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Sadhu Sundar Singh.

"I am attracted to any man who makes me think of Christ, and the Sadhu has made me think of my Master."

Australia has a visitor of more than usual interest in the person of Sadhu Sundar Singh, one of the best known of India's converts from Hinduism to Christianity. Accounts of Sundar Singh's wonderful reception in Britain, together with the numerous references in the religious press to his experiences as a preacher of the gospel and of the sufferings cheerfully endured for the sake of his Master, have prepared very many to meet this distinguished representative of Oriental Christianity.

Sadhu Sundar Singh has an impressive personality. He is thirty-one years of age, tall and handsome. He has a beautifully shaped head, well poised and intellectual. His face is kindly, grave in expression, but perfectly lit up with a captivating smile. His eyes are dark, and his hair raven black. The saffron robe he wears—the mark of a sadhu—adds to the picturesqueness of his appearance. When we saw him first we were reminded of some of the pictures of our Saviour, and were later interested to see in one of the Home papers a description in which he was referred to as giving the impression that he might have stood for the figure of Christ in Holman Hunt's famous picture, "The Light of the World."

In India a sadhu is a holy man, or "religious devotee, unmarried, who wanders from place to place barefooted, without money, living on food given him by the people wherever he may happen to be for the night." So even this Christian sadhu "travels without money, bag or baggage."

Counting all but loss for Christ.

Sundar Singh was a Sikh by birth, the son of a wealthy landowner in Rampur. His mother, a gifted woman, used to urge him not to be careless or worldly, but to become a holy sadhu. He became a Christian at the age of sixteen. Of his experiences then, he himself has said, "The constant cry of my heart, when a boy, was for 'Shanti'—a Hindu term that means a full satisfaction of soul," he declared. "I had grown tired of life, and after burning a copy of the Testament, decided to commit suicide by stepping in front of an express train that each morning passed the bottom of my garden. I bathed and spent the night in prayer. Before the next day's dawn I became aware of a bright cloud filling the room, and in the cloud I saw the figure of Christ, who spoke

to me. My happiness began from that day." From the outset the new convert had a struggle. Attempts were made to win him back to his family. An uncle offered him jewels and money, his father sought to tempt him by thought of the wealth and honor which could be his, but he would not yield. For the sake of Christ he turned his back on wealth and worldly position. He was henceforth no longer regarded as a son, but an outcast. Ere he left home an attempt was made to poison him. He reached the home of an Indian Christian. A physician was called in, pronounced his case hopeless, but he speedily recovered. He fulfilled, in a far different sense, his mother's wish that he be a sadhu. The Hindu sadhu can suffer for suffering's or merit's sake. Sundar Singh would renounce all and suffer for Christ's sake. No wonder that, thus dedicating himself to Christ's service, he became known as the "St. Francis of the East." Others know him as "the Lover of the Cross."

Sundar Singh spent two years—1909 and 1910—in study at St. John's Divinity College, Lahore. Since then he has travelled through India, and in Afghanistan and Tibet.

In perils oft.

Space would fail to tell of the extraordinary experiences of this man. His story reminds us of the eleventh chapter of 2 Corinthians. This man's cheerful endurance of persecution and suffering shames us for our repining, because of the smaller ills of life and the troubles incidental to our profession of Christianity. God's care and protection were often vouchsafed to His servant in a marvellous way. It is not wonderful that he now should speak so confidently of the Saviour's presence and help.

In one place the people repulsed him, so that he spent his nights in the jungle. One dark night he lay in a cave. When morning dawned, it revealed a man-eating leopard still asleep close to his side. Another night, cold and wet, he took refuge in a ruined rest-house. During the night he awakened, to find a huge python coiled close to his blanket. Sundar Singh took a corner of the blanket in his hand and shook it, whereupon the python slipped away, and the sadhu was able to proceed on his way. On another occasion, a panther that had

killed several people of the village allowed him to pass unmolested.

The following story is told of his experience in Tibet: "At the age of nineteen while in Tibet, he was arraigned before one lama and found guilty. The two favorite forms of capital punishment are being sewn up in a wet yak skin and put out in the sun until death ends the torment, or being cast into the depths of a dry well, the top being firmly fastened over the culprit's head. The second form was chosen for the sadhu. He was stripped of his clothes and cast into the depths of the ghastly charnel-house. He alighted on a mass of human bones and putrid flesh. On the third night someone opened the locked lid, and a voice reached him telling him to take hold of a rope that was being let down. The rope reached him, he grasped it, and was drawn up into the open air. When he arrived at the top the lid was drawn over again and locked. He looked round, but his deliverer was nowhere to be seen."

An interesting story tells how the sadhu one day at Narkanda came across some villagers reaping. Following his usual custom he joined himself to them, and began to speak of the Saviour. They refused to listen and began to abuse him. One man was so annoyed that he hit Sundar Singh on the head with a stone. Soon afterwards this man was seized with a severe headache, and had to cease work. The sadhu thereupon took up his scythe and reaped with the others. At the end of the day the men, whose hearts were softened, invited him to their homes, and were willing to listen respectfully to his message.

"Going through a dense jungle one day, he was set upon by four robbers with drawn swords. They ordered him to deliver up whatever he had, but as he had nothing but his blanket, he just laid that before them. They let him pass on, but when he had walked a little way called upon him to stop. They asked him who he was, and what religion he was preaching. Opening his Testament, he read to them the story of the rich man and Lazarus, and asked them what they thought of it. They said that it made them afraid, for if the rich man was punished for so small a fault, what would be the end of great sinners like themselves? He then spoke to them of the love and mercy of God in Christ. One of the men was smitten

with remorse, and began to weep, and, taking Sundar Singh into a cave near by, gave him some food, and let him rest there for the night. In the morning he took him to a place where there was a heap of human bones, and, weeping, said, 'There is my sin: can such as I be saved?' Sundar Singh tenderly told him the story of the dying thief. This man became a Christian, and the other three robbers left their evil ways and earned an honest living."

Hear his personal testimony.

To meet and hear a man like Sundar Singh will do any disciple good. The winning of one such as he is a recompense for much missionary activity. His case is an encouragement to us to persevere in sending the gospel abroad. The sadhu's speech is attractive. It is only two or three years since he learnt to speak English, yet he can speak well. His language is choice, his manner pleasing. His mannerism of repetition emphasises his points. He puts some needful truths strikingly, as when he says—"There are no Christian nations: only individuals are Christians." His testimony to the progress of Christianity in India—of the number who are secretly believers—is very interesting. Amongst the higher castes, as in the lower, he thinks there is a movement which ere long will result in a great turning openly to Christ.

It will do Australian Christians good to hear Sundar Singh's testimony regarding Jesus: It may help also to learn his impressions of Western Christianity. The West has at times made the mistake of thinking its view the final one and of seeking to force on the Eastern mind a Western interpretation. Dr. J. H. Jowett, in welcoming Sundar Singh in Westminster Chapel, London, said he believed that India, with her finely trained and disciplined mind, will have a great contribution to make to Christian literature. "I hope," he said, "that I may live long enough to see the rise of some Hindu theologian who will open up to us more fully St. Paul's teaching in the Epistle to the Romans."

Bro. G. P. Pittman, writing from India to the British "Bible Advocate" an appreciation of Sadhu Sundar Singh, closes thus: "He is a man truly in the apostolic succession, a man of the type of Paul, giving up all, daring all, suffering all, for the sake of the Gospel. May the Lord raise up many more like him to carry the good news to all the countries of the East. Our Western methods will never appeal to lands like India. The great need here is for Indians to catch the spirit of Sundar Singh, and the chief task of the missionaries is to develop such a spirit among their Indian brethren, besides displaying as much of it themselves as possible."

The Measure of Life.

Measure thy life by loss instead of gain,
Not by wine drunk but the wine poured forth;
For love's strength standeth in love's sacrifice,
And who suffers most has most to give.

—Ugo Bassi.

The Value of a Gospel Mission.

T. H. Scambler, B.A., Dip. Ed.

The supreme value is that it is calculated to win men and women to Christ. The mission may accomplish other results; it may stir the church to a more lively enthusiasm, it may restore some members who were in spiritual coma, and it may advertise the church in the community. But its prime purpose is to win converts, and if it fails in this, while it may have other consolatory results, it has failed in its chief purpose.

In what way does a gospel mission achieve this result? The philosophy of the protracted effort is simple. It is the holding of the minds of people to a continuous presentation of the claims of Christ until they are converted. Our weekly preaching of the gospel allows of too long a time between the appeals which are directed to the unconverted. In the meantime other influences come into play upon his mind, and the effect of the message of Christ on Sunday is gone before the appeal of next Lord's day reaches him. But if we can bring him under the power of the gospel night by night, the appeal becomes continuous, and he may be won. There is no man but who would become a Christian if only he could be brought to reflect on the claims of Christ long enough.

There is no magic, then, in the gospel mission. Success depends entirely upon certain well defined principles. There is to be found in some of our churches an almost pathetic faith in the efficacy of missions. If only we can have a mission, we will get converts and build up our church! Not necessarily. A gospel mission will only achieve more than the ordinary weekly preaching of the gospel when we can secure continuous attendance of those needing the Saviour.

Hence the value of a gospel mission depends upon wise planning and earnest consecration. The people must be there—this in addition to all the reliance we have upon God for his blessing. Plans for a mission, then, must include plans that will get the attendance, without fail. That is why a tent mission is generally more successful than one in the church—it secures a better attendance. And that result is not alone due to the fact that "many people will go to a tent who will not go into a church building." It is partly due to that, but not entirely. Another factor is that many members of the church in an unusual thing like a tent mission, become more enthused, attend better, work better, and thus secure the conditions favorable to large outside attendances than in an effort made in the church.

When the mission has been planned, and the missioner secured, and the song service arranged for, and the blessing of God invoked, there comes the great fundamental question of securing attendance at the services. It is a good thing to get the choirs of sister churches to attend night by night, but it would be a better thing if when they arrived, they could not get in for lack of room. It is the unsaved local man you

want, not the consecrated singers of other churches. Have those singers by all means, if you have room, but plan to have no room.

There must be wide advertising. There must then be intensive individual effort. The best way to get a man to the services is to go and bring him. Every member of the church has unsaved friends—members of his family perhaps—whom he would like to see become Christians. Make their conversion the subject of earnest and definite prayer. Pray for them by name. Make your prayer personal and direct. See that they attend the opening services of the mission. Don't leave it to a chance invitation. Bring to bear all the power of consecrated friendship to have these people at the services. When this is done, by all the members, attendance is assured, and the success desired will come under the blessing of God.

Hurling the Harpoon.

A sailor who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. The friend said:

"Jack, wasn't that a fine sermon?"
"Yes, it was ship shape; the water-lines were graceful; the masts raked just high enough; the sails and rigging were all right; but I didn't see any harpoons. When a vessel goes on a whaling voyage the main thing is to get the whales. But they don't come to you because you have a fine ship. You must go after them and harpoon them. Now, it seems to me that a preacher is a whaleman. He is sent, not to interest them, but to catch them. Jesus said to his disciples, 'I will make you fishers of men.' Now, how many sermons like that do you think it would take to convict a sinner and make him cry out, 'What must I do to be saved?'"

The friend said: "But, Jack, people now-a-days don't like to be harpooned. They like to listen to such expositions. Surely it is a grand thing to attract such an audience to hear the gospel."

"To hear about the gospel, you mean! I don't object to the doctor's exposition and illustration. As I said before, they were all ship-shape. But the trouble was when he sailed to the fishing ground and the whales had all gracefully come to the surface, instead of manning the boats and striking for a haul, he made a polite bow and appeared to say: 'I am very glad to see so many whales. I must not do anything to hurt or frighten them; hope they will admire my ship and all come again on my next voyage. Do you think the ship owner would send such a captain to Behring Straits a second time? Read in Acts the report of Peter's first gospel sermon. He began with an able exposition of Old Testament prophecies in regard to the incarnation and resurrection of Christ and the outpouring of the Spirit, and then, when he had gained the attention of the crowd, he charged home upon them with the words, 'Jesus, whom ye have crucified!' That was hurling the harpoon."

Is Christ Divided?

H. G. Harward.

What would be the consequences following the unity of the people of God? The total results could not possibly be tabulated this side of eternity. The possibility of such a glorious consummation stirs the soul to its very depths. The evils and folly of division are so apparent that one blushes to defend it. And language is too feeble an instrument to picture the innumerable blessings which would accrue from the breaking down of the walls of division in the church of God. How much it means to the patient with a diseased body to take the curative medicine of the skilled physician. Strength of body; vigor of mind; buoyancy of spirit; the joy of living are some of the priceless blessings which are his. And the price he may have paid he will not consider too great, as he contemplates all that restoration means to him. There is a price to be paid in order to the reuniting of the scattered forces of Christianity. And Christians of every religious body should be prepared to sacrifice everything but principles and truth in order to reach this desired and long-prayed-for end. And the cost is so little in comparison with the consequences of unity. What are some of these?

1. What would it mean to Christ for unity to supplant division?

That was a heart prayer of his recorded for us in John 17. He meant it, every word. He as much desired the unity of his followers in the twentieth century as he did in the first. We dare not say that as our Great Intercessor he is unconcerned, and indifferent respecting the answer to the prayer which he offered to the Father almost beneath the shadow of the cross. He is robbed of glory by division. He is shorn of strength by disunion. He is restricted in influence by the dismemberment of his body. *He suffers*, most of all, by the party spirit in the ranks of his followers. Men fail to see the glory, and to receive the power of our glorious Lord, because a divided church cannot properly represent him. We all need to get Christ's viewpoint of unity. It means everything to him. And no other movement would so exalt Christ, would so reveal his power, would so manifest his divinity, would so widen his influence, and would so establish him in the very heart of the world as the movement which ushered in the answer to his prayer, "That they all may be one."

2. What would it mean to the church for the "One Body" of divine origin to take the place of the many bodies of human origin?

The problem of unity is a problem of finance. We cannot pay too much for all the riches of grace we receive in Christ Jesus and in his body. We can waste a great deal in the maintenance of denominational systems, and the fostering of the sect spirit. For the legitimate needs of the kingdom of God, there is need of all the financial resources of his people. But how frequently

the furtherance of the gospel is hindered by reason of insufficient funds. Under present conditions there is sinful extravagance in prosecuting Christian work. The writer spent several days in an American town of 1400 population. In that town there were fourteen churches represented. Not one of them possessed many elements of strength. But what waste was represented in their divisions. Too many church buildings; too many preachers; too many auxiliaries claiming support. And is this condition not found in many of our Australian towns and cities? Unity would mean the saving of incalculable sums from unnecessary organizations, for use in world movements for Christ and his church.

How much it would mean, too, in the service of the church! To-day there is frequent overlapping. Many fields are over-staffed with preachers; others are without adequate supply. In many places there is denominational competition, instead of Christian co-operation, in service. Roman Catholicism has power beyond its numerical strength partly because the members in different districts rally to one centre, and are organised for united worship and service; while Protestantism, with its separate folds and disunited worship and service, has not the power its numbers should give to it. Unity would largely solve the problem of effective ministry to a community and to the world's need.

3. What would it mean to Christians for all to be united in Christ?

In every community there are times when denominational differences and distinctions are forgotten, and those who love the Lord come together in union services. And these have been delightful times to all. It has been good to remember—"One is your Master, even Christ, and all ye are brethren." It has thrilled us to sing, "The Church's one Foundation is Jesus Christ her Lord." The fellowship of the hour has been so sweet, as we have "sat together in heavenly places in Christ Jesus." It has been a foretaste of the glory which awaits us in the eternal presence. And all that joyous experience has been possible because the things which the Lord has not given to us have been put aside, and we have dwelt upon the things which are his, so plainly and simply given to us in his Word.

After the union service communion so often has given way to contention, fellowship to fighting, and a reviving spirit to a rivalry for place and power in the community. There is a pathos that hurts in the question addressed by a little child to her mother, as she heard the church bells ring, "Why did God put your church here, and father's over there?" But God didn't do it, and the division would not exist if we all listened to his voice. There is so much to love and emulate in the lives of consecrated men and women of God in all communions

that we do not want to be separated from them. We covet their constant fellowship, we long for their continued co-operation in the extension of the kingdom of God, we want to join them in truthfully singing, "We are not divided, all one body we." And unity, as Christ desired it, would make all this, and more, possible.

4. What would it mean to the world for Christians to be united?

Look again at our Lord's prayer in John 17. He desired three things for the world: (1) That the world may know that thou hast sent me (23). (2) That the world may know that thou hast loved them (23). (3) That the world may believe that thou hast sent me (21). The accomplishment of these things was dependent upon the unity of the disciples, such as existed between the Father and the Son. We can and do rejoice in what has been accomplished in influencing the world for Christ, in spite of the divisions existing through many centuries. But how much more would be accomplished if the forces of Christianity were united.

Think of the testimony a united church might give of the saving and keeping power of Christ. It would be possible to go to a community with the simple, yet powerful message of New Testament evangelism, with the assurance of harmonious co-operation with all who love our Lord and the souls he came to save. Now any fearless and faithful preacher of the Christian Scriptures has to encounter the opposition of denominational bodies, and have hurled against him all sorts of unwarranted charges. With unity, we would "all speak the same thing, and be perfected together in the same mind and the same judgment." And a community would hearken and obey the testimony of a united church as it does not do to the oft-times discordant messages of professed Christian people.

Think of the attack of the church united against the many moral social and economic evils of the day. National vice has flourished because the Christian forces have not been united under their great Captain to overthrow them. The Delilah of division has shorn the church of its strength in the presence of these Philistines of iniquity. The Christian church is strong enough in the power of the Spirit of God to overthrow every evil, to introduce every reform, to champion all the rights of men. But not while it is separated into so many parties. With unity the church would be irresistible. No power in hell or earth could stay its progress. The hosts of evil would flee before the armies of righteousness represented in the united church of God.

There never was greater need of unity than now. If churches will not come together as Christ desired, we can as individuals get right on this great question. It is simply this—abandon all which makes for division, because it is contrary to the revealed will of God; and then appropriate all that makes for unity.

"How blest, and how joyous will be the glad day,
When heart beat with heart, in the strength of
the Lord;
When Christians united shall join the refrain,
Divisions all ended, triumphant His word."

"an angel from heaven strengthening him." Just one angel! Not the legion of angels to blast his foes and deliver him. They were ready, but he wanted them not. Just one angel of help to gird him for his final task. Such angels of help are never far from the place of earnest prayer. Make this hour the hour of choosing God's will for you. Decide for Christ. Turn from sin to God, and the angel of help will be at your side to strengthen you for your chosen path. For Jesus, Gethsemane was the place of victory. In him was no failure, nor will there be. "He shall not fail nor be discouraged." He is a perfect Saviour. But that garden was, alas!

The place of failure—human failure.

Not, indeed, of the Saviour, but of the men he came to save. Not a failure of divine steadfastness. "What, could you not watch with me one hour?" They sleep, while he wrestles and prays. They sleep, while nearer and nearer comes their hour of supreme testing and failure. Nor are they the only ones that need his admonition, "Watch and pray that ye enter not into temptation." Let Whittier's prayer be ours:

O Thou who in the garden's shade didst wake the weary ones again,
Who slumbered in that fearful hour, forgetful of Thy pain,
Bend over us, and o'er them, and set our sleep-bound spirits free,
Nor leave us slumbering in the watch our souls should keep with Thee."

Judas failed in loyalty. "Lo, Judas, one of the twelve, came." He knew where Jesus was to be found, but he came to betray him, and that with a kiss. It all seems so terrible, that a man who had been with Jesus so long should do this! What daily dishonesties and secret disloyalty there must have been before he could come to this! From the very upper room he went out into the night. From the very gates of Paradise there may go a path to perdition. Judas! "One of the twelve"! But, "Reville him not. The tempter hath a snare for all." Let us take heed to ourselves, and in Burns's words:

"Lest in temptation's path ye gang astray,
Implore His counsel and assisting might;
They never sought in vain, that sought the Lord aright."

The whole band of disciples failed in constancy. "They all forsook him and fled," and one of them the loudest protester of all, though he "followed afar off," yet actually denied his Lord. Oh! it is a dismal failure, and a loud proclamation of the need of that redemption which Christ was about to accomplish by his death. Redeemed by its power they all, save Judas, came back after the resurrection to find in Christ their Saviour and friend, and to understand the meaning of that cross of shame which had been such a stumbling-block to them.

Against the fickleness, the failure, and the black disloyalty of these men, who were of like passions with ourselves, is set in clear contrast the steadfastness, the faithfulness, and the supreme loyalty of Jesus to his mission. He "drank the cup" and went on until he could say, "It is finished." Yield to him whose matchless love shines all the clearer against this black background of human failure.

Let every undecided soul make the great choice. "Looking unto Jesus, the Author and finisher of the faith, who for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of God." Amen.

We fail most of all in the secret place, we fail to interpenetrate all our work with prayerful intercession. We need to learn that the quickest way to the heart of men is round by the throne of God, that the true direction of Christian service is not horizontal but perpendicular; it is from men to God and from God to men.—J. Stuart Holden.

A Christian Science Inquiry Answered

Prof. David Smith's correspondence column in the "British Weekly" is always interesting and often helpful. In a recent number, the following inquiry of "H.M.C." appeared:

"To-day a booklet on Christian Science came to me in which it is maintained that matter is merely a mental phenomenon, an appearance of substance rather than substance itself, and wholly mental. 'Material objects are but objectified mental expressions, and not substantive entities exterior to consciousness.' And matter is defined as 'mirage.' Such teaching seems to pave the way to Atheism. If matter is only a 'mirage,' are we not led to the conclusion that the Cross, the nails, Gethsemane, and the Nativity had and have no reality?"

To this Prof. Smith replied as follows:—"Like many another pretentious novelty, this is simply an old-world sophistry revived. It has, of course, as you remark, some affinity with Berkleyanism, but it runs far further back; for it is the idea of the ancient philosophy of the East, as you will see if you read Sir Edwin Arnold's poem, "The Light of Asia." It is, in theory, the precise antithesis of that fundamental postulate of Greek philosophy—the eternity of matter and its inherent and necessary evil; but it is curious how "extremes meet," and the Oriental philosophy and the Greek have here the same practical issue, namely, contempt of matter and exaltation of the spirit. It was the Greek theory that confronted the Apostles, and at every turn the New Testament protests against it and affirms the Christian truth.

What is the Christian truth? It is twofold. First, that matter is not eternal; it was created. This is written on the first page of the Holy Scriptures. According to the Greek philosophy matter was eternal; it existed primarily as "chaos"—a waste and formless mass, and what we call "creation" was merely the shaping of the rude fabric, the transformation of "chaos" into a "cosmos." But according to the Scriptural revelation chaos itself was a divine creation. Philosophy began with the affirmation that "the earth was waste and void; and darkness was upon the face of the deep" (Gen. 1: 2); but the sacred writer goes farther back and declares that "in the beginning God created the heaven and the earth" (verse 1). The second truth is a corollary hereof: since matter was created by God, it is not an evil thing. As it left the Creator's hand, it was "all very good"; and the evil which now clings to it is an alien intrusion—sin's corruption of God's fair handiwork. Now observe the practical application of the philosophic theory. The initial assumption was that purity is impossible so long as the spirit abides in a material body, and only when it is released from its prison-house will it "soar aloft" and escape from material pollution. Hence emerged two diverse and antagonistic moral doctrines. One was libertinism, which held that since matter and spirit are distinct domains, matter is nothing to the spiritual man, and he may freely indulge his physical appetites. And the other was asceticism. Matter is an evil thing, and it must be strenuously abjured; the body must be mortified that the spirit may live. Here entered the Christian revelation. The body is not an evil thing. It is God's creation, and our business is neither its indulgence nor its mortification, but its consecration, its redemption from the corruption of sin through its surrender to the grace of the Holy Spirit. It is a holy and precious thing to be revered and guarded; and this truth the New Testament enforces by three inspiring arguments. (1) Our Lord wore a body like ours in the days of his flesh (cf. 1 John 1: 1-4). (2) The Holy Spirit makes our bodies his sanctuaries. "Know ye not that your body is a sanctuary of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body" (1 Cor. 6: 19, 20 R.V. marg.). And (3) our bodies will be raised incorruptible and will share with our spirits in a glorious immortality. "He that raised up Christ Jesus from the dead shall quicken also

your mortal bodies through his Spirit that dwelleth in you" (Rom. 8: 11).

This is the Christian attitude, and it differs "by the breadth of the sky" from that mischievous notion which is the foundation of Christian Science and which is nothing else than a silly, though unconscious, reversion to the crude philosophy of a dead paganism. It is no exaggeration to affirm that there is no surer test of the truth of a doctrine and its title to rank as Christian than its conception of matter; and this appears when it is considered that there are three historic ideas of religion, each determined by its attitude toward matter. The first is defined by St. Paul as "worshipping the creature rather than the Creator" (Rom. 1: 25). This is heathenism, and it means the deification of lust. The second is worshipping the Creator and contemning the creature. This is asceticism, and it is seen not merely in monasticism but in much which passes among ourselves for "unworldliness." And the third is worshipping the Creator and honoring the creature, rejoicing in the works of His hand and using them for His glory. This is Christianity.

Gradatim.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.

I count this thing to be grandly true;
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passions slain
And the vanquished ills that we hourly meet.

We hope, we resolve, we aspire, we pray,
When the morning calls us to life and light.
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the recall of sensual things,
While our feet still cling to the heavy clay.

Wings for the angels, but feet for men!
We may borrow the wings to find the way—
We may hope, and resolve, and aspire, and pray,
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—Dr. J. G. Holland.

Twelve Things To Remember.

- The value of time.
- The success of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The joy of originating.
- The beauty of cheeriness.

Great Events in the Life of Christ.

In Gethsemane.

A. W. Connor.

Matt. 26: 39.

"And he went a little further, and fell on his face and prayed, saying: My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—Matt. 26: 39.

At the beginning of his public life Jesus was alone in the wilderness, tempted of the devil. That wilderness battle ended in complete victory for him by the ministry of the word of God. Twice, that temptation, then repelled, recurred. Once when Peter would dissuade from the cross: "This shall never be unto thee, Lord," met by Christ's "Get thee behind me, Satan." The other was during the passion week, when the Greeks came seeking him, and the Master turned away from the allurements with the words, "Father, glorify thy name." At the other end of his public ministry lies the loneliness of the garden experience, as he entered upon the last phase of his redemptive work. Here also was a threefold struggle, and complete victory through prayer. The experience of our Lord in that supreme crisis, when he entered into the cloud, and when some awful fear shook his soul, is perhaps beyond our complete understanding. Yet, as it is recorded, we may reverently seek to fathom its mystery, and learn the depth of the divine love, in the depth of the woe through which our Lord went. And so:

"Toward the garden called Gethsemane
We turn our faces and our steps to-day,
And wait in hushed and pitying grief apart,
While Christ takes the world's sin upon his heart.
For this he came, the Child of Bethlehem:
To meet this hour he trod strange toilsome roads:
Misunderstood, despised, hated and feared,
He takes at last the heaviest of all loads;
To bear for others punishment and pain,
And so redeem the world to God again."

As we approach our study, we note that Gethsemane is

The place of loneliness.

Dr. Campbell Morgan says that in this experience we see Jesus crossing the line into the last loneliness. In the early days of his ministry the crowds had thronged him, so that he had to seek solitude or rest. They even came to make him a king. But as the revelation of the Cross in his life became clearer, many went back and walked no more with him, and as the end drew near the loyalists grew fewer. Even those who had continued thus far with him in his temptations were about to leave him. "Ye shall be scattered every man to his own, and ye shall leave me alone."

From the upper room the apostolic band, minus Judas the traitor, went with him. Eight of these were left at the entrance, and with the chosen three Jesus entered the deeper shadows of the garden. Then, even they are left behind, and Jesus, "went a little further" and thus passed into the place of the last loneliness. "He went a little further," says Matthew, in words that cling to the memory, and haunt the imagination. It was but a "stone's throw," yet measured in terms of spiritual experience Jesus was separated from human companionship by an immeasurable distance. If we could understand this loneliness we would begin to know why he "began to be amazed and sore troubled." Man has gone from him, and even God seems to be withdrawing. "He trod the winepress alone, and of the people there were none with him." He went "a little further" than any of his suffering saints have ever been called upon to go. Because he moved forward into the spiritual shadow, no one need know the desolation or darkness as he knew it. This was part of the price of our redemption. Loneliness itself is not to be dreaded. It often is the balm of the weary heart and the tonic of the distressed soul. But Gethsemane was not only the place of loneliness, it was

The place of agony.

Note the descriptive words. "My soul is exceedingly crushed with anguish to the very point of death." "Being in agony he sweat as it were great drops of blood." The Gospel narrative is supplemented by a reference in Hebrews 5: 7, where in reference to the Christ, our High Priest, "in the days of his flesh," it is said that "he offered up prayers, with strong crying and tears, unto him that was able to save him from death."

In seeking an answer to the question, as to this manifest shrinking from death, we must never forget who he is—Son of God and Son of man—nor his mission of redemption, and his consequent position as the representative of the race before God. He was facing death. But that is only a partial statement. To die! For this he had come, and he often had intimated that he must be "lifted up," as the serpent was in the wilderness; that he must be as the "seed" cast into the ground to die. But to be thus betrayed, deserted, and denied, maligned, and mocked, spat upon, and buffeted; to be thus thorn-crowned and lifted up, nailed to the tree, to hang in full consciousness, with burning thirst. The mortal pain! the mental anguish, the shame, the desolation; was all this in its fulness and detail God's way and will for him? If in any real sense he was "touched with a feeling of our infirmities," or if he was really in all points tempted "as we are," then he must have shrank instinctively from all this. If rank in nature and fineness of physical organisation means capacity for pain, then to him it was more awful than to any other being. This is of all places not the place for criticism, but for adoration and worship. To all this we must add, that Jesus was standing where no other has ever stood, or will stand in relation to God and the sins of men. Of none but him is it written, "He was wounded for our transgressions, he was bruised for our iniquities." Of him alone is it true that "he by the grace of God tasted death for every man." Of him, and of no other martyr is it said, "He in his own body bore our sin to the tree." Of no one else in their dying was it said: "Him who knew no sin, he made to be sin on our behalf." Here is the mystery. Gethsemane was the anticipation of all that Calvary stood for, and it was here he faced and fought all his fears. The idea that it was premature death in the garden that Jesus feared does not comport with the simplicity of the words of the story. If it helps to remove one difficulty from the narrative, it leaves as great a one on our hands. Nor does it agree with the words uttered by Jesus a few moments later, when, facing his arresters, he said, "The cup which my Father hath given me to drink, shall not I drink it?" He was here, as in his baptism, in the Jordan, identifying himself with man. In this, his baptism of suffering, he is being permitted to know the meaning of the soul's severance from God. It was this desolation and darkness, this separation that made Gethsemane the place of supreme agony. But deliverance came to him from his awful crushing load, because he made Gethsemane

The place of prayer.

We saw our Lord at prayer in the upper room. But what a contrast! Would men have penned such a contrast, unless they had seen and heard it? There, the perfect confidence of undimmed communion with God. Here, the sense of utter loneliness. (Contrast John 17 with Matt. 26.) No fuller revelation of the divine and human in Christ can be seen than in the contrasts of these two prayers uttered on the one night by the same Jesus. "Father, if it be possible, let this cup pass from me, nevertheless, not my will, but thine be done." A recent writer in our paper, who takes the view that what Jesus feared was premature death, drew a beautiful lesson from this of "supreme submission." While not accepting his view,

we agree that here is the lesson of supreme submission. Let us consider the matter. We must not even for a moment, or in thought, view this as two prayers, one of which was answered and the other not. The prayer is one and indivisible in the heart of Jesus. The prayer that the cup might pass was never uttered alone. Underneath the agony, deeper than all else, was the desire that God's will might be done. It expresses a deeper thing even than submission. It is not merely a wish to change God's will, and failing that, a prayer for submission thereto. No; it goes deeper than that. Speaking of prayer in another connection, Canon Moberly says: "It was far otherwise. Rather the effort of his soul in that awful moment—across the inevitable shrinking of the flesh, across the deep distraction of impulse which must form part of the undimmed consciousness of human life before the unnatural outrage of the knife of the murderer—the real effort of his soul was one effort, single, consistent and triumphant together. It was the final surrender, and consecration of every necessary human shrinking even from that death of inconceivable sacrifice. It meant, not the defeat, indeed, nor the crushing of human will, but its crowning simplicity, in perfect identification, perfect oneness, with the divine. Was not this the real issue of that most victorious prayer?—namely, that, in it the will, even of human flesh, willed and chose for itself every unnatural detail of the agony, as voluntarily, as entirely, as did the will of God?" This expresses our view. This prayer was answered. "He was heard by reason of his devoutness." The will of God was done. That will was perfectly accepted by Jesus. An immediate assurance of the final victory that was to succeed the night of sorrow may well have calmed his soul. "The joy set before him," was apprehended anew, and thus he moved forward to "endure the Cross and despise the shame." Perfect obedience. Thus by the perfection of obedience, learned in the school of suffering, Jesus became "the Author of eternal salvation to all them that obey him." Who would not obey him who thus obeyed to the uttermost? This place of victorious prayer has a lesson for those fighting the battle at the cross-roads of life. Your victory will come by prayer. To those believers who are passing under the cloud it speaks, and bids us dare to believe that:

"Yet far through the misty future
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight,
An answer, not that you long for,
But diviner, will come some day.
Your eyes are too dim to see it,
Yet strive and wait and pray."

It was the sequel of self-devotion of Christ and his drinking of the cup, the Father gave to him, that revealed Gethsemane as

The place of victory.

There is a set of mosaics in a European cathedral that are descriptive of these three prayers of Jesus. In the first Jesus is prostrate on the ground and a pall of darkness shrouds the scene. In the second he is still bowed, but not prostrate, and through a rift in the clouds a star appears. In the third Jesus still kneels, but his face is upturned to heaven, and light is shining all around. This rightly expresses the victory that came in his supreme submission and acceptance. It was his feared hour, but he met it and won. It was his dreaded cup, and he drank it. "The cup that my Father hath given me, shall not I drink it?" was his victorious cry before he left the garden.

"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame."

But the woods, the place of agony and loneliness, became the place of prayer, and hence the place of victory, and

"Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with death and shame."

"There appeared," as in the wilderness victory,

What did You Do in the Great World?

W. R. Hibburt.

An Inquiry in the Heavenly Land.

In reverie I seemed to stand before a great white throne, and awe-inspired, I beheld and experienced great glory. There was much hastening to and fro, but every movement appeared to be the movement of great and glorious service. At length, as I drew nearer and joined the company about the throne I heard the question asked, "What did you do in the great world?" Passing closer, I observed the one to whom the question was addressed, and heard the reply, "I never wronged my neighbors, never imputed evil, and never slandered their name." Again, the question was asked, "What did you do in the great world?" Continuing the reply, he said, "I was never intemperate in my habits, never immoral." But again he was interrupted by the repetition of the same question, only with greater emphasis. "I did not steal, nor did I owe any person anything." "Yes, but tell us what you really did to help on the great cause of heaven when on earth." There was a stammering speech that endeavored to find something positive, but which in effect exposed that the man's whole life had been a negative existence. The man stood abashed, suffering the exposure and failure of a merely negative life. As the Lord looked at him he turned away sorrowful, and as he was led out of the presence of the Lord it sounded as if he wept bitterly.

The second person of whom the question was asked I recognised immediately as one of great prominence. In reply he related his life story of how he commenced in the world as a poor boy, and that against great odds he had succeeded, and many times had found it necessary to pull down his barns and build greater ones. This I knew to be all perfectly true. The story was listened to eagerly by all, and when concluded there was a great silence which was eventually broken by the words addressed from the throne. "But what did you do for others in the great world?" Again there was prolonged silence, during which all the pride and triumph that had been manifested in the bearing of the man entirely vanished. At length one in the company that stood about him was heard to make claim that he had often been given the fragments that fell from his laden tables. This evidence did not relieve the situation, but only intensified the pain which was now manifest in the man. At length he could endure the presence of the King no longer, and sought relief by turning and moving away in the direction of the former one.

By this time the third, an old lady bent and worn, had been ushered into the presence of the King. The order hitherto observed by the great company around the throne seemed suddenly to depart. A number had pressed around the old lady. There was great handshaking. As the spirit of welcome subsided somewhat, I heard one say, "Welcome, welcome; I was an hungered, and you gave me meat." Another grasped her hand, saying, "Welcome, welcome; I was thirsty, and ye gave me drink." Another, elbowing his way through the crowd, is wringing her hand, saying, "Why, I was a stranger, and ye took me in." And yet another, with face beaming with delight, has edged his way toward her, and hand-clasp says, "I was sick, and ye visited me." Still another with face all radiant, is tugging at her arm, whispering, "I was sick, and ye visited me." By this time the thronging had been relieved, and upon seeing her face, I noticed the woman was greatly confused. With a look of great surprise she turned toward the throne. The King, understanding all that the scene meant, said, "Verily, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." A sign was made that she should pass on, and leave room for others. Obeying, she said, to the friends about her, "I really do not quite understand. I cannot recollect your faces." Whereupon one answers, "Oh, I am from Africa, I have never seen you before. We were an hungered, well nigh starving for the

Bread of Life. Since coming up here I have learnt that you helped to send it to Africa's famishing souls." "Who could have believed," she said, "that my little gifts could have accomplished so much?" Another tells how that in India they were parched for the Living Water. Again she remembers how at times she had pinched to help on the work in India. Another relates how that he was an orphan, and her gifts gave him a home and kind Christian guardians. Still another makes it known that he is from her own city, and when imprisoned, held captive by the lusts of city life, she it was who freed him. To all these explanations she made reply, "Why, I had forgotten all these things, but now I distinctly remember those little repeated sacrifices, the dresses I made last another season, the hat that I trimmed and re-trimmed. It somehow happened that I never managed to buy that suite of furniture on which my heart was fixed. Well, it was a kind of sacrifice, but I would do it again and again to have this joy through all eternity."

The sanitary expedients of human chemistry are ridiculous when compared with the fires of the sun, the ozone of the sea, the virtue of the ether, the fragrance of the earth. So all our inventions to make pure and to keep pure the soul are sadly unavailing; the supreme guarantee for the health of humanity is the presence and operation of the Spirit of God—the Spirit of light, of health, of power. What the sun, the wind, the sea are to the physical life, the Holy Spirit is to our deeper life.—W. L. Watkinson.

At the Lord's Table.

"HOLDING FAST."

T. W. Smith.

"Now I commend you for remembering me in everything, and because you hold fast truths and practices precisely as I have taught them to you."—1 Cor. 11: 2 (Weymouth's Translation).

"The doctrines and the line of conduct which I taught you—both what you heard and what you saw in me—hold fast to them; and the God of peace will be with you" (Philippians 4: 9, Weymouth's Translation).

Paul, in his various epistles, frequently makes use of the words "hold fast." This expression, in the above passages, literally means "habitually do." From this, we gather that Paul's intention is to urge upon his brethren the need for continuance in well-doing. In contrast to the apostle's commendation of the Corinthian church, we have a most illuminating passage in Hebrews 10: 25, which, in the Revised Version, is the familiar "not forsaking the assembling of yourselves together, as the custom of some is," but which Weymouth reads as "not neglecting—as some habitually do—to meet together."

Now, there are four things in the spiritual realm which are most intimately associated, and which it ill becomes any truly devout follower of Christ to attempt to separate, when they should be kept together, viz., the Lord's day, the Lord's people, the Lord's table, and the Lord's house. On every Lord's day when possible, the Lord's people should be in the Lord's house, around the Lord's table. We believe this to be in accordance with the divine will. Yet it is amazing what vain and frivolous excuses are sometimes urged in extenuation of what all, on mature consideration, will admit to be wrong. Such excuses are advanced as a sufficient justification of absence from the royal feast prepared for His followers by their gracious Lord.

My Ships.

The Best Poem of Ella Wheeler Wilcox.

[Millions of people will be sad because Ella Wheeler Wilcox has left this world. Her verses are known everywhere, and she wrote some of the best of them for the first numbers of the "Children's Newspaper." Here is the very best poem Mrs. Wilcox ever wrote, quoted from one of her books, published by Gay and Hancock.]

If all the ships I have at sea
Should come a-sailing home to me
Ah well! The harbour could not hold
So many ships as there would be
If all my ships came in from sea.

If half my ships came home from sea
And brought their precious freight to me,
Ah, well! I should have wealth as great
As any king who sits in state;
So rich the treasures that would be
In half my ships now out at sea.

If just one ship I have at sea
Should come a-sailing home to me,
Ah, well! The storm-clouds then might frown;
For if the others all went down,
Still rich and proud and glad I'd be,
If that one ship came back to me.

If that one ship went down at sea
And all the others came to me,
Weighed down with gems and wealth untold,
With glory, honours, riches, gold,
The poorest soul on earth I'd be
If that one ship came not to me.

O skies, be calm! O winds, blow free:
Blow all my ships safe home to me!
But if thou sendest some a-wrack,
To never more come sailing back,
Send any—all that skim the sea—
But bring my love-ship home to me.

We look upon irregular attendance at the table of the Lord as one of the first and surest signs of waning love and growing coldness, for this reason, that no disciple in whose heart the love of the Master abounds, and in whom it is—as it should be—the guiding principle of life, will ever permit anything short of direct necessity to prevent his presence, on the first day of the week, at the feast of redeeming love. Constancy in attendance there, and a walk and conversation in accordance therewith, furnish no bad index to the amount of spiritual life within.

J. V. Updike, one of our American evangelists (since deceased), has this to say in regard to observing the Lord's day: "The Lord's day is a sacred day. We should celebrate it as a day of joy. Do not spend it either in idleness, business, or social calling. Give it to the Lord's service. A boy saw seven sweet pears on a tree, and said to the farmer, 'Can I have one of those pears?' The good farmer gave him six of the seven. The boy ran away without even a 'Thank you,' and ate the six pears, then slipped back into the yard and stole the last pear! He was a mean boy, and no meaner than the Christian who steals the Lord's day by visiting and pleasure-seeking. 'I could not attend last Lord's day. Company came,' you say, and yet you would not let company interfere with a business engagement. When company comes to see you on the Lord's day, bring them to church."

Let it not be said of us that we would not miss a prince's visit procession, yet will allow visitors to cheat us out of celebrating the resurrection of Jesus Christ from the dead, and—what is even worse, if possible—from remembering His death, in the way which he has appointed, and requested that we as His faithful followers should do.

Here and There.

Bro. Arnold G. Brown, of Grote-st. church, preached at Goolwa, S.A., last Sunday.

A returned soldier confessed Christ at Ringwood, Vic., on Sunday last, E. C. Hinrichsen preaching.

Bro. and Sister Reg. Enniss were welcome visitors at the evening service last Sunday at Grote-st., Adelaide.

Bro. Bailey has resigned as secretary at Ballarat, Vic. The new secretary is A. E. Pittock, 100 South-st., Ballarat.

Bro. Reg. Enniss, College and Bible School Organiser, is expected back in Melbourne to-morrow, after his successful visit to West Australia.

Bro. N. G. Noble, from Wanganui, N.Z., addressed the church at Grote-st., Adelaide, last Sunday morning. At night there was one confession.

It will be seen from our news column that Auburn, N.S.W., had a most successful day on Saturday last, when the new church building was opened.

The prayers of the churches are requested for the special missions now in progress at St. Arnaud, Croydon, Red Hill, Rochester and Wedderburn, Vic.

Grote-st., S.A., "Joyful Tidings" states that the average attendance at the Lord's table for July was 195. This is better than a year ago, when the attendance was 178.

On Tuesday we received the following telegram from Lismore, N.S.W.:—"Chandler splendid meetings messages Sunday seventeen decisions eighty to date.—Pond."

The new work at Bamba-road, Caulfield, Vic., is making good steady progress. Last Lord's day the attendance at the Bible School was 101, and a good attendance at morning and evening services.

The mission at St. Arnaud is progressing splendidly. Bro. Carpenter's efforts as leader of song are much appreciated. Bro. Fretwell's messages have created a deep impression. Two confessions to August 22.

At last meeting of the Council of Churches, Melbourne, Mr. J. E. James, of Collins-st. Independent Church, was appointed President, while Mr. J. E. Thomas, preacher of Lygon-st. Church of Christ, was elected secretary.

The engagement of Bro. Johnson at the Wahroonga church, N.S.W., ended on Sunday. "The church is looking out for a bright speaker with an engaging appearance, a favorite with the young people, not afraid of pioneer work or visiting."

The South Australian Conference will extend from Sept. 17 to 23. On the last night a special service will be held by the Federal Foreign Missionary Committee to inaugurate the new work in China, to set apart the four out-going missionaries for this work, and to farewell Bro. H. Watson.

Bro. P. J. Pond, B.A., Lismore, N.S.W., writes: "The following amounts towards rebuilding in place of Tabernacle destroyed by fire most gratefully acknowledged.—Bro. W. J. Stewart, Tyalgum, £10; Sister M. A. Cottee, £25; Sister Mrs. Dawson, Parramatta, 10/-. Best thanks to all these."

J. W. Nichols, of 8 Edgar-st., East Malvern, Vic., secretary of our Victorian Benevolent Work, writes:—"Will preachers and secretaries please note that August was the month asked that all churches take an offering for benevolent work? Will those who have not done so as yet please take the matter in hand and forward on to secretary? Should any cases of distress come before your notice, immediate help is available on application. All parcels should be addressed Church of Christ Mission, Burnley. A brother recently called at my home and left £5 for benevolent work and would not give his name, but asked it to be credited to 'Inasmuch.' He felt constrained to do this, as the church had not taken up the work as it should. The committee would like this act made known, please, and money acknowledged."

Three lads were welcomed into membership at Enmore, N.S.W., on Sunday, and at night one lady and two children made the good confession.

On the "Niagara," which left Sydney last week for America, there sailed a number of members of Churches of Christ, including Prof. and Mrs. A. J. Saunders, Mr. J. McKenzie, M.A., and Mr. and Mrs. E. Miller, of Swanston-st. church. Mr. and Mrs. P. A. Dickson hoped to join the vessel at Auckland.

The work at Ringwood, Vic., is in an excellent state. Members and friends are showing a wonderful interest. It is hoped that in the near future a building will be erected. Will those who kindly made promises, and others who are desirous of helping, please forward contributions to W. Dufty, Wonga-road, Ringwood?

We quote the following from "The Australian Baptist":—Aesop up to date: the Fox and the grapes.—Rome's official organ in Sydney, writing of the escape of Sister Ligouri from the convent at Wagga, which has been the sensation of the week, says:—"In spite of the Orangemen's alleged complaints, there is no question of taking her back to the convent. It is more than likely that the community would not accept her if she wanted to return."

From W. R. Hibbert, W.A. Conference President, we have received the following words of appreciation:—"Bro. Reg. Enniss leaves for the East to-day, August 18, after his brief sojourn in West Australia. We regret that his stay has been so brief; but we thank God for his coming to this State. Those who are competent to judge the worth of our brother's visit are certain that he was not sent West by a College Board, but sent of God. How faithfully he attended to his mission in the interests of the College of the Bible! We feel that it is now 'Our College,' and that we are shareholders. Many young men now have their hearts fixed on Glen Iris. This was a big task to accomplish in a wide State, in such a short time, but the half has not been told. Sunday Schools were visited; teachers' conferences were held; student classes were addressed; the Men's Quarterly was inspired to attempt big things; the gospel was preached, and souls won for Jesus Christ. To summarise his public work and engagements does not tabulate all the ways in which God mightily used him. Many lives are richer for personal contact. His advice, encouragement, optimism, helpfulness, frankness, and rich experience were given liberally to all. He shared out to all the wonderful friendliness of his big heart. A brother who has had twenty-two years of service in the churches of this State, and who is not given to extravagant language, stated at a public meeting that he had not known of a visit which had meant so much to the State. He looked upon the occasion as an historic event. We thank our heavenly Father for the presence of this servant in our midst, and pray that he may be long spared to carry forward the great enterprises of his life."

The Victorian Anti-Liquor League.

Echoes from its "Policy Speech."

Wesley Church, Melbourne, was crowded on Sunday to hear Mr. E. W. Greenwood, M.L.A., deliver a statement outlining the policy of the Anti-Liquor League, of which he is president.

Mr. Greenwood read the League's policy from a typed statement that had been prepared with great care after thoughtful and prayerful consideration.

It is significant of the interest being taken in the Prohibition Campaign that there were at least seven pressmen at the P.S.A. in Wesley Church on Sunday afternoon; this is the largest attendance of reporters for years.

After reading the prepared statement, Mr. Greenwood made some vigorous comments on the position. We quote a few typical examples of his remarks which aroused the greatest enthusiasm. At the close of the address, Mr. McCallum asked those who would promise to vote "No-Licence" to

stand, and the entire audience rose and sang the rousing chorus, "Glory, Glory, Hallelujah."

"As a temperance party we have no desire to interfere with party politics, but unless members of the House are prepared to grant us a fair basis on which this question may be settled we shall be compelled to get into the parties and break them into pieces; the responsibility will be theirs."

"We know that the liquor trade never fights fair. We know that it fights brutally, and we know that before us to-day there is the menace of the trade, with all its criminal brutality, that will be expressed in this fight. But that will not stem the tide of victory."

"I have endeavored to say nothing to the detriment of the Labor Party as a party; but I have appealed to its members to stand true to the principles upon which the Labor Party was founded. The brotherhood of man, equal opportunity for all and the right of the under dog; these are things of which they are justly proud. How, then, can labor members refuse to support the claim for and principle of a simple majority vote on the 'No-Licence' question?"

"The Labor Party believes in the rights of the under dog—and it is the liquor business that puts the under dog under."

"We ought to be able to rely upon the support by Labor members of the simple majority principle, yet we can count on only three or four. Why is it? What sinister influences are at work?"

"If the Labor Party in Queensland can shake itself free of the shackles of the trade so that they can secure a straight vote for the people on Nationalisation, Local Option, or Continuance, why is it that the Victorian Labor Party is not making any effort to secure a similar right here?"

"Why are some Nationalists not supporting the principle of a straight vote for 'No-Licence'? Surely the aim of a Nationalist is to enable the country to produce the most and the best it can, and surely the abolition of the liquor trade is the first step!"

"Does not the Labor Party cry out for the prosecution of the profiteer? Then why do they not go for the greatest profiteer of all?"

"If three men stood for Parliament and polled as follows:—Mr. Reduction, 1; Mr. Continuance, 39; Mr. No-Licence, 59; would it not be ridiculous and unfair to elect Mr. Reduction? Yet the three-fifths majority does just that. It is a ridiculously unfair handicap, and it must be removed."

"What is it that keeps the liquor trade where it is? Do you owe it anything? Does the country owe it anything? Does the Nation owe it anything? Then sweep it away!"

"That colored poster of the liquor trade which talks of prohibition being voted out by 3,000,000 majority is a lie! Prohibition was not voted out. Local Option was voted in as against Nationalisation or Prohibition."

"The liquor trade in one of its posters says to you, 'You trusted your sons with your safety in the war.' Our reply is, 'Yes, and we appeal to them to guard our National safety now.'"

"The daily press is being used by the liquor trade without knowing it," declared Mr. Greenwood. "Some time ago some sensational figures about the increase in the use of drugs since prohibition were cabled from New York, and were published. These were actually taken from the 'Brewers' Journal,' and not from official reports, and a week later the 'Brewers' Journal' acknowledged that they had made a gross mistake in the figures—but the correction was never cabled to the Australian press."

"But when you have finished all your logic, when you have stated all your reasons, and advanced all your arguments; when you have quoted your scientists and your doctors in condemnation of alcohol when you have produced the testimony of your business men and industrial leaders—you have still to remember the price that the liquor trade demands in flesh and blood from the nation."

"The slogan of the Victorian Anti-Liquor League is 'Build for Greatness,' that of the New South Wales Alliance is 'No-Licence is Commonsense.' Among the suggestions offered to the League when seeking a battle-cry were: 'Swat that fly Publican,' also 'Bury the Booze and Boom Business.'"

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.

Foreign Mission Notes.

Bro. Leach is still in hospital, but getting on nicely, writes Bro. Coventry, July 25.

The Federal Committee has a new registered cable address: "Gospel, Adelaide." Telegraph address: "George Walden, Unley, South Australia."

Our Indian missionaries, feeling the need of some distinctive teaching in book form, have begun the translation into Marathi of Principal Main's "First Principles."

Bro. McLean, in a recent letter, sends kind remembrances to the Australian brethren. He says exchange will cost the Foreign Mission Society 160,000 dollars this year, equal to £32,000.

Bro. Watson will attend the S.A. Conference on Sept. 17 to 22, and will leave on Sept. 23 for West Australia, to remain there at least one month visiting the churches.

August 21 to Sept. 1, the Federal Secretary will visit the soldier settlements on the River Murray, will assist at the opening of the Barmera new chapel on August 22-27, conduct anniversary services at Winkie, August 29 and 30, and speak and lecture at Berri, August 29 and 31.

Well done, South Australia! Nearly £1400, and more to follow. And Queensland, after nearly three years' drought, when men had to sell their maize for £1 per acre, with thousands of sheep dying. One station spent £60,000 on feed for sheep, and then lost most of them. Queensland has raised as much as in its previous year.

The Federal Secretary has conducted a service on Thursday, August 5, at the Home for Incurables, Fullerton, S.A. Though they are aged and poor, and prevented from attending church services, I thought they would be interested in mission work, so told them of my visit to India, neither directly nor indirectly making any appeal; but a few days after three of these "shut ins" out of their deep poverty sent me six shillings for the orphan work—Mrs. Stock, 2/6; Mrs. Stow, 2/6; Miss Moyle, 1/-. Is not this a modern widow's mite contribution? Are there any three contributors in our recent July 4 offering who have given as high a percentage of their money as these three afflicted women?

Bro. Filmer, in a letter to Bro. A. B. Chappell, writes: "Last Sunday week Samson and Tom, with some other boys, came across from Pentecost to tell me that Mr. and Mrs. Black had arrived. As soon as the moon arose I got in the boat with them and ran across to Pentecost. We arrived there about midnight, on the same day that the Blacks had been landed. I spent three days with them. We launched the old 'Endeavor' motor launch, and found her as good as ever, except that the hull leaked a bit. We got Bro. and Sister Black's goods from Momo Bay, and took a run as far as Cameron's. A Maewo man I met told me there is a boy teaching on Maewo, at Lambaton, so that makes two teachers there. Mr. Black brought me home. I reckon they will get along all right on Pentecost."

Miss Blake writes of her orphan girls at Bara-mati Orphanage:—"They are all well, and very happy. They are going to write you a letter. I've demolished their see-saw, and given them a swing instead, as they wore out too many clothes during the holidays. I was absolutely dismayed at the rents and tears to be repaired. See-saw will do for boys. A Parsee gentleman has given me a

Badminton set for the girls. As yet we do not use it, as I do not understand it, and we need a court prepared. He has given net and everything. I wish we had basket-ball for them." [Mrs. Campbell Edwards has promised to send a basket ball by Bro. Watson.] "The Orphanage as far as we could manage it is finished. People cannot peep over the wall and see the girls eating; it is made six inches higher. I have had a few trees put in the front grounds, and they are flourishing nicely. There will be a whole row of cork trees along the front fence. They are beautiful, slender, and tall, and have lovely white blossoms. I have also put in some pink and white oleanders. I wish I could get a decent Australian orange tree. Could you get one (say, a juicy navel orange) and send it out by Mr. Watson for me? They will grow in India. The country oranges we get are not oranges, but sweet limes. They are tasteless, though mandarins grown here are good." [Sister John Tully, of Doncaster, will send Miss Blake one or two trees by Bro. Watson.]

In Bro. McLean's recent book, "History of the Foreign Christian Missionary Society," p. 149, he writes concerning our beloved Mary Thompson: "The one woman who has devoted herself almost exclusively to Bible teaching in the homes of India's women is Miss Mary Thompson. She joined the mission in 1891. Miss Thompson came from Australia, and has been supported by the Australian churches from the first. Miss Thompson has a hundred homes which she visits regularly. Women have said to her, 'We never knew we had souls till you told us.' Miss Thompson has contributed largely in giving the Harda girls' school the largest attendance of non-christian girls in the mission. Miss Thompson is loved and respected by Christians and non-christians alike. Among her pupils are many secret followers of Jesus."

Many things in connection with Foreign Missions in Australia have contributed to its success, but none more than the selection of our first missionary. Mary Thompson has been a benediction to our Foreign Mission enterprise, *semper idem*—faithful, sincere, loving, cheerful, energetic, unselfish, unassuming. Who can estimate the influence of such an one on our Foreign Mission work! If Mary Thompson's monthly report should fail the Federal Secretary would be fearing that a black-bordered envelope would come soon, as for thirty years Mary Thompson's reports have come along regularly.

At the last Indian Field Council the following resolution was carried: Moved by Miss Cameron, seconded by Miss Blake, "That we as a mission aim to do something definite at our different stations to forward the temperance movement among Christians and non-christians, and that definite temperance instruction be given in all of our mission schools."

Competitions.—Several have sent in stories and poems and lists of names, but we hope for many more. Several have sent in the names of our present staff of missionaries, but these are well known. We are especially anxious to receive names of those who have gone into the Foreign Mission Field under the auspices of some other mission committee. Some we know have gone out under the C.I.M., some Poona Village Missionary Committee, some perhaps to the Sudan Mission. We want the names and addresses of all these. Only Australian missionaries and ex-missionaries' names wanted, also the names of any who have died while missionaries. Where are our Bible School children who want the booklet, "The Land of the Cherry Blossom"—a Japanese story; or "Ah-San, a Chinese Boy," together with either are Egyptian, Indian, Italian, Belgian, or French coin? Send in names of Australian Churches of Christ missionaries, to Geo. T. Walden, Unley, South Australia. Maybe to save postage, all from one school could send their answers.

Gifts for India.

By Henry Watson, Missionary.

I am of opinion that apart from clothing, any gifts or toys, etc., could be better purchased in India. There are special Indian toys, which amuse the boys and girls there, and these toys are to be got at about one quarter the price of Australian toys.

The question of clothing, however, is different. All cotton goods are more reasonable in price than here, but anything in flannels, woollens or tweeds are cheaper over here. Any articles to be made up should not be of heavy texture. Things like light weight grey flannel shirts and knickers for boys would be suitable, also tweeds of light weight knickers suitable for boys from 4 years to 13 years old. The girls generally wear light colored cotton underjackets with their saris. The little girls wear jackets and skirts. The former could be made up for girls to 12 years, and the jackets and skirts of any light material for girls up to 4 years. The baby boys and girls are dressed alike generally, a little light stockinette singlet and little calico shirt.

Other things such as common soap, used Christmas cards, Sunday School picture rolls, are very acceptable.

South Australian Annual Offering.

July 4, 1920.

Grote-st., £190/15/11; Alma, £8/16/6; Bala-klava, £57/7/5; Blackwood, £38/16/-; Bordertown and Mundalla, £76/18/-; Broken Hill, 7/-; Cottonville, £14/11/2; Croydton, £16/9/1; Dulwich, £12/0/3; Glenelg, £23/11/7; Goolwa, £12/16/10; Henley Beach, £20; Hindmarsh, £98/15/-; Kadina, £12/17/4; Kersbrook, £3/13/-; Lochiel, £2/11/-; Long Plains, £81/10/6; Mallala, £7/17/-; Maylands, £40; Milang, £27/5/-; Mile End, £75; Moonta, £12/10/-; Murray Bridge, £13; Naracoorte, £2/13/-; North Adelaide, £20/10/10; Norwood, £100; Owen, £40; Point Sturt, £25/10/6; Port Pirie, £13/14/-; Prospect, £45/10/9; Queens-town, £9/11/9; Railwaytown, £14/0/8; Semaphore, £22/18/9; Strathalbyn, £16/10/-; Stirling East and Aldgate Valley, £14; St. Morris, £8; Tumbay and Ungarra, £7/10/4; Unley, £101/13/-; Wallaroo, £8/12/6; Walkerville, £6; Williamstown, £5/12/6; Wampoon, £5; York, £15/5/11; Anonymous, £50 12/-; Gawler, £4/10/-; Mrs. S. A. Wheaton, £3. Total, £1395/5/1.

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

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

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

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

West Australia: D. R. Stirling, "Avondale," Lord-st., West Guildford.

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

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

Dr. Jowett and "Feelings."

At the close of a sermon Dr. Jowett told his young people that they must never be guided by their feelings. "I do not mind telling you," he said, "that my own feelings are as mixed and unreliable as our English weather. I am up and down, up and down, day after day. One moment I am 'nervy,' and another full of joy, and another full of depression. I remember once at Cromer going for an hour's sail in a fishing boat. In that hour I think I had every imaginable feeling! We passed through a blaze of sunshine and a drenching shower. But the helm was right, and we steered straight for home. Get your helm right, and steer straight for God: that is religion."

The Family Altar.

J. Wiltshire.

WHAT A FRIEND WE HAVE IN JESUS!

These words announce the sentiment of one of our most favored and familiar hymns. The thought most prominent is bearing upon the confidence with which we can carry everything to God through Jesus by prayer. This is accompanied by a confession that while we know this beautiful truth we suffer needlessly by neglect of practising it.

The words of this hymn flashed upon my mind a few days ago, when, on my arrival home, I found a telephone message awaiting me. A friend had rung up to inform us of the illness by diphtheria of a little boy, the child of missionaries on furlough; also requesting our co-operation in prayer that the little one might be spared and the parents saved from the valley of the shadow into which the loss of the child would bring them.

What a beautiful expression of faith this was! What an honorable use of the telephone! Sometimes our grief is that heavy we seem unable to take it to the Lord. The darkness thrown into our soul by the heavy cloud of sorrow hanging over us has hidden our way to the throne of grace. Even then we can get others to help, and soon that weighty grief may be taken to the Lord in prayer.

MONDAY, AUGUST 30.

Gem Verse.—The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.—Rom. 13: 12.

Gems of Thought.—The following little Bible study I take from the "King's Business." Let us meditate upon these statements to-day. You will be compensated if you take trouble to read and compare the verses cited:—

MY LIFE STORY.

I am not what I was.—Eph. 2: 2-12.
I am not what I shall be.—1 John 3: 2.
I am not what I should be.—Eph. 4: 1.
I am not what I would be.—Phil. 3: 12, 13.
But by the grace of God, I am what I am.—1 Cor. 15: 10.

Scripture Portion.—Eph. 2: 1-12.

TUESDAY, AUGUST 31.

Gem Verse.—He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver.—Mal. 3: 3.

Gems of Thought.—Calamities are the fires kindled by a merciful God for consuming the rubbish we have not courage or zeal enough to burn ourselves.

It is the severe scouring that shows whether the pot is gold or only gilded.

He is truly rich who has nothing left to be deprived of.—"King's Business."

Scripture Portion.—Matt. 26: 31-35, 69-75. The removal of the rubbish of self is a stinging operation.

WEDNESDAY, SEPTEMBER 1.

Gem Verse.—I delight to do Thy will, O my God; yea, thy law is within my heart.—Psa. 40: 8.

Gems of Thought.

THE WEB OF LIFE.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the slender, delicate threads
Of our curious life asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.
—"The Bond of Sympathy."

THURSDAY, SEPTEMBER 2.

Gem Verse.—I will greatly rejoice in the Lord, my soul shall be joyful in my God.—Isa. 61: 10.

Gems of Thought.—Christianity wants nothing so much in the world as sinny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor with a garment of praise it will be better for them than blankets.—H. Drummond.

Scripture Portion.—Isaiah 61.—This is the mind of the Master.

FRIDAY, SEPTEMBER 3.

Gem Verse.—By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 35.

Gems of Thought.—One preached an eloquent sermon on "The Recognition of Friends in Heaven." A young man, who heard the sermon, said: "I wish next Sunday the minister would give us a sermon on 'The Recognition of Friends on Earth.' I have been to this church every Sunday for three months, and no one has spoken to me."—"The King's Business."

Scripture Portion.—Genesis 18: 1-33. Some have entertained angels unawares.

SATURDAY, SEPTEMBER 4.

Gem Verse.—Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.—Heb. 2: 16.

Gems of Thought.—

Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfils
The one great purpose of creation, Love,
The sole necessity of earth and heaven!

—J. G. Whittier.

Scripture Portion.—Psalm 8.

LORD'S DAY, SEPTEMBER 5.

Gem Verse.—...Himself took our infirmities and bare our sicknesses.—Matt. 8: 17.

Gems of Thought.—

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by man, but marked by angel's eyes—
These are not lost.

—R. Browning.

Scripture Portion.—Epistle to Philemon.

Foundation Stone Ceremony at Port Pirie, S.A.

In July, 1917, a Church of Christ was organized in Port Pirie. The work has most wonderfully grown, and God is richly blessing the efforts of his people here.

An allotment of land, with two good stone houses on it, was purchased by the church in a splendid locality. The price paid was £960. The property has been cleared of debt, and is now vested in trustees, elected by the church. Through our State Church Extension Committee we have arranged for a loan of £1200 towards the erection of a building, and the builders are now at work. We will have a nice church home directly.

The date for the laying of the foundation stone has been fixed for September 1, and we are hoping to have Bro. Robert Harkness, our Conference President, to perform the ceremony. Some brethren promised financial gifts, when this stone was laid, and we will be pleased to receive those gifts as soon as convenient. All gifts will be placed on the stone, and counted in the offering taken at that ceremony.

If any others who have not made promises feel disposed to help us, in the way above mentioned, we would be glad.

Send any donation to J. E. Shipway, 210 Terrace-st., Pirie West, South Australia, or to A. E. Mudge, Port Pirie West, S.A. Thank you! God bless you!—J. E. Shipway, Evangelist.

In the Religious World.

Probably the most valuable biblical manuscript in the world is the Samaritan Pentateuch, which is in the possession of the little colony of Samaritans at Nablus, Palestine. Negotiations were begun eighteen years ago by Dr. William E. Barron, pastor of the First Congregational church of Oak Park, Chicago, to have the manuscript photographed. These negotiations were at last successful, and this work has now been accomplished. On March 20, the Chicago Society of Biblical Research had the privilege of seeing the photographs. It is believed that the manuscript is nearly two thousand years old.

World Alliance for International Friendship

The World Alliance for International Friendship of which Dr. William Pierson Merrill is the president, has a vigorous programme of activity for the coming months. They are preparing to hold in Switzerland this summer a meeting of the International Committee which will plan for interchange of speakers to cement international friendships. A commission is studying Mexico with reference to the establishment of peaceful relationships with the southern neighbor of the United States. The organization proposes to carry on a campaign of education throughout the United States in behalf of the League of Nations.

Missionary Motor Carn.

The American Baptist Telugu Mission had four motor cars for its work before the call of the war checked the supply, but now twelve more have been ordered, and some of the twelve are already on the field. The "Baptist Missionary Review" rejoices that friends of missions have blessed the missionary with this great expansion in the range of personal activity. It means a speeding-up all round, for the city missionary, the district worker, and the doctor; and it is a partial solution to the problem of short-handedness. But there is still more in its favor. "There will be no tears shed when we take final leave of the slow bullock, the horse with his tender constitution under the Indian sun, and the toiling, sweating rickshaw coolie, recalling to your troubled conscience with his every groan and sigh all you ever thought or read about the essential dignity of mankind. How Paul or Judson or Clough would have thanked God and their friends for a Ford!"

A New Oxford Movement.

A writer in the "Methodist Recorder" passes on the saying of an Oxford friend, that there is now on the way a new Oxford Movement which will regenerate and revive the Evangelical Churches, both Anglican and Free! Speaking with some authority, he says that there was never a deeper interest in religion, or a more real desire to face the implications and possess the powers of the Christian faith than now. The United Mission recently held seems to have accomplished a deep and permanent work. In Eights Week, surely the most hopeless time of the University year for a religious movement, the Sheldonian Theatre was filled night after night with undergraduates, discussing such questions as the Relation of Christianity to Art, to Literature, to Music, to Industrial Problems, to Personal Freedom, to Individuality, to International Relationships. Christ Church alone has over four hundred divinity students in residence, and in most of the other Colleges the proportion is equally high.

Women Preachers.

Considerable interest, says the London "Christian," attaches to the announcement that the Bishop of Winchester has licensed five women Diocesan "messengers," thus giving practical form to a movement which has developed from the Pilgrimage of Prayer, in which, during the war years, women proceeded from village to village, holding out-door services. Women offering themselves as "messengers" have to take a course of reading and pass an examination, and are licensed by the Bishop to speak to women and children in church. They visit and work in parishes upon invitation of the local clergy, wearing a uniform, and are known only by a Christian name. Several will work in a parish for about a week, and during their stay they receive hospitality from all classes.

News of the Churches.

Tasmania.

The Hobart church extends heartfelt sympathy to Sisters Grace Wicks, Mrs. Poultney, and Mrs. Johnston, in the death of mother, daughter and brother respectively. On Monday night about forty ladies took the preacher's wife by surprise at the new home. They spent a most enjoyable evening, and left the cupboard well stocked with dainties. Twenty-one members appealed for letters of transfer on August 22, in order to form the church at West Hobart. Five new scholars at Bible School.

New Zealand.

Meetings at South Wellington are well attended. On Aug. 1 Bro. F. J. Marshall, from Hutt-Petone district, gave a fine exhortation. At night Bro. Leng delivered a splendid sermon; two young men made the good confession. The Ever-Ready Bible Class held their social on Monday evening, 73 present. We were very pleased to have Bro. W. Phillips with us. The Bible School is still running the competitions for new scholars. There was a good attendance last Sunday.

Queensland.

Good meetings at Brisbane on August 15. Sister Pearce, from Sydney, was present. The church heartily congratulates those who were successful in securing the liberty of Miss Partridge, to which Bro. Rankine referred in very strong terms at the evening service; and intends throwing its whole-hearted effort into the winning of prohibition.

On August 8 Bro. J. C. Wilson, of Maryborough, took both services at Nikenbah in a very able manner. There is still much sickness in the Maryborough district. August 15, good meetings all day. At night a married man confessed Christ. The Sisters' Guild is doing a fine work. On August 11 the Bible School held a very successful concert, with a large attendance.

The work throughout West Moreton circuit is moving along satisfactorily. Marburg especially is opening up splendidly. At worship meetings the building, which is large, is generally full. Bro. Rankine has arranged to hold a mission in October, and a big response is anticipated. Bro. and Sister Madsen, Rosevale, have been called upon to lose their second eldest child, a boy eight years old. A service of sympathy and remembrance was held in the chapel, Rosevale, on August 8. The new chapel for Silverdale is well in hand, and opening and dedication services are expected towards the end of September. A special effort is being made to have the building free of debt at the opening.

West Australia

At Fremantle on Saturday, August 14, Bro. and Sister Hibbert arranged a tea with the church officers, and Bro. Enniss had a heart to heart talk with them. Later he addressed a meeting of Sunday School teachers and young people. Sunday was a red letter day for Fremantle. Bro. Enniss exhorted, spoke to the children in school, and preached the gospel at the evening service, assisted by Bro. Hibbert. A young woman confessed Christ. We have all been encouraged by the visit of our brother.

Subiaco had another excellent day on Aug. 15. Bro. Clay gave excellent addresses both morning and evening, and renewed his appeal for funds for the renovation of the church. Over £70 has been promised, and the major part paid in since August 8. This is in addition to £65 raised in the last four months towards the extinction of the debt. There is a fine spirit of liberality and sacrifice among the people. Another young woman made the good confession on Wednesday, Aug. 11, and two others confessed Christ on Sunday, Aug. 15. These make the total of 8 confessions since Bro. Clay commenced work in the West a month ago.

Victoria.

Steady progress is being made in all departments of the work at Colac. Services were splendidly attended on Sunday. At night Bro. Cornelius gave a forceful and earnest address on "A Neglected Warning."

Ringwood church is still receiving great blessings. Another young man accepted Christ as his Saviour. All branches of work doing well. The plans of new church approved. It is expected to start building very soon.

Splendid attendances at Collingwood services, at which great interest is being sustained. Bro. Webb spoke at both services on Sunday. At the close of the gospel service three made the good confession—one young lady, a young man, and a little girl.

The church at North Melbourne has been enjoying great blessings. Since last report there have been four confessions, and the church together with Bro. Hurren are greatly encouraged. Attendance at the mid-week prayer meeting especially good. Auxiliaries healthy.

Bro. Watson closed his labors at Berwick last Lord's day week. He is visiting some of the States for Foreign Mission interests. The church was sorry to part with him. On August 22 Bro. McCallum, of Moonee Ponds, delivered addresses which were appreciated. Next Sunday Bro. Dawson will occupy the platform.

At the close of Bro. Haddon's address at Bambera-road on Sunday, 15th, two young ladies made the good confession. Bro. Eaton, from Carnegie, addressed the church at the morning meeting. On August 22 Bro. Bagley was with the church all day, good meetings and interest being maintained. Record attendance in the Bible School—101.

Splendid meetings at Maryborough last Sunday. Bro. Burdeu exhorted. Gospel service, 96 present. Bible School had 121 present. Ideal classes of boys. Only three girls absent. Bro. Burdeu presided and exhorted during the absence of Bro. Young, who is holding a mission at Wedderburn. Bro. and Sister Combridge will assist in the Lord's work from end of August.

During the absence of Bro. Knott from Brighton for two weeks, the morning addresses have been given by Bren. McArthur and C. Morris. Gospel messages from Bren. Main and Lece were greatly appreciated. Sister Pritchard, senior, has been seriously ill for some time. The Sunday School has commenced practices for anniversary, to be held the first Sunday in October.

On Sunday night, at Red Hill, one bright youth, the son of Mr. Bowring, made the good confession. The mission has opened with very fair and increasing attendances. Bro. A. L. Haddon is stirring and strengthening the church by his vigorous, truthful, kindly exposition of Scripture. The brethren are thankful to the Home Mission Committee, and especially grateful for the services of Bro. Haddon. Already the church has set itself the task of removing the mortgage on building by October 1, a sum of £45.

The church at Ascot Vale is happy in the fact that the chapel is now free from debt. To celebrate the occasion a social was held, and the reunion did all good. Bren. Conning, Potts, Martin, B. J. Kemp, Manning and Sister Potts gave interesting talks about the early history of the cause at Ascot Vale, and Bro. Patterson also spoke about the work. The secretary, Bro. Potts, was chairman; he is one of the foundation members, and has been secretary for many years. The thanks of the church are offered to Sister Potts and Bro. R. Kemp for the work they have done to raise the money which came in by voluntary contributions. The Young Ladies' Committee carried out their work in a manner appreciated by all. While Bro. Patterson was away on holiday Bro. Oldfield has taken the services, and the church thank him for his messages and help. Next Lord's day evening an in memoriam service will be held for the late Bro. W. Brown.

Good interest at Swanston-st. last Lord's day morning. Bro. and Sister Stone, from Perth, W.A., were visitors. Fine address in the evening by Bro. Blakemore. The church is going to make every effort to co-operate in the evangelistic campaign, and intends to rally all forces for good services next month.

At Horsham, good attendance at all meetings. Prior to the morning worship on the 15th inst. a sister was baptised. The Bible School anniversary concluded on Monday, 16th. Tea was served in the evening, and afterwards prizes were distributed. Bro. Bassard has delivered addresses at the last two gospel meetings on "The First Resurrection," and "The Second Resurrection."

On Saturday, August 21, Drummond held a No-License meeting. There was a splendid attendance, when J. H. and H. Saunders spoke on "America and Prohibition," and "Australia, Wet or Dry." An appeal for funds amounted in cash and promises to £22/18/-. August 22, J. H. Saunders, of Lygon-st., addressed the church; F. Saunders, of Footscray, was also a visitor. The gospel service was the largest since the removal of the chapel.

On the 15th inst. there were splendid meetings at Stawell, and 52 in Bible School. Attendances on Sunday were smaller owing to sickness. Several members and children are detained from being present. Bro. Wakefield continues to preach powerful messages. Mission is now only three weeks distant, and difficulty is being experienced in obtaining Alexander enlarged edition hymn-books. Can any church loan some for the occasion? In all 250 are required. Freight will be refunded and books loaned returned in good order. Would churches able to assist please write to A. Sheppard, Napier-st., Stawell, as early as possible? The church would much appreciate this assistance.

South Australia.

The meetings at Balaklava were much better attended on Sunday last, the delightful weather assisting. At night F. T. Saunders conducted the monthly men's meeting, preaching on "A Thing of Brass." Members of the Boys' Athletic Club were on the platform, providing a male choir. Bro. and Sister A. W. Harris are leaving for Minto this week, and will be much missed from the church.

One young man was baptised at Kadina on Sunday evening, August 15, and received into fellowship last Lord's day morning. At a special deacons' meeting, Bro. Crouch was elected treasurer, and J. H. Thomas secretary. Bro. Taylor is giving addresses on Lord's day mornings on "The Seven Churches," from Revelation. The Bible School offering to the Blind Institution in Adelaide is £8/2/6.

Building operations have started at Port Pirie, after much delay, and the laying of the foundation stone is dated for the first of September. Bro. R. Harkness is to officiate. Fair attendances on August 15. Bro. Shipway gave the church an able exposition on Hebrews 1, entitling it "The Supremacy of Jesus Christ." At night his subject was "Carried Beyond Babylon." The Lionel Fletcher simultaneous mission is on in the town next week; the church is co-operating.

Naracoorte church is still anxiously awaiting a preacher. The secretary writes:—"If it were not for the brethren at Bordertown, we could not continue the services. We are grateful to these good brothers, and also to a Tatiara brother, who sent us along £11, which went a long way in helping to clear the chapel of debt, there being very little owing on it now. Foreign Mission collection, £3 13/-. The meetings held are very well attended."

Cottonville regret to report that Sister John McNicol has removed to Prospect. Our sister was a foundation member of the work, and laid the foundation stone of the new building. She will be missed from church and district. Splendid meetings on August 22. Four new scholars to the school on August 15, and four more last Sunday. Mr. Cook, from the Argentine, South America, delighted all with his instructive lantern lecture last week.

The church at Forestville is looking forward to the forthcoming Conference, hoping to receive some assurance of assistance in the matter of a building. Mr. and Mrs. H. E. Hall were received by letter of transfer last Sunday week. Bro. Hollams was able to be with the church again on August 22, after an attack of influenza.

The annual business meeting of Murray Bridge church was held on Thursday last. Reports from the different auxiliaries showed good work done during the year. The treasurer (Bro. F. C. Mitchell) presented the balance sheet, which showed a small balance in hand. Meetings on August 22 were well attended. Bro. Warhurst exhorted. The Sunday School is busy preparing their forthcoming anniversary.

Maylands half-yearly business meeting was held on August 18. Reports were satisfactory. Gross membership, 294. Bro. F. Collins, who is just completing four years of splendid and appreciated service, has accepted a further term of two years. £40 was the amount of the annual offering for Foreign Missions, and the highest ever given by this church. Bro. F. P. Langlois, the treasurer, is conducting the choir with great success. 44 teachers and scholars sat for the Scripture examination, and a total of 70 were given the special studies on the life of Christ. L. White is doing a fine service as secretary of the Bible School, where there are 340 on the roll. Brotherhood annual meeting a great success, H. R. Taylor giving interesting account of his chaplain's experiences in England and France. A. W. Tompett, secretary of the Brotherhood for many years, has been elected president.

Meetings at Prospect on August 15 were well attended. At the gospel service Bro. Walden delivered a good address from Rev. 3: 20. 162 in the Bible School. Bro. Haines is now superintendent, and Bro. Furness secretary. Several new scholars during the last few weeks, also one or two new teachers. The annual church business meeting was held on August 18. All reports showed the work to be in a healthy condition, and good progress made. Bro. A. Cousins, Buller-st., Prospect, is now church secretary in place of Bro. Thompson, who retired. Sister Enniss has been with the church for three Lord's days, and Bro. Enniss on August 22, when meetings were well attended.

New South Wales.

Two adults confessed Christ at Rockdale last Sunday night.

At Chatswood on Sunday, August 22, at the morning service, Bro. and Sister Knott, from Victoria, were present, and Bro. Knott gave a splendid message from Matt. 4: 4. Bro. Whelan gave a fine gospel message, when a young girl made the good confession.

Bro. Gordon exhorted Merewether church on August 22 on "Unity." A brother and sister immersed last Lord's day were received into fellowship. Evangelist Martin's subject at night was "The Transfiguration." One sister was baptised. Attendances at all the services are good, and interest is well maintained.

The Chandler mission in full swing at Lismore. The big tent is brilliantly lighted with electricity. Organised opposition to keep people from attending is breaking down. Bro. Chandler's manly messages are winning the people. 60 decisions to date (August 19); closes August 30. Baptistery fitted up in tent with every convenience and heating apparatus.

Broken Hill (Wolfram-st.) reports:—"Strike conditions still prevail, but hopes of a speedy settlement are being raised since the Sydney tribunal opened. Much sickness is reported, especially amongst children. Practice for the Sunday School anniversary has started. We anticipate holding it the last Sunday in September. Temperance propaganda work has begun. The Barrier Temperance Alliance is securing an organiser from S.A., and later an effort will be made to secure Mr. Frank Lade. Bro. Oram has been re-elected president, and Bro. A. Clark secretary. The Barrier W.C.T.U. have been holding elocutionary competitions, Bren. J. Creamer and H. M. Farrone both won silver medals."

At Taree, since the departure of Evangelist Thomas for America, the services are conducted by an earnest band of local speakers. The church greatly appreciates their work and admires their zeal and love. Attendances at the Lord's table on Sunday mornings are evidence of the spirit that is in the church. The gospel service was conducted by Bro. E. J. Saxby. At the close of a very searching address, two young men made the good confession. The whole work and financial position of the church are good.

City Temple had fair meetings on Sunday last. Bro. Eaton spoke at morning service, and at night Bro. Watson, from India, gave an account of the work there. A collection for Foreign Mission work resulted in £58, in cash and promises, being raised. On Lord's day, 15th inst., Bro. A. J. Saunders, M.A., from India, spoke on "Do Missions Pay?" A big prohibition rally meeting was held last Monday, when Mr. Hammond, President of New South Wales Alliance, gave a stirring address on the Temperance Movement. Bro. Eaton made an appeal for fighting funds, and about £180 was raised.

One received into fellowship at Belmore since last report. A tree-planting ceremony took place last Saturday afternoon, when 20 ornamental trees were planted around the church grounds. Twenty of the oldest members were invited to plant a tree. Bro. Smith planted the first tree as senior member, and gave a fine address setting out the purposes to be served by the trees. Splendid meeting on Sunday morning. Bro. Watson, from India, spoke. At the conclusion, £104/12/6 was spontaneously raised for Foreign Mission work in India. This, with our annual offering, will be £136/4/6. This constitutes a record for Belmore. Preacher and people rejoice in this forward movement for Foreign Missions.

Auburn had a great day on Saturday last, when the new "Tabernacle" was opened. Bro. G. Stimson (Conference President) officiated, as well as presided at the after meeting. Our reporter writes: "Splendid elocutionary and musical programme from our own and visiting members. Ministers from other bodies as well as our own preachers from sister churches gave splendid greetings. We had an attendance of over 400 people. 366 sat down to tea. Our debt was considerably lowered by the wonderful responses of our brethren. Visiting brethren especially are to be thanked for their practical support. £401/7/- was donated in about half-an-hour. The brethren of Auburn are to be highly commended for this showing of practical Christianity. Presentations in the form of a framed enlargement of the building were given as a mark of esteem to the four brethren who were closely associated with the building of the church. Bro. Forbes was presented with a beautiful illuminated address for the great work he has done in twelve months. Sister Forbes also was shown in a practical way that the sisters love her. She received a beautiful tea-set."

A Survey of Eighteen Years' Work.

To the Editor.

Dear Bro.—

That is a most interesting and stimulating article which appears in this week's issue of the "Christianian" under the above heading. We are all indebted to Bro. T. R. Morris for his effort in this matter.

There can be no doubt as to the value of special mission work, especially when it is conducted with permanent rather than immediate results in view; when we aim at the addition of converted people to the membership of the churches rather than merely getting people to come to the front to make a confession of faith in Christ. And so I trust that Bro. Morris's article will stimulate the churches in the matter of real New Testament evangelism.

One paragraph in the article I would like Bro. Morris to give us a little light on. He says that missions give the greatest increases, "and the losses by revision are not greater than those who came in any other way." How can this latter statement be demonstrated? I have always thought otherwise. The losses would not be in the same years as the additions, but would be

spread over many subsequent years. At Grote-st. we have been engaged on a revision of roll ever since I came here, and have yet more to do. I find that many of those gone came into the church in missions held some years back. And I judge that such is true of other congregations. How, then, could we decide whether the proportion from the special missions is greater than those who were added under ordinary effort? An analysis of the losses is not shown in Conference returns, and I suppose is not kept by any of the churches.

You will understand that I am not raising this point to depreciate special mission work. I know some fine people who have been added to the churches through these efforts; they are as faithful as any disciples among us. And even if more of those who thus come, go back, than do those who come under our regular work, it still pays well, as so many more are reached.

Of course, by thorough instruction at the time, and by careful shepherding after, we should seek to reduce the losses to a minimum. This is where the need of a working, not ornamental, eldership in our churches becomes apparent.

But let special mission work go on; and let us seek to make it as successful as possible at the time, and do our best to conserve the results.

Yours in the King's service,

Aug. 26. Thos. Hagger.

BIRTH.

REYNOLDS (nee Emily Shaw, late of Stowell and Maryborough).—On the 2nd August, at Ballarat, to Mr. and Mrs. Arthur Reynolds—a son.

DEATH.

LLOYD.—On August 20, at his residence, "Braeside," Lenswood, S.A., W. R. Lloyd passed peacefully away.

Rest after weariness.

—B. and V. Lawrance, Lenswood, S.A.

IN MEMORIAM.

BARR.—In loving memory of my dear husband, Robert, and our dear father, who fell asleep in Jesus at Butler, August 27, 1917.

"For ever with the Lord."

"Though lost to sight, to memory dear."
—Inserted by his loving wife and family.

STAYNER.—In loving memory of Flora, wife of Geo. Stayner (of "Beaumont," Moorabbin), who passed peacefully away 28th August, 1919.

At rest.

Till the shadows fly away.

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COMING EVENTS.

AUGUST 29—SEPTEMBER 7.—Anniversary services, Church of Christ, Stanton-st., Collingwood. Sunday, Aug. 29; Tuesday, Aug. 31; Sunday, Sept. 5; Tuesday, Sept. 7. All welcome.

AUGUST 29 & 31.—Anniversary services, Church of Christ, Doncaster. Sunday, August 29, 11 a.m., 3, and 7. Bro. Thos. Bagley will be the speaker at all services. Tuesday, August 31, Tea and Public Meeting. Tea, 6 p.m.; Meeting, 7.30. Bro. Jas. E. Thomas will speak. Old members and friends especially invited. Special singing by combined choir.

AUGUST 31.—The annual meeting of the Churches of Christ Cricket Association will be held in the Lygon-st. schoolroom on Tuesday, 31st August, at 8 p.m. Any new teams desiring information can obtain same by applying to A. Hagger, Elizabeth-st., Preston.

SEPTEMBER 5 (Sunday).—Ivanhoe Church. Third anniversary. Speakers: Morning, A. R. Main, M.A.; Evening, J. McGregor Abercrombie. Visiting brethren will be heartily welcomed.

SEPTEMBER 8.—Wednesday, Sept. 8, Church of Christ Football Association are holding a Grand Concert in Lygon-st. Chapel, Carlton. Good programme. Tickets, 1/.—W. A. Fordham, Sec.

Prohibition in N.S.W.
Great Rally.

The first rally arranged by the New South Wales Temperance Committee of the Conference was held last Monday, August 16th, in the City Temple. In spite of the wet afternoon the attendance was most excellent. The meeting opened with a short song service, with the singing of prohibition hymns all set to popular tunes, after which Mr. L. D. Gilmour, the chairman of the committee, formally opened the campaign. Mr. R. B. S. Hammond, the President of the N.S.W. Alliance, then gave a most interesting address, appealing to the churches to support the campaign in every way possible. As the result of this appeal, Mr. A. T. Eaton, the second speaker, was able then to place the definite campaign of the Conference Committee before the audience, and to appeal for straight-out promises. The result of this appeal is as follows:—

| | | | |
|-----------------------------------|------|----|---|
| 58 promise slips, totalling . . . | £166 | 0 | 0 |
| Cash donations and collection | 14 | 16 | 3 |
| Sale of books | 2 | 16 | 0 |

Total proceeds of evening .. £183 12 3

This was considered by all to be a most excellent result of the meeting, especially as this is only the commencement of the church campaign of raising at least £250 as its part of the prohibition fight. We give herewith the honor roll of churches represented at the meeting by direct promises. It must, of course, be remembered that many who can give were not present, and their gifts to the fund are yet to be received. Many of those who were present also gave direct contributions instead of promise slips, and these are not included in the honor roll.

CAMPAIGN HONOR ROLL OF CHURCHES.

| | | | | | |
|------------------------|----|----------------------|----|----|---|
| City Temple | 24 | promises, value, £95 | 8 | 0 | |
| Burwood | 2 | promises, value, | 5 | 10 | 0 |
| Paddington | 4 | promises, value, | 3 | 10 | 0 |
| Enmore | 3 | promises, value, | 4 | 1 | 0 |
| Marrickville | 12 | promises, value, | 19 | 0 | 0 |
| North Sydney | 3 | promises, value, | 2 | 0 | 0 |
| Mosman | 2 | promises, value, | 2 | 10 | 0 |
| Petersham | 1 | promise, value, | 5 | 0 | 0 |
| Lidcombe | 1 | promise, value, | 1 | 0 | 0 |
| Chatswood | 2 | promises, value, | 20 | 0 | 0 |
| St. Peters | 3 | promises, value, | 7 | 0 | 0 |
| Isolated | 1 | promise, value, | 1 | 1 | 0 |

All who have made promises are asked to pay them as soon as possible, either to the church secretary or direct to the Temperance Committee, c/o A. J. Fisher, 321 Pitt-st., Sydney.

Victorian Women's Executive.

The usual monthly meeting was held in the hall, Swanston-st., on August 6, President, Mrs. Kemp, presiding. Devotional exercises were led by Mrs. Garnett, who gave a thoughtful paper on "Service and Worship." Several sisters engaged in prayer. Miss Grace Holder gave an interesting address on "The Emancipation of Womanhood—Woman's Work in the Past, Present, and Future."

Additions from Bible Schools: Brunswick, 2; Hawthorn, 3; South Yarra, 3; North Melbourne, 8; Richmond, 1.

Home Mission Committee visited Moreland last month. Mrs. J. Pittman gave a summary of evangelistic work in Victoria, and Mrs. A. E. Illingworth gave an address. Mrs. Blakemore and Mrs. A. Lyall also took part in the meeting.—Mrs. J. Pittman, Supt.

Prayer Committee visited Essendon and Malvern. Good attendances and interesting meetings, several sisters taking part by contributing papers, readings, solos, duets. Prayers offered for the sick and bereaved.—A. Baker, Supt.

Temperance and Social Questions Committee held their monthly meeting, when it was decided to work in connection with the Anti-Liquor League until after the State elections, when the No-License vote is to be taken. 10,000 leaflets to be sent to every church in Victoria for distribution. Sunday previous to election to be No-License Sunday. All are asked to work and talk

visitors and the old folk enjoyed the day together.—F. Mudge, Supt.

Benevolent Home was visited by members of Lygon-st. church. The wards were visited. Fruit, tea, sweets, distributed to the inmates. Mr. Thomas conducted the service. Items were given by Misses Bagley, Dickens, and Craigie. Both the visitors and the old folk enjoyed the day together.—F. Mudge, Supt.

Hospital Visitation.—Mrs. Cameron, to Old Men's Home, 4 visits; Alfred, 3. Mrs. Myers, to Melbourne, Private, St. Vincent's, Eye and Ear, 9 visits in all. Mrs. Chandler, Melbourne, 4; Alfred, 3. Mrs. A. Smith, Women's, Children's, Melbourne, 4 visits. Members of churches visited and cheered. Flowers, books, papers, magazines, sweets, home comforts, given to patients. Committee would be glad of books, magazines, etc., to be sent to Swanston-st. church.—R. Tully, Supt.

Girls' Circle Work seems to be taking on new life, which is most encouraging. There are prospects of two more circles being organised soon. The Brighton Girls' Mission Band, which has been doing a splendid work, has decided to become affiliated with the Y.W.M.C.—Mrs. Knott, Supt.

Women's Mission Band work is going steadily on. One country band has dropped out, but we hope for a fresh effort in the near future. Information re the work has been supplied to a sister in New Zealand. The next prayer meeting to be held at East Camberwell on August 28, at 3.30 p.m.—C. Jerrens, Supt.

Mrs. Ray, Superintendent of Isolated Sisters, reports several letters written; only two replies received.

Next Executive meeting will be held in the hall, Swanston-st., September 3, at 2.30 p.m. Mrs. P. D. McCallum leads devotional exercises. Mrs. Anderson will prepare a paper on "Our College." All sisters cordially invited.—L.R.

OBITUARY.

PACK.—Our aged beloved sister fell asleep in Jesus on August 3, at the ripe age of 77 years and 11 months, fully trusting in the Redeemer's promise of eternal bliss. Our late sister was the last of our pioneer members. Over 50 years ago she had the Lord's table spread in her home, and continued so until the Bayswater church was erected 22 years ago, when she cast in her lot with the brethren, proving herself faithful, generous, and a willing helper in the Master's service, loved and respected by all. She leaves a family of seven sons and three daughters, who will cherish the memory of a devoted mother. We laid her remains to rest on August 5, in the Box Hill Cemetery. Bro. Combridge officiated. Bren. McCallum and Combridge held a short service at the home before leaving for the cemetery. May we all so live that we shall meet her again in that home where death shall never come.—A. Clements, Bayswater, Vic.

ROBINSON.—On Wednesday, August 4, Bro. Thomas Robinson passed peacefully and triumphantly into the higher life, at the ripe age of 77 years. With his wife and family he came to Australia from Sheffield, England, 35 years ago, and for two years resided in Western Australia, and then journeyed to Victoria and associated with the churches at North Fitzroy and Malvern. After a stay of 15 years in Victoria, he returned to this Western State, and linked up with the small church which was then meeting at Midland Junction. For the past seven or eight years he was a loyal member of the North Perth church, filling with faith and dignity the office of a deacon. His faith in God and his faithfulness to the cause of Christ were outstanding features of his life. He was always loyal to the old Book. His desires were for the progress of "the truth," and his joy was in the extension of "the kingdom." He had the rare, yet happy, knack of expressing his appreciation of anything that was said and done for the church, and has thus cheered many a preacher and worker. His closing days were marked by his confidence in God and peace in resting upon his promises. It was a benediction to be in his

presence. He was assuredly one of God's noblest men. His partner in life, our much loved and esteemed Sister Robinson, will miss him greatly, and will sustain her, and she will find comfort in the R. W. Ewers, North Perth, W.A.

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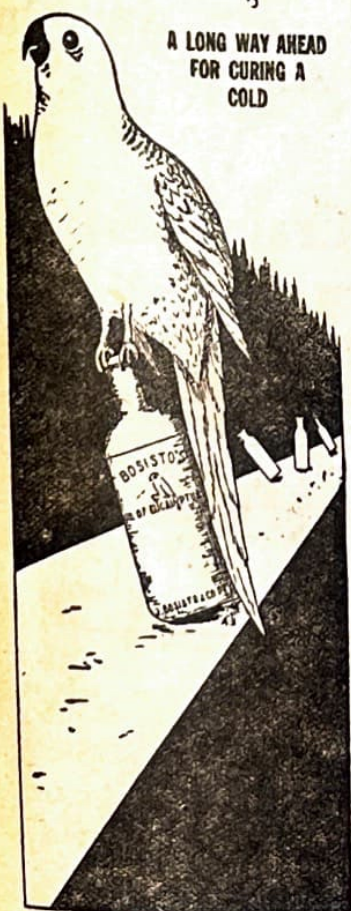
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