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The Australian CHRISTIAN

Thursday, August 19, 1920.

Vol. XXIII, No. 33.

The Lambeth Conference and Reunion.

Anglican Bishops restate the terms on which they will be prepared to unite with others.

The religious world has been intensely interested in the great gathering of Anglican bishops at Lambeth. It was estimated that 279 bishops would assemble for the discussion of questions of unusual importance—doctrinal, moral and social problems. Amongst these the subject of the "reunion of Christendom" loomed large. Cables of the past week tell us that a voluminous report of the Lambeth Conference, which sat in public, has been issued. The most important of the eighty resolutions agreed to embodied an appeal for the reunion of Christendom. The appeal, which was adopted practically unanimously, urges that Christianity should be manifested in united fellowship, and asserts that the causes of division lie deep in the past, while the present calls to a new outlook and new measures, and demands a reunited Catholic Church. The appeal visualises a Church wherein the divided heritage of the past will be possessed by the whole in common, and suggests that the basis of a united Church would be the acceptance of the Holy Scriptures, the Nicene Creed, baptism, the Holy Communion, and a commonly acknowledged ministry. It claims the episcopate as the one means of providing such a ministry.

The 1888 "Quadrilateral."

To understand this proposed basis of union, we have to go back to the famous Lambeth "Quadrilateral" (as it was called) of 1888. The Lambeth Conference of that year decided upon the following four points as essential to the restoration of unity:—

1. The Holy Scriptures of the Old and the New Testaments as the Revealed Word of God.
2. The Nicene creed as the sufficient statement of the Christian Faith.
3. The two Sacraments—Baptism and the Supper of the Lord—ministered with unalloying use of Christ's words of institution and the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nation and peoples called of God into the unity of His Church.

In a recent address Bishop Hensley Henson referred to this basis in the following terms:—

"Thirty two years have passed since the famous 'Quadrilateral' was put forth as a basis for Home Reunion, and nothing has been built on that basis. The reason is notorious. The Quadrilateral, in the phrase of the late Bishop of Oxford, 'equated Faith and Order,' by raising 'the Historic Episcopate' into an essential of Christianity. That 'equa-

tion' conflicts with the plain teaching of the New Testament, with the main principle of the Reformation, with the history and formularies of the Church of England, with the general belief of English churchmen. So long as it is maintained, the door to any spiritual fellowship with the non-Episcopal churches is closed."

Bishop Henson believed that many English churchmen would be prepared to revise or explain the "Quadrilateral" in order to make it both a possible basis for "Reunion," and a truer expression of the mind of the Anglican community. He concluded his address thus:—

"A notable charge by the Bishop of Madras delivered in January, 1920, discloses a candid and generous spirit, which is spreading among the English clergy both at home and abroad. His conclusion is significant enough, and with it I will close:—

"The verdict of experience," he says, "leads us to the conclusion that at different periods of history, God has used various forms of ministry and Church government for the good of the Church, and that all the three chief types—episcopal, presbyterial, and congregational—have been valid for some purposes and invalid for others. What we may learn from the experience of the past is that for the true welfare of the Church what is needed to-day is not to choose one type to the exclusion of the others, but to combine what is good and useful in them all."

"By adopting such a course, we should no doubt break with the exclusive tradition of Catholic Christianity, but we should come into line with the Apostles, and (I must need think) follow the leading of the Spirit of Christ. For it is still true that 'Where the Spirit of the Lord is, there is Liberty.'"

How far have the Bishops moved?

It is too early for us to decide the extent of the change in the episcopal mind since 1888. But it would seem that "the world does move." The first three articles of the 1888 "Quadrilateral" apparently remain. For "the Historic Episcopate" of the fourth is substituted "a commonly acknowledged ministry." On the face of it, this is an important modification of the 1888 basis. The "Historic Episcopate" has in it so much of sacerdotal pretence, and is so out of harmony with historic fact and with the New Testament, that for the Anglican Church to make it a condition of "reunion" was simply another way of saying there could be no "reunion."

It remains to be seen how far the apparent concession of the present Conference is nullified by the addendum of the cabled news: "It claims the episcopate as the one means of providing such a ministry." The

exact meaning of this is not clear. Is the hint that no other ministry can be "acknowledged" by Anglicans, and therefore there can be no other "commonly acknowledged" one? What is the relation of the new episcopate to the present prelatical one? If this "episcopate" is "the historic episcopate," and if that is the one means of securing an adequate ministry, what advance have we over 1888? So far, the cables remind us of the Pope's lines—

"Strange! all this difference should be
"Twixt Tweedle-dum and Tweedle-dee!"

If the episcopacy means that Anglicans would insist on re-ordination of Free Church ministers, then the British Free Churches cannot accept the new proposals. But we had better wait and see what is the real meaning of the Bishops. We may remark that recent events in England have given some hope. The preaching of Dr. Jowett and others in Anglican pulpits has proven that some bishops are prepared to be brotherly. Some of the bishops have in other ways shown their willingness to further the cause of union. But the opposition made by many to the least attempt at fellowship is to be counted on the other side. Numbers of Anglican clergy would look upon the giving up of "the historic episcopate" as renouncing their claim to belong to the Catholic Church. It was Prof. H. B. Swete who wrote these words:—

"The title 'Catholic' must be vindicated for all churches that retain the great Sacraments, the doctrine of the Catholic Creeds, and the succession of the historical Episcopate; and it must be denied to bodies which, however great their spiritual efficiency, do not fulfil these necessary conditions of genuine Catholicity."

If this great Anglican scholar could so write, we have little hope of a great multitude, less well instructed, and less kindly than he.

We need not think that Lambeth "Quadrilaterals" will solve the problem of unity. We cannot but be interested in the attempt of a great church to get a working basis; but the true basis can only be obtained by going back beyond the "Catholic creeds" and "the historic episcopate" to the simple teachings and requirements of the Word of God. Let us preach these, and we shall do more in a humble way to advance the true method of union than a Lambeth Conference acting otherwise can possibly do.

Is Christ Divided?

There is a cure for the evils of Division—no human cure, but a divine one. The prescription is costly, but it is sure.

H. G. Harward.

It is much easier to study conditions, and discover causes, than it is to find cures. How true this is with ailments in the physical, industrial, and social realms. The discoverer of genuine remedies for these disorders would be worthy of all the honors a grateful humanity could confer upon him. It would not be less so for one who could heal the wounds of division in the body of Christ.

The majority of Christian people deplore division. They would hail with joy and gladness the day when unity was consummated among the followers of Christ. Today there are few, if any, champions of division. But there are countless advocates of the unity of the people of God. And the greatest of all the perplexing questions which arise in the consideration of this subject is just this—"How?" What is the cure for this condition, what is the remedy for the disease of schism?

The simplest solution of the problem is to remove the cause. This many advocates of unity are unwilling to do. They desire unity while retaining many of the things which have made division possible. It is so hard to get away from the history and the tradition which have gathered about "our church," and to realise that the church as Christ established it is far greater than any or all denominations. All that is of value historically in the latter must be credited to the power and influence of the Lord. No one will discount the splendid service and consecrated living of great religious leaders in all denominations. We are the heirs of all the good they were permitted to do. And we gratefully acknowledge our indebtedness to them, even while we refuse to accept systems which are built in part, at least, upon attachment to them and their teaching.

The yearning desire for unity among his followers was the burden of the Lord's great intercessory prayer. It is unquestionably his plan for his church. This being so, it is reasonable to suppose that the conditions of unity would be clearly revealed. If there is no divine basis of unity, no human effort to remove the evil of division is likely to prove successful. But there is a cure. The following prescription, if strictly applied, will prove an effective remedy.

Recognise the Lordship of Christ over his church.

He is the Head of the Church. It is his body. It is not a human organisation, subject to human law, controlled by human desire, or subservient to human interests and inclinations. Jesus claimed, "All authority is given unto me, in heaven and on earth." The voice from the excellent glory proclaimed, "This is my beloved Son in whom I am well pleased. Hear ye him." Men may enjoy power in the church—power

which comes from the indwelling Spirit of God; but they do not exercise authority over the church to legislate concerning its worship, its doctrine, its ordinances, its discipline, its conditions of membership, or its life. Christ has never given up his position as Head of the Church. He has nothing to say respecting a "temporal head" as distinct from a spiritual head. There can only be one head to one body, unless it is a monstrosity. As Christ established it, the church knows nothing of a papal head, a monarchical head, a primate, archbishop, bishop, moderator, or any of the many persons and offices in which so much ecclesiastical authority rests in these days. Our Lord established no church courts to share authority with himself in matters affecting the well-being of his body. In these last days God is still speaking unto us in his Son. We need no voice but his to challenge or to cheer us in the worship and service of the church. In the permanent things of the church, through his own Word, and by the teaching he imparts through his apostles, Christ has given to his disciples all that they need of guidance and instruction. When Christians are content to ask, "Lord, what wilt thou have me to do?" in all the essentials of Christian faith and practice, the day of unity will speedily approach. For too long a time the Lord has been the last to be consulted upon the conditions of union. Let our appeal be first of all to him. Then, "Whatsoever he saith unto you, do it."

Accept the sufficiency of New Testament teaching.

The church and the New Testament grew together. The latter was largely born out of the needs of the former. The Spirit according to promise guided the apostles into all the truth. Their message was given to supply the need of the church. The twenty-seven books of the Christian Scriptures contain all that we require to know of the individual believer's life and service; and all that is necessary to the welfare of the church of God. The proposed basis of unity between the Presbyterian, Methodist and Congregational churches, declares:—"We reverently acknowledge the Holy Spirit, speaking in the Scriptures, to be the Supreme Judge in questions of faith and duty." In theory this is the position of all the bodies of Protestantism. But it is not put into practice. If it were, how much easier it would be to get together. Our division is chiefly upon matters which have not been the subject of inspired revelation. We are separated by the things which are not in the Scriptures.

It is useless to discuss any question of religious faith and practice, with one who has no standard of appeal, or who does not accept the teaching of Christ and his apostles

as final in the matter. If it is only a matter of opinion, then one opinion is as good as another, and neither is of any great value. The Scriptures bear the stamp of age, but they are not out of date. And every question of importance to the existence and prosperity of the body of Christ is clearly answered within the pages of the Book of books. The marvel is that Christendom has not recognised this simple fact. Had this been done, how much mental worry would have been saved those who have been so earnestly seeking a satisfactory basis of unity.

Restore the primitive church in its essential characteristics.

Christians generally will accept these declarations:—Christ established a church; it is his body; he is its Head; he gave it a name; he laid down its conditions of membership; it is his ultimate design to present it to himself a glorious church. Over against the many denominations of modern times, is the one body of New Testament teaching. While there were worshipping assemblies of Christians in all parts of the Roman empire during the first succeeding centuries of the Christian era, they were separated only geographically, and not by theological disputations and differences. The one body was suited to every type of mind, and all classes and conditions of society. The church was constituted of saved men and women. Salvation is the same thing to-day as it was then. In its essential features the church of the first century is adapted to the needs of the twentieth century. It must be, if it be a divine institution. And while there were incidental things in the practice of the early church—things which grew out of the peculiar customs of the time—which we need not now consider, in the great fundamentals of the faith and worship and service of God's people we have sufficient guidance and instruction in the example of these early churches.

Unity will never come by making any denomination the pattern for all believers. It would be impossible to decide which one to take as the standard. But we can get beyond all these, to the one divinely constituted and revealed church of God. We can never unite as Anglicans, Methodists, Congregationalists, Baptists, Presbyterians, etc., but we can as Christians, which is a New Testament name for the follower of Christ, and the exclusive name of no sect or party, but the common denominator for all who are Christ's. Denominational churches can never bring about the unity for which Christ prayed by uniting as denominations. But they can help to do so by uniting as Christians only, in churches of Christ, or the church of God. These latter are scriptural names for congregations of saints. They, too, belong to no party, and exclude only those who will not yield obedience to the Lord. Unity is not possible on confessions of faith, prayer books, catechisms, church standards, or any other human compilations, whether of truth or opinion. But it is practicable on the Bible and the Bible only as the one volume which reveals all that pertains unto life and godliness.

Yes, there is a cure for division. But how few are prepared to take the medicine. The prescription is costly. It involves the sacri-

fice of association, self-interest, human authority, personal inclination, and a thousand and one things which men hold dear.

The Present Day Message of the Cross.

Our Lord Jesus Christ by whom we have now received the atonement.—
Rom. 5: 11.

Jos. J. Franklyn.

[A recent number of the "Christian Evangelist" contained a short sermon by J. J. Franklyn, now in America.—Ed.]

There is but one answer to the oft repeated query—Why had Jesus to die on the Cross? This is provided by Paul in the words of the text. The church is not called upon to philosophise about it, nor make apologies for it, but to preach it. After "dying for our sins, and rising again for our justification" the victorious atoner commissioned his followers to go into all the world and proclaim the glad message of life for evermore—doubts dispelled, mysteries solved, death vanquished, and peace restored because of the accomplishment of God's purpose to save the world through his Son's death and resurrection.

Every new generation, since the memorable day of Pentecost, has been confronted with the historic cross. While immense changes have taken place in the world's thoughts on religion and science, as taught by contending cults and isms, the ever-present fact and experience of sin makes it imperative that we remain loyal to God's remedial system. This gone—to whom shall we go? It may be truthfully said that "philosophy is the hand of man trying to find God while Christianity is the hand of God trying to find man." The centre of Christianity is the Cross of Jesus Christ—the great message of man's redemption and destiny.

Owing to the inequalities of life—through the inflexible law of transmission—physically, morally and spiritually, it seems impossible for God's law of personal accountability to become operative on the ground of natural goodness. Were it so, in many instances, any reward or punishment based on conduct should go to one's grandparents—on the law of heredity. Therefore, God desiring to be just—and the justifier of all men through Christ—has taken the matter out of the realm of native goodness or badness and has made Christ our wisdom, righteousness, redemption and sanctification. This means Christianity's slogan, "equal rights for all, special privileges for none."

The issues of life and death do not hang primarily upon individual conduct, but upon the acceptance of God's righteousness, that is, his Son, who, when the world was without strength of character and at enmity with God, "Christ died for the ungodly." The Gospel's clarion call to the twentieth century is found in the third chapter of John's testimony. "This is the condemnation—that light is come and men loved darkness."

"He that believeth on him is not condemned, but he that believeth not is condemned already."

The present day message of the Cross is found in the fourfold presentation of the New Testament Scriptures, and surely, despite all criticism, lower and higher, these writings must remain the documentary evidence of Christianity. If not this—what? Shall it be the boundless mysticism of the Koran or the compendium of stupidity known as "Health and Science," or the unwritten cold negations of religious infidelity, the result of the modern idea of progressive revelation. When the church has lost faith in the message of the Cross, "according to the Scriptures, we might safely write 'Ich-abod' over the door and live out our lives in the hopelessness of despair suggested by Job's question, "If a man die shall he live again?" The viewpoint of the New Testament regarding the case is:—

The Cross stands on the highest peak of history, as the expression of a holy God's hatred of sin. It is easy to understand that God made man holy and therefore happy, whether by sudden creation or by evolution matters little. Sin, the blighter and blaster of human life, put its ugly fingers on the keyboard of life, and turned harmony into discord. Then "sin reigned unto death." Even so, by the Cross grace might reign, through righteousness, unto eternal life."

The Cross is the continuous apocalypse, the unveiling of God's love. Jesus on the Cross is love and reason on their way to the crown. Love is the faculty by which we know God. "He that loveth not knoweth not God," is the echo of Paul's declaration. "The world by wisdom knew not God." Man's fearfulness of God is defeated by the Cross. In its light we better understand "The Miniature Bible," John 3: 16. Calvary's Cross is the concrete illustration of the ever-gracious truth; "Herein is love—not that we loved God, but that he loved us and sent his Son." That is the truth presented to our faith. This acceptance of a personal Saviour is the finished phase of the Cross's appeal to the men and women of this day. Do we believe?

The culminating message of the Cross is ethical in its nature. All sacrifice, revelation and metaphysics of redemption is unto the transformed character. Atonement begins by God loving us and ends by our loving God. The Cross is unto "The New Creation in Christ Jesus," old things passing away and all things becoming new. A new vision of life and its responsibilities. New notions of the sanctity of life, home, mar-

riage and nationhood. Christ in the home and nation means the formation of a Christian conscience that is unto national righteousness and stability. Has our faith in Christ produced a change of mind and conduct? That's repentance, nothing less can be. The question, what is Christ to me, is best answered by what attitude towards the Cross and its message.

Ten Good Things to Have.

1. A good BODY.
"Your body is the temple of the Holy Ghost" (1 Cor. 6: 19).
2. A good HEAD.
"The thoughts of the righteous are right" (Prov. 12: 5).
3. A good HEART.
"Our heart shall rejoice in Him" (Psa. 33: 21).
4. A good TEMPER.
"Mercy with cheerfulness" (Rom. 12: 8).
5. A good FACE.
"A merry heart maketh a cheerful countenance" (Prov. 15: 13).
6. A good OUTLOOK.
"Blessed is the man whose hope the Lord is" (Jer. 17: 7).
7. A good JUDGMENT.
"God giveth wisdom, and knowledge and joy" (Eccles. 2: 26).
8. A good OCCUPATION.
"The labor of the righteous tendeth to life" (Prov. 10: 16).
9. A good FRIEND.
"A friend loveth at all times" (Prov. 17: 17).
10. A good BOOK.
"Thy Word have I hid in mine heart" (Psalm 119: 11).

The Bible.

"For ever, O Lord, Thy word is settled in heaven."—Psalm 119: 89.

"This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, read it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christians' charter. Here is Paradise restored, heaven opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered for ever. It involves the highest responsibilities, will reward the greatest labor, and condemn all who trifle with its sacred contents."

Let's Search for Timothy.

An American College Professor says the church needs a "Timothy conscience."

Colby D. Hall.

Timothy is lost. The church grieves, the press discusses, the magazines profit by endless articles on the why's both surmised and imagined. Why is the preacher supply falling off? Why won't boys choose to preach? A thousand theories entertain.

The boy is lost, and the neighbors excitedly speculate on how it happened. But isn't it about time to cease theorising, and begin hunting for the boy?

Why not a genuine, well planned, church-wide search for Timothy?

What must be done by us as a people, to recruit more boys for the ministry and missions?

First, let us frankly and clearly face the fact that there must be a search for Timothy. When the country is short on soldiers, or laborers, or experts, there is no delay in calling for them. Yet many shy from searching for preachers.

Some parents: "Wouldn't for the world let my boy know I want him to preach—it might mildly influence him." Had you ever thought how much your indifference might be influencing him the other way?

Some have peculiar notions that the Lord should do all the calling. But in the Bible God let Hannah do something toward making Samuel a prophet; and the original Timothy evidently owed his ministerial career to his mother Eunice, his grandmother Lois, and the preacher Paul.

There is another notion that the law of supply and demand should naturally care for the matter, and it would be an insult to the church or the laws of nature—or something—to make a positive effort to increase the supply. But then, men used to argue that it would insult God to send missionaries to the heathen, too.

A notable example is recently made this argument in my presence: "The church of to-day is decadent. Why, she is advertising for recruits for the ministry, and cannot get them. This is proof that she's dead. If the church were alive, recruits would come without effort." All of which reminds us of a certain man (Luke 14) at a feast with Jesus, who cried out: "Blessed is the man who shall eat bread in the kingdom of God," thinking that so blessed a message as Jesus spoke, would cause all men to rush instantly to it. But Jesus knew better, and gave the parable of the Great Supper to illustrate that men would "with one consent begin to make excuse," and He urged to go into the by-ways and "compel them to come." If pure worthiness would attract alone, then all men would be in the kingdom.

The fact that men do not run over each other hastening into the kingdom—or the pulpit—does not prove that the church is at fault; it only emphasises the power of the counter attractions and the proneness of men to miss the high mark.

There are plenty of explanations, besides the shortcomings of the church, numerous as these are. The tide of materialism is strong the other way. But this only calls for stronger rowing against the tide. The voices are many and alluring, that call the boys to secular pursuits; the church must let her voice also be heard, that the ministry may have at least a fair consideration in the life of our boys.

There must be a definite, open, conscious search for Timothy!

And the second fact we need to get into the minds of all is that the church—the local church—must be carrying on this search.

It may come as a surprising revelation to you, as it has grown upon me by reason of much visiting among the churches, that the local church, among us, is not conscious of any obligation to discover preacher recruits.

Our brotherhood, at large, has recognised the task, at least. The Men and Millions movement deserves great credit for linking the call for life with that for money. Our foreign boards have provided a recruitment secretary, and Bro. D. O.

Cunningham is doing a good work securing volunteers for the foreign fields. But there is no like definite leadership for recruiting ministers for the home field.

It is true, too, that many a pastor has quietly picked out young men here and there and guided them into the ministry. I am persuaded that this has been the chief means of recruiting.

But it is a rare thing to discover, in a local church, any sense of obligation, or any sign of activity in recruiting volunteers. Most churches that would be humiliated beyond measure if they let a year pass without a missionary offering, look calm and unshamed when you remind them that they have let a half century pass without giving a single life to the work of the ministry or missions.

To save the world there must be more preachers. To save the church there must be stewards.

ship of life as well as of money. A prime need of the church just now is a Timothy conscience. The task is up to the local church. Our stewards can train only those who come to them. The church must furnish the material for training.

What steps should be taken for such a search for Timothy?

1. Could we not have some definite national leadership, to co-ordinate and make continuous the efforts, without too much increase of machinery?

2. Let the elders and deacons relieve the dry rattle of business board meetings by taking hold of this live spiritual task.

3. Let the Christian Endeavor and the Bible School forces put the Timothy search more definitely on their programmes.

4. Let the invitation for volunteers be given on prepared and impressive occasions. Let no boy or girl escape the call, by failure to hear it.

5. "Pray ye the Lord of the harvest that he will send laborers into his harvest."

6. Let every local church keep before its membership its Timothy record, as well as its missionary report, to keep its conscience stirred.

This is not an article to entertain; it is a trumpet call to action. Who will hear?—Christian Evangelist.

The Clergy and the Laity.

Thos. Hagger.

The word clergy comes from a Greek word which means a lot, an inheritance, a heritage. The word laity comes from a Greek word which means a body of people. Neither the word clergy nor the word laity is found in the English New Testament, but both Greek words are found in the Greek New Testament. The former is in such passages as 1 Peter 5: 3; Acts 26: 18; Col. 1: 12; Eph. 3: 11. The latter is found in such passages as Matt. 2: 4; Luke 2: 10; Acts 15: 4; 2 Cor. 6: 16. Both words are applied to those "in Christ." It is apparent, therefore, that clerical orders are foreign to the religion of Jesus Christ as revealed in the New Testament. "All the laity (people) of God are the clergy (heritage) of Christ." And so every child of God is of the clergy. And every true clergyman is a layman.

Surely, then, all distinctive garb and titles to

mark out some men as different to the rest in the church should be repudiated, and the common priesthood of all believers should be emphasised. If so, does it not seem a pity when simple New Testament words which are used solely to indicate a service rendered to Christ and his church should be used as titles and be found in front of men's names?

Greatness in the Church of Christ is not to be a matter of title and position, but it is to be a matter of service. He who would be great must be humble enough to become the servant of all.

And should not every one of the clergy (every church member) seek to qualify himself to render some service to the church, to participate in some ministry? By doing this he will prove that he values his high privileges in Christ.

At the Lord's Table.

CALVARY.—Luke 23: 33.

W. B. Blakemore, B.A.

Calvary has found a new place in the thought and speech of the world since that day when the thorn-crowned Nazarene with two others, malefactors, was led out of the city to be put to death. Then Calvary meant, for the dwellers of Jerusalem, simply a place for the execution of criminals. It was the place of "the skull," a place associated with sickening scenes of unspeakable agony and shameful death.

But Calvary brings other thoughts now. For while the Christian cannot be unmindful of the sufferings of the Cross, new and glorious thoughts come with the mention of Calvary.

In speaking to the Peace Treaty and the League of Nations resolution in the Federal Parliament, the Prime Minister said, "We want some guarantee which, like the Cross of Calvary, or the Rock of Ages... will guide us and never fail."

Ah! that is the new meaning of Calvary. We have come to see the utter futility of all our hopes save as they centre in and about the Cross of Christ.

Calvary is our "guarantee."
It speaks of a Father's love.
It speaks of redemptive power.
It gives a new and living hope.

Our hearts, by this feast, are turned in love and gratitude back to Calvary.

To Calvary, Lord, in spirit now,

To our weary souls repair,

To dwell upon thy dying love,

And taste its sweetness there.

This memorial feast is a constant reminder of what Calvary means to the believer. It is an eternal setting forth of the great central facts of the Gospel—the death, burial and resurrection of our Lord. May we come to the feast with our hearts touched and solemnised by these sweet and precious thoughts.

"Cato, so it is said, clothed every address before the Roman Senate with the words, 'Carthage must be destroyed.' It would be in harmony with the will of God if every sermon were it plain that Christ must reign till every enemy is put under his feet; that the gospel of the kingdom must be preached among all nations for a testimony unto them; that the knowledge of the glory of the Lord must cover the earth as the waters cover the sea."

A Survey of Eighteen Years' Work.

T. R. Morris.

The history of the Victorian Churches of Christ is an interesting and profitable study. From the early days of the pioneers to the Jubilee, Bren, Service, Earl, Brooks, Webb, Haley, Law, Smith, Maston, Ludbrook, and a host of others sought for a foundation and spread their efforts into every State of the Commonwealth. For their zealous service we can thank God and take heed that we build well the superstructure.

It has been my pleasure to analyse the years of work from the Jubilee year, 1902-3, up to date, and some of the facts are striking, and worthy of our careful consideration, having in view the promise of our God-given task of soul-winning. The period opened with a fine spirit of evangelism, and for four years, 1902-1905, the churches and Bible Schools made a marked growth. The spirit and policy being persisted in it could reasonably be surmised that we would by now have gained five thousand more souls in the Victorian churches than we have to show for these eighteen years of service.

In order that all might readily grasp the important facts of our history, they are shown on the accompanying graph. A few minutes' study of this graph will enable us better to follow the story and to make helpful deductions from it.

Notice the consistent gain of these first four years; during this period Bren, Harward and Pittman were tent missionaries among the churches, and the additions made by these special means gave encouragement and help in the work generally. This will be evident by comparing the three graphs for this period, and also the columns representing additions from the Bible Schools. Let me suggest that in studying the graphs we do not make deductions from the results of any one year unless we can show a good reason for it, as churches cleaning up their rolls spasmodically would be inclined to mislead us.

Take the second four years now, and compare it with the first four, and we find that the upper graph shows the growth of all the churches actually records a loss of 150 in the net membership of the churches as against a gain of 2150 for the first four years. The lower graph, representing churches other than Home Mission churches, shows a loss of 400 against the first four years' gain of 920. Now the Home Mission churches show a gain of 150 against a net gain of 1250 for those first four years. What have we done? We contributed practically the same amount of money for missionary work, but we closed down on tent mission work, except that we lasted down on tent work, when Bro. Bagley held three missions. If you will now look at the heavy line graph, you will see how these three missions lifted the net result of this four years by 50 per cent.

The next two year period, 1910 and 1911, shows a net gain on the upper graph of a little more than 100 souls, which must be shared equally by the Home Mission and other churches as indicated by the graphs, so that the comparison is

- First four years' gain, 2150
- Second four years' loss, 150
- Next two years' gain, 100

Again we find that Bro. Bagley's mission work is responsible for a net gain of 10 per cent. of this 100 souls.

We now enter the remarkable four years' missionary period of 1912-15. Referring to the upper graph, we find a net gain of 1500, 650 of these being from Home Mission churches, and 850 from other churches. What has happened? A net gain of 1500 in four years against a net loss of 50 souls for the previous six years. Bren, Hagger and Clay have spent eighteen months of the period with the mission tent. Scoville and party were here in 1912, volunteer missions were held in 1914, and one tent mission in 1915. This period will be remembered as a time of great spiritual zeal and missionary activity, and God poured out his bless-

ing. But why not 2150 as in those first four years instead of 1500? Apparently because the missionary work was confined to less than 24 months out of this period, against 48 months' steady work in the irregularity of the graph lines of other churches. The Home Mission line is constant and regular for the period. Before passing this period, I would like you to add up the total of the additions for the Sunday Schools shown in the black columns. They come to 1500 gross, the same figure as the net total additions to the churches. Now look at the long column of 1912-150 decisions from Bible Schools induced largely as a result of Decision Days conducted by the Scoville Mission party. This makes quite an interesting study for Bible School workers. Each two years previous 200 decisions, the year succeeding the 150 decisions is 250, the next again 350, showing that the big harvest of 1912 left the fields of 1913 and 1914 more prolific than 1910 and 1911. Could we not reasonably make the deduction that we are not getting much more than half the decisions for Christ from the Bible School scholars we could and should get if we conducted decision days each year?

The concluding four years' period shows a gain of 100, while churches other than Home Mission churches record a loss of 300. Home Mission churches show a gain of 400. Again we find that the mission work of Bro. Hagger in 1916 and 1917 and the mission work of Bren, Chandler, Clay, Webb, and Hinrichsen, has lifted the Home Mission churches work, but this was seriously neutralised by the negative results of the other churches.

There is much room for further study of this graph, and I trust the brethren will construct some helpful thoughts from these historic facts. Let me in conclusion mention some very encouraging things found.

Bible School work and church gains follow so closely together that in 18 years they have both increased 76 per cent. in numbers.

One out of every eight or nine church members is engaged in Bible School work, and more are in the Bible School as students.

Missions pay, and tent missions pay. In analysis taken out they give the greatest increases, and the losses by revision are not greater than those who came in any other way.

The brethren have raised and spent £47,000 for Home Mission work in this period. That was splendid consecrated giving.

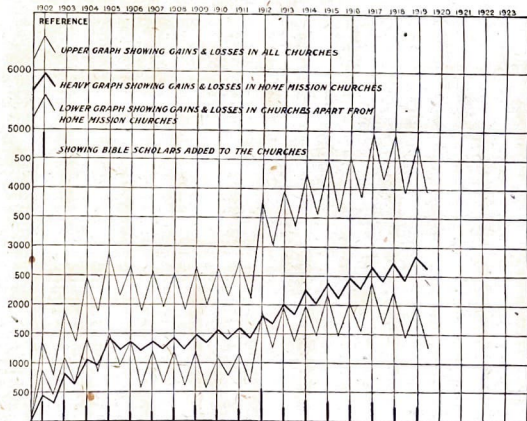
Nearly 17,000 surrendered to the claims of Christ.

Death and revision claimed nearly 13,000. If we had kept going as we did in our first four years we should have had 20,000, and if our losses for all churches had been as the Home Mission churches, we would show an increase of 10,000 net gain instead of 4,000.

The war is over, and we are starting a new period. God is calling us to service in the name of Christ. What are we going to do about it?

God's Bounty.

God never does things by halves. He is always a bountiful giver—"wont to give more than either we desire or deserve." When he feeds a famishing multitude with bread and fish, there remain fragments twelve baskets full. "Open thy mouth wide," says he to the petitioner who draws nigh to his throne of grace—bring me a large vail to fill, and a large expectation of its being filled—"and I will fill it."—E. M. Goulburn.



GRAPH—SHOWING THE PROGRESS OF THE VICTORIAN CHURCHES OF CHRIST

Rome's Test of Sanity.

A nun seeks freedom. Thereupon a Romish Bishop charges her with insanity. State Court takes the woman's side.

Considerable interest has been taken in the escape of "Sister Liguri," otherwise Miss Bridget Partridge, from Wagga Convent. Bishop Dwyer, Roman Catholic Bishop of Wagga, was responsible for the issue of a warrant for the arrest of Miss Partridge on the ground that she was insane. We refrained from comment in last issue, believing it better to wait the medical report and the judicial decision of the case. In two minutes the Court last Friday settled the matter. Miss Partridge was declared by the Government Medical Officer to be sane, and was discharged.

Some questions naturally suggest themselves. What ground ever existed for doubting Miss Partridge's sanity? Had Bishop Dwyer any other reason for charging the escaped nun with insanity than the simple fact that she did not wish to be for life immured in a convent? If he had, not one shred of evidence for his belief has been published. If he had not, was it not a monstrous thing for a nominally Christian Bishop to do? On *a priori* grounds, many of us think there is more evidence for sanity in seeking to escape from a convent than there is in applying for admission to one. It was only the other day that the same Bishop Dwyer was denouncing the pagan and materialistic influences that rule Australia. These, he said, were tampering with the ten commandments. Well, this week reveals the fact that they had episcopal warrant and example for the tampering process. One of the ten commandments forbids the bearing of false witness, and Bishop Dwyer alleged Miss Partridge was insane, and by his citation led to a criminal prosecution of a woman who now has this advantage over some folk who are at large, that the courts have declared her to be quite sane. It is a sad business when a professed Christian, and a church which claims to be the same, Bishop Partridge was in the matter set forth in the papers this last week. "Can act"—may we not add, *is allowed to act?*

There were some remarkable features of the case. Dr. Fitchett in the "Southern Cross" rightly says: "Some incidents, when Sister Liguri—or Miss Partridge—was brought before the Lunacy Court, explain and justify suspicion." Mr. T. J. Ryan, K.C., a well-known Roman Catholic, appeared for Mrs. Minahan, claiming to be instructed by that lady as the "nearest friend" of Miss Partridge. Mr. Ryan, on this arrangement, would be the representative of the accused nun herself. But it seems that Mrs. Minahan had not the faintest claim to be Miss Partridge's "nearest friend"; she had never seen that lady in her life until she presented herself as an uninvited and unwelcome visitor to Miss Partridge, on the day before the trial. The incident inevitably suggests the suspicion that this was a trick to put the escaped nun's case in the hands of a well-known Roman Catholic lawyer, the intimate friend, it is said, of Archbishop Mannix. The whole affair may, of course, be entirely innocent and well intended; but the smell of it is rank."

In its Annual Convention the Victorian Protestant Federation carried the following motion:—"That this convention views with alarm the multiplication of secret houses of retention for women and girls in the Roman Catholic Church throughout our land, knowing from British history what a serious menace they are to the national life of a country as well as to the liberty of the subject. It congratulates the Royal Oregon Institution of New South Wales on its determination to fight the case of Miss Bridget Partridge through all the courts, and expresses the hope that the Government will be compelled to recognise the danger of these secret places, and bring them under proper Government supervision."

This seems to us to be a very reasonable motion. It does not exaggerate. The history of conventional institutions in the past has been such as to warrant a stronger statement.

The Protestant Federation "hope" that the Government will act well, in our judgment, remain a "hope." Why? Simply because of the apathy of Protestants as contrasted with the united and energetic action of Romanists, and because of the well-known fact that before politicians will move they must be persuaded that the votes are right. Government which was not assured of Protestant support to order the inspection of convents would be regarded as another way of committing political suicide. Protestants have in their own hands the remedy for a great many evils.

Why Grape Growers Clap Their Hands.

Some extraordinary results are coming from Prohibition in the United States, says London "Public Opinion." Instead of Red Ruin comes prosperity.

The picture palaces are twice as prosperous and will resist any attempt to overthrow prohibition. And now here comes an extraordinary story from California, showing how wealth, instead of ruin, is coming to the grape growers.

Prophet who did not know.

"When California was asked to vote on going 'dry' the prediction was made that prohibition would bring ruin to an industry three generations old, and representing an investment of 70,000,000 dollars. Wine grape-growers and vineyard associations raised a large campaign fund for their protection, impressed upon the voters by parades, pamphlets and posters the devastation that prohibition would inflict, and emphasised the injustice of the State in encouraging wine grape-growers to invest in an industry for over sixty years, and then suddenly making wine manufacture an outlaw industry. So much for predictions.

"The actuality, writes H. G. Tinsley, in "Forbes Magazine," that never before was the grape-grower so prosperous as now. Prices of dried grapes have gone to higher figures than the growers ever dreamed of. Shipments of grapes from California last fall were nine thousand carloads in excess of any previous record. A leading wine-grower, George Belcher, of the California Wine-growers' Association, is quoted as saying:—

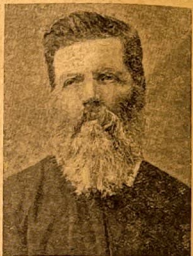
"If anything was evident to our prophetic eyes in past years, it was the ruin of all our thousands of acres of wine vineyards. The vast sums that we have spent in self-protection against the advance of 'dry' laws and the outlawing of our industry, and all the statements that the association has made about the toil and money spent in creating wine vineyards, were made in earnestness. Imagine, therefore, how amazed was the State last July to have profitable prices offered for dried grape crops, where we had anticipated financial ruin.

"By August, 25 dollars a ton was offered, and by the end of that month 30 dollars and even 40 dollars a ton was gladly paid. More buyers were abroad among the growers, from Oregon to Mexico, than we had ever seen. Hundreds of growers had expected prices so low that it was doubtful if their crops would be worth harvesting. In a majority of years 20 dollars a ton has been the rule for the grape products. Many a person got double that."

"Already, we read, buyers are in the field for the 1920 crops at 20 dollars a ton, and it is more than likely that prices will run as high as last year. The largest Italian vineyardist, Giuseppe Maccari, in the famous Cucamonga district, states that his crop last fall paid threequarters the cost of the whole property, and that if he accepts present offers, for the 1920 crop, he will be 95,000 dollars ahead of the cost of the vineyards and equipment."

Caleb Wallis.

At Papakura, Auckland, New Zealand, there passed to his reward, at the ripe age of 85 years, Bro. Caleb Wallis, one of the early pioneers and veterans of the Church of Christ. Our late brother was the son of Bro. James Wallis, of Park Terrace, Nottingham, England, who was the first editor of the "Harbinger," and a personal friend of Alex. Campbell, and all the early leaders of the church, both in England and America. He was one of a family of 13 children, and was the last survivor of the family. Mrs. Robert Black and Mrs. Ludbrook being sisters. He was born in July, 1834, and reached New Zealand in March, 1862, and met with the Auckland brethren. On arrival in New Zealand he settled on land owned by Captain Rattray, at Maurangi, called "Red Bluff." After ten years he bought land at Papakura, and removed his family and stock there, the only means in those days being by chartering a cutter and sailing up the Taranaki River, and



The late Caleb Wallis.

then walking ten miles and driving the cattle. At Papakura, services were held in the old Court House for some years. In 1881 he built largely at his own expense the present chapel, where services have been held up to recently. During the last year of his life the service was held in the home of Bro. and Sister Cooper, who cared for our brother in his falling years. Our brother was of the conservative type, and was faithful and loyal in a high degree to the "old paths." Hospitable and kindly in nature, his home was an open house to all visiting brethren, and a quiet retreat for city brethren and friends needing quiet and change. He was a brother of marked ability, and was solid and steadfast in life being an exhortation to faithfulness. He leaves a daughter and son—Sister Chas. Cooper, of Papakura, and Bro. James Wallis—thirteen grandchildren, and a number of great grandchildren to mourn their loss. The prayers and sympathy of the brotherhood go out to the bereaved, but we mourn, not as those who have no hope; for we look with certain hope to a glad reunion in the glory land.—E.V.

The Tears of Jesus.

We cannot fail to feel that our Lord is brought very near to us when we read of His tears. On three occasions during His life on earth Jesus wept. First, when He visited the bereaved sisters of Bethany, next over the city of Jerusalem, and last in Gethsemane. Jesus wept—

1. In sympathy for others. Therefore the Christian mourner may always rely upon the sympathy of Jesus.

2. In pity over the Holy City. This suggests two things to us—the responsibility of privilege, and the pity of the Redeemer for the lost.

3. In suffering in Gethsemane. Followers of Christ should expect suffering. It is not weakness and rebelliousness that make us weep when under trial; we learn through suffering the benefit of prayer. Tears teach.

Here and There.

Bro. D. Wakeley last Lord's day entered upon an engagement with the church at Oakleigh, Vic. The opening services of the new chapel at Auburn-road, Auburn, N.S.W. are advertised for August 21 and 22.

Bro. H. Swan has agreed to help the church at Gores-st., Fitzroy, Vic., for a time. He commenced his labors there on last Lord's day.

Bro. Barnes, of Adelaide, S.A., has accepted an engagement to labor in Tasmania under the auspices of the Home Missionary Committee.

The following telegram reached us on Tuesday from Lismore, N.S.W.—"Chandler holding in-terest, fifty-five to date; two weeks more—Pond."

In our Soul-Saving Campaigns our motto should be "each one win one." Every member should be a soul winner.

Very stormy weather in Adelaide last the two Sunday evenings, but attendances at Grote-st. Sunday evening a young man confessed Christ.

Mr. and Mrs. F. J. Siver have returned to Melbourne from their serious illness, and last Lord's day resumed his work at Moreland, where he received a cordial welcome home.

In most of our Victorian churches last Lord's day special addresses were delivered on the subject of evangelism. There are indications of a great revival in our evangelistic work. The supreme mission of the church is to evangelise.

It is announced that "Sadhu Sundar Singh, the most famous of Indian Christians, will arrive in Melbourne on Friday, and will remain here until the end of the month. The arrangements for his visit are in the hands of Mr. J. Ernest James."

At the Victorian Preachers' meeting on Monday last, H. A. Procter, M.A., LL.D., gave an interesting talk on his experience of the Sinn Fein movement in Ireland. The presence of Prof. D. S. Adam, of Ormond College, was much appreciated.

Several of the Victorian volunteer missions began last Lord's day. Others will commence soon. Burrely mission conducted by Bro. J. McKenzie, M.A., has closed. Attendances were good, the church has been stimulated, and two persons decided for Christ.

Elsewhere in this issue appear appreciations of two well-known brethren recently called from us—Malcolm McLellan, of Victoria, and Caleb Wallis, of New Zealand. The pictures accompanying the notices are not from recent photographs, but were the latest we could obtain.

Austral Graded Lesson Supplies for quarter October-December are now being printed. Alterations to existing orders should reach the Austral Co. immediately. The full list of publications appears on our back page. Attention is called to the new "Primary Child" expression work-book for children under 11 years taking Division II. lessons.

Tuesday's paper contained the following interesting item of news from Sydney.—Mr. Justice Heydon, lately president of the Arbitration Court, is a member of a family of English Roman Catholics. He and Sir Thomas Hughes some few years ago protested in the Sydney press against the Mannix anti-British propaganda then beginning to be mischievous. Though his recent judicial office kept him out of any general public activity, he has always been one of the natural leaders of the Roman Catholic community in this city. In a letter to the press this morning on the Sister Mary Lazzari case he offers Miss Partridge the shelter of his home till her brother can arrive, and he closes with this remark:—"Between Catholic Sinn Feiners instilling national hatred and anti-Catholic bigots instilling religious hatred (each of these brands unfortunately blowing up the other to a white heat), a poor ordinary Catholic who wishes to be true to both the Empire and his church, to fear God and honor the King, is in somewhat of a cleft stick."

The size of the new chapel which is being erected at Kadina, S.A., is built by 44ft. It is 200ft. high, with gallery all round, and will seat 1000 people.

The monthly prayer meeting of the combined Women's Mission Bands of Victoria will be held on Saturday afternoon, August 28, at East Camberwell, commencing at 3.30. Take Wattle Park Railway Station, or train to East Camberwell

The Bible School at Golden Square, Vic., observed its sixteenth anniversary last Lord's day. The building was well filled at afternoon service and crowded at night. The scholars were well trained and rendered their musical items in a most creditable manner. The church and school greatly appreciate the splendid service which Dr. Cook and his good wife continue to render.

In connection with the Increase of Membership Campaign in Victoria, and the special missions that have been arranged, a start was made last Sunday at the following places: Rochester, A. T. Derby-st., or train to East Camberwell; G. Fretwell, assisted by W. G. Carpenter and W. Russell; Red Hill, A. Haddon, assisted by W. Waterman; Wedderburn, C. Young, assisted by A. C. Killmer. The prayers of the brethren everywhere are requested that these special efforts may be richly blessed.

The "Cape Argus" contains an interview with Sir Harry Lauder, in the course of which he spoke of his recent tour in America, which country, he said, he had visited annually for the last twelve or thirteen years. Asked what were his impressions regarding prohibition in the United States, the famous entertainer emphatically declared that it was a glorious success. He was of opinion that prohibition had come to stay in America, and that it would result in great good in every way. Already there was unmistakable evidence of this. "Even some of my oldest and closest friends in America, men who are competent to judge from their own experience," remarked Sir Harry, "agree that prohibition is a grand thing for the nation, and that it will confer an inestimable boon on the country generally."

Bishop Phelan, of Sale, Vic., is reported as saying that "the Roman Catholic Church opposed prohibition in America and in New Zealand, and would oppose it in Australia. The reason of her opposition was obvious. Her Divine Founder was not a prohibitionist. He exercised his miraculous power to provide wine for the marriage feast to rejoice the hearts of the guests, and he selected wine as one of the necessary elements for the Mass. Wine was a gift from God, and not one man in a hundred abused that gift. Were the other ninety-nine to be deprived of its use?" We are aware that many of Rome's leaders oppose temperance reform, yet it is but fair to remember that some of her prelates of higher standing than Bishop Phelan have favored prohibition. Our Saviour certainly did not select wine as "one of the necessary elements for the Mass." The "Mass" is an invention of man of far later date than the simple ordinance of the Lord's Supper instituted by our Lord. Passing that, by we may ask, What truth is in the bishop's contention that prohibition would interfere with the celebration of the Supper? The answer, as every instructed man knows, is "None." Mr. C. M. Gordon has a very mildly replied:—"Bishop Phelan as follows:—"I need no answer that in prohibition States full provision is made for the manufacture and sale of wine for sacramental purposes. Thus the many Roman Catholics who are in favor of no-license have no reason to dread any interference with their religious rites." A wondering Protestant might well say to the Bishop: "If he believes that the Saviour selected wine as one of the necessary elements for the Supper, the church should withhold that wine from the laity! All the wine provided is consumed by the priests. That is by the way; for we suspect that most priestly opponents of prohibition fear the loss of wine for other than "sacramental purposes."

In a private letter, Bro. G. E. Chandler writes from Lismore, N.S.W.:—"Big meetings on Sunday, but a little slack week rights. The preachers have warned their flocks pretty well, and keep them well away. The bitterness is hurting attendances, so decisions to date. Have had some worrying days this week. My little girl, Virginia, 8 years old, was operated on last Monday at Hornsby for appendicitis. Got word to-day she was out of danger. A very anxious time, especially as I could not get through by phone; this town is so isolated. The Lord has been good, and all is well again."

Through the kindness of Mr. S. Pearson, of Wellington, N.Z., we have received a copy of a Bible-in-Schools broadsheet, copies of which have been extensively circulated amongst the State School teachers and committees in New Zealand. In four large pages (newspaper size, nine long columns to a page) is given a world's survey of the Bible-in-Schools question. It is a most interesting and helpful compilation. A most remarkable collection of testimonies to the value of the Scriptures appears in the broadsheet. A forceful plea is made for the Bible to be read in State Schools, so that characters may be properly developed. We hope later to publish some extracts.

Decade of Religious Change

The Home Missions Council has brought together a group of figures indicating the changes that have come in the religious life of America during the past ten years. Any one looking for the immediate death of denominationalism has not much to console him, for there have been thirty-one denominations born, while ten have died. In some respects the churches have made progress in excess of the population. While population growth has been 20 per cent. the value of church property has increased 420,000,000 dollars, and is now 1,676,000,000 dollars.

With reference to the total church membership in the country, the Roman Catholics have gone backward during the past ten years. They formerly had 40½ per cent. of the total church membership; they now have 37½ per cent. From these figures there must be deducted in each case 15 per cent. for the infants and little children, which class of members is not reported in Protestant statistics. While Catholics gained a little over 10 per cent., Protestants gained over 23 per cent.

The gain by denominations as reported by the Home Missions Council is also interesting. The Baptists led, reporting a gain of 26 per cent. The remainder of the denominations are as follows: Presbyterians, 23 per cent.; Episcopalians, 23 per cent.; Methodists, 22 per cent.; Congregationalists, 13 per cent.; Lutherans, 13 per cent.

On the face of the returns the churches seem to be making progress in many ways. Statistics are lacking in some vital matters such as church attendance. If such statistics were available they would probably show a sharp decline in the membership of those churches. A humorous writer of some years ago prophesied that the time will come in Scotland when every one will belong to a church, and no one will go. It is to be admitted that this is the present tendency in the American churches—"Christian Century."

Don't Let Them Escape.

John slipped out of the back door of your Sunday School unnoticed and unsaved. Do you know why he went, and where he is now?

Are any of that "half-million boys and girls of the teen age that drift out of the Sunday School each year" going out of your school unconverted? If 70 per cent. of all conversions occur under 20 years of age, and if 68 per cent. of all criminals commit the first crime before they are 20 years of age, are we adequately meeting our evangelistic responsibility to the Intermediate and Senior Grades in our Schools?

The difference between saving a boy of 15 and a man of 70 is that the boy's opinions are influenced by him. No earthly arithmetic can compute the result. Heaven alone will give the answer.

Foreign Missions.

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

Federal Foreign Missionary Committee.

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

Hweilichow, China, our Mission Field.

By a Chinese Missionary.

Written May, 1919.

Work was opened fifteen years ago in Hwei-Li Hsien (then Chow) (Hsien is a third rate city, a Chow a second rate. Now all cities are called Hsien) by the American Baptist Mission, their central station being at Ning-yuan-fu five days journey further north. They have never had sufficient workers to be able to keep a foreign worker permanently in the Hwei-Li district, and their ranks are so sadly depleted that at the present there is no foreigner residing at Ning-yuan-fu center. The work in the Hwei-Li district has been left to incompetent and unfaithful Chinese evangelists, who have made a hash of things and evidently not done much real evangelistic work in the district.

A C.M. missionary being in the district in 1916 visited the city of Hwei-Li and found the "Fuh in t'ang" (gospel hall) and its adherents in such a deplorable condition that he felt constrained to send a report to the American Baptist Missionaries. Attempts were made to redeem the situation by changing the evangelist in charge, but with ill success, owing to lack of adequate supervision. Mr. Davies, their secretary of Baptist Missions, says in a letter dated March 20, 1918: "I see no prospect of sending foreigners to Hwei-Li within the next decade. We fully believe that until a foreigner can go there and do some good constructive spiritual work, there is no use in trying to regard the outstations in the Hwei-Li district as entitled to mission support and recognition." Under date of 6th October, 1917, Mr. Davies wrote: "Doubtless you already know of the troubles and problems aplenty, but if you could advise us from time to time about the position in Hwei-Li and the best remedy for existing evils, we should very much appreciate your help. It is very unfortunate that we are trying to carry on work there with so little foreign supervision, but I think that if another mission could arrange to take over the Hwei-Li work, our mission would willingly transfer the property and 'good-will' without charge."

Mr. Davies in correspondence again and again urges us to do what we can for the spiritual help of the few members and many enquirers they have in the district, but we have not had the time to spare from our own work.

Since that time we have had repeated requests by letter and by messenger from the Chinese over there to visit and teach them, and so on my recent visit I spent two days with them to find out the true condition of things.

There are nineteen baptised members in the Hwei-Li district among the Chinese, and over one thousand enquiring Christians. More than 1000 would rather call "Protestants" than Christians, for the following reason:—The Roman Catholics have been strong in the district, where they have several French priests, two of whom live at Hwei-Li. They act with such a high hand in the district, extorting money from the people, that there is a wide-spread dislike of them among the people. Many of whom have fled to this chapel, where, being enrolled as enquirers, they are free from molestation from the Roman Catholics.

The strong desire for a foreign missionary to be sent to teach them and preach the gospel may be largely backed by a similar motive, but for work among the Chinese, and especially in this part of China, both the C.M. and myself are convinced that there is an unique opportunity and very urgent call. The Chinese are more than friendly to the "Te-su-chiao" (Jesus religion). They are willing to hear and be taught the truth.

I was assured that the gentry of the place are very friendly towards us, and would be pleased for us to carry on the work there.

The population of Hwei-Li city is about 60,000, and is surrounded by a large populous plain. On the surrounding hills are various tribes, including the Mantze, Nosu, Lisu, and Miae, and Hwei-Li is the centre of a large cloth weaving industry. The climate is superb, being in altitude over 14,000 feet above sea level, and there are plentiful supplies of food stuffs, vegetables, fruit, etc.

Our Missionaries.

Several inquiries have been received for the addresses of our Foreign Missionaries. They are here inserted in full. Will all interested cut out this paragraph for future reference? Our missionaries are always glad to receive letters, but will correspondents understand they are very busy? They will write regular reports to the Federal Committee, and generally enclose home letters to write each month, so may not be able to write to all who write to them.

India.

Miss Mary Thompson, Haarda, Central Provinces, India.
 Mr. and Mrs. H. R. Coventry, Baramati, Bombay Pres. India.
 Mr. J. R. Leach, Baramati, Bombay Pres. India.
 Miss Vera Blake, Baramati, Bombay Pres. India.
 Miss Elsie Caldwell, Baramati, Bombay Pres. India.
 Miss Ethel Jones, Baramati, Bombay Pres. India.
 Miss Laurel Redman, Baramati, Bombay Pres. India.
 Mr. and Mrs. T. Escott, Shrigonda, Bombay Pres. India.
 Miss Florence Cameron, Shrigonda, Bombay Pres. India.
 Mr. and Mrs. Hy. Watson, Shrigonda, Bombay Pres. India.

New Hebrides.

Mr. and Mrs. A. T. Waters, Oba Island, New Hebrides.
 Mr. and Mrs. Black, Pentecost Island, New Hebrides.

I always add after the name in each case the word missionary, as this may save mistake should any one of the same name be living in the same postal district.

F.M. Prize Competition.

1. For the best original Foreign Mission Story, not to exceed 500 words. Prize, £1/1/-.
2. For the best Foreign Mission Poem, not to exceed six verses of eight lines, or twelve verses of four lines. Prize, 10/6.
3. For the most complete list of names of members of our churches, who have gone out into the world, 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
 New South Wales: J. Clydesdale, Albert-st., Hornsby; or J. O. Holt, 36 Moore-st., Sydney.
 Queensland: H. W. Hermann, Treasurer, Railway Parade, Nundah; or correspondence to A. C. Rankine, 20 Barker-st., New Farm, Brisbane.
 West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford.
 Tasmania: P. C. Prichard, Forrest-road, Trevalyn, Launceston.
 South Australia: F. Collins, 48 Amberst-Av., Nth. Norwood. Phone, Norwood, 1501.

In the Religious World.

F. B. Meyer's Retirement.

"Dr. F. B. Meyer is leaving Christ Church, Westminster Bridge Road, at the end of this year," says the "Western Daily Press." "He was pastor of this church from 1892 to 1909, and after an interval at another church returned to his Christ Church congregation in 1915."

Lyman Abbott and Oliver Lodge.

Dr. Lyman Abbott, in his paper, the "New York Outlook," thus sums up Sir Oliver Lodge, who has been lecturing in the United States—"The hypothetical communications received in such spiritual sittings as Sir Oliver Lodge reports, or Society for Psychical Research," so far as I have examined them, have added nothing of value to the sum of human knowledge and nothing to inspire us to live nobler, purer, divine lives here or to clarify, illuminate, or ennoble our conceptions of the life hereafter."

Sunday Games.

Adverting to the recent decision of the London County Council, barring organised Sunday games from the public parks, Mr. J. Edward Harlow sends the following reflections to the "Methodist Recorder":—"The influence of the churches is irresistible when applied resolutely and systematically in behalf of religion and the general public good. 2. With rare exceptions the newspapers do not assist the churches in this fight. 3. Much of the advocacy for Sunday games was from Roman Catholic and Jewish sources. 4. There was no general demand for Sunday games, but the supply would have produced a demand very soon. 5. It is for the churches now, more than ever, to promote such a Sunday in England as shall make it a delight to all who, narrow or broad, seek first the kingdom of God and his righteousness."

Archaeology and the Bible.

In the course of an article on "The New Archaeological Discoveries and the New Testament," contributed to the "Biblical Review" (New York), Professor Camden M. Cobern, who has done so much to popularise the results of archaeological investigation, writes: "There is but one theology in the thousands of early Christian documents and inscriptions which have been dug up from the first four centuries. The theology of St. Paul, Christ's Deity, Virgin-Birth, Pre-existence, and Atonement through his death for the sin of the world, are everywhere in evidence. These doctrines are not brought in as if they were a matter of controversy, but incidentally, as if they were believed by all Christians." Thus, while throwing light upon the Scriptures, the non-literary papyri, ostraca, and inscriptions furnish a new apologetic, and that apologetic one for which the unsophisticated study of the Gospel records has furnished a complete preparation.

Preachers' Sons.

In defiance of the common saying that preachers' sons turn out badly, the American paper, the "Watchman Examiner," writes:—"So far as any record goes, the sons of ministers have, in a higher percentage than the sons of men in other callings, reached the position in life attainable only to men of ability and high moral character. Every learned profession is full of them. They occupy high places in the ranks of business. They are among the leaders in statesmanship. Three Presidents have been sons of ministers, Cleveland, Arthur, and Woodrow Wilson; likewise many officials, among them Henry Clay, Edward Everett, Judson Harmon, and Allen G. Thurman. Among other great Americans may be mentioned Louis Agassiz, Gaetano Bancroft, James Russell Lowell, Oliver Wendell Holmes, Henry Ward Beecher, Edward Everett Hale, Lyman Abbott, Henry van Dyke, Ralph Waldo Emerson, David Dudley Field, Cyrus W. Field, Richard Watson Gilder, John Hancock, Samuel F. B. Morse, and Levi P. Morton. These are but a few names selected because they were household words in America. The full list would include thousands."

The Family Altar.

J. Wiltshire.

MORE LAMPLIGHTERS WANTED.

Nothing comes to my mind which might be more helpful to our readers this week than the following—

Coming, one Thursday in the late autumn, from an engagement beyond Dulwich, my way lay up to the top of the Herne Hill Ridge. I came along the level out of which rises the steep hill I had to ascend. While I was on the lower ground, riding in a hansom cab, I saw a light before me, and when I came near the hill, I marked that light gradually go up the hill, leaving a train of stars behind it. This line of new-born stars remained in the form of one lamp, and then another, and another. It reached from the foot of the hill to its summit. I did not see the lamplighter. I do not know his name, nor his age, nor his residence, but I saw the lights which he had kindled, and these remained when he himself had gone his way. As I rode along, I thought to myself, "How earnestly do I wish that my life may be spent in lighting one soul after another with the sacred flame of eternal life! I would myself be as much as possible uncern while at work, and would vanish into the eternal brilliance above when my work is done."—C. H. Spurgeon.

MONDAY, AUGUST 23.

Gem Verse.—Behold, as the eyes of... a maiden look upon the land of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us.—Psalm 123: 3.

Gems of Thought—

Looking to God—
Ever serene,
Working or suffering,
Be thy demeanour.
In the shade of His presence,
The rest of His calm,
The light of His countenance,
Live out thy psalm!
Strong in His faithfulness,
Praise Him and sing,
Then as He beckons thee,
"Doe the nexte thyng", —Anon.

Scripture Portion.—Is. 26: 1-13.

TUESDAY, AUGUST 24.

Gem Verse.—Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer.—Psalm 17: 14.

Gems of Thought.—It is being that is the most precious thing. Being is the mother to all little doings, as well as the grown-up deeds, and the mighty heroic services; and these little doings, like the good children of the house, make the bliss of it.—G. MacDonald.

Scripture Portion.—Acts 1: 1-14. Preparations for service.

WEDNESDAY, AUGUST 25.

Gem Verse.—Who is among you that feareth the Lord, that obeyeth the voice of his own servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.—Isa. 50: 10.

Gems of Thought—

Each cloud has of silver a lining,
Though we may not see its light;
The sun has not ceased its shining,
Though hidden away from our sight.
Be faithful, and active, and earnest;
In idleness never sit down;
The better the dark cross you carry,
The brighter will sparkle your crown.
—W. Johnson.

Scripture Portion.—2 Cor. 4: 1-18.

THURSDAY, AUGUST 26.

Gem Verse.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6: 7.

Gems of Thought.—I was delighted, one Sabbath evening in the year 1853, when driving from the village where I had supplied for a minister, to see in one place a father, with four or five little ones about him, sitting on a small plot of grass before the cottage door. He had a large Bible on his knee, and the children also had their Bibles; and he in the midst was holding his finger up, with deavoring to enforce some sacred truth.... It appeared almost a sacrilege to drive by, although I was returning from a sacred errand, it seemed a pity to break the spell even for a moment, and to take the eyes and attention of the little ones for an instant from such sweet employment.—C. H. Spurgeon.

Scripture Portion.—Mark 10: 13-16. The end of all Bible teaching—bring them to Jesus.

FRIDAY, AUGUST 27.

Gem Verse.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.—2 Tim. 2: 15.

Gems of Thought—

Build as thou wilt, unspoiled by praise or blame,
Build as thou wilt, and as thy light is given;
Then, if at last the airy structure fall,
Dissolve and vanish, take thyself no shame—
They fail and they alone who have not striven.
—T. B. Aldrich.

Scripture Portion.—Matt. 7: 24-29.

SATURDAY, AUGUST 28.

Gem Verse.—My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isaiah 55: 8.

Gems of Thought—

LIFE'S PURPOSE.

I think if thou could'st see
With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou could'st see them right,
I think that they would seem
All clear, and wise, and bright.
Scripture Portion.—Romans 8: 28-39.

LORD'S DAY, AUGUST 29.

Gem Verse.—When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hands.—Isaiah 53: 10.

Gems of Thought—

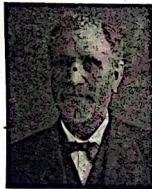
"I take Him at His word indeed:
"Christ died for sinners"—this I read;
For in my heart, I find a need
Of Him to be my Saviour."
"And oh! that He fulfilled may see
The travail of His soul in me,
And with His work contented be
& I with my dear Saviour."
Scripture Portion.—Hebrews 9: 1-15.

The Difference.

A Chinaman described the difference between the religion of Confucius and the religion of Christ as follows: "The Chinaman has fallen into a river and is drowning. Confucius comes to the river bank, and says, 'Come out, or you will be drowned.' Christ comes to the river bank, and He stoops and stretches out His hand, and it is a pierced hand, and grasps the drowning man and lifts him out."

The Late Malcolm McLellan.

The death of Bro. Malcolm McLellan, who passed suddenly to his reward on Saturday, August 7, at the age of 74 years, removed a very faithful and tried servant of God from the ranks of our pioneers. Bro. McLellan first became identified with the church in Langridge-st., Collingwood, during the ministry of W. H. Martin, nearly fifty years ago. He was later one of those who helped to found the church at North Carlton, and in 1891 he was elected a deacon of that church. In 1892 he came to Lygon-st., and was appointed a deacon there. For many years he and his beloved and esteemed wife were active fellow workers in the church there. Their house was a home of hospitality and they helped together to make a happy fellowship for many that gathered in this old historic church. In 1883 Bro. McLellan was elected Conference Secretary, and for thirty years he served the brotherhood in that important office. He was one of those who found his strength and comfort in the Word of God, and delighted to set forth the simple facts of the faith that was his, both in his conversation and life. He was one of those whose number is growing less, that have stood loyally for the plea of the Churches of Christ when the path was more difficult than now, and the brotherhood is greatly indebted to their earnest men who made heroic sacrifices for the cause with which we are identified. The splendid knowledge of the Scriptures and the fine personal service that they did, helped to build a lasting foundation for the work in this new land. At one



Malcolm McLellan.

time Bro. McLellan did a good deal of speaking among the churches, and though in later years he was not able to enter so actively into public work, yet he presided most acceptably at the Lord's table in his turn, and always did a helpful message for his brethren on such occasions. Since the death of his lovingly remembered wife, Bro. McLellan has lived at a greater distance from Lygon-st., but he allowed neither distance nor weather to interfere with his attendance at the Lord's table, and at the week night prayer meeting. He was an example to all in his loyalty to the church, and his great desire was to see men and women won for Christ. He always had an encouraging remark for those who needed it, and he helped the preacher constantly by his appreciative and cheerful words. His greatest testimony for Christ was in his life. He put his faith into his life, and it was his Christlike character that counted for more than anything else. He was a Christian gentleman, and commended his Master to those with whom he worked. His kindly and valued counsel, his pleasant word, and genial smile, will be greatly missed. A representative body of brethren were present at the funeral on Monday, August 9, at Springvale Cemetery. He has been reunited to his faithful wife in that land where partings never come, and where we will never grow old. The brotherhood is poorer for such a loss. To all the sorrowing we tender our sincere sympathy, and we share with them the glorious hope of meeting our dear ones when we meet our Saviour face to face.
—Jas. E. Thomas.

News of the Churches.

Tasmania.

At Kellerville on August 1, Bro. G. Spaulding gave a very helpful exhortation to a good number. He has visited the Peninsula churches, preaching and exhorting. Almost every home was visited.

Bro. C. Hale is doing a good work in the Hobart Central Mission, where the Lord's table is spread every Lord's day. He baptised three more converts during the week. Bro. W. Cooper delivered a splendid exhortation at Collinsville on Sunday morning. Bro. Nightingale exhorted at Kingston, and preached at Hobart at night. Sister McKean and Bro. and Sister Welsby are recovering from serious illness.

Bro. D. Stewart is rendering faithful service to the church at Geveeston. Since last report several have been added by faith and obedience. The chapel has been painted, and a pot erected. A most enjoyable social was held on July 29 to celebrate the renovation of the building, and to say good-bye for a few months to Sister Winnie Lambert, who has gone to Sydney for a holiday. A mission is planned to commence on August 22. Bro. Stewart is to do the speaking. F.M. offering this year was a record. Quota was £5, and £0 12/ was raised. Last year's offering was £13/ Bro. Walden's visit was much enjoyed and appreciated.

West Australia

West Guildford brethren had a good prayer meeting on Wednesday last; 38 were present. Meetings on August 8 were good. 28 at the Endeavour Society meeting, when Bro. Alcorn, from Maylands, gave a fine talk on "Growth." 72 at the breaking of bread, when Bro. Alcorn addressed the church. The choir rendered a fine anthem at the gospel meeting, when Bro. Stringer preached.

Two fine men confessed Christ at Northam on July 25, these being the first-fruits of Bro. Fiedler's ministry. All branches of work are healthy. Successful Bible School anniversary services were held in July. Jessie Bartlett and Nellie Paine secured the possible (416) marks for the year. Later fellowship has been enjoyed with Bro. and Sister Jarvis, of Wanganui, N.Z. The newly formed kinders class under Mrs. Fiedler's leadership is filling a long-felt need.

The meetings at Subiaco continue good, there being an attendance of 67 at the mid-week meeting on August 4, when Bro. Clay baptised three who recently confessed Christ. The address on "More About the Church" was much appreciated on August 11, when, in response to Bro. Clay's appeal, one of the scholars from the Bible School decided to serve Jesus. The Bible Class is growing, and now numbers nearly 40. The church raised £20 for the recent Foreign Mission appeal, promised on August 4 £30 to Bro. Reg. Ennis on behalf of the College of the Bible, and is now opening a fund to renovate the church, for which Bro. Clay has already spoken. The church is responding liberally to the call for service and sacrifice, and a fine spirit prevails.

Queensland.

Good meetings and addresses at Brisbane since last report. One young woman confessed Christ on August 1. Exact amount of F.M. offering is £24/17/3. The church is pleased with Bro. and Sister Millikin in the sad loss of their young son.

At Doonah for the last seven months the local brethren have been doing most of the speaking, with help from the Brisbane church at different times. Meetings have been well attended. The church is looking forward to having an evangelist, for there is much to be done.

F.M. offering at Tannymorell was a record, amounting to £17/2/. On August 8, Bro. Stitt presided and exhorted in the morning, and at night gave a very interesting address to a good attendance. His visit was much enjoyed. After the morning service on August 8, Sister Mrs. Keable, on behalf of the church, presented Sister Petersen with a beautiful silver tea-service, for services rendered as organist for a number of years.

Since the arrival of the new evangelist, Bro. Kingsford, work at Ma Ma Creek is going ahead splendidly. The C.E. Society, which had gone into some nine years ago, has awakened with a good membership. Bible School picnic and anniversary are planned for September.

During the last month meetings at Albion have been well maintained. Bro. Davis gave two special addresses on July 25. A very enjoyable social was tendered to Miss L. Heldon on the eve of her marriage with Mr. W. Davis. Both the church and the girls of the sewing class (of which Miss Heldon was director) made presentations. Mr. and Mrs. W. Davis will be making their home at Kyogle, N.S.W. The school is very encouraging, and growing steadily. Foreign Mission offering has reached £20/10/-. Bro. Davis is at present laid aside with influenza.

New Zealand.

The church and its various departments at Ponsonby-road, Auckland, are doing good service. Bro. Gebbie preaches to large and interested audiences. Recently three from Pukekohe were immersed. Our brother has developed the spiritual life of the church in a wonderful manner. The Christian Union Bible Class has taken on new life. An orchestra has been established in connection with its services, and good work among the young people is being done. At a Bible Class rally the city churches combined in presenting a Foreign Mission camp-fire scene, when articles bearing on missions were recited, sung, and spoken in most interesting manner. Collection for the social work in our mission fields. A Mutual Improvement Class has been inaugurated. The opening night was a great success, and took the form of a mock banquet. Mid-week prayer meeting maintains its high standard. Bro. Gebbie is taking a course through the "Acts." Brethren will be pleased to know that our aged Bro. Laing Hill is able to get out to the morning service. The Church Extension Fund collection amounted to about £20.

South Australia.

Good meetings at Queenstown on Sunday, in spite of stormy weather. Several visitors from sister churches at morning meeting. Bro. Brooker preached splendidly at both services.

One received into fellowship at Mile End who was immersed on Wednesday last. Extra large meeting in the morning. At night, at close of the gospel meeting, one restored. Junior Endeavors have sent parcel of texts, picture cards, etc., to Miss Caldicott in India, and are preparing a Christmas box of sundries for the same destination.

Most sickness (influenza and colds chiefly) at Port Pirie. Bro. Shipway went to Balaklava on August 1 to take anniversary services, when Bro. Wright and G. W. MacDonald took his place. On August 8, Bro. Shipway spoke on "The Mystery of the Gentiles," and in the evening delivered a fine gospel address on "The Revelation of Pentecost."

On August 1st, North Croydon commenced anniversary services. In the morning J. Wiltshire spoke. A special offering of £74/4/4 was taken up to liquidate debt on building. It is expected to reach £88. The church now owe to C.E. Fund £165. Evening service was conducted by Bro. W. Beiler. The anniversary was preceded by meetings for the development of spiritual life on July 26, 27, 28. Addresses were delivered by G. McKie, G. T. Walden and R. J. Burrows (from America). August 3, public meeting. R. Harkness, Conference President, took the chair. F. Collins and H. J. Horsell were the speakers. Special anthems by the choir, followed by a social. Bro. Barnes delivered a message to the parents and children in the afternoon. The church is losing the services of Bro. Barnes, who is about to leave to take a church in Tasmania. August 8, Bro. Wilson spoke morning and evening. Sister Bateup, wife of Bro. Geateup, has been very ill, but is now out of danger. Sister Cooper is also very unwell.

Last Sunday at Kadina the anniversary was held. Splendid attendance in the evening. Bro. R. Raymond was the preacher for the day, and gave three eloquent addresses. On Monday afternoon the tea was a great success. On Monday afternoon meeting was the best yet held. Bro. Taylor presided. Items were given by the choir, Misses Jackson and Clark. The speakers were Mrs. Vawser, Ingham and Raymond.

At Wallaroo the work goes on steadily but surely. All meetings are good. Bro. Ingham's addresses to the church are most helpful and uplifting. The gospel is preached faithfully, earnestly and with power. Two received into fellowship since last report. The Bible School was being reorganised. Bro. Geo. Bennett has been appointed secretary of the school, and is settling into work well. News has been received that Bro. Reg. Killmer has begun to improve under the electrical treatment in the Adelaide Hospital. Quite a number of the members have been laid aside by sickness.

On Wednesday evening, the 11th inst., at Hindmarsh, an illustrated lantern lecture was given by Mr. Cooke, of the Argentine Mission fields, and is home on furlough. It was most touching and inspirational. An offering was taken up on behalf of the mission funds. Sunday, 15th, the service in the morning was conducted by Bro. T. Hagger, and his message, "Faithful unto death," was highly appreciated by a large congregation. The evening service was interrupted shortly after the commencement by a violent thunderstorm. The lighting system failed, owing to the debris from a wrecked building adjacent to the chapel striking the electric supply wires, and Bro. E. Pittman, who was to have given the address, closed the meeting on this account.

The annual meeting of the Balaklava church was held on Wednesday, when satisfactory reports were received from all auxiliaries. The treasurer, Bro. H. Roberts, reported a small credit balance in his accounts. Bro. J. Wark and P. H. Roediger were elected elders; Bro. J. G. Brimicombe, secretary of church; Bro. A. Doley, H. Webb, deacons; Sisters Mrs. E. J. Hallane, Mrs. F. L. Lawrie, Mrs. A. J. Webb, and Mrs. A. T. Whiting, deaconesses; Bro. A. Doley, secretary; Bro. H. Roberts, treasurer; Bro. O. H. Finlayson, choir conductor and organist; Bro. J. G. Bridgman, superintendent of school; Bro. H. Paterson, secretary of affairs; Bro. P. H. Roediger, assistant superintendent. Sunday last, 15th, was Alliance Field Day. Mr. O. A. Pigott, addressing the church. Sister Mrs. E. J. Mowbray, of Wagga, N.S.W., was present. At night F. T. Saunders spoke on "An Irrepressible Conflict," and an offering was made for Alliance funds. Miss M. Thorogood, who is removing to Adelaide, delighted the congregation with her solo. One of the senior scholars in the school confessed her faith in our Lord.

Victoria.

Bro. Jamieson, from the China Inland Mission, worshipped with the church at Emerald (town) on Lord's day morning, and gave a fine address; also on August 8.

On August 10, at Surrey Hills, a social was given to welcome home Bro. Norman Shaw, the last of our brave men of this church to return, and a very hearty welcome was given him.

St. Arnaud reports a very happy commencement of the mission. Both preacher, Bro. G. Fretwell, and song-leader, Bro. Carpenter, are in excellent form. At the gospel service a large and attentive audience listened to Bro. Fretwell's impressive address on "The Life Worth Living."

All meetings at Collingwood were being splendidly attended, and great interest is displayed in the services. Bro. Lionel Johnson, of Preston, exhorted at the morning meeting on August 15, and Bro. Webb spoke at the evening service, when three young ladies made the good confession.

Church anniversary services at Wedderburn last Lord's day were very successful. There were good attendances. Bro. C. Young, of Maryborough, earnestly delivered inspiring addresses. It was also the commencement of the mission services. Everything points to a successful time in them.

N.S.W. Sisters' Auxiliary.

Monthly meeting held at City Temple, Aug. 16. President presided. Several new delegates were welcomed, and President expressed pleasure at the large number present, and hoped many more delegates would come along next month.

Opening hymn, and prayer by Mrs. Rootes. Mrs. Andrews on behalf of those present welcomed Sisters Corbett, Potter and Fox, after their illness. Minutes, roll-call, accounts, correspondence received, and apologies passed for payment.

Secretary read a letter from Bro. Fisher, asking Committee to allow Bro. Hibbard a short time to put forth the claims of the Prohibition campaign, to enlist the help of sisters. Bro. Hibbard was accorded a hearty welcome, and outlined the programme of the campaign. As this is a very live question at present, the Committee promised every support, and President thanked Bro. Hibbard for his attendance.

In connection with the big Prohibition meeting at City Temple on August 16, Mrs. Ashwood arranged a prayer meeting for the afternoon from 4 to 5 p.m.

A drawing-room meeting was arranged for Friday, August 27, at 2.30 p.m., at City Temple, combining Foreign Mission and Women's Missionary Societies, to receive gifts for the box for India and rally for W.M.S. All gifts for the box to be brought in that day. Will any society be possible try and be present? Mrs. Fox sent Miss Hall to be delegate to the Prohibition Committee.

Miss Hall reported a branch of the Band of Hope opened at Parramatta. This closed the business session. Devotional was taken by Mrs. Whelan. Opening hymn, and prayer by Mrs. Ashwood. Scripture was read from John 1, by Mrs. Whelan. Solo, Mrs. W. Hall. A paper written by Mrs. G. Mitchell, and read by Mrs. Cecil Hall, in the absence of the writer, entitled "The Human Jesus," expressed some beautiful every-day thoughts, and was appreciated by all present.

Devotional leader for September 3, Mrs. Fox. Mrs. Corbett closed the meeting with prayer.—E.M.

S.A. Sisters' Auxiliary.

Meeting held in Grote-st., August 5, Mrs. E.W. Pittman conducted the devotional exercises, and Mrs. Collins presided over the business session, and extended a hearty welcome to the following visiting sisters—Miss Norman, a former very active member with us; Mrs. Quillan, from Victoria, and Mrs. Cooper, from Kadina. Minutes of previous meeting were read and confirmed. 28 delegates responded to the roll-call. The collection totalled £15/5/6.

Treasurer's report (Mrs. Bond).—Received during July for Home Missions, 11/15; in hand, £25 8/-; total, £25/19/15. For Foreign Missions, £3 15/6; in hand, £23/19/9; total, £27/12/15. General Fund—Collection, 15/11; in hand, £1/10/-; total, £2/14/11. Expenditure—Temperance Colace, 5/-; rubber stamp, 4/6; total, 9/6. Balance, £2/5/2.

Home Missions (Mrs. Ewers) reported good work being done in the River Murray districts, and on Eyre Peninsula by Bro. and Sister Blackburn, where the latter has started a Women's Bible Class. A new chapel is in course of erection at Port Pirie, which is expected to be opened in October. Encouraging reports come from other fields of labor.

Dorcas (Mrs. Cant) reported having visited the Semaphore sisters on their anniversary day, and also the society at York, both of whom are doing all they can to help those in need as well as to help on their Master's work.

Prayer Meeting (Mrs. Mosley) reported having paid one visit to the Norwood sisters, who they found working very hard in the interests of the poor. Mrs. Young read a paper on "The Affection of Jesus." Several sisters engaged in prayer, and a profitable time was spent together.

Hospital (Mrs. Young) reported 6 visits had been paid to the Children's Hospital, 8 to the Adelaide Hospital, 4 to the Home for incurables, 3 to Private Hospital, 40 to Sick and Aged, 5 to Private Hospital, Semaphore, 2 to the Sick and Aged,

Semaphore, 5 to Old Folks' Homes. 10 magazines had been distributed, and Miss Uncle's class had sent a fine collection of books for the Children's Hospital, and the Unley Women's Guild had made 6 little garments for the same institution. East-West Railway (Mrs. Ewers) reported having sent one bag of literature to camps on the East-West Railway, and one to Bro. Hunt at Berri, River Murray. Two more bags are ready for transit.

Obituary (Mrs. Uncle) reported Sister Overall, of the Marryat Bridge church, and Sister Silke, of the Maylands church, had received the home-call.

Mrs. Cherry to be leader of next devotional meeting. The meeting closed with the Benediction.—V. B. Thompson, 12 Kintore-st., Mile End.

ACKNOWLEDGMENTS.

VICTORIAN HOME MISSION FUND.

During the month of July the following amounts were gratefully received, viz.—

Churches, per Collectors, Duplex Envelopes, and Donations—Castlemaine, £1/19/-; French Island, 11/-; Bet Bet, £7/12/-; Linton, £1/17/-; South Richmond, 11/-; Essendon, 16/9; Cheltenham, £3; North Fitzroy Sisters, per Miss J. Watson, £7/14/1; Bendigo, 17/1; North Carlton, 10/6; Gardiner, £1/16/4; Golden Square, £15; Montrose, per Miss Langley, £1/6/9.

Individual Gifts—Mrs. McCrackent, 10/-; Mrs. Procter, 10/-; Mrs. Downs, 10/-; Miss Enderby, 10/-; "Anonymous," 2/-; H. Foreman, £1; F. G. Martin, £5/10/3; W.L. Jones, £1; Miss M. Thompson, 5/-; Miss E. Jermy, 4/-.

Living Letters—Women's Mission Bands, £12 14/11; Women's Conference, £2/3/3; North Carlton J.C.E., 9/9; Middle Park J.C.E., 12/6.

Assisted Churches towards Preachers' Salaries—Warragul, £16/8; Rochester, £8; Boort, £8 13/4; Swan Hill District Fund, £6/10/10; Swan Hill, £11/9/8; Meredith, £2/8/9; Horsham, £8 10/-; Kyneton, £2/3/4; Bet Bet, £14/8/8; Lake Boga, £2/14/2; South Melbourne, £13/11/6; Drummond, £8/2/6; Dunolly, £3/15/10; Emerald, £2/15/10; Woodmen, £10/10/10; Yrac, £12/12/12; Maryborough, £10/16/8; Emerald, £2/14/2; Echuca, £7/10/10; St. Arnaud, £4/6/8.

Conference Fees—South Richmond, 10/-; Preston, 15/-; Brim, 10/-; Wedderburn, 10/-; Ballarat, 15/-; Chinese Church, 5/-; Middle Park, 15/-; Galah, 5/-; Merbein, 10/-; Essendon, 15/-; Harcourt, 10/-; Dandenong, 15/-; Blackburn, 5/-; Golden Square, 5/-.

Miscellaneous—Preachers' Provident Fund, £3 5/-; Exchange, 3/-; Ticket refund, 2/-.

W. C. Craigie, Treas., 265 Lt. Collins-st., Melb. Thos. Bagley, Sec., 537 Lygon-st., Nth. Carlton.

CORRESPONDENCE.

[The Editor is not responsible for the views of correspondents.]

To the Editor, of the "Christian."

Sir,—Some few weeks ago you stated in one of your leaders that "he would be a strange individual whose mind would not be exercised over the condition of the world as it is to-day." As an individual I must admit that my mind is not only

exercised, but I am somewhat distressed with its condition, and therefore, with your kind permission, would offer a few thoughts thereon. We might ask what is the cause, and where is the cure to be found for the appalling amount of hate and revenge found in the human affairs of to-day and day? If we ask Labor for a solution for the present trouble it will hasten to tell us the cause is the carpenter, and thus a labor man, or the cause is the man working man, placing more emphasis upon sinners, tacitly admitting that he was the friend of and a solution of the problems of life are found in having an equal supply of this world's goods. Does this fully answer our query? I think not. We turn next to a solution to the organized church, what is to-day, and what do we find? They seem to stand aside and permit Labor to raise its voice for fair economic conditions, repudiation of militarism (and, by the way, some one has said there were seven millions of Christians when this war broke out, and they could have prohibited it, had they stood against it); these and other kindred evils, have to be met, repugnant and contrary to the genius of Christianity. One would therefore think that God's purposes might be better fulfilled for the world by dropping the organized churches as they are to-day, to make room for the principles of Christianity, Quakerism, or some other system of reform. I ask any student of economics to look at what the Quakers have done in history, and more particularly during the late war. Look what they have done for Christianity by their "conscientious objector's clause." A Methodist minister has said, in speaking of it, "They stand to-day where we must place our feet to-morrow." We see good, no doubt, in each of them; yet even combined they do not nearly exhaust all the wealth of the New Testament as offered to the race for its profit. "Our appeal to them all should be back to first principles as contained in the early and true church. Victory will come, Jesus speak of his complete and final triumph. Had its teaching been adhered to throughout the centuries we should have been in a far different position than we are to-day. I believe this old world is rushing to a dead end, so would cry aloud, "Seek ye out the old paths, and walk therein."

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