

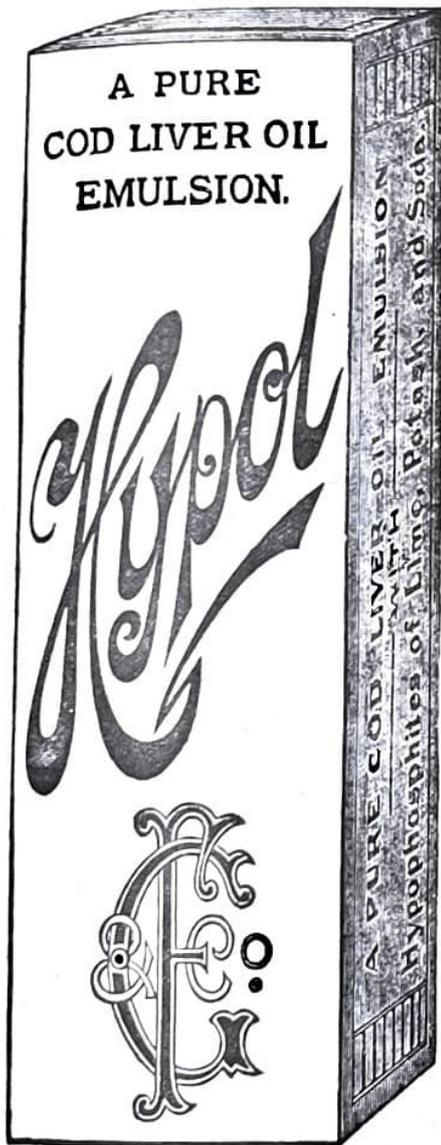
# The Australian Christian

CIRCULATING AMONGST CHURCHES OF CHRIST in the AUSTRALIAN COMMONWEALTH and NEW ZEALAND  
Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

Vol. XXIII., No. 38.

Thursday, September 23, 1920.

Subscription, 9/- per annum; posted, 10/6.



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# The Australian CHRISTIAN

Thursday, September 23, 1920.

Vol. XXIII., No. 38.

## An Evangelistic and Doctrinal Campaign.

"Take heed to thyself and to thy doctrine" is one of the great New Testament texts for preachers. A "Distinctive Teaching Campaign" is suggested to Churches of Christ.

"Watch your life first and then your teaching" seems to be the burden of Paul's advice to Timothy. Knowledge and orthodox doctrine will not by themselves suffice, but yet they are enjoined. Go, preach, teach—these are important words in the Marching Orders of the Lord Jesus Christ. There is abundant evidence of the need of instruction in the first principles of the gospel. There are some people to whom Biblical doctrine would appear the freshest and most novel of preaching—they hear so little of it. We are apt to take things too much for granted. Knowledge of the Scriptures is not so general as we may imagine. We were amazed and amused to hear one of our preachers recently tell of a man—long a professing Christian—who, in seeking to turn an argument on baptism drawn from the Saviour's own example, made the truly extraordinary remark: "Ah, but the Saviour added, 'It is finished'!" At least another of our preachers is convinced that people who have been from childhood brought up in a certain school of thought are not easily moved, for at the close of his clear, definite, closely reasoned and eminently scriptural presentation of the baptismal requirements a woman calmly asked him if he would kindly come and sprinkle her baby. Let us not take knowledge for granted. Our audiences change quickly, and there are always people who have not heard and more who have not understood the full gospel plan of salvation. Within the church, too, there is abundant need for definite teaching. We may exaggerate the knowledge possessed by many. Even in the case of those who have learnt, there may be profit in being stirred to remembrance; and in any case, boredom and lack of interest can be guarded against if the preacher will exert himself to do what every preacher should do—present the old truth in a new way, the old gospel message in an arresting manner.

### A Spring Campaign.

Our West Australian brethren have the honor of making a strong, united movement for a two-fold campaign during the months of October and November. The churches are asked to organise for a special

season of New Testament teaching and for effective evangelism. Their objects have been stated thus: "Our united aim is 200 souls for Christ. Each church will apportion to itself a fixed number of the 200, and set the aim prominently before the congregation. It is expected that every church will get busy with its own organisation for achieving the desired end. Personal evangelism should be kept to the foremost; the Andrew and Philip method of winning men for Christ. Coupled with this there should be a special effort to promote the principles of the Churches of Christ. That members may be better informed in those principles, and that others may be won to a fuller understanding and appreciation of our New Testament position there should be a special selection of addresses along distinctive lines, and a wide distribution of literature advocating the old plea."

The West Australian Committee, we understand, got into touch with other State Committees as well as with the Federal Conference Executive in the hope that for the months of October and November there could be a united Distinctive Teaching Campaign throughout the Commonwealth. Apparently, the time was too short to get unanimity of action for these months. The Victorian Home Missionary Committee passed a motion of approval and appointed one of its members in the person of Bro. A. E. Illingworth to act with a sub-committee of the Federal Executive to draw up a list of subjects suitable for such a campaign. The Federal Conference Acting Executive Committee very cordially recommends the idea advanced by our West Australian brethren, and would like to see every church in the Commonwealth participate in such a campaign, if not now, then at the earliest possible date. Nothing but good, it thinks, could result. It would have been well if a simultaneous doctrinal campaign could be held; but there is no need for any preacher to neglect it because such cannot be arranged. As opportunity allows, we hope in our pages to supplement and assist the work of our speakers.

### Themes to choose.

The two following lists are published with the express approval of our Federal Con-

ference Executive Committee. The first is drawn up by Bro. A. E. Illingworth. He gives both morning and evening themes for the Lord's days of the two suggested months.

### THE POSITION OF THE DISCIPLES OF CHRIST RE-STATE IN MODERN TERMS—OR, REVIEWING THE ANCIENT LANDMARKS.

Oct. 3. Morning—The Perplexity of the Times (a challenge to the churches). (Is our plea reasonable, feasible or justifiable in the light of modern conditions?)

Evening—The Quest for Truth (an opportunity for our plea).

Oct. 10. Morning—The Divinely-Inspired Book. (Is the Bible standing the test of criticism? What about science, philosophy and archaeology?)

Evening—The Standard of Authority (a re-statement of the all-sufficiency of the Word of God).

Oct. 17. Morning—Dispensational Truth (Is there still a need to plead for methodical Bible study and research?)

Evening—The Message for the Age (a plea for adherence to the simple gospel of Jesus Christ).

Oct. 24. Morning—The New Life in Christ (are we adorning the gospel of Jesus Christ in all things?).

Evening—The Cross of Christ (Is the sin-atonement sacrifice of Jesus an all-sufficient plea?).

Oct. 31. Morning—The Worship of the Church (Are we keeping the ordinances as they were delivered by Christ and the apostles?).

Evening—The Steps of Salvation (a plea for a right emphasis on the conditions of the gospel).

Nov. 7. Morning—The Christian Ministry (Are we doing our utmost to develop spiritual gifts of believers for evangelistic, educational, and missionary labors, and for church oversight?).

Evening—The Church Built by Christ and His Apostles (How may we identify it?).

Nov. 14. Morning—The Social Functions of the Church (Are we making our proper contribution to commercial activities?).

Evening—Christian Union, a Growing Sentiment (Argue from this the recognition of a sense of failure and of hope).

Nov. 21. Morning—The Church as a Witness (Do we stress the righteousness and justice of God sufficiently?).

Evening—The Restoration Movement of the Disciples of Christ (Its inception, progress, and present prospects).

Nov. 28. Morning—The Church in Readiness for the Lord's Return.

Evening—The Saviour's Unanswered Prayer (What hinders Christian unity?).

Bro. W. B. Blakemore, B.A., furnishes the following suggestive list, which we have pleasure in presenting for the consideration of our preachers:

- The Significance of Pentecost.
- The Church—A Divine Institution.
- The Simplicity, Unity, and Power of the New Testament Church.
- The Falling Away—Changes in Faith and Doctrine.
- Back to Christ and the Apostles.
- The Importance of Baptism in the Gospel Plan.
- The Spiritual Significance of Baptism.
- Christian Union—the Common Heritage.
- Christian Union—the Common Basis.
- The Sectarian Issue—A National Peril.

#### A suggestion from West Australia.

In the West Australian "Christian Evangelist" for August, a list of suggested topics appeared. It includes some themes mentioned above, but the full list may be presented in the belief that it, with the others, may prove helpful to speakers. It is as follows:—

- A Divine Christ or no Saviour.
- An Inspired Bible or no Scripture.
- A Scriptural Baptism or no Baptism.
- A Religion of Service or No Religion.
- A United Church or No World Conquest.
- The Authority in Religion.
- Why Do We Exist?
- Which was the First Church?
- Is One Church as Good as Another?
- The Message of the Ordinances.
- Prerequisites of Baptism.
- The Life of the Baptised.
- Every Christian a Soul Winner.
- Saved to Serve.
- The Ideal Lord's Day Morning Meeting.
- The Ideal Gospel Service.
- The Atonement.
- Repentance.
- The Spirit and the Spirit's Work.

It will of course be understood that one person's list may not in its entirety appeal to another, or suit the special circumstances of that other's work. The lists are only intended to be suggestive. They may be modified at pleasure, or by a recombination of the themes in the three lists a new list may be drawn up. Or—what is equally good—as he ponders the titles given above other

subjects may suggest themselves to the reader. If the lists are in any degree helpful, we shall be glad. In any case, we do trust that all of our speaking brethren will see to it that an earnest endeavor be made to secure not only a converted, but an instructed membership. The fundamentals of

the faith must be diligently presented, and the duties and privileges of the Christian life carefully explained if we are to make the progress we desire and hope to retain in the church those induced to render primary obedience to the gospel.

## The Faithful Witness in the Sky.

Two "faithful witnesses" are presented. The solution of the world's problems, the answer to questions of suffering and pain, are presented in Christ.

A. G. Saunders, B.A.

This quite remarkable expression is found in Psalm 89: 37. Its grand meaning is scarcely as clear in the Authorised Version as it is in the Revision. The former speaks of "a faithful witness"; the latter corrects this vagueness and says "the faithful witness."

The faithful witness in the sky, according to the context, is the moon. There in the sky it brightens, month by month, it witnesses to the being and the doing of God.

"Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole."

"The heavens declare the glory of God, and the firmament showeth his handiwork... night unto night showeth knowledge." A poet who lived in India some thousands of years ago, caught a similar idea when he spoke of the dawn as a banner of immortality. So the moon speaks to us of God. What else can it all mean? The moon seems to say, "Some one put me here. Some one keeps me here. He who is great enough to do this is great enough to do all that has been and is being done—he is great enough to provide for all life and all creation—he is God."

#### Is it easy to believe in Providence?

It sounds like a just claim. But, alas! we do not live in the sky; we need much more than beauty and poetry and moonshine. This is a real, hard, matter of fact world. Its very griefs and disappointments make life mysterious. We are amazed at our own defaults. Life throws stones as often as it gives bread. Why is it so? Why, if that witness in the sky be faithful, is it so? When we grapple with life's grim facts—and in the daily round we can not dodge them—When we attend to the fact that cruel nature is "red in tooth and claw"; when we witness the wrong, the distress, the hunger, the pain, the tears of earth, the never satisfied legitimate longing of true-hearted men and women; when we face ever-present, apparently all-powerful, evil, how can we accept this witness in the sky as faithful? how can we be convinced of God's providence?

There are saints who have trusted in God all their years, and have passed from one grief to another, have known nothing but need and pain. Many, many a weary soul

has been tempted to renounce God and die. The writer has seen twenty years of unchanging, inflexible faith and trust and longing prayer crushed at last in death. It is not a solitary case. Prayers that are unselfish, or for grace to triumph into strength and righteousness, prayers that persist through the discouraging years, stay unanswered. We pray on and on, almost as if to a stone wall at midnight. We wait still to be answered and satisfied.

The one who finds it easy to believe in providence does not think or does not suffer. There are great companies of earnest folk who do not go to church because their difficulties of this sort are left unsettled. Tragedy in the pew is distracted by complacency in the pulpit. Even Christ cried, "My God, my God, why hast thou forsaken me?" Dare we turn from that to say that most people in such straits put faith on a wrong basis? Look for providence in the wrong way? You can not reason this out. The reasons for faith are strong; so are those for unbelief. What we call Christian evidences are often shallow and unsatisfying. Shall we then hold fast our integrity? Is the faith of our fathers and mothers worth having after all?

#### The Surer Witness.

Wait! There is one supreme fact that guides the heart with certainty to God. It is a better witness than the faithful witness in the sky. We may fail to understand the testimony shining out of the evening sky. It may be beyond us to see God in the cloud and hear him in the wind. Providence may appear to fail us. But we can not help seeing God in the man Christ Jesus.

Christ has been rightly called the moral miracle of the world. The New Testament declares him to be at the centre and on the rim of the great mystery of godliness. That's it exactly—the limit of Godliness. Christ is more than mystery—he is an impossibility, apart from God. He is historical. Nothing needs straining to set up that one fact. There surely did live the man Jesus who was called Christ. To prove that much is one of the easiest tasks of apologetics. If he did not live, this Jesus, how is Christianity and its resultant revolutionised humanity to be accounted for? It had to begin somewhere. Which means it had to begin with *some one*. It is beyond dispute that Jesus lived. With the *fact* of his life, and the *character* of his life, and the *result* of his life before us thought becomes cha-

otic and hopeless unless ordered and guided by recognition of the divine, the perception of God. Christ Jesus shows us God and holds us to God when every other witness on the earth or in the sky fails. Even when experience brings bewilderment one can trust in the view of Calvary. For no life ever suffered a greater wrong than that of Christ's on Calvary. Yet its reason is plain. Even that horror did not mean that God is not the living God he is. "Even by my woes to be nearer, my God, to thee!" Even as Calvary showed God's love, so in some strange way of grace our pain may be part of God's plan to save men.

Two men of Christian faith died about

the same time. By a coincidence their tombstones were marked with these words by their own directions: the one, under his name had inscribed, "He was satisfied with Jesus Christ"; the other, "Thou, O Christ, art all I want."

We do not know if we have won this argument. It matters little, any way. Spiritual things are spiritually discerned. And this much is certain: that whatever life may bring of witness or of wrong, however hard it may be to understand God's ways, there is no doubt at all that each one may truly say, "When I trust most my peace is greatest." Which means that the life of faith is best.

## The Call and the "Calling."

G. E. Burns.

The great insistent need of the church to-day is God-sent, Spirit-filled and scripturally-trained men. Men who know the divine illumination, who feel the power of consecration, and who have had the blessing of a sanctified education.

When men had special gifts of the Spirit bestowed upon them it was both reasonable and scriptural to suppose that such spiritual gifts may so over-balance the defects of educational disadvantages that men would forget the shortcomings in the excellency of the power. But spiritual gifts are not given to the church to-day, hence nothing will over-shadow ignorance in the one who essays to preach the message to men. It is not the messenger either, if he be God-sent, who needs convincing of this. But some there are who still misquote, "Open thy mouth wide and I will fill it," making it apply to the business of preaching. This is about as correct an application of Scripture as the devil made when he said to Jesus, "I will give the angels charge concerning thee," etc. It had no application to jumping off the pinnacle of the temple. It cuts

no ice, brethren, to say that the apostles were unlearned and ignorant men. They were the most highly trained men that the church has ever had, and more, they were miraculously endowed for the work. Every time a man who would not be educated when he had the chance, attempts to speak the Word, he expects God to perform a miracle of grace to make up for his laziness or foolishness.

Brethren in Christ, we need men, young men, educated young men, consecrated young men, illuminated young men; men who are prepared to cut out the prospect of worldly advancement and give themselves to the service of Jesus Christ. And, brethren, we need a richly endowed College where these young men can go to prepare for the great life work of evangelism, that they may be thoroughly equipped for the business that is going to count most in the ledger of eternity. Every pound invested in the business of training men for this work is a pound changed into the currency of heaven, and will be out at compound interest for eternity. Don't forget the day, and pay! pay!! pay!!!

## Our Greatest Need.

Ira A. Paternoster.

This is very difficult to determine. One will tell us one thing, and another something very different. The Bible School superintendent will probably say, "More teachers," and he in his department is right. The Foreign Mission President will say, "More missionaries," and in his department he is right. When we remember, humanly speaking, both these departments depend to a very great extent upon the type of man we place our confidence in as minister or evangelist, we are brought to feel that our College, and all that term embraces, calls for our greatest co-operation and support.

The College needs our prayers. Those of us who are called upon to help loosen the

purse strings of the brethren generally, at times are accused of neglecting this most vital need. We are told that if Christians would pray more they would give more, because of the reflex influence upon their own lives. We know this is true, and because God is waiting to do for us far more exceedingly above what we can ask or think, we place this as the first great need. Prevailing prayer! That is a term with which our Methodist ancestors were more familiar than we twentieth century Christians. But the fact still remains that more men have first made the gift of themselves to the Lord, and rising from their knees, have sent their cheque in for the extension of His kingdom.

The College needs our faith. We have seen articles claiming to be representative of we disciples, seeking to cast reflections on the office of the preacher, evangelist, minister, under-shepherd, or whatever name he is designated by. Brethren, such a destructive method is as dangerous and unbrotherly as it is possible to conceive. The suggestion has been coupled with this, that our colleges are responsible for the position some men have been accused of taking, when if it is true that such is their position, no body of brethren are more ready to denounce them than those who constitute the Board of Management and teaching staff of our College. We should be thankful to God that under the loving, faithful guidance of the College staff, our young men are helped to face their intellectual problems in a Christ-inspired atmosphere. I often wonder what would have been my fate several years ago, when face to face with certain theological questions which had to be settled, for honesty demanded we could continue no longer until they were, had it not been for some of the old College experiences and admissions of men like McGarvey, Jefferson, Grubbs and Loose, who assured us of the battles they had fought—and won. The College needs our sons. Some of us are anxiously looking forward to the time when our sons go off to Glen Iris. Parents, this duty is ours!

Of course the College needs our money. Under-paid staff! Increased cost of everything required to keep the College up to the right standard. Money for new buildings, for repairs to the present buildings. All this and more calls forth our practical co-operation.

We in New Zealand want the trained men. We could locate a dozen College graduates right now, and we urge young men to enter the College, and come over to help us. God bless our College.

### Holding the Ropes.

Down beneath the mighty ocean,  
Divers range for treasures rare,  
But men hold the ropes above them,  
So they breathe the upper air;  
Seeking pearls of richest value,  
Braver hearts have dared to go:  
But our hands must every moment  
Hold the ropes that reach below.

So amid the heathen darkness  
There are men and women brave,  
Shrinking not from death or danger,  
Bearing all to help and save,  
But they cry, "Oh, do not leave us  
Mid these dreadful depths to drown.  
Let us feel your prayers around us,  
Hold the ropes as We go down."

Was it only for your brother  
Jesus spake His last commands?  
Is there naught for you to suffer  
For these lost and Christless lands?  
If you cannot go to save them,  
There are those whom you can send;  
And, with loving hearts to help them,  
Hold the ropes while they descend.

Hold the ropes with hands more loyal;  
Pray with faith and hope more strong;  
Love that never fails upholds them  
Through their night of dark so long.  
Lay your treasure on the altar;  
Let us give our children too;  
There's a part for every helper,  
And the Lord has need of you.

# Great Events in the Life of Christ.

## Christ Before His Judges.

A. W. Connor.

Matt. 26: 59-68; 27: 11-26.

"Art thou the Christ, the Son of God? Jesus answered, I am he" (26: 63).

"Art thou the King of the Jews? Jesus said unto him, Thou sayest" (27: 11).

History, sacred and secular, ancient and modern, records many famous trials, the issue of which has been of world-wide importance. This has been specially so in the religious realm, and the trial of the world's "heretics" has been of surpassing interest. It was of immense significance to all future generations when before the Diet of Worms in 1521, Martin Luther stood and declared: "I neither can nor will revoke anything, since it is neither safe nor right to act against conscience. Here I stand, I cannot do otherwise. God help me, Amen."

But all other trials pale before that to which we now turn our attention. The importance of the trial of Jesus before the Jewish and Roman courts is seen in the full reports given of the event in all the Gospels. The issue of that trial was the crucifixion of Jesus, but the record stands as his crowning vindication, and in the light of history it is the judges who are judged, not Jesus.

It has been asserted that Jesus was subjected to no fewer than six separate examinations. Three of these were before Jewish authorities, and three before the Roman powers. First, there was an informal examination before Annas. No witnesses were called, but an attempt was made to get Jesus to rehearse his teaching in the hope that he might incriminate himself. This was followed by an examination before Caiaphas. Witnesses were called, and judgment passed. This seems to have been ratified in a legally constituted session of the Sanhedrin.

This was the first stage. The second stage embraced the two trials before Pilate, with that before Herod in between. For our present purpose we will view the trials as being only two. The first before the Jewish authorities, focussing in the question, "Art thou the Christ, the Son of God?" and ending in the condemnation of Jesus for blasphemy. The second, before the Roman court, centering in the question, "Art thou the King of the Jews?" and ending in the deliverance of Jesus to be crucified, though the judge declared him free from all evil. In the first, the torn robes of the priest-judge proclaim the reality of Christ's claim to Messiahship and Divinity. In the other, the wash-basin of the vacillating Pilate proclaims the purity of his character. Together, they stand as a complete vindication of his claims and character. "He was scourged because he was too good to be slain, yet afterwards he was slain. No one of those demanding his death, or of those who saw him die, could say what evil he had done. Behind that contradiction of sinners lay a profounder meaning. That meaning was our redemption."

Because we know the profounder meaning of that death, and the ultimate issue of that condemnation, we are apt to overlook how significant for Christ and for the world was that crisis through which he then passed. Let us look at each for a little.

### Art thou the Christ, the Son of God?

"He is led as a lamb to the slaughter, and as a sheep before her shearers is dumb so opened he not his mouth." Thus had the prophet indicated the attitude of the Christ. Peter, an eye-witness of that trial, writing many long years afterwards, speaks of Jesus, "who, when he was reviled, reviled not again." These two outline pictures are filled out in the gospel story. Let us notice—

*The witness of his silence and restraint.* When Annas asked him concerning his teaching, he replied that he had ever taught openly, and those who heard him could be called as witnesses. For this a brutal soldier struck him across the mouth.

What marvellous restraint in his reply: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" Regal dignity and that true meekness which he had taught are here personified. Before Caiaphas witnesses must perforce be brought. Witnesses abounded, but not such as were desired, and so false witnesses were brought in. They brought up some enigmatical words uttered three years before. They give to them a false and perverted meaning, and twist what was a prophecy of the resurrection of his body—the true temple—into a threat to destroy the temple (John 2: 19). But that, even if true, could not serve their purpose, as a man cannot be deemed a criminal for a foolish or boastful word. But Jesus remained silent. It is the silence, not of piteous appeal, or of conscious guilt, but of perfect courage and self-mastery. That *terrible silence* of Jesus is the proof of the hopelessness of the men before him. The awful insolence of their sin is here proclaimed. Could words have helped them to a clearer judgment, Jesus would not have been silent. It is the silence of divine judgment. It is also the revelation of the crystal purity of the soul of Jesus. But Jesus will speak. We have the *witness of a noble confession*. "I adjure thee by the living God," cried the priest, "that thou tell us, Art thou the Christ, the Son of the Blessed?" The scene was dramatic. The moment was thrilling when in that court room the hitherto silent Christ said, "I am." He had held back his claim to the title in his popular days. He had put a seal of silence on the lips of his disciples, lest untaught men should misjudge his mission. But now, when he might be silent, when speech will mean death, he must speak. Not to speak would be to deny himself. "I am he." Then he appealed to the future: "Henceforth ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." That future to which Christ appealed has fully vindicated his claims. Caiaphas and his minions, where are they? The high priest's name is handed down in ignominy—a name to blush for; and in the hands of that despised prisoner is the sceptre of power. It is the confident faith of millions of earth's best that:

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

With loud cries they proclaim his guilt, and utter their verdict. Blasphemy! Blasphemy! He is worthy of death. Thus was Jesus judged and condemned.

But, ah! thou crystal Christ! Thou spotless Son of God! Thou art the judge, and they are the judged. Like them, men still pass judgment on Christ, and in so doing pass sentence upon themselves. "If Caiaphas had only known!" W. M. Clow imagines a different ending to this scene, and closes with an appeal that emphasises how like we are to these actors in the old time scene. "Christ is a fate to us as he was to Caiaphas. In this house of God you have been standing face to face with him. What is he to you? A name? An authority whose claims you deny, or scarcely examine when they conflict with your pride or ease? Ah! look at him again! listen to his voice; let your heart's gate open wide and the King of Glory shall come in. Now as you sit, bow down in spirit to your Lord, and go out to do his will, and while your heart is filled with a new love for Jesus, you will feel it almost break for such pitiable cast-aways as Caiaphas, the ecclesiastic.

Jesus confessed that he was the Christ, and it sent him to the cross. Look at him as revealed in his words, study his claims. Either he is a blasphemer or he is the Christ, the Saviour of men. Take him as *your* Christ, and *your* Saviour, and *your* Lord. Let us confess what God proclaimed at the Jordan and on the mount, "Thou art my beloved Son."

### Art thou the King of the Jews?

The Roman Governor is the only one of the chief actors in the tragedy of the cross, whose name has found a place in the historic creeds of Christendom. This, in spite of the words of Jesus to him: "He that delivered me up to thee hath the greater guilt." Still, there it stands, marking not only a point of time, but placing responsibility.

"Crucified under Pontius Pilate."

All that the man did of good or ill is overshadowed by what he did or permitted to be done to Jesus. The fact is significant and instructive. The change of charge from blasphemy, or treason against God, to treason against Rome, was necessary if they were to secure sentence of death. While the change is an evidence of the supreme dishonesty of the rulers of Israel, it affords another opportunity for the purity of Jesus to be fully attested. They laid complaint that he stirred up the people, that he forbade to pay tribute, and that he himself claimed to be a king. These were all false charges, in the sense in which they advanced them. Here, as in his earlier trial, we have the *witness of his silence*. To all the wild charges he answered nothing; and even when they were repeated by Pilate, and he was urged to answer, he answered him never a word. The shadow of the throne of Cæsar cannot awe into speech this, the earth's matchless speaker.

Jesus leaves all these trivial charges to fall through that the truth may appear the more clearly. But when Pilate asked him, "Art thou the King of the Jews?" he is silent no longer. He will not leave him in doubt. He will help him to a true view of his person and claims. And so, as Paul affirms, in his appeal to Timothy, "Jesus Christ witnessed the good confession before Pontius Pilate." What that noble confession was we will see as we note the *witness of brave speech*. "Art thou the King of the Jews?" "Thou! Art thou a king, then?" Thus Pilate questioned and Jesus answered, "Thou sayest." Pilate was not altogether to be blamed for not seeing his true regal status. A crown of thorns! A robe of scorn! A reed of mockery! Yet the governor saw something of personal kingliness in his prisoner that filled him with awe and dread. In John 18: 33-38 is recorded Christ's further words: "My kingdom is not of this world, else would my servants fight." His kingdom was in the realm of truth, and to bear witness to the truth was the purpose of his coming. Though Pilate turned away with the flippant words, "What is truth?" it was with a conviction that the throne of the Cæsars was in no danger from this King. But as for the charges against the prisoner, let his twice uttered verdict be written, that all may see the matchless character of Christ.

"I find no fault in him."

His verdict has been endorsed by the centuries, and the moral miracle of the sinless Jesus still challenges the world, and bears witness to his divinity. Well does the poet express it:

"But thee, but thee. O sovereign Seer of time,  
But thee, O poet's poet, Wisdom's tongue,  
But thee, O man's best man, O love's best love,  
O perfect life in perfect labour writ.

Oh, what amiss may I forgive in thee,  
Jesus, good paragon, thou Crystal Christ?"

The next scene in the drama was when Pilate, seeking a way to escape responsibility, sent Jesus to Herod. But again Jesus was silent—the terrible silence of judgment. How prophetic the scene. There, to Jesus robed and crowned in mockery, they bow the knee and cry, "Hail, King of the Jews!" Little did they think that "before him every knee shall bow." But we know, or ought to know. How much greater our responsibility if we do not confess him as Lord. Then the governor gave them the choice of Christ of Barabbas. He had weakly yielded an inch, and now they demand the full ell. "What then shall I do with Jesus, who is called the Christ?" Their answer was ready: "Crucify him." "Why, what evil hath he done?" They did not know; they dare not say; but they know what they want. "Let him be crucified." In bitterness of soul Pilate flung at

then another question. "Shall I crucify your king?" Then throwing away all their patriotic protestations, and trampling underfoot their messianic hopes, they cried, "We have no king but Caesar." This is the final self-condemnation of the Jews, and of all men who follow them: "Not this man, but Barabbas." Christ or Barabbas? Which for us? The rent robe of Caiaphas was the witness to the fact that Jesus had claimed to be not a prophet, not a teacher, but the Son of God. So here in the final trial the wash-basin of Pilate is the final witness to the falsity of all their carefully laid accusations. "I am innocent of the blood of this just person; see ye to it." In the light of history how suggestive are their words: "His blood be on us and our children." There is no escaping Christ. The final question of every soul, as for high priest and Roman governor, is this—

**What shall I do with Jesus?**

The supreme fact of life is the fact of Christ. The supreme question of life is well expressed in Pilate's words, but with a deeper meaning than ever Pilate put into them: "What shall I do with Jesus?" Every year of the nineteen hundred that have passed has heard it. It is for every soul imperative and inevitable. Something must be done with him. He is the inevitable Christ. We cannot evade him. There is no place for neutrality. Those who are not for him are against him. "Crucified under Pontius Pilate," proclaims that the typical would-be-neutral is reckoned as against Christ. You cannot evade the responsibility of deciding whether you will receive or reject Jesus as Saviour and Lord. It is a question personal and pressing. What will you do? What others do may interest, but what you do is of supreme moment. Before each soul he still stands, and we must answer each for himself. It is pressing, and if you postpone your answer, he will face you again and yet again. It is a question vital and inclusive. It is vital because forgiveness of sins, acceptance with God and life eternal are all through him alone. "There is no other name in which we may be saved."

We see what rejection of Jesus meant for the Jews, and for Pilate. It is an inclusive question, because acceptance of Christ as the Son of God will carry with it the solution of many other problems. Questions of creed, church, ordinance or doctrine, are far from unimportant, but they are not primary. They are to be settled in the light of his supremacy. What then will you do with Jesus? The matchless Saviour, the uplifted Lord pouring out his soul unto death for a sinful race. Can we not admit his claims, "that all men should honor the Son even as they honor the Father"? What will your answer be? Rejection? And stand with that mob who cry, "Away with him!" Indifference? We cannot be indifferent to his tremendous claims. Acceptance? Make him the Lord of conscience, the Master of life, the guide and friend, the Saviour and King. Our studies have revealed the matchless purity of his life. His works proclaim him the Son of God. His cross to which he went rather than deny himself reveals him as the Saviour of sinners.

Two questions remain for us to face. If the claims of Jesus be true, what will he do with me? The Son of man shall sit upon the throne of his glory. We shall meet him again. We shall stand before him, and he shall be our Judge. What will he do with us? Here is the urgent call to repentance. God will judge men through Jesus Christ (Acts 17: 31). "Whosoever shall confess me before men him will I confess. Whosoever shall be ashamed of me and my words, of him will the Son of man be ashamed." Oh, the bliss! Oh, the loss, expressed in these words. What are you doing with him? What will he do with you? But as you think over it, another question comes to you. What will you do without him? The helper of the weak, the Friend of the friendless, the Saviour of sinners. What will you do without Jesus, his forgiveness, his help, his comfort. In the hour of trial, or sickness, in the hour of our dissolution when flesh fails, in the day of judgment, what will you do without him?

"I need thy presence every passing hour; What but thy grace can foil the tempter's power?"

But if we refuse his grace and spurn his love, what then? His grace invites, his love woos, his gracious kingliness commands our loyalty. The one pressing, immediate duty for those undecided is to accept him as Saviour and Lord. The one ever present question for those who profess faith in him is to ask day by day, "Lord, what wilt thou have me to do?"

Let us do this, and do it now, and then we will be able to pray in assurance that we will be heard.

"In life, in death, O Lord, abide with me."  
 "This is the great question, 'What will you do with Jesus?' What will Jesus do with you? That depends on your answer. What will you do without him? May none of us ever know what that will be."  
 "What will you do with the King called Jesus?"  
 "Many are waiting to hear you say—  
 Some have despised him, rejecting his mercy;  
 What will you do with your King to-day?"

**The Good Part.**

What was it that Jesus found so rare and refreshing in human life? The listening spirit. When he entered the cottage at Bethany, Mary at once went to sit at his feet, instinctively feeling that he had a message from God, and that she must not miss anything that fell from his lips. *Mary hath chosen the good part*, he said. This receptive spirit, this disposition to be quiet in his presence was a joy to him as well as a strength to herself. We may wonder at that, we bustling people in our Western religion. But, if we were sensible, we would sometimes wonder at ourselves for failing to see how essential such a temper is to the faith of Jesus Christ. A thoughtful, meditative spirit is a priceless gift. It is far from common. Indeed, we have often to make special efforts to catch or to keep it in the discipline of our days.

I.

Take, for example, our holidays, the scanty leisure which many of us are able to snatch at this time from the rush of ordinary work. What are we trying to do in these days if we know anything about the wise management of life? To strengthen our health? To let our nerves recover from the strains of routine? Yes, and to be quiet. The right use of holidays, from a religious point of view, is to be after the Mary-spirit in our life, seeking in the order and calm of nature what we win or lose so readily in our artificial civilisation. Something is given to us, as we surrender ourselves to the spell of the hills, or the hush of the woodland, or the rhythmic note of the sea, something which no amount of feverish activity could ever gain:

"There are Powers  
 Which of themselves our minds impress;  
 That we can feed this mind of ours  
 With a wise passiveness."

It is good for us at these times to be alone and listen, surrendering ourselves to influences and voices that are waiting to bring their soothing, bracing message to our hearts.

II.

Occasionally, the opportunity is given to us in illness. We are laid aside for a time from our active employments. An enforced restraint falls on our busy wills. And in the intervals of pain, we lie and think. It often happens that we think more deeply and seriously about life than ever before. We see things from an inner position, till what was always near us becomes alive with a fresh meaning and significance. Some of us know what it is to discover in this period of weakness a revelation of ourselves. It seems to us, reflecting upon it, as if God said to us, "Now, you busy little creature, lie there for a little and think! Be still and know that I am God!" We learn, if we are capable of learning at all, to be more grateful and sensible, to value health and happiness better, and to be moderate in our expectations.

"Tho' losses and crosses  
 Be lessons right severe,  
 There's wit there, ye'll get there,  
 Ye'll find nae other where."

Instead of talking and bustling, we are driven back upon reflection, and reflection presses us against the elementary things; above all against the fundamental need of letting our minds be open to the messages of our God,

III.  
 So it is with our worship. We receive week by week opportunities of the Mary-spirit in the services of the church. Again, we have to meet the taunt that church-going is not a means of efficiency. It may be said to us, "You are doing nothing practical for the kingdom of God by sitting in church and singing or praying! This busy age needs every moment and capacity for reconstruction. Why idle away your time reading the Bible?" But it is not idling to wait in God's presence for God's word. God has something to say to us; that is the *best part* of life, and our activities will become feverish and misdirected if we have no room for the practice of contemplation. Goodness is not impulsive; it requires fresh thought and steady vision. And one of the most fruitful, as it is one of the rarest habits in our religious life is just to be quiet and think about God in his sanctuary, seizing and using the moment of inward fellowship until we hear him speaking to us of the things that concern our peace. The more zealous we are, the more do we need to remind ourselves that the beginning and basis of our faith lies in dependence upon God—not in what we say to him, but in what he says to us, not even in what we can do for him, but in the quiet, steady application of what he means to us. The *one thing needful* is a personal relation to himself. Without that we cannot give direction to our own lives or to the lives of those for whom we may be responsible. Our very church activities may tempt us to disparage prayer, or at any rate to starve the mind and heart which Christ lives to feed. It is more than ever our duty to miss no opportunity of enjoying the sense of our Lord's presence. This is the *good part*, without which life cannot be whole. In our Western Protestantism, most of us have learned quite well by heart the truth of the old saying that "to work is to pray." Some of us have learned it too well. We had better learn the reverse truth, that "to pray is to work," that the devotional habits are themselves a fountain of energy in spiritual things. Whether in our personal lives or in our church business, it is ominous when the time for devotion is regarded as a mere preliminary to the real business of the day. Ill fares the life which does not give primary attention to the practice of devotion. The listening ear, the silence of expectation, the habit of waiting upon God—these lie at the roots of any experience which is fruitful in thought and goodwill and service on our earth.—"British Weekly."

**"Put Your Name There."**

During a devotional meeting in connection with the Northern Baptist Convention in America, Dr. W. H. Geistweit, of Missouri, expounded three passages of Scripture:—"There was a man sent from God, whose name was"—put your name there. "A burning and a shining light"—put your name there. "That the world (through us) might believe"—put your name there. The Christian should so conduct himself that the unconverted man will say, "I believe in your Christ because I believe in you." That the audience caught the spirit of this address, was shown by the immediate response in song—"More love to Thee!"

# The Place of Prayer in a Mission.

L. C. McCallum, B.A.

The most important human factor in effective missionary effort is prayer. Every great awakening in the history of the church from its very inception until to-day has been the result of prayer. There have been great awakenings without exceptional preaching, and there have been great awakenings with little organisation, but there has never been a real awakening without much prayer.

The founding of the church had its origin in a ten days' prayer meeting. We read of the early disciples: "These all with one accord continued stedfastly in prayer" (Acts 1: 14). The result of the ten days' prayer meeting, plus the out-pouring of the Holy Spirit, is recorded in the second chapter of the Acts: "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4), and "there were added unto them in that day about three thousand souls" (Acts 2: 41). The work done on Pentecost proved real and permanent, those who came into the church on that memorable day, "continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers" (Acts 2: 42). "And the Lord added to them day by day those that were being saved" (Acts 2: 47).

If we are to have a real revival it must come in and through the power and spirit of prayer. "What the church needs to-day is not more or better machinery, not new organisations, or more and novel methods, but men and women whom the Holy Spirit can use—men and women of prayer, men and women mighty in prayer. The Holy Spirit does not flow through methods, but through men. He does not anoint plans, but men—men of prayer." This does not mean that we should throw our organisation to the winds. God forbid; but it does mean that we should never look to organisations or methods to accomplish that which prayer alone can do.

Let us suppose that a church has determined to run a mission with a sincere desire of saving souls. How shall it organise its forces for prayer?

## The whole church at prayer.

Let every individual Christian set apart a portion of each day for private prayer on behalf of the coming mission. This is an important phase of the work in which every one of us can take our part.

Let the church pray collectively. Where possible, let cottage prayer meetings be arranged. These can be used very effectively where the district is large and members cannot easily gather in one central place. Then on the ordinary prayer meeting night let the whole of the church gather together for united prayer. Is it any wonder that we lack power when we consider how small a percentage of our membership is constant in prayer. It might prove profitable to shorten the Lord's day morning service by cutting down the length of the sermon, or eliminating it altogether, that more time might be given to prayer.

Further, it would be splendid if the superintendent could gather his teachers together at the close of the Bible School in order that they might give themselves to prayer on behalf of their scholars.

## Let prayer be definite.

In order that our prayers should accomplish all that we desire, we might pray—

### For Individuals.

Under God's guidance we should select individuals upon whom we might centre our prayers. Every minister and every Christian should have a prayer list, i.e., he should have before him a list of those whom he wants to see brought into the kingdom. Then as he places the names of different persons upon that list, each day he should go to God in very definite prayer, and cry to God for the conversion of these individuals, and he should never cease to pray until they are definitely brought to Jesus Christ. "Do you think it would

do any good if mother and I prayed all night for my wayward brother?" a young woman asked of Dr. Chapman. "Certainly," he said. They went to their knees in prayer, and continued in prayer to God until three in the morning. The mother then rose with the assurance in her heart that God would answer their petition. Dr. Chapman tells us that next night that young man came into his meeting, was reached by the message, and there and then gave his heart to Jesus Christ. Pray for individuals, it is worth while.

### Again, Pray for the Church and the Community.

The evangelist needs your prayers. Indeed, he craves the prayers of his brethren as he does a boon from heaven. This is no sign of weakness on his part. The Apostle Paul was not ashamed to ask for the prayers of his brethren. To the

Christians at Thessalonica he writes: "Brethren, pray for us, that the word of the Lord may run and be glorified, even also as it is with you" (Thess. 3: 1). His request to the Colossian Christians is, "Withal praying for us also, that God may open unto us a door for the word, that speak the mystery of Christ, for which also I am in bonds" (Col. 4: 3). By prayer you can uphold the hands of the preacher, even as Aaron and Miriam upheld the hands of Moses so that Israel proved victorious over the Amalekites.

The above are simply a few suggestions regarding the place of prayer in a mission. The article does not claim to be exhaustive or authoritative, but is presented in the hope that it will prove helpful in the great task of organising the latent forces of prayer in our midst. "Bring ye all the tithes into the storehouse (tithes of prayer and service as well as money), that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

# Christ and His Church.

Ethelbert Davis.

The church is a divine institution, and men do its Founder a great wrong when they attempt to alter it in any way, or when they put anything human into it. It is a divine institution, divinely established for a divine purpose.

## Built on a Rock.

It has a strong foundation. It is built on a Rock—"Jesus Christ, the Son of the living God." Jesus did not build the church on a principle, like many other institutions, because had he done so, it would embody the principle. He did not build it upon any man. He did not build it on Peter, because a church built on Peter would have been like Peter. He did not build it on Thomas or John, or James, or even Paul, because a church built on these men would embody their characteristics. So the church would be like Christ, it was built on Christ, a divine institution on a divine foundation: "Other foundation can no man lay than that which is laid, which is Jesus Christ."

## The Builder.

Then so that it would be built just as he wanted it built, he built it himself—"Upon this rock I will build my church." He had workmen to help him build, but he gave them the plans, the pattern. So it would be built according to the pattern, according to his plan, he sent the Holy Spirit to be the overseer, to have the oversight, to lead the workmen into all truth. Jesus planned the church, built it as the architect, selected the workmen, and sent the Holy Spirit to superintend the building lest the workmen should put something of their own into it; for if they did, ever after the church would be like them, and not like Jesus.

## Name.

So the church would not be Peter's church, or Paul's church; so it would not be my church, or your church, or any one else's church, he gave it his own name. Christ gave the church his name because of its relation to himself, and so that whenever people spoke of the church, they would think of him, and always associate the church with him.

## The Head.

For the same reason he made himself Head of the church. He did not make Peter, or the Pope, or the King of England, or any man, or any angel, or any archangel head. "He is the head of the body, the church," so it may be under his control.

## The ordinances.

Then when the church was built, he put his own ordinances into it, so they would honor him and not the workmen. He put in such ordinances as would detract attention from everyone else and focus all attention on himself. First he put bap-

tism—baptism, not into the name of any man, but into his own name, coupled with the name of the Father, and the Holy Spirit, so that all who enter will be conscious that they enter through him. Then he put in the Lord's Supper, which commemorates the Master builder, and not the workmen. He put it there as a memorial of his great love. So that no man may have first place in the church, the ordinances are of such a nature that they centre in and reflect him.

## Characteristics.

He also infused into the church his own characteristics. The things he himself did, he intended his church to do. What he himself was, he intended his church should be. Tabulate all the wonderful characteristics of Jesus, and every one of these he designed his church to embody.

When Christ built the church he built it himself, upon himself, gave it his own name, made himself its Head, put into it his own ordinances, and then charged it with his own personality, power and characteristics, so it would always reflect his likeness, and truly represent him.

## Ye Ought

Walter M. Fiedler.

We live in days when God's Word is subjected to destructive criticism, and when it is made the subject of cheap jokes, pitiable irreverence, and gross misinterpretation. It is sadly true, also, that many colleges teach that which is not true to the Book. It is noteworthy that the College of the Bible is still true to its name, and securely founded in the great plea we advocate. We plead for a full recognition of the inspiration, sovereignty and sufficiency of the Scriptures. Our attitude is still that which marked the beginning of the Restoration movement, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Moreover, the air is full of talk and hopes of union, and we who plead for Christian union on a divine, rational, and all-sufficient basis never had so great an opportunity to state why we exist. For this we need men, and trained men, and the College of the Bible affords such a training ground for men—and women who will spread abroad "the truth as it is in Christ."

"If I, then, your Lord and Master, have washed your feet, ye ought —" If we recognise Christ as Lord and Master there is an implied obligation—ye ought—to do many things. The College needs help to train men and widen its sphere of usefulness, so that Christ's commission can be fulfilled in a special manner. *Ye ought*—to do your part in making our plea known. We have the "goods." The world needs them.

## Here and There.

Wanted! A record College offering on Oct. 3.

There was one confession at Gawler, S.A., last Sunday evening. Bro. A. G. Brown, of Grote-st., preaching.

There was a fair attendance on Monday night at Ballarat mission, and two further decisions besides those reported in church news.

Last Sunday the platforms of most of the Adelaide churches were filled with Conference visitors from the country and other States.

The monthly prayer meeting of the Combined Victorian Women's Mission Bands will be held at Prahran on Saturday, Sept. 25, at 3.30.

A large number of Victorian visitors were present at S.A. Conference; also Bro. Albany Bell, from W.A., and Bro. Lewis, from Erskineville, N.S.W.

By liberal gifts for the College of the Bible on October 3 we can help to prepare men and women to carry out the marching orders of the Lord of the church.

We received the following telegram from Inverell, N.S.W., on Tuesday:—"Rain all last week, meetings good, twenty confessions Sunday. Total, thirty-one.—Payne."

On Wednesday of last week there were 100 present at the mid-week prayer meeting at Grote-st., Adelaide. During the meeting five believing penitents were baptised into Christ.

Let every church member make some sacrifice on College offering day, so that help may be given to the men and women who at great sacrifice are preparing for the work of the church.

Special offering envelopes for College offering have gone out to every church in the Commonwealth. Secretaries are urged to adopt means for getting an envelope to every church member.

Bro. Blakemore spoke in the street in Ballarat at the No-License meeting on Friday night last. Bro. Connor spoke on the same subject in the Ballarat East Park on Sunday afternoon. Interest in the subject is keen.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Friday, October 1, at 2.30 prompt. Mrs. F. Lee will lead devotional exercises, and a paper will be given by Mrs. C. Gill. All sisters most cordially invited.

The closing meeting of the S.A. Conference is due to be held to-night, and will take the form of a China Mission Inauguration Service. The return of Miss Cameron from India will give this gathering an additional interest.

The South Australian Conference is sitting as we go to press. The Conference opened most auspiciously, and promises to be a very great success. S.A. work is in good condition. Churches are progressing. The excellent prospects of harvest have made the outlook for the new year very bright.

"Denominationalism is a church sin. It is a sin against God, his Son, his Holy Spirit, his church, and the world with its millions who have never heard that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Under the auspices of the C.E. Union a very fine Endeavor rally was held in Grote-st. chapel, S.A., on Saturday evening last. The building was filled, and an excellent programme was presented. In the Union are 24 Y.P., 17 Junior, and 3 Intermediate Societies, a total of 44. Though 11 societies did not send statistics, the following figures show something of the value of the work done during the year:—"148 letters have been written to missionaries. Increase for year over last year, 93. 74 Endeavorers have joined the church. Increase for year over last year, 35. 188 Endeavorers are teachers in the Bible School. Increase for year over last year, 46. 91 committees are at work amongst the societies. Increase for year over last year, 9.

By a happy coincidence the newly-elected Presidents of S.A. Sisters' and General Conference are brother and sister in the flesh as in the Lord. Mrs. Cherry was appointed President of the Sisters' Conference, and Bro. W. J. Manning, J.P., was honored in similar fashion by the brethren.

An unusually large company of missionaries and missionaries-elect attended the S.A. Conference. Mr. H. Watson, Mr. and Mrs. Strutton, and Miss Cameron were welcomed, as were also Mr. and Mrs. Garnett and Mr. and Mrs. Anderson, who are due to take up work in China soon. Miss Cameron arrived by the "Naldera" on Tuesday.

Fine attendances and a splendid spirit of harmony and optimism were manifest at the S.A. Sisters' Conference on Friday last. Mrs. Collins gracefully presided and conducted the business in an efficient manner. A most successful prohibition rally was held in the evening, when stirring speeches were given by Messrs. W. C. Brooker and F. Lade, M.A.

A strange argument for Continuance.—At the close of Bro. Connor's street address on a recent night, a man said, "The first thing men will do if you get No-License is to sober-up and begin to buy a home, then they are no good for social revolution." Vote Continuance and buy the publican a home. Vote No-License and buy one for yourself, is the argument.

A Junior Christian Endeavor rally will be held at the Church of Christ, High-st., Prahran, on Saturday, October 9. Commencing at 3.30 p.m. All societies are asked to bring responses. Tea for the Juniors and workers will be held at 5.30. Visiting societies to bring their own eatables. Everybody is cordially invited to the afternoon meeting. Bright singing and special items by the Juniors.

The Town Hall, Adelaide, was filled on Sunday afternoon last, the occasion being the preaching of the Conference Sermon by Bro. T. Hagger. The Conference President, Bro. R. Harkness, B.A., was in the chair. A large choir rendered beautiful music, and items by a male quartette party were highly appreciated. Bro. Hagger's theme was "The Challenge of the Abiding." His sermon was worthy of the great occasion, and was greatly enjoyed.

Bro. Arnold writes from the College of the Bible, Glen Iris:—"At about this time of the year, when eggs are plentiful, the students are usually helped very greatly by gifts of eggs from generous friends. Gifts of this kind are greatly appreciated by the students, as they help very considerably, and lessen expenses in connection with domestic affairs. Any gifts in this line will be greatly appreciated, especially in these days of high prices, by the student body, and any received will be promptly acknowledged by Mr. W. Russell, House Secretary, to whom they may be sent."

Much interest attaches to the movement in South Australia for a referendum on the prohibition issue. Yesterday Major Smeaton was to introduce to Parliament a monster petition on the subject. It was expected that this petition would have on it 60,000 names. The Adelaide newspapers have had a considerable number of letters dealing with the recent extraordinary decision of the Anglican Synod. We hear of many earnest Church of England members who have been shocked and pained by the attitude of certain of their leaders. That the liquor people of Victoria should cite S.A. Anglican leaders in the advertisements which support the wost of trades, has produced a feeling of shame in the hearts of many Anglicans. The infamous remark that folk are in the world to be tempted, and that therefore the liquor traffic is needful for the development of character, is particularly resented. Such reasoning would warrant the permission of any possible allurements to evil, and not alone of that which appeals to some clergymen who like a little wine for their stomachs' or palates' sake.

A preacher who found no one at prayer meeting began to toll the bell. A dozen folks came running in, and one asked, "Who is dead?" "The church," replied the preacher, as he pulled away at the rope.

H. G. Payne writes concerning the Chandler mission at Inverell, N.S.W.:—"The tent reached here on Thursday, 9th, but could not be taken from the railway to the ground until Saturday, owing to very wet weather, over two inches of rain falling. On Saturday a big band of voluntary workers under Bren. Chandler and Cosh erected the tent. The last of the rain fell early on Sunday morning. Many of the country roads were in a bad condition, and it was wet everywhere under foot. The tent, however, was dry and comfortable. Attendances were fair. Bro. Chandler soon gripped the people, with the result that at the evening service three men and four ladies (seven in all) made the good confession. There is every indication of a successful mission. Pray for us."

A four-page paper, "The Home Mission Call," published by our New South Wales Home Mission Committee, has the following foreword:—"This little paper will be published during the three months preceding our annual offering for Home Missions in order to interest all members in our State work. It is really necessary that, for our work to prosper, every member should know what's happening; feel they have a definite part in all the responsibilities, and be prepared to offer themselves and all they have for the extension of the kingdom. All of us know more than any of us, few of us realise how little most of us really know about each of us until we begin to meet the rest of us—and talk things over among us. That's the idea that spells success, to get every man and woman in the church to feel definitely that they really belong to us; we want to know how you feel and what you think about the work of the church, and above all because you are a member, don't ever forget that when you cease to 'lift' you become a load." The first issue contains bright reports and some brief, stimulating articles. We were pleased to note the insertion of the following sentence: "We gladly take this opportunity of urging our readers to subscribe to the 'Australian Christian,'" and thank the Editor for his kindly word.

The following statistical information regarding the progress of the work in South Australia is taken from the Conference report:—"Three churches have been organised during the past twelve months. Gawler, on Nov. 2, 1919; Forestville, on Nov. 23, 1919; and Barmera, on June 13, 1920. These churches were admitted into the Union. The church at Melrose has been disbanded consequent upon the removal of the members from the vicinity. Some of these meet to "break bread" at Booleroo Centre. The number of churches in the Union, inclusive of those applying for admission, is 51, being an increase of 2. The gospel is declared every Lord's day in some 55 places. The total additions to the churches for the twelve months have been:—By faith and baptism, 422; by letter, 345; by restoration, 31; by formerly baptised persons, 19; total, 817. The losses are:—By death, 66; by letter, 307; and by revision of rolls, 395; total, 768. The net increase of members for the State being 49. Three new Sunday Schools have also been commenced:—Blackwood, Gawler, and Barmera. The total number of scholars enrolled is 5697. This reveals a decrease of 166 compared with the 1919 returns. There is, however, an increase of 16 Sunday School teachers, the total number being 781. It is most encouraging to know that 209 scholars have been added to the church. The figures for the C.E. Department are somewhat disappointing. For the second successive year a decrease is reported. There are 27 Y.P.C.E. Societies, with 757 members; 6 Intermediate Societies, with 114 members; and 21 Junior Societies, with a membership of 685. This gives a grand total of 1556 young people enrolled, a decrease of 170."

# 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.

## Children's Day, November 7.

The Federal Committee have decided that this year we shall not publish the usual Children's Day Exercises, but each school is asked to arrange an attractive programme for Children's Day, and the following is suggested:—

Hymn by the School.  
Prayer.  
Song by Kindergarten.  
Missionary Recitation.  
Item by Junior Endeavor.  
Short Missionary Address.  
Missionary Dialogue by Older S.S. Scholars.  
Missionary Hymn by School.  
Recitation.  
Kindergarten Song.  
Reception of Children's Boxes.  
Hymn by School.  
Benediction.

The Children's Day contributions by our Australian schools will amount to nearly £40,000, an increase of £8000 over last year, when they gave £32,000.

Last year Australian Sunday Schools gave on Children's Day £297/11/2. Shall we not aim this year to raise £350?

## Foreign Mission Jottings.

The Hindmarsh church held a welcome meeting to Bro. and Sister Strutton on Sept. 1. It was from Hindmarsh church that Bro. Strutton went to begin his great work in India, twenty-five years ago. During this twenty-five years Hindmarsh church has given over £1000 to Foreign Mission work—a noble record.

Long Plains church hopes next year to be a living link church, the first country church in south Australia to reach this goal.

Foreign Missions have done more than anything else to open foreign lands to the knowledge of the world, and to promote international interest and sympathy to the ends of the earth.

Foreign Missions are the sure prophecy of that ideal day when the plea of divine love in Christ, which is the strongest appeal to which the human heart has ever listened, shall win away the soul of man from every cold idol and cruel rite to a life of tender devotion and trusting affection; when every brooding and tormenting superstition shall give place to faith in a Father's care and hope in a Father's blessing; and when, last and best of all, every injurious product abandoned, every wrong to suffering humanity righted, every industry rewarded and every virtue applauded, wars shall end among the nations, the Prince of Peace shall have his triumph, and all the earth shall rejoice in the light of his glory.

## July 4 Offering.

New South Wales.—Wahroonga (additional), £42/10/-.

Queensland.—Brisbane (Ann-st.), £80/17/3; Gympie, £8/14/-; Hawthorne, £6/2/-; Zillmere, £12/2/-; Ma Ma Creek, £4/10/6; Eels Creek, £1 10/-; Maryborough, £10/10/6; Albion, £20/10/-; West End, £10; Toowoomba, £6; total, £160/16/3.

West Australia.—West Guildford, £16; Fremantle, £28/5/6; Claremont, £16/0/11; Armadale, £3/3/9; East Pingelly, £2/10/-; Cottesloe, £1; Maylands, £20/11/9; Bunbury, 15/-; Chinese Class, £4/10/-; North Perth, £10/1/5; Brookton,

£5/10/-; Perth, £23/5/2; Kalgoorlie, £14/10/-; Northam, £8/10/5; Harvey, £3/3/-; Personal, £5 5/-; Collie, £3/15/6; total, £161/12/5.

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.

## WHO WILL JOIN US IN PRAYER?

Will you pray daily that God will send

## 8 NEW MISSIONARIES TO INDIA

before the end of the year 1921?

1. An evangelist for Baramati.
2. A married evangelist for Diksal.
1. A doctor to open a hospital.
1. A nurse to help him.
1. A University trained educationalist.
2. Single lady nurses.

8

Will you join our band of intercessors?

We are only praying for workers to staff our present stations.

The only new work will be the establishment of a hospital.

God will supply the men and the means if we trust him.

It is the Lord's work.

God is able. Are we willing?

## Tasmanian Home Mission Notes.

N. J. Warmbrun, Secretary.

During the past month steady work has been going on. At Geeveston Bro. Stewart has held special services. He reports one confession at Dover. Interest and attendances at all meetings on the upgrade.

Bro. F. J. Barnes arrived to-day from South Australia, to take up the Hobart suburban work, assisting first at West Hobart.

Arrangements have almost been finalised for the commencement of a Bible School at Sandy Bay.

Details are being arranged for three months' evangelistic missions in this State. We expect Bro. Hinrichsen, of Victoria, in November, who will hold the first tent mission at West Hobart, then along the North-West early in the new year.

A membership of at least one thousand is our motto this Conference year.

The power that could change Saul of Tarsus into Paul the apostle; that could plant and maintain flourishing Christian churches in such corrupt heathen cities as Corinth, Ephesus, and Rome; that could resurrect the church of the Reformation from the grave of the Dark Ages and the corruptions of Rome; that is achieving such glorious conquests to-day, not simply in heathen lands, is equal to any emergency, any work.—J. M. Sherwood.

## In the Religious World.

### A Witness to the Bible.

Mr. M. K. Ghandi, the nationalist leader of India, when asked recently what books had influenced him most in his career, replied—The Bible, Ruskin and Tolstoi. Of the Bible, he said: "There have been many times when I did not know which way to turn, but I have gone to the Bible, and particularly to the New Testament, and have drawn strength from its message." No mention was made of the Vedas or other Hindu literature, and yet Mr. Ghandi is not a professed Christian.

### America's Decreasing Crime List.

Figures from a recent announcement of the New York State Probation Commission show a decrease of 34 per cent. in the arraignments of seven large City and County Courts. Almost simultaneously with the publication of these figures, came the statement by the Prison Association of New York that the rolls of the State gaols were decreasing to an appreciable degree. This marked redemption of citizenship is apparent in other parts of America. It is amusing—and cheering—to read that, because of the scarcity of prisoners, and the fact of crowded hotels, the county gaols at Pine Bluff, Arkansas, will be rented to "roomers." That for ten days at a stretch there was but a solitary prisoner within its gates, is one of the triumphs of Prohibition.

### Josephus and Christ.

Professor W. Emery Barnes has issued a pamphlet of real value, with the title "The Testimony of Josephus to Jesus Christ" (S.P.C.K.). As is well known, it has long been the custom for scholars to call in question the passage in Book 18 of "The Antiquities" (chap. 3: sec. 3, in the popular Whiston Edition). Dr. Barnes once more examines the passage with care, and in the result shows strong—and as we think conclusive—reason against the suggestion that the passage is an interpolation. In conclusion, he says:—

"As an early Jewish witness, Josephus supplies testimony of a unique kind to some of the outward facts of the beginnings of Christianity, and he blocks the path to those who try to think that "there is no historic reality" in the figure of Jesus the Christ."

### Sovereignty of the Scriptures.

In the course of an address deploring the decline in church attendances, Rev. Dinsdale T. Young, the well-known Wesleyan leader, asked whether the blame for this was not to be laid at the door of the church herself. He demanded—and herein many will agree with him—the re-enthronement of the Bible as a Divine Revelation. He continued:—

"Outside the churches, and inside many churches, the Bible has not its ancient sovereignty; and until that dignity is recovered, I venture to say that the pulpit will never recover its former prestige."

In recent years cautionary appeals have been little heeded, whether political, moral, or spiritual. Nevertheless, it is time that Evangelical Christians awoke to the seriousness of the charge implied in Mr. Young's solemn statement.

### Sir A. Conan Doyle's "New Revelation."

Those who have represented Spiritualism as a handmaid of Christianity should rub their eyes in view of statements made last week, in London, at a meeting of Spiritualists of the United Kingdom, to bid farewell to Sir Arthur Conan Doyle on his departure for Australasia. Not only did Sir Arthur refer to Spiritualism as a "new religion," bringing to the world comfort that no other doctrine or organisation is able to offer, but he accepted the designation of "Missionary of the New Revelation," carrying "the message of spiritual consolation and enlightenment divinely inspired at the beginning of the new epoch of the world's history." Whereas, in the past, some have been disposed to look upon Spiritualism as one of many "false prophets" that have gone forth into the world, there will assuredly now arise in many minds the conviction that the entire body of ideas, and the sum of its claims, is hostile to the Gospel, and avowedly Anti-Christian.

# The Family Altar.

J. Wiltshire.

## —THE ABUSE OF KINDNESS.

We do not like our kindnesses to be abused. When kindness is shown, the sacrifice which it has cost is compensated for by the relief or pleasure which it has brought to the recipient. Where this is wanting there is no compensation. Men, as a rule, are more careful to receive human kindness with gratitude than they are to express gratitude to the "Giver of every good and perfect gift." How often is our gracious God wounded by the arrow of human ingratitude!

It is a common practice now a-days for men and women to spend their Lord's day morning doing their front garden. They who do this are, of course, quite consistent with their inconsistency. They do not respect the Lord, and there is no good reason why we should expect them to respect his day. I suppose, in the afternoon, when more people parade the streets, that they might not be thought heathen, they do the back garden. One of these Sunday toilers recently admitted that his reason for planting a climber bean in a certain place was that it might afford shelter for him on the Sunday morning while he pursued his work. In His goodness God will make the bean grow, but if we will take advantage of that goodness to hasten our steps in godlessness, and our souls to ruin, let us not blame him.

### MONDAY, SEPTEMBER 27.

Gem Verse.—Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.—Eph. 2: 19.

A worthy child loves his home. He may see much that may be improved in it, nevertheless, it is his home. Others spend their time finding out and declaring its faults, but he spends his trying to improve it. Sooner or later the fault-finding ones get out, but he is jealous of the honor of his father's name, and still perseveres through ill report and good. So with the true child of God. The church is his home while here, and in it he will abide. A little girl gave a wise answer when asked by her parent if she were going to stay at his house always. "Yes," she said. "Why?" he asked. "Because I am your little girl," was the prompt, complete reply. That is why the Christian remains in the Church of Christ. He is God's child.

Scripture Portion.—Acts 2: 41-47.

### TUESDAY, SEPTEMBER 28.

Gem Verse.—This know also, that in the last days perilous times shall come.—2 Tim. 3: 1.

This is a gem verse because it is the Christian's danger-signal; it is the red light of revelation, declaring the world's approach to her day of great tribulation. If we are wise we shall be accounted worthy to escape the things which are coming upon the earth and to stand before the Son of man. Let us not ignore the signal.

Lead me through the vale of shadows,  
Bear me o'er life's fitful sea;  
Then the gate of life eternal  
May I enter, Lord, with Thee.

Scripture Portion.—Matt. 25: 1-13.

### WEDNESDAY, SEPTEMBER 29.

Gem Verse.—Having a form of godliness, but denying the power thereof; from such turn away.—2 Tim. 3: 5.

Eighteen varieties of wrong doers precede this verse, and they are surely the elect of perdition; but our gem verse brings out this thought, which is consoling to the Christian, they all recognise the need of godliness. They comprise the ribald who create perilous times. They make it hard to prove the power of Godliness; hence the injunction, "from such turn away." The form of godliness is as much out of place on the goddess as a string of pearls about the swine's neck.

Scripture Portion.—Matt. 24: 25-39.

### THURSDAY, SEPTEMBER 30.

Gem Verse.—But they shall proceed no further; for their folly shall be manifest unto all men.—2 Tim. 3: 9.

The house of hes will at length fall down about the ears of those who take shelter within it. The goddess build upon the shifty sands of deceit; their building is meant for show, and is but a target for divine vengeance. God's storm is brewing even while they are building. He will defeat their ultimate ends even as he defeats the ocean roller by the cliffs of granite or by the tiny grains of sand. "They shall proceed no further."

Scripture Portion.—Isa. 28: 14-29.

### FRIDAY, OCTOBER 1.

Gem Verse.—Yea, and all who will live godly in Christ Jesus shall suffer persecution.—2 Tim. 3: 12.

This is a gem with three distinct flashes of brilliance:

(1) "In Christ Jesus." Our Lord himself delighted to inform his disciples of this privilege. See John 15.

(2) "Live godly." This is possible only to such as are in Christ Jesus. Godliness must have its root in God; it is a fruit of His Spirit.

(3) "Suffer persecution." This is at once a trial—and also an aid to faith. It is a trial which sorely besets us, and would threaten to snatch us from our Lord, but its frantic efforts merely prove the firmness of his hold upon us.

May the brilliance of this gem shine more and more into our souls.

Scripture Portion.—1 Peter 4.

### SATURDAY, OCTOBER 2.

Gem Verse.—But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. 2 Tim. 3: 14.

Paul had been Timothy's teacher, but Timothy,

from a child knew the Holy Scriptures, the Old Testament. Paul had unfolded to him the unsearchable riches of Christ. Experience had assured Timothy that the things which he had learned were true.

Continuance in our spiritual heritage has always been hard. "Hold fast that which thou hast, that no man take thy crown." It is sad to find so many who have been nurtured by the Lord and enfolded by the love of the Churches of Christ, when the world smiles upon them, forfeiting their inheritance. "But continue thou."

Scripture Portion.—Rev. 2: 1-11.

### LORD'S DAY, OCTOBER 3.

Gem Verse.—All Scripture is given by inspiration of God.—2 Tim. 3: 16.

It must be so, or the experience of many centuries would have disproved it. The man of God in all ages has found here his equipment. He has become enobled, and his spirit has been revived here. For every good work he would undertake he has found here a wise precept, a worthy guide and a gracious promise.

We search the world for truth; we cull  
The good, the true, the beautiful  
From graven stone and written scroll,  
From all old flower-fields of the soul;  
And weary seekers of the best.  
We come back laden from our quest.  
To find that all the sages said  
Is in the Book our mothers read.

—J. G. Whittier.

Scripture Portion.—2 Tim. 3.

Note.—Our readers will notice an alteration in the compilation of our column. The gem verse is chosen, with one exception, from the Lord's day Scripture lesson, and a brief original meditation is added. Our aim is twofold: 1. To prepare our readers for the Lord's day exhortation; and, 2. To assist any who speak who may think our brief comments worthy of attention.—J. Wiltshire.

## At the Lord's Table.

OUR LORD GIVES THANKS.

W. M. Green.

When we give thanks for the bread and the wine, it is well for us to remember the difference between our thanksgiving and that of our Lord on the last gathering with his disciples before his crucifixion.

Our thanks are for what represents to us spiritual life. His thanks were for what represented to him physical suffering and painful death. It may well be that we are thankful when we eat of the bread and drink of the wine, because we see through them that which brought us salvation. But what are we to think of one who took bread and broke it with the knowledge that the broken bread typified the breaking of his own body, and yet gave thanks! Or how are we to regard one who took the wine which spoke to him of the shedding of his own blood, and gave thanks also for that! How this speaks to us of the selflessness of our Lord; of him who came not to be ministered unto, but to minister. What our Lord did was beyond the bounds of man's conception of things. Nothing of the kind ever entered into purely human experience; there is no parallel to it. It is our Lord giving thanks for his own death. Not because a life of suffering had embittered him, so as to make him wishful that his life might end. It is true, he had said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." The prophet had declared truly of him when he predicted that our Lord would be "a man of sorrows and acquainted with grief."

But it is not because death would bring him relief from these things that our Lord gave thanks. He projected himself into the future, and he saw what possible blessing for mankind lay in his suffering the extreme penalty of the law on the cross

of Calvary. It was that which made him able to give thanks for death.

Do not let us think it was easy for him to face his fate. The human in him made him shrink from death, even as we shrink from it. "My soul is exceeding sorrowful, even unto death." Do we gather the humanness of that cry? In all history there is nothing so pathetic. "Behold and see if there be any sorrow like unto his sorrow."

Surely when we meet round the Lord's table and eat of the bread which is to us bread of blessing, and drink of the cup, which to us is a cup of blessing, we should remember the nature of our Lord's participation in this memorial on the night in which he was betrayed. Think of it: utter self-renunciation accompanied with thanks; the emblems of his own death handed by himself to his disciples with thanks, even in view of what they shadowed forth. It is of God's grace that we are permitted to see his Son in such an hour; it makes to us such revelation of Christ's love for man as fills us with awed wonder. Who are we that our Lord should be so mindful of us? Who are we that the Son of God should, because of what it meant to man, give thanks in the shadow of the cross?

Let us celebrate this memorial with solemn thankfulness; let us humble ourselves before our God. And may we catch some of the spirit of this Lord of ours who willed to make sacrifice for us even unto the death. May we remember him with affection and devotion; and may our will to be true to him be strengthened by our renewed remembrance of him. And may we be kept from any betrayal of him to whom we have professed our loyalty and love.

# News of the Churches.

## West Australia

The West Guildford prayer meeting on Wednesday, Sept. 8, was smaller than usual; Bro. Stirling finished his fine talk on "The Tabernacle and the Church." There were 66 at the breaking of bread, on Sept. 12, when Bro. Robinson gave the church a helpful exhortation. Good gospel meeting, when Bro. Stirling preached on "The Heavenly Vision." One lady made the good confession.

At Subiaco meetings continue to improve. At the breaking of bread, on Sept. 5, 124 were present. A splendid address was delivered by Bro. Beck. At the gospel service there was a large gathering, and Bro. Clay gave an excellent address on "Contending for the Faith." One lady decided for Christ at this meeting. On Sunday, Sept. 12, there were again fine meetings, Bro. Clay being at his best on "The Christian's Concern." Two, recently baptised, were received into fellowship. There were 145 at the breaking of bread (morning and evening). Five decisions at gospel meeting. The mid-week prayer meetings continue to average about 50, and are a source of strength to the church. The debt extinction scheme proceeds apace, and £117 has been raised to this end in the last six months.

## Queensland.

Good meetings at Ann-st., Brisbane, on Sept. 12. Bro. Davis, of Albion, gave a very helpful address on the Lord's Supper. One sister previously baptised received into fellowship. At night Bro. Rankine preached on "The Marching Orders of the Church"—a very fine exposition of our plea.

At Maryborough the worship meetings are not so well attended as they were a short time ago. The gospel meetings are improving, and a number of strangers are seen at the meetings. The Bible School have commenced a red and blue rally. The husband of our esteemed Sister Rankin passed away at the ripe age of 84. We pray that God may comfort our sister in her time of sorrow.

Things in general are looking very bright and promising in Toowoomba. Sunday week four confessed Christ. On the following Wednesday another young man confessed at the prayer meeting. Four baptised last Sunday. Girls' Mission Band going strong. The members have decided to foster mother one each of Miss Blake's orphans and sew for them. Meringandan and Goombungee doing well. Bro. W. Swan, at the latter place, is a tower of help to the work.

## Victoria.

Excellent meetings all day at Ringwood. Four confessions at night.

At Colac the mission has commenced excellently. All services to-day were splendidly attended. At the special afternoon meeting ten scholars confessed Christ. Bro. Lang's faithful and forceful messages are bearing fruit.

St. Arnaud church were delighted with the message received from Bro. Chaplain-Major Procter, M.A., LL.B., who visited our town in connection with the No-License fight. In the absence of Bro. W. A. Russell, the writer preached the gospel at night to a very attentive audience.

Services at Geelong on Sept. 19 were conducted by Bro. B. J. Combridge, whose exhortation at worship, "The Knowing Christ," was most encouraging. Good gospel meeting, the preacher's topic being "The World's Supreme Need." We kindly thank our brother for his valued aid.

Good meetings at Bamba-road, Caulfield, on Sept. 19. Several visitors present. Bro. Tompson, from the Bible College, exhorted. At night Bro. Haddon's topic was "Seeking the Supreme." At the close of his address our hearts were gladdened with the confession of one young lady.

Ballarat mission, with Bro. Blakemore and Bro. Connor, is proving a time of blessing. Bro. Blakemore is teaching the people and making a strong evangelistic appeal. Crowd hard to get on week-nights. Sunday night a fine message to a splendid meeting. Four decisions to date. Looking for a good week of meetings ahead if weather holds good. God's blessing is manifest and felt.

At Harcourt on August 29, Bro. Carpenter gave splendid addresses to large meetings. On Monday, 30th, the members held a social evening to bid him farewell; all are very sorry to lose his services here, as they have been much appreciated, and all were in hopes of good results in the future. Have been pleased to have with us lately Bren. Pratt, Halliday and Youens, from the College.

At Box Hill Bro. L. C. McCallum continues to sow faithfully and ably the seed of the kingdom, and by the intense interest manifested in his discourses, the church feels that a reaping time will soon come. Our mid-week prayer meetings are most helpful. On Sept. 19 Bro. Holmes, from Malvern was received into fellowship. Our Bible School is keeping up well in attendance and interest, and is now preparing for its anniversary in October.

Good meeting at Lygon-st., Carlton, on Sunday morning, Bro. Jas. E. Thomas speaking. A young lady previously baptised was welcomed in. Good meeting of men in the afternoon, with a fine address on "Superb Heroism," by Mr. L. J. Greenberg, National Y.M.C.A. Secretary. Solos by Mr. Kellett and Mr. Nat. Haddow. Splendid meeting at night, when Bro. Jas. E. Thomas spoke to a full house on "The Safety of Our Manhood." Fine music by male choir.

Good attendance at Horsham on Lord's day morning, Sept. 19. Bro. Bassard gave a fine exhortation on "The Work of the Shepherd," and also delivered the gospel message at night. There were two restorations in response to the invitation. Several members have had bereavements recently. Our heartfelt sympathy is extended to Sisters Brooksby and Barnett in the loss of their daughters. To Sister Vivian, in the loss of her son, and Bro. and Sister Leng, who lost their little girl last week.

The usual church meetings at Mildura continue to be well attended. Bro. Fretwell's addresses are listened to with interest and profit. There were three confessions at the close of last Sunday night's meeting, and a baptismal service will be held to-night. Bro. Bagley, who is on a visit to the district conference, to be held during the coming week, exhorted the church this morning most acceptably. The Bible School is preparing for anniversary next month, when we hope to have the ceiling of the chapel completed.

At Maryborough on Sept. 16 the annual business meeting was held. Reports from all departments showed church to be in a splendid condition. £267 raised for all purposes during the year. Congratulations to Sister Banks on attaining 85th birthday, and sympathy to Sister Combridge in continued illness. Encouraging report from Bible School, and magnificent work being done. Recent sports gathering in every way a success. Reports from Ladies' Aid and Y.P.S. show that acceptable help has been rendered during the year. Preacher's residence purchased, and a liberal response by the members. Appreciation was expressed to Bro. Young for the work accomplished during the year. There have been ten additions. Preparations are being held for the Bible School anniversary and the McCallum mission.

Stawell has terminated the first week of its evangelistic campaign, and despite the fact that many counter attractions were in progress, the attendances at the mission were particularly fine. Bro. Mudge's messages are highly spoken of by many, and great service has also been rendered by Mrs. Peters, and Miss M. Payne, for solos contributed; also the members of the orchestra—Sisters A. L. Perry, Payne, Wilson, and Bro. Shaw. On the 19th, the missionary conducted a men's meeting in the afternoon, and about fifty attended to hear the address on "Men's Problems." In the evening there was an extraordinary large gathering, when Bro. Mudge preached a most impressive sermon on "Memories of Mother." It is pleasing to hear the comments made as to the missionary's preaching ability—even by the severest of critics. Two men have taken their stand for the Master, and have been baptised. They are uniting with the church.

At South Melbourne on Sept. 8, we held a very enjoyable social to welcome Bro. W. G. Carpenter into his new sphere of labor as our preacher. Bro. F. Copeland presided. Several addresses of welcome were delivered, after which Bro. Carpenter thanked the speakers for their encouraging words of welcome. Musical and elocutionary items were tendered. Refreshments were served, and all ex-day meetings have increased in attendance. Lord's Carpenter's addresses on the following themes have been attentively listened to: "The Divinity of the Church," "The Model of the Church," and "Travelling First-class on a Second-class Ticket," and Sister Mrs. Noblett is very ill in the Women's Hospital. We pray for a speedy recovery. Sister Mrs. Adams suffered bereavement last week by the death of her father. The church extends sympathy to her.

The special services held at Carnegie in connection with efforts to clear the debenture debt were concluded on Sunday. During the previous week uplifting and stirring addresses were given by Bren. Thomas, Webb, Moysey and Scambler, whose help was much appreciated. At the roll call service on Sept. 19, 85 members, also visitors from other churches, were present. We were pleased to welcome into fellowship one sister commended by letter. The amount received to date in special offering, including £2/10/- nett from sisters' recent sale of work, was £13/10/-, which, while short of our aim, will help considerably towards the object in view, and clear the way for additions to premises. Attendance at school was near a record. Preparations are being made for school anniversary in October. A good day was closed in the best way with the decision of three scholars for Christ at the close of a fine address from Bro. Eaton.

On Sept. 8 the College Mission Band conducted the meeting at Oakleigh, Bro. L. Clay giving a fine address on mission work. On behalf of the church Bro. Cowley made a presentation of a cheque to Bro. and Sister Anderson, also a letter signed by the officers, expressing appreciation of services rendered, and best wishes for their future foreign mission careers. On Sunday, 12th, the church's fourth anniversary celebrations commenced. Bro. Illingworth gave an able address in the morning to a moderate attendance, and Bro. Anderson preached his farewell sermon in the evening to the largest attendance yet recorded in the new church. One confession and two baptisms at the close of the service. On Tuesday evening the public meeting was held; good attendance; Bro. Craigie in the chair; Bren. Scambler and Carpenter gave addresses. Bro. Wakeley concluded the meeting by thanking all who assisted, and giving helpful advice for the new year. Four new members were received into fellowship on Sept. 19.

## South Australia.

Bro. George M. Cox, of Queenstown, preached at Goolwa on Sept. 12. Good meetings.

At Kadina on Sept. 15 the members and friends met in the kindergarten room to say farewell to our elder, Bro. Wright, and family, who are leaving Kadina for Prospect. There was a very large gathering. The chairman presented Bro. Wright with a beautiful framed address. Bro. Wright and family were the foundation members of the Kadina church.

Fine congregations at Port Pirie on Sept. 12. Bro. Shipway addressed the church on "A Mountain-top Experience." In the evening he preached a gospel address entitled "The Declaration of a Fool." At the close a young girl confessed Christ. The church has quite a little contingent of candidates awaiting baptism, until Bro. Shipway returns from Conference.

At Grote-st. on Wednesday night there were one hundred present. Five who had previously made the good confession were baptised into Christ. There was a large attendance at the Lord's table on Sunday morning. Three who put on Christ on Wednesday night were received into fellowship. Bro. Shipway, of Port Pirie, addressed the church. At night the chapel was crowded to hear Bro. A. R. Main, of the College of the Bible, who was much appreciated.

Splendid attendances at Queenstown Q.Y.P.M., Sister Lena Brandt spoke on "God's Chastening—Child Training." Bro. Brooker gave helpful messages both morning and evening, the subject in the evening being "Life's Foundation." Several of the teachers and elder scholars of the Bible School went to hear Bro. Hagger preach the Conscience Sermon.

At Norwood on Sept. 13 the church officers were in charge of the Endeavor meeting. Bro. H. Taylor presided, and Bren. Sage and Collins gave addresses on the subject of the secret of success. Sunday, Sept. 19, we had a good day. Bro. Garnet, who is leaving shortly for China, gave the address at the morning meeting. In the evening Bro. Hunt, from the church at Berri, conducted the service.

Two very bright meetings were held at Hindmarsh on Sept. 19. Mr. Watson, who is returning to his mission work in India, made a strong appeal for helpers in this field at the morning meeting. Bro. Cameron, one of our Home missionaries from the Lake Bonnie district, was the speaker in the evening. Splendid attendances at both services.

Sept. 19 was the first Lord's day of the Dulwich church in their new home. The place was fairly full in the morning, and quite crowded at night. Numbers of country and interstate visitors as well as members of Adelaide and suburban churches, were present, and many expressed themselves as much pleased with the building, particularly with the chaste interior and the ever-open baptistery. The special services and the special thank-offering on behalf of the building fund, will extend over next Lord's day to the following Tuesday evening, when a public meeting will be held.

**New South Wales.**

Two more adult confessions at Rockdale. At Chatswood on Sept. 12 Bro. Harward gave a fine uplifting address. At the evening meeting Bro. Whelan gave an inspiring message. Two sisters immersed into Christ; 65 present. Sept. 19, Bro. Whelan spoke at both services. One lady confessed Christ. We had Bro. and Sister Lyall, from Victoria, with us.

Good meetings at City Temple on Sept. 19. Sister Humphrey, from Charters Towers, received into fellowship. Splendid addresses from Bro. Eaton morning and night. Bro. Wilkins passed away on Sept. 10; he was some time ago actively engaged in the Lord's work at Wagga. Church annual meetings, Sept. 26 and Tuesday, 28th.

At Taree the mid-week prayer and praise meetings are well attended. On Sept. 12, Evangelist Wilson Park exhorted the church in the morning, and at night preached the gospel to a crowded congregation. Subject, "The man who is near sighted," and "The man who is far seeing." Evangelist Park is preparing the church for a week's mission. The field services were conducted by Bren. P. G. Saxby and H. Edwards.

Splendid meetings at Lismore on Sept. 12. Bro. P. J. Pond had a large young people's Bible Class in the afternoon, and preached to a full house at night. Bro. Jas. Wotherspoon has been very ill, but is now somewhat better. Bro. J. P. F. Walker is in hospital at present, also Bro. Will Furlonger. Bro. C. Byrnes preached at Tyalgum, in the Tweed district a fortnight ago, and visited our Murwillumbah members.

On Sept. 8, at North Sydney, a fine combined prayer meeting with the Mosman brethren was held in the North Sydney chapel. The attendance of 70 was an inspiration. Bro. Blok delivered a powerful address, which was appreciated by all. On Sunday, 12th, Bro. Childs addressed the church in the morning to the benefit of all. At the evening service Bro. Webber presented the gospel message with power.

Splendid meetings at Hurstville. Bro. Crossman celebrated his first anniversary as evangelist on Sept. 5. Bro. Watson gave a fine message in the morning. Promises up to £21 were given for mission work in India. Bro. Crossman preached at night. A social was held the following evening. Two decisions during the month. A Y.P.S.C.E. has been formed. Bro. Eaton is to hold a mission in November.

At Merewether Sister Peele was received into fellowship on the morning of Sept. 12. Bro. McCarty addressed the church. Another grand gospel meeting at night resulted in two making the good confession, Evangelist Martin preaching. Bro. and Sister Hughes received into fellowship on Sept. 19. Bro. Newburn exhorted this morning. Bro. Martin preached at night. One lady confessed Christ, and two were immersed. On Wednesday evening the Sisters' and Men's classes held a social. Church anniversary has been fixed for the 24th proximo.

A good meeting at South Kensington on morning of Sept. 19. Bro. Robbins speaking. Meeting at night in the Dacey Garden Theatre was excellent for a wet night; 240 present, Bro. Robbins speaking. We are arranging for another month of the special meetings in the theatre. Last week one of our kinders, Ilma Lamrock, passed away suddenly, and on Wednesday another kinder, Ernest Millhouse, was run over by the tram. He is in the hospital, but recovering.

**No-License Notes.**

This has been the most eventful week in the No-License Campaign, owing to the introduction, discussion and defeat of the Simple Majority Bill in the Victorian Legislative Assembly.

The speech in which Mr. Greenwood moved the second reading of the Bill occupied forty-five minutes, and was listened to with close attention. It was lost by a much wider margin than was expected, i.e., ten votes, owing to the successful drawing of the red herring of compensation across the trail. The debate, however, was the most interesting to members themselves that has occupied the House during the whole session. Both the members' gallery and the strangers' gallery were filled to their utmost capacity. Several leading temperance workers were present, and there was a sprinkling of the white emblems of the W.C.T.U. Labor members made a solid and very active little opposition block whilst Mr. Greenwood was introducing his Bill. They kept up a running fire of comment and conversation. The debate lasted from 5 o'clock, when Mr. Greenwood finished his speech, till 2.30, when the division was taken, with adjournments for tea and supper.

The Hon. W. F. Finlayson gave a very fine exposition of the Anti-Liquor League's policy and programme in the St. Kilda Town Hall last week. The pity was that the church people of St. Kilda did not fill the building to overflowing.

The Rev. Hume Robertson, M.A., of St. Leonards, Brighton Beach, called a meeting of residents for Wednesday night of last week, and filled the hall. Mr. C. M. Gordon, Organising Director of the Anti-Liquor League, was the chief speaker, and he was supported by Mr. John Vale and the convener of the meeting. Mr. Robertson had invited Mr. Liston, the secretary of the Liquor Trade Defence Union, to come or to send a batch of his best speakers in order that the question of No-License as applied to Brighton Beach, might be fully discussed. The Union was not officially represented, but in answer to questions a number of vital points were effectively dealt with. Emphasis was laid upon the necessity of every person interested in temperance reform concentrating his or her attention upon the "local" nature of the poll and working their own district thoroughly.

As certain members of the committee were passing the station a fine, strapping youth lurched down the steps and begged a light for his cigarette. He carried an unopened bottle of whisky in one pocket and a bottle of beer in another—and it was five hours after closing time. He was altogether the "strongest" argument for No-License that had been advanced during the entire evening.

Mr. Gifford Gordon, the Financial Director of the League, is actively pursuing his self-imposed task of raising the £9000 required for propaganda work during the four weeks before the election. Cheques for substantial amounts have been handed in, but Mr. Gordon wants 1000 people who believe in Prohibition and the evils of drink to express their opinions in the shape of a five-pound note each. His address is Clyde House, Collins-st., Melbourne.

**BIRTHS.**

RODGERS-WILSON (nee Phyllis Sharp).—On Sept. 2, at St. Andrew's Private Hospital, Middle Brighton, to Mr. and Mrs. W. R. L. Rodgers-Wilson, a son (Desmond Laurel).

LAYCOCK.—On Sept. 11, at "Clarkville," Centre-road, Clayton, to the wife of W. F. Laycock—a daughter (Lilian Agnes). Both well.

**MARRIAGE.**

SAUNDERS—CADLOLO.—On July 27, at the Church of Christ, Melbourne, by Mr. W. B. Blake-more, Ernest Edward, second son of Mr. and Mrs. J. C. Saunders, Sydney, N.S.W., to Louie, third daughter of Mrs. E. Cadlolo, Perth, W.A. Present address, 160 Barkley Place, Bendigo.

**DEATH.**

THOMAS.—At the Broken Hill Hospital, on September 18, 1920, the beloved mother of Jas. H. Thomas, Kadina. Aged 68. Peace after pain.

**IN MEMORIAM.**

BURKETT.—In sacred memory of Charles Westley, 51st Battalion, died of wounds received in action, Mouquet Farm, France, Sept. 16, 1916; also Richard, 11th Battalion, killed in action, Bullecourt, May 6, 1917. Beloved sons of Mr. and Mrs. Richard Burkett, Maylands, West Australia. For freedom, honor, and justice, they sacrificed their bright young lives.

—Inserted by sorrowing parents, brothers and sisters, W.A.

JUDD.—In loving memory of our dear Bert, Private C. E. Judd. Passed away in Castlemaine Hospital, Sept. 15, 1915.

'Tis just five years ago to-day  
Since our dear Bert was called away  
To higher service, called by God  
To be for ever with his Lord.  
We will not grieve, we will not weep,  
But think of him in Christ asleep.

—Inserted by his loving parents, Wm. and E. Judd, Cheltenham, Victoria.

SIMPSON.—In loving memory of dear mother, who passed away at her late residence, Moorabbin, on 28th September, 1918.

'Tis hard to break the tender cord  
When love has bound the heart;  
'Tis hard, so hard, to speak the words  
We for a time must part.  
Your love, so true and sweet and pure,  
To us, dear mother, given,  
Its memory with us will endure  
Until we meet in heaven.

—Inserted by her only daughter, Ethel Simpson, Parkdale.

**APARTMENTS TO LET.**

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**COMING EVENTS.**

OCTOBER 3, 5 & 7.—Windsor Anniversary. Sunday, Oct. 3: Morning, Mr. Thos. Bagley; afternoon, Mr. R. Morris; evening, Mr. L. Anderson. Tuesday, Oct. 5, 8 p.m., Demonstration. Thursday, Oct. 7, Distribution of Prizes. All old friends, come.

SEPTEMBER 30.—The Swanston-st. Church Choir will give a Grand Concert in the Chapel on Thursday, September 30, at 8 p.m. Splendid programme. Miss Lorna Reid, the popular entertainer, will be there, and other well-known artists. Tickets, 1/- each.

## South Australian Sunday School Union.

## RESULTS OF ANNUAL EXAMINATION

Held July 26th, 1920.

## SCHOLARS.

## Division I.

1. Clifford Thorpe, 86 per cent., Unley.
  2. Cyril C. Harper, 80 per cent., Cottonville.
  3. Bessie Clark, 74 per cent., Milang.
- Entrants, 21; Certificates of Merit, 2; Certificates, 3.

## Division II.

1. Leeston P. Wiesemeyer, 98, Cottonville.
  2. Alfred E. Mercer, 96, Grote-st.
  3. Hilary A. Harper, 95, Cottonville.
- Lorna B. Harkness, 95, Unley.
- Entrants, 70; Certificates of Merit, 18; Certificates, 17.

## Division III.

1. Phyllis Caldicott, 99, Mile End.
  2. Kathleen Magarey, 98, Glenelg.
  3. Hazel Read, 97, Maylands.
- Entrants, 62; Certificates of Merit, 48; Certificates, 8.

Judge's Report.—"The papers are of uniformly high standard, as indicated by 80 per cent. passing with merit. The work of deciding on the leading papers from among the first dozen or so was extremely arduous, as the papers contained such good work. The small amount of ground to be covered in the lessons resulted in the scholars getting a good grasp of all the lesson material."

## Division IV.

1. Louie Cutts, 95, Unley.
  2. Juanita Snook, 93, Hindmarsh.
  3. Ida Kearney, 92, Mile End.
- Entrants, 38; Certificates of Merit, 18; Certificates, 11.

Judge's Report.—"The first five papers were very good, but after these there was a falling away. Some of the papers were very weak. Quite a number assayed the geography question, but in most cases the work was crudely done. In very few was any attempt made to define the boundaries of Palestine."

## Division V.

1. Dora Bertouch, 88, Winkie.
  2. Nellie Tann, 80, Glenelg.
  3. Phyllis Hunter, 76, Milang.
- Entrants, 8; Certificates of Merit, 4; Certificates, 3.

## EXPRESSION WORK.

## Under 11 Years.

1. Heather Arter, 78 per cent., Unley.
  2. May Arthur, 77 per cent., Hindmarsh.
- Entrants, 17; Certificates of Merit, 3; Certificates, 3.

## Over 11 Years.

1. D. Hagger, 87, Grote-st.
  2. Valma Downs, 84, Grote-st.
- Entrants, 22; Certificates of Merit, 4; Certificates, 6.

## TEACHERS.

## Division I.

1. Miss Elvie White, 92, Maylands.
  2. Mrs. A. L. Read, 91, Maylands.
  3. Mrs. Herbert Taylor, 90, Norwood.
- Entrants, 5; Certificates of Merit, 3.

## Division II.

1. Miss Ida Hancock, 90, Grote-st.
  2. Mr. Playfair Blanden, 88, Maylands.
  3. Mr. Harry Wearne, 80, Maylands.
- Entrants, 7; Certificates of Merit, 5; Certificates, 2.

## Division III.

1. Miss E. Prisk, 95, Maylands.
  2. Mr. W. Ferris, 90, Glenelg.
  3. Mr. A. A. Fopp, 87, Maylands.
- Entrants, 7; Certificates of Merit, 5.

H. R. Taylor,  
Convener, Examination Committee.

## South Australian Home Mission Notes.

H. J. Horsell.

The Committee have decided to purchase another motor cycle for Eyre Peninsula to replace the one now being used by Bro. Hunt, and which was borrowed from the Peninsula. New settlements are opening up around Berri, and if we are to open up work therein it is obvious that our brother must be equipped with means to get quickly over the several fields. Something like £75 is required. £15 has come in to date—mostly from the Christian Endeavor Societies. This work is chiefly among the returned soldiers and their families. It is a great opportunity that we should not miss. We invite donations large or small to pay for the motor cycle, which is so necessary. Let me hear from a large number of brethren and sisters. Send all money to H. J. Horsell, Kilkenny P.O.

The new chapel at Barmera was opened on Sunday, August 22. The building was filled, and much interest taken. Bro. G. T. Walden and Bro. S. P. Weir were present at the opening meetings, the former conducting the services and also a week's special meetings. Unfortunately Sister Mrs. Cameron was taken seriously ill during the week, and had to be conveyed to Renmark Hospital. We sincerely pray that she may soon be restored to health.

Bro. R. Blackburn reports that there were great meetings at Lipson on August 29. It is the custom of the brethren on Eyre Peninsula to hold an annual combined gathering in the Institute. Some people came thirty miles to be present. The afternoon service was the largest ever held for the "breaking of bread." About 100 were present. In the evening 250 persons came to the gospel service, when Mrs. Blackburn gave the address. Our brother states that several asked him to conduct gospel services at this place, as no meetings are regularly held now. The work at Tumbay Bay and Ungarra is moving along nicely.

The secretary visited and held services at Murray Bridge and Hillside on August 29. The meetings at Hillside are held in the home of Bro. and Sister Gruhl. The room was well filled, and a fine hearty meeting for the preaching of the gospel held; the Lord's Supper was partaken afterwards by some fifteen members. There was a good gathering at Murray Bridge at night. Bro. Warhurst was at Woodpoint conducting anniversary services for the Bible School.

R. Harkness, B.A., proceeded to Port Pirie to lay the foundation stone of the new chapel on August 31. There was a good gathering, and over £50 laid upon the stone. Bro. Shipway, on account of illness, was prevented from being present. The members are whole-hearted and loyal to the cause, and are looking forward to the opening of the chapel for a larger scope of usefulness.

## CORRESPONDENCE.

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

Dear Bro. Editor,—

The two passages in Acts 2: 42; 20: 7, referred to by Bro. Thos. W. Smith in his letter to you under date, September 3, were obviously included in the "meagre details" recorded by the evangelists in connection with the Lord's Supper. Despite a difference of opinion in some quarters as to the authorship, I believe that Luke wrote the Acts of the Apostles, which is a record of the continuation of the work of the Master. Nevertheless, the omission of specific mention to the Acts of the Apostles might be justified in view of the fact that I was treating in that particular of the *origin* rather than the *observance* of the Lord's Supper. I am in agreement with Bro. Smith that both passages refer to the "Feast of Remembrance." I trust that the foregoing will prove sufficiently explanatory of the "seeming" omission which inspired Bro. Smith to write to you. I appreciated his quiet, though qualified eulogy of my humble efforts, which in its preparation was not without blessing to my own soul. —Fraternally, Geo. P. Cuttriss, Hindmarsh, S.A.

## OBITUARY.

LLOYD—Bro. W. R. Lloyd came into the church with his good wife at Wamponoo when the time the chapel was opened there, in 1899. Soon after they removed to Kaniva, Vic., and were in fellowship with the church there. Later they met with some of the Adelaide churches, but for several years past they have been isolated at Lenswood, in the Hills. On Friday, August 20, after a long illness, this faithful brother passed hence. The funeral service was conducted by Bro. J. T. Train on the following Sunday afternoon, in the presence of a large gathering. During his lifetime Bro. Lloyd was desirous of seeing a church of the New Testament order established in the district in which he lived, but he was not permitted to see this, but his family are anxious for the work to be undertaken, and, perhaps, they will have the joy of carrying out their father's intention. Bro. Lloyd was 60 years of age, and has left a widow, five sons, and four daughters to mourn their loss. May the Lord grant comfort to those who mourn.—T.H.

OLIVER.—Another of the old brigade of pioneers has passed to his eternal rest in the person of Bro. Nicholas Oliver. Baptised by Bro. Surber in Lygon-st. on 25th April, 1869, in spite of a hard life, much sorrow and physical infirmity, he did his best to witness a good confession for Jesus Christ. If for a little time circumstances proved too strong for him, he soon regained his faith and finished triumphantly, after several months' infirmity. His dying bed was full of faith and confidence in Jesus Christ. Naturally of a retiring disposition, he always stood firmly for the "old paths." His church membership was divided between Lygon-st., Geelong, Johannesburg and North Fitzroy. During an outbreak of smallpox in South Africa, regardless of the possible danger to himself, he ministered unselfishly to the personal care and comfort of the afflicted brethren so thoroughly that some of the sick ones feel that they owed their lives to his care. In his business dealings he was noted for his probity and gentlemanly character. He leaves two sons.—J.W.B., North Fitzroy, Vic.

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