baptism. It speaks of pouring as a substitute, but not of sprinkling. Now, sprinkling is the usual paedobaptist practice, and that has no authority in the Bible or in the Didache. Our friends conveniently ignore this, and one might think they have proved their case when all they are after is to embarrass those who stand for immersion. More, even if either pouring or sprinkling or both were (on the authority of the Didache) accepted as valid, still paedobaptists would not be acting by the "Teaching" which they refer to, for its pouring is only acceptable in cases where immersion is not possible. Modern paedobaptists do not try hard first to get immersion in running water, next immersion in still water if no fountain or stream is available, and then only in the absence of enough water cold or hot to suffice for immersion practise pouring. Yet it is only then that the "Teaching" warrants recourse to pouring.

What is proven by the Didache is that at some time (probably early in the second century) and some place pouring was accepted as valid where immersion could not be had. Does this disconcert us? It should not. We go one better, and say that the Lord who knows the heart would doubtless in the absence of all opportunity for immersion accept the intention of the sincere penitent and believer. There would be no need to alter the Lord's command at all. We are not superstitious.

"The Legs of the Lame Are Not Equal."

The Melbourne "Argus" is a noted defender of vested interests in general, and of the liquor trade in particular. In last Saturday's issue it had three articles on prohibition, two of which were about as fair as liquor articles to be.

One of them contained the following interesting sentences:—

"Prohibition defeats its own end. The moment a man is informed that something cannot be obtained, in the same moment an overwhelming desire is implanted in his mind to obtain it."

Are we to presume then, that the writer and editor and owners are against prohibition because it "defeats its own ends"? Is it the non-success or the success of the prohibition movement which the "Argus" fears? Really, the editor might leave to publicans and brewers the silly argument that those who wax fat in the worst of trades know that shorter hours or prohibition do not or would not lessen the consumption of liquor and the evil results of the trade. What self-denying philanthropists those are who oppose every curtailment of hours while yet they know the shorter the hours the longer the drink! As Puck remarked, "What fools these mortals be!"

The "Argus" cable answers the "Argus" critic.

The article referred to also contained the following:—

"The world is becoming every day a more sober world, not so much by reason of change in human nature as owing to the alteration of conditions. A world that lives among machinery must perforce become a more sober world. The constant references to the comparative few who abuse drink and the neglect to remember how much greater the number of people is who drink what they please and do not abuse it, bring about an altogether distorted conception of the real facts. It is possible that the practice of consuming some form of alcoholic beverage is becoming a more general one, since what is erroneously termed the 'drink bill' is expanding, but it is certain that the practice of abusing them is becoming less and less with every addition to public comfort in other directions."

These imaginations were expressed on page 4. Page 19 gave the opposing facts as follows:—

DRUNKENNESS IN GREAT BRITAIN.

"The convictions for drunkenness in England and Wales for 1919 numbered 67,848, as compared with 29,075 in 1918. A Blue Book attributes the increase partly to the fact that more policemen were available for street duty, and thus more arrests were made; to the longer hours during which drink could be sold after the war; to more and stronger liquor being on supply; and to more money and less self-control among the drinking class."

So, after all, there is some relation between longer hours, increased drinking, and objectionable drunkenness. Comment is superfluous. A British Government Blue Book with its record of facts is more reliable than are the imaginations and asseverations of anonymous "Argus" writers.

Is Christ Divided?

Disruption in a local church is an evil. Denominational division is not less so.
 "What is wrong among the few in one place cannot be right among the many in a number of places."

H. G. Harward.

No. 1.

All the lines of divine truth converge in Jesus Christ. All the rays of spiritual illumination radiate from him. He is the "Alpha, the Omega, the beginning and the end, the first and the last." "He is before all things, and by him all things consist." He has been given "the name which is above every name." It is the divine purpose that "in all things he might have the pre-eminence."

Jesus taught that there should arise "false Christs." History and experience tell of many pretenders to the throne of his dominion. Many usurp the authority of our Lord, and take the place which rightly belongs to him.

Anything that hinders the perfecting of Christ's glory; that dims the radiance of his shining; that takes away from his power; should be carefully and prayerfully avoided by all who bear his name.

Two hindrances to Christ's cause.

From the human viewpoint, there are two things which lessen the power and restrict the influence of Jesus Christ. These are the inconsistent lives of professing Christians; and divisions in the ranks of his followers. "An inconsistent Christian is a stumbling-block over which multitudes trip into perdition." And how grievously we mourn over the misrepresentation of Christ by those whose manner of life should be worthy of the gospel.

But do we sorrow as much over the division which separates Christians into many sects and parties, and destroys the oneness of the body of Christ? Nothing has so hindered the evangelisation of the world as the lack of unity among believers. Our Lord prayed for this unity, "that the world may believe that Thou hast sent me." When it was once demanded of Agesilaus why Lacedaemon had no walls he replied "The concord of the citizens is its strength." Even so is it in the great family of Christ.

In the study of physical, moral or social disorders, it is customary to note the conditions, seek the cause, prescribe the cure, and consider the consequences. Let us pursue that method in investigating the oft-studied and yet still unsolved problem of the unity of the people of God.

If divided, "are ye not carnal"?

In his message to the church of God at Corinth, Paul asks this question, "Is Christ divided?" In the light of present day conditions we change the interrogation into an affirmation—Christ is divided. That represented the condition in one city and one church. It brought forth sad but stern reproof from the apostle. They were not spiritual, but carnal. They were not full grown, but only babes. They walked as

men to whom the light of divine revelation had not been revealed.

There are many who grieve over disruption in a local congregation because of its un-Christliness, and its hindrance to the cause of Christ; who, at the same time, will excuse, condone, defend or apologise for division in its larger aspects as reflected in denominationalism. What is wrong among the few in one place, cannot be right among the many in a number of places.

A world census of church bodies professedly Christian would reveal many interesting particulars. There are not less than seventeen different kinds of Methodist churches, thirteen Baptist, twelve Presbyterian. There are Episcopalians, high, low, and broad. There is Congregationalism, Adventism, the Friends, Salvation Army, and a lengthy list of lesser bodies. And all these over against the simple New Testament statement—"There is one body." "We are many members in one body."

Many years ago G. Campbell Morgan, in a sermon on the Doctrines of Grace, gave voice to this appeal: "Do you get any comfort out of the divisions in the church of God? I hope you don't. I hope you have never said it is part of the divine plan that Christendom should be split up into a thousand fragments. I tell you it isn't. He who prayed the great intercessory prayer which took hold of heaven on my behalf and on your behalf for all time, said, 'Father, I will that they all may be one . . . that the world may believe that thou hast sent me.' We are not one, and that is why the world does not believe that God sent Jesus."

A Presbyterian witness.

At the hundred and twenty-first General Assembly of the Presbyterian Church in the United States, held ten years ago in Denver, Baxter P. Fullerton, retiring Moderator, in his sermon said:—

"The church is a unit. There are different functions, but one body. Is this not the picture of the church Paul gave the Corinthians, one body, but many members, each dependent upon the other, and so inter-related and interdependent that the sorrow of one member becomes the sorrow of all, and the joy of one becomes the joy of all? Is this not the meaning of that intercessory prayer of our Lord for his church when he prays, 'That they all may be one'? We are told that this is spiritual unity, and yet who ever knew a spiritual unity that expressed itself in denominational strife and jealousies? Spiritual unity, do we say? Yes, redeemed by the same blood, deriving its life from the same vine, guided by the same head, and resting on the same foundation; and yet engaging in outward denominational struggle for supremacy that pays poor homage to him whom it calls Head and

Lord. Is that the way spiritual unity expresses itself? Does not spiritual unity express itself rather in organic unity or some kind of organic federation which gives proof of the existence of that deeper and more significant unity which we call spiritual?"

"The denominational contentions of to-day can but impress the world most unfavorably. What a waste of men and money, and what for?—To bring Christ to the world? Alas, too often to build up our peculiar sect, and yet there still comes ringing down the centuries that prayer of our Lord which he offered in the very shadow of the Cross, 'That all may be one.' Can we expect our Lord and the Head of the church to answer our prayer for more and better men for the ministry, so long as we make such a poor use of those he has given us; and can we expect his stewards, faithful to a great trust, to furnish us more money, so long as we waste what they give us in unseemly strife and unholy rivalry for place and numbers? It may be that the church, like truth, has its periods of analysis before it reaches its periods of synthesis. In analysis we separate the parts of the great whole, examine, estimate; and then in synthesis those well-examined and thoroughly tested parts are brought together in a larger and better whole. Have we not come to the end of the period of analysis, and shall we not now, with an energy which has the emphasis of a tremendous conviction, enter into the period of synthesis, when the church of Jesus Christ shall be one? Think of the power of a united Protestantism! When will the day come when united Romanism and united heathenism shall be met and matched by a united Protestantism? Of course, you understand that the church must be spiritualised before it can become one, and I am not thinking of the carnal church that said, 'I am of Paul, and I am of Apollos,' but I am thinking of the spiritual church that says, 'By one spirit are we baptised into one body.'"

The Beginning, Not the End.

"Shapeless and grim,
 A shadow dim
 O'erhung the ways,
 And darkened all my days,
 And all who saw,
 With bated breath,
 Said, 'It is Death!'"

"And I, in weakness
 Slipping through the Night,
 In sore affright
 Looked up. And lo!—
 No Spectre grim,
 But just a dim
 Sweet face,
 A sweet high mother-face,
 A face like Christ's own Mother's face,
 Alight with tenderness
 And grace.

"Thou art not Death! I cried—
 For Life's supremest fantasy
 Had never thus envisaged Death to me—
 'Thou art not Death—the End!'"

"In accents winning,
 Came the answer: 'Friend,
 There is no Death!
 I am the Beginning,
 Not the End!'"

The Churches and Returned Soldiers.

A plea for helpfulness. The church should show its interest in practical ways, and provide substitutes for the things the men are asked to give up.

G. P. Cuttriss.

The subject to be discussed in this article is one worthy of a greater mind and a wider experience than I possess. I would that I knew just what could and should be done by the churches to meet the social and spiritual needs of our returned soldiers. My heart's desire and prayer is that these fine fighting men who risked their lives—spilled their blood, and endured hardship in defence of the cause of the Empire, be safeguarded from the perils of the city and won over to an active association with the church of Jesus Christ. They are worthy of the best possible consideration that can be bestowed not only by the nation which they have so splendidly served, but by the churches which they may be induced to serve. If they could be persuaded to give of themselves as recklessly heroically to the service of Christ as they did to the service of their country, it would not be long ere evil were as completely beaten as the Central Powers, and the only durable League of Nations, over which Jesus Christ would reign, would become an accomplished fact. I earnestly believe that something might be done—something ought to be done—something must be done—to meet the social and spiritual needs of returned soldiers that they be won for the church by the church. Something *must be done*. Men do not drift into the church as they drift away from it. They must be won. The question that leaps to the lips is *How?* What can be done other than what is being done? Can anything that is now being done be profitably left undone to enlist the sympathy and support of these men for the churches?

Are returned men different from others?

Our subject pre-supposes that the returned men are in vital respects different from the men who stayed at home, and consequently require different treatment. Surface, there is an element of truth in such hypothesis. Lloyd George uttered a great truth in the course of one of his inimitable speeches when he declared that the men participating in the great war amongst the nations would never be the same after as they were before the war. The fact that long ere the armistice was effected, parliaments, public bodies, and even churches, devoted time to the consideration of "after war" problems is sufficient evidence that this great truth was universally endorsed. It is very patent even to the superficial observer, that the great majority of our fighting men have changed—not only politically and socially, but also religiously. The creeds of childhood, choice, convenience, or conviction, have been in the crucible of the battlefield and subjected to the supreme test of practical values, and their holders made to distinguish between the shadow and the substance, the extraneous and the essentials. Changed these men certainly are. They will never be the same as they were before the war. Life and death will have new meanings for the vast majority. Almost any soldier who has had actual active service experience would unhesitatingly affirm that the highest possible use to which life could be put is to give it away. He would probably describe death, especially as he saw it upon the battlefield, as a stage in the progress of life. Fundamentally, the soldiers have gripped with both hands the great principles of the Christian system. In the school of practical politics they have learned to separate the chaff from the wheat. Whether this knowledge will lead them to enlist in service of the church depends largely upon the attitude of the church, which, to gain its objective, must convince these men of their danger, inform them of their great need, and enlist them in the service of the church. As with enlistment in the A.I.F. during the war, so with enlistment with the church for all time—it is a matter of choice. These men must be won. There is no place for conscription in the policy of the church. Many things have conduced towards making the "men who went" different from "the men who stayed at home."

Memory will not allow them to forget the sights seen—the bleeding, mangled forms of comrades, the severed mateships, etc. Their contact with Continental life will have contributed to the broadening of their views. Their minds will be tenanted with new thoughts, and new emotions will make themselves felt in their hearts. All this should tend to make the returned soldiers more susceptible to gospel influences, and less unwilling to embrace the claims of Jesus Christ.

The church must show its interest.

In this respect "the men who went" are changed. The report that the nearer the soldiers got to the firing line the less mindful they became of the claims of Christ is entirely false, and those responsible for the rise and spread of such a libel are the friends neither of the church nor of the men. It is correct that they have grown indifferent, but not to Christ and his church; rather to human creeds and our brand of Christianity. Both have proved impotent during the war. The soldiers gave unmistakable evidence that they were disposed to stand outside of all human creeds. Practice, not profession, was of more moment to them. They realised that what mattered mostly was not whether a man was a member of a certain church, but was he a Christian? Did he play the game? The returned soldiers have very clear cut views as to what the church should be. The singing of "God bless our splendid men" and the placing of the names of those who had enlisted on the honor roll of the church did not in their opinion constitute the sole work of the church during the war. Ministers of the gospel are astonished to discover that the returned men evince little, if any, interest in the work of the church. They were more astonished and disappointed, knowing what they did of the church and the professed interest of the ministers, in many instances not receiving so much as a letter, from the "parson." Can we expect the returned soldiers to evince interest in the work of the church when we preachers displayed so little, if any, interest in them during their absence on service? In the estimation of the great majority of soldiers, the true church stands for justice, honor and truth, and exists to enforce the principles of "fair play" for all. They reckon that the church should insist upon a man getting a "square deal." When the soldiers returned to Australia, they had to fight another battle—a battle which should have been fought for them long ere their arrival. They have to fight for due recognition of their rights, for the fulfilment of promises made at the outset of war. They look in vain for that institution to indicate its attitude in respect to their just claims, and the breaches of faith of which so many industrial concerns and Government departments are guilty. The church is silent and inactive. This is a deep disappointment to many returned men, and is largely responsible for their indifferent attitude to the churches. It were as well that due consideration be given to the great fact that in essence the church is a great spiritual institution, but in expression a great social organisation, and is the divine instrument by which heaven's standards of righteousness and justice are to be enforced. And until its influence permeates every department of earthly activity, it cannot be said that its mission is fulfilled. I reluctantly admit that in some quarters it is believed that the church which urges social and industrial obligations has gone "to the pack." The situation which has arisen in respect to our returned men constitutes not only a call for religious sanity, but a challenge to the church of Christ. No institution has a more sacred right to take up the cudgels in the interests of returned soldiers than the church. The aims and aspirations of these men should be ascertained, and their claims investigated; and if found to be just, no effort should be spared to secure due recognition of their rights. History itself points the way. It

is obvious that the faith of men would survive the better in better institutions; the giving of justice would be easier and rights would be greater to-morrow if the church would stand out boldly for justice and human brotherhood and the principle, "why men do not attend church," would be frankly and fearlessly. We as ministers representing the churches have to confess that our attitude towards the returned soldiers has not even the saving grace of logical consistency. We have not done as much as we might have done—we are not doing all that we might be doing, and the mission is compelled that the returned men have good reason for assuming that the church is not worth while.

The aloofness of preachers.

Furthermore, the returned men are influenced in their attitude by their impression of the "parson." It is very interesting to hear the "diggers" be "representative of the best." A great deal has been written and said about the unity which existed amongst the accredited representatives of the different churches at the front. Though I spent over two years right at the front, I saw nothing approaching "unity" amongst the chaplains. I believe that more harm was done to the cause of Christ and the sympathy of more men alienated from the church as a result of more men's essay emphasis being placed upon denominationalism. In the presence of such a crisis, the chaplains could have afforded to have sunk their denominational differences. It was a glorious opportunity—a great occasion, but we were not big enough for it. The preacher is looked upon by the majority of men as "something apart" from them. While this view is held, there will always be an "aloofness" which will have to be broken down before the returned men can be won for Christ and the church.

Apply the gospel to the men's social conditions.

I have endeavored to embody in the foregoing a suggestion as to how the churches might help the returned soldiers. There is much that may be done that is not being done, which these men are expecting the churches to do. It is apparent that there is very little wrong with the view-point of the returned men, but it is equally clear that the churches have failed to "meet the bill." If the churches are to justify their existence and command the support of "our fighting men," they will have to concern themselves with the social conditions of the men and actively advocate and support such movements as will secure them justice and fair play. Over the portals of the churches there should be written in letters of fire, *justice for all*. No revision of the gospel of Jesus Christ is needed. It is still the power of God unto salvation. What is urgently imperative is the application of the principles of the gospel of the Christ to the social conditions of the times, particularly as they affect the returned men. This is a great opportunity, in fact a challenge to the churches. We might here learn a lesson from the Master Preacher, the Lord himself. He preached to the blind with clay and spittle, to the sick with healing; to the hungry with bread and fish; to the broken-hearted with comfort; to the money changers with the scourge. Shall we in this day, believing, as most of us do, that the gospel is as much for the skin as for the soul, preach the gospel to the men who have returned by assuring them of our support in all matters affecting their interests, by insisting upon the returned soldier's blood-bought right to suitable employment, by providing something in connection with our churches which will take the place of those things which we ask them to leave? Every church should have a club to which the soldier should be invited immediately upon his return. No effort should be spared to surround them with helpful influences. The churches should get in before the publican and the prostitute. The church, not the police court, should be the introduction of our men to the notice of the public. If the churches exist for anything, they exist to protect the legitimate rights of citizens, and to rectify any miscarriage of justice prejudicial to the soldier claimant, provided his claim be just. The church

should be behind the repatriation scheme to see that our "boys" get a fair deal, and not boosted into a business whose death-knell has already sounded. From every church there should be forwarded to the Government an emphatic protest against the proposal to put returned soldiers into the wine industry. It would also help to clear away a great deal of misunderstanding if the church would declare its readiness to assist soldiers who, owing to injuries received while on service, are incapable of resuming their pre-war occupations. These men will probably be the care of charitable institutions,—the church should have a hand in this, which on the face of it is straight-out Christian work.

The above merely suggests a few of the things which might be done by the churches to enlist the sympathy and support of the returned men. Only one thing suggests itself, which might profitably be left undone, viz., avoid creating the impression that ministers are super-men. Only as we

climb down from the pedestal of ecclesiastical autocracy and meet the men who have learned to value the things which have stood the test in the crucible of the struggle on the platform of robust manhood, can we hope to dissipate the spirit of aloofness which prevents our reaching and influencing him for Christ.

This is an age of social activity, and the churches must see that all movements are charged with Christian ideals and motives, or they will fail in their duty to the present day. Most churches have already felt the impulse to help win the returned soldiers to Christ. The instinct to do something is altogether sound. I trust that a discussion will relieve the subject of its perplexities and an issue in a comprehensive analysis of the situation to enable us as ministers of the gospel to find the right place to take hold that we might do all that we should do to honor and help our returned men and win them over to an active association with the church of God.

In the Religious World.

Woman's Opportunity in China.

An American commercial attache (Mr. J. Arnold), writing of the Missionary Opportunity in China, says:—"China will never be able to take a place alongside of the nations of the West, in a creditable and effective way, until her women are educated and trained to serve intelligently as mothers and co-workers in Chinese society. As has been the experience in the West, woman will not achieve the place to which she is entitled until she herself is able to demand it. The call for women of character and vision, women prepared to become a factor in constructive work in China, is one which offers to missionary institutions exceptional opportunities."

Lust For Audiences.

The lust for big, roaring audiences ruins more preachers than dabbling in oil stocks, or getting the sore throat and going into politics which also hurts enough of them. It is not the size of the audience that counts. It is what is made of the audience. It is a fearful and glorious thing to preach to a big or to a small audience. But is not the small assembly really best for lasting results? Henry Ward Beecher said after years of experience that the best congregation he knew anything about was that in which one man was the preacher and one man the audience! Jesus Christ thought it worth while to give the major part of his time and personality to twelve men. Bruce says that "the training of the Twelve" was "a landmark in the gospel history."—"Christian Evangelist."

Spirits in Place of God.

Writing in the "Quarterly Jottings from the New Hebrides," Mr. Maurice Frater, Presbyterian missionary, unveils some of the pagan beliefs and practices of the South Sea Islanders. He says:—"The South Sea Islander has a vague idea of a supreme God who made all things, but they do not worship him. He is an absentee Creator, and he is too far away to concern himself about them, or take any interest in the world he has made. The spirits take the place of God, and they become objects of worship. Every calamity and every misfortune is due to the malign intervention of the spirits. One can readily conceive what terrible power must have been wielded by the old witch-doctors, who interpreted the mind of the spirits, and explained the cause of their wrath. The people have reason to thank God for the disappearance of these witch-doctors."

Follies of Spiritualism.

In a recent address Mr. F. C. Spurr, the well-known Baptist preacher, spoke of the follies of Spiritualism. He said that to compare the fooleries of Spiritualism (as was sometimes done) with our Lord's mighty works, is a revelation of incompetence to distinguish between things which diametrically differ. On "spirit photographs," how can we reconcile the appearance of aged ghosts with the Spiritist doctrine that in the spirit world all traces of age vanish? Then there are the "trance speeches." One has heard from entranced mediums long orations purporting to come from Signor Lombroso, Dr. Channing, and other celebrities, and one has noted grammatical and scholastic slips in their speeches of which the men named could never have been guilty in their lifetime. Dr. Channing, for instance, told a circle that Paul stood on Mars Hill in Rome! Much of the phenomena which Spiritists regard as objective is in reality only subjective, and can be expounded in terms of psychology. Visionaries, with few exceptions, derive the material of their visions from earthly spectacles and impressions. Thus the Virgins of Lourdes and La Salette are reproductions of the blue-and-white starred figures which Bernadette and her compatriot were accustomed to behold in their parish churches. To ask us to found a new religion upon such a slender basis, is to ask for a house builded upon a cloud.

At the Lord's Table.

WHAT THE LORD'S SUPPER IS.

Thos. Hagger.

The feast of which we partake to-day is at once a memorial, a witness, a confession and a prophecy.

It is a memorial of the tragedy of Calvary of 1900 years ago, when One who knew no sin "was made sin for us," and died that a way might be opened up for us to return to our heavenly Father. In partaking of this we are reminded of him and all he did for us; it will not permit us to forget. As we come to the table we may well say—

"Remember thee! thy death, thy shame,
The griefs which thou didst bear!
O memory, leave no other name
Than his recorded there."

It is also a witness—a witness to the great truth that "Christ died for our sins." If he did not die how did this commemorative feast ever start? As we partake at this table week by week, we proclaim his death, we preach eloquently, at least one great fact of the gospel.

"No gospel like this feast,
Spread for thy church by thee,

Nor teacher nor evangelist
Tells the glad news so free."

Further, by gathering around this table we confess our faith in the Christ, our belief that he did die for our sins. No Christian can afford to miss the keeping of the feast on the Lord's day, because he cannot afford to miss confessing his Lord.

It is also a prophecy—it tells that Jesus will come again, for, do we not read? "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26). The feast is observed during the waiting time, while the Lord is absent. Its observance says eloquently: He will come again; He will come again.

"And thus that dark betrayal night
With the last advent we unite
By one blest chain of loving rite,
Until He come."

Let us, then, keep the feast—keep it as a memorial of His death, as a confession of our continued faith in Him, as a witness to the truth that He died for men, and as an assurance that one day His promise will be fulfilled, and He will return.

The Cinema and Prohibition.

A very interesting statement was recently made by Mr. W. G. Faulkner, the special correspondent of the London "Evening News," after he returned from a film tour in the United States. The "Argus" of Saturday last reprinted a portion of this, including the following testimonies from some multi-millionaires associated with the motion picture industry. One "asserted that prohibition had increased the attendance at the motion picture theatres by fifty per cent." Mr. Faulkner quotes him as saying that a new life has dawned for thousands of women and children. Husbands who formerly frequented the saloons now spend their evenings with their families and make a point of taking the children to the pictures once a week.

"American women," he told me, "will never let America go wet again, if it is a question of voting. They voted America dry, and for very good reasons, which I need not enter into now. All the world knows them."

"If, by any chance," he assured me, "America goes wet—the motion picture theatres and their millions of patrons will run a dry campaign that will astonish even America."

Perhaps the most important part of Mr. Faulkner's statement is that not given by the "Argus." It is not the picture-show industry alone which is profiting by the introduction of prohibition. Some

folk would not be greatly attracted by a picture-show boom in a "dry" Commonwealth; but Mr. Faulkner made it clear that prohibition makes for efficiency in all trades. The closing part of his article as quoted in London "Public Opinion" reads as follows:—

"Weeks before in New York I had discussed this question of motion pictures and prohibition with some of the leaders, the practical men of the industry, at the Republican Club.

"They asserted with the vehemence of the American, full of that sure and certain conviction which spells illimitable 'pep,' that prohibition was making for greater efficiency in all trades.

"People here," said one of them, a New York lawyer in business because law helps him to greater success, "are jumping with big ideas. Others are eager to put those ideas into the practical form, which spells dollars, and that is why, since the motion picture business is attracting people with big ideas, the men with big money are coming in."

"England," he said—and he is not an abstainer by persuasion—"will have to go dry or go under."

"There is not the shadow of a doubt that the motion picture industry has vastly profited by prohibition, and that for its own interests it will make a fight for it."

In Praise of the Bible Society.

[At the Annual Demonstration of the British and Foreign Bible Society, held in Melbourne Town Hall recently, some striking addresses were given. Mr. Boreham, the well-known writer and preacher, gave a particularly fine utterance, a report of which we take from the Society's "Notes of the Month."—Ed.]

The tonic of big things.

In one of her books, "The Rosary," Florence Barclay tells of a conversation that took place between her heroine, the Hon. Jane Champion, and her doctor. The Hon. Jane spoke of all the trouble that had overtaken her, the nervousness and headaches, etc., and the doctor listened patiently to the story and then said, "My dear lady, the thing you need is the tonic of big things. You have been pouring out afternoon tea day after day and listening to the gossip of your social circle so long that it has broken down your nerve, but go out and see some big things; go right away out west and look at Niagara, and East and look at the Pyramids, and North and South and look at the wonders of the world and you will see how small all your little worries will seem after you have taken the tonic of big things.

I think when we are depressed about the comparatively small and certainly temporary things of our social, industrial, and political horizon, it is taking the "tonic of big things" to come to the annual meeting of the British and Foreign Bible Society. The British and Foreign Bible Society is big in every way; it is the sort of thing a man can be proud of; the sort of thing a man can delight in being connected with, and it is fine to think that it is British, and that the British have got the best thing. When O'Donovan, of the "Daily News," the first white man to ride into the city of Merv, he found that it had a Bible of its own language, and on opening it he found that it had been published not by the French, or the Italian, or any other country, but by the British and Foreign Bible Society, and that it had come from the British and Foreign Bible Society in London. When the British Expeditionary Forces rode into Lhasa, the first men to break into the strange, sacred, mysterious solitudes of Thibet, they saw exposed for sale in that strange city, Bibles, and when they looked into them they found the imprint of the British and Foreign Bible Society, and although they had never been there before, the British and Foreign Bible Society had preceded them, and the British and Foreign Bible Society is a representation of the very best productions of the British Empire.

The grace of detachment.

There is something fine about the grace of detachment. You must have read a book by Isaac Walton, "The Complete Angler," and if so, you must have been charmed with his description of the strolls among the English fields, with the bluebells and buttercups, and alone in the hills and along the silvery trout streams, smoking his pipe while he waited for the fish to come up, and you go on from chapter to chapter, and it is all about the creeks and ferns, and trees, and when you have finished you say to yourself, "This man wrote this book when England was a cloud of dust." This man lived his life in the great days of the revolution; this man saw the fall of the Stuarts; the execution of the King; the coming in and going out of the Commonwealth; the restoration. In this man's ears continually was the clash of political conflict, and yet he detached himself from all and thought about the fish and the ferns and the trees and the buttercups. It is a very fine thing that certain men can do that sort of thing, and that sort of thing is the finest sort of thing the British and Foreign Bible Society has ever done.

In modern times the British Empire has passed through two tremendous crises. Once in 1804 and once in 1914. In 1804 Napoleon was at the zenith of his power, and was going from conquest

to conquest, and it looked as though nothing could keep him from being master of the whole world, and whilst all English people's hearts were full, and England was preparing her armies and navies, and Nelson was preparing his fleets for his supreme effort, which was a year later crowned with such phenomenal success at Trafalgar Bay, twenty or thirty gentlemen sat in a room in London listening to the processions marching by in the street; listening to the songs being sung, in the midst of the tumult living the sort of life in their way which Isaac Walton lived in his. And there, in that room, whilst England was full of turmoil, they established the British and Foreign Bible Society. Let who will rule the nation; let what armies will vie for supremacy, the world will yet have its Bible.

Then in 1914 Europe became involved in all the horrors of war, and from 1914 to 1918 the whole world shuddered beneath the tramp of armies and thought of nothing but the war cables and news from the front, and what happened to the British and Foreign Bible Society? It believed that righteousness is omnipotent, and it went on with its work; its committees sat; its contributors gave; its scholars translated; the wheels of its great presses revolved; numbers of agents moved their way across burning deserts and up over slippery mountain passes, North, South, East and West; its hundreds and hundreds of colporteurs and Bible Women went on with their work, with the result that during the five years of war the British and Foreign Bible Society published more editions of the Scriptures than in any other five years of the whole course of its history.

Two good words.

We are proud that the very first word in the name of this Society is "British." That ought to appeal to our hearts, especially when the offertory is made, and we ought to be proud that the second word is "Foreign." If you want something that will take you from country to country, from continent to continent, from island to island, read the annual report of the British and Foreign Bible Society. It is a romance in itself. It is all very well to say in our free and easy way that the British and Foreign Bible Society has published the Scriptures in 517 languages. Think what that means, and if you cannot appreciate what that means, get a copy of the report, and you will find that it takes twenty pages in the report to name the names of the languages in which, during the past year, the British and Foreign Bible Society has published the Scriptures, and then, if you want to assure yourselves of your utter ignorance of the world's geography, point to the first and say, "Where do the people live whose language that is?" and then go through the whole 517, and you will be astonished to find on how few occasions you are able to say, "I know where the people live who speak this language."

The ubiquitous Society.

The British and Foreign Bible Society have its agents everywhere; it is the most ubiquitous Society on the face of the earth. Let me give you one or two pictures. We are at Port Said; the Bible Society has three representatives there. In a single year five thousand ships come into Port, fifteen or sixteen great ships every day. Every one of these ships is boarded by one of these three agents, in the course of the year 10,160 copies of the Scriptures are distributed on board these ships in 29 different languages. Now see those great ships go in this direction and that, up the great waterways, and across all the oceans of the world carrying with them everywhere the Scriptures in 29 languages to distribute the Word of God from world's end to world's end. Away in Winnipeg there is a representative of the British and Foreign Bible Society. There come to him farmers from all parts of Canada; there come to him sawmen from the way back villages; Indians with feathers, moccasins and war paint; men speaking

no fewer than 42 languages and away they go back to their ranches, and farms and wigwams, back to their homes scattered all over the Western world, carrying the Scriptures with them. There is a man at Johannesburg to whom there come Zulus, Kaffirs, Dutchmen, French, Chinamen and Englishmen; all kinds of men from every part of Africa, and in the course of the year the Scriptures are distributed in no fewer than 53 different languages. One man—think of it! And then I like to think of the British and Foreign Bible Society as the big thing. Unlike every other publishing house, it publishes only one book. I remember when I was a boy in London, I used to look at the Bible House. Long ago I had to look for the Bible House, and found it in a little street, up a number of stairs, and I found the secretary away up in the top room, and I used to think what tiny things these Societies were. Now they have one of the biggest and finest houses in the City of London. See across it in great letters "THE BRITISH AND FOREIGN BIBLE SOCIETY." I like to think that the house which publishes the Bible is one of the biggest houses that even London can boast. I like to think of the Bibles that house sends forth. It is all very well for this romantic report to tell us that the British and Foreign Bible Society has published hundreds of millions of copies of the Scriptures in 500 odd languages, but who knows what a million is? Nobody knows what a million is, so how can we tell what hundreds of millions are? If you were to take the Bibles and portions of Scriptures that the British and Foreign Bible Society have published and pack them away in railway trucks, it would take a railway train with its engine at Spencer-street and its goods-van somewhere in the neighborhood of Bendigo to contain all the Bibles and portions of Bibles that in 517 languages the British and Foreign Bible Society has published, and you would want 150 trucks every year to carry the annual fresh output of the British and Foreign Bible Society.

I am proud of this Society just because it is a Society; just because there is a social element about it. Just like boys, we are proud of ourselves, and proud of each other and of the Society that brings us together in this way and binds us hand in hand and heart in heart, and makes us feel that we are all one, working together to make Christ known in all the world by sending out His Word to every part.

Our indispensable handmaid.

The British and Foreign Bible Society is the indispensable handmaid to all our other Societies. You know what the Church Missionary Society would become if the British and Foreign Bible Society were to close its doors. I have the honor to represent the Baptist Missionary Society, and I really do not know what we should do if the British and Foreign Bible Society were to say they could not any longer provide Bibles. The whole power-house of all those represented on the platform to-night is away there in the Bible House. It stands behind us all, and is itself the biggest of all the Missionary Societies. Think of a Society with 1200 colporteurs and 600 Bible women. I wish we could have them all here to-night. What a multitude we should have in this noble hall if we could get them all here—that great throng of workers. Thank God for the providence that brought this Society into being, and for the prosperity that has supported it during the many years of its existence.

When William Carey, having translated the Scriptures into Bengali, went and laid his translation on the Communion Table of the Church, he told them that once the people of India could read the Word of God in their own tongue there would be a new movement, and it was very noticeable that the time at which God began to bless His Word, was the time we were able to give the people the Scriptures in their own tongue. We have every reason to be proud and grateful concerning the British and Foreign Bible Society, and I pray that some word that has been spoken this evening may move your hearts to loyally support it.

Here and There.

August 5, 1920.

Owing to the special effort in the interests of prohibition, the Preachers' Conference in Queensland has been postponed indefinitely.

The Austral Co. have received a postal note for £7, enclosed without letter in an envelope post-marked Balaklava, S.A. Will the sender please forward name?

The following telegram from Bro. P. J. Pond, B.A., of Lismore, N.S.W., reached us on Tuesday morning:—"Chandler great form; twelve confessions Sunday; thirty to date."

Bro. Wm. Wilson returned to Melbourne from West Australia on Saturday last. He hopes to spend several months in Victoria, and to take part in the local option campaign.

Next week the second terminal examinations of the College of the Bible will be held. After that there will be a short vacation. The third term's work is due to begin on Tuesday, August 31.

The church at South Melbourne has decided on a forward movement by undertaking to finance its own work, and thus relieve the Home Missionary Committee of any further help. Bro. W. G. Carpenter has been engaged as preacher, and will commence his work there on September 1st.

C. P. Hughes, of the College of the Bible, who is also the preacher for the church at Croydon, has done a splendid work at Wonga Park by conducting a service every Sunday afternoon. As a result of his effort, the church has decided to raise sufficient funds to engage a student for regular week-end service.

We learn that Bro. Caleb Wallis, of Papakura, N.Z., passed away several weeks ago. He was the youngest son of James Wallis, of Nottingham, one of the pioneers of this Restoration movement in the Old Country, and who entertained Alexander Campbell when in England in 1847. It is rather remarkable that the last surviving child of each of these grand men should pass away within a month or so of each other.

A "Whirlwind Drive" is now in operation for the extension of Queen's College, Melbourne. Methodists are asked for £1000 per week for the next eight weeks. The objects aimed at are:—To complete front of College, to provide 40 new bedrooms and studies, to provide three new lecture rooms, to build the Sugden Tower, to build the Soldiers' Memorial Chapel, and to provide adequate common room for students. The total cost is estimated at £24,000.

There was a very large and enthusiastic meeting recently at the church in Hawthorn, Vic., to consider the re-engagement of its preacher, T. H. Scambler, B.A., Dip. Ed., who is just completing his fifth year. A further call was extended for another five years, and as a special mark of appreciation of his services, he was presented with a substantial cheque. We heartily congratulate both church and preacher, and wish them much blessing and success in their continued association.

The last number of the British "Bible Advocate," just to hand, contains the following: "Bro. Pittman has had a very serious illness, but is now quite well. He was in bed for nearly a month, and we can well understand the anxiety of his wife, so far away from any white doctor or railway, 'but' (she writes) 'our little Bengali doctor, under God's blessing, was quite successful in his treatment, and Percy is quite well now.' We are glad also to learn that she herself is quite well, and keeps fit, in spite of the heat."

A church secretary writes to the Home Mission Office:—"After reading of the work of the young sister who collected the £7 for Home Missions, I would be glad if you would send me a collecting book, as I shall endeavor to collect a penny per week from the members for this great work." Church secretaries would wonderfully help to evangelise our State if they would get the officers to appoint a collector in every church. T. Bagley, 537 Lygon-st., North Carlton, would be glad to supply books and information.

"A New Testament church must have the New Testament doctrine; the New Testament task; the New Testament life, and the New Testament ideals of stewardship."

"This is the mission of the Churches of Christ: To summons all the disciples of Christ back to the simple original Christianity of Apostolic times; to restore, in theory and practice, the New Testament Church—restore it in its name, creed, ordinances, organisation, and life—in order to Christian unity and world evangelism."

We regret to report the death of Bro. W. Jame, our Chinese evangelist. Bro. Jame rendered faithful service for many years, exercising a fine influence over his fellow-countrymen, and leading many to Christ. After a long illness, he passed away at Queensberry-st., Carlton, on Friday morning last. On Saturday last his remains were laid to rest in the Coburg Cemetery. Bro. J. Pittman, superintendent of our Chinese mission, conducted a service in Queensberry-st. mission hall, and Bro. J. E. Thomas officiated at the graveside.

The Ladies' Mission Band of the Grote-st. church held their annual sale and social on Thursday of last week. It was a most successful function. The lecture hall was beautifully decorated, the programme was first-class, the supper good, and the missionary talk by Bro. R. J. Burrow, from Bolivia, was most stirring. Miss M. Carmichael is doing a splendid work as secretary to this band, and she and her co-workers are to be commended. The band has been in existence for thirty years, and three ladies who were members at the beginning were present at the social this year.

Under a photograph of "A Cousin of the Emperor," the "Tokyo Christian" for June has the following interesting paragraph:—"When the editor became teacher of English in the Nobles' College in 1903, he had two classes in the University. In one of these classes of young noblemen was Viscount Makino, a cousin of the Emperor, a good likeness of whom appears in above cut. After his graduation Mr. Makino came to the mission home for private lessons in English. This he continued to do quite regularly for four years. Of course he never paid his teacher a salary. That would be beneath his dignity and an insult to the teacher. However, he frequently made monetary and other presents, which fully discharged his obligations. Mr. Makino is thirty-four years of age, married, and has two children. He generally dresses in European style, except on ceremonial occasions, speaks English well, is quite intelligent and as dignified as a king. He reads the Bible, likes its teaching, and says he expects to become a Christian."

T. Bagley writes from Ararat:—"The church here, which consists of about twelve members, observed its first anniversary on August 1st. The work has been carried on by W. B. Payne, with occasional help from the Stawell brethren. We have a small but faithful band of members, the nucleus of what we believe will become a strong church. The town has a population of 5000, and there are only three Protestant churches. Bro. Payne, who is employed on the Railways, feels the strain too great upon him to continue the preaching, and he wants immediate relief. In addition to paying rent of hall, and local expenses, they are prepared to contribute 10/- per week to the Committee toward the support of a week-end preacher. The Committee has a deficit of £800. Brethren will at once see the difficulty we have in trying to cope with the demands made upon its funds. Personally I feel confident that in this town we have a bright prospect of building up a strong self-supporting church. If we cannot step in now and provide a regular preacher the cause will fail. Brethren who would like us to take this field would do well to send a special offering to the Home Mission Committee. Our collectors and churches are all urged to keep the Home Mission work very prominent. If we wish to plant churches in the home land, there must be a very deep

interest. We need special donations all through the year from many sources. The great business of the church is to evangelise. Here is an open field, with great possibilities; shall we take it? Reply to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, or to the Secretary, Thos. Bagley, 537 Lygon-st., North Carlton."

Monday's "Argus" contained the following:—"Preaching at Lygon-st. Church of Christ yesterday from 1 Cor. 3: 9, Pastor A. E. Illingworth said that in the church and in society to-day there was an obvious need for closer co-operation in all that made for the commonweal. The many evil and disintegrating forces that were at work all around constituted an imperious call for a mutual spirit of helpfulness. Those who prized virtue and morality above mere material things ought to band themselves together to counteract the base greed and selfishness of social profiteers and exploiters. Washington Gladden was right when he laid it down as a maxim that "men cannot co-operate successfully for any purpose if the sole bond between them is self-interest." There must be some higher incentive for service than the immediate personal advantage. Pure co-operation, if it could be well established on an unselfish basis, would prevent strife, faction, and division in the Christian church, and also obviate strikes and lock-outs in the industrial world, and in so doing would save us from much sorrow and many heart-burnings. The co-operative principle had in it the elements of true wisdom and practical expediency. The text suggested that co-operative idea, as between God and man—"we are God's fellow-workers"—human and Divine forces must combine together for the salvation of mankind and the emancipation of society. Life was too short for bickerings amongst Christians and Christian churches, and too solemn for trifling disputes in the world of affairs generally. We were all moving forward to larger conceptions of the powers and responsibilities of men and women *en masse*. We were wise if we could but rise to the thought that "we are God's fellow-workers."

Nature and Faith.

[We would be glad if some reader could tell us the author of the following poem.—Ed.]

We wept, 'twas Nature wept—but Faith
Can pierce beyond the gloom of death,
And in yon world so fair and bright
Behold thee in refulgent light!
We miss thee here—yet Faith would rather
Know thou art with thy Heavenly Father.
Nature sees the body dead,
Faith beholds the spirit fled;
Nature stops at Jordan's tide,
Faith beholds the other side;
That but hears farewell and sighs,
This thy welcome in the skies.
Nature mourns the cruel blow,
Faith assures it is not so,
Nature never sees thee more—
Faith but sees thee gone before;
Nature tells a dismal story,
Faith has visions full of glory.
Nature views the change with sadness—
Faith contemplates it with gladness.
Nature murmurs—Faith gives meekness,
Strength is perfected in weakness;
Nature writhes and hates the rod,
Faith looks up and blesses God;
Sense looks downward—Faith above.
That sees harshness—this sees love.
Oh! let Faith victorious be,
Let it reign triumphantly!
But thou art gone! not lost, but flown;
Shall I then ask thee back, my own?
Back, and leave thy spirit's brightness?
Back, and leave thy robes of whiteness?
Back, and leave the Lamb who feeds thee?
Back, from founts to which he leads thee?
Back, and leave thy Heavenly Father?
Back, to earth and sin? Nay, rather
Would I live in solitude!
I would not ask thee if I could,
But patient wait the high decree
That calls my spirit home to thee!

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.

Foreign Mission Notes.

Photos of Bro. and Sister Black, our missionaries, fourpence each, post free. Write to the Federal Secretary.

Miss Blake writes, June 25th—"I have secured, I believe, a very good Bible woman. I shall endeavor to go out with her at least once a day as I find time from the orphanage. This month I've had to put her in school relieving. I'm almost glad in a way, as I feel somewhat fagged. I've lots of sewing, etc., in the orphanage to attend to to keep me occupied while she is in school work. We had about a fortnight out together, and I feel very satisfied with the way she handles things. Training tells every time. She has had a three years' training course, and is a middle-aged widow. Besides she has the right spirit, and came to me recommended as a true, earnest Christian. I am going for my holiday in August with Miss Mary Thompson, and we hope to spend a very restful time together. Miss Redman came home to-day, but Mr. Leach is still requiring Miss Caldicott's services up at Wai. We have had an anxious time! God has been certainly drawing us very near his throne of grace. Dear little Margaret Coventry is not her bonnie self as yet."

We are sure this illness of Bro. Leach and little Margaret has drawn us all to the throne of grace, for many earnest prayers have been offered for God's healing hand on these sick ones.

Bro. Shee Ping began his labors at the Chinese church, Sydney, on July 18.

We have received several missionary stories for our competition, also two missionary poems, but no lists of missionaries. We shall be glad to receive the names of any of our church members who are working with other missionary organisations than our own Foreign Missionary Committee, and to every one of our church members or Bible School scholars sending us one or more names (though not sent for our competition) we will send a delightful booklet entitled, "Cherry Blossom, an illustrated story of Japanese Life," and also a coin of some foreign country. Send all stories, poems, and names to the Federal Secretary, Geo. T. Walden.

We expect to send our first missionaries to Hweilichow, China, about the end of November this year.

The delightful part of working in Australia is the cordial fellowship there is among the various brotherhood enterprises—Home Missions, Foreign Missions, Bible School work, Bible College, Preachers' Provident Fund, Temperance and Morals Committee, Christian Endeavor. All are but battalions of the one aggressive and victorious army. We each indulge in a holy enthusiastic constructive rivalry, but we believe that like the spiritual body, the success of one member means success to the whole body—

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Bro. Shee Ping expects to conduct a vigorous pastoral campaign among the Chinese church members in Australia.

There are now forty girls in our orphanage at Baramati, India.

The Federal Committee desire to put on record their appreciation of the splendid services of our State F.M. Secretaries and Committees and

preachers in preparing for the July 4th F.M. offering. Everywhere the Federal Secretary went he found the committees, secretaries and preachers on fire with missionary enthusiasm, and we also gratefully acknowledge the cordial help of our Home Mission secretaries in securing liberal F.M. offerings. When Home Mission Sunday comes we are sure our Home Mission Committees will find the F.M. forces with them in the front line to secure a record Home Mission offering. We know we can speak for the Federal Committee that their secretary will be glad to assist in any way desired the month preceding Home Mission Sunday. Our Lord does not want us to be so interested in the "utmost parts of the earth" that we forget "Jerusalem and Judea," nor *vice versa*.

At the end of this year we hope to have on our missionary staff in India 13 missionaries—9 sisters and 4 brethren, with 5 children; China, 4 missionaries—2 sisters and 2 brethren. New Hebrides, 4 missionaries—2 sisters and 2 brethren. Among Chinese in Australia, 2 brethren, 1 sister with 2 children, and one sister in Australia, a total of 15 sisters, 10 brethren, and 7 children, a grand total of 32.

"Without doubt it is true that the Christian ministry holds the key to the missionary problem. If the preachers are keenly interested in Foreign Missions, if they are aflame with the missionary passion, if they believe that there is no other work more important than that of leading the forces of the church to the conquest of the world for Christ, then the larger part of the problems of missions, which depend so much for their solution on the intelligent and devoted backing of the church membership, will be solved."

The Orphans' Appeal.

This letter was sent to Miss Blake, superintendent of our Orphanage, Baramati, India. The writer writes very good English for an Indian, and is one of our workers at Diksal.

Diksal, 20/6/1920.

Dear Madam,—

I humbly request you to approach to you with the following few lines as a request which I hope will be complied with.

There are two girls helpless and without any shelter. They have parents, but they are so poor that they can't support themselves. The girls are actually begging. I am a preacher working in Christ Mission at Diksal, and have a great wish to put those girls under your care, that will be a help to us to our work of God.

You have come to India to show Indians the true way of heavenly kingdom, and bring them to the feet of Jesus Christ, that is to do good to Indians in all ways, religiously, inwardly and outwardly. Up to now you have taken many girls and gave them instructions and made them fit. I ask you humbly to take them in your boarding, help them in these days, and teach them the way of God. May God give you a long life, fulfil your desires about the girls, and help you in all your undertakings. Nothing more words.

Many salaams. I beg to remain,

Madam sahib,

Your most obedient servant,

B. R. Rananaware.

A Chinese View of Missions.

The knowledge that Missionary Societies working in China have a great financial crisis to face owing to the rate of exchange has led the "Peking Daily News," a Chinese-owned newspaper, to speak out plainly on the value of the missionary to the Chinese nation. Here are a few extracts from a leading article which might well have appeared in any Christian missionary magazine:—

The reduction of the Missionary effort in China at this juncture would be an irreparable disaster. The Missionary has been for a century and more the great pioneer of the best progress and the national life. The Missionary's personal example, direct guidance, present inspiration, are still necessary, not merely in the Missionary sphere, but in the whole of the national life.

F.M. Prize Competition.

1. For the best original Foreign Mission Story, not to exceed 500 words. Prize, £1/1/-.
2. For the best Foreign Mission Poem, not to exceed six verses of eight lines, or twelve verses of four lines. Prize, 10/6.
3. For the most complete list of names of members of our churches, who have gone out into the Foreign field, whether working under our own F.M. Committee, or some other F.M. Committee. Prize, 5/-.

Entries close for all competitions on August 31, 1920. Open to all members of our churches and Bible Schools in the Commonwealth of Australia.

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

- Victoria: J. I. Muddford, 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, "Avondale," Lord-st., West Guildford.
Tasmania: P. C. Prichard, Forrest-road, Trevallyn, Launceston.
South Australia: F. Collins, 48 Amherst-Av., Nth. Norwood. 'Phone, Norwood, 1501.

The Old Home.

An old lane, an old gate, an old house by a tree,
A wild wood, a wild brook—they will not let me be;

In boyhood I knew them and still they call to me.

Down deep in my heart's core I hear them, and my eyes

Through-fear-mists behold them beneath the old-time skies,

'Mid bee-boom and rose-bloom and orchard lands arise.

I hear them; and heartsick with longing in my soul,

To walk there, to dream there, beneath the sky's blue bowl;

Around me, within me, the weary world made whole.

To talk with the wild brook of all the long ago;
To whisper the wood-wind of things we used to know

When we were old companions, before my heart knew woe.

To talk with the morning, and watch its rose unfold;

To drowse with the noontide, lulled on its heart of gold;

To lie with the night-time, and dream the dreams of old.

To tell to the old trees, and to each listening leaf,
The longing, the yearning, as in my boyhood brief,

The old hope, the old love, would ease my heart of grief.

The old lane, the old gate, the old house by the tree,

The wild wood, the wild brook—they will not let me be;

In boyhood I knew them, and still they call to me.

—Madison Cawein, in "Criterion."

The Family Altar.

J. Wiltshire.

"I'M NOTHING."

Now and again we meet a humble Christian who, without the slightest attempt to affect humility, defines himself or herself in this way. Perhaps on life's battlefield such have suffered many reverses, and not a few apparent defeats. We are not all willing to accept the definition, however. Perhaps we may, if there were no standpoint from which to judge victory or defeat but the standpoint of this world. There is a higher level. The scales of the world are not equal to the task of weighing the virtues of the saints. One used these words recently when speaking of the progress of the church with which she is a member. Her own part in it was not worth counting, she thought; yet she and several daughters for years had given of their best. She was poor, but how rich the church would be if all of its members were like her!

There is one thing, the absence of which makes us nothing, and we find it in 1 Cor. 13: 2. It is "love." By comparing this passage with Rev. 3: 17, we find that the same result attends the absence of Christ. They who have Christ have love and are not only something, but also with Christ have all things.

MONDAY, AUGUST 9.

Gem Verse.—Therefore I take pleasure in... necessities... for when I am weak, then am I strong.—2 Cor. 12: 10.

Gems of Thought.—

TRUE GREATNESS.

"Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on.

"This is true greatness, to serve, unnoticed, work unseen.

"Oh, the joy of having nothing and being nothing, seeing nothing but a Living Christ in glory, and being careful for nothing but His interests down here."

Scripture Portion.—2 Cor. 6: 1-18.

TUESDAY, AUGUST 10.

Gem Verse.—Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22: 6.

Gem Thought.—The foundations of national glory are set in the homes of the people, and they will only remain unshaken while the family life of our race and nation is strong, simple, and pure.—King George V.

Scripture Portion.—2 Samuel 6: 10-17. When room for the Lord is found in the home, his blessing is bound to follow.

WEDNESDAY, AUGUST 11.

Gem Verse.—Bless the Lord, O my soul, and forget not all his benefits.—Psalm 103: 2.

Gems of Thought.—

There was a man who smiled
Because the day was bright;
Because he slept at night;
Because God gave him sight
To gaze upon his child!
Because his little one
Could leap, and laugh, and run;
Because the distant sun
Smiled on the earth, he smiled.
He toiled, and still was glad
Because he loved, and she
That claimed his love and he
Shared all the joys they had!
Because the grasses grew;
Because the sweet wind blew;
Because that he could hew
And hammer he was glad.

—L. E. Kiser.

Scripture Portion.—Psalm 111. They whose

THE AUSTRALIAN CHRISTIAN.

hearts the Lord has made glad cannot refrain from the smile.

THURSDAY, AUGUST 12.

Gem Verse.—What I do thou knowest not now; but thou shalt know hereafter.—John 13: 7.

Gems of Thought.—

THE GAIN OF LOSS.

With silence only as their benediction,
God's angels come,

Where, in the shadow of a great affliction,
The soul sits dumb.

Yet would we say what every heart approveth—
Our Father's will,

Calling to Him the dear ones whom He loveth,
Is mercy still.

Not upon us or ours the solemn angel
Hath evil wrought;

The funeral anthem is a glad evangel;
The good die not!

God calls our loved ones, but we lose not wholly
What He has given;

They live on earth in thought and deed, as truly
As in His heaven.

—J. G. Whittier.

Scripture Portion.—John 11: 1-27.

FRIDAY, AUGUST 13.

Gem Verse.—Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?—Matt. 6: 26.

Gems of Thought.—

FAITH'S SONG.

"The little birds trust God, for they go singing,
From northern woods where autumn winds
have blown,

With joyous faith their trackless pathway winging
To summer lands of song, afar, unknown.

"Let us go singing, then, and not go sighing,
Since we are sure our times are in His hands,

Why should we weep, and fear, and call it dying?
'Tis only fitting to a summer land."

Scripture Portion.—Psalm 91.

SATURDAY, AUGUST 14.

Gem Verse.—Jesus... saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee.—Mark 5: 19.

Gems of Thought.—

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—G. Herbert.

Scripture Portion.—Acts 9: 36-43.

LORD'S DAY, AUGUST 15.

Gem Verse.—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. 2: 9.

Gems of Thought.—

"In Thee all fulness dwelleth,
All grace and power divine;
The glory that excelleth,
O Son of God, is Thine:
We worship Thee, we bless Thee,
To Thee alone we sing;
We praise Thee, and confess Thee,
Our glorious Lord and King."

Scripture Portion.—Hebrews 1.

Thoughts.

"I never was more convinced of the truth of my undertakings than when I seemed to have failed."—Pestalozzi.

"No one can face the future so well as he who has found faith in the past."

"The only amends for the past which we can make will be to add to the past no more past for which amends are needed."—Robert E. Speer.

"In to-day already walks to-morrow."—S. T. Coleridge.

Prohibition in New South Wales.

OUR VICTORY CAMPAIGN.

The N.S.W. Temperance Committee has now launched its campaign in connection with the forthcoming vote. As a first step toward this, a supply of leaflets has been printed, ready for circulation among the churches. A letter has also been sent to all churches, all schools, all preachers and speaking brethren, outlining various features of the effort. Already many applications for leaflets have been received, but it is specially urged that all churches be sure to apply for and distribute the leaflets right now.

The committee has undertaken a great task in the raising of at least £250 for this campaign, and when the amount is in sight, steps will be taken to secure a preacher who will be placed at the disposal of the Alliance for the final months before the vote. This can only be done with the support of the whole of the N.S.W. brotherhood.

Plans are being prepared for a great Prohibition rally, to be held in the City Temple at an early date, when one of the leading temperance workers of Australia will speak. Full notification of this will be made later, and all may be assured that it will be an event well worth attending.

Remember that the vote is on two issues:—

(1) Prohibition.

(2) Permanent six o'clock closing of bars.

On each ballot paper, the temperance vote will be recorded in the top square, so the slogan of victory is "Vote in the top squares."

—A. J. Fisher, Campaign Organiser.

Baptism and Salvation.

We are glad baptism seems to be coming to the front again. It is a good sign, for it shows that personal religion is about to gain more attention than it has for some time. This is well, for it is especially needed in the present hour when all attention and energy are given to causes.

Our able and brilliant exchange, the "Western Christian Advocate," Cincinnati, has the following to say:—

"Absolute claims by religious leaders are absurd. Jews believed only Jews were saved; Catholics think the same of themselves; Mohammedans have a similar article of belief; so do Mormons; and even a few Protestants believe that only those immersed are slated for heaven. All of these cannot be right."

We have no turn for infallibility and deprecate the one track mind and the straitened heart. Also, we believe it would be hard to find even "the few" mentioned who believe that "only those immersed are slated for heaven."

What immersionists, at least those known to us, do teach is that if a man repents of his sins, and is baptised into the Name of the Father, and the Son, and the Holy Spirit, he will be saved. Christ himself said, "He that believeth and is baptised shall be saved." It was a positive statement, the one to be affirmed to-day. We are able to affirm what Christ taught. And is there one who will say that if a man repents and is baptised he will not be saved? We are content with the positive aspect, and trust we are never illogical enough to affirm a negative.

It cannot be a mistake to work from Christ's point of view. As for changing the form of baptism or allowing that others may legitimately do so, we believe it far better not to alter in any way the Great Seal of the Kingdom of God. Keeping both letter and spirit cannot be displeasing to the Master, who gave the glorious gospel for the salvation of the world.—"Christian Evangelist."

"Times may change, science reveal greater wonders, but sin and man's need of salvation are ever the same. The preaching of God's judgment on sin, forgiveness, a new birth, a new life upon surrender to the claims of Christ should be the same. The demand for repentance, confession, baptism, and a holy life should remain unchallenged."

News of the Churches.

Tasmania.

Foreign Mission offering at Hobart, £11/18/6 to date. The Bible Training Class commenced with fifteen students and Bro. W. H. Nightingale in charge on Monday night. Five pupils added to the Bible School on Sunday. Miss E. Leitch, of Melbourne, and Mrs. Ashlin, of Geeveston, were visitors.

New Zealand.

Another old Christchurch member, Sister Mrs. Wright, has been called to rest. She was one of the most consistent attenders at the services, and took a very keen interest in the Lord's work. The work of the Master continues; a very fine spirit prevails in the meetings, and the messages of our preacher ring true. The church received into membership three young women who recently decided for Christ.

On Sunday, July 18, South Wellington church received into fellowship seven who had been baptised during the mission. Bro. Leng not being well, Bro. Vickery took his place, and gave a very interesting address, especially suited to the new converts. Although not feeling quite well, Bro. Leng took his place in the evening, and preached to a splendid audience, two more confessing Christ. On Monday evening one of the scholars of the Bible School took his stand for Christ. The mission continues for a few more days. Recently thirty-four of the C.E. members had their photographs taken.

Queensland.

Brisbane had fine meetings on July 25. Bro. Rankine's addresses much enjoyed. Visitors included Bren. Clapham (Enmore), Inglis (College of the Bible), Rankine, Casino, and Sister Bishop. Bro. Jager was present again after a serious illness. One confession at night.

On July 21, the half-yearly members' meeting was held at Gympie. Reports showed a steady progress. The financial position of the church is healthy, and interest generally well sustained. Bro. and Sister Riley were welcomed to the Lord's table on July 19; also a lad, Gordon Roberts, a convert of the Chandler-Clay mission. During the month Bro. and Sister Sivyver, of Melbourne, met with the church.

All the churches throughout West Moreton are in an excellent condition. The F.M. offering is good all round, especially that of Rosevale, amounting to £20/13/-. The new church building has been started at Silverdale. On July 25, in that centre, a consecration and stump capping service was held. It was an inspiring time, friends and members being present from all parts. Those taking part were Bro. F. T. Stubbin (Boonah), Bro. F. Primus (Rosevale), Pastor Keath (Colleyville Baptist church), and the writer. As a result of the financial appeal, there has come in £150. A young married couple was received into the church at worship meeting. At Marburg on July 11, a service was held in memory of our late Bro. Statts, one of the pioneer members, also to show sympathy to Bro. and Sister F. Neumann in the loss of their little boy, aged two years.

West Australia.

On July 25, there were fine attendances at Subiaco all day, especially in the evening, when Bro. Clay spoke on "Why the Church?" One woman and one young man confessed Christ. An excellent prayer meeting was held on the Wednesday previous, fifty being present.

On July 22 Bro. Reg. Enniss visited West Guildford church, and met the Bible School teachers at tea at 6.30, and at 8 o'clock addressed the church on the College of the Bible. His visit was enjoyed. On July 25, meetings were good, Bro. R. W. Ewers, from Lake-st., gave a good exhortation. Bro. Stirling preached at night on "How a Dying Thief was Saved." The F.M. offering reached just over £16.

Fremantle had as visitors on July 25 Bro. and Sister Henry J. Stevens, from Glasgow, Scotland, who are on their way to Melbourne. Bro. Hibbert exhorted. At the gospel service he was assisted by young men of the church. At the church business meeting the evangelist presented a report which dealt mostly with work of the future, and how best to extend the Master's cause; it was thought that the suggestions were so practical, the brethren asked that it be read at the morning worship. The Spartan Club held their annual demonstration on Saturday, July 24. Various items were rendered, including speeches, recitations, and debate.

On Lord's day, July 11, Perth Bible School commenced successful anniversary services, rendering special items before large gatherings. In the afternoon Bro. W. R. Hibbert, the Conference President, delighted his hearers with an excellent talk on "Daddy long legs." At night Bro. Ewers spoke on "Seeking the Lost." A scholar decided for the Christian life. The scholars again rendered items on Wednesday night, and a bright and helpful message by Bro. W. H. Clay was much enjoyed. The secretary's report, showing much success, mentioned that ten scholars had been added to the church's membership in the course of the year. At the close we held a social gathering to say good-bye to Sister Cadlolo, superintendent of the primary department, who leaves for the East. Accompanying a presentation there were many eulogistic references to her excellent services.

Victoria.

The Surrey Hills church held its annual business meeting on July 20. Reports showed that the church has progressed during the last twelve months.

Ararat church celebrated the first anniversary on Lord's day. Bro. Bagley preached a very good and interesting sermon. The attendance all day was very good.

At Ringwood, increased interest is being shown; further additions; denominations are waking up to the need of the truth. Special meetings planned for the next two months. The organist was married during the week.

The church at Kyneton on July 18 enjoyed the visit and addresses of Bro. J. H. Saunders, of Lygon-st. The brethren are working enthusiastically with the local Anti-Liquor League. Young People's Improvement Society is still progressing.

Cheering attendances and interest at all services at Geelong on August 1, when Bro. Chas. Schwab beneficially dealt with important topics. Warrant Officer Bro. Bert Smith, who recently returned from oversea service, was welcomed home during the evening meeting.

Box Hill reports fine attendances at all services for the last few weeks. One feature of the Sunday evening gatherings is the large number of young people in attendance. It is believed that the work of Bro. McCallum will bring a time of reaping in the near future.

Another good day at North Melbourne on Sunday. In the morning the five lads previously mentioned received the right hand of fellowship, while at the gospel meeting two more scholars confessed Christ, and one young lady was baptised in the presence of a large number of witnesses.

The attendances at Brighton on Sunday, July 25, were exceptionally good. One sister was received into fellowship. Annual business meeting was held on Tuesday, 20th. Progress was reported in all sections of the church. It was decided to build a new chapel at a cost of approximately £4,000.

Meetings were well attended at Shepparton last Sunday. At the gospel service Bro. Clarence Lang preached on "The Union that Counts." A lad from the school, the youngest son of the late Bro. R. Dudley, and a young lady, confessed Christ. The Bible School is holding an exhibition next week.

Bro. Combridge gave a powerful address at Bayswater on Sunday night, when a young woman made the good confession. Our brother will be absent on August 15 and 22, owing to a ten days' mission to be held at Croydon by him and Bro. Hughes. Bro. Pratt will take the place of Bro. Combridge.

Stawell reports nicely attended meetings during the past fortnight. The addresses of evangelist Wakefield are greatly enjoyed. A good deal of sickness is prevalent amongst members. At a special business meeting held on Thursday last the church decided to take steps to purchase a preacher's residence.

At Colac progress is noticeable in all departments. Of late the gospel services have been specially well attended. On August 1 there were increased attendances at both Bible School and Bible Class. Preparations are on foot for the mission to be conducted by Bro. Lang, commencing on Sept. 19. The faithful efforts of Bro. Cornelius are being appreciated and blessed.

Fine meetings at Maryborough on August 1. Bro. Burdeu and family were welcomed home. After the morning service earnest prayers were offered for Bro. Young and his effort at Wedderburn. Bible School still climbing; every boy present. 36 young people journeyed by drag to have the Lord's Supper with our aged Sister Banks. Bro. Young is well to the front in temperance work, and is supported by the members.

Good attendance at all meetings at Horsham. Bro. Bassard is delivering splendid addresses. Active preparation is being made for anniversary on 8th inst. A good open-air prohibition meeting was held recently. A large audience of people assembled in the street as the shops were closing. Stirring addresses were delivered by Mr. G. Wong (Methodist minister) and Bro. Bassard. Mr. Wong also contributed two solos, which were much enjoyed.

At the half-yearly business meeting of Hawthorn church, held last Wednesday, Bro. Scambler was re-engaged for a period of five years. As a token of esteem for past services, he was presented with a cheque by Bro. W. Hunter, on behalf of the members. Bro. Scambler suitably responded, telling of his pleasure in accepting the reappointment, and thanking the members for their past support and liberality. Foreign Mission offering amounted to almost £80.

On July 25, at Footscray, a young man confessed Christ. Last Wednesday evening two young girls and one married woman who recently confessed Christ were baptised, and were received into fellowship on Sunday morning. Forty-eight Junior Endeavorers were present at their meeting. Miss Plunkett is doing a good work among the little people. At the close of the evangelist's address at night a returned soldier made the good confession. Bro. E. G. Warren began his third year, and the prospects look bright.

The fourteen days' mission at Burnley has commenced. The church is very enthusiastic. On Sunday Bro. J. McKenzie, the missionary, spoke at both meetings. The audience at night were greatly interested in the subject, "The Bible God's Word." Such audience, singing and preaching never were experienced before at Burnley. Bro. Watson's solo and help were much appreciated. Brethren are asked to pray for a hundred souls for the Master's kingdom. Bren. Shain, Mulvogue, and R. C. Edwards are thanked for their able assistance at the open-air meetings.

The first anniversary of the opening of Oakleigh chapel was celebrated by a rally on July 25. Morning service resulted in almost a record attendance of members. Bro. A. R. Main gave an address suited to a young church. At the Bible School a good number was present. The gospel service proved to be one of the best in our history, which rewarded Bro. Anderson for his fine effort. On the morning of August 1, two new members were received into fellowship from a neighboring Baptist church. In the evening Bro. Anderson preached a gospel temperance sermon in a forceful manner, to a good attendance. A satisfactory offering was taken up for the fighting fund of the Anti-Liquor League.

At South Yarra, D. A. Lewis, Reg. Enmiss, J. E. Allan and E. Hinrichsen have occupied the platform on respective Lord's day mornings during the month, and their messages were acceptable. Some help was also given by the students at the mid-week services—Bren, W. Russell, R. Sparks, and Pratt. The help of these young men is always appreciated. Last Lord's day W. Hinrichsen exhorted, and at night Bro. D. Pittman gave the discourse. F.M. offering amounted to £17. A brother and sister kindly gave 5/- for every £1 contributed by the church—a fine example to follow.

At the Ascot Vale annual business meeting, the secretary's report showed that there had been 19 additions to the church by faith and obedience under the preaching of Bro. Patterson. Treasurer's report showed that building was now free from debt. To celebrate that event it has been decided to hold a social gathering on August 11, to which all old members will be very welcome. Deepest sympathy is tendered to the family of the late Bro. W. Brown, who was called home on July 31. He was a pioneer member of Ascot Vale, and served as an officer for many years. His work as superintendent of the Sunday School will ever be remembered by those who worked or were scholars of the school.

South Australia.

The work at Lochiel goes along steadily. Bro. E. T. Ball is to commence his labors there as evangelist early in August. All are looking forward to greater things.

Splendid meetings at Williamstown on July 25. Great interest manifested in gospel meetings. 18 present at the initial meeting of Young People's Bible Study League. It has been decided to renovate the building, and add a pulpit; also erect a new fence.

Quite a number of Kadina members are laid up with influenza. Bro. C. Larcombe is back again, and is the choir leader. One young man from the Methodists decided last Lord's day evening to come over with us. A young lady from Wallaroo was received into fellowship in the morning. A splendid meeting at night.

Wampony held its annual business meeting on July 20; had a working bee at the chapel in the morning, and did the business in the afternoon. Good attendance. Met all financial obligations and had a credit balance of 9/5, and increased promises to Home Mission Committee by £5. The F.M. collection on July 4 was £5. Bro. Edwards is slightly better in health. A splendid spirit exists in the church.

On Sunday, at Hindmarsh, a large congregation was present in the morning to hear the message preached by Bro. Cuttriss, who spoke principally about the ordinance of the Lord's Supper. The Young Men's Bible Class in the afternoon listened to an instructive lecture by the president, P. H. Hancock. The evening meeting was well attended, and the address, "Christ's Message to Men," was well received.

Cottonville church has lost a number of good workers recently. Eleven have removed to other districts during the last few weeks. The members are finding the self-supporting effort a hard struggle, but are doing heroically. Good meetings recently, although a little smaller on Sunday than usual. One young lady made the good confession at night. Bro. Tucker is now seriously ill. Bro. Butler's father passed away on Friday, having reached the ripe age of 82. Sympathy and prayers are extended to those who suffer or sorrow.

On August 1, at Dulwich, there was a record attendance, eight by transfer being welcomed into fellowship, and thirty in all partaking of the memorial feast. The church reorganised with an enrolment of 33 members, three of them recently immersed into Christ, and 30 transferred from as many as ten different congregations. At a special meeting later in the day, Bren, Cooper, Culley, Grant, Ludbrook and Williams were elected to the diaconate, and a number of deaconesses also were appointed. Preliminary arrangements were made for the chapel opening services next month, and generous gifts in kind towards furnishing the new building were announced.

The brethren at Alma desire to thank the following brethren and sisters who gave liberally with the renovating of the building, with the result that the church is still free of debt—Bro. Whiting, Vic.; Bro. C. W. Judd, Africa; Bro. G. Prisk, N.S.W.; and the following from South Australia: Sister McLachlan and family, Mrs. R. Richards, Mrs. G. Fisher, Mrs. R. D. Lawrie, Mrs. M. Wordon, Mrs. J. McLachlan, Miss Good, Miss McKenzie, Mrs. J. Pillar, Mr. W. Howard, Mr. D. Wilson, Mr. Jas. Stott, Mr. R. Stewart, Mr. T. Spookwood, Mr. J. Harkness, Mr. R. Harkness, Miss Pillar, Miss Murphy, Mr. Richards, Mr. T. Harkness. These and the brethren and friends of the church are thanked very much for their support. The church and Bible School are still doing well.

New South Wales.

Services at Merewether on August 1 were well attended. Evangelist Martin continued his series of prophetic addresses. In the kindergarten there were two new scholars, and two added to the cradle roll.

At Chatswood on July 25, Bro. Clydesdale addressed the church, while at the gospel service Bro. J. Whelan's subject was "One Lord." On Sunday, August 1, Bro. J. Whelan spoke at both services; in the evening on "One Faith." F.M. offering amounts to £53.

At Enmore Tabernacle recently a complimentary social was given to Mr. and Mrs. Madsen, who for the past thirteen years have been the caretakers of the property. A presentation on behalf of the church of an easy chair each was made by Bro. Harward. G. T. Walden was present, and spoke. A. E. Illingworth sent a greeting. Foreign Mission offering was a record, totalling £147.

Canley Vale secretary writes: "Chandler spirit at work at Canley Vale gospel meetings. To-day Bro. McDonald preached to a full house, which had its effective results—six confessions—four adults, and two young ladies. We also had the pleasure of witnessing the baptism of a young man who came forward at the close of last Sunday's meeting. Bright prospects ahead. The Sisters' Dorcas are doing a splendid work in the district."

Hurstville meetings since last report have been well attended. Foreign Mission offering amounted to £15, as against £12/8/- last year. A Saturday evening Bible study class has been commenced. It is held in the various homes and is proving of much blessing. Open-air services are now held each Lord's day evening, prior to the gospel service. The work at Dumbleton and Blakehurst is in a healthy condition.

Since last report four received at Belmore by letter. During special meeting by Evangelist Cumming, 41 from the Bible School signed the covenant card. Splendid lecture on Mesopotamia by C. R. Hall. Anniversary tea meeting was somewhat spoiled by rain, but nearly a full house at public meeting, when President Stimson presided, and A. Eaton, of City Temple, spoke. Bro. Cheate is doing splendid work in church grounds by planting trees along front and sides of allotment. A number of members have been laid aside by influenza recently. Interest at all services is good. About £31/10/- for F.M. offering—a record.

At a business meeting of North Sydney church held on July 22, it was unanimously decided to ask Bro. J. Plummer, who has been helping for over three months, to continue his labors for at least twelve months. The church is very grateful to Bro. A. H. Webber for the yeoman service he has rendered, and is glad that it will not be losing him. Alternately with Bro. Plummer, he will preach at the gospel meetings. Last Lord's day two made the good decision, Bro. Plummer preaching. On morning of August 1, before the breaking of bread, the local boy scouts held a church parade, over 100 lads being present. Tonight Bro. A. H. Webber preached to a splendid gathering, four confessing Christ. The two young sisters were also baptised. All meetings are well attended, especially mid-week prayer and cottage prayer meetings. A spiritual awakening is taking place. An effort is being made to provide a new kindergarten room, the cost of which will approach £100.

Paramatta held good services on August 1. Bro. Breach spoke morning and evening, his evening subject, "Is Christ Divine?" being very plain and helpful. Bro. Breach's work is greatly appreciated by all, and everything seems bright for the future. The Bible School is progressing slowly. Children are practising for the coming anniversary.

Queensland Home Mission Notes.

Ethebert Davis.

Since the departure of Bro. Gole, Bro. F. Enchelmaier is acting-president, and Bro. A. C. Rankine acting-vice-president. Bro. W. Trudgian was elected to fill the vacancy on the committee.

The church at Hawthorne is making splendid progress under the capable leadership of Bro. Adermann. Fifty have been added to the school in three months. A Young People's Society has been started.

Bro. Kingsford, who recently took up the work at Ma Ma Creek, has created a fine impression in the district. Meetings are being well attended, and other preaching stations are being opened up.

As a result of the mission held by Bro. Burns, the church at Roma has been considerably strengthened, and has engaged Bro. Reeve as preacher for six months. Roma is the church furthest west in Queensland.

Bro. H. Rodger conducted a week's mission at Tannymorel, with two additions. The brethren are most anxious to make a forward move in that district, also to revive the work in Warwick.

A building is being erected at Silverdale, in the West Moreton circuit, to house the newly-organised church in that place.

Bro. Mason reports drought ended in the Kingaroy district, and as a result better meetings.

Gympie reports one addition to the church last month, and increased interest as a result of a public debate between Bro. Pratt and a Seventh Day Adventist preacher, in which Bro. Pratt completely routed his opponent.

The church at Annerley has erected and opened a fine building. For many years the church met in a hall. With a new building the church in that suburb will be able to do a better work. Later it is the hope to place a preacher there to lead the brethren in a larger work.

All the forces making for righteousness in this State are now concentrating upon the prohibition poll to be taken in October. Our folk are well to the front in this effort to make Queensland "dry."

BEREAVEMENT NOTICE.

The family of the late Mr. C. W. Mitchell and his brothers and sisters desire to convey their heartfelt thanks and appreciation to their many kind friends for letters, cards, telegrams and floral tributes, and all personal expressions of sympathy during their recent sad bereavement. 151 Manningham-st., West Parkville.

COMING EVENTS.

SEPTEMBER 3 & 4—Spring Sale of Work in the Mechanics' Hall, Oakleigh. Proceeds in reduction of debt on new building. Opened by Mr. E. W. Greenwood, M.L.A., on Friday, at 7.30 p.m. Keep these dates free.

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Victorian Home Mission Notes.

The following are brief reports from some of our Home Mission fields:—

Windsor.—L. Anderson, the preacher, writes: "Nine additions since Conference. During the mission held by Bro. J. Webb, 12 confessed Christ, 8 of whom were received into fellowship."

Swan Hill Circuit.—The District Secretary, D. A. Cockcroft, says: "Under the control of the Home Mission Committee during the last six years, we have grown from one church in Swan Hill to a circuit of five churches—from 60 to 134 members. Our aim is to be self-supporting next year. We contemplate opening new work at Nyah."

Emerald Circuit.—H. Toogood and W. J. Campbell have rendered good week-end service. Bro. Campbell has been transferred to Warrnambool, and Bro. Searle has succeeded him.

Kyneton Circuit.—Which includes Kyneton, Taradale, and Drummond, reports five confessions since Conference. The Young People's Club has been reorganised at Drummond, and the building removed to a more central position. Week-night service commenced at Kyneton. Bren. H. A. Saunders and G. Andrews are doing good work.

Meredith.—C. Dawson, of the Bible College, says: "Our special effort in May gave a good impetus to the work. Planning greater work in the spring. Student handicapped by only fortnightly visits."

Caulfield (Bambra-road).—A. Haddon reports: "Thirty-eight additions by transfer and as baptised believers. This new work would have been impossible but for the Home Mission Committee. It is now making rapid strides, and the hope is that before twelve months old it will be self-supporting."

Shepparton.—C. L. Lang reports: "Five additions by faith and baptism, and one restoration. The church recently secured a splendid building site for £300, on which they hope later to erect a larger church home. £50 has been raised, and the church is working hard to pay off the balance. Great preparations are being made for the J. E. Allan mission."

Bet Bet.—E. H. Randall reports one addition. A steady work being done. The church has suffered much by removals on account of the closing down of the mines.

Warrnambool.—W. J. Campbell has recently succeeded Bro. Killey, and is rendering week-end service until the committee can place a resident man. This is a great field, and we should have a strong church.

Ringwood.—E. C. Hinrichsen, of the Bible College, commenced this work in February with 10 members. We now have an enthusiastic band of 50-40 additions. The church is working hard to procure funds for a building. A great work is being done.

Maryborough.—Chas. Young reports: "Average attendance at Bible School for December, 1919, 62.2; June, 1920, 100.2. £100 has been raised for manse fund. Great preparations are being made for L. C. McCallum mission. Prospects bright. Nine additions since Conference."

Stawell.—W. Wakefield reports one addition. The church is greatly interested in the tent mission to be conducted by S. H. Mudge. £36 has been raised toward expenses; a happy and successful time expected.

Swan Hill.—J. Warren writes that in the coming of Bro. Hargreaves to the circuit a worthy successor has been appointed to follow the good work of Bro. D. A. Cockcroft.

Oakleigh.—G. W. Roberts, the church secretary, reports 10 additions since Conference. Meetings are good, average attendance at gospel service, 125. Church membership, 159. Over 100 in Bible School. A. Anderson, the preacher, will complete his work in September, having accepted work under the Foreign Mission Committee to labor in China.

Colac.—Bro. F. Cornelius writes hopefully of the work. Bro. C. L. Lang will shortly hold a mission, and the church is working and planning for a successful campaign.

Warragul.—A steady work is being done. Bro. A. Mudford renders week-end service. Recently meetings have been commenced at Drouin, about five miles distant, where we have ten members. Bro. Mudford conducts a service every Sunday at 3 p.m.

Dunolly.—Bro. H. Jackel continues week-end service, and is appreciated by the church. Bro. J. Beasy, who for so many years successfully carried on the work, is physically unable now to render such active service.

St. Arnaud.—Bro. W. Russell is doing good work. The church looks hopefully to the mission to be conducted in August by Bro. G. Fretwell, of Mildura, as missionary, and Bro. Carpenter as song leader.

Middle Park.—B. W. Huntsman is the preacher. The church is planning for a tent mission to be conducted by Bro. Thomas. We are hopeful that this effort will place the church on a self-supporting basis.

Ararat.—Bro. Payne, with the help of Bro. Wakefield one Sunday a month, has practically carried on the work for one year. The Home Mission Committee would like to send a week-end supply as soon as our funds permit.

South Melbourne.—Bro. McKenzie has supplied here during the last few months. The church has now engaged Bro. Carpenter, and is in the happy position of announcing that she has become self-supporting. Bro. Carpenter will commence on September 1.

Red Hill.—Until recently fortnightly visits were made by one of the College students, but by the aid of the Home Mission Committee Bro. Waterman now renders weekly service.

Rochester and Echuca.—The work in these two fields has been greatly blessed. Unity and progress is their lot. Bren. Les. Clay and R. Baker, of the College, render week-end service. The church at Rochester is looking forward to the mission to be conducted in August by A. Anderson.

Conclusion.—This is the organised work of the Home Mission Committee. It is open for the inspection of the brethren. The committee feels that good, solid progress is being shown. Every attempt is made to build up strong, self-supporting churches. The work is in a thoroughly organised condition. We believe it to be the will of Conference to stretch out our hands and help lift up the churches and open new fields as far as possible.

We make a strong, earnest and confident appeal to the churches to stand by the committee. We plead for systematic offering by duplex envelopes or by collectors appointed in every church. The Home Mission Organiser will supply collecting books.

We appeal for special gifts. Brethren who are successful in business would do well to forward help for this great evangelistic enterprise. It costs £400 per month for the committee to carry on this work. £200 of this amount comes from supported churches; for the balance we depend on general contributions.

We are now barely half way through the Conference year, and we have a deficit of £800. We started the year with a deficit of £137. Our income is not sufficient for the work we have in hand.

If 100 of our churches would average 10/- per week for Home Missions, we would not need a special appeal. Surely this is not too much to expect, if we wish our work to grow. The brethren look to the committee to evangelise the State, and the committee look to the churches to provide the means. The best of thought and energy of the committee is being put into the work. Large self-supporting churches and circuits have been built in the various parts of our State. Weak churches are being supported, and new fields are being opened up. We appeal for liberal support. Gifts large or small will be most acceptable now. Please forward to the Treasurer, W. C. Craigie, 265 Little Collins-st., Melbourne, or to T. Bagley, Secretary and Home Mission Organiser, 537 Lygon-st., North Carlton, Vic.

Northern District Sisters' Auxiliary, South Australia.

The quarterly meeting of the above was held at Moonta on July 22. Devotional was led by Mrs. Durdin. Twenty sisters responded to the roll call. Minutes of last meeting were read and confirmed. Mrs. Durdin was asked to take the chair on account of our president (Mrs. Killmer) being unable to attend through illness in the home. A letter of good wishes was read from the homeingale (our late president), which was appreciated by the sisters. Mrs. Taylor, the vice-president, was welcomed. Mr. Ingham gave an interesting and helpful talk on "The College of the Bible," and urged sisters to take up work in that direction, especially among the young lady students.

Reports received.—Home Missions. Mrs. Durdin reported money being collected by various churches through envelopes. Wished to urge sisters to take up the penny-per-week system. Foreign Missions. Mrs. Tregenza, Wallaroo J.C.E. working for Foreign Missions by supporting an orphan, Kadina Y.P.S.C.E. working hard for Foreign Missions. Hospital report. Mrs. Campbell, Wallaroo, 49 visits to hospital and homes. Bunches of flowers, fruit, milk and literature as being distributed among the sick. Kadina, a number of visits having been made, flowers, etc., distributed. Four sisters who underwent operations were reported to have been restored to health. Balaklava, 105 visits among the sick. Sunday School, Miss Oliver, Kadina, 255 scholars on the roll; average attendance, 140. £66 raised for all purposes. Four additions to the church. New scholars joining the school. Dorcas report. Mrs. Bauer, Moonta. Garments made. Wallaroo, a patchwork quilt for the College of the Bible. Kadina sisters busy sewing for sale of gifts. Young people. Miss Golding. A society started at Kadina of 50 active members, with a number of committees at work, every member being able to have a part. Temperance. Mrs. McRae sent in her resignation as convener of this committee, and Mrs. Julian, Moonta, was appointed convener.

Resolutions carried:—1. A letter of condolence be sent to Mrs. Killmer in her trying time. Also letter of good wishes to Mrs. Nightingale. 2. Subject for next meeting, "Temperance Work," by Bro. Taylor, of Kadina. 3. Meeting be held in Kadina on October 14. 4. Mrs. H. L. Vawser and Mrs. Bauer be appointed delegates to the State Conference. Collection, 8/3. Afternoon tea was partaken of.—Miss B. Weidenbach, Secretary.

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