

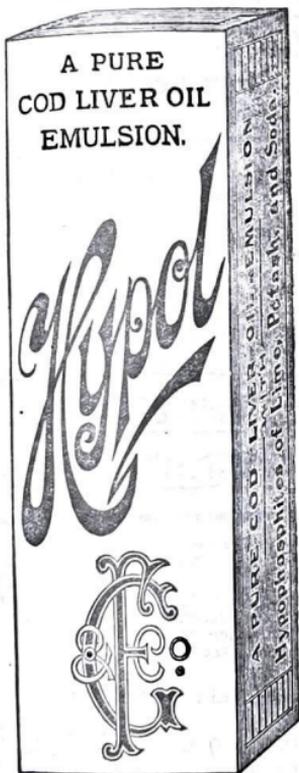
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The Australian CHRISTIAN

Thursday, August 12, 1920.

Vol. XXIII., No. 32.

A Labor View of Christianity.

What do the workers think of Christ? What of the church? Is it true that some "cannot see religion for the church"?

The June number of "The Expository Times" contains a most arresting article by M. F. Herbert Stead, M.A., Warden of the Robert Browning Settlement, Walworth, England. His theme is, "A Labor View of Christianity," and he has most sensibly endeavored "to put together what those who have the best right to speak in the name of the working classes of Great Britain have actually said on the subject.

What do the workers think of Christ and the church? The question is of great importance, and Mr. Stead's quotations from the speeches and writings of labor leaders are most interesting. We feel that our readers will be benefited by a presentation of some of the conclusions, without comment of ours. Our writer points out at the outset that the outstanding leaders in the labor movement of Great Britain do not belong to "the negative or unbelieving section of British Labor"; "it is not to the purveyors of doubt to whom the working classes in this country most readily turn for leadership." We allow Mr. Stead to speak for himself in the following extracts from his article.

No eulogy of "organised Christianity."

"Of organised Christianity the general view is far from eulogistic. The author of 'In Darkest Christendom' has endorsed, from his middle-class and purely religious standpoint, the criticisms long current in Labor circles of the church as unfaithful to its divinely appointed duties. He finds the church vocal concerning the lesser sins, but suspiciously silent concerning the root sin of the age, as he regards it—the exploitation of the weak by the strong, of the poor by the rich. He joins with Labor in lamenting the worship of wealth which prevails in the church, and the sad extent to which it kowtows to the prevailing standards of mammonism, respectability, and snobbery. With the Labor men disappointment finds expression in terms less indignant but none the less severe. Alderman Banton of Leicester declares that the churches have failed to interpret Christianity to the people, and holds that it is for the workers themselves to take up the duty which the churches have failed to perform. Mr. John Hodge finds that the churches have been blind in one eye. They could see the life beyond, but they ignored the life that now is. Christianity was a double-barrelled gun. The churches had used only one barrel, caring for the

individual soul but neglectful of social obligations. A humble taxi-driver declares that he 'could not see religion for the church.' There is a general complaint of the unreality and insincerity of organised religion, of the respect paid to riches, and the scant respect paid to poverty. The tone of the Conference last September tended to suggest that the churches as a whole were so bound up with middle-class limitations, prejudices, and mammon-worship as to show the need for Labor itself expressing in its own way its own deep religious life. The censure passed on the churches was not, however, indiscriminate. Mr. Ramsay MacDonald says: 'The men and the women who are the sturdy warriors and magnificently reliable commissioned officers in our army are the men who go to church and chapel, the men who have got faith.' Most of the Labor leaders have been nurtured and developed in the Primitive, Wesleyan, Baptist, or other Nonconformist churches. But at the same time one hears of a great Yorkshire city in which all the leaders in the Labor Movement were originally members of Nonconformist churches, but had been fired out or frozen out because of their sympathies with Labor. It is a remarkable fact that since 1906, when the new democracy began to assert itself in the British Parliament, the statistics of the Wesleyan Church, which has been very largely a church of the working classes, have steadily declined. It is true, Mr. Arthur Henderson grants, that a new social conscience is appearing among all the churches. The religious bodies today are, he says, 'all beginning to feel that the great purpose of the Incarnation can never be fulfilled so long as we allow to remain unchallenged the sweaters' den, the slum dwelling, the terrible extremes that we find in social life.' Mr. George Lansbury, as a devout Anglo-Catholic, is naturally less critical of the church, does, in fact, appeal to the witness of the millions of men who have derived from the Unseen power to overcome the world, thus in effect invoking the testimony of the church throughout the world to the dynamic effectiveness of religion. Pretty well all Labor critics of the church grant that the church has at any rate brought to their knowledge the ideal by which they condemn the church.

Jesus Christ honored.

"The contrast is great when we turn from the church to its Founder. One of the

healthiest signs of the British Labor Movement, if not of the World Labor Movement, is the distinction that is drawn between Jesus and the organisations that bear his name. Among the British working classes reverence for the Christ is even more widely spread than censure of his church. More than twenty-five years ago, when I went round the commons and parks of London to hear the working men thinking aloud, I found that often a bitter hatred of the church was combined with a touching devotion to Jesus Christ. 'I believe in the Lord Jesus Christ, and I don't believe in none o' your sects and denominations' was the stentorian cry that evoked prolonged applause from a Victoria Park audience. In the same park a Jewish denouncer of the God of the Bible was shouted down by an indignant crowd. An old friend of mine who had gone on a similar tour to my own a generation previous, told me that then the speakers, with the huge applause of their audiences, indulged in the most ribald denunciations of the Christ and of all things sacred. The change may have many other causes. Perhaps the fact that the children of the people have in the public elementary schools been taught the facts of the life and character of Jesus has had something to do with the change. To-day, Mr. Jarman, of the Agricultural Laborers' Union, states that the laborers cheered his allusions to Jesus with more enthusiasm than they did the announcement of a 5/- a week rise in wages.

"Of what may be termed metaphysical Christology there is very little in the utterances of Labor. The Incarnation may be mentioned once or twice. It may be tacitly assumed. But working men generally are more interested in the fact that here in Jesus is the authoritative ideal of life, without exercising their minds too much about whence or how it came to be in him. The working man seeks and finds in Jesus a working faith. The conative is more to him than the contemplative.

"Of the Atonement, again, one finds very little attempt at an explicit statement. Keir Hardie forms the one conspicuous exception to this rule. He said: 'When once the human mind grasps the conception underlying the spiritual side of Christ's teaching, there is nothing in any religion anywhere which holds out the same appeal or exercises the same power over the mind and over the heart: for the idea is that man has

been redeemed from sin, and that we have but to trust in the work done for us by Christ to attain that peace without which life is scarce worth having.

Jesus' teaching appreciated.

"The teaching of Jesus is warmly appreciated and strongly emphasised... The greatest stress is laid on His declaration and practice of the Brotherhood of Man... The late Keir Hardie said: 'To the Socialist and Labor man in particular Christ's teaching should appeal with irresistible power. The modern preacher, misled by theologians, is apt to speak of the Kingdom of God as though it referred to the heaven that is to be in the world beyond. But the Kingdom of God in Christ's mind did not refer to a heaven in the future. The Kingdom of God meant the establishment right here upon the earth of a condition of things in which human life would be beautiful, and would be free to develop along godlike lines.' Mr. Adamson, now leader of the Party in Parliament, insists on the law of love, love to God, and love to men, as the supreme aim. Care for the widow, for the fatherless, for the crippled, blind, poor, aged, the least of these, is frequently enforced as enjoined by Jesus Christ. The Parable of the Good Samaritan has always been a favorite with the British workers and their leaders. Brotherly conduct to all, tenderness to little children, swift sympathy for all suffering, are also selected as expressions of the Christ's spirit. His denunciation of the rich, His call to sell all and follow Him, are dear to the heart of the working man. Again, it is the practical, the working element in Christianity that appeals to the working man.

"Get back to Christ."

"The character and teaching of Jesus, these form the fascination of the spell which the Nazarene exercises on the workers of to-day. This appears even among those leaders of Continental Labor who describe themselves as agnostics. M. Longuet advises us to 'get back to Christ, the greatest revolutionary that history has known.' M. Vandervelde declares that the true follower of Jesus continues the Christian tradition across the centuries: 'For what was the primitive Christian religion if not a doctrine of revolution which had saved the world by suppressing slavery, and later the defender of liberty of conscience?' M. Vinck said that he aimed at acting as a Christian, but he could no longer believe as a Christian. He thought it better to act as a Christian than to 'believe in the anthropomorphic divinity of Christ and to act to the contrary of His teaching.' 'Christ has given us the best formula' for uniting all the upward workers in the Labor Movement. As Mr. G. H. Roberts says: 'We have got to bring the personality of Christ clearly back into the presence of our people.' It is noteworthy that after the convulsions of the war, the continental agnostics join up with a movement at the head of which stands the phalanx of twenty-five British Labor Members in the Fellowship of Followers of Jesus.

"The power of the Spirit of Jesus is often dwelt upon. Mr. Arthur Henderson re-

fers to the revolution in character wrought in individual lives. Similarly the late Mr. Albert Stanley insisted that one individual conversion was to him a greater proof of the divinity of Christ's religion than all the historic arguments in the world."

The sum of the matter.

The close of Mr. Stead's article is as follows:—

"With all the shortcomings, dogmatic and ecclesiastic, which may be charged against the Christianity of British Labor, one has to admit that it lies much nearer to the central nerve of the original faith as it throbs in Jesus of Nazareth, than to the scholastic or middle-class or individualistic religion of the traditional churches. 'Not he that nameth the Name, but he that doeth the Will,' is the cry of British Labor. And over against the religious selfishness and the cloudy speculation and the idolatry of comfort which have so long prevailed in our British churches, one turns with joy to the open-air, breezy, healthy manliness of believing Labor. It has the old evangelical scorn of religious individualism. 'He that will save his own soul, the same shall lose it,' chimes exactly with the modern mood of Labor. Its very life lies in social solidarity.

"British Labor has grasped the vital, the practical essentials of the Kingdom of God. Just as the 'real historical school' of theological investigation has restored the Kingdom of God to its central place in the gospel of Jesus Christ, so have come to power the great masses of the workers of the world, thirsting with an insatiable craving for the social realisation of the Kingdom of God, ripe and ready to acclaim, in the Central Figure of our faith, One who is pre-eminently their Jesus. It was this conviction that led to the late Keir Hardie's great utterance: 'If I were a thirty years younger man, I would methinks abandon house and home, and wife and child, if need be, to go forth amongst the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. Brothers, preach anew the Kingdom of God upon earth, not something visionary away yonder in the clouds beyond the dawn, but something living here and now. Could we but inspire a sufficient number of men and women literally to give up the world that they might follow Christ, the world could yet be saved.'"

Forward.

Thos. Hagger.

It is good to see the determination of the Australian Brotherhood to push ahead with the work of preaching Christ and advocating the simple Christianity of the New Testament. New South Wales raised a Peace offering of £1000 for aggressive work in that State. Victoria has started an evangelistic campaign, and hopes to win 1000 additions to the churches in that State this year. West Australia proposes a spring campaign in which the addresses to the churches, and the messages at the gospel meetings, shall be along distinctive lines, coupled with a wide-spread distribution of

literature advocating the old plea. Tasmania is opening up one or two new fields.

And the work is not to be confined to the home land. We are to plant a new mission station for the Lord in South-West China, and four consecrated young people will leave for that land before the year closes. And the offering recently made for Foreign Missions is the largest in our history.

This enthusiastic forward movement should thrill the hearts of all, and praise should go up unto our God for His gracious leading, and prayer should be offered that it may all be to His glory.

The present writer would like to offer one or two suggestions:—

1. Could not a small pamphlet containing up-to-date information concerning the work and plea of the Churches of Christ be printed in an attractive form? And could not the Home Missionary Committees undertake to post a copy to every home in the respective States? This would reach many people that our evangelistic missions and ordinary methods of literature distribution could never reach.

2. Would it not be well to teach as never before the great need for, and tremendous success of personal work? Send out more evangelists by all means. Teach the men of the churches the way to effectively preach the Word in public, and give them opportunities to use their talents. But let us also have a revival of the Andrew and Philip method (John 1: 40-45) of reaching men and women for Christ. This is a work in which all can engage.

3. And could not our increasing enthusiasm reach out beyond the seas to some of those lands in which the plea for a return to the Christianity of the New Testament is practically unknown? The writer thinks especially, just now, of South Africa. Amid the million white people of that country there are possibly not more than one hundred whites who are members of churches simply and only Churches of Christ. There are cities there as large as Adelaide with no undenominational church, with none to raise the voice in appeal for "the ancient order of things."

The few white brethren in that country are doing their best, but we ought to help them to have, at least, one evangelist devoting his whole time to the work. They have a fund which is slowly growing for this purpose, but their gifts to it need supplementing, and a strong evangelist needs to be chosen for the important work that waits to be done.

In these days Christ needs to be preached as never before, and the plea for New Testament Christianity needs to be advocated with renewed earnestness. And the brethren seem to be awakening to this. Let our rallying cry be, "Forward!" Let each man and woman in the ranks consecrate himself or herself to the task that confronts us. Let all our energy be used in the sacred cause of truth. Thus shall we in our day do our duty, honor the Christ, prove our faithfulness to the Old Book and its teaching, and save our fellows. May the Lord help us to "Go Forward!"

Is Christ Divided?

What is the cause of division? Christ, the Holy Spirit, the Bible are not responsible. This article seeks to assign the cause.

H. G. Harward.

No. 2.

Division is the tragedy and shame of modern Christianity. It is the most un-Christly characteristic of our religious life. It is the supreme hindrance to the evangelisation of the world. In it the devil rejoices and the heart of the Saviour of men grows sad. It is the sceptic's weapon of ridicule against the church of God. In the light of the Lord's prayer, and the general teaching of Scripture, it is a grievous sin. Christians are not called upon to apologise for it, but to abolish it.

Every effect must have an adequate cause. This is true both in nature and in grace, in spiritual as well as material affairs. Division is an effect. What are the causes producing it? It is contrary to both the letter and the spirit of Christian Scriptures. How shall we then account for it?

Christ is not the author of division. He separates the righteous from the unrighteous; the godly from the profane. But he never separates his own followers. Beneath the shadow of the cross he prayed for unity among those who should believe on him. He does not hinder the answer to his own petition, by causing division among his disciples. Listen as he declares: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

Division cannot be attributed to the Holy Spirit. However varied and definite may be the promptings of the Spirit of God, it is an extremely dangerous position to claim the Spirit's guidance in the divisions among the children of God. All religious bodies claim the sanction of the Holy Spirit for their position. The teaching is contradictory; the position destructive each of the other; and the Spirit is responsible (?). But the Spirit is not the author of confusion, but of peace. If it can be shown that the Divine Spirit is responsible for division, then we may rejoice in it. With such authorship we need not plead for unity, but rather glory in separation.

The Bible is not the cause of division. In clear and definite terms it condemns the sect spirit, and warns against those who are the cause or the occasion of division in the church of God. It is vain to seek authority in the Word of God for the denominational spirit.

If we cannot find the cause of division in the Son of God, the Spirit of God, or the Word of God, where can we find it? In our judgment it is to be found in five things:—

1. In a party spirit which exalts human leaders.

Division entered into the church of God at Corinth, not by way of the fundamental

truths of Christianity. The Christians there were not divided upon the things revealed by the Spirit of God. They were separated by their admiration for and attachment to great men of God. Men who had led them into the way of life. "I am of Paul;.... Apollos;.... Cephas;.... Christ." Instead of honoring these men, they dishonored them, and made possible disruption in the body of Christ.

Much of denominationalism had its origin in the same spirit. The exaltation of religious leaders. Not always from unworthy motives. Frequently thinking to advance the cause of Christ by so doing. And the writings of men like Luther, Wesley, Calvin, show that they were strongly opposed to any movement which sought to give them pre-eminence, rather than their Lord.

2. In the departure from scriptural example and precept upon the essentials of religion.

Here is the anomaly of Protestantism. In theory the acceptance of the Scriptures as the authoritative expressions of the Divine will through different dispensations; in practice—the abandonment of that standard of appeal and authority. The proposed basis of union between the Methodist, Presbyterian, and Congregational Churches, in the article on Revelation, closes with this statement: "And we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the Supreme Judge in questions of faith and duty." And even a casual examination of important parts of the Basis of Union reveals how far the departure is from scriptural teaching. We confidently affirm that the greater number of Christ's disciples are separated by the things which are not a part of Divine revelation.

3. In the adoption of anti-scriptural names and practices.

Messengers of the cross are separated by all manner of clerical titles from the simple "Rev." to the more dignified "Your Grace," or "His Lordship." If it were a question of "please yourself," it might not matter how many titles a preacher wore. But it is vital because it affects the question of union.

Denominational names are divisive because they can never be the common denominator of all believers. In union meetings it is quite a common practice to speak of the Church of God, or Churches of Christ, when referring to Christians from various bodies. But away from the union gathering these divinely authorised names are obscured by names of human origin. The same is true when we think of the names by which the individual follower of Christ was designat-

ed in the Scripture. He was a Christian, a disciple, a saint, a child of God. He was never any of the prominent names of our day. And how many who are not satisfied with the sufficiency of the divine names and titles, for themselves, utter loud protest when we seek to use them to the exclusion of all others.

The addition of infant baptism, to the believer's baptism of the Scriptures; the substitution of sprinkling and pouring for immersion; the practice of confirmation by the laying on of hands of a bishop; the departure from the simple weekly communion of the New Testament church; these are some of the things which help to perpetuate division.

The apologist for division might well heed to Wesley's words, "Would to God that all party names, and unscriptural forms which have divided the Christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, imbibe his spirit, and transcribe his life in our own."

4. In the contention for some opinion, or some view of scriptural truth.

The existence of different religious bodies is frequently justified by many on the ground that each body emphasises a distinctive aspect of divine revelation. The logic of that position is, that to have all the truth one should belong to all of the bodies.

The Congregationalist gives emphasis to the independence of each worshipping assembly. The Baptist stands for the immersion of penitent believers. The Presbyterian endorses the office of the elder in the church of God. The Methodist gives prominence to orderliness in the service of the Lord. And the one who is a Christian only can accept all that these names stand for, without uniting with four separate bodies to do so. It is a striking fact that on most of the great truths of Scripture the evangelical bodies are in practical agreement. It has been in the departure from that standard, and in the emphasis given to some special doctrine, that division has crept into the church.

5. In the influence of early training, custom, and association.

Religiously the majority of church people just grow up that way. Their church association is not the result of deep soul conviction respecting the truth as it is in Jesus. They are what their fathers were, or what their companions are. Convenience rather than conviction; custom rather than Christ; society rather than Scripture; association rather than apostolic teaching determines church fellowship and religious position.

In these five things, therefore, we find the chief causes of division. While a few leaders and theologians may be divided into sects and parties by speculation and theory regarding the great doctrines of the Bible, the great body of believers is rent asunder by the causes thus briefly discussed.

Great Events in the Life of Christ.

His Last Hours with His Own.

A. W. Connor.

John 13-17.

"And it came to pass, when Jesus had finished all these words, he said unto his disciples: Ye know that *after two days* the feast of the Passover cometh, and the Son of man is delivered up to be crucified."—Matt. 26: 1, 2.

Among the wonderful days in the ministry of our Lord these two days stand out in importance. They stand between the close of his final appeal to the rulers and a death at their hands. The disciples should have known the inevitableness of the Cross. Ever since Peter's confession he had been setting his face to go to Jerusalem, and intimating what awaited him there. And now the tragic finale is only two days distant. So near, and yet so much to be said, so much to be done, so much to be endured! Those two days are given up to communion with the Father, and to preparing his own for what lay before them. The two days are each notable and filled with lessons for us. The latter of the two has its wealth of incident and teaching, spread over many chapters, but the first has been designated

"His silent day."

It would seem that Jesus retired from Jerusalem to the loved home at Bethany, and there in its congenial atmosphere, in prayer and communion, prepared himself for the "hour" that was now at hand. He who felt the need, and ever sought opportunity for prayer in his busy days, and who approached each new crisis in his life in the strength of God, would assuredly seek it now, as he approached the great hour for which he had come. There a new vision of the "joy set before him" would be received. There he would renew his devotion to the great task of redemption. In the wilderness he had chosen his vocation and all that it involved. He had chosen. He had decided. Yet Gethsemane's conflict at the very end reveals to us the fact that he had to face new issues again and again. No great life determining choice is made in one act.

"We may come to a clear resolve that seems so fixed that the die has been cast and the course chosen unalterably. But there come reasons and reasons. Barriers seem to be raised, counsels plead through the life of those we love. Another course presents itself as wise and dutiful, and we are at a pause. So Jesus faced again the ordeal of the Cross.... He pondered again the will and the way of God. In his silent day he looked out on the path before him. He looked up until God's purpose became as clear as thoughts printed upon the heavens." These words of W. M. Clow seem to me to well express the meaning of that silent day. Silent, did I say? Rather is it eloquent with a great message for all who would do the will of God.

We must all learn the lessons of the silent day, and the power of renewal of vision and consecration which it brings. The wilderness choice is to be repeated and confirmed at every diverging path on the journey of life, and in every crisis we face. The silent day also reminds us that all our outward activities must find their impulse in the secret place of prayer. But both days were not to be spent thus. From communion with the Father Jesus came to give to his own his last hours. To them he gave a fuller manifestation of his love, and uttered words of perfect assurance as to the future. When we consider that John 13-17, inclusive, contains the record of this final revelation we understand how John was staggered in face of the abundance of material for his Gospel. Such words they are! In their simplicity and sublimity they transcend the power of the writers and proclaim their supernatural source. They remain the world's richest heritage. Here we see the depth of divine love. Here we hear the only certain message concerning that other life into which Jesus was going, and into which we must all go. From that upper room comes the promise of "another helper" to take the place of the absent

Christ. The "upper room" is the church's holy of holies, into which we enter with reverent tread. As from that upper room the Master went to his trial and Cross, we will spend a little time with him, that we may learn some of his most precious lessons. Let us look at those that reveal the person of our Lord.

Jesus: Master and Lord, yet Servant.

John 13.

"I have given you an example, that ye also should do as I have done to you." That example of divine love stooping to serve has enriched the world, and because of it work and service have taken on a new glory. It was given to enforce the answer made to disputing disciples. In earthly governments, *authority* is the master word, but in his kingdom it is to be *service*. So, Jesus knowing that he came from God and went to God, riseth from supper and girdeth himself with a towel." The contrast between the divine consciousness of Jesus and the action as he kneels at the feet of these men is striking. It was a symbol language too deep for words. What a vision of Jesus and life is here given! Is this the highest use to which power can be put—just to serve? The message of the "towel and basin" is, that is it. In the light of the story the idea that toil is degrading or "menial" must pass. We also learn that the rare gift of power is to be used as Jesus used his—for the sake of others.

The towel and basin were laid aside and Jesus resumed his place as teacher and Lord. As teacher he tells them the meaning of his action. As Lord he enjoins obedience to his example. What words of sorrow and oceans of tears had never been if that lesson had been learned! What despotism of priests and rivalries of popes the world would have been spared! Nay, popes, priests, and the whole system with which they stand would never have existed. How vital is the question of the use of power. Military power, regal power, financial power, social power, all have been used for selfish ends rather than held as a sacred trust. Oppression has reigned; carnage has held sway and slaughter has been widespread; weak competitors have been ruthlessly crushed, and the innocent and helpless destroyed by the selfish, Christless use of power. What a world this might become if we could only learn the lesson of the towel and basin. "The servant is not above his Master, nor the disciple above his Lord." "I have given you an example." "If ye know these things happy are ye if ye do them."

Jesus: Revealer of the Father and the Way. John 14.

"Whither I go thou canst not follow me now." But Peter protested, "Why cannot I follow even now? I will lay down my life for thee." Having answered his impulsive disciple, Jesus turned to his band and poured out words of richest comfort and consolation. "Let not your heart be troubled, ye believe in God, believe also in me." What follows has been a veritable pillow for the dying head of millions of believers. The chapter centres in Christ's answer to the remark of Thomas, and to the question of Philip. He is going to leave them, but it is to "go to the Father." The purpose of his going is that he may "prepare a place" for them. "Going to the Father!" What a wonderful characterisation of the foe feared of man. "Whither I go, ye know the way." "Lord," said Thomas, "how can we know the way?" The heart longs for certainty and assurance. "I am the way, the truth and the life: no man cometh unto the Father but by me." This is the sixth of his stupendous claims. He is not a way, but *the* way. He is the way from sin to salvation. He is *the* truth that makes men free. He is *the* life for which men long.

"Thou art the Way, the Truth, and the Life: Grant us that Way to know, That Truth to keep, that Life to win, Whose joys eternal flow."

Philip, as he listened, caught at that word, "Father," and said, "Show us the Father, and I will believe." The answer of Jesus is to make another great claim for himself. "He that hath seen me hath seen the Father." Words at best can but imperfectly convey thought. Words at best fully apprehended needs to be embodied in a person, and when thus presented has power to comment of the essential attributes of Deity. Both the words and action of Jesus demonstrate the truth of his claim. Who, then, is this, who claims that we add faith in him to our faith in God? who claims that he is the way, the truth, and the life? who claims that he hath seen him hath seen the Father? And not only this, but he declares that those who believe in him shall do even greater works because it was *going to the Father*. "Believe also in me, whatsoever you ask in my name, I will do it, that the Father may be glorified in the Son. If you make any request in my name, I will do it." No higher claim to divine power can be made than this. To hear and answer prayer is the divine prerogative.

Jesus: the True Vine.

Divine love having thus consoled must now instruct. Though he must go away, he will not leave them comfortless. It is to their advantage that he go away. Another one is to take the place who will abide with them for ever. The Holy Spirit is to be a witness for Christ, a comforter in trial, a judge of the world, and a guide into all truth. The condition of receiving this other advocate is that we *abide in him*. The condition of receiving the manifestation is obedience. The power of receptivity is created by obedience. The inspiration of obedience is love. The issue of obedience based upon love is manifestation. "The necessity of this union with Christ through obedience, enforced in the picture of the vine and the branches. "Apart from me ye can do nothing." Note the words. We are to abide in his life for *fruitfulness* (18). We are to abide in his love, and the sweet consciousness of that unchanging love will give us true joy (9-17). Finally, we are to abide in his *friendship*, and that blessed companionship will make us fruitful in service.

The great husbandman will tenderly care for the vine, pruning and cleansing the promising branches. But uselessness the Master cannot tolerate. "Patience may wait while mere clouds for 'one year more,' but in the end the cease falls, and the useless branch is cut off. "If a man abide not in me, he is cast forth as a branch, and is withered, and they gather them together, and cast them into the fire, and they are burned." On the other hand, fruitbearing is the proof of discipleship, and by it the Father is glorified. How do we stand this test of discipleship? This cuts deeper than outward observances. Obedience to his last "upper room" request, "Do this in remembrance of me," is to be help and an inspiration to fruitful service, not a substitute for it. How important then, that we should abide in him. How shall we abide in him? This is the first question, and Jesus gives us an answer. "If ye keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love." We serve where we love. Yes, but we also love where we serve. Our hearts go where we put our efforts. This is the great condition of abiding, and the result of it will be the presence and help of the "other Advocate" who is the Spirit of Truth. "If a man loves me he will obey my teaching; and my Father will love him, and we will come to him and make our home with him."

Thus the coming of this "other helper" was to make real the continued presence of him who was about to leave them, and yet in going promised to be with them unto the end of the age. For the close of this farewell discourse is reserved the most sweeping statement as to our own inner life. "For the Father and the Son and he that came from the Father, and have come into the world." The supreme fact of the incarnation: "The Word was made flesh and dwelt among us."

Christ came. "Again I am leaving the world and going to the Father." Involved in this is the cross, the grave, the resurrection and ascension. Here in briefest compass is set forth the whole redemptive purpose of God for man. To that final consummation he moved forward in perfect confidence. "Be of good cheer, I have overcome the world." This is the prophecy of final victory for his cause.

Jesus: the Great Intercessor. John 17.

What marvellous contrasts in Christ's life! That night which opened with Jesus on his knees girded with a towel at the feet of men, closed with that same Jesus in rapt communion with God, that same Jesus speaking of the glory he had with the Father before the world's end. He speaks of himself and his work; of his former glory, and the glory to which he claims to pre-exist and to authorise. His claim to all flesh is clear. He had glorified God; his work; manifested God's name; given God's word; kept these given to him and sent them forth as witnesses. The prayer proper moves in three spheres. He prays for himself, for his apostles, and for future believers. For himself he prays that God would glorify him with the glory he had in the unbroken fellowship of the Father. Such glorification was to come by the giving of his life (John 12: 23). Hence this is a prayer, devoting himself to the Cross for man's salvation. The prayer for the apostles follows and he prays that they may be kept true to his name, and be one in him. He is leaving the world, and they are to be left in it. He therefore prays that they may be "sanctified in the truth," and thus kept from the evil in the world. But in the world they have a mission. "As thou didst send me into the world, even so send I them." His purpose was to reveal God, to seek and save the lost. It was a redemptive purpose. The mission of the apostles and of the church was likewise to be redemptive. The wonderful prayer widens and the

Lord prays for those who shall believe in him through the apostles' word. The burden of that order that such may be kept in oneness in token of unity set forth is that which then subsisted between the Father and Son. "That they may be one, even as thou art in me, O Father, and I in thee, that they also may be in us." It is worthy the individual again, God in Christ. This first of all. The church attained a crossal unity in some periods of its history, but that ecclesiastical unity did not serve the purpose indicated by Christ. Far from becoming the minister of faith, it became the mother of unbelief or the cause of legitimate protest.

The gift of "glory" to the disciples is in order to this belief-producing oneness. It is not true that the glory given to Christ was the right to lay down his life for the world and take it again? The glory given to the church is the right to "suffer with him" in the task of redemption. Unity in Christ and the Father; unity in the great purpose for which Christ died; unity in the task for which the church prays: "Thy kingdom come, thy will be done on earth as it is in heaven." For this Christ prays; for this we must pray and labor, that the world may believe.

The final movement of the prayer is a revelation of the triumphant end of the church of God. "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. Think of the glorious prospect! Saved through him! Kept by him! Sanctified in him! Unified in him! And finally to be with him and to behold his glory! Glorious consummation! Blessed hope! This is his will for all who abide in him. "Everyone that hath this hope in him purifieth himself, even as he is pure." "We shall be like him, for we shall see him as he is." Amen.

produced by communion at long intervals, the Lord's Supper becomes a means of maintaining a regular and high standard of spirituality. God's attitude to his people is constant—"the same yesterday, to-day, and for ever." It is, therefore, not his desire that there should be fluctuations in the attitude of his servants toward him. I verily believe that the weekly observance of the Lord's Supper is one of the means designed by its Founder of preventing fluctuations in the service of his followers.

Brethren, we have the means provided for us to build up and maintain a vigorous spiritual life. Are we making full use of it? To handle the symbols every Sunday in a cold, thoughtless manner, is worse than no communion at all. It is but eating and drinking condemnation to ourselves. You derive no advantage whatever over the quarterly or half-yearly communicant. But, with a keen perceptive mind, and a loving heart prepared by meditations of the preceding week, the disciple of Christ obtains the blessing and power in his life intended by his Lord who, thoroughly knowing his followers' regular needs, said, "Do this in remembrance of me."

The Fact, the Faith, and the Feeling About the Love of God.

The great torment of many Christian hearts is that they do not feel as if God loves them, or they loved him. The trouble is that they are beginning at the wrong end, the end of feeling instead of the end of faith. We never can love him, until we first know that he loves us. "We love him because he first loved us" (1 John 4: 19). We are all the time reversing this, and thinking that he will not love us unless we first love him. But it is a hopeless attempt; love must begin with God, and we can never originate it ourselves.

1. The Fact—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be propitiation for our sins" (1 John 4: 10).

2. The Faith—"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4: 16).

3. The Feeling—"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom 5: 5).

"From Everything the Master Saw."

From everything the Master saw, Lessons of Wisdom He could draw. The clouds, the color in the sky. (Matt. 16: 2, 3).

The gentle breeze that whispers by, (John 3: 8). The lilies that the vale adorn, (Matt. 6: 28). The fields all white with waving corn, (Mark 2: 23).

The tree that trembles in the wind, (Matt. 11: 7). The tree where none its fruits may find, (Matt. 21: 19).

The shifting sand, the flinty rock, That bears unmoved the tempest's shock, (Matt. 7: 24-27).

The thorns that on the earth abound, (Matt. 13: 7). The tender grass that clothes the ground, (Matt. 14: 19).

The little birds that fly in air, (Matt. 10: 29). The sheep that need the shepherd's care, (Luke 15: 4). The pearls that in the ocean lie, (Matt. 13: 45, 46).

The gold that tempts the miser's eye—(Luke 12: 15). All from Christ's lips some truth proclaim, Or learn to praise their Master's name.

At the Lord's Table.

REGULAR WEEKLY OBSERVANCE.

Lionel Johnston.

Acts 20: 7. And upon the first day of the week when we were gathered together to break bread.

From the beginning of the movement for the restoration of apostolic Christianity in the early part of last century, it has been customary for those congregations known as Churches of Christ to come together on the first day of each week to break bread. We believe that weekly communion is in accord with the spirit of New Testament teaching as well as being in harmony with apostolic practice. We are informed that the Jerusalem church, the first of all churches of Christ established, continued steadfastly in the breaking of bread, together with other public acts of worship. That it formed part of the weekly worship of the early church is decidedly suggested in our text; and the disciples of Troas, in coming together on the first day of the week to break bread, were probably acting in harmony with the general usage of the churches of that time. Unless it were the custom of the church at Corinth to break the consecrated loaf at their regular meetings for worship, the words contained in Paul's rebuke of their disorderly manner of assembling together are without meaning when he said, "When therefore ye assemble yourselves together it is not possible to eat the Lord's Supper" (1 Cor. 11: 20). The weekly observance, however, has more to commend it than being an attempt to follow an apostolic model, or to avoid a doubtful position that a less frequent observance would create. The following illustration will make another reason apparent why communion at protracted intervals is not in harmony with the purpose for which the Lord's Supper was instituted.

A Presbyterian lady in a city in one of the Southern States of U.S.A. came to a friend who was a member of the Church of Christ, and re-

quested her to accompany her daughter to a ball. The disciple, who was amazed at the request, replied, "You know that I do not go to balls. Why, then, do you ask me? You are in the habit of attending yourself?" The Presbyterian made answer, "Next Sunday is communion Sunday, and this is preparation week, so I could not go myself, but I thought you would oblige me this time." The disciple again replied, "Every Sunday is communion Sunday with me, and every week is preparation week, so I, too, must decline to go with your daughter to the ball." What a beautiful testimony is this of the power in one's life of the weekly observance of the Lord's Supper in harmony with the purpose of its founder. Paul's warning regarding the consequences of partaking in an unworthy manner shows that a preparation of mind and heart is a prerequisite to the proper observance of this sacred institution. He says, "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." Where death is present we approach not thoughtlessly; but reverently, with uncovered head. The death chamber is a sacred place where men are summoned, and speak in subdued tones. The discerning Christian, in approaching the Lord's table, is brought in contact with the sad and solemn scenes associated with the death of his Master. Our denominational friends, in appointing a preparation week for communion, recognise the irrelevancy of bursting suddenly in upon such sacred scenes from an atmosphere of practices that are not in harmony with the occasion; consequently, the communicant is expected to place a curb on his conduct, and direct his mind on to matters associated with the Supper during the preceding week. But, by making every Sunday a communion Sunday, and every week a preparation week, instead of the spasmodic outbursts of piety

The Drug Evil.

Dry America does NOT abandon itself to an orgy of drugs or desperation.

S. H. Mudge.

A very fond objection made by the advocates of the liquor traffic to prohibition is that under "dry" law people turn to the use of drugs. Such fears are referred to by Mr. F. J. Wile in the "Daily Mail" recently. He said, "Those prophets of evil were bad guessers who imagined that a dry America would forthwith abandon itself to an orgy of drugs, desperation, or revolution, or all three." Many good temperance supporters have become scared by the pictures drawn of the drug addicts by the liquor trade.

A singular inconsistency.

The liquor exponent sees in the drug victim a miserable, unfortunate person who is entitled to consideration and protection. He professes tremendous sympathy toward him, and uses every effort to arouse public interest on his behalf. We cheerfully admit any such benevolence commendable, but why are not the liquor people consistent? Every person who drinks alcohol is a drug addict, for alcohol is a drug. These poor suffering victims are just as deserving of our commiseration as the addict of other drugs. If the liquor advocates are sincerely concerned for these men, why not stand for the relegation of all drugs to their proper place—the chemists' shelves?

The Harrison Drug Law.

America is invariably represented by the opponents of temperance reform as being cursed by the drug evil. This deplorable state is charged to prohibition. That such a charge is false, the following considerations will show—
On March 1, 1915, a federal law became operative, known as the Harrison Drug Law. It aimed at restricting the traffic in certain drugs to rightful uses. It is really the outcome of an instructional movement to restrict the use of habit-forming drugs. This movement was not limited to America, but was world-wide, and conferences were held at Shanghai in 1906, and at the Hague in 1911.

How extremely difficult it is for any one to obtain drugs in America will be seen from the following digest of the Harrison law. All persons who import, manufacture or dispense the drugs catalogued by the law, must first register with the collector of internal revenues. He pays a small annual tax and receives a federal number of his registration. When a physician prescribes any one of these drugs, he must make out a prescription including name, address, and age of the person receiving the drug. If he dispenses any of these drugs directly to the patient, he must order his supplies on special blanks, keeping a duplicate in his own possession for two years. The druggist keeps prescriptions and order blanks uncalled for by the collector, and may not refill a prescription. This also applies to dentists and veterinarians.

No matter how small the amount of these drugs the physician desires to use, all the details just specified must be given on his prescription. It is very obvious that by this law a wonderful check is made upon the use of drugs. If any doctor or druggist is using suspicious quantities, investigation is soon made. After this law had been in operation some time, its effectiveness was investigated by the Public Health Service, and the verdict was that a "decided lessening of illicit drug selling" had resulted.

The verdict of eye-witnesses.

Don't let this important fact escape us, that using drugs is not an evil of the "dry" States of America alone, but was most prevalent in the "wet" States before prohibition. Henry T. Rainey says, "The result of my studies of the narcotic question in the United States has led me to the conclusion that the number of addicts increases

much more rapidly in saloon territory than in drug territory."

From all directions testimony comes declaring that the drug habit is fast fading under prohibition. The following question was addressed to W. F. Woodward, one of the partners of the Clark Woodward Drug Co. in Portland, Oregon: "Have alcoholic drinkers now become drug addicts?" His reply was, "Absolutely no." Mr. F. W. Wile, who does not write as a prohibitionist, sends the following to the "Daily Mail": "Prohibition has produced prompt and marked effects, but of a kind its opponents did not expect. Banishment of the cocktail and the high-ball (whisky and soda), instead of driving Americans to 'dope' or plunging them into political anarchy, has merely sent them into the candy stores (sweet shops) and the 'ice-cream parlors.'"

"Yes, the World Has Moved!"

Mark Guy Pearse made this reply to Dean Inge in the "Methodist Recorder."

"Dean Inge's pessimistic account of human progress should not be allowed to pass unchallenged. It should be a matter of great thanksgiving and of much rejoicing to look back over a century of such progress. An article in the "Daily Chronicle" England, suggested that the Dean dwelt rather among books, and those of ancient times, than with men and women who could tell a very different story."

"It has been a custom of mine to ask old people the question, 'Is the world better or worse than when you were young?' The answer has always been the same—'The world is another world.' It been the same old woman who had lived at the turn-pike gate all her days, and could look back over eighty years, that I put the question some thirty years ago. It was in the West Country—the turn-pike gate stood at the end of a bridge over which I all the traffic for miles around had to pass. 'I can't see much difference,' said she, 'between then and now—'not much better and not much worse.'

It's another world.

"Life with her had gone by in days, and she had never stayed to compare the years. 'But,' said I, 'tell me, when you were a girl how many drunken farmers have you seen going home of a market night?' She stopped a moment. 'Why, there was scores.' 'How many are there now?' Again she stopped as if to count. 'There's only one—of course, if you do mean things like that—why you might call it another world.'

"I asked an old gentleman of eighty. We had come up a steep hill, and he stayed a moment, and put his hands on my shoulders. The tears came into his eyes as he spoke, 'Oh, it is another world—another world; I do not say since I was a boy the world has been Christianised, but I do say it has been humanised. I myself saw a woman stripped to the waist and tied to a cart tail and whipped through the streets of Kidderminster for stealing.'

The great institutions.

"It is another world. Think of the great institutions for the welfare of the people that have been commenced within the last fifty or sixty years—the Society for the Prevention of Cruelty to Children, the Society for the Prevention of Cruelty to Animals. Think of the orphanages—Dr. Barnardo's and the National Children's Home; the Home for Incurables, and a host of others. The Old Age Pension is in itself a miracle of blessed progress. The more humane treatment of prisoners, the Police Court Missionary, are but instances of a new spirit that could find a score

We quote the following from the "Survey": "The federal law (Harrison Law) is at least preventing to some extent the cultivation of a new crop of drug victims." The following cheery news was conveyed to us in a recent issue of the "Clarion Call": "New York free clinic for drug addicts abolished." Testimony of the nature could be greatly multiplied, but this is sufficient to refute the charge that prohibition causes the drug evil.

We pray too little face to face with God each day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have had by praying—A. A. Bonar.

We must descend before we can ascend. We must suffer if we would reign. We must take the *via crucis* (the way of the cross) humbly and patiently; if we would tread the *via lucis* (the way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel.—B. Meyer.

of other illustrations. Indeed, one is bewildered in trying to select the most striking illustrations of progress. Think of the hospitals, the Red Cross Services, the hosts of nurses and doctors, the skill in ministering to the sick, and in caring for the blind and the maimed, during and since the war. It all belongs to the last few years.

Children for factories.

"It is but a hundred years ago that every week a wagon-load of little children were sent from the London workhouses to work in Lancashire cotton factories from five in the morning to seven or eight at night; and in the case of one workhouse the condition was made that in every wagon-load of children there should be one *idiot* child.—(See Lecky.) We find as late as 1846 that a soldier was flogged till he died. Lord Palmerston resisted the proposal that the punishment of a soldier or a sailor should be limited to a hundred lashes. Slavery existed in Scotland down to the dawn of the nineteenth century. Colliers and salters were slaves which they labored.

"Think of all the coal of the country being brought up ladders by women with baskets on their backs, often stripped to the waist. They dragged about little wagons by a chain fastened round them, crawling on hands and feet in the darkness of the mine. Children of six were regularly employed. 'I was one of 'em, said an old lady employed. 'I was one of 'em—'man to me in South Wales. 'I was one of 'em—'had half-a-crown a week and had to pay for the oil for my lamp out of that.' The Act which prohibited working people by threat of imprisonment from entering into any combination to raise wages or to reduce the hours of labor remained in force until 1824.

Hanged for nothing.

"The terrible brutality of a hundred years ago is appalling. There were two hundred and twenty-three offences for which one could be hanged. If a man injured Westminster-Bridge he was hanged. If he appeared disguised in a public road he was hanged. If he cut down a young tree he was hanged. If he shot at a rabbit he was hanged. If he stole anything over five shillings he was hanged. In 1816 there were at one time fifty-eight persons under sentence of death, one of the few years of age. In the life of Mrs. Fry, the story is told of a child of eight who broke a window and stole of a pennyworth of sweets and was sentenced to be hanged.

"No, no, Mr. Dean! Thank God, it is another world."—Public Opinion.

Here and There.

Bro. W. Twiddy is now secretary of the church at Wedderburn, N.C.

The secretary of Bunbury church, W.A., now is C. Mackley, Victoria-st., Bunbury.

The Victorian General Deacons Committee will hold their usual monthly meeting on Wednesday, August 18, from 10.30 a.m. till 4 p.m., in the Swanston-st. lecture hall. All sisters are invited to attend.

South Australian church secretaries are please reminded that statistical forms are now overdue. Some few have not sent in their returns to the Conference Secretary. Will they please send in at once?

The church at Grote-st., Adelaide, has unanimously invited Bro. Thos. Hagger to continue as evangelist for an indefinite period, terminable by six months' notice, on the expiration of his present term.

The South Australian Home Mission Committee, in conjunction with and the hearty co-operation of the South Australian Preachers' Fraternal will probably arrange for a series of missions shortly after the annual Conference, in many parts of the State.

Re the poem "Nature and Faith" published in our last issue, Bro. Thos. Hagger writes: "Nature and Faith" is published by the Brethren. I enclose a copy which I purchased from them at the depot, off Little Collins-st. (next to Coles) if it is anonymous, like most of their publications."

Donations toward the work at Barmera, River Murray, A—a work among the returned soldiers—will be thankfully received by H. J. Horsell, organising secretary, Kilkenny P.O. A chapel is now in course of erection, and a large amount of money is required to finance this forward move.

Mr. Will Beller, Balfiel-st., College Park, S.A., will prepare the obituary report for the South Australian Conference. Secretaries of churches are advised to send names of those who have departed this life during the year ending July 31, with any particular information, to the above-named brother.

The annual Conference of the churches in South Australia is to be held from September 17 to 22 inclusive. Mr. L. A. Bowes has consented to arrange for the accommodation of inter-state and country visitors. Delegates and visitors requiring accommodation must please send in their names and address at an early date. Address: L. A. Bowes, Green-st., St. Morris.

The N.S.W. Temperance Committee has planned a great rally of the churches, to be held in the City Temple, Sydney, on Monday, August 16, at 8 p.m. Speakers, R. B. S. Hammond (President, N.S.W. Alliance), who will tell "How to Win Prohibition," and A. T. Eaton, who will point out "Our Part in Victory." Every metropolitan church is urged to attend in good force.

Bro. Ennis, who is at present visiting the churches in West Australia, writes as follows:—"I have never received greater kindness than from the brethren in this State. Every one seems anxious to make the most of my trip. The churches are healthy and active. There are many good fields for preachers who desire a big chance, and will work hard. Good work is being done in the Sunday Schools. Austral Graded Lessons receive unstinted praise."

At a meeting of Broken Hill (Wolfram-st.) Church recently, it was unanimously agreed to place on record heartfelt thanks to the churches and brethren who so kindly sent along donations to help distressed members. Bro. Oram was asked to convey this resolution to those brethren pre-ferred in the "Australian Christian." The total amount donated was \$56/10s. The first donation which led to Bro. Oram's appeal in the columns of the "Christian" came from the Prospect church. The fund is exhausted, and the strike is almost driving folk to distraction.

The Sunday School department of our South Australian churches is planning for a teachers' tea and conference on Tuesday evening, August 24, at Grote-st. A large attendance is anticipated.

Bro. and Sister P. A. Dickson hope to leave Newland for America by the "Niagara," which is timed to sail on August 24. Correspondents are asked to note up to August 24. Bro. Dickson's address will be c/o Mr. J. C. Morton, photographer, New North-road, Auckland, N.Z. After that date correspondence should be addressed to 144 North Kern-st., Los Angeles, California, U.S.A. Bro. Dickson hopes to spend some time with his brother in Los Angeles. His future plans are uncertain, and he does not know how long he will spend in America before returning to Australia.

A brother, a member of the North Fitzroy church, who feels deeply interested in helping the new work at Ararat, has intimated to the Victorian H.M. Organiser that he will gladly give £1 per month for this special work. Ararat is an important town on the main line, 150 miles from Melbourne, with a population of over 5000. Unless we send them a preacher the work will probably not continue. We feel that a special effort ought to be made to send them help. The committee would appreciate special gifts for our great mission work. Send to W. C. Craigie, Treasurer, 205 Little Collins-st., Melbourne, or the Secretary, T. Bagley, 537 Lygon-st., North Carlton.

In the course of an address at Essex Hall, at a meeting of the British Unitarian Association, Dr. Gore, late Bishop of Oxford, referred to the decline of the church, and asked if anyone could deny that a system which had caused infants to be baptised as a matter of course, and which had kept them in the church with little claim on them beyond the occasional conformity to religious ordinances and obedience to the "law of the land," was as remote from the method of Christianity as any system that could be imagined, and if it be pleaded that the system might be better for the mass of men by keeping them in some sort of conscious allegiance to Christianity, he should deny the plea. He did not think it was better for the mass of men to take themselves for Christians without serious moral effort.

It was with a shock of surprise, very deep regret, and a sense of personal loss, that brethren learned of the honorable call of Bro. Malcolm McClellan on Saturday last, at the age of 74. Our brother had apparently been in good health almost till the last. He was at his post in the office of the Anti-Liquor League on Saturday morning, and in the afternoon returned home not feeling well. He grew worse, and the physician was sent for, but a few minutes after the doctor's arrival our brother slept peacefully away. Bro. McClellan was one of the most highly esteemed and best known members of our Victorian churches. He gave thirty years' most faithful service as secretary of our Victorian Conference. In many other ways he served the brotherhood. He was Conference President in 1914, the year after he resigned his secretarial duties. Our brother was the second secretary of the Sunday School Union, which was formed in 1881. F. G. Dunn was first secretary, and Bro. M. McClellan held the position in 1882 and 1883. To the end he was a member of the Home Missionary Committee and of the Advisory Board. His experience and counsel were most helpful and were much appreciated. In Lygon-st. church he was an honored member and officer. His place there will be hard to fill. At Swanston-st. meeting on Monday night Bro. Craigie, Conference President, paid a beautiful tribute to Bro. McClellan's worth and work. Such lives of faithfulness are a stimulus to all of us. The funeral took place at Springvale on Monday. Jas. E. Thomas conducted the service assisted by Bro. T. Bagley, T. H. Scambler, B.A. and W. B. Blakemore, B.A. We deeply sympathise with those left behind, the two daughters—Mrs. McClellan and Mrs. E. C. Ludbrook—and the son, Bro. Hugh McClellan, M.A., of U.S.A., one of our leading preachers in America.

A report of the mission at Burnley, Vic., reached us too late for insertion. Good addresses are being given by Bro. J. McKenzie, and a fine spirit prevails.

The Executive of the Northern District Conference met at Balaklava, S.A., on July 31. A draft constitution was adopted for the Sdniorship Fund, the purpose of which is to assist young men preparing to do the work of an evangelist. The following brethren were appointed a provisional committee of management, to act until the next Conference: J. Harkness (Oswestry), D. J. Daniel (Long Plains), H. M. Tuck, R. J. Finlayson, and F. T. Saunders (Balaklava). Churches or individual brethren in the district are invited to make contributions to this fund, which will be received by F. T. Saunders, Secretary of Conference, Balaklava, pending the appointment of a secretary to the committee.

The Protestant Federation Convention is being held in Melbourne this week. A preliminary public meeting was held in the Auditorium, Collins-st., last Sunday night. At this Bro. J. E. Thomas delivered an address, in the course of which he is reported as having said that some people did not stop to think of the great heritage, the liberty which belonged to them, and which they had not bought, but which other men had labored, lived, and died for. If men thought that Protestantism meant being critical and finding fault with others they were missing the fundamental thing that was essential to success. He often felt that there was more to fear from an ignorant Protestantism than from the ignorance of Rome. There was reason to fear those who thought that had done them wrong in that they had found fault with other men. In this country there was need to build up a Christian community who knew what they stood for, who could place themselves on the defensive as well as the offensive, and who could give reasons for their protests and the faith which they defended. They must be ready to give lists of the Word of God, and could give nothing to take the place of the errors in which others believed. To know the nature of the precious charge which God had given they must have a constructive and enlightened Protestantism. They would do far more good talking about Jesus Christ than about Dr. Mannix. They must have a genuine love and enthusiasm and courage like those who had gone before us, and had handed on such a precious heritage.

Victorian Increase Campaign

Lord's day, August 15, will be observed, we trust, in all our Victorian churches as a special occasion for bringing before the members the great subject of evangelism. Every preacher throughout the State has been urged to make this the subject of his morning address. As a people we believe our main business is to win souls and extend the kingdom. The plan to win one thousand souls before the year ends is being worked. To accomplish this great end in view we must count on the heartiest co-operation of every member.

The Home Missionary Committee wishes to express its deep gratitude to the churches for so readily granting the services of their preachers to conduct such many missions in the various parts of Victoria. Our hope and prayer is that a great revival is at hand.

At an enthusiastic meeting of preachers, church officers and Home Missionary Committee, held in Swanston-st. on Monday night, a great scheme was presented by Bro. T. R. Morris for evangelising our State by the plan suggested. Meetings for prayer, preparation and service; men's simultaneous mission in all the churches to culminate in a monster mission in the Hippodrome. The scheme, as a whole, met with hearty approval, and a committee was formed to go into details. The scheme practically depends upon whether we can secure the Hippodrome. Whether this great plan can be carried out will not in any way interfere with our present plan of campaign for one thousand souls. Let us now work with all our might, and any present success will give greater impetus for the greater task as soon as complete arrangements can be made.

Foreign Missions.

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

Federal Foreign Mission Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.
 Treasurer: Q. V. Mann, 8 Commercial-rd., Hyde Park, S.A.
 Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

Foreign Mission Notes.

Our missionaries-elect for China will probably leave by the steamer "St. Albans" about the middle or end of November this year.

Bro. and Sister Garnett and Bro. and Sister Anderson and Bro. Hy. Watson will likely attend the Adelaide Conference, September 17-23.

It is expected that Bro. Hy. Watson will visit the States of New South Wales and West Australia before leaving for India in December.

Below we give some information re the China field, Hweilichow, that we have taken over from the American West China Baptist Mission Society.

The full reports of our F.M. July 4 offering are not yet to hand, but sufficient is known to warrant us in stating that a record offering has been received. South Australia has now over £1450 in hand, and will likely reach £1500.

We very much regret the loss to our Chinese work in Australia by the death of Bro. James, Chinese Evangelist. Bro. James has labored among the Chinese in most of the Australian States, and was greatly esteemed by the Chinese and Australian Christians for his faithful and successful evangelistic labors. He won many of the Chinese for Christ, and wherever he labored, built up the Chinese churches. He leaves a widow and two little sons. Bro. Shree Ping is now our Chinese Evangelist in Australia, and will worthily continue the work so long and ably carried on by Bro. James.

Letter from Miss Taylor,

Secretary of American Baptist Mission.

March 6, 1920.

In my previous letter to you, regarding the question of your Mission taking over the city and district of Hweilichow, in the province of Szechuan, West China, I said that our annual conference was about to meet in the city of Yachow, and that I was preparing to bring the matter before that body. I am now back at Chengtu, after having attended our conference, and am in a position to inform you of the action of that body.

Perhaps the best thing to do is to quote the minute of conference on the matter. It is as follows:—"Voted: That we extend a cordial invitation to the Australian Churches of Christ Mission, to occupy a portion of our field, namely, Hweilichow."

You will see from the motion as quoted that our Mission very cordially invites you to come to Hweilichow and occupy that city and district. Let me assure you of the heartiness of the invitation. Our Mission has long wished to increase our forces so that we might be able to send workers to Hweili; but it is not possible for us to do so.

We very much hope you will be able to send your workers to Hweilichow as soon as possible, for there is great need of Christian missionaries in that large and thriving district.

The part of Szechuan in which Hweilichow, with its neighboring towns and cities, is known as the Cheng Chang Valley. It is quite extensive in area and thickly populated. The country is hilly, and the roads are not good. The people are friendly to the Protestant missionaries, and readily receive the gospel message. They are on the border country, near to the aboriginal tribes, and consequently are of a warlike disposition. There is a tribe known as the Lolos, which can be reached from Hweilichow, which should have the gos-

pel of Christ preached to them; but we are not able to give it to them. Would that your churches could be made to see this great needy field, and rise in their strength and resolve to bring to this people the saving grace of God.

If your Committee is looking for a field in China worthy of your best endeavors, you could not find a better one than the Cheng Chang Valley. It is destined to be the centre of great mining and manufacturing business when once the railroad, which now reaches Yunnanfu from the coast, is extended to Hweilichow. Then that city will be even a busier centre than it is at present.

There are a few Christians at Hweilichow, who have been neglected for three years, and so have, I fear, made little progress in growth. There was a chapel there, but I am not certain that there is one now. We have not been able to send a missionary to reside at that city, so have no residence there. If you send workers to Hweilichow, please let us know as soon as possible, for we may be able to help them with further information.

May I venture to suggest that your new missionaries plan to live at Yunnanfu or Chengtu for a year, for the purpose of studying the language. They will not be able to carry on any business or Christian work in Hweilichow for at least one year; and if they could reside in Yunnanfu and secure good teachers, they would be better able to get the language than if they were isolated in Hweilichow. It might be possible for them to arrange with some other Mission to board them so that they could give their full time to acquiring the language. If not, they could probably rent a house in Yunnanfu, and so get an opportunity to study the language while at the same time learning a great deal about the field and their fellow-workers of other missions.

I am writing as if we were certain that your workers are coming to Hweilichow; for we feel the great need there, and are sure that if you feel it also, you will send help to this needy centre.

If you decide to come, let us know as soon as possible. We would take it as a great favor if you would cable us to your decision. If you send the words, "Australian adopts," we shall understand that you are ready to take over the city and district of Hweilichow. We can then wait for letters from you to give us your plans in detail. Be assured that we are ready to help you in any way that lies within our power.

On behalf of the West China Baptist Mission,

I am cordially yours,

J. Taylor, Secretary.

The Late Bro. W. James.

Bro. James, our Chinese missionary, has fallen asleep in Jesus. For some time we have known that he could not recover. His poor worn-out body was laid to rest in the Coburg Cemetery (Melbourne) on Saturday, July 31, amidst a large assembly of brethren and friends, about forty of whom were Chinese, who, for the most part, had been spiritually helped and blessed by our brother's labors among them.

Bro. James came to Australia about thirty-three years ago. Nineteen years ago he came under the influence of our Bro. P. A. Dickson at Sydney, and after he had joyfully accepted Christ as his Saviour Bro. Dickson baptised him into the blessed Name. He very quickly developed preaching and teaching power, and was instrumental in winning some of his countrymen to the truth. The Melbourne Chinese brethren invited him to conduct some special services in connection with the Chinese mission here. This effort was so successful—seven souls being saved—that the Victorian F.M. Committee invited him to give himself entirely to evangelistic work among the Chinese of Australia. From that time—1903—till a few months ago, he labored zealously and successfully in Melbourne, Sydney, Adelaide and West Aus-

tralia, making converts in each place. His services were always gladly welcomed, and he never visited a place to which he did not receive an earnest request to return, so highly was his work appreciated.

Our brother could but poorly express himself in English, but he was very fluent in his own language, and was remarkable for his illustrative ability in setting forth the truth. He had a clear



W. James.

vision of the gospel, and was able to proclaim it to his countrymen with no uncertain sound. He will be greatly missed, and our prayer is that God will raise up others to fill his place.

He leaves a widow and three sons, one by a former wife whom he had not seen since leaving China, when his first-born was a babe. Sad to say, this son arrived in Melbourne recently to find his father on his death-bed. May God tenderly care for the bereaved.—J.P.

F.M. Prize Competition.

1. For the best original Foreign Mission Story, not to exceed 500 words. Prize, £1/1/6.
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. Mudford, The Avenue, Surrey Hills.
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moor-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. Pritchard, Forrest-road, Trevelyan, Launceston.
 South Australia: F. Collins, 48 Amber-av., Nth. Norwood. Phone, Norwood, 1501.

We cannot copy the great work which Christ did for the world, but we may copy his Spirit. The smallest trickle of water down a city gutter will carve out of the mud at its side little banks and cliffs, and exhibit all the phenomena of erosion on the largest scale, as the Mississippi does over half a continent, and the tiniest wave in a basin will fall into the same curves as the billows of mid-ocean—Alexander MacLaren.

The Family Altar.

J. Wiltshire.

PASSING OPPORTUNITIES.

Recently some of the churches in South Australia have been privileged to listen to eloquent addresses, lantern lectures, etc., by missionaries on farflung from South America. That grand land stands desperately in need of the gospel of the stands of God. It has had the gospel(?) of the grace of Rome, which has left the land, as is Church far worse than pagan. The finished production of Rome is a very abject thing. Her fruits declare her corruption. Like sin, she bringeth forth death—spiritual and moral death.

One of these missionaries when appealing to the home church threw on his lantern sheet a picture representing the loss of opportunity. A train is seen getting speed up as she leaves a station. On the rear of the brake- van in large letters appears the word "Opportunity." On the station platform there is a would-be passenger, who, with two or three parcels, has arrived too late for the train. One of his parcels bore the label, "Good Intentions." The parcel was neatly prepared, and he had evidently given much time and thought to have it so.

How true and applicable is the lesson of the picture to the people of God as a church! How true to the individual membership of the church! If we love the Lord with body, soul, strength and mind, this glorious concentration will prompt to ready and successful action.

MONDAY, AUGUST 16.

Gem Verse.—And when they had lifted up their eyes, they saw no man, save Jesus only.—Matt. 17: 8.

Gems of Thought.—I sat by the side of a little girl not yet six years old, while one of the missionaries referred to in our paragraph above was lecturing. A beautiful description of the land in which the missionary had spent 21 years in service for Christ was given both by word of mouth and on the sheet. The riches of that land in pasture and stock and mineral wealth were portrayed. There were also the likenesses of men and women who had been won for Christ and of children who under the protecting love of missionaries had been comfortably housed in orphanages. (Rome did not do this.) Afterwards a very fine representation of the Saviour was presented as in prayer He kneels. "That is what I like best of all," said the little girl, and immediately added, "I must tell A. . . . about this." To look past the riches of this world and even past the triumphs of the Christ to the Christ himself is the sum total of pure theology.

Scripture Portion.—Luke 9: 27-36.

TUESDAY, AUGUST 17.

Gem Verse.—He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?—Micah 6: 8.

Gems of Thought.—

We live by faith; but faith is not the slave of text and legend. Reason's voice and God's, Nature's and Duty's, never are at odds. What asks our Father of His children, save Justice and mercy and humility. A reasonable service of good deeds, Pure living, tenderness to human needs, Reverence and trust, and prayer for light to see The Master's footprints in our daily ways.

—J. G. Whittier.

Scripture Portion.—Matt. 9: 9-17.

WEDNESDAY, AUGUST 18.

Gem Verse.—Behold now is the accepted time.—2 Cor. 6: 2.

Gems of Thought.—

THE AUSTRALIAN CHRISTIAN.

THE JOY OF MINISTRY.

We stand on the place to-day has given,
To make or to mar our lot;
We may fill it up to the brim with heaven,
Or blur it with stain and blot.
Bravely may toil for the good and true,
Earnestly strive and pray;
But the good or the ill we all may do
Must be done in the span of to-day.

—M. E. Sangster.

Scripture Portion.—Psalm 119: 25-32. Speed up!

THURSDAY, AUGUST 19.

Gem Verse.—They that fear thee will be glad when they see me; because I have hoped in thy word.—Psalm 119: 74.

Gems of Thought.—

Be noble! And the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet mine eyes!
Then thou wilt see it gleam in many a life,
Then will pure light around thy path be shed,
And thou shalt never more be sad and lone!

—J. R. Lowell.

Scripture Portion.—Acts 27: 14-44. A noble man is source of the nobility of many.

FRIDAY, AUGUST 20.

Gem Verse.—Rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. 12: 12.

Gems of Thought.—

To pray to God continually.
To learn to know Him rightfully.
To serve Him always humbly.
To ask Him all things needfully.
To praise Him always worthily.
To love Him always steadfastly.
To dread Him always fearfully.
To ask Him mercy barely.
To trust Him always faithfully.
To obey Him always willingly.
To abide Him always patiently.
To use thy neighbour honestly.
To live here always virtuously.
To look for death still presently.
To help the poor in misery.
To thank Him always thankfully.
To hope for Heaven's felicity.
To have faith, hope, and charity.

—Tusser.

Scripture Portion.—Rom. 12.

SATURDAY, AUGUST 21.

Gem Verse.—He will not suffer thy foot to be moved: He that keepeth thee will not slumber.—Psalm 121: 3.

Gems of Thought.—

Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When Heaven and Earth are fled away.
Scripture Portion.—Heb. 6: 13-20.

LORD'S DAY, AUGUST 22.

Gem Verse.—Fight the good fight of faith, lay hold on eternal life, wherunto thou art also called.—1 Tim. 6: 12.

Gems of Thought.—

Fight the good fight with all thy might;
Christ is thy Strength, and Christ thy Right.
Lay hold on life, and it shall be
Thy joy, thy crown eternally.
Scripture Portion.—Ephesians 6.

Boys flying kites haul in their white-winged birds;
You can't do that way when you are flying words;
"Careful with fire" is good advice, we know;
"Careful with words" is ten times doubly so.
Thoughts unexpressed may sometimes fall back
dead;

But God himself can't kill them when they're said.
—Will Carleton.

In the Religious World.

Sunday School teachers in British Wesleyan Methodist total 113,041; scholars 840,494. While this is an increase of 7.61% for the year, it is 138,000 less than the number ten years ago. Under a heading, "Has the Tide Turned?" a contemporary notes an increase of scholars in some of the Scottish churches.

Dr. Burrell on Sermons.

Dr. David J. Burrell, the popular minister of the Marble Collegiate (Reformed) Church, has been taking part in a discussion recently carried on in the New York press concerning a proposal to abolish the sermon as a necessary element in the normal church service. In his opinion, whether the listener takes any interest in the sermon depends upon whether the minister has anything to say or not. It is news to him that published sermons, as alleged, gain few readers now-a-days. He has himself published a book of sermons every year since he came to New York twenty-nine years ago. Furthermore, he prints every week a sermon for circulation through the mails, and the venture not only pays for itself, but gives him a much larger congregation than he could have had within any four walls.

A Call for Teaching.

The church learned too early the art of protective coloring. It took on the color of the world, and it has suffered from it ever since. It is remarkable how the purely material world-view has during the last few years lost all its credit. Haecclis is now a "dead." The church should let the world know it is on the winning side. The religious teaching in secondary schools is a failure. We shall have to do some educating in the churches, also. Do you realise your ignorance—that you don't know what Christianity is—all the height and length and depth of it? And are ministers prepared to teach, not to recite the people's parts or preach fine sermons, but to furnish the real of the Holy Spirit. We are practically pagan in excluding God from any effective influence on humanity. Some are supposed to be fanatics about Reunion. But it is a first condition of the Holy Spirit that we should come together and work together; and the second condition is prayer. Do the churches believe in prayer—no prayer meetings, but prayer?—Principal Selbie.

Bishop J. H. Vincent.

Bishop J. H. Vincent, known on this side of the Atlantic as the founder of Chautauqua—the mother of summer schools—died in Chicago suddenly in his eighty-ninth year. He had been a Bishop of the Methodist Episcopal Church since 1888. Sunday School work was his speciality, and he had a hand in establishing the International Sunday School Convention, which has gathered together to the advantage of British Sunday schools—has come into use all over the world. It is now nearly fifty years since the Bishop gathered a community of Christian workers in Sunday Schools on the edge of Lake Chautauqua, an idyllic spot within easy reach of New York, and amid sylvan surroundings, and with a strong recreational element in the programme, held conferences for mutual uplift and exchange of experience. Nearly a million Americans are said to have come under Chautauqua influence. In some respects the spiritual idealism of Bishop Vincent's first idea has been somewhat obscured at Chautauqua, where the attractions are now rather miscellaneous. Dr. Parkes Cadman tells a story of his own conference at the Chautauqua entrance turnstiles along with Dr. Gunsaulus, of Chicago. They were going to lecture, but Dr. Gunsaulus had mislaid his permit of entry, and the turnstile janitor barred the door to him. A man with a performing monkey in a cage came up, and under the circumstances, pleaded on behalf of Dr. Gunsaulus. "It's all right, boss," he said to the janitor, "let 'em through. We're all artists." Bishop Vincent had charge latterly of the Methodist-Episcopal Mission in Europe. He had organising genius as well as preaching power and business acumen.

News of the Churches.

West Australia.

West Guildford mid-week prayer meeting on July 28th was good; 35 present. Two of our young men conducted the meeting. On August 1, the worship meeting was good. Bro. Stirling exhorted on "The Temple of God." Good gospel meeting at night. Bro. Stirling preaching on "The Second Birth."

At Perth on Lord's day evening, July 18, Bro. W. L. Ewers continued his series of gospel lantern services, taking for his subject "The Life of Elijah." A Bible School scholar made the good confession. On July 25 Bro. Reg. Ennis was confessor. His addresses on the College of the Bible were interesting and much appreciated.

Queensland.

On July 20 and 30 Elliott circuit had a visit from Bro. L. Larsen. Two nice evening services were held, at the latter of which one young sister confessed Christ. The church rejoices, and receives an uplift.

At Maryborough on August 1, the four girls who were baptised the previous Sunday were received into fellowship. The day was observed as Congress Sunday, special mention being made at the Bible School, August 8. Ennis was confessor. The prohibition poll to be taken in October. Bro. and Sister Gilbert and Gladys Perrett, from Roote, were present. There is still a good deal of sickness in the district.

Toowoomba meetings on July 25 were splendidly attended. Five young men were baptised into Christ at evening meeting. Mrs. Burns' Girls' Prayer Band is showing vigorous growth. Meeting on July 26, with 24 members. Boys' Club has 20 members, and Men's Study Meeting is working vigorously. Bro. Sutcliffe, of Meriangandan, gave £10 for purchase of land at Harlaxton, for Bible School building. Meetings, August 1, up to best standard. Bro. Burns spoke on "The World's First Drunkard."

New Zealand.

At Pahiatua in July our aged Bro. T. F. Moore fell asleep in Jesus. At the funeral services Bro. Hay and Grinstead officiated. A memorial service was held on the 11th. At the close of the Sunday evening address Bro. Sidney Grinstead, the evangelist's second son, confessed his faith in Jesus. Morning meetings continue good, but it is difficult to get large attendances at evening meetings. In the spring it is expected to get more to the country districts. The school is steadily growing. Miss Vera Ewen won the prize last quarter for bringing most new scholars. The teachers decided to take up a quarterly collection for the Native student's fund recently.

Tasmania.

Launceston reports that Bro. P. R. Baker is back at work after his severe illness. He preached on August 8 to a good audience; one confession. During his absence various brethren have helped with meetings which have been fairly well attended. A number of members on the sick list. Some Lygon-st. members were present as visitors on August 8.

Victoria.

Owing to the absence of Bro. Cornelius, Bren. Selwood and Johnstone took charge of the services at Colac on Sunday. Social Circle progressing favorably.

It is with sorrow that Hayswater reports the death of our aged Sister Pack, who passed away on August 3. A memorial service was held on Sunday, 8th inst., when there was a full house.

Stawell brethren greatly appreciated the visit of Bro. Bagley, on 2nd inst. A most encouraging address dealing with Home Missions was given. Bro. A. L. Perry exhorted the church on Sunday morning, and Bro. Sheppard preached at night.

On August 8, both meetings at the Chinese church, Carlton, were good. Bro. T. W. Smith spoke in the morning. A special memorial service was held at night in honor of our late Bro. W. J. Jam. Bro. Pang spoke feelingly of the loss sustained.

At Swanston-st., Melbourne, Bro. J. McGregor Abernethy gave an excellent address last Lord's day morning. Bro. Blakemore visited Burnley. In the evening Bro. Blakemore preached on the words, "Why Tarest Thou?" and gave a good address with incidents in Paul's life and work.

Sunday, August 1, good meetings all day at Bamba-road. Bro. Pratt, from the Bible College, exhortated, and at night Bro. C. M. Goffson spoke on "Alcohol and the Spiritual Life," 92 present at the Bible School, August 8. Bro. Haddon spoke morning and evening, his subject at night being "Accomplishments of the Cross." 13 new members since the opening.

Since last report there have been five confessions at Brumswick, Bro. Corlett preaching. Aug. 8, three of them (a mother and her daughter and one of our Bible School lads) were immersed, and Bro. Mann exhorted at night. Gospel meetings are well attended, also the mid-week meetings. A cantata is to be given on August 17, in aid of organ fund.

Good meetings at Middle Park. Quite a number of strangers attending the evening services. A lady made the good confession last Sunday week. Bro. and Sister Adams, from Hobart, Tas., were received on Sunday morning. Bro. Brooker has kindly consented to direct the singing and to conduct the choir. A new interest in this direction is being manifested, which will give an inspiration to the services.

Bro. Killmer is doing faithful work at Wedderburn. Three additions since he commenced to labor with the church. Bro. Young, of Maryborough, is coming for the anniversary on August 15, and to conduct a week's mission during Bro. Killmer's vacation. The Home Mission Committee and Bro. Young are thanked for making this possible. The church looks forward to a most helpful time. Members' tea on Monday afternoon, August 16.

The Bible School anniversary at Horsham was held last Lord's day. Bro. Clipstone, of Castlemaine, was present. The wintry day affected the attendance. The hearty singing of the children, conducted by the superintendent, Bro. Spicer, was an inspiration. Bro. Clipstone gave an earnest exhortation at morning worship on "The Inner Chamber." An appropriate address to the children in the afternoon. The gospel message at night was "A Salvation Neglected."

There were good meetings at Lygon-st. on Sunday. Jas. E. Thomas spoke in the morning, and one young lady, who had been immersed during the week, was welcomed into fellowship. W. Wilson presided, and spoke to the Bible Class in the afternoon. Thos. Bagley conducted the evening service, while Bro. Thomas spoke at the Auditorium at a service arranged by the Protestant Federation. The church was saddened by the death of their esteemed and beloved deacon, Malcolm McLellan, who died suddenly on Saturday evening.

Responding to the invitation of the Geelong Men's Club, Phi Beta Pi and Bible Class, about forty members and friends of the North Richmond church Harriers' Club were entertained at tea on August 7. On August 8 the company of seventeen harrier brethren, including Bren. Anderson and Hughes, who ably read the Scripture lessons, and Bro. Smedley, of Doncaster, was greatly appreciated. "Christ's Belief in Us," and "Scriptural Surprises" were the evangelist's subjects for the day. A solo and a duet were splendidly rendered by Bro. Hall and Sister Miss Scalfie, of the visiting party. Funds for the conducting of an evangelistic mission in November, under Bro. A. E. Illingworth, were raised on August 5.

In the morning of August 8, Bro. Garnett exhorted at Preston. Good meetings all day. Bro. Johnstone's subject at night, "In the Death of Sin," was attentively listened to. One man desired to follow the Lord more fully by being immersed. Sisters the Misses Rodgers gave a duet, which was much appreciated. Bible School League has been started in Preston, of which Bro. Johnstone has been appointed treasurer.

During the past week the Montrose brethren have engaged in a working bee at the chapel, the result being that quite a number of necessary improvements have been made to the building and grounds. On Saturday last, at the kind invitation of our Bro. and Sister Ellis and family, about 40 members and friends gathered at their home to say farewell to Bro. and Sister Garnett, missionaries-elect. A most enjoyable time was spent. Tea was served about 3.30. After Mrs. Garnett and Bro. E. Hammond rendered very appropriate solos. Bro. Laugley and Bro. H. R. Chandler, on behalf of the church and friends, gave farewell messages. Bro. Garnett gave a very interesting outline of his future work. Our lady then did a fine work while at Montrose, and the church will follow him very closely in his future work.

South Australia.

Murray Bridge, since last report, has had good meetings. The church regret to announce the sudden home-calling of Sister Mrs. Overall, who passed away in her sleep. Our sister was one of our most faithful members. An in memoriam service was held on August 8, and there was a large attendance. To the sorrowing ones the church extends deepest sympathy.

The church at Unley has unanimously decided to extend Bro. Harkness' engagement for a further period. Bro. W. Young and family have returned to the district, and will be pleased to have them again. The sisters are giving a social evening on the 17th inst. to the young ladies of the church. Members are assisting to secure signatures to petition for referendum on prohibition.

Good meetings at Moonta last Sunday. Bro. Vawser preached in the morning on "What God Dislikes," and in the evening on "Christ's Battle for Men," which was very appreciated. A Junior Christian Endeavor has been set going on Lord's day mornings; about 30 juniors present. Bible School going ahead; 34 pupils on roll. Young Men's Class, 37 on roll; Married Women's Class, 22.

Bro. Cuttriss delivered a very fine address at Hindmarsh on Sunday morning upon the Zionist movement. Mr. P. H. Hancock continued his lecture to young men at the Bible Class meeting in the afternoon. The evening service took the form of a memorial to the memory of our late Bro. Maggs, who for 36 years was an honored and faithful worker in connection with our church. Bro. Cuttriss conducted the meeting, and special singing was rendered by the choir.

Since last report Grote-st. church has had a month's campaign, which proved a success. Average attendance of eighties at the Lord's table, more than July, 1919. The church held a meeting on Wednesday night to consider the re-engagement of Mr. Hagger, whose time expires next April. The church agreed unanimously and enthusiastically to ask Bro. Hagger to accept an engagement for an indefinite period. Aug. 8, Bro. Walden presided. Bro. Hagger before addressing the church spoke of his willingness to accept the reappointment, and thanked the officers and members for their whole-hearted support.

The Prospect Bible School anniversary on July 25 was a pronounced success. Bro. Jas. Gordon delivered splendid addresses. The cantata, "The Building of the Temple," was given by school and choir on 28th, to a full house, and was much enjoyed. Thanks are due to all who assisted to make the anniversary so successful. Meetings on August 1 were well attended. During the gospel service a young man was baptised. Aug. 8, the church had fellowship with Sister Ennis, from Glen Iris. At night Bro. Paternoster delivered a good address on "The Excluded Christ."

On Wednesday last, at Norwood mid-week service, one young lady made the good confession, and was baptised. Sunday services were good. Bro. Beiler spoke at both services, and gave very fine helpful addresses. At the close of the evening service, one young lady confessed Christ. Bro. S. W. Weir presided at the Lord's table. Bro. S. H. Mitchell was a visitor from Swanston-st., Melbourne.

On Wednesday evening last the annual meeting of the church at Kadina was held, when there was a very large attendance. The year started with the mines closed, many of our members leaving to seek employment elsewhere; hence finance was not so good as the previous year. Income, £177/5/1; expenditure, £375/16/1. Income for our chapel, £1604/5/5; expenditure, £1687/12/9 amounts are still coming in. Additions for year, 28. Losses, 54. The following were elected deacons: Bren Gordon, Trenwith, Oakley, Parker, Paterson, Lunny, Larcombe, Barr and Thomas. All church work now in a healthy condition.

The Bible School anniversary services at Balaklava were held on August 1 and 2. Bro. J. E. Shipway, of Port Pirie, was the speaker for the occasion, and inspired as well as delighted the large congregation with his addresses. Bro. Saunders was called to Adelaide to attend the funeral of his grandmother, who had reached the age of 92 years. On Aug. 8, two sisters were received by letter from Charters Towers church, Q. In the afternoon the school prizes were distributed by Bro. Saunders, who also presented a beautiful leather cushion to Sister Miss Sylvia Roberts, who has been a teacher for some years, and is leaving this week for New York. One of the cradle roll babies, Daphne Fatchen, was taken to have during the week. We sympathise with the parents in their loss.

Anniversary services were conducted at Glenelg on Sunday, August 1. Bro. McKie, of Henley Beach, spoke in the morning, and Bro. G. T. Walden at night. Excellent attendances at both meetings. The services were continued on Wednesday, 4th, when a public meeting, followed by a social, was held. Bro. H. R. Taylor being in the chair. The speakers were Bro. E. W. Pittman (a former evangelist of the church), and Bro. Wilshire, of Adelaide. The latter extended to the brethren named for very valuable assistance. A choir under the able leadership of Bro. Morphew, creditably rendered several selections at both meetings, and at the close of the week-night service took the opportunity of presenting to Bro. Morphew, who is giving up most of his choral work, a pocket-book suitably engraved, as an appreciation of his services to the church.

New South Wales.

Three lads made the good confession at Enmore on Sunday night last. Bro. Forbes gave a much appreciated address in the morning.

A lady made the good confession at Inverell on Sunday, July 25. On August 1, the evangelist in addressing the church on the coming Chandler mission, read the leading article in the "Christian" of July 22.

Services at Auburn on August 1 were well attended; over 70 broke bread. Evening service was a special and very interesting service for young people. The young people themselves conducted the service, except for the address. They are to be highly commended. Old members are asked to kindly note: Opening services in connection with new building on Saturday and Sunday, August 21 and 22. All are cordially invited.

Attendance and interest have been well maintained at all services at City Temple since last report. The annual church business meeting was held at end of last month. Deacons were re-elected with the addition of Bren. Chapple and Clark. Balance sheet showed finances to be in good condition. Fair attendance at service on August 8, with uplifting addresses from Bro. Eaton, at morning service on "Christ's New Commandment," and at night on "The Fuller Lie."

Meetings at Wagga were well attended on August 1. Bro. Waters speaking. Two were received into fellowship, one by letter, and one by letter and baptism. At night two confessed their faith in Christ, and two were baptised. The Bible School reports good progress in their Red and Blue ally.

At Merewether Bro. Smith exhorted on Aug. 8, while at night Evangelist Martin continued his series of prophetic addresses, at the conclusion of which there were three confessions. Five have been added to the Bible School during the last two Sundays, and three in the kindergarten. There was a record attendance of scholars last Sunday.

Meetings at South-Kensington last Sunday were good. Bro. Gale spoke at morning meeting and Bro. Robbins at night. The church is arranging a week of devotional meetings from 22nd to 29th Aug, then from 29th Aug. to 4th Sept. a week of visiting—sisters in the afternoon, men at night. The spirit of revival is taking hold on the church. Big things are planned for September. The church has engaged the Dacey Garden Theatre for Sunday evening services. The theatre seats 1000 people. Sydey speeches are asked for help, by coming and singing. Harold B. Robbins will lead song and preach. Special music and soloists. The little cause is stepping out with a big heart and faith in God.

S.A. Home Mission Notes.

H. J. Horsell.

Splendid work is being done by all the preachers on the field. Every man is loyally doing his best for Christ and the church. The following are a few of the outstanding features since the last notes appeared in this column—

1. The new chapel which is being erected at Barmera (River Murray) is almost ready for flooring, painting is to be commenced immediately. The Organising Secretary expected to visit this place on August 6th, and to address meeting at Berri, Winkie and Barmera. It is expected that the new chapel will be ready to open services on August 22. Bro. G. T. Walden has kindly consented to give three addresses that day. Returned soldiers will receive a special invitation and welcome. A week of special meetings is to follow. The Sunday School anniversary of Winkie Sunday School is to be held on August 29. Bro. Walden is to be the preacher. Bren, Cameron and Hunt are doing magnificent service in this district, and have done a lot of work on the building at Barmera.

2. The new chapel at Port Pirie has been commenced. The brethren hope to have the building opened in October. Bro. Hagger is to hold a mission immediately afterwards. Bro. J. E. Shipway continues his useful work.

3. Bro. Raymond is having exceptionally good meetings at Williamstown; in fact, the best attended for several years. There have been two baptisms. At Kersbrook also the services are splendidly attended.

4. Bro. Warhurst has at last secured a house at Murray Bridge. At first he was compelled to find board, then secured two rooms of a house as part tenant with another family. He will now be more comfortable, and able to do better work. Meetings at all stations are good.

5. Bro. H. Vawser has resigned his position as preacher at Moonta, and relinquishes the work in September. The committee are taking steps to fill the vacancy with a strong man for this most important field.

6. The work at Wallaroo is steadily forging ahead. Bro. Ingham is highly esteemed for his work's sake. All auxiliaries have been reorganised, and better work is resulting. At the services on Lord's day are well attended. The recent mission has been an uplift to the cause.

7. Bro. R. Blackburn is doing good steady work on Eyre Peninsula. Mrs. Blackburn has commenced a Women's Class. A monthly sisters' meeting is also held. At Ungarra the C.E. has

been restarted. The Sunday School is having fine gatherings, and gospel meetings are very well attended. The cause at Butler is very weak, but an effort will be made to recommence regular meetings.

Gawler.—The cause is steadily growing in this town. A notable improvement is evident in the Sunday School, and there is a fine Bible Class. Good average meetings morning and evening, on Sundays. Bro. Horsell had the joy of taking three confessions on August 1. There are now at members of the church, and 40 Sunday School scholars.

Finance.—The Home Mission Committee are faced with heavy liabilities. There is a heavy debit balance. We must be continuously receiving offerings and donations to maintain the cause in so many parts of the State. We could place men in at least three more worthy fields if finances would permit. But we are taxed to the uttermost to maintain the present work. Indeed, we are not doing so; we are getting further behind monthly. We are thankful to the brethren and sisters who so kindly sent in special offerings recently. The committee highly appreciate their cheerful response. We seek the help of others. Send now whilst you read of the great need of Home Missions.

Confessions for the month, 10.

The appeal which is just now being made to the Victorian public for funds for a new building for Melbourne Y.M.C.A., and is being conducted by a committee of citizens, is one in which the church should have a sympathetic interest. The Y.M.C.A. is non-sectarian. The Young Men's Christian Association is being increasingly recognised as a constructive and far-reaching civic force. It contributes actively to communal betterment. The chief product of the Association is men of character and ability. At the present time, especially, it is important to think that such men will find their place in other movements, and as good citizens will exert a powerful influence in soothing the evil forces of unrest. With great possibilities in Christian service the Y.M.C.A. in Melbourne is hindered in its work by cramped and unsuitable accommodation and equipment. The appeal has been well responded to so far, but there is still a large amount to be obtained before the goal is even in sight. Supporters of practical Christian work are invited to help this fund in the interest of community welfare. The honorary treasurer is Councillor Richard Allen, Fourth Floor, The Block, Elizabeth-st.

DEATH.

BRUCE.—On the 3rd August, 1920, passed peacefully away at his residence, "Hillcrest," Zeehan, Tasmania, Albert Edward, the dearly beloved husband of Charlotte, and loving father of Irene (Mrs. A. A. Brown), Muriel and Albert.

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HUNTSMAN.—In loving remembrance of our dear wife and mother, Frances V. Huntsman, who fell asleep on August 10th, 1919, at Adelaide, South Australia. Lovingly remembered.

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TAYLOR.—SCOTT.—In loving memory of Priv. L. J. Taylor, 22nd Batt., dearly loved eldest son of Mr. and Mrs. E. Taylor, Middle Park, who made the supreme sacrifice at Pozieres, on Aug. 5, 1916; also L. Corp. J. D. Scott, killed Oct. 9, 1917, dear comrade of above.

Not for a moment would they have us sorrow; Theirs was a death for pride and not regret, But when to-day rises dawn—yea, dawn to-morrow, And all the other days—we shan't forget.

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