

# The Australian Christian

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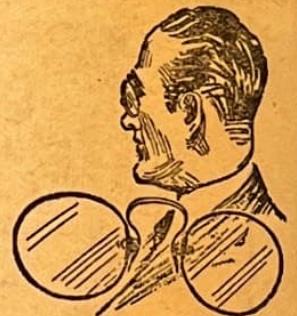
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# The Australian CHRISTIAN

Thursday, September 2, 1920.

Vol. XXIII., No. 35.

## Preaching Power.

J. Pittman.

There are signs of a revival of the evangelistic spirit throughout the Christian world. The churches of our brotherhood are in the movement. The Victorian brethren have set before themselves the task, by God's grace, of winning one thousand souls for Christ by next Conference. This is great.

Some of us are growing too old for much active service in preaching, but we are not too old to afford words of help and encouragement. The following suggestions as to the secret of power in preaching are offered with this end in view, though they may be only reminders.

1. We must grip this truth, that "the gospel is the power of God unto salvation to everyone that believeth." It is not merely "a power," much less a "subordinate power," but "the power of God." It needs no added power. It is not a "dead letter" till the Holy Spirit puts life into it. The life is in it already. It is "living and active and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit." It cannot be made more powerful than it is. It is a story that never grows stale. It has the same power to win and charm and save as ever. In whatever may be the lack of power it is not in the joyful message.

2. This being so, how necessary it is that we clearly apprehend what the gospel is. It may seem bold and strange to say it, but it is nevertheless true that many preachers, judging from their sermons, do not know what the gospel is, or knowing, do not believe it is acceptable to the people; and instead of preaching the gospel they talk about some phase of moral or spiritual truth. The gospel is a very definite matter and distinctly defined by the Apostle Paul in 1 Cor. 15: 1, "Now I make known unto you, brethren, the gospel, which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved. . . For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he hath been raised on the third day according to the Scriptures." Paul's declaration is in harmony with all the recorded preaching of the apostles. The death, burial and resurrection of Christ formed the central facts around which were gathered, or rather

from which radiated all the great spiritual and eternal truths connected with them. It is quite clear, then, that the sermon that does not contain, either in expressed terms or by necessary implication, these central facts, is not a gospel sermon. It may be beautiful in diction, convincing in argument, logical and complete in construction, and highly instructive, but it is not the gospel, and therefore cannot save.

Preachers need never fear that the gospel has lost its winning, saving power. It is full of the love of God to men, and hence answers the anxious question, "Can God love a sinner like me?" It condemns sin, and hence it makes the sinner fear and tremble. It proclaims a full and free pardon to the penitent, and hence anxious souls lay hold of it as their only hope of salvation. It demonstrates Christ's victory over Satan, death and the grave; and hence fills believing souls with the hope of immortality and eternal life. And, lastly, it speaks of absolute submission to the will of God, and hence inspires believers with the desire and determination to follow the Lamb whithersoever he leadeth.

It is terrible to think that souls come hungering for the bread of life, and are offered a polished stone. Preaching is not to entertain but to save. If men do not want the gospel they should not be encouraged to expect anything else. But there are thousands that do want the gospel, and they will come if they know they will get it.

3. We may now notice a third feature of preaching power, and that is the soul of the preacher. God has always used the living preacher to proclaim his truth. The power of the gospel is most effective when proclaimed by men of consecrated lives and souls filled with the Holy Spirit of God. Jesus could say, "The words that I speak unto you are spirit and life." It was no wonder that men said, "Never man spake like this man," when they saw his life. Much communion with God in prayer is essential to successful preaching. Jesus spent whole nights in prayer.

If the preacher is a man of God, full of his Spirit, holy in life, earnest in proclamation, a lover of the souls of men, and delivers his message in such simplicity and zeal that his hearers will believe in his faithfulness and desire for their good, the word cannot but be fruitful. Of course men can, if they will, reject the truth, however faithfully and earnestly proclaimed. But many find it hard to steel their hearts against the gospel when it is preached as it ought to be.

## The Pilgrim Fathers.

'Exiled for conscience' sake. The "Mayflower" Tercentenary is now being celebrated.

Probably the sailing of the little ship of 180 tons from Plymouth, on September 6, 1620, created very little notice or interest at the time. The departure of one hundred emigrants to make a home in the New World, would not be regarded as an outstanding event. It was impossible that any one then should foresee that the voyage of the "Mayflower" would afterward become celebrated as determining the future history and destiny of the great North American continent. Few could have dreamed then that these exiles for "conscience sake," and others who followed them during the next twenty years, would be the fathers of over one-third of the population of the vast American Republic to-day!

Rightly to appreciate the romantic heroism of the story of the Pilgrim Fathers, we need to understand something of the condi-

tions of life which obtained in those far-off days, three centuries ago. People had not then long emerged from the twilight of the Middle Ages. Men must have been living who could recall the horrors of Mary's reign and the terrible "Fires of Smithfield." But although the burning of "heretics" had ceased in England, it was still an age of intolerance and persecution—an age of intense religious zeal—when men possessed strong convictions, and were often required and prepared to suffer, and if necessary, to die for their faith. Strange as it seems to us now, refusal to accept the ceremonies and national form of worship authorised by Parliament was regarded as a criminal defiance of public authority, dangerous to the peace of the kingdom! It was not, after all, so very surprising that the issues of religious and political convictions should have

been so confused when we remember that the Pope had authorised all Romanists to scheme and plot to dethrone Elizabeth, simply because she was a heretic!

### *The Lord's free people.*

There was, however, no justification for the bitter persecution of numerous loyal and peaceable Protestants, and it is difficult to imagine the spirit of the times in which the King could brutally tell Puritan ministers that "he would make them conform, or harray them out of the land, or else worse." The Pilgrim Fathers were among the first to feel the force of this royal threat, for they belonged to a despised sect of "Brownists," or Separatists, who regarded the parish churches, "with their motley gatherings of all sorts of characters at the Lord's table," as entirely unlawful and unscriptural. They had, therefore, solemnly separated themselves "as the Lord's free people into a church estate," affirming the right of each separate congregation to govern itself and elect its own pastor and officers. They were mainly of humble origin, living on the borders of Nottinghamshire and Lincolnshire, although they chose as their pastor John Robinson, originally a Church clergyman of considerable learning and ability; while William Brewster, a leading spirit, who lived at Scrooby Manor House, was a Cambridge scholar, who had moved much in the upper ranks of society.

Our thoughts to-day go back to the Old Hall at Gainsborough, where this little persecuted church first held its secret conventicle, and then to the stable of the Scrooby Manor House, where, from 1606, John Robinson would proclaim the Word of Life to the courageous little company, which, from the surrounding districts, had run the risk of imprisonment and suffering to be present, and which, throughout the Sunday, would be lovingly entertained under Brewster's hospitable roof. But the trials and persecutions which these zealous Separatists had to endure, soon convinced them, as a nobleman some years later told a Puritan minister, that "the crime of nonconformity was unpardonable," and that they "must therefore fly for their safety."

There must have been many a wrench and pang as the little community finally decided to forsake their homes and friends and country, and, above all, their means of livelihood, to preserve their faith. Nonconformists were forbidden to emigrate, so that two secret attempts to cross to the Continent were frustrated, but a third was more successful, and after a temporary imprisonment of the women folk of their party, the little Scrooby church of Separatist exiles all safely reached Holland, in 1608, and soon afterwards settled in Leyden, where their numbers were rapidly increased by fellow-refugees from other parts of England. Here "they continued divers years in a comfortable condition, enjoying much sweet society and converse in the ways of God," Robinson and Brewster ministering to them as pastor and elder.

### *Difficulties and drawbacks.*

The difficulties and hardships of their new mode of town life, and the drawbacks of educating their children in a foreign country, where they were quickly becoming demoralised by the licentiousness of their Dutch companions, combined with the general profanation of the Lord's day, at length convinced them that "Holland would be no place for their church and posterity to continue in comfortably." Therefore they decided to make a permanent home in the New World, where they could maintain their English nationality, and also have the opportunity of advancing "the gospel of the kingdom of Christ in those remote parts of the world." After considerable difficulty they were able to arrange with a Merchant Company to transport them to a settlement at the mouth of the Hudson River. Probably the knowledge of the tragic fate which had befallen a party of Separatists from the Amsterdam church in 1618, when only 50 out of 180 had succeeded in reaching Virginia, led the Leyden church to decide that only the youngest and more robust should proceed to America, first with Elder Brewster, while John Robinson remained behind with the rest.

We are instinctively reminded of Abraham setting forth by faith in obedience to a divine call to go into an unknown land, as we read the pathetic account of the departure of this little band of religious exiles from their temporary Dutch home. Like him, "they went forth not knowing whither they went." A solemn day of humiliation was appointed, at the close of which most of their brethren journeyed the twenty-four miles to Delft Haven, where the "Speedwell" was waiting to convey them to England. As they left "their resting-place," which had sheltered them "above eleven years," "a flood of tears was poured out, and they were not able to speak to one another for the abundance of sorrow to part. Their beloved pastor fervently commended them unto the Lord, and with "mutual embraces they took leave one of another." Knowing that "they were pilgrims and strangers here below," they "lifted up their eyes to heaven, their dearest country, where God hath prepared for them a city, and therein quieted their spirits."

### *Across the Atlantic.*

The first start was made on August 5, from Southampton, in the "Speedwell" and "Mayflower," but the former proving "leaky," they put in at Dartmouth, from where a second attempt also ended in failure; so it was not till September 6, in the "Mayflower" alone, that the courageous little band finally set out on their historic voyage, which was to separate them for ever from the shores of their native land. Even then a fierce gale in mid-Atlantic so endangered their ship, that a serious consultation between seamen and passengers was held as to the possibility of continuing their journey. At length, after nine weeks of danger and uncertainty, the joyful sight of land greeted the distressed emigrants,

and Cape Cod was reached on November 9. Little wonder that, as their chronicler relates, "being brought safe to land, they fell upon their knees, and blessed the God of heaven, who had brought them over the vast and furious ocean, and delivered them from many perils and miseries."

It is a sufficient commentary on the formidable and perilous task which confronted these intrepid exiles to read that, having landed, "they found neither house nor person" to welcome them, while they were on the threshold of a severe New England winter, with no sort of shelter. All they could see was a "hideous and desolate wilderness, full of wild beasts and wild men." "The whole country full of woods and thickets represented a wild and savage hue. . . . behind them, the mighty ocean which they had passed, was now a main bar and gulf to separate them from all the civil parts of the world." "What could now sustain them?" as their chronicler well adds, "but the Spirit of God and his grace!"

### *Sickness and death.*

It is painful to read of the terrible sufferings they endured at first. Before the winter was passed, forty-four of their little colony of New Plymouth had succumbed to sickness and privation, and it was probably only the providential discovery of corn buried by the Indians which saved them from complete starvation in the following year. But their strong faith, their indomitable courage, and above all their unremitting labors, at length secured for them a brighter outlook, so that, at the close of the first year, "being now well recovered in respect of health, they began to fit up their buildings against winter, and received in their first harvest, and had plenty of fowl and fish, to their great refreshing." Thus, in celebrating their Thanksgiving Day, they were able to declare that "they had found the Lord to be with them in all their ways, and to protect their outgoings and incomings."

It is a stirring and fascinating story of Christian heroism and self-sacrifice, of which we as Englishmen should be justly proud. Our American cousins do well to display their patriotic zeal in celebrating their "Independence Day," but surely both they and we should do even better to commemorate a "Mayflower Day." For the Pilgrim Fathers, even if they imperfectly realised it, were the pioneers in a glorious struggle for civil and religious freedom, the attainment of which has been the secret and source of the great achievements and triumphs of the Anglo-Saxon race.—C. Sidney Carter, M.A.

### **Consecration.**

For life or death I give myself to thee;  
Let me for evermore thy servant be.  
If it should glorify thee most that I should live,  
Grant me each day my strength to thee to give.  
If it should glorify thee most that I should die,  
Take me to live with thee for aye on high.  
Let me but serve thee with my every breath;  
Keep me through Christ, thine own in life and death.

—F. Len Bower.

# Preparation for a Gospel Mission.

Thos. Bagley.

It is the usual thing for the preacher and church officers to consider the advisability or otherwise of recommending to the church the holding of a special mission. If there is deep interest and enthusiasm on the part of the officers and preacher, in most cases the church will be glad to adopt the recommendation. In a great soul-saving campaign the church must be united. If a small minority be opposed to the effort, they should sink their opposition and conform to the expressed wish of the majority. We must be of one mind if we hope to conquer.

## 1. Prayer is the first essential

to success. The thing we begin to pray for is the thing we are going to work for. It would be a sign of weakness and lack of faith if we failed to put forth our best effort into the work.

We should pray that God may help us in the laying of all our plans, that wisdom may be given us, and that we may have the divine guidance from the outset. God expects us to use all our native ability. Just as a man uses it in his business, so we need it in the great business of our Lord. As we begin to plan, after praying for guidance, thoughts present themselves and the way opens up.

## 2. Addresses should be delivered

showing the great need of special evangelistic effort. Most of us feel that in our ordinary church work we do not reach the great mass of people. Our business is to evangelise. We must continually show the need of extraordinary effort on the part of the church to bring people to Christ. If they won't come to us, we must go to them. We have the message, and a special mission affords special opportunities of reaching men. Every member should be seized with the greatness and with the joy of a soul-saving campaign. If the preacher is alive and on fire with his message, his people will support him.

## 3. The following committees

should be formed:

(a) *Publicity*.—Calico signs and printed circulars should be largely and freely used. Special advertisements should appear in every issue of the local paper announcing that Smith is coming. When Smith comes let it be known broadcast that Smith has come and the great campaign has started.

(b) *House to House Canvassers*.—A large committee of good earnest workers who will visit every home in the place and leave a card or circular and personal invitation. Every home should be visited at least two or three times during the mission. If the work is worth doing it should be done thoroughly.

(c) *Tract Committee*.—A wise selection of tracts should be made from the Austral Publishing Co. A small committee should

attend to this. The house to house canvassers should be well supplied with them for every home. At the close of every meeting a good tract should be placed in the hand of every person leaving the meeting. We have a splendid assortment of literature, and we should not stint the supply.

(d) *Personal Workers*.—This committee should take in the whole church. Every member can be a soul winner. We can talk to our friends about the mission. We can invite them and probably call for them. If every member set out to bring somebody, what an interest there would be!

(e) *Finance Committee*.—Some brethren worry more about the finance than anything else. If the idea of soul saving can be up-

permost in the mind the means will not fail to be provided. Don't throw a chill over the mission by allowing a few pounds to check it. A few good members on this committee will see the burden is rightly shouldered.

## 4. Let nothing be left to chance.

If we start in the right spirit and have prayed for guidance in all our planning, and if we have worked our plans, we shall expect on the opening of the mission a thoroughly organised effort. Nothing has been left to chance. A preacher on fire for souls, with a message from God, backed or supported by a good leader of song and an efficient band of singers, under these conditions cannot fail. The gospel is the power of God unto salvation to all that believe.

Remember the deep intense earnestness of the apostolic church. Imbibe their spirit, deliver the same message, leave no stone unturned, and God will give the increase.

# The Faith for Desperate Days.

The Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come through them. The desperate days are the stepping-stones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament Love-feast in Psalm 107, and in every story of deliverance the point of desperation gave God his chance. The "wit's end" of desperation was the beginning of God's power. Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven, and as the sands of the sea to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with its ark standing mid-stream. Study once more the prayer of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the history of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave of Joseph's garden through those terrible days. Call the witness of the Early Church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free cannot read it. Dry eyes cannot find its treasure. It is for the broken-hearted. I never knew the meaning of the twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and the prudent" are blind to its mysteries, but the babes and the broken-hearted know.

Desperation is better than despair. Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is in its power to wait. Unbelief judges by the

immediate; faith stakes everything on the ultimate. Despair looks hopelessly at the problem; desperate faith trusts God against all odds. Hear what Job says from the ruined heap of his life. "Though he slay me, yet will I wait for him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God."

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." I like that "but if not."

I have only space to mention Gethsemane. Ponder deeply its "Nevertheless." "If it be possible... nevertheless." Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced his heart. Trust meant anguish unto blood and darkness to the descent of hell—*Nevertheless! NEVER-THELESS!*

When Paul was storm-tossed, they were caught in a tempestuous wind they could not face, so they gave way to it and let her drive. That is all very well in daylight, with plenty of sea-room, but at midnight, with a starless sky, and a rocky coast, it was dangerous to move, so they let go four anchors from the stern and prayed for the day.—S. Chadwick.

"From of old," says Carlyle, "doubt was but half a magician; she evokes the spectres which she cannot quell. Thou shalt know that this universe is what it professes to be, an infinite one."

# The "Compact" or the "Duplex" or "Twin" Envelopes

And Suggested Financial "Red Letter Days" for the Churches of Christ.

J. Warren.

May we recommend to the brethren the use of the compact or the duplex or twin envelopes, suggesting, as they do, some of the important methods employed in extending the Lord's work?

Of late there has been a great deal of advocacy for the usage of these envelopes, but unfortunately the advocacy has been limited to two features only of the churches' responsibility, viz. Home Missions and Foreign Missions—two very important aspects of the Lord's work—each advocating on behalf of its own. To this we lay no complaint, but we fail to see why other also important phases of the Lord's work should not be given due emphasis and support. One of the greatest dangers of most churches is in being cramped, self-centred, with only a narrow vision of their responsibility, which necessarily makes them selfish. The purpose of this article is to advocate a wider sense of responsibility and support which can be accomplished through the use of the compact or the duplex or twin envelopes.

Most of the Churches of Christ, we understand, in Australia, use and commend the usage of the envelopes. Generally, they allow for contributing to one, two, or may be three special offerings—as we have called them—according to the vision and decision, which should be one and the same, of the individual church, and then the individual members according to their vision and decision contribute to it, it may be one, two or the three offerings. We are not out to determine for any one as to how they shall give, but, whether we are able to give great or small, there is no reason why all should be given to the one or two or three, as the case may be. There are many spheres of the work in which all should have an interest and do their best to support them. "Lift up your eyes and look upon the fields"—and there are many of them—and count as the Lord would have us count, and we shall not stop at one or even three. Some churches have counted up to six, and although the efforts are small in each, the vision is great, and the blessings of such are also very great.

We would suggest, for the sake of Christ's work which is being carried on through each of these important departments, and each being as important as the "Local Fund," that all the churches adopt the compact or the duplex or twin envelopes, and have the six so-called "special" offerings printed on them, thus giving every member a chance of taking a wide interest in the extension of the Lord's work.

### A word about the six.

There is little or no need to say much concerning the two aspects which have already been strongly advocated for by the secretaries of the same, viz., Home Missions and Foreign Missions. We believe that all the members of the Churches of Christ are aware of, if not awake to their responsibility concerning these glorious features of the Lord's work. We have elected men and laid upon them the responsibilities as well as the oversight of these important departments; so let us stand behind them and help lighten their heavy financial worries. The compact or the duplex or twin envelopes will help to solve their financial difficulties. Do not fail to have these two offerings marked on the envelopes.

The two above-named departments have been and are being backed up by our great Australian institution known as the College of the Bible, the very title of which should be sufficient to warrant support from the members of the churches of Christ. We are a people who love the word Bible, and that book is the text-book of that College which is preparing faithful men and women for Home and Foreign fields. The most important point concerning our College, brethren, is that no men are to be found who give more emphasis to and place more importance upon the Bible than the men who instruct in that course at the Col-

lege of the Bible. Shall we help it, then? Certainly. Place the name "College of the Bible" upon the duplex or twin envelope, and give it our heartiest support.

We have now counted up to three—1, Home Missions; 2, Foreign Missions; 3, College of the Bible; but we must count on, brethren. "Lift up your eyes and look upon the fields."

Many of the churches wholly finance the obligations of their Bible Schools, and then there is the annual offering for the Bible School department. The financing of our Bible Schools is undoubtedly in keeping with the "self-supporting" claims of the Churches of Christ, and, without commenting on the methods used by some, we would commend to all the creation of a Bible School Fund. The Bible School Department is undoubtedly a fine asset, and is doing a progressive work, although many schools are not taking advantage of its efforts. The literature created by this department for use in our Bible Schools is reliable, and adapted to Australian conditions. It should be in use in all our Bible Schools. Shall we, then, create a Bible School Fund? A writer of old said, "Train up a child in the way he should go, and when he is old, he will not depart from it," and we all recognise that prevention is better than cure. The Bible Schools are working to this end, so let us include it on the envelope, and if we care to make our home school our first obligation, the Bible School Organiser will not complain. If you finance your own school, send the remainder to the Organiser, and he will be pleased; but, if you send the whole offering, he will be better pleased. Include the name "Bible School" on the envelope, and use it just as you think best, choosing either of the above methods.

Another fund well known among churches of Christ is the Building Fund, which is better stated in the words, "Progress Fund." Most churches are carrying debts, or are wishing to make improvements. A Progress Fund will assist these works and in time will remove our debts, and help us to improve our buildings, etc. If you wish your

church meeting house, etc., to be respectable, include the name "Progress Fund" on the envelope. Having now counted up to five, we wish to suggest one more, thus making six. This is the last, but not the least. It is a work which seems to be given our last thought, although in latter years it has become a little more prominent. This work seems to be indeed a special work among churches of Christ. This is a work which is emphasised throughout the New Testament by Christ and the apostles, and when pleading for New Testament Christianity, we must not forget that Benevolent Work is included in it. Like the Bible School, this work finds its first importance at home, and the church which carries out this work in its own locality gains respect from the world. However, brethren, we should not lose sight of the great work to be done in the city slums. If home calls for support in this work, send the remainder to our "Benevolent" department, and if not, send the whole, which will enable that Benevolent Institution on behalf of churches of Christ to materialise. This work cannot progress satisfactorily unless backed up by the whole of the churches. Include "Benevolent Work" on your envelopes, remembering that the early churches "made a certain contribution for the poor."

### Contributing to the six.

It is generally suggested that each member try to put (1) one penny per week to each of the six funds, thus making sixpence per week for the special side of the envelope. However, some feel that such is not always practicable in all cases and at all times; but, if the opportunity is always before us, we shall avail ourselves of such when possible—a sixpence which otherwise might be spent in sweets or pleasure will now be given into these various funds. If unable to give sixpence per week, we might find it possible to give sixpence per fortnight. Others, of course, will give sixpence per week to each fund—a total of three shillings per week for the special side of the envelope. Made up at the rate of sixpence per fortnight, each member would give two shillings and two pence (2/2) to each fund every year, which perhaps is as much as some can give. In a church of twenty-four members the above rate would mean £2/12/- to each fund for the year.

### About the six "red letter days."

These are the days set aside for our special ef-

No.	No.
<b>Local Offering</b>	Home Missions
	Foreign Missions
	Bible School
	Bible College
	Progress Fund
	Benevolent

"Duplex" or "Twin" Envelope.

No.	No.
<b>Local Offering</b>	<b>Foreign Missions</b>

Print thus for Special Dates.

DATE	No.
<b>LOCAL</b>	
<b>HOME MISSIONS FOREIGN MISSIONS BIBLE SCHOOL BIBLE COLLEGE PROGRESS FUND BENEVOLENT</b>	

Compact Envelope.

DATE	No.
<b>LOCAL</b>	
<b>HOME MISSIONS</b>	

Special Days.

(These envelopes can be obtained through the Austral Printing Office.)

forts, and we must not forget that we have £2/12/- to our credit already, even on the small scale of a half-penny per week to each fund. Then some have been giving more, perhaps twelve times that amount, and now it may be that instead of having £2/10/- we have £5.

Now come the "Red Letter" days on top of this. Those who gave a little think that they can spare a little more, and those who gave a lot can also give more, which brings us "over the top" of what we expected, perhaps £6 or £8. What a little systematic giving can do for a small church; and some churches of the same number but better able would have perhaps £15 or £20.

For Home and Foreign Missions and Bible College, the whole of the offering is sent on. In the Bible School and Benevolent Work we may need portion for local purposes, and the remainder is sent on. Think how the recipients of these funds are delighted and encouraged in their work. We also find that the "Progress Fund" has a good sum to its credit, which means a reduction of overdraft debt, or we can buy some new books or furniture for use at the meetings.

#### A word to those in charge.

There will need be a selection of "Red Letter" days, now known as the days for the annual offerings.

We would suggest the following dates:—

1. Home Mission Day—first Sunday of February.
2. Progress Day—second Sunday of March.
3. Bible School Day—first Sunday of May.
4. Foreign Mission Day—first Sunday of July.
5. Bible College Day—first Sunday of September.
6. Benevolent Day—first Sunday of November.

If the above dates were selected, it will be seen that for the greatest of all these offerings, viz., Home Missions (because all the rest rely a great deal upon it) there is a period of three months between it and the Benevolent Day for preparation for same. Then there is about six weeks between Home Mission and Progress Day for preparation for the latter, about seven weeks between Progress Day and Bible School Day for preparation for the latter, two months between Bible School Day and Foreign Mission Day for preparation for the latter, and two months between Bible College Day and Benevolent Day for preparation for the latter.

If such a plan as this could be arranged, it would help those wishing to introduce the system. It could also be made uniform throughout all the States, and then all our minds would be set on the one theme on the one day.

We might also suggest that as is already done with several of the specials stated, so a special copy of the "Christian" be devoted to each of the others on their respective days.

#### Are You a Christian?

If not you are lost. No matter who you are or where you hail from, you have no hope out of Christ. Distinguished birth cannot avail in your salvation. Nor wealth, nor honor, nor learning. All these things are good if consecrated to the Lord, but otherwise they are worse than filthy rags, for of themselves they do nought but intensify eternal punishment.

The terms of salvation are very simple. No miracle is necessary in conversion. The pity is that there has been thrown a cloud of mysticism about the Christian religion. But be assured that the way of God is clear and easy. 1st, Hear the Word (Matt. 7: 24); 2nd, Believe (John 3: 16); 3rd, Repent (Acts 17: 30); 4th, Confess Christ (Matt. 10: 32); 5th, Be Baptised (Acts 2: 28). Take these five steps prayerfully and sincerely, and your sins will be forgiven, you will be a member of the Church of Christ, a Christian, and an heir to eternal glory. A faithful life will then ensure you an unfading crown at God's right hand. Will you not accept the blessed invitation to come right now? Say YES. "Thou, God, seest me!"—"The Christian Evangelist" (W.A.).

## Four Amazing Children.

"As for these four children."—Dan. 1: 17.

As for these four children, whose names were Daniel, Shadrach, Meshach, and Abednego, there is a fine story about them, but you know it so well, and have heard it so often, that I will not stay to tell it now. I want to speak this evening about four other children, whose names are—but wait a bit.

How many children are there in the world? Perhaps some of you young people will count them. You cannot? It is like asking you to count the number of sand grains on the seashore, or the number of leaves on the trees in a wood, or the number of stars in a clear winter sky.

And yet—do you know?—there is a gentleman, an Englishman living in Australia, who makes out that he can count them and count them on the fingers of one hand. There are, he says, only four children in the wide, wide world. These are their names—the names he has given them—the little child-that-never-was, the little child-that-is, the little child-that-is-to-be. That is rather a clever way of getting over a difficulty, for, you see, he counts the child-that-is as one, and we count him into the thousands and the millions.

"As for these four children," the little child-that-never-was, the little child-that-is, the little child-that-is-to-be—what shall we say about them? I cannot tell you what this gentleman has to say, for I have not read the book he has written; I only know from him their names, so let us try to find out some things about them for ourselves.

#### The child-that-is.

1. And we will start—if you have no objection—with the one we ought to know best—the little child-that-is.

What is he like? What is she like? Look in the mirror, and you will see—a bonny, laughing, kissable face; not always clean, mind you, not always clean! There is something wrong, mothers tell me, when children's faces are always clean. They are sure to get soiled sometimes, if children are healthy enough to knock about and play, and if they are good enough to try and blacklead the grates. But sometimes the face is rather dirty, isn't it, when it might be quite clean. And sometimes—perhaps you have noticed it—the bottom lip gets in front of the top. What do you call that? Pouting! The sulks! I don't think it improves the face, do you? Try it; let's see. You can't. Why, your faces are broadening out that way. It is easier, after all, and more natural to smile than to frown or to pout. The child-that-is ought to be clever at making smiles—on his own face and on the faces of others. And smiles are fine things to make. Are you learning how to make them? You will not learn by practising grins before a looking-glass. That isn't the way. Smiles are made like flowers are made. They grow out of the heart as flowers grow out of seeds. And just as flowers need sunshine, so the heart needs love. You fathers and mothers and teachers can help to supply that, to flood the heart of the child-that-is with the sunshine of love.

#### The child-that-is-to-be.

2. The little child-that-is. Then comes the little child-that-is-to-be—a lovely child, never lame or sickly, never cross, never stupid, never screaming. Girls, when they play with their dollies, often look into the face of the child-that-is-to-be. I am not going to try and say much about it. I dare not. I will simply say this: the face of the little child-that-is-to-be is the sweetest face that you have ever seen in your sweetest dream.

Two other children remain. Who are they? The child-that-was and the child-that-never-was.

#### The child-that-never-was.

3. The child-that-never-was! Whoever heard of such a child? There is something curious about this little child. He never was, and he is. He lives not upon the earth, and yet he lives.

Where does he live? He lives in the hearts of many, many men and women. They will not tell you that he lives there; but he does. Sometimes it is the sight of the boy or the girl—that-is that causes these men and women I am thinking of to keep warm a corner in their hearts for the boy or the girl-that-never-was.

He was such a lonely man, and he loved children so much, and played with them so cleverly that they loved him back again as only children can. If he could only have had a little child of his own, his very own, his joy in life, he thought, would have been full. So he drew pictures in his mind of the child-that-never-was, and the picture was most vivid the night when little David, the curly-headed boy from next door, came to sleep in a cot in his bedroom. "Will you take care of David for a night while I am away?" David's mother had said. "You are such splendid friends, and the boys say he would like to sleep in your bedroom if you don't mind." Mind? He would be delighted to have the little fellow in his room. That night strange things happened. When the man entered his bedroom he crept in as quietly as a mouse, hardly daring to breathe, and dreadfully afraid lest he should sneeze and waken David. Long after he was safe in bed a sudden stillness came into the room and he knew David was awake. At last a little far-away voice whispered: "Irene" (Irene was the name of the boy's nurse-girl)—"Irene!" "You sleep with me to-night, you know, David," said the man. "I don't know," he replied, a little troubled. "You remember you are with me?" asked the man. "I nearly remember," replied David. "You are not frightened, are you?" was the next question, for he knew that David's hand was groping in the darkness, so put out his own, and David caught it, holding tightly to one finger. "I am not frightened now," he whispered. "And there is nothing else you want?" "Isn't there?" replied the boy, politely. "Are you sure there isn't?" "What can it be, David?" "I don't take up very much room," the far-away voice said. "Why, David," said the man, sitting up, "do you want to come into my bed?" "Mother said I wasn't to want it, unless you wanted it first." "It is what I have been wanting all the time," said the other, and then, without more ado, the little white figure flung itself into the big bed. For the rest of the night he lay on the man, and across the man, and sometimes his feet were at the bottom of the bed, and sometimes on the pillow, but he always kept hold of the man's finger, how he did it, I don't know, and occasionally he woke up to tell the man he was sleeping with him. The man said that he hadn't much sleep himself that night—he lay thinking. I feel sure I know what he was thinking about. He was thinking about the child-that-never-was. If David's mother could have spared him, he would have liked very much to keep David in place of the child-that-never-was. Perhaps he found some other child when he learned that David could not stay, I do not know. In any case I do not for one moment doubt that the face of the child-that-never-was, was always a face of loveliness in his eyes, and I expect that he would sometimes (when nobody could hear) sing to the child, as one of our poets has sung to the child of his dreams:

The little yachts swing lanterns at their bows,  
The little yachts like stars to harbor creep;  
The little yachts, they fold their tired sails,  
Their baby hulls, how fast they fall asleep.

So let my heart thy harbor be, so let  
Thy little lamp, held safe awhile from sea;  
Rock here at rest, oh! babe of mine, and drop,  
For this one hour, its starshine into me.

The little child-that-never-was drops its star-shine into the hearts of men and women who have no children of their own, and that is the reason, one reason, why these men and women are often among the kindest and the most generous when help is needed by children who are neglected and lonely and ragged and poor.

**The child-that-was.**

4. The child-that-is; the child-that-is-to-be; the child-that-never-was, and now the fourth child, the child-that-was.

Where shall we find him? Perhaps he is in heaven.

Around the throne of God in heaven  
Thousands of children stand.

He may be among these. If so, what a happy, glorious child he must be!

Perhaps the child-that-was has grown up into a man or woman. It is a great thing to say about any one, perhaps it is the greatest thing that can be said, that the child-that-was is still alive in the man or the woman that is. Sometimes God calls mothers to himself when their children are very young. If such mothers were permitted to come back when their boys had become men and their girls had grown into women, would they know them? Would they find the same child-heart in the man as they had known in the boy? the same child-heart in the woman as they had known in the girl? Sir James Barrie's latest study, "Mary Rose," the highest flight, critics say, of his imaginative genius, is a discussion—though the critics do not seem to know it—of this very question. A young mother dies and is pictured as coming back when the little laddie she had loved and nursed had grown into a strong soldier-man. "The only ghosts," writes Barrie, "who creep into this world are dead young mothers returned to see how their children fare." There is no other inducement great enough to bring the departed back, and this saying, it seems to me, is the key to unlock the mysteries of "Mary Rose." The soldier returns one day in khaki to his old home, the home of his childhood; how different it looks to-day; it is years since his mother played with him in that little nursery, and as he talks with the woman caretaker of the house, memories are awakened; his mother used to say this, used to do that, used to declare, he remembered, with a strange, half-choked laugh, that she longed for the day to come when she might be nursed by her man-boy as she then nursed him. And Barrie, greatly daring, pictures, I say, this dead mother coming back. Her ghost haunts the rooms where her boy had romped and played, for she wants to find him. She cannot rest in the eternal world until she finds him. We see the soldier seat himself before the fire, and there, as he sits, his mother, in vision, comes to him as young and as beautiful as she ever was—nay, younger and more beautiful far! and he talks to her, and she to him, and then he opens his arms and prevails upon the restless, searching ghost to draw close to him, and to sit upon his knees. She has, at last, her heart's desire—she has found her boy! Ah! there is the pity of it! She has not found her boy; the boy is not there to be found. She sits on her son's knees; but now that her heart's desire is granted she does not know it. She has not the faintest idea who it is that nurses her, comforts her, tries to make her understand. The form is the form of a man, but she perceives no trace in the man of the little child-that-was. It is all a phantasy of the imagination, of course, but does not the phantasy need for its interpretation the facts of life? If, through all the ravaging years we can keep the child-heart, do we not add to the joy both of earth and of heaven? If the little child-that-was still lives and moves in the man-that-is, in the woman-that-is, have we not made a success of life? "Except ye be converted and become as little children, ye shall not enter," says Jesus, "into the kingdom of heaven." How the words haunt us! Some of us, on such a day as this, slip back into our own childhood, the faces of the children into which we gaze are as mirrors revealing the child-face which was once our own. You know the old lovely promise, "A little child shall lead them." Let the children lead us all, not only back into childhood, but back—back—back unto God.

[Note.—It might have been deemed presumptuous if we had ventured to entitle this sermon "Sir James Barrie's Sermon," but it is his sermon, nevertheless. While the names of the four children are from one of Rev. F. W. Boreham's volumes, the incident of David is from Sir J. M. Barrie's "The Little White Bird," and, as acknow-

ledged, the story of "Mary Rose" is his also. If apologies are needed for the liberty we have taken they must be underpinned, and canopied, and

banked on either side by gratitude.—E.F.H.C.]  
—A Sunday School anniversary address by Ernest F. H. Capey, in "Christian World Pulpit."

# At the Lord's Table.

THE FEAST OF REMEMBRANCE.

G. P. Cuttriss.

The primary purpose of assembling ourselves together on the Lord's day is that we may remember the Lord Jesus in the manner appointed by him. Preaching and other acts of worship are secondary considerations. The pivotal exercise is the solemn observance of the Lord's Supper, an ordinance instituted by our Lord Jesus Christ the evening before the day when he was crucified. To him we owe its origin, the manner of its observance, the identity of the persons admissible to its enjoyment, and the time of its continuance.

Apart from the meagre details, recorded by the evangelists in connection with its origin, the Lord's Supper is only referred to in the first letter to the Corinthians. The remaining twenty epistles do not contain even a reference to the ordinance.

The special significance attaching to this monument to the memory of Christ may be appreciated when it is remembered that our blessed Lord with his faithful disciples had assembled in a certain house (according to tradition, the home of John whose surname was Mark) for the purpose of keeping the passover. The passover was appointed to be observed year by year in commemoration of God's deliverance of Israel out of Egypt, and its degrading bondage. During the observance of this rite, the Lord's Supper was instituted. Jesus took of part of the passover bread and wine, and represented them as symbols of his body and blood respectively. It was not the lamb which Jesus took, but the bread. Christ himself was the Lamb, and on the same day and exactly at the same hour (according to Jewish reckoning) as the passover lamb was slain, our adorable Lord was crucified. The ordinance was prophetic at its inception, pointing to Jesus, as the Antitype of the Passover Lamb, and so in like manner as Christ superseded the Paschal Lamb, so the supper instituted by him superseded the passover, and became a sublime reminder of his deliverance of us from the bondage of sin by the sacrifice of himself once for all. Surely the disciples failed not to understand the prophetic import of this ordinance. Hitherto Christ's oral teaching had not opened the eyes of their understanding, but now in the ordinance of the supper he taught them through eye-gate what previously they had been unable to perceive by the ear. They lived to see "that" which was symbolically set forth in the bread "broken" and "that" which was represented by the "cup" actually spilt. Christ taught in this simple institution the central truth of redemption.

The manner in which the ordinance was originally observed leaves no room for perplexity; nor should it give occasion for division. After Jesus blessed (gave thanks for) the bread, he brake it and gave it to his disciples, and in like manner also he took the cup and gave thanks and gave it to them. At the invitation of Jesus the disciples partook of both bread and wine. The Lord's Supper is for the Lord's people. It is meaningless to the unbeliever, just as the passover was practically without meaning to the Egyptian. Very searching are the apostle's words in this connection, "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." The possibility of an Egyptian partaking of the passover lamb was rendered very remote owing to the provision that every particle remaining over was to be burnt. It belonged only to the peculiar people of God. The Lord's Supper is essentially for the Lord's people. To them his guests, he, as the host, extended and still extends the invitation, "Take, eat." "Drink ye," with the subjoined explanation, "This is my body," "This is my blood," and the inseparable obligation, "This do in remembrance of me."

The Lord's Supper is a dramatic exhibition—wisely adapted to our imaginative faculties, our spiritual instincts, being a spectacular presentation on a terrestrial stage of the deep mysteries of God, powerfully presented to our inner vision in terms of the greatest tragedy of the ages. Christ's plan is sublime, as it enables us to behold with the eyes of our spirit what otherwise would be not only invisible, but almost inconceivable to our dulled understanding. "This is my body—This is my blood." There is no genuine portrait of Jesus. Artists have endeavored to paint him, but it is generally agreed that the best is but a caricature of the Master, but in the last supper Jesus has given to his own people his own picture. "This," said he, taking the bread, is "my body," and "this," taking the cup, "is my blood." Who does not know the value of mementoes in keeping in our memories the face of one who is absent? A little trinket—an article of apparel—is usually sufficient to conjure into view the face of one long since departed. What a cluster of golden memories should be inspired as we in response to his gracious invitation take of the bread and the cup. These should cause to appear before the "eyes of our spirits" not so much the sacred stones and epoch-making events of our Lord's life, but Jesus himself. Too frequently, alas! as we sit at the Lord's table, the mind becomes overcrowded with recollections of his ministry instead of being wholly occupied with him. It is possible even in a memorial that the central thought may be of the benefactions than of the Benefactor. There is the tendency to commemorate heroism and practically forget the Hero. Jesus said, "Do this in remembrance of me." Let it not be said of us that we remembered all that Jesus did to the utter exclusion of his own dear self. We are come together to the Lord's table by gracious invitation that we may partake of the Lord's Supper for the purpose of remembering Jesus "until he come." May our minds be filled with thoughts of him—our eyes opened to behold "none save Jesus only" until the glory of the eternal morning engulphs the little while between, and the Lord's people shall sit down with him at the marriage supper of the Lamb.

See, the feast of love is spread,  
Drink the wine and break the bread—  
Sweet memorials—till the Lord  
Calls us round his heavenly board;  
Some from earth, from glory come,  
Severed only "till he come."

That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The divine wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—F. W. Robertson.

"Should our desires,  
Voiced one by one in prayer, ascend to God  
And come back to events shaped to our wish,  
What chaos would result!"

—Ella Wheeler Wilcox.



# Here and There.

College Annual Offering, October 3.

One confession at the mid-week prayer meeting last week at Grote-st., Adelaide.

The final term of the College of the Bible for this year opened on Tuesday last.

The new address of Bro. F. W. Beechenow, secretary of the Brighton church, Vic., is 204 Glen Eira-road, Elsternwick.

Victorian visitors to the S.A. Conference who wish to apply for concession fares should write at once to Thos. Bagley, 537 Lygon-st., N. Carlton.

Mr. and Mrs. A. C. Crisp left Melbourne yesterday for Marrickville, N.S.W. Bro. Crisp is due to begin his work in that field on next Lord's day.

The following telegram reached us on Tuesday from Lismore, N.S.W.:—"Glorious closing, Chandler mission; Sunday, seventeen decisions. Total, hundred twelve.—Pond."

Our next issue will be a special Prohibition Number. We trust that all readers in the various States now preparing for the fight against the liquor traffic will do their utmost to help the cause of reform.

Last week Mr. and Mrs. N. G. Noble passed through Melbourne from S. Australia, on their way home to Wanganui, N.Z. Bro. Noble has been on holiday, and will shortly resume his work with the Wanganui church.

The church at Doncaster, Vic., celebrated its 57th anniversary last Lord's day with large and enthusiastic meetings. We congratulate the church upon its long and fruitful career, and trust that the future may be exceedingly bright.

The first anniversary of the Grote-st. Band of Hope was celebrated on Monday evening of last week. In spite of rain over 300 came out to the meeting, at which an address was given by Mr. F. W. Coneybeer, Speaker of the House of Assembly.

There have been no church meetings at Mount Clear, Vic., for about fifteen years, but Sister Miss Gowan has faithfully kept a Sunday School going. Bro. Connor visited the school last Sunday. There were twenty present. It is a fine, live small school.

Bro. G. E. Howard, of West Ulverstone, Tas., writes: "We have left Preston, and met last Lord's day around the Lord's table for the first time in our new home. Our meeting hour is 11 a.m. We give any brother or sister a hearty invitation to meet with us."

The special articles appearing in the "Christian" on the value of evangelistic missions, and how to prepare for them, ought to be read by all the churches. We should seek to make the most of the special opportunities afforded us during a mission for the winning of souls for Christ.

In a notice of the sixth anniversary of the labors of Bro. and Sister Clipstone at Castlemaine, Vic., our reporter included the following: "We trust that Bro. and Sister Clipstone will long be spared to labor with us. They are loved by all, and most highly respected by the citizens of this district. God bless them in their labors is our prayer."

The Victorian Anti-Liquor League Grand Victory Fete, 1920, was opened in the Town Hall free of encumbrances, all expenses being forestalled, and every penny of the takings will therefore go into the fighting funds of the Anti-Liquor League. Mr. E. Conibere, who recently gave £1000 to the League funds, opened the fete with a small speech of four and a half minutes, and a large cheque of £250.

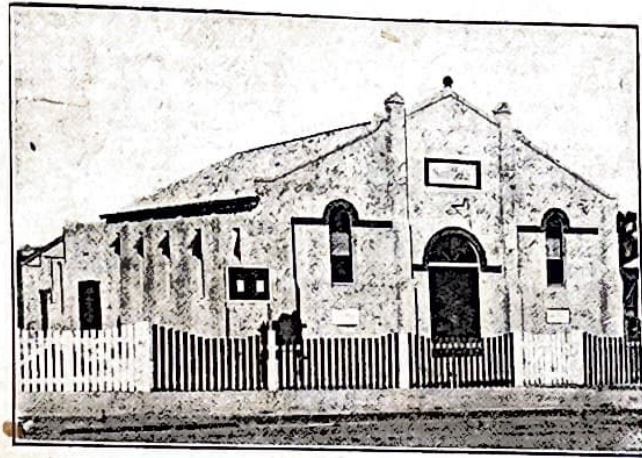
The mission conducted by Mr. A. L. Haddon at Red Hill, Vic., closed on Sunday, August 29, after an extremely successful series of meetings extending over ten days. Great regret was expressed by all that the meetings could not be extended another week. Attendances were very good. The church, as a result of the effort, is now in a position never hitherto occupied. One confession was taken; and a number of persons are convicted and are yet expected to move to a decision.

Under the will of Sister Martha Law, of Ascot Vale, Vic., the sum of £170/10/5 was recently divided between the Home and Foreign Mission work. The example of our sister is worthy of emulation. "In her life she was zealous for the work of God, and now that she has been promoted to higher service, she still speaks through those tidings. This public acknowledgment of the glad above sum will enable the executors, Messrs. G. H. Blight and B. Cox, to know that the money has gone into the right channels.

A delightful function was held at Grote-st. chapel, Adelaide, on Tuesday evening, August 24. By invitation of the president of the Sunday School Executive, Bro. F. Collins, about 400 Sunday School workers met for tea, which was followed by an inspirational service. The theme of the occasion was "Magnifying my office," and discussion upon various phases of the subject was led by Bren G. McKie and Thos. Hagger. The happy company of optimists, bent on the service of their Lord, afforded an incontrovertible argu-

ment for the future of the church. The hope was freely expressed that the happy event may be repeated each year.

All the public-house windows in Melbourne have blossomed out in copies of a colored poster that shows a working man, who is pointing out with a monkey-wrench the fact that he is "Still a Free Man." The reason given by the lettering on the poster for his freedom is that "the British Labor Conference voted out Prohibition by nearly 3,000,000 majority." As a work of art the poster has some merit; but as an explanation of the British working man's freedom it falls sadly short. The truth is that, at a congress of delegates representing the British Labor Unions, the question of dealing with the liquor question came up, and the delegates were asked to vote in favor of (1) Nationalisation, (2) Prohibition, or (3) Local Option. The delegates decided on Local Option. The majority of nearly 3,000,000, therefore, was cast, not against Prohibition any more than against Nationalisation, but in favor of Local Option, the very system under which the Victorian working man votes. So that, on the whole, the outstanding feature of that poster is not Art, but Craft!—"Southern Cross."



OPENING OF THE TABERNACLE, AUBURN, N.S.W.

We were blessed with a beautiful warm and sunny day on August 21. Somewhere about 300 people assembled outside the gates to witness the opening ceremony by Mr. G. S. Stimson, Conference President. Mrs. Forbes unveiled the stone. There was wonderful enthusiasm. Everyone seemed imbued with a spirit of earnestness and happiness. At the afternoon service approximately 380 gathered in the new building. We were pleased to have ministers from all denominations in Auburn present.

In all, it was a very wonderful afternoon. Mr. Chas. Rush, B.A., Organising Secretary of N.S.W., was with us, and made a spirited appeal for funds to a very sympathetic congregation; and, considering that Auburn can only boast of a membership of 102, God surely was with us, when we were able to raise the grand total of £400/17/- in about 100 minutes. This makes in all approximately £620 donated for building fund only in the last twelve months. Our visiting members from sister churches helped in a fine practical way, which is deeply appreciated by us at Auburn.

After this showing of practical Christianity we went to tea, where our Dorcas sisters supplied approximately 375 persons with numerous good things.

In the evening, starting at 7.15 pm, we were given a splendid elocutionary, musical, and orchestral programme. The choir sang splendidly, and the orchestra of ten, under Sister D. Smith, rendered two beautiful items. Visiting artists are to be thanked for their fine support. There were over 400 present at the evening session, and all thoroughly enjoyed it. The visiting ministers responded very ably to their welcome, and spoke many a word of encouragement, and also of wonder at the giving, saying that God would surely

bless a church so imbued with such earnestness for the furtherance of the Master's kingdom. Bro. G. S. Stimson was a very able president at all sessions. At the close of the ceremonies of the day the church presented to Bren E. Holyoak, J. H. Hume, J. Smith, and E. Winmill, through Bro. A. E. Forbes, evangelist, an enlargement each of the church, beautifully framed and inscribed. These four brethren were the responsible persons for the building of our chapel. Each brother responded with much feeling. Then the Y.P.S., through Bro. B. Arrowsmith, gave to the church a beautiful wall clock, and the J.C.E., through Sister E. Hume, four oak chairs (two arm and two small). Other presentations to the church were: Bro. Wocley, two beautiful oak palm stands for the platform; Dorcas sisters, a pulpit cushion; and the Bible School, a painted ribbon above the pulpit with the inscription, "We would see Jesus." Bro. A. E. Forbes thanked the young people and other donors for their beautiful gifts on behalf of the church. We are very proud of our magnificent band of young folk. The Bible School alone gave approximately £50 to the building fund, the senior boys' Bible class of ten boys gave £21. Bro. H. G. Harward, Enmore, then presented to Sister Forbes, on behalf of the sisters of the church, a pretty tea-set, and to our evangelist, Bro. A. E. Forbes, Bro. Harward, on behalf of the church, presented a beautiful illuminated address. Bro. Forbes richly deserved it, when we consider that this is the end of the first twelve months he has been with us, and in that time he has been the means of building "the Tabernacle," with seating accommodation of close on 400 people. After Bro. and Sister A. E. Forbes' responses to the church, the happy day was brought to a close with the doxology, prayer and benediction.—James C. D. Green.

# 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 Jottings.

Bro. Butler, of South Australia, has kindly promised £10 towards buying a motor cycle for the use of our Indian missionaries.

Miss Mary Thompson's furlough is due next April, and we are hoping to have her here on June 20. Miss Thompson next year will complete her thirtieth year as Foreign Missionary, and will be here to help us raise that £10,000 to commemorate Australia's thirty years of organised Foreign Mission work.

Miss Florence Cameron will likely be home on her first furlough before the close of 1920. She will receive a right royal welcome as one of our Foreign Mission princesses. She is the foster-mother of nearly one hundred orphan boys.

Miss Laurel Redman is hard at work studying Marathi. She writes: "Some time ago I spent a very enjoyable week-end at Shrigonda. What a fine group of boys we have there. They are still enthusiastic over your visit, and looking forward to a letter from you. I arranged to write to them in Marathi, and they answer in English. I wrote my first letter to them last week. It was only my second Marathi letter, so I am doubtful if they understood it. I am anxiously awaiting their English replies. At Sunday School this morning at Baramati we had 74 children present; also two dumb onlookers. A number of the small children have had a bad time with sore eyes. Small flies bite them at this time of the year. How the village teems with children! I long to be able to talk with them. They always want to be friendly when you go down the street. Marathi is very interesting, and I like it very well, but can quite imagine that it will be a life study. Just now I am giving thirty-five hours a week to it, ten hours with the pundit, and the remainder in private study."

Bro. Coventry writes: "We are thankful to report that Margaret is now quite well, excepting for sore eyes, which are epidemic here now."

Miss Vera Blake reports: "We have now 39 orphans on supporters' lists, 6 children of Christian workers, and 1 new orphan just admitted; total, 46 children. The children on the whole are in good health, though at present considerable eye trouble is prevalent."

Miss Vera Blake has four classes among the low-caste children of Baramati, and holds four meetings among the Christian women weekly for the deepening of the spiritual life.

The Chinese brethren in Sydney are collecting money to erect a tombstone on the grave of the late Chinese Bro. Young, who was loved by all the Chinese brethren in Sydney.

The Chinese brethren in Australia (Sydney, Melbourne, Adelaide, and Perth) are forming committees to raise money to assist the widow and two infant boys of our late Chinese missionary, Bro. W. Jame, who are left in needy circumstances.

We now have in our Bhampta Settlement:—Men, 75; women, 66; boys, 36; girls, 37; total, 214.

In addition to attending the services held in their own settlement grounds, many of the Bhamptas are voluntarily attending the Lord's day meetings held in the Baramati chapel.

Dr. L. H. Beale, who has had the medical charge of Bro. Leach during his illness, writes:—"I am glad to send a decidedly good report of his general condition. All day yesterday (June 30) and to-day his temperature has been perfectly normal. He is feeling much better, too. He has been sitting up a little in bed, propped up on pillows. I

hope now he can begin to eat a little more solid food again, and he feels more like eating to-day. It is certainly hard on you as a mission to be deprived of Miss Caldicott's services as well as Mr. Leach's, but I do not see how he could do without her. He is absolutely dependent on nursing, as he cannot leave his bed, and we have no nurses here who could care for him. Mr. Leach himself is a model patient, and has a beautiful spirit, and we all have the highest regard for Miss Caldicott as a nurse."

We are glad to report that the later news up to July 4 gives continued good reports of Bro. Leach's health, and it is likely that at this present time he will be in Jubbulpore with our American missionaries on a new system of book-keeping for our Australian Mission Station. The Federal Committee have written letters of thanks to Dr. Beale, the American Presbyterian Mission doctor; the other medical missionaries (seven in all), who have so kindly cared for Bro. Leach; also special letters to Sister Caldicott and Sister Cameron for their nursing help.

The following letter has just been received from Baramati Girls' Orphanage, India:—

"Written by Sulochana Sathi Baramati 25 July 1920. Greatly respected Sahib. Many salaams from all the girls. 12 girls are ill therefore the house is not sufficient. Then please send the money quickly. One girl is sick in the hospital with her eyes. Here the rain is very little. Please send the money for building the house quickly! All say 'Salaam.' Now enough has been written."

The letter was written in Marathi by the little girl, and Miss Blake sent this translation to the Secretary.

Miss Blake writes: "Influenza has broken out. I've had twelve girls down within three days, also the Bible woman and her little girl. My girls are all mended or mending except Jumane, who has weak lungs. The 'flu' has left her with bronchitis, and she is having a very bad time. She has to be packed fomented at night ere she can get any sleep."

"This month, too, has been an epidemic of 'eyes.' I've had 17 cases to treat twice daily. Miss Jones has been a great help in this. I can give her a certificate for eye washing. Mrs. Pittman says they also have the 'eye' epidemic up at Daltanganj. The trouble is caused by the bite of a minute fly. The eye immediately becomes very inflamed, and in a short while full of pus. Sometimes the eyelids swell terribly. If neglected sight might soon be destroyed. We wash them morning and evening, and inject drops. In some cases the eyes have to be washed and drops injected three or four times a day. One little girl (Sonia Pardhe, supported by Virginia Club, Swanston-st) has been sent to Poona hospital. She has not been well, and her sight was failing rapidly. I am glad to say she is improving under medical treatment."

"We expect Miss Caldicott home on Wednesday, July 28, as Mr. Leach is now able to be left. I go south to Conoor, Nilghri, in August with Miss Mary Thompson, as I have not yet had my holiday this year."

## News from Shrigonda.

Bro. Escott is giving a series of addresses on Genesis at the Sunday morning services at Shrigonda. Mrs. Escott's "Benjamin" Sunday School is keeping up well, and some of them are now attending the day school.

Two natives of Shrigonda were recently charged with theft. Their friends appealed to Bro. Escott, and by his help they were able to establish their innocence, and after trial were acquitted, and are very grateful for the missionary's help.

The attendance at the Shrigonda dispensary is slowly increasing. Recently one man came all the way from Bombay for treatment. It is wonderful how far the poor people come for treatment, some coming nearly 20 miles. The one

great need now is the hospital at Dhond, to which the more serious cases could be sent.

Mrs. Escott is having very encouraging times visiting the women in their homes in the village. One of the workers was married recently, and happily his wife is a good Bible-woman, and accompanies Mrs. Escott. It would be nice, Mr. Escott adds, to get the Australian people to pray specially for this work.

The workers at Shrigonda need a church building in the village where they could hold regular Sunday services and meetings for lectures, etc.

Bro. Escott visited Indapur and Diksal, spending a few days at each place, visiting one of Diksal's largest villages, and had a good time preaching to the people, and visiting the head man of the village, speaking to him of spiritual things.

Bro. Escott has planted 625 plants of flax fibre round part of the compound. It will in time form a hedge to keep cattle out of the compound, and the flax will bring in a return to pay taxes, etc. The rope makers readily buy this flax. It is proposed to plant more in the barren ground, as it requires little moisture and no attention, and will prove a good source of revenue.

Bro. Escott desires to thank the kind donor of the organ sent to Shrigonda. It is a great blessing to the mission. Unfortunately, it was badly packed, and arrived much damaged. He says, "When we opened the box our hearts sank within us. The organ appeared a perfect wreck—back broken off, some of the front boards and sides gone. The keys stood up like a forest of trees. It appeared only fit for the scrap-heap. However, one day I looked into it, and tried my hand on organ repairing, made new reeds out of bamboos, mended the boards, and replaced them, and the result is, the bungalow resounds with the melody of sweet music."

"The orphan boys are growing, and doing well at school. We had hoped to have had Bro. Leach with us before now, but his illness has upset our plans. But we are thankful to the Lord for sparing him."

The following is a list of amounts received from the Tasmanian churches since the 1920 appeal was launched: Launceston, £15/3/3; Geeveston, £6/12/-; Kelleve, £6/9/10; Northdown, £5; Tunnel Bay, £3/19/-; Dover, £3; Nubeena, £2 15/-; Koonya, £2/1/9; Caveside, £3/3/9; Dover Bible School, 17/6; Tasmanian Sisters' Executive, £7; Redeemed Conference Promises, £3/7/6; Preston church, £1; Mole Creek church, £2/3/-.

## N.S.W. CHURCHES F.M. ANNUAL OFFERING.

Auburn, £5/2/9; Auburn South, £1/2/-; Belmore, £31; Bangalow, £3/12/-; Blackheath, £1 9/-; Boomi, £2; Bungawalbyn, £3; Canley Vale, £7/11/6; Chatswood, £35; Enmore, £149/5/-; Erskineville, £8/6/6; Hornsby, £12/12/6; Hurstville, £15/1/8; Loftus Park, £2/3/9; Lidcombe, £14; Marrickville, £10/16/6; Merewether, £5; Mosman, £35; North Sydney, £16/13/6; Paddington, £8/10/-; Parramatta, £1/9/-; Rockdale, £1 12/-; Seven Hills, £1/16/5; South Kensington, £3 5/6; St. Peters, £5/1/-; Sydney, £55/13/8; Chineses, £18/8/-; Tyalgum, £3; Wagga Wagga, £4 3/6; Wingham, £3/1/7; Wahroonga, £12; Burwood, £53/11/-; Dumbleton, 16/-; Individuals, £73/17/6; Total, £589/19/7.

## 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.

# The Family Altar.

J. Wiltshire.

## BESETTING SIN.

The Jewish Christians were exhorted, in preparation for their race, to lay aside every weight and the sin which so easily beset them. The besetting sin is not specified. No doubt this is because it varies with us all. What would worry one and do one hurt, does not worry another. The quiver of the enemy of all good is so full of arrows which are so diversified that he has a different one for every soul. How wary we must be!

In the Sudan the missionaries have to meet many dangers besides the savagery of the native tribes. There are the wild beasts of the forest—the lion with his thunderous roar, quelling his foes with this token of his majesty, the tiger with all his stealth, and many others. But the mission-aries' worst physical enemy is not found amongst this larger and more declamatory company; it is the little mosquito. The little band which can be heard only when this little visitor is right in the camp is the signal for as much danger almost as is the roar of the lion; for it tells of the presence of a little malarial carrier who has bathed his sting in some poisonous pool.

We do not so easily reject the music of our besetting sin as it induces us to submission as we reject the mosquito. We know the sting and danger of the latter, but of the former we are not so sure. Let us be forewarned. It has dipped its sting in the poisonous gulf, too, and is ready to impart a deadly malaria to our souls.

## MONDAY, SEPTEMBER 6.

Gem Verse.—Remember now thy Creator in the days of thy youth.—Eccles. 12: 1.

Gems of Thought.—I took my little boys, a few years ago, to a churchyard, and we carried with us a piece of tape. I told them to measure some of the little graves, for I wanted them to learn practically how soon they might die. They found there were several which were shorter than they themselves were. Ah! there are many who are taken away before they are your age, my young friends, and why may not you be so taken? It is early with you, but it is not too early for death to be even now pointing his darts at you.—C.H.S.

Scripture Portion.—Luke 7: 1-18.

## TUESDAY, SEPTEMBER 7.

Gem Verse.—The race is not to the swift, nor the battle to the strong.—Eccles. 9: 11.

Gems of Thought.—

### DISAPPOINTMENTS.

"Thank God for failure, shattered hope, lost aims, And ungained garlands, for He knoweth best; They also serve who only stand and wait! Perchance they also win who seem to fail: God's eye sees clearer than our earth-dimmed sight."

Scripture Portion.—1 Samuel 30: 1-25.

## WEDNESDAY, SEPTEMBER 8.

Gem Verse.—The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.—Psalm 138: 8.

Gems of Thought.—

### THE MYSTERY OF PAIN.

"Not in each shell the diver brings to air Is found the priceless pearl; but only where, Mangled and torn, and bruised well-nigh to death, The wounded oyster draws its laboring breath. O, tried and suffering soul, gauge here your gain: The pearl of patience is the fruit of pain."

Scripture Portion.—Romans 5: 1-11.

## THURSDAY, SEPTEMBER 9.

Gem Verse.—If thine enemy hunger, feed him; if he thirst, give him drink.—Rom. 12: 20.

# THE AUSTRALIAN CHRISTIAN.

## In the Religious World.

### Anglican Membership in Britain.

Organised Christianity vainly endeavors to maintain its numbers. Neither the Established nor Disestablished Churches can claim any superiority. The official figures of the Anglican Church are now available, and below we set out comparisons of the two latest years thus recorded:

	1917.	1918.	Increase or Decrease
Baptisms (infants) ..	450,580	427,882	22,698
Sunday Scholars ..	2,233,111	2,124,582	108,529
S.S. Teachers ..	190,095	182,554	7,541
Confirmations ..	210,020	190,347	19,673
Communicants, Easter	2,220,194	2,252,633	32,439

### Dr. Jowett on German Theology.

Preaching recently on St. Paul's glorying in the Cross, Dr. Jowett confessed to his immense congregation at Westminster Chapel that long before the war he had dreaded the Germanising of our theological colleges. He is glad that the Allied victory has meant the defeat of German theology. That theology has never given the first place to the Cross. Dr. Jowett referred to Harnack's book, "What is Christianity?" a work which he has found in many ways helpful and suggestive. "You have to go a long way in that book before you come on any sign of the Cross, and even then Harnack's conception of the Cross is not Pauline. It is not that Cross which threw Paul on his knees in gasping wonder."

### A Professor's Profession.

At a demonstration in his honor, held recently, Dr. Barnard C. Taylor, for the past forty-three years Professor of Hebrew and Old Testament Interpretation in Crozer Theological Seminary, U.S.A., made the following striking statement:—  
My mother, through the fifty years and more of Christian life in which I knew her, loved her Bible and lived her Bible. It was back in those early days of my life that I was started on my way to learn God's Word and to prize it. I did not hold such views of the Bible, and have convictions that it was God's Word, because I was ignorant of what had been said against such views. But all that was said and written, reasonings and speculations of men, could not displace what I already possessed. God's Word, "more to be desired than gold, yea, than much fine gold; sweeter also than honey, and the droppings of the honey-comb." Why should I give up what was pure gold for mere brass? Why should I exchange that which was sweeter than honey to my soul, and sip instead the mere froth of rationalism brewed in Germany?

### The Dead Pulpit.

In one of his racy sketches in the "Daily News," Canon Langbridge writes on "Why Sermons are Dull." In some concluding paragraphs, at once candid and forceful, he says:—

The real reason that the pulpit is, as Haweis called it, "The Dead Pulpit," is its divorce from daily life. The clergy are not dressed like men going to do a job. They are all fringes and furbelows. They cultivate a diction quite apart from the speech of the street. Their accent is professional. They cultivate an esoteric twang, putting it on like a colored stole; they have church manners as women have company manners. They are afraid of the topics of the hour. They dare not bring a smile to the faces of their audience, though the great preachers of every period have been humorous, homely, colloquial, choosing their subjects from the things under their eyes and feet, afraid of nothing but affectation and sham.... If we were driven to preach from a boat or a cart, we should feel we were doing a real thing. Sunday clothes are the death of parson and people. We shall have to get back to shirt-sleeves before we can get back to Christ.

The Canon "hits off" to a T a certain ecclesiastical type; but happily his parable is not of universal application.—"The Christian."

Gems of Thought.—There was a dog which was in the habit of coming through the fence, and scratching in my flower-beds, to the manifest spoiling of the gardener's toil and temper. Walking in the garden, one Saturday afternoon, and preparing my sermon for the following day, I saw the four-footed creature—rather a scurvy specimen, by-the-bye—and having a walking-stick in my hand, I threw it at him with all my might, at the same time giving him some good advice about going home. Now, what should my canine friend do but turn round, pick up the stick in his mouth, bring it, and lay it down at my feet, wagging his tail all the while in expectation of my thanks and I kicked him, or threw the stick at him any more. I felt quite ashamed of myself, and told him that he was welcome to stay as long as he liked, and to come as often as he pleased.—C.H.S.

Scripture Portion.—Matt. 5: 38-48.

## FRIDAY, SEPTEMBER 10.

Gem Verse.—Be kindly affectioned one to another, with brotherly love; in honor preferring one another.—Rom. 12: 10.

Gems of Thought.—

Comfort one another with the handclasp close and tender,

With the sweetness love can render,  
And the looks of friendly eyes;  
Do not wait with grace unspoken,  
While life's daily bread is broken;  
Gentle speech is oft like manna from the skies.  
But as we meet and touch each day,  
The many travellers on our way,  
Let every such brief contact be  
A glorious, helpful ministry.  
The contact of the soil and seed—  
Each giving to the other's need,  
Each helping on the other's best,  
And blessing each as well as blest.

—S. Coolidge.

Scripture Portion.—1 John 2: 1-17.

## SATURDAY, SEPTEMBER 11.

Gem Verse.—If any man's work abide which he hath built thereupon, he shall receive a reward.—1 Cor. 3: 14.

Gems of Thought.—

Out of the strain of the Doing,  
Into the peace of the Done;  
Out of the thirst of Pursuing,  
Into the rapture of Won;  
Out of the grey mist into brightness,  
Out of pale dusk into dawn—  
Out of all wrong into rightness,  
We from these fields shall be gone,  
"Nay," say the saints, "not gone, but come,  
Into Eternity's Harvest Home!"

—W. M. L. Jay.

Scripture Portion.—2 Tim. 4: 1-8. A good finish.

## LORD'S DAY, SEPTEMBER 12.

Gem Verse.—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Cor. 5: 20.

Gems of Thought.—

"He that negotiates between God and man,  
As God's ambassador, the grand concerns  
Of judgment and of mercy, should beware  
Of lightness in his speech. 'Tis pitiful  
To court a grin, when you should woo a soul;  
To break a jest when pity would inspire  
Pathetic exhortation."—"The Task."

Scripture Portion.—Matt. 28.

### What Shall it Profit?

If I lay waste and wither up with doubt  
The blessed fields of heaven where once my faith  
Possessed itself serenely safe from death,  
If I deny the things past finding out;  
Or, if I orphan my soul of one  
That seemed a father, and make void the place  
Within me where he dwelt in power and grace,  
What do I gain, that am myself undone?

—William D. Howells.

# News of the Churches.

## New Zealand.

Nelson morning meetings have been well attended lately. There have been some additions within these last few months—about six or seven by faith and obedience, and several by letter. The church is sorry to report that Bro. P. A. Dickson has terminated his ministry after about five and a half years of faithful labor in the Master's work. On Lord's day, August 16, Bro. Dickson gave his last two farewell addresses to good meetings. Bro. and Sister Dickson are going on a visit to America, and their address while there will be 144 North Kern-st., Los Angeles, California, U.S.A.

At Gisborne half-yearly business meeting recently held, reports indicated work in a healthy condition. Membership, 48; average attendance at breaking of bread, 30; Bible School membership, 121; Home Mission offering, £19; Church Extension, £21; building repainted, £28; room now in course of renovation for use of Bible Class, £38. At the C.E. quarterly social over 100 persons were present. A fortnight's mission commences early in September; Bro. Paternoster, missionary. Owing to the continued ill-health of his wife, the evangelist, Bro. Theo. Edwards, has resigned. He expects to enter another field in New Zealand.

## Queensland.

Good meetings all day on Sunday, 22nd inst., at Brisbane. A number of visitors were welcomed from other States—Mrs. Hall, Miss Gordon, Misses Ashwood (2), Miss Elliott, all of Sydney; Misses Pine (2), of Melbourne; also Sir Joseph Verco, of Adelaide, who addressed the church at the morning service. Bro. Verco delivered a very fine address, which was very much appreciated. Bro. Rankine took the service at night and spoke on "The Saved Family."

Work in West Moreton District is reported to be splendidly maintained. Silverdale reports good meeting on August 22. Rosewood, Bro. Stitt preaching, four responded to the invitation. Aug. 22, chapel full, prospects exceedingly bright. Marburg surpassing expectations. Aug. 22, meetings good all day. Monday, August 23, special meeting for preparation in connection with mission; full attendance. Spirit and power of God manifested. At close of service Mr. Hugh Rodger appealed for complete dedication to service of Christ. The whole meeting, members and non-members, came right out for God. Aim for Silverdale building, free of debt after dedication services.

## Tasmania.

The work at West Hobart still goes along nicely. Bible School continues to grow. The church is looking forward to the arrival of Bro. and Sister Barnes, from Adelaide, when, it is trusted, the work will receive an impetus.

At Hobart Bro. W. Jarvis gave a stirring exhortation on Lord's day morning, August 29, while Bro. Nightingale organised the new church at West Hobart. The Bible School is growing weekly. A large audience listened to the gospel message at night.

Bro. P. R. Baker, of Launceston, is making a rapid recovery from illness. Meetings on the upgrade, a large number of men attending Sunday night meetings. The church are thankful to God for having sent and spared the preacher, and are now looking forward to good results from his splendid addresses both morning and evening. All departments of church work progressing satisfactorily. Duplex system of envelopes inaugurated from last Sunday.

## West Australia

Bro. G. Payne exhorted at Fremantle on Aug. 22. Bible School is increasing; 153 present. At gospel service, Bro. Hibbert speaking, another young woman confessed her Lord. Keen interest is shown in all departments.

Northam reports three decisions since Aug. 1, making five since Bro. Fiedler started his work. Others are looked for. Things are moving along nicely. The church was delighted to have Bro. Enniss present on Aug. 10 and 11. His visit did much good. On Tuesday, 10th, the officers and teachers entertained him at tea in the chapel.

West Guildford had splendid meetings on Aug. 22. The Endeavor Society had a record attendance of 35, this reflecting great credit to the officers. At the meeting for breaking of bread, 82 were present. Bro. D. M. Wilson, from Lake-st., exhorted. Bible School attendance reached 114. Gospel meeting was good. Bro. Stirling preached a forceful sermon on "The Lamb of God." A good prayer meeting was held after this service.

## Victoria.

Good meetings at Bet Bet on August 22. A young man was received into fellowship. Bro. Randal spoke morning and evening on August 29. Several more members have been lost by removal.

At Emerald, on August 21, the Christian Endeavor Society held a social, when a very enjoyable time was spent. Bro. Butler took the services in the absence of Bro. Searle; Bro. King, from the College, was also present; on August 29, good meetings and splendid addresses from Bro. Toogood.

The services on Lord's day at Bayswater were well attended. Bro. Combridge was with the church again. At the close of his address on Sunday night one young girl from the Sunday School made the good confession. The church are grateful to Bro. Pratt for his services during Bro. Combridge's absence.

A successful sale of work was held at Carnegie on August 27 and 28. The sale, opened by the Mayor of Caulfield, was well patronised, and financial results are indeed creditable to sisters' department. Special services are being held in September in connection with further efforts to clear building-fund debt.

Meetings at Boort during the past few weeks have been good, considering the prevailing colds, etc. Bro. Gibbins was at his post on August 29, although he was forced to keep his bed the last two days. The church has been fortunate in securing Bro. Oldfield for a few days' mission during February, and we pray that this may prove a season of refreshing and spiritual advancement.

Bro. Young's stay at Wedderburn was greatly appreciated. His sterling gospel messages and morning exhortations will be long remembered by the church. There were three confessions during the mission—one young lady and two from the Bible School. The girls' and boys' clubs have been re-established, and are most hopeful for real good times in the near future. The tennis club has commenced again during Bro. Killmier's vacation.

Ballarat reports a very successful Bible School anniversary on August 22 and 23. The school did well. The attendances were large, and the messages full of help and inspiration for young and old. Sister Sage, one of the oldest members of the church, who has been laid aside for a long time, is very low. The church is looking forward to the Blakemore mission, and praying for a real revival. Sister Waysoman, of Mount Clear, died last week. Her influence in that district had been very great.

St. Arnaud came to the end of the mission on Wednesday, August 25. Previous to the closing service a farewell supper was given to Bren. Fretwell and Carpenter. Happy addresses were given, and the missionaries suitably responded. Captain Hollet, who attended many of the meetings of the mission, and rendered valuable help, was present and spoke words of commendation on behalf of the Salvation Army. The brethren have been greatly cheered. Two confessions during the mission—a mother and daughter.

Two of the Geelong Bible School scholars, converts of August 15, being previously immersed, were extended Christian welcome on August 22. An educative address, "Electricity as Applied to the Tramways," was delivered at the Men's Club gathering on August 24, by Bro. Thomas. Toward the annual appeal of the Protestant Orphanage, the creditable offering of one guinea was made at the J.C.E. meeting last Lord's day. Large congregations, including visitors, at worship. Bro. Chas. Schwab exhorted on "Unclaimed Necessities." Fine meeting at 7 p.m., when the evangelist earnestly preached from Jos. 24: 15.

Kingwood had record attendances at all three meetings. Big results are expected. A family of four, from the Baptists, have come to reside in the district, and have joined with the church.

On August 29 Doncaster celebrated its 57th anniversary by special services. The morning meeting was splendid. The chapel was crowded, seats having to be brought in to accommodate the worshippers. Bro. Bagley's address was the work-listened to throughout. In the afternoon there was a children's service, presided over by Mr. John Tully, when Bro. Bagley addressed the children and friends. At the evening service there was a large audience. The choir sang an anthem very nicely, and Bro. Bagley's address was based on Matt. 11: 28. Two scholars from the Bible School made the good confession. A very good conclusion to a very delightful day.

At Lygon-st. on Sunday last T. H. Scambler, B.A., spoke in the morning, and Jas. E. Thomas, at night. One confession. On Thursday evening W. C. Craigie, as president of the choir, invited the members to spend a social evening together with the officers of the church. A varied programme was pleasantly carried through. A varied presentation was made to Bro. Nat Haddow, the leader of song, of an umbrella, scarf pin, and sleeve links, to show appreciation of his services to the church. Bro. Haddow suitably replied for himself, and also spoke of the valuable services rendered by Miss Ettie Pittman to the church. After partaking of refreshments a happy evening was brought to a close.

In the interest of the local option movement, the Oakleigh church arranged a temperance rally evening last Wednesday. The local branch of the Anti-Liquor League co-operated, and their president, Dr. Birch, took the chair. The local Congregational and Methodist churches suspended their mid-week meeting. A fine attendance resulted, and was rewarded with a splendid address by Bro. Gifford Gordon. Members are busy with final preparations for sale of work in aid of building fund on Sept. 3 and 4. The fourth anniversary of the church is fixed for Sept. 12 and 14. The Sunday evening will be Bro. Anderson's farewell Lord's day. Bro. Wakeley is settling down in the Master's work here with general satisfaction; and the church has great possibilities for advancement in the near future.

On Sunday, August 1, was celebrated the sixth anniversary of the labors of Bro. and Sister Clipstone at Castlemaine. Bro. Clipstone delivered special addresses, and the church roll was called. Unfortunately, through sickness, many of the aged members were unable to attend. The celebrations were carried on through Monday and Tuesday, when we had the pleasure of having the company of Bro. Thomas, who addressed a largely attended meeting on Monday night, and on Tuesday night conducted a lantern lecture, "Round the World in Two Hours." A review of the work for the past six years proved very encouraging, and with the building now enlarged greater things for the Master is our goal for the future. On Aug. 22 all services were well attended. Much interest is being made manifest in the Bible School, which is nearing the end of a three months' attendance competition. At its conclusion a picnic in the Botanical Gardens will be given by the losing side to the victorious. With regret the death is announced of one of our Bible School scholars, Maudie Baker, aged 13 years, only daughter of Bro. and Sister A. Baker. Bro. Baker has just recently returned from the war. Maudie has had rather a prolonged sickness, and on Sunday morning was called home. The loving sympathy and prayers of the church go out to those who mourn.

## South Australia.

George Cox, of Queenstown, preached at Gawler on August 22.

Winkie reports encouraging progress. Sunday School anniversary was held on August 29. Bro. Walden was the speaker.

Good meetings all day at Grote-st. For the anniversary at Balaklava, Bro. Hagger exchanged with Bro. Saunders, whose addresses here were much appreciated. He spoke both morning and evening, and also addressed the Bible Class in the afternoon. There was one confession at night.

At the close of Bro. Harkness' address at Unley last Sunday, one young man made the good confession, and on August 29 two more followed the noble example. Many young men are taking an interest in the services.

Splendid attendances at Queenstown, Bro. Brooker preaching well. The evening service was crowded, being a memorial to Miss May Prater, a young woman of eighteen, who had been in the Bible School, and died suddenly the previous Sunday. At the close of the sermon one Bible School scholar made the good confession.

At Berri a very successful anniversary was held by the Sunday School on July 26. The scholars rendered a service of song written for the occasion by Bro. C. H. Hunt, entitled "Building for God." A golden offering for the building fund was taken the same day, yielding £28. The C.E. now has an average attendance of 20.

At a recent Dulwich church meeting it was unanimously decided to add Bro. Ward to the diacömate; also that Miss Hancock be invited to take the oversight of Sunday School work, with Bro. Malcolm McNicol as secretary and treasurer. A good secondhand organ has been secured, and all things promise well for successful chapel-opening services.

Three Chinamen made the good confession at the Chinese mission, Adelaide, on August 29, Bro. Timothy Lum preaching. Increased attendance at meetings for several weeks past. The brethren are looking forward to a visit from the new evangelist, Bro. Shee Ping, and trust that he may prove to be a worthy successor to the late beloved Bro. Jame.

At Moonta a church meeting was held recently, when new deacons were appointed, and a social held at the close. 80 present at the Lord's table, and 250 at evening service, on August 22. Bro. and Sister Nancarrow were present from Hindmarsh. August 29, 85 present at the Lord's table; 200 in the evening; 190 at Bible School. Finances increasing; the church hopes soon to be self-supporting. 190 members on church roll.

Barmera new chapel has been completed. It is a very fine structure, and a credit to the brotherhood. This building was erected by the South Australian Home Mission Committee. It is in the midst of a large returned soldiers' settlement, and is not only a beautiful memorial to the fallen members of our churches, but a great boon to the men who have returned and settled there. Bro. Alex. Cameron, a returned soldier, is in charge of this field. Bro. G. T. Walden, assisted by Col. S. P. Weir, opened the chapel on Aug. 22. It was packed. Bro. Walden continued on for one week's special services.

Bro. Lionel Fletcher's simultaneous mission at Port Pirie is favored with large audiences; but not as many decisions up to date as were expected. The building is progressing, and the members are in good heart. The sisters are sewing hard for the opening sale of gifts. August 29, rather good attendances, many sick having recovered. Bro. Shipway exhorted on "Christian Warfare Armour." At night his theme was "The Power of Faith," and at his appeal one lady came forward for confession of faith. This gave much pleasure, as it was the wife of one of the deacons. Bro. Wheeler, who has been dangerously ill, is recovering slowly.

At North Croydon, on August 22, Bro. Wilson spoke both morning and evening. Wednesday evening, August 25, a social was held to welcome home Bro. Ralph Segnitz, just returned from the war; also to say good-bye to Bro. and Sister F. J. Barnes, who are leaving to take up the work in Tasmania. Bro. H. J. Horsell spoke; Bro. Flint on behalf of the church; Bro. Duncan on behalf of the Sunday School, after which he presented Sister Barnes with a few books. Sunday, August 29, Bro. Wilson addressed the church. The right hand of fellowship was given to Bro. W. Jeffries and wife. Bro. Barnes preached in the evening, giving a farewell address to a good gathering. Sister Bateup has been very ill, but is recovering.

At Hindmarsh, on Sunday, August 29, Mr. and Mrs. Harry Strutton, who have just returned from India, were responsible for several intensely interesting addresses. These two missionaries are responsible for the magnificent success of the Sholapur Criminal Tribes Settlement in India, and

have earned the highest esteem of the Government of that empire by their unflinching devotion to this important work. Their remarks upon 25 years of unique experiences were eagerly listened to by large and appreciative congregations. Two anthems were rendered by the choir at the evening service. The church football club are to be congratulated upon attaining for the third time in succession premiership honors in the Churches of Christ Association.

**New South Wales.**

Bro. Thos. Fraser exhorted on August 29 on "Justification by Faith." Evangelist Martin delivered the gospel address, when two made the good confession. For the month there have been five confessions and one restoration.

Three on August 22 was favored by a week-end visit by Evangelist Brown, of Lidcombe. At the morning service he welcomed into membership two brothers, and gave a cheerful exhortation on Christ's love to the lost. The gospel service was much appreciated; the subject, "God commendeth his love towards us." The church has secured for a time Evangelist Park's services. The Bible Class has a good attendance; it is conducted by Bro. P. G. Saxby.

On August 22 Bro. Rush gave a fine address at the Hurstville gospel service. Bro. Crossman preached at Dumbleton. Miss Fraser, of the Mission Study Council, was the speaker at the missionary prayer meeting this month. On August 29 Bro. Lavender delivered a helpful morning address, and Bro. Crossman gave a good address at night. A baptismal service was held. Special services are to be held next Sunday, Sept. 5, it being the preacher's first anniversary.

Broken Hill (Wolfram-st.) had good meetings all day on August 22. Gospel meeting was the best attended for this year. Several of the Sunday School scholars cannot attend owing to the fact that they have no boots. Strike conditions still prevail. Any children's clothing—new or second-hand—could be used to advantage. The church thankfully acknowledges further amounts: £5 from Bro. Butler, of Moltley, S.A., and £3/13/- collected by Maylands church, per Bro. Langlois.

Meetings for the last three weeks have been good. Bren. E. Brown, Robbins, and Buckley speaking at morning meetings, and Bro. Robbins at evening. Meetings were held every night last week, and the members had a spiritual uplift. This week is a week of work from house to house, handing invitation cards for the big meetings in the Dacey Garden Theatre, which start next Lord's day evening. Prayer is asked for this work. Members who can be spared from Sydney churches could help much by their presence and singing.

Marrickville reports good meetings recently, during completion of A. J. Fisher's term of service. Last Wednesday, a married lady was baptised. A missionary parcel, consisting of four rugs from the Ladies' Aid, and 40 scrap books from the primary scholars, has been included in the N.S.W. missionary box for India. A. J. Fisher gave a temperance lantern lecture last Thursday, when the Band of Hope donated 15/- for prohibition. On Sunday the school collection of £1/6/- was given to the same object. Bro. Crisp begins on Sept. 5, with special services and a big Bible School rally. His public welcome will be on Thursday, September 9.

**BIRTH.**

SCAMBLER.—On 12th August, at Glenferrie, to Mr. and Mrs. T. H. Scambler—a son (Donald John).

**MARRIAGES.**

CORDON—GRUHL.—On August 11, 1920, at Hillside, near Murray Bridge, by Pastor Warhurst, Leonard A. Cordon, son of Mr. and Mrs. Cordon, of Two Wells, S.A., to J. A. Violet Gruhl, eldest daughter of Mr. and Mrs. G. E. B. Gruhl, of Hillside, S.A. Present address: Two Wells, S.A.

HARPER—GRUHL.—On August 11, 1920, at Hillside, near Murray Bridge, by Pastor Warhurst, William E. Harper, son of Mr. and Mrs. Harper, of Monarto South, S.A., to Elsie E. I. Gruhl, second daughter of Mr. and Mrs. G. E. B. Gruhl, of Hillside, S.A. Present address: Monarto South, S.A.

**IN MEMORIAM.**

BELL.—In loving memory of Ellie, who fell asleep in Jesus on August 24, 1913, at Kerang, Vic.

"I heard the voice of Jesus say,  
Come unto me and rest;  
Lay down, thou weary one, lay down,  
Thy head upon my breast."

—Inserted by W. G. and M. Oram.

JOHNSON.—In loving remembrance of our dear mother, who passed away at North Melbourne on August 25, 1914; also our dear father, who passed away at the Homœopathic Hospital, December 11, 1913.

Gone are the ones we loved so dear,  
Silent the voices we long to hear,  
Too far away for sight or speech,  
But not too far for our thoughts to reach.  
Sweet rest in heaven.

—Inserted by Ernest, Rupanyup; Robert, Woolamai; and Agnes, Betley.

PILE.—In loving memory of our dear Winnie, who fell asleep in Jesus, August 30, 1915, at Oamaru, New Zealand.

"Blessed are the dead which die in the Lord."  
—Inserted by her dear ones.

SHERMAN.—In loving memory of Sergt. P. E. Sherman, killed in action at Moquet Farm, France, August 9, 1916.

"Till the day dawn, and the shadows flee away."  
—Inserted by his loving father, mother, Bert and Flo.

WEDD.—In cherished memory of Charles Gordon Wedd, who was killed in action in France in September, 1915; also of Walter Stockbridge Wedd, killed on active service in West Africa, 1914.

—Inserted by their brother and nephew, Alfian J. Wedd, Melbourne.

**BEREAVEMENT NOTICE.**

Mrs. Coventry and family, of Aldgate; also H. R. Coventry, of India, desire to thank all kind friends and relations for letters, cards, and kind expressions of sympathy, especially those who rendered personal service in their recent sad bereavement.

**WANTED.**

Elderly widow wanted as housekeeper for widower. Good home, with no children. Member of church preferred. Communicate—Charles Trowse, Wallaroo, South Australia.

Active church member would like to hear of situation warehouse, or anything similar. F.B., Austral Publishing Co.

**THANKS.**

Mrs. Woodhead desires to convey her thanks to the sisters and members of the church meeting at Chatswood, N.S.W., for their kindness and hospitality to her, while on a recent visit to her daughter and son-in-law, Mr. and Mrs. Whelan.

**APARTMENTS TO LET.**

Brighton, S.A. Apartments, with use of dining room, kitchen, balcony, laundry, motor garage, tennis court and bathing house, from December 1 to 23, and after January 20. Miss Craigie, Watte Avenue, Brighton. Telephone, Brighton, 36.

**COMING EVENTS.**

SEPTEMBER 3 & 4.—Oakleigh Church, Spring Sale of Work, Mechanics' Hall, to be opened by Mr. E. W. Greenwood, M.L.A., on Friday, 7.30 p.m.; continued on Saturday, 3 to 10 p.m. Proceeds for Building Fund. Bright competitions. Admission free. All welcome.

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.

SEPTEMBER 12 & 14.—Fourth anniversary of Oakleigh Church. Sunday, 11, Bro. Illingworth, 7, Bro. Anderson (farewell sermon). Tuesday, public meeting. Speakers, Bren. Craigie (chair), Scambler, D. Wakeley, A. Anderson. Musical and elocutionary items. Old friends and new invited to come and ensure success.

SEPTEMBER 12 to 19.—Carnegie. Special services and great offering for extinction of debtenture debt. Leading speakers, stirring addresses. Former members of church cordially welcomed at roll-call service, Sept. 19, 11 a.m.

## CORRESPONDENCE.

[We do not hold ourselves responsible for the views of correspondents.—Ed.]

## "CHRIST IS DIVIDED": AN UNWARRANTED ASSERTION.

Surely Bro. Harward did not weigh his words when he changed the apostolic question, "Is Christ Divided?" into the affirmation, "Christ is divided." The implied answer to Paul's question undoubtedly is "Christ is *not* divided." If that was the truth in apostolic days, it is still the truth. Christ is not divided. He cannot be divided. To affirm that he is divided is to justify the sad divisions of Christendom. Again, Bro. Harward is not thinking scripturally when he says that "the divisions which separate Christians into many sects and parties, destroys the oneness of the body of Christ." No power on earth can divide Christ, no more can any power on earth destroy the oneness of the body of Christ. There is only one conceivable way of destroying the oneness of the body of Christ, and that is by severing the individual members thereof from the Head, even Christ. Can that ever be accomplished while the Scripture stands? "For I am persuaded, that neither death, nor life; nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If that tenfold negative does not imply the indissolubleness of the tie that binds the believing soul to Christ, could any language carry that implication? If "the tie that binds" is indissoluble, then the oneness of the Body can never be destroyed.

T. J. Bull.

## Tasmanian Sisters' Executive.

The Tasmanian Sisters' Conference Executive held their monthly meeting on August 19. Devotional was led by Sister Bradley. Sister Kingston, Obituary Superintendent, made feeling reference to the death of Sister Wicks. Prayers were offered for the bereaved ones.

Minutes of last meeting read and confirmed. Sister Whitworth tendered her resignation as State Secretary, she having been asked to hold it in abeyance for a month.

Mrs. Nightingale gave an address on "Our Work," briefly touching on each department and urging the women to awaken to their responsibilities and more whoe-hearted co-operation. The basis of her remarks was taken from Matt. 13: 33, likening the women's work in the church to the leaven which the woman in the parable took and hid in the meal. The leaven was something that moved and kept working until the whole was leavened, and the Tasmanian sisters would do well to follow this example.

Miss Crowe sang "Brighter Home."

Subject for next meeting, "Foreign Missions." Meeting to be held Sept. 16. Collection, 3/6.

F. E. Warmbrun, Sec. pro tem.

## Victorian Band of Hope Union.

Great enthusiasm for the children's cause was the feature of the annual meeting of the Victorian Band of Hope Union held at Balaclava on Aug. 21. There was a record attendance of delegates from the ninety-three societies connected with the Union.

The annual report showed that the Band of Hope is still on the up-grade. There was a nett increase of nine societies and an increase of four hundred and thirty-seven members. This satisfactory progress is very largely due to the adoption of the modern methods of conducting the societies as suggested by the Union. Two thousand pledges have been secured at meetings of the societies, and at special campaign meetings of the Union. Four hundred and twenty addresses were given by the speakers of the Union. Extensive campaigning has been done in the country, and the scholars in many State and Sunday Schools addressed. The cinema has been utilised with good effect. Five

lanterns are in use by Union officials. Up-to-date slides have been secured, and have proved of great value. An important feature of the Union's work is the open-air lantern meetings, which are conducted every summer. By this means many thousands of children outside the scope of the several Junior Temperance organisations have been reached and influenced. Two Caravan Campaigns have also been conducted. Nearly all the affiliated Bands of Hope report progress. In many places the Bands of Hope are reaching children quite outside the scope of the Sunday Schools. Many of these children are afterwards secured as Sunday School scholars. Societies are helping in the No-License Campaign.

Friends interested in Band of Hope work are invited to communicate with the Hon. Organiser, Band of Hope Union, 246-250 Little Collins-st., Melbourne. The booklet, "The Modern Band of Hope," can be secured from the Union, the price being threepence, posted.

## OBITUARY.

OVERALL.—Early on the morning of July 29, Sister Mrs. A. E. Overall received the home-call. For a long time she had been in indifferent health, and her medical adviser had cautioned her against undue exertion on account of heart trouble. But whilst she exercised a certain amount of care, Sister Overall continued cheerfully in a devoted and unselfish service in her home, to the church, and among her many neighbors. Baptised into the Lord Jesus in January, 1913, she immediately assumed her responsibilities, and her consecrated life, handicapped as it was by physical infirmity, endeared her to the church, and made for her a wide circle of friends. Her earthly remains were laid to rest in the cemetery in Murray Bridge amidst a large assembly of brethren and friends, Bro. J. T. Train assisting at the service. She leaves a bereaved husband, five daughters, and two sons, to mourn their loss, and for whom the church prays, that the gracious comforting presence of God will impart to their hearts a new strength and abiding peace.—P. Warhurst.

BROWN.—W. Brown, who departed this life on July 31, was one of the foundation members of the church at Ascot Vale, and a most active worker in church and Sunday School, having filled the positions of trustee from the commencement, officer for 25 years, first treasurer, also superintendent of the Bible School for some years. He discharged his duties faithfully and well. As superintendent he endeared himself to all. It was only his failing health, which was of long duration and borne with Christian fortitude, that prevented him from continuing in active service. He has left behind him many sorrowing friends in both school and church, who will ever remember his kindly words of encouragement. The church extends deepest sympathy to his beloved wife and children in their sad bereavement, and trusts that our heavenly Father will comfort and console. Bro. H. J. Patterson conducted the burial service.—J.Y.P., Ascot Vale, Vic.

FARRAR.—Mrs. Jane Farrar, who was the oldest member in respect to years in the Lygon-st. church, was called home on June 13 at Royal Park at the advanced age of 95 years. She has not been able to come to the house of the Lord for many years now, but found her comfort and strength in Christ her Lord. Her body was laid in the Coburg Cemetery on June 15, the writer conducting the service.—Jas. E. Thomas.

WITNEY.—Herbert Hudson Witney, of Mill-st., Middle Park, passed away at the Melbourne Hospital on July 9, at the early age of 30 years. He was the son of the late Mrs. Isabella Witney, and with his brothers was a member of the church at Lygon-st. Some years ago our brother had an attack of rheumatic fever, and ever since that time his health has been affected. Before his illness he was a magnificent athlete, and a splendid type of a manly Christian, but he has been unable to lead such an active life in later years. He was highly esteemed by all who knew him. He leaves a widow and two dear children, to whom, with his sorrowing brothers and sisters, we extend our sincere sympathy. The funeral service at Coburg

Cemetery was conducted by B. W. Huntsman, assisted by Jas. E. Thomas. We know we will meet Herbert in that home where we shall meet to part no more.—Jas. E. Thomas.

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His great ambition was to paint most true  
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The outline Face—no more, for suddenly  
Canvas and brush and palette had to be  
Put by for needed work his hand must do.  
So wrought the years; still on the canvas stood  
Those outlined Features, never added touch;  
His hands too busy were for such;  
Then feebleness laid low, and death ensued;  
And by his couch one said with tender grace,  
"I never looked on a more Christ-like face."

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