

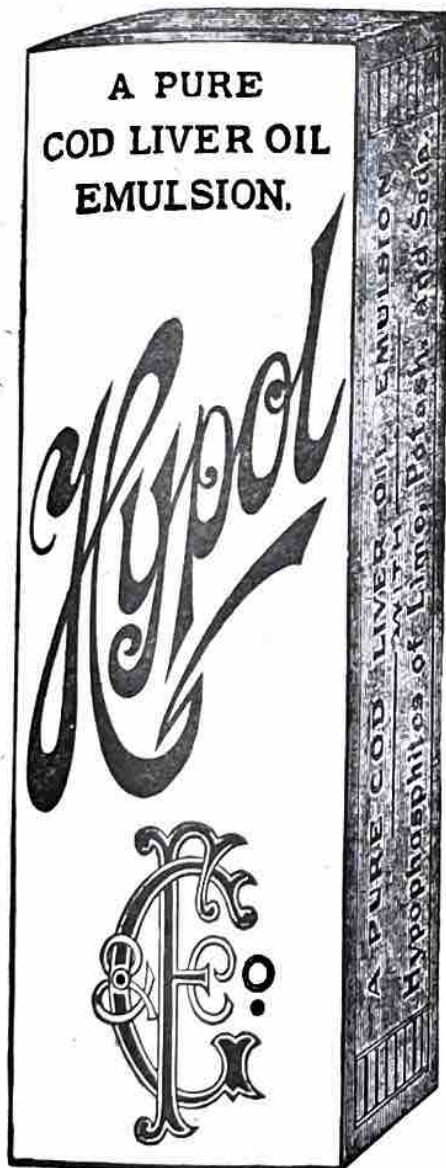
# The Australian Christian

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Thursday, October 7, 1920.

Vol. XXIII., No. 40.

## The Bible Our Guide.

"The Scripture cannot be broken."—Jesus. "Every Scripture is God-breathed."—Paul.

God does not leave himself without witness. In nature he reveals himself—the heavens declare his glory; the beauty and fruitfulness of earth are evidences of his love—the goodness of God calls men to repentance; the advent of his Son gave to the world the abiding influence of a perfect character and incomparable teaching: the Holy Spirit dwells in the heart of the believer who thus hath "the witness in himself." In addition, open for the inspection and designed for the benefit of all mankind, sinners and saints, the Bible has been given for our guide, our help in all the perplexities of life, our comfort in all its trials; it is a lamp to our feet, and a light unto our path at those seasons when but for the illumination it gives we should be lost in the darkness or stumble over the obstacles or into the pitfalls which beset the way of life.

### The sufficiency of Scripture.

In these days when in the religious world there seems to be a waning of the belief in the authority of the Scriptures, it is profitable to remember that the churches authoritatively and officially declare their belief in the supremacy of the Bible. Anglicans and Methodists set forth their view of the sufficiency of the Scriptures in these words: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man or be thought requisite or necessary to salvation." The Presbyterian Confession of Faith agrees with this, and adds: "Unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." Rome herself accepts the divine authority of the Scriptures, but unfortunately at times makes void the Word by accepting the "traditions" as of equal authority.

It is of importance to us to see the claim of the Scriptures themselves and the attitude to them of our Saviour and his apostles. The Lord Jesus, it would appear, nourished his own soul on the Word of God. He used the Scriptures as a weapon with which to meet the assaults of every foe—man, devil, death itself. "It is written" was his reply to the tempter. Men grievously erred doctrinally, "not knowing the Scriptures." He declared that "the Scrip-

ture cannot be broken." The Apostle Peter said that holy men of old spake as they were moved by the Holy Spirit; and that the word of the Lord endureth for ever. The Apostle Paul, in writing to Timothy, said: "Remember you have known from childhood the sacred writings that can impart saving wisdom by faith in Christ Jesus. All Scripture is inspired by God, and profitable for teaching, for reproof, for amendment, and for moral discipline, to make the man of God proficient and equip him for good work of every kind."

Members of churches known simply as Churches of Christ feel, therefore, that they are in good company when they exalt the Word of God.

### The alternative.

It is well to face the alternative to acceptance of the Word of God. It is a case of an inspired Bible or no reliable guide. Either God speaks to us, or humble, earnest seekers are in peril of being blown from their course and "swayed by every passing wind of doctrine, by the adroitness of men who are dexterous in devising error."

If the Bible were lost, or proved unreliable, then we should have no knowledge of the Saviour's life, or teaching, or beneficent work. There would be no doctrine of the Cross—men would be left in their sin, without God and hope. There would be no safe instructions as to God's plan of human redemption and what man should do in order to be saved. There would be no standard of appeal. With a divided Christendom, and discordant voices enunciating contradictory terms of pardon, how sad our case would be!

In a series of alternatives to the truth of the Bible, reducing as he thought the infidel position to an absurdity, Alexander Campbell once wrote: "If the Bible be not true, falsehood, impotence and error are better than truth. The reason is obvious—the Bible is either true or false. If false, those who believe it believe a lie. But that lie has done more to civilise, refine, purify and adorn human nature, than all the atheism, infidelity, and philosophy of Egypt, Chaldea, Greece and Rome. Surely, then, the Christian lie is better than all the philosophic truth of all ages and all nations. Hence we infer that if the Bible be false, error and

fraud work better for mankind than honesty and truth!"

### Reformatory movements and the Bible.

The history of church reform is the history of an effort to restore, in more or less degree, the faith and practice of the Word of God. In the Reformation of the sixteenth century, Luther and his colleagues opposed the practices of the Church of Rome, which seemed to them to be out of harmony with the Bible. Rome's doctrine of penance, indulgence and meritorious works was successfully attacked by reformers who were content to abide by the scriptural teaching of salvation by God's free grace and justification by faith apart from works of law. John Calvin and the Reformed Church, much more than Martin Luther and the Lutheran Church, sought to make the Bible their guide; they rejected many traditions which the German reformer was content to accept as not expressly condemned by the Bible. In Britain Knox and Cranmer were similarly lovers of the Bible. All these men encouraged the translation, circulation and study of the Scriptures. In the eighteenth century the spiritual revival of the Wesleys was based upon and drew its inspiration from the Holy Scriptures.

The Restoration Movement of the nineteenth century, more than any previous movement, was characterised by a return to the Word of God. In the faith and practice of the apostolic church, as revealed in the pages of the New Testament, the Campbells and their coadjutors found the hope of the world as well as the remedy for the ills of a divided Christendom.

Thomas Campbell at a meeting of his Presbyterian brethren made a plea for the exaltation of the Bible, and enunciated a principle which was destined to be of great influence. He proposed as a rule for all time: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." What Thomas Campbell meant by this can perhaps best be seen in the famous "Declaration and Address" which he afterwards wrote—a statement which is one of the great historical documents of the Restoration movement and one which could most profitably be read by every disciple. Regarding the famous motto

about speaking where the Scriptures speak. Dr. Richardson said: "It was from the moment when these significant words were uttered and accepted that the more intelligent ever after dated the formal and actual commencement of the Reformation which was subsequently carried on with so much success, and which has already produced such important changes in religious society over a large portion of the world."

Members of Churches of Christ are familiar with the watchword: "Nothing ought to be received into the faith or worship of the church, or be made a term of communion amongst Christians, that is not as old as the New Testament." Oh, that we could get the religious world to agree to this, and

act according to this! May we ourselves be true to the Book. Let us love and read and study the Scriptures, and make them the guide of our life. Let us preach the Word. It is the strength of our movement. God meant the Scriptures to furnish the man of God completely unto every good work. No human dogma, or creed, or philosophy can do for us what the Book of God will do. Whitier's lines are worthy of our attention:

"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."

## Our Plea and Our Preaching and Teaching.

"Our Plea," not because we formulated it, but because alone, in the religious world of the "dear old homeland," we entreat it—the Restoration of Primitive Christianity.

Primitive Christianity, whose history and character lie before us in the New Testament, is susceptible of rational appreciation and simple analysis. Jesus established his church as a fold and a force of redemption for mankind. He was its Head. All authority belonged to him. The church and its members bore his name. "Thou art the Christ, the Son of the living God," was its great confession of faith. The conditions of membership were faith in him, repentance from sin, and baptism into his name. "Having been buried with him in baptism," the disciple arose "to walk in newness of life." The Lord's Supper was observed weekly in memory of him. And "the multitude of them that believed were of one heart and soul," continuing steadfastly "in the apostles' teaching." The gospel involved the fundamental facts of the death, burial, and resurrection of Jesus; the comprehensive commands of faith, repentance, and baptism; and the precious promises of the remission of sins, the gift of the Holy Spirit and eternal life.

These great things we are seeking to restore to their true place in the religious life and organisation of to-day. Truly a worthy enterprise. But do we ourselves, in and throughout our membership, know these things?—know them so that we can give intelligently a reason for the hope that is in us?

It has been said that only 25 per cent. of our people know the plea we make well enough to state it to anyone inquiring the way; but that in the beginning of our work 75 per cent. could tell what the plea was. But have we really 25 per cent. of intelligent disciples, when we consider that only about 50 per cent. of the church attend the Lord's day services?

Certain it is that if we do not learn the plea in our own religious services we shall never learn it, for the other folks do not

teach it, and the average member seems unable to study it at home, independent of previous leadership. Some do not have convictions as to the divine organisation of the church; as to the weekly observance of the Lord's Supper; they consider that one church is as good as another, and make no apologies in speaking of the Lord's day as the Sabbath. Is it not possible that we have taken for granted that people know the great fundamentals of the gospel?

Practical preaching in these days is very necessary, as it has been in all ages, but doctrine must not be overlooked. A preacher some time ago said, "I can preach a practical sermon, but I am lame when it comes to preaching a doctrinal sermon." Paul admonished Timothy, "Preach the word." The early preachers preached doctrine, and thousands were turned to the Lord. Their message was so commendable that the Holy Spirit saw fit to devote one whole section of the New Testament to tell us how they preached.

There was nothing narrow, cramped in thought, merely theoretical, or poverty-stricken in any degree in New Testament preaching. It was cultured, practical, and effective. Preaching then, however, was not the mere stating of a proposition; it was more than that. It must be so to-day with us. Yet doctrine, dogma, will of necessity have its place.

The young people in our churches know very little or nothing of the origin and growth of the "Restoration Movement." Many of us have never read our early history. For the benefit of the young, why not make a re-study of the beginnings of our movement? Not that we might get doctrinal statements alone, but more especially that we might learn the early history of our people. That we might learn whence we came and what we are here for. What about our movement that has thrilled the world? We have a history filled with many thrilling sacrifices, and why not know it?

In order to preach the Bible we must know the Bible. Our fathers knew the Bi-

ble teaching on the questions that were live issues in their day. Our early preachers, who had never taken a college course, had a deep, rich knowledge of their Bible, and met the problems of their day, and "won through," by the power of the sword of the Spirit. Do we know our Bible so that we can meet the live issues of our day? We must, for our churches success.

Twenty-five per cent. of our membership, with a knowledge of the doctrinal truth, is not enough to go forth to conquer the world for Christ. Imagine an army 75 per cent. of which did not know the commands! Who can win with such training? As a people we have the greatest opportunity in our history. We must go forth to the ends of the earth upon our knees, but we must also know how to keep in mind the things the Spirit has set in order as fundamentals of faith. The first great thing in the commission is "teach." The second is to "baptise" the taught. The third is to "teach" the baptised to observe all the Master has taught the teachers.

We are, as disciples of Christ, in a great world conflict against sectarianism, the sin of a divided church, and we have the handicap of a people who know altogether too little how to "contend earnestly for the faith once for all delivered unto the saints." "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching."

We are, as disciples of Christ, in a great facing different problems to those our forefathers faced; our audiences to-day are better educated than were those of half-a-century ago. The preacher, then, cannot be too well equipped. He cannot be over-educated, provided his training is of a spiritually constructive character.

The college training needed is the kind that strengthens faith, increases reverence for God's Word, and creates a passion to proclaim it to a lost world. Every preacher owes it to his Lord, to the church he represents, and to the people he is trying to teach, to make the very best preparation possible. Brethren! we must study that we may handle aright the Word of God.—"The Bible Advocate."

### The Twenty-Third Psalm.

God is my Shepherd. I shall not want.  
He maketh me to feed in pastures green,  
He leadeth me where waters are serene,  
He saves my soul, and guideth me to take  
The paths of righteousness for his name's sake.  
Yea, though in death's dark valley I shall be,  
I fear no evil, I am safe with thee;  
Thy rod and staff console and comfort me.  
A table thou hast set against my foes;  
Anointed me with oil—my cup o'erflows;  
Thy kindness follows me till life is o'er,  
And I will dwell in thy house evermore.

—Charles N. Holmes.

"There is no action so slight or so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight acts may help it."—Ruskin.

# The Challenge of the Abiding.

Heb. 13: 8; 1 Peter 1: 28.

Thos. Hagger.

The last few years have witnessed tremendous changes. Cities have crumbled. Thrones have tottered and fallen. Governments have been re-constituted. Russia has gone from despotic Czardom to Bolshevism. Germany has been forced to go from an almost absolute monarchy to a republic. The Slavonic races have awakened to a new consciousness of destiny. The Jewish nation seems to be at the moment of re-birth.

Conditions of living in almost every country have altered. In all nations the masses are aroused as never before, and are demanding new and better industrial conditions, if not the complete overthrow of the wage system.

Cherished opinions which have been held for years have been rudely shattered, and men have abandoned their remains. Even some men's conception of and attitude towards religion has undergone change.

And greater changes in these and other matters may be pending. Nothing appears to be lasting. Men turn to nature, talk of the eternal hills, but science tells us that they were not always as they now are, and Scripture foretells further changes, for those sacred writings speak of a coming time when "the elements shall melt with fervent heat." Truly, "change and decay in all around we see."

But is there nothing that is permanent amid these "changing scenes of life"? Are there no things that are abiding? Miserable indeed would be our condition if this were so.

## 1. The things that abide.

We are possibly prone to dwell too much upon the transitory, the passing, the changing. It is good to turn from these, and to think of the permanent, the unchanging, the abiding.

Back in the time of the war—in some of the darker days of that period—it almost seemed as if all had gone; that God had disappeared; that Christianity was a failure; that the Bible was a closed book; that the cross had lost its power; that the church was dead. But the dark clouds that then enveloped us broke, the sun shone through, and there was re-born in us the conviction that all was not lost. And to-day we are more than ever sure, in spite of all the trying and critical conditions, that some things do abide, that the eternal verities are eternal indeed. In order to strengthen our renewed conviction, let us once more traverse familiar ground and say

### (1) That God Abides.

Again and again the scoffer is heard to ask, "Where is now the Christians' God?" And believers sometimes are brought to the point of doubt and despair. But it is all right. God lives! God abides! Neither the scoffer's sneer nor the believer's doubt destroys Him. The eternal years are his!

He is from everlasting to everlasting! He was the God of our fathers; he is our God; he will be the God of succeeding generations.

On the tombstone that marks the resting place of the brilliant Frenchman Voltaire are the words, "If there were no God it would be necessary to invent one." But there is no need to invent. The Almighty God still lives and rules. We see him in the blue skies, in the glory of the setting sun, and in the beautiful flowers that bloom. We hear his voice in the thunder of the ocean, in the roar of the waterfall, in the sweet chirping of the birds of the air. As we stand once more in the presence of these works of his hands, shall we not bare our heads and reverently say, "I believe in God the Father, Almighty, Maker of heaven and earth"? Thus we re-affirm our faith in the existence of God, and our continued belief that he reigneth.

### (2) That the Bible is Left.

Men have sought to destroy this Book; they have boasted that they would do it. The brilliant Frenchman of the eighteenth century—Voltaire—predicted the overthrow of Christianity, and declared that in one hundred years the Bible would be a forgotten book. But we are now in the twentieth century, and the Bible is still with us, and the religion of our Christ still lives. Compare Voltaire's statement with that made by Peter, "The word of the Lord endureth for ever," and tell me which is being fulfilled?

Other men have hacked at the Bible with their puny pen-knives of criticism, but, miracle of miracles, the book is still whole, and they have nothing to show for their work except the sad shipwreck which some have made of their faith, and their souls. German destructive critics did not destroy the book, they rather led in the leading of their nation to destruction. Their American and British imitators should take warning.

"A crazy man once entered a church-building which was crowded with worshippers. He seized one of the pillars, and gripping it with all his strength, he declared that he would pull down the building and bury the people in its ruins. A panic ensued, and there was a rush for the doors. Suddenly the aged preacher mounted the pulpit, and with calm authority claimed a hearing. Pointing to the crazy man at the pillar, he cried out, 'Let him try it!' So we say to the man who would seek to take from us the Bible." So we would say to the man who desires to cut the Bible into fragments.

In spite of opposition, threats, scoffing, criticism, neglect, the Bible is left. It abides. Its doctrines are still holy. Its precepts are still binding. Its histories are still true. Its promises are still comforting. It is the Word of God, and it endures for ever.

### (3) That the Cross Still Stands.

Thos. Tiplady, in his book, "The Cross at the Front," has a chapter entitled, "The Untouched Cross." In that he relates the story of a ruined and desolate village. He says, in speaking of the ruined church-building, that the roof had fallen in, and the floor could not be seen for fallen stones; figures of saints had been blown to fragments; the walls were pitted with shrapnel like a man with small-pox. But there was a large wooden cross against the wall, and on it a life-size figure of the Saviour—it was intact, undamaged, untouched amid the general ruin.

A son of John Oxenham wrote a letter to his father, in which he spoke of this unique sight, or one similar. He said that the spire was sticking upside down in the ground not far from the door, that in the church-yard the destruction was terrific, tombstones being thrown all over the place, but the cross was untouched, and he wondered how it escaped. One of Oxenham's beautiful war poems is based on this scene. He says—

"The church-yard stands all blasted into shreds,  
The dead re-slain within their narrow beds—  
The Cross still stands!"

"His holy ground all cratered and cravassed,  
All flared to fragments by the fiery blast—  
The Cross still stands!"

"His house a blackened ruin—scarce one stone  
Left on another—yet untouched alone  
The Cross still stands!"

"His shrines o'erthrown, His altars desecrate,  
His priests the victims of a pagan hate—  
The Cross still stands!"

"Mid all the horrors of the reddened ways,  
The thunderous nights, the dark and dreadful  
days—  
The Cross still stands!"

It is said that on the crest of a hill on the coast of South China the early Portuguese settlers erected a massive cathedral; but a violent storm wrecked the building, and only the front wall remains intact. On the summit of that wall stands a great bronze cross, defying storm. When Sir John Bowring, the British Governor of Hong Kong, saw this, he was so impressed by the sight that he wrote that matchless hymn—

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."

Since then Sir John has gone hence. The builders of the cathedral are forgotten, but the cross they erected remains.

Let these untouched crosses be parables to us. In spite of the lapse of years the cross of Christ stands. Amid the crash of thrones and all the changes in the world the cross still stands. It stands supreme above all else. It is untouched by change or decay. It is unharmed by the storms that rage. It abides!

Men may sneer at the cross; they may criticise the great truth of redemption by blood; they may speak slightly of the gospel which presents the story; but it still stands, towering above these puny critics. It is still the means of salvation for sin-weary men and women; it is still the inspiration of all that is best and noblest in human life. It stands, thank God! If that had

gone, faith would have gone, hope would have been destroyed, love would have lost its best symbol. If that had gone, all would have gone. But it is with us yet.

"The Cross, it standeth fast. Hallelujah!  
Defying every blast. Hallelujah!  
The winds of hell have blown,  
The world its hate hath shown,  
Yet it is not o'erthrown.  
Hallelujah! for the Cross."

#### (4) *That the Church Lives.*

Men have declared that it is dead. But probably the wish has been father to the thought. This declaration generally comes from those whose manner of living is rebuked by the higher life and the ethical teaching of the church; or by those claiming association therewith, who have forsaken the inspiring and winning message which was given to the church to deliver to men, and have "turned into fables" or some other equally powerless message. This declaration need not, therefore, cause the real believer to become discouraged.

The church is indestructible. The lapse of time cannot cause it to decay, nor can apostasy kill it, nor can persecution overthrow it. Its Founder has said: "The gates of Hades shall not prevail against it."

"Crowns and thrones may perish,  
Kingdoms rise and wane!  
But the church of Jesus  
Constant will remain."

It may make mistakes, but it cannot die, since Jesus its Head is the One who is "alive for evermore." Its ministry of healing and helpfulness will still continue to bless the world, even though it may be despised by those whom it seeks to help.

## II. *The challenge which these things bring.*

As we think of these great abiding things—our Father, his Word, the cross on which his Son died and which is the emblem of redemption, the church, which is the purchased possession of the Christ—we rejoice. Our confidence has not been misplaced. There is no need for discouragement because of man's attempts to get rid of them, for he cannot do it. God lives, the Bible lives, the cross lives, the church lives. And in the end victory will be with the right. Mark Guy Pearce, in illustrating this point, has said, "The little lad, reading some story, becomes enrapt in the fortunes of his hero. How shall it end? He turns over the pages. It is all right. The hero lives and triumphs. Now the lad breathes freely again, and bravely faces the course of the fight once more. We, like the lad, have sometimes trembled for the fortunes of our King. Then it is good to skip the pages of time, and to look at the end. It is all right. 'Alleluia! the Lord omnipotent reigneth.'"

But to accept these great truths and to rejoice in them, to have the assurance that in the end all will be well, is not sufficient. They are a challenge to us to-day, and we must respond to the challenge, or fail our Lord. He is depending upon us. We must not fail him. We must respond.

These great abiding realities of our holy religion challenge us—

#### (1) *To Hold Fast.*

Some men would have us abandon the great verities of the Christian faith. If we obey their behest and give up the virgin birth, the sinlessness and inerrancy of Jesus, the atonement, the bodily resurrection, what have we left? And why should we yield and forsake these things when they are true?

Some men would have us carve up the Bible into the inspired, and that of questionable authority; or even to abandon the idea of inspiration altogether. But do this, and how could we be sure of anything? And what can be offered to comfort the poor old Christian who leans upon the precious promises of the Word as a cripple leans on his crutch?

Some would have us sit in judgment upon some of the statements of Holy Writ, and thus make our own intelligence the final court of appeal. But if we do, what confusion will be the result!

Some would have us ignore the plain teaching of the Book, and try human substitutes for New Testament ordinances, and human speculations for Bible doctrines. They would have us get into a state of wretched uncertainty, and would have us claim that such is a mark of superior spirituality, extraordinary charity, and advanced scholarship.

But we will not, we will not abandon truth at the bidding of men. Are we not told to "stand fast in the liberty wherewith Christ hath made us free? Does not the Lord himself say, "Hold fast till I come"? The fact of the living God, the enduring Word, the conquering cross, the indestructible church, challenge us to be true, and we will, we will by the grace of God.

Shortly before his death the veteran statesman, Joseph Chamberlain, sent from his sick-room a message to a Unionist meeting in Birmingham. It consisted of five words only—Hold fast and fight hard! Dissociate the words from their primary and political significance, and they remain a splendid watchword for the Christian. "Hold fast" the truth of God's revelation; do not relax your hold of Christ and his great salvation. In the early centuries of persecution Christians were sometimes called "Holdfasts." Let us be worthy to be so named in this day of slackening hold. Let us respond to the challenge brought to us, and hold fast.

#### (2) *To Preach.*

If God is, if the Word endures, if the cross still stands, and if the church lives, no man should be without the religion which presents these—he can not live a full life till the higher part of his nature is catered for. The great force that will win men to this higher life is the gospel, for it has "pleased God by the foolishness of preaching to save them that believe." What a mighty challenge, then, comes to us to preach!

We do not need to seek to discover a new message; we should rather seek to rediscover the old. And that old message should be preached in all its fulness, for a broken or mutilated gospel is not "God's power unto salvation," but the gospel, the full-orbed gospel, is that power; disjointed fragments do not constitute "the sword of the Spirit," but "the entire Word of God" does, hence we should "preach the Word."

We need to preach it in this land, and in every land; to people who have heard it often and to the great unevangelised mass. It is the only message that can bring the individual into the enjoyment of sins forgiven; it is the only message that can save men from a brutal militarism and teach them peace; it is the only message that can save men from selfishness, and give them the true spirit of brotherliness; it is the only message that can change men's hearts, without which there cannot be a new age. The gospel is at the base of all right relationships—right relationships between man and God, and between men of different nations and different social positions.

Yet some men would turn aside to the preaching of philosophy, or to the preaching of other speculations. You may preach such to a few languid hearers, but if you preach Christ, the Word, the gospel, you will more likely preach to a crowd, and you will certainly influence your hearers for all that is highest and best.

We are challenged to preach Christ, to preach him more earnestly, more completely, more universally than ever before. And we will respond to the challenge; we will preach him—some in India, some in China, some in these home lands—preach him that men may believe, and that the kingdom of God may come to them.

The late Keir Hardie, one of the foremost of British Labor leaders, said, "If I were a thirty years younger man, I would, methinks, abandon house and home, and wife and child, if need be, to go forth amongst the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth." But why do this? we ask. Because it is the only message that can save the individual and the community. You will remember that Macaulay raised the question, "What saved England at the end of the eighteenth century from suffering the same fate as France?" and he declares that "England was ripe for revolution as France was ripe. Practically the same conditions obtained—criminal luxury on the one hand, and cruel suffering on the other. Unjust laws abound-

ed, and cries of pain went up to heaven; yet England had no revolution, while France became the home of terror. What saved England? It was the birth of Methodism, and the great spiritual movement which swept over the country as a result. It was the work of the Wesleys and of the early Methodists which saved the country, because the spirit and life of the people were changed. Men who would have become the leaders of a revolution in England did not lift the blood-red flag of revolution. Instead, because they were converted by the gospel of Jesus Christ, they stood in market places and on village greens and preached a great salvation."

An old farmer had an only child—a boy. He and his wife worked very hard to educate him in a promising manner. Finally they sent him to a great University. One day a telegram came to them from the boy. It read, "Graduated with first honors." They had only just enough money to send a reply, and their message was, "Mother and father are proud of you to-day." When he received that message he sat down and wrote his parents a sweet letter in which he said, "Your telegram almost burst my heart. I was not thinking about myself. I was thinking of your loving hands that had made it possible for me to be here." Those hard-working, loving hands had been the boy's inspiration. And so it must be with the work of preaching. Touched by the needs of the sin-burdened world, impressed by the possibility of saving the community from ruin, inspired by the scarred hands of the Christ, challenged by the great abiding truths of Christianity, we will preach—will tell out the message everywhere.

#### (3) *To Live.*

It is good to hold fast to the truth; it is good to preach that truth to our fellow-men; but the holding fast and the preaching must be backed by a life in harmony with that truth. This is the chief good—not money, honor, fame, ease, pleasure, but spiritual character. To live this life, to cultivate this character, we must abstain from doing wrong, but we must not stop there; we must also learn to do good.

The world is not impressed, except it be unfavorably, when greed, selfishness, irreverence, frivolity, lust for amusement, and evil habits characterize the professing Christian. The world expects to see the manifestation of a calm trust in God, joy in believing, strict abstinence from all that appears to be evil, and the spirit of helpfulness in those who say they are Christ's. Many at home reject the message we preach, because they think we have departed from the teaching of the Man of Galilee. And the non-Christian world often says, "You scorn our religions, and wonder why Christianity makes such slow progress among us. It is because you are unlike your Christ." The world is right when it expects true living on our part. And the great abiding truths of our religion challenge us to rise above the grovelling lives which are so unsatisfactory to those who live them, and to live lives of purity and integrity, lives of whole-hearted devotion to the service of God and men.

If ever there was a day when Christians were called upon to live lives of separation from the world, and lives of consecration to the Master, that day is now. The world situation demands whole-hearted Christian living. And there is nothing that will so recommend the religion of the Man of Galilee as this.

The challenge made by that which abides is, therefore, a threefold challenge. We are called to be loyal to the Christ of the church, and to the church and Word of the Christ; we are called to a great evangelistic campaign; we are called to live close to the Master. What is to be our response?

That threefold challenge is really the challenge of the Master. He looks down upon the sad world, and sees its sin, its disunity, its unbrotherliness; he understands that the divisions among his people and the departures from his faith, and the arguments over such things as vestments, and bodily attitudes in prayer hinder the progress of his kingdom; he witnesses the sad spectacle of disciples struggling for place and position, and knows that such spells weakness. And as he sees

and understands, does he not say to his people—  
"Be true! Hold fast! Contend for the faith!  
Plead for the things taught in my Word, and for  
the unity of my people on that Word! Preach!  
Push the work of evangelisation! Back it all up  
by the consistency of your lives!" And shall we  
fail him? What shall be our response?

If we do accept the challenge, if we do respond  
to the Master's call, and success does not come to  
us, what of that? We will have been faithful,  
and it is the faithful who are to be welcomed by  
the Master, and to receive the crown of life. But  
if success is to come—I mean real and lasting suc-  
cess—it can only be by loyalty, by effort, by life.  
Never, never can it come by compromise, by in-  
difference, by inconsistency. To drop the gospel,  
to abandon truth, to be false to New Testament  
teaching, to be careless in life will mean death to  
the church and to the world. And so again I ask,  
What shall be our response?

I do not have long to wait for an answer. From  
the hearts of a brotherhood in this State seven  
thousand strong there comes the response, "We  
will accept the challenge! We will be true! We  
will preach as never before! We will live close  
to the Master! We will go forth to the appointed  
task, and as we go we will wear only his name,  
and we will seek to show his Spirit!"

"We'll go where you want us to go, dear Lord!  
We'll say what you want us to say, dear Lord!  
We'll be what you want us to be!"

But we must begin to respond now, and not  
wait for the future. Right in this Conference we  
must start. We must plan for greater faithful-  
ness, more vigorous preaching of the gospel, more  
strict adherence to the New Testament order;  
we must plan to push the work as never before;  
we must plan for more consecrated living. If we  
do, then, should the Lord tarry, we will come up  
to next Conference with a song of praise in our  
hearts and on our lips because of the great things  
that have been done through us. Then shall we  
say with the Psalmist, "The Lord hath done great  
things for us; whereof we are glad." May it be  
so! Amen!

## N.S.W. Prohibition Week.

### A BIG EFFORT TO EDUCATE ELECTORS.

Education is needed just now as regards Prohibition and its wonderful results elsewhere, and it is proposed that this shall be the business of every worker during the "Prohibition week," from November 14 to 21, which is being arranged by the New South Wales Alliance.

November 14—World's Temperance Sunday—will be a day of preparation and inspiration, ushering in a week of whole-hearted effort to put the case for Prohibition to every elector in every suburb, town and country settlement in the State.

It is proposed that each committee or band of workers shall carry out a complete canvass of their district, distribute literature to every elector, and secure pledges to "vote for Prohibition," and "work for Prohibition," each committee making its objective the number of six o'clock votes cast in 1916 in their district.

This scheme does not supersede present plans, nor mean a postponement of effort; it is to be supplementary to the work likely to be carried on during October.

Open-air demonstrations will be held where possible, on preceding Friday night, and on the Friday night of "the week."

Ministers will be asked to hold special prohibition services on Sunday, Nov. 14, making Sunday afternoon amongst the children a feature; also to forego ordinary church meetings during "the week," so that the full strength of church workers can be transferred to this effort.

An appeal will be made to prohibitionists to make this effort "the one thing they do" during the week. They will do this, where they would not respond to an appeal for an indefinite period.

Talk Prohibition! Organise for Prohibition! Work for Prohibition! Pray for Prohibition! This is the business for Prohibition week, Nov. 14 to 21. Make it warm and convincing.

# Missions and the Stability of Converts

T. R. Morris.

"How can we decide that no more of those added to the churches during missions are lost than those who come in ordinary ways? I doubt if the brethren could be convinced that no more of the converts from missions go back than those won in the ordinary way. It would make us a unanimous people on the value of these efforts. In some quarters there is opposition on the ground that it is hard to find the converts afterwards."—Thos. Hagger.

The above question has been asked through the columns of the "Australian Christian," and also in a personal letter to me to which our brother has also added the addendum by way of comment.

### A General Survey.

A. Home Missionary churches show a loss of 1 out of every 2 won.

B. Other churches show a loss of 8 out of every 9 won.

These figures are taken out the same way in both cases. They do not include losses by letter, but include losses by death, which varies from  $\frac{1}{4}$  to 1 per cent. per annum.

Group A represents about one quarter of the churches, and they held more tent missions proportionately than the churches in group B. While this fact does not actually prove the proposition, it is very significant.

### A Survey of Ten Years.

This led to another analysis, which you will be able definitely to follow from the graphs. These record the gains and losses in each year. Notice the years of greatest accessions are the years of mission efforts, 1902, 3, 4 and 5, Bren. H. G. Harward and E. W. Pittman; 1912, C. R. Scoville, Thos. Hagger and Bro. Clay. Look now at the graph 1906, a loss by revision of 800 with only 500 additions, when there were no missions. At first glance one might say, "Just what we expected, the loss of 800 in the going back of those won during the previous four years"; but the additions of the first four years averaged over 1150 a year, and naturally had the work continued for the year 1906 on this basis of gain, there would have been a gain of 350 net instead of a loss of 300 net.

But look at the mission churches graph. *It was not the churches who held the greater number of missions that recorded the losses.* Home Mission churches stood still; they ceased to grow when they ceased their special mission work, but their losses were balanced by their gains.

### Missions Hold as well as Win.

The other factor, however, is a most important one. A business that is winning new customers is also retaining old ones, and this is doubly true with the Church of Jesus Christ. The church that is militant is giving its membership the best reason of all for remaining in fellowship and service, and so it "holds as well as wins."

### Missions Induce Individual Service.

Now look at that red-letter year, 1912; Scoville, Hagger and Clay missions busy in all the city churches and many country ones, every preacher on fire, memers stirred out every night for a month or more inviting friends and neighbors to services. Bible School teachers talking decision to their classes. I don't know exactly how many came forward in the missions, but the Conference returns show 1638 souls were added to the kingdom of God on earth. Praise God for that half a pentecostal shower in one year. But look at the graphs again. The Home Mission churches went on with the work of missions, the other churches in 1914 held some volunteer missions which helped both in saving and holding, but in the years they did no missionary work they recorded losses.

### Survey of Specific Missions.

This evidence seems conclusive, but in order to

be quite sure, let us look at one or two concrete cases.

In the Hawthorn mission conducted by Bren. Chandler and Clay in 1918, the following results are to be seen:—141 united with the church; of these, 43 removed by revision (rolls revised up to date); 98 remain in active membership at Hawthorn or in other churches. Losses, 1 out of 3 additions.

Brighton mission, 1905, conducted by Bro. Harward and Bro. Pittman. After 15 years: Total additions, 63; Revision and deaths, 22; Remaining in active fellowship, 41, at Brighton or other churches. Losses, 1 out of 3 additions.

Brighton Mission, 1907, conducted by Bren. Il-lingworth and Ludbrook: Total additions, 37; Revision and deaths, 21; Remaining in active fellowship at Brighton or other churches, 16. Losses, 1 out of 2 additions.

In the later mission losses by death were very high, 33 and one-third per cent. of those removed were by death.

Now put the work of these three different missions together, and you get this result: Additions, 241; Revisions, including deaths, 86; Net balance, 155. And so the seed is sown and brings forth its fruit. If our losses had been on this basis for 18 years, our Victorian membership now would be 20,000 instead of 10,000. Brethren, the dear Lord has made the evidence of the results of missions overwhelming.

### The Parable of the Rubber Plantation.

A certain planter had instructed his managers to plant 16,792 rubber trees at a cost of £100,000, and after 18 years he took an inventory and found 12,843 trees had died, so he wanted to die too. Some new company bought the plantation for an old song, and examined the causes of the failure. They put you in as manager, and you began to look into the trouble. Did they plant the trees in a wholesale way, is that the trouble? And so you look up the data and find they did relatively very little planting in a wholesale way; but at least you find that in some of these wholesale plantings of which you were able to take out checkings from one-third to one-half the trees were still growing, yielding rubber, and also that the trees in that area generally were yielding good supplies of rubber. You then have an analysis made of the soil, and find that with slight variations the soil over the whole plantation is of the same chemical analysis, all the trees had the same aspect and the same rainfall; but you found where the trees had died in thousands the land had not been tilled, the trees had not been dressed, and certain pests seemed to use them as a rendezvous. Would you need the services of an etymologist or a botanist to tell you why so many of the trees had died?

Let us quit charging to the account of missions those who have fallen by the wayside. I have written this to demonstrate that missions are not responsible for our losses. I think my case is proven. Will someone show us to what account the charge should be laid? The gospel to the multitude is God's power unto salvation of both the church and the world. Let us all awake to a pentecostal preaching of the word.

Dean Farrar wrote of his mother, for whom he cherished the deepest love and reverence: "My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation, and in prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil her duties, and to remain unruffled by all the worries and pettiness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady."

# The Family Altar.

J. Wiltshire.

## GRATITUDE.

Gratitude is a beautiful virtue; everybody loves to see her face. She is never more admired than when she appears, as she often does, in unlikely places. Her presence would adorn many circumstances if pride did not preclude her attendance. Some thieves of India warmed themselves one cold night around their camp fire. Their fire attracted a benighted, storm-beaten stranger. As he made his approach they seized their weapons, and were ready to declare war. By kindly word the stranger overcame them, and in a little while was speaking to them of Christ. When it was time to retire, the chief invited the stranger to lodge in his hut. It took a great deal of courage to decide to lodge with one whose hands had been stained with human blood, but the invitation was accepted. Soon the host and his guest were wrapped in their rugs on the floor of the hut. The thief fell asleep like an honest man, but the stranger reflected for a few moments, then he, too, fell asleep. At about three o'clock in the morning the latter was disturbed by a suspicious hand creeping towards his neck, and it was not until the hand had passed over his head that his nerves were quieted. The daylight revealed the host shivering in one corner, having around him a thin garment only. He had thought of his guest at night, and had taken his own rug and placed it upon him. The guest inquired of him why he had done so, and the reply which greeted the ears of the stranger, Bro. Watson, our missionary, was "You cured my boy."

## MONDAY, OCTOBER 11.

Gem Verse.—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.—2 Peter 1: 2.

One true characteristic of the godly is that they desire the increase of grace and peace in the lives of others. The Christ within even stretches forth his hand to help and to encourage. The secret of the multiplication of grace and peace is given here: "Through the knowledge of God, and of Jesus our Lord." To expect grace and peace to increase without an increase in the knowledge of God is like expecting the growth of a tree's branches without a spreading of its roots.

Scripture Portion.—Psalm 25.

## TUESDAY, OCTOBER 12.

Gem Verse.—According as his divine power hath given unto us all things that pertain unto life and godliness.—2 Peter 1: 3.

The word "according" introduces the Bible student to a most interesting selection of comparisons. To desire God to harmonise his future kindnesses with what is past is to desire our greatest good. It is helpful to remember that God, who so beautifully harmonises nature that the heavens declare his glory and the firmament showeth his handiwork, will admit of no disproportions to mar his perfect way towards his people.

Scripture Portion.—Psalm 104: 24-35.

## WEDNESDAY, OCTOBER 13.

Gem Verse.—For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter 1: 8.

"If" stands in the way very often. When we review the select company of the preceding verses we feel afraid that "if" in this case will take some moving. Well does the Spirit enjoin us to give all diligence! The end in view is worth the effort. To be fruitful in the knowledge of our Lord Jesus Christ is a prize to be coveted. There is no fruit for which the world hungers more, but, alas! there is no fruit more scarce. Barrenness has always been a target for divine vengeance.

Scripture Portion.—Luke 13: 1-9.

## THURSDAY, OCTOBER 14.

Gem Verse.—Wherefore the rather, brethren, give diligence to make your calling and election sure.—2 Peter 1: 10.

It is sometimes said that one's election to glory is decided by one's own vote. There may be more in the merciful election of God than this, but certainly it does look as though man's choice enters very largely into the matter. He is very foolish who so presumes upon the Sovereign power of God that he indulges his passions while claiming salvation. Our election is demonstrated and made sure by faithful endurance in well doing, while we look for that blessed hope and the glorious appearing of our Lord Jesus Christ.

Scripture Portion.—1 Thess. 1.

## FRIDAY, OCTOBER 15.

Gem Verse.—For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—2 Peter 1: 11.

In the Catacombs of Rome there was found an epitaph in the form of a ship carved in the stone. The ship had her sails set to the breezes, and she was borne along in triumph. There were other signs carved which served to clarify the meaning of the epitaph, which is evidently contained in our gem verse. The soul of the faithful is as a ship which at last makes the harbor. She needs no oar to propel her, nor any self-invented instrument. The breezes of heaven carry her along and into the harbor she sweeps, mistress of the seas. Her entrance is abundant. So the faithful soul makes its everlasting harbor.

Scripture Portion.—Heb. 4.

## SATURDAY, OCTOBER 16.

Gem Verse.—Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.—2 Peter 1: 12.

The Apostle Peter regarded his readers with great solicitude. Even at the risk of being tedious he would frequently remind them of things they knew. His course was doubtless a wise one; for so many of us know more than we are willing to remember to do. We carry our treasure of knowledge in our heads, but do not wear it enough on our hands, nor does it draw out our hearts in adoring service. Upon our diligence depends the honor of our Lord. His name is glorified in the earth as we by diligent service set him forth.

"We would see Jesus—in his church he liveth;  
His glory is reflected by his bride;  
Much of his grace to humble souls he giveth;  
Shine through us, Saviour, keep us near thy side."

Scripture Portion.—2 Cor. 4: 7-18.

## LORD'S DAY, OCTOBER 17.

Gem Verse.—For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 21.

The Holy Spirit sets his seal to his own word, and for the faithful in Christ Jesus this is the end of all criticism. The ponderous truths of the Bible could never have been conceived in the mind of man. They came not by man. That the prophecies came by the Holy Spirit is attested by their accuracy. Jesus said, "Not one jot or one tittle must pass from the law until all be fulfilled." With minute precision everything hitherto has been carried out, and time will complete the argument.

Scripture Portion.—2 Peter 1.

## "Fear Not."

I cannot say  
Beneath the pressure of life's cares to-day,  
I joy in these.  
But I can say  
That I had rather walk this rugged way,  
If Him it please.  
I cannot feel  
That all is well when darkening clouds conceal  
The shining sun.  
But then I know  
God lives and loves, and say, since this is so,  
"Thy will be done."

## In the Religious World.

### Re-enthronement of the Bible.

In the course of an address deploring the decline in church attendance, Dinsdale T. Young, the well-known English Wesleyan leader, asked whether the blame for this was not to be laid at the door of the Church herself. He demands—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."

### The Higher Type.

An American journalist, writing from Damascus, in the magazine "Asia," records a conversation with a Moslem professor, in which the latter instituted a remarkable and surprising contrast between Jesus of Nazareth and his own accepted prophet. "The personality of Jesus," said the Mohammedan savant, "is majestic simplicity. The personality of Mahomet is complex superman." Then after a pause he added: "The higher type is Jesus." Certainly such an understanding observer cannot be far from the kingdom of God; and it is interesting evidence how, in a clear mind, even though its predispositions may run opposite to Christianity, the character supremacy of Jesus compels reverence. As Bushnell said, it literally "forbids His classification with men."

### Church "Attractions."

One of the best known experts in mission work among the poor, who a year ago published some surprising statistics concerning Church attendance in London, and added to these certain recommendations, now gives an *addendum*, which offers food for reflection. Within the last month he has visited a certain district in East London, and on a fine Sunday evening found in a very "high" Church a congregation of seven persons. The altar was ablaze with lights, incense was used at the *Magnificat*, and the officiating clergy were gorgeously apparelled. Yet, despite this attraction, there were seven persons only in the congregation! Hard by is a Central Hall, seated for two thousand people. A free Cinema Service is held here on Sunday evenings, and the installation of the Cinema was regarded as a certain attraction. Yet our friend counted less than four hundred persons in the great building. Close by, a secular Cinema, with a paying admission, was packed to the doors. And a short distance away a large Conference Hall, holding fifteen hundred people, was filled for the simple evangelistic service which has always characterised it. We make no comment. But the singular collection of facts must offer material for careful thought.—"The Christian."

### The Bible in 700 Languages.

Up to March 31, 1919, the British and Foreign Bible Society had published or circulated Scriptures in 517 languages. Of these there were Bibles in 134 tongues, complete New Testaments in 119 more, and other portions (at least one book) in 264 besides. But this forms only a part of the wealth of the Library. When we add those printed by other agencies, we bring up the total to Bibles in 159 languages, New Testaments in 138, and portions in 416. The number of tongues, at December 31, 1919, in our record of complete portions of the sacred Word, is thus 713.

It appears that in some sixty of these 416 portions, the version was made for a linguistic rather than for a religious purpose. On the other hand, we have not included languages in which some part (for example, the Lord's Prayer, or some few verses or chapters of Holy Writ) has been issued by missionaries or agencies other than our own Society. Of these there are at least 200. Many of these versions were confessedly prepared merely for philological purposes; but many others represent definite missionary enterprise.

"Omitting what may be termed literary curiosities, we are safe to say that there are no fewer than 700 forms of human speech in which some part of Scripture has been printed in order to instruct mankind in the knowledge of the true God."



## Here and There.

Bro. and Sister J. E. Webb, of Collingwood, Vic. are having a holiday in Sydney.

The monthly meeting of the Victorian Officers' Association will be held at Lygon-st. on Monday, October 11, at 8 p.m.

The monthly Council meeting of the Victorian C.E. Department will be held at 8 p.m. on Monday next (11th October), at Lygon-st.

The mission at Dandenong, Vic., with Bro. Hurren as preacher, closed on Sunday evening last. Six made the confession during the fortnight's effort.

The Second Victorian General Interchurch Conference is being held in Melbourne this week. About 150 delegates representing different Protestant churches have been appointed.

Four confessions at Grote-st., Adelaide, last Sunday evening. The offering during the day for the College of the Bible was over £27; last year it was exactly £20, so this church has given more than "the quarter more" which was asked.

In a private letter Bro. A. G. Scambler, M.A., writes: "I have had to give up preaching on account of voice and throat trouble—temporarily, I hope." We sincerely trust that an early recovery will be made. Bro. Scambler's address now is Hotel Keystone, San Francisco, California, U.S.A.

Our readers will learn with much regret that Bro. Gilbert Chandler is suffering from overwork. Under medical advice he cut short his Inverell mission last week. We learn with pleasure that it is confidently anticipated that after a few weeks' rest it will be possible for our brother to resume his mission work.

Brethren in Victoria are asked to reserve Tuesday, Oct. 26, for a great public meeting in Lygon-st. chapel, to consider an interim report of our missionary work in Victoria, and to get a vision of our future aims. The Sisters' Conference and the Home Missionary Committee are joining forces to ensure a successful meeting.

Jas. E. Thomas, who is the President of the Australasian Christian Endeavor Union, left for Sydney on Monday to attend the Australasian C.E. Convention that is being held in that city this week. He was accompanied by Mrs. Thomas, who hopes to remain some time in Sydney. Bro. Thomas expects to be back in time for the Lygon-st. Sunday School anniversary on October 17.

Last Wednesday the mid-week service of the Grote-st. church was entirely in the hands of the deacons. Twelve of the thirteen deacons were present; the one who was absent was unavoidably away. The whole of the deacons took part in the service. Bro. W. M. Green presiding, and the address being given by Bro. E. Ross Manning. The meeting was arranged by the chairman of the board, Bro. A. J. Gard. There were 91 present at the meeting.

We are indebted to Bro. Jas. E. Thomas for the following—"A number of brethren assembled at dinner at Lucas' Cafe, Swanston-st., Melbourne, on Monday, Sept. 27, to do honor to Chaplain H. A. Procter, M.A., LL.B., prior to his departure for Edinburgh. Mr. W. C. Craigie, the President of the Conference, presided, and expressed hearty good wishes and the appreciation of those represented at the gathering for Bro. Procter. Mr. E. W. Greenwood, M.L.A., and Mr. C. M. Gordon, M.A., B.D., spoke highly of the work of Bro. Procter in connection with the Anti-Liquor League. Mr. Jas. E. Thomas spoke for Conference committees and churches; Mr. W. B. Blakemore, B.A., spoke on behalf of the Preachers' Fraternal; Mr. H. E. Knott, M.A., spoke for the Federal Executive and the College. Messrs. T. R. Morris and A. R. Lyall represented the officers of the churches, and spoke of the high esteem all had for Bro. Procter, and expressed the hope that after his studies were completed, he would return to Australia. Bro. Procter, who was warmly received, made a very appreciative response. He hoped if the way opened to some day return. He left on the 'Orsova' on Wednesday."

It is with very deep regret that we report the death on Sunday last of Bro. James Halliday, of Moreland church, Vic. Our brother's call was distressingly sudden. He presided at Moreland service on Sunday morning. Before reaching home he had a seizure, and ere medical assistance could be obtained he passed away. Our deepest sympathy is extended to his sorrowing family and relatives. Bro. Halliday was a very fine type of Christian man, and a great help to the church of God. He was the efficient superintendent of the Moreland Bible School.

In a personal letter, Bro. H. Kingsbury writes from Owensboro, Ky., U.S.A., as follows:—"Not long since you published 'Paul's Plan of Church Finance' and gave me credit for it. You can be forgiven for that as the 'Christian Evangelist' did practically the same thing. I am enclosing the copy that was copied by the 'Evangelist,' and you will see that I did not claim credit for this clever presentation. If I mistake not, I got it from a March Offering Manual of the Foreign Christian Missionary Society some considerable time ago, and against it at that time these sentences appeared: 'This graphic plan of finance is recommended by the Layman's Missionary Movement for adoption in every local church. This plan works, if you work it. It will solve every financial difficulty.'" As already reported, Bro. Kingsbury is expected to visit Australia shortly. He will receive a cordial welcome from very many friends.

Thos. Bagley, Victorian Home Mission Organizer, writes: "In connection with the Swan Hill Circuit, the Annual District Conference was held on Tuesday, September 28th, in the local Town Hall. The circuit comprises the five churches: Swan Hill, Ultima, Culgoa, Lake Boga, and Woorinen. Representatives were present from all five churches. Chas. McDonald occupied the chair. Deep interest was taken in the work of the district, and reports showed progress. A resolution was carried to the effect that the circuit aim at self-support during the coming year. H. M. Clipstone, of Castlemaine, was in the midst of a mission at Swan Hill, and Bro. Chas. Young, of Maryborough, would shortly commence a ten days' mission at Woorinen. J. Warren and H. Hargreaves, together with local talent, carry on the work in the district. D. A. Cockroft, during his six years of happy service, did much in extending the work in this centre. With a good tent mission at each of the preaching points, there is every prospect of good success and self-support. Brethren everywhere would do well to stand by our Home Mission work, and make it possible to build up strong churches."

Bro. Theo. Edwards writes from Gisborne, N.Z.:—"Will you kindly put in a good word for the church here? We are in desperate need of an evangelist. Efforts have been made to secure one, but so far without success. It is with great regret we are leaving here. We delayed decision for six months in the hope that we might be permitted to continue, but my wife's health compels us to seek a change. No other field affords such fine opportunity. The town, with a population of about 16,000, is located in the wealthiest part of the Dominion. Just twelve months ago the church moved into a fine new chapel, located in a main street in the residential quarter. Since then the Bible School has grown from 30 scholars to over 130, and each Sunday witnesses new arrivals. The interest in the message is increasing, and there have been some additions. We have a fine band of young folk. We have just closed a fortnight's mission with Bro. Paternoster; it should have continued. The attendance reached 140; there were six confessions; others will follow. The brethren are whole-heartedly in the work. We can testify to their kindly interest in the evangelist and willingness to assist in every possible manner, but we have to leave by the end of October. Try and persuade some brother to take up the work. We cannot allow one of the most promising fields in New Zealand to languish. Box 500 G.P.O., Wellington, will find Bro. Paternoster."

We regret to report the death of one of our isolated members, Sister Mrs. J. Bone, of Whitfield, Victoria. She was baptised at Taradale in 1897, and has been a consistent follower of her Master until she received the call to higher service. Though isolated, Bro. and Sister Bone and family have been contributors to our missionary work. We deeply sympathise with the bereaved ones in their loss, and commend them to God and to the word of his grace.

The Victorian Women's Executive met at Swanston-st. on October 1, Mrs. B. J. Kemp presiding over the business portion, and Mrs. F. Lee conducting the devotional exercises. A paper was prepared by Mrs. C. Gill on "Service." The attendance was small, owing to so many absent through illness. Apologies were received from Sisters Gill, Tully, Ray, Jerrems, Craigie, A. Lyall, Blakemore and Hunter. Additions from Bible Schools: Carnegie, 3; Prahran, 4; Collingwood, 4; Burnley, 1. Mrs. D. Pittman gave interesting echoes from South Australian Conference. Reports were given by Superintendents of General Dorcas, Prayer Committee, W.M. Bands, Girls' Circles, and Isolated Sisters. At the close of the meeting several engaged in prayer, remembering the sick and sorrowing. On Tuesday, Oct. 26, at 8 p.m., in the chapel, Lygon-st., a combined rally will be held in the interests of Home Missions. Women's Mission Bands and Home Mission Committee are asked to take notice and help make this meeting a success.

### Chapel Opening Services, Dulwich, S.A.

Sept. 19th was the long-anticipated day when the church at Dulwich, S.A., entered into occupation of its new home. At 10.30 there was a little and almost impromptu ceremony outside, when after a brief prayer by the writer, Mrs. Grant unlocked and opened the front door, and we crossed the threshold for the first time and sang the doxology.

By 11 o'clock the chapel was nearly full, including every Dulwich member but one, as well as a goodly number of visiting brethren. Not less than 150 people were present, of whom 119 "broke bread." E. W. Pittman presided, Bren D. Pittman and W. Cosh read specially selected Scriptures, and G. T. Walden addressed the gathering on "The Second-mile Christian." Three new members were received by transfer. In the evening the building was crowded by some 250 persons, Bro. T. Hagger delivering an earnest discourse on "The Three-fold Aspect of Salvation."

On the following Lord's day the meetings were not quite so large, but again included suburban, country and interstate visitors. The writer presided in the morning, W. Morrow and R. Pittman read the Scripture lessons, and Bro. Beiler spoke on "The Temple of God." Another member was received by transfer. In the evening we were privileged to listen to Bro. A. C. Garnett, one of the outgoing missionaries to China, who took for his subject, "The Groups at the Foot of the Cross," followed by Mrs. Garnett with a gospel solo.

On Tuesday, Sept. 26, the public meeting was held. G. D. Wright led in the opening prayer, and Bro. Killmier, of Kadina, read a Scripture portion. Then followed the church secretary's report and the treasurer's statement. After the remarks of the chairman, W. Morrow, brief speeches were delivered by Bren. Walter Manning, Wiltshire, Garrett, Beiler and H. Taylor, and also Mrs. Cherry, it being the "first public appearance" of most of these in their official capacity. Bro. Pittman moved a comprehensive vote of thanks. Regret was expressed at the absence of Bro. Tuckwell through illness. Members of the Hindmarsh choir rendered several selections.

The special thank-offering taken up during these services realised about £40, which will, of course, be used in reduction of the indebtedness on the building. Many valuable gifts in kind were also received. The Dulwich brethren, now 37 strong, are grateful to the Lord for all his goodness, and are determined steadily to labor on in his service, remembering that while man crowns "success," God will crown "faithfulness."  
—A. M. Ludbrook.

## Foreign Missions.

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

### Federal Foreign Missionary Committee.

President: J. Warren Cosh, 13 Clifton-st., Malvern, S.A.

Treasurer: O. V. Mann, 8 Commercial-rd., Hyde Park, S.A.

Secretary: G. T. Walden, 74 Edmund-av., Unley, S.A.

### Foreign Mission Notes.

The crowning meeting of the South Australian Conference was the meeting to inaugurate the China Mission. It is the first time that the Australian Churches of Christ have had seven of their missionaries at one meeting—Bren. Garnett, B.A., Bro. A. Anderson, Bro. Hy. Watson, Sisters Garnett, Anderson, Cameron, and Tonkin.

Florence Cameron, the "mother" of 85 orphan boys in Shrigonda, arrived by the steamer "Naldera" on Tuesday, Sept. 21. She needs a few weeks' rest, but on the whole looks very well. At

point of valuation before me I went everywhere measuring results by redeemed lives. I saw miraculous changes wherever the Gospel had been given a chance. The background was black; the task of enlightenment impossible from a human standpoint. But after carefully considering results from the small outlay I was compelled to exclaim, "It works! The Gospel Saves!" And I saw before me what I believed to be the biggest business in the world.

### It's the Business of Saving the Most Needy.

Sometimes we talk about poverty. But I venture to say that few who read these words have even the faintest conception of what the word means. I refer not only to physical poverty, but to spiritual poverty. I was told that by far the majority of children born in China, for instance, died before five years of age. As long as I live I shall never forget the horde of beggars, many of whom were afflicted beyond belief.

But the groping after an infinite being was the

ness, but I always wanted returns. It isn't possible to measure returns when one is in the Lord's business, but when I saw clean, Christian, whole and considered the investment which had brought me the returns, I said *this is the biggest paying business I know anything about.* I don't mean I have been used to better advantage—but then I had seen mistakes like that in my own business sometimes. But I did feel that the chances for poor investment were few if a life of devotion were lived by the missionaries. After all it was their lives which brought the dividends.

### It's a Business that Grips the Heart.

I never had a man working for me who did much good unless his heart was in the work. I found as I went among these needy people that the pull at my heart strings was terrific. When I went I did not know how the squalor, the disease, the poverty, might affect me. What was my amazement to find that my heart responded with a great leap to the desperate need of these people. *As long as I live my heart's interest will be with those people across the earth wistfully looking for Christ.*

### It's a Business that Most People Neglect.

It is appalling to know that so few really assist in this great task. The average given by disciples for Foreign Missions last year was less than one cent a week. One hundred and sixty-seven churches gave more than half of all that was given by our churches as churches to the Foreign Christian Missionary Society. We number a million and a third communicants. *If we should average three cents per week each, the receipts for Foreign Missions would be over two million dollars.*

### It's a Business I have seen in Operation.

I like to see a business in which I have made an investment. I had made a little investment from time to time in this business before I saw it. Now I have first hand information. I no longer have any hesitancy in investing the best I have in this enterprise, which strongly appeals to every business sense I possess. I have never solicited my friends to join me in any business venture before, but *now I want every friend to invest in this enterprise which cannot fail, and brings sure returns.*—R. A. Doan (U.S.A.).

## November 7: Children's Day. Offering for Foreign Missions

every meeting she was present she received an enthusiastic welcome. Sister Florence reminds me very much of Miss Mary Thompson, our beloved Indian pioneer missionary—quiet, unostentatious, eaten up with missionary fervor, painstaking and efficient, gentle and firm, ever constrained in all her work by the love of Christ.

Our four missionaries for Central West China will leave for their field of labor on the "St. Albans," leaving Melbourne early in November, and Sydney about ten days later.

Children's Day, Nov. 7. We want a large offering this year. Let every child in every Bible School send something to their little brothers and sisters in India, and New Hebrides, and Shanghai.

### Why I Went Into the Missionary Business.

For more than twenty years I was in business for myself with the Lord as a silent minority stockholder—a minority stockholder so far as profits were concerned, though he furnished all the capital. I was conscious of this partnership all the time, and I tried to be fair with my partner. But I found there was increasing danger of robbing Him of his share. I had promised a share of the money profits in the beginning, and I kept that promise through the years. In time I became ashamed of the small share I turned over to the Lord, and I increased it. But I had also promised to give considerable time to the Lord's work, and I found it most difficult as business cares increased to give this time to Him. More and more often I found my business interfering with the Lord's. Until finally, after nearly ten years' experience in working with men in a great Men's Bible Class, I came to realise that *the greatest thing in the world is to acquaint a man with Jesus Christ.* I suppose it was then inevitable that I should conclude after many battles with myself, that I could no longer spend my very life in making money, even though I should be willing to turn it over to God and ask Him to change the gold back into life.

I gave up the active management of the business and spent nearly a year on the Foreign Mission fields. I knew then that wherever I went and whatever I did *the cry of heathenism would be the loudest call in my ears.* It seemed to me the Lord told me if I could ever make up for the neglect of past years it must be in working for those who do not know him.

### It's the Biggest Business in the World.

The scoffer does not believe it; I did not always believe it. At times in the midst of hideous heathenism I doubted it. But with this new view-

direct poverty of all. One day in Canton, China, in the God of Health Temple, I saw a mother bring her baby, evidently dangerously ill. After bowing before the inanimate god many times she took a receptacle containing a number of bamboo sticks, on each of which was a Chinese character. She shook these carefully until one was detached from the others and fell on the mat before the god. This was taken to the priest, who gave her the prescription with number corresponding to the one she presented. The apparently dying babe depended for its life upon this chance. The mother went as far as her faith would permit. *I'd rather lead that woman to the great Physician than to put through the biggest business deal ever presented to me.*

### It's a Business that Pays Biggest Dividends.

I never went into any business unless I thought it would pay dividends. I liked the game of busi-

## At the Lord's Table.

"THE LORD IS NEAR"

A. W. Connor.

"The Lord is at hand." In these words Paul writes from a Roman prison to the disciples at Philippi (Phil. 4: 5). The statement, the central one in a paragraph exhorting to be united, cheerful, unselfish, trustful, and prayerful, is designed to be an incentive to all these virtues. The reference is not to his anticipation of the advent of the Lord. He had referred to this glorious event in the previous chapter. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." He lived in the room of expectant hope. His windows opened toward the East, toward Jerusalem that is above. This great truth is proclaimed by this table. We are here as saved by his precious blood, as forgiven by his grace. We keep the feast as redeemed ones, looking for his coming. We do this "till he come." The outlook is toward the East. But it is not the room of confident expectancy in which Paul is dwelling as he pens these words: "The Lord is at hand." It is not the Lord's coming that is at hand. The thought is that the Lord himself is near—he is here. "The Lord is near." This beautiful thought is never absent from the "breaking of bread." If the table is the place of perpetual recollection, it is also the place of realised presence. The desire is:

"Here, blessed Lord, we come to seek thy face; Here would we touch and handle things unseen."

There is a doctrine of the "real presence" which we must always hold to if the table is to fulfil its purpose entirely. "Lo, I am with you always, even unto the end of the age," is his final promise. "Wherever two or three are gathered together in my name there am I in their midst." This is his word that cannot be broken. Here, if anywhere, unless our faith is a pretence, are we "in his name." The Lord is here, He is in our very midst. O that we might feel his overshadowing presence, and know that we are "encircled in the golden fence of his presence." Oh, the restraint of it! Oh, the help of it! Oh, the joy of it! "The Lord is near." Communion? Yes!

"Spirit with spirit can meet,

Closer is he than breathing,

Nearer than hands and feet."

We take of this bread: "This is my body." We take of this cup: "This is the new covenant in my blood." We do it in remembrance of him and what he has done. We do it in anticipation of his glorious coming again. But we do not simply recall the presence of Christ from the past, nor do we postpone it till the future. We dare to believe as we take of these elements of bread and wine that he is here, unseen yet not unfelt. "The Lord is near." May we be sensitive to his presence and feel the transforming power of his life. "We abide in him and he in us." *The Lord has come. The Lord will come. The Lord is here.*

# South Australian Sisters' Conference.

Held in Grote Street Chapel, September 17, 1920.

A quarter of an hour's devotional service was presided over by Mrs. Harkness, whose keynote in a few remarks she made was "Faithfulness."

Mrs. Collins presided over business session. Minutes of last year's meeting were read. Mrs. Bond presented her Treasurer's report for the year.

The roll-call of delegates followed, and there was a good response.

Greetings were read from Victoria, New South Wales, West Australia, Tasmania, Murray Bridge, Stirling, and Mr. Horsell, Conference Secretary. Several letters from country churches were read.

Mrs. Uncle, Obituary Superintendent, reported 26 sisters had been called home during the year. The hymn, "Asleep in Jesus" was then sung.

Mrs. Moseley reported her prayer meeting committee were working earnestly, and doing good. Several visits had been paid.

The election of officers was the next item—President, Mrs. Cherry.

Vice-President, Mrs. Thos. Hagger. Secretary, Miss V. B. Thompson.

Assistant Secretary, Mrs. A. J. Gard. Treasurer, Mrs. Bond.

Piamste, Mrs. Harkness.

Superintendents of Committees.—Home Mission, Mrs. Collins; Foreign Mission, Mrs. H. D. Smith; Temperance, Mrs. E. J. Paternoster; Prayer Meeting, Mrs. Barr; Dorcas, Mrs. Cant; Hospital, Mrs. Young; East-West Railway, Mrs. Ewers; Obituary, Mrs. Uncle.

## AFTERNOON SESSION.

Mrs. McKie conducted devotional session. Mrs. Hagger extended a welcome to the visitors, and Mrs. Pittman, senr., from Victoria, responded.

Minutes of morning session were read, and then roll-call and responses of churches was followed by president's address by Mrs. Collins. Mrs. A. J. Gard read Executive report, and Mrs. H. D. Smith followed with her Foreign Mission report, at the close of which she handed Bro. Collins a cheque for £46, with the wish that it had been a larger amount.

Mrs. A. C. Garnett and Mrs. A. Anderson, missionaries-elect for China, gave short addresses, and craved our prayers in their work. After a solo by Miss Bessie Saunders, Mrs. D. A. Ewers gave her Home Mission report, and at the close presented a cheque to Bro. Horsell for £61.

Miss Rosa Tonkin gave an address, and illustrated it by pictures of Chinese converts and some of their customs.

Dorcas, Hospital reports, and the Distribution of Literature to Camps on East-West Railway and River Murray Settlements, were then read, and the following resolutions were submitted by Mrs. W. Beiler—1. That we heartily support a proposal for a Referendum on the Prohibition question. 2. That we congratulate Major Smeaton upon his intention to introduce a Bill into Parliament providing for the same; and 3. That we pledge our hearty support to bring about this much needed reform. That this gathering of sisters in Conference assembled, deeply deploring the unholy influences at work in the world in these days of doubtful pleasures to our young people, and urges upon all home makers to strengthen the bonds of family life and the keeping alive of the family altar. That we heartily approve of the proposal to erect a hostel for lady students at our College of the Bible, and pledge our whole-hearted support to assist in the achievement of this desired end.

The collection totalled £6/17/2½.

## THE EVENING SESSION

was a grand Prohibition rally, and after the introduction of the new president (Mrs. Cherry), officers and superintendents, we had two stirring addresses; one from Bro. W. C. Brooker, who in forcible words urged every one to do their utmost to put down strong drink, and gave some sad instances of misery that had lately come under his notice through the influence of drink.

The Rev. F. Lade was equally vehement in dealing with his subject, "Prohibition," and is very sanguine of its being an accomplished fact in the near future.

Mrs. E. J. Paternoster gave her temperance report, and stated that canvassers were busy in suburbs and country in getting signatures to sign petition to Parliament to grant a Referendum.

Mrs. G. Walden proposed a comprehensive vote of thanks to all who had helped to make our Conference such a success. We had had good attendances at all the sessions. After singing the National Anthem, Bro. Walden pronounced the Benediction, and thus ended "a perfect day."

V. B. Thompson, Secretary.

## EXECUTIVE REPORT.

In presenting the annual report, it is indeed fitting that our first expression should be one of thankfulness to God, for his wonderful blessings which have been so generously showered upon us by his gracious will.

Unworthy as a people though we are, still our heavenly Father has freely prospered us.

The bountiful rains which have fallen have assured us of a rich harvest. On every hand both in the country and in the city, we can see the evidences of his constant care for us. Let us then renew our love and devotion to him, and by more consecrated service, both of time, and talents, and by more liberal offerings of our money, seek to spread his glorious gospel throughout our own land and the regions beyond the sea.

Eleven meetings have been held during the year, all of which have been of very great interest, and much important business has been done.

The financial position for the year has been fairly satisfactory, and although the superintendents of our committees are not all able to hand such large amounts to the Home and Foreign Mission Secretaries, we are sure that a substantial amount has been contributed by the sisters through the duplex envelopes, with the result that the amount given through the Sisters' Auxiliary direct has not been so large as in previous years.

The Temperance Committee have been making preparation to assist in the coming Prohibition campaign, and the prayers of the sisters are requested that this much desired reform may soon be placed on the statute books of our State.

The Dorcas Committee reports during the year show that the various Dorcas Societies in connection with the churches, have done much good work, with the result that many who are in distress have been assisted.

The Prayer Meeting Committee have visited a number of the church organisations, in the city and suburbs, and held meetings where possible, encouraging the sisters by prayer to continue in their good works.

The Hospital Committee have made a number of visits to hospitals and homes, and have given happiness and comfort to many who are sick and afflicted.

Sister Ewers has been very busy collecting and forwarding literature, etc., to the men employed on the East-West Railway, and also the men on the Murray River Settlements. This work is of far-reaching importance, and we believe will result in proving to these men that the church is deeply interested in their welfare.

During the year, a number of our sisters have answered the home call, amongst them some of our most active workers and foundation members. We desire to extend to those bereaved our Christian love and sympathy, trusting that they will receive comfort from the loving and sure promise, that we shall meet our dear ones around the throne of God.

The church is confronted with great problems in the future; the world is full of unrest and suspicion.

Trusting in God for guidance and strength, let us continue steadfastly in loving service, and do all things possible to influence those with whom we come in contact to trust in God, and love Jesus

Christ, through whom alone will come peace on earth and goodwill among men.

Mrs. A. J. Gard, Assistant Secretary.

## FINANCIAL STATEMENT, 1919-20.

Home Mission Fund.—Receipts: Balance from year 1918-19, £57/4/3; Part Peace Offering, £4 5/-; Collected by Committee, £55/12/8; Special Offering, £7; Half Bank Interest, 16/3½; Total, £124/18/2½. Expenditure: Home Mission Treasurer, £71; By Balance, £53/18/2½; Total, £124 18/2½.

Foreign Mission Fund.—Receipts: Balance from year 1918-19, £43/12/2; Collected by Committee, £49/12/11; Part Peace Offering, £4/5/-; Half Bank Interest, 16/3½; Total, £98/6/4½. Expenditure: Foreign Mission Treasurer, £51; By Balance, £47/6/4½; Total, £98/6/4½.

General Fund.—Receipts: Balance from year 1918-19, £1/10/4½; Collections, £13/12/5; Total, £18 2/9½; Expenditure: Donations—Hospital Committee, £3; Austral Publishing Co., £3/0/6; S.A. Temperance Alliance, £1/2/-; Towards outfit, missionaries, £3; Paid—Prayer Meeting Committee for Postage, 5/-; Temperance Committee for Postage, 5/-; Obituary Superintendent for Postage, 5/-; Home Mission Committee for Postage, 10/-; Foreign Mission Committee for Postage, 10/-; Conference Adjustment, 11/6; Sharples Bros., 12/6; Stationery and Postage for Secretary, £2/5/6; Expenses for Social, 5/-; By Balance, £2 10/9½; Total, £18/2/9½.

General Conference Luncheon Fund.—Receipts: Balance from 1918-19, £11/0/1½; Surplus from 1919 Conference Lunch Committee, £2/15/5; Total, £13/15/6½. Expenditure: Donation to Hospital Committee, £3; By Balance, £10/15/6½; Total, £13/15/6½.

Summary of Balances.—Home Mission Fund, £53/18/2½; Foreign Mission Fund, £47/6/4½; General Fund, £2/10/9½; Conference Luncheon Fund, £10/15/6½; Total, £114/10/11. Expenditure: Balance as per Bank Pass Book, £114/10/11.

E. S. Bond, Treasurer.

Audited with vouchers, etc., produced, and certified correct.

W. L. Johnston, T. E. Yelland, F.A.I.S., Auditors.

## CORRESPONDENCE.

### PREACHERS AND THE HIGH COST OF LIVING.

To the Editor, "Australian Christian."

Dear Sir,—

There are three classes of men who have been specially hard hit by the high cost of living—preachers, school teachers, and police. The two latter are now being cared for by the various State Governments, but preachers so far have not as a class had any special consideration.

Recently it was the writer's privilege to be able to divide a substantial sum of money amongst eight preachers of my own selection. The giver wished to be anonymous, but was afterwards permitted to read the acknowledgments that came from the recipients. I must confess that it came as somewhat of a shock to learn from these letters how very near the border line some of these devoted men and their families are living, from week to week, and it really seemed as though the writer had been used of God to minister in several instances to the dire necessities of the situation. Some even said that they regarded the gift as an answer to prayer.

These men have given their rich gifts to the service of God, and in doing so have voluntarily given up the chances of material prosperity that come to those that follow a business or professional life, and the brotherhood should stand to them and see to it that the sacrifice becomes not too great. The remedy of course is a recognition by the church members of their united obligations, but a great deal can be done individually by business and professional men who, like the writer, are reaping increasingly rich harvests, and the object of this letter is to stimulate some of our wealthy members to act similarly.—Yours, etc.,

"Anonymous."

# News of the Churches.

## West Australia

The gospel meetings of the Chinese mission in Perth are steadily increasing in attendances and interest. The brethren deeply regret the great loss sustained to the work in Australia through the death of our esteemed Bro. W. Jame. His noble and faithful evangelistic service during his three visits to West Australia contributed much to the present success.

At West Guildford services on Sept. 26 were fine; 72 at breaking of bread. Bro. Stirling exhorted. At the Bible School anniversary in the afternoon the chapel was almost full; Bro. Hibbert, from Fremantle, gave a fine talk on "Daddy Long Legs." Bro. Stirling preached at night to a full house on "Bringing the Children to Jesus."

The meetings at Subiaco continue large and of fine spirit, the attendance on Sunday, Sept. 26, being one of the largest for a considerable period. The evening meeting was also very full; one young man confessed Christ. At the baptismal service at the close twelve were immersed; five more are to be baptised on Sept. 29. At the morning service six were received into fellowship. The Sunday School expects to celebrate its anniversary services on Sunday, Oct. 3, and Tuesday, Oct. 5.

## Victoria.

At the gospel meeting at Horsham on the 26th Sept., a young man made the good confession. He has since been baptised. Another man confessed last Lord's day.

At Hampton good meetings have been the order lately. On Sunday morning, J. C. F. Pittman, from S.A., addressed the church. The College offering to date is £5/12/-.

The church at Ringwood had record meetings on Sunday. 54 broke bread. The quota for the Bible College offering was passed. Two more confessed Christ, and more are just on the verge.

The attendance at Carnegie on Sunday morning last was very encouraging. Bro. Eaton commenced a series of instructive addresses for young members of the church particularly. At the conclusion of the gospel message a married woman, also a promising young man from the Octagon Club, made the best of decisions. Other regular attendants are near this point also.

During Bro. Hurren's absence at the Dandenong mission, the church at North Melbourne has had the valued assistance of Bren. Shain, Leece, Payne and Way, for which the brethren are very grateful. At the close of Bro. Leece's gospel address one young man confessed Christ. Attendances have been good, and all auxiliaries are doing good work.

At Collingwood, on Sept. 24 and 25, a very successful sale of work was held; over £100 was cleared for the building fund. All meetings are well attended, and Bible School is now making great progress. On Oct. 4, Bro. Lampshire spoke in the morning, and in the evening Bro. Payne, of Essendon, gave the address in the absence of Bro. Webb on holidays.

As a precedent to Castlemaine mission and jubilee services to be held in November and December next, the brethren are striving to create a deeper interest in all services by trying to reach the aim set for larger attendances at all meetings. Bro. Clipstone reached home after his fortnight's mission at Swan Hill. Good services. Two confessions at close of gospel service on Oct. 3.

Northcote reports that meetings are still being well attended. The church thanks very much those brethren who have so ably filled the platform pending a successor to Bro. Garnett—Bren. Graham (of the Gospel Crusade), D. Lang, Randall, B. J. Combridge, Graham, H. L. Davie, W. S. Leece. The Bible School is still in a very healthy condition. The pianist, Miss M. Ferguson, one of the Bible School scholars, and also a member, is congratulated on winning a valuable book prize for having gained the highest number of marks in Melbourne at the recent London College of Music Examinations.

The work at Moreland is progressing favorably. The membership has been increased by several additions recently. The attendances are splendid at both morning and evening meetings, and all departments are in a healthy state. On Oct. 17, the church intends holding an "every member present Sunday," at which a roll-call will be taken, followed by a social gathering of members and friends on the following Wednesday.

At Colac the mission had a successful conclusion. The last three week-night services were well attended, and there were five confessions and one restoration. Total additions for the mission, sixteen confessions, one restoration, and a Baptist member. Attendances at all services on Sunday were splendid. Six were received into fellowship, and at the gospel service Bro. Cornelius spoke on "The Prodigal's Return," when two confessed Christ.

Ballarat reports splendid services all day Sunday. Several new scholars in school. One received into fellowship. Bro. and Sister Scopie's second daughter passed away, at 15 years of age, on Sunday. She had suffered for six months, but manifested a radiant faith in God. Bro. Pittock has had a good month at Peel-st. on Sunday evenings. Attendances, especially of non-members, very good. Bro. Wilkie, who has been laid aside for two weeks, was on duty at Bible Class, and dealt with "Spiritualism."

Jas. E. Thomas spoke at Lygon-st. on Sunday morning, his subject being, "Why We Exist," and at night a "No-License Rally" was held, the speaker being the Hon. W. F. Finlayson, M.L.G. A splendid attendance at each service. For the next three months there will be a special series of addresses in the morning by various brethren on the teachings of the Churches of Christ. Bro. Thomas has gone to Sydney to attend the Endeavor Convention. Bro. A. L. Gibson has kindly consented to preach on Sunday night.

At Footscray on Sept. 29, the Girls' Guild held a very successful demonstration in St. John's Hall. They expect to donate about £25 toward extinction of debt on the building. There were fifty Junior Endeavorers present at their meeting on Sunday morning. Miss Plunkett is doing splendid work among the little Juniors. The preacher delivered his fifth address at the 11 a.m. service on "The Aspiration of the Christian Toward the Word of God," and in the evening he preached on "The Last Act of Love." Meetings were good all day.

Geelong disciples on Sunday greeted Bro. and Sister Chas. Schwab on their return from South Australian holidays. All services were good, audiences giving close attention to the preacher's cheering addresses. One young lady responded to the gospel invitation. Sales amounting to over £13 were made at the Phi Beta Pi bazaar held recently. The 25 members of the club are corresponding with Eurasian mission children, the missionary sister of Sister Schwab being instrumental in making this possible during a visit to Geelong. Bible School anniversary services will be held on 17th inst.

Mildura District Annual Conference met on Wednesday Sept. 22. Bro. T. Bagley, representing Home Missions, gave inspiration and help. Bro. Fretwell presided. A large delegation from Merbein and representatives from Carwarp were present. Reports revealed the work healthy and promising. Statistics: 188 members, 18 additions by immersion, 12 by letter, and 8 removals during the year. The three Bible Schools enrol 196 scholars and 25 teachers. The need for vigorous aggressive work was stressed, to keep pace with the greatly growing district. Officers for the year were chosen: President, R. G. Cameron; vice-president, A. J. Chislett; treasurer, E. Griffiths; secretary, Hartley Gray. Three young men—R. Fechner, A. Martin, Hartley Gray—gave addresses. In the evening session Mr. T. Bagley gave an inspiring talk on the work of Home Missions in the State, urging hearty support for the expanding work. Bro. Hugh Gray spoke of our mission to the religious world, and Bro. Fretwell of our mission to the foreign fields.

Brighton held their annual Bible School anniversary last Sunday. The attendances at all meetings were exceptionally large. The children rendered an excellent programme under the leadership of Bro. McCance. Afternoon address, delivered by Bro. H. Clarke, of Essendon, and gospel services were continued on Tuesday evening.

Good meetings at Burnley on Sunday. Bro. Raisbeck exhorted at the morning service. Bro. Knight spoke at the evening service to an improved attendance. One sister received in by letter. Six new scholars to Bible School. Anniversary practices commence next Sunday. Anniversary week the church held its quarterly social evening, when Bro. and Sister Nichols were the recipients of handsome presents for services rendered.

During the past month at Bendigo eight have been added to the church—two by faith and baptism, and six by letter. Attendances at morning services averaged 62; evening, 104. On August 19 the Bible School Sports Club held their first social and on Sept. 15 the church held its annual social, both functions were highly successful. The Bible School has concluded a special rally for new scholars, 21 being added. One of the old members, Sister Renaut, senr., was called to the higher life on Sept. 23. Sister Barnden, who is shortly leaving Bendigo, has resigned as Kindergarten Superintendent; Sister Southgate was appointed.

Montrose reports splendid meetings all day on Sept. 12. At the evening meeting Bro. Gifford Gordon gave an excellent address, after which a combined meeting was held in the public hall, which was well filled to listen to an address on Prohibition by Bro. Gordon. About £40 was received in cash and promises for the fighting fund of the Anti-Liquor League. On Sunday, September 19, Bro. Sparks preached, having changed platforms with Bro. Arnold. On Sunday, 26th, a splendid attendance at Sunday School. The morning service was also the largest for some time, about forty broke bread. A Y.P.S.C.E. has also been started, and promises to be helpful.

## South Australia.

Meetings at Grote-st. are fair. Bro. Eddy, from the Leper Station, gave a very interesting talk on the work done among the lepers. Bro. Hagger spoke at night on the subject, "Can we Know we are Saved, and How?" Four Bible School scholars confessed Christ.

Good meetings were held on Sunday last at Balaklava. F. T. Saunders preached at both services, speaking in the morning on "Trusting in the Lord," and at night discussing the question, "Can we Communicate with the Dead?" dealing with the claims of modern spiritists. Good interest was manifest throughout.

On Sept. 26 Bren. Pascoe and Blackburn (former preachers) had charge of the services at Kersbrook, and good meetings were the result. At Williamstown was held the anniversary on the same day. Bro. Raymond spoke in the morning, was assisted in the afternoon by Bren. Blackburn and Pascoe, and at night Bro. Pascoe preached. Record crowds all day. Afternoon and evening not a few were turned away. On Monday the tea and public meeting were great successes. Many were unable to gain admission. Addresses were delivered by Bren. Pascoe, Raymond, and J. J. Bain. Miss Pappin had charge of the singing, which was a great success.

Highly successful Sunday School anniversary services were celebrated at Glenelg on Sunday. The morning meeting took the form of a teachers' recognition service, B. W. Manning being the speaker. The Sunday School teachers sat in a body in the chapel, the teachers' pledge being read by H. R. Taylor, president. Special song service by the scholars in the afternoon, under the leadership of Mr. Cecil Gooden, when items were also rendered by the kindergarten, and a short address given by Mr. C. S. Badger, of the City Mission. Special singing at night, when H. R. Taylor spoke. Thanks are extended to all who helped towards the success of the gatherings. The school picnic will be held at Sealcliffe on 13th inst. A sale of gifts in aid of Minda Home on Wednesday night last resulted in £43 being raised.

Excellent congregations at Port Pirie on Sept. 26. Mrs. Overland, of Dulwich, was a visitor. In the evening, Bro. Shipway delivered a fine gospel address on "The Developing Character of Sin." No meeting at Bro. Langford's, he having been taken to the hospital, but he has rallied wonderfully. The annual Sunday School picnic was held at Nelshaby Hills. A fine crowd enjoyed the outing.

Mr. Wiltshire inaugurated a meeting of the male members of the Mile End church at 10 a.m. on Sunday, to instruct them in some of their activities and responsibilities. A large number were present. Miss Cameron, of India, gave a nice talk to the Junior Endeavorers at the same time in their meeting. The Senior Endeavorers held an open-air meeting during the week to try to take "the message" to the people of the district. One received into fellowship by faith and baptism and one by letter since last report.

At Hindmarsh, on Sept. 29, a bright service was held, the Endeavor Society being responsible for the meeting. On October 3, during his address to the church, Bro. Cuttriss dwelt chiefly upon "The Perils of the Present Age." In the evening his remarks were upon "Modern Spiritualism, a Negation of Christianity." The annual offering for the College of the Bible, including a few amounts recently forwarded by the secretary, reached £30, trebling last year's effort. The church football club held their annual social in the lecture hall on Monday evening last. The president, A. J. Walkley, Esq., congratulated the club upon winning for the third time in succession premierships honors in the Association.

**New South Wales.**

At Taree, Sunday night completed a most successful week's mission by evangelist Wilson Park. A good many converts were gained and the church received a spiritual blessing. At the morning service four were received into fellowship. Great interest was taken at the night services. Subject, "Wanted, More Men to Make Australia." A splendid address.

At Blackheath good meetings were held last Lord's day. The brethren were very much encouraged by visiting brethren. They have a comfortable house to worship in, but have to depend very largely upon visiting brethren to assist in the proclamation of the word. Hitherto the Lord has helped them, and for the sake of the cause they look to visiting brethren to do likewise.

At Lismore, two more ladies, converts from the Chandler mission, were baptised by Bro. P. J. Pond. Bible Schools both at North and Central are doing well. Twenty scholars passed the recent N.S.W. Bible Schools examination. Last Lord's day Bro. Cecil Snow preached to appreciative audiences at Tyalgum (Tweed River). The previous Sunday Bro. C. Byrnes preached at Bungawalbyn (Richmond River). Good meeting at night. Bible School at Evan's Heads has been restarted by Sister Mrs. Paddon.

The Chandler mission at Inverell came to a sudden stop on Thursday, 30th ult. Bro. Chandler, who had been handicapped from the start by ill-health, preached on Wednesday night, and on Thursday, under medical advice, returned home for a rest, suffering from a breakdown due to overwork. Mrs. Roy Thompson left with Mr. Chandler. Regret and sympathy are widespread. Our brother had stirred the town and district, and was in the midst of a great mission. The service on Thursday was conducted by H. G. Payne, when four made the good confession. The mission, which had lasted barely three weeks, resulted in 88 decisions.

**Prohibition's Strongest Argument.**

Without doubt the strongest and sanest plea that the advocates of prohibition can make is that of the little child. A generation of little children who had never seen a drunken man appeals to the most selfish man and woman as something fine and noble. No confirmed toper and few moderate drinkers will refuse to admit that it would be a worthy thing to protect the next generation from the horrors and crimes of drink. And with a view to appealing to this side of men's natures, the

Anti-Liquor League is arranging a great Children's Crusade to be held in every centre just before polling day. If it were possible to collect and form a procession of all the poor little ragged, half-starved, dwarfed, crippled and diseased children who are the victims of the drink traffic, what a thrill of righteous horror would run through the community! It is almost too heartrending to conjure up such a scene in the imagination. But the alternative is to show to the people of the State a great exhibition of its clean, fresh, bright and happy children, and ask them for the sake of these little ones to wipe out the cursed monster that will inevitably catch some of them in its evil meshes—directly or indirectly—if it is allowed to remain. We hope that the idea of the Children's Crusade will catch on and be carried to fruition; it cannot fail to make a strong appeal.

**Victorian No-License Notes.**

**THE APPROACHING DAY OF BATTLE.**

On October 21 the people of Victoria will have the opportunity of voting out the drink traffic.

That day marks the end of the thirteen years' legislative truce with the liquor trade—it ought to be an unlucky day for liquor.

Church people should remember that there is still a fortnight in which to pray and work and pay for No-License.

"In some districts," says a leading organiser, "the church people will give their votes—and that is all they will give." They don't realise that this is the opportunity of a lifetime.

"We are going to make this town as dry as the inside of a volcano." This is an extract from a letter to the General Secretary of the Anti-Liquor League from the secretary of the Kew branch.

"Those clergymen of the Anglican Synod of South Australia who talked against prohibition must have done a lot of harm," said the first man.

"Yes," agreed the second. "It will take them years to live it down. They hardly expected that their names would be inscribed on the banners of the liquor party, and used in their ads, like those people who testify the virtues of the patent medicine. But take it from me," he added, "they only represent a section of the clergy, and a smaller section of the laymen. The Church of England laymen are going to vote No-License."

Mr. T. C. Brennan and Mr. W. F. Finlayson debated the No-License question in the Fitzroy Town Hall last week before a large audience. No vote was taken, and as both men are practised platform speakers, there was not a great deal to choose between the debaters. But no sane man could fail to admit that the arguments were on a different plane, and that whilst the liquor plea was wholly selfish, that for No-License was marked by dignity, uplift, community welfare and righteousness. On the subject matter Finlayson won hands down.

There have been many rallying meetings of town and country delegates at the Anti-Liquor Headquarters as polling day draws near. The unanimous testimony is that it is easier to win over the moderate drinking men than it is to get the great body of temperance people to throw themselves into the fight. As one delegate put it, "You can win the confidence and support of the non-teetotallers, but you cannot expect them to put up the money for the fight—that is the part of the temperance people, and they are not quite alive to it." Mr. Gifford Gordon, the financial director of the League, is particularly anxious to find a few substantial church people who will help him complete the £9000 total wanted by polling day.

**FOR SALE.**

DONCASTER.—Rest Home, centre of district, doing a good business.

Several good ORCHARDS in this district.

HEALESVILLE.—Old-established Boarding House doing a very successful business. Apply

JOHN TULLY,

Doncaster.

**ADVERTISEMENT.**

The brethren at Blackheath, N.S.W., would feel thankful if speaking brethren (all States), when visiting Blue Mountains, N.S.W., Blackheath in particular, would communicate with secretary, W. H. Morton, "Woodford," Shipley Road, Blackheath.

**WANTED.**

By elderly widow, companion, help all duties; must be recommended by Church of Christ. Apply by letter direct to 106 Auburn-road, Auburn, N.S.W.

**IN MEMORIAM.**

ANDERSON.—In loving memory of our dear parents, John Anderson, who passed away at Moreland on October 4, 1917, and Jane Anderson, who departed this life on September 15, 1919.

Call not back the dear departed,

Anchored safe where storms are o'er.

—Inserted by J.J.A. and E.R.A., Moreland.

AUSTIN.—In loving memory of my dear son and our loved brother, Private C. O. Austin, died of wounds at Tynecourt, France, October 1st, 1918.

Ever remembered.

"In the sweet by-and-by

We shall meet on that beautiful shore."

—Inserted by his loving mother, sisters and brothers.

BIGHAM.—In loving remembrance of our dear mother, who passed away on October 7, 1918, at Elsternwick, Victoria.

It's just two long years ago to-day

Since our dear mother passed away;

And yet I feel her loss

As if it were but yesterday.

—Inserted by her loving daughter, E. A. Glastonbury.

ORGAN.—In sad and loving memory of our dear eldest son, Lieut. Studley Organ, killed in action in France, October 9, 1917; also our dear eldest daughter, Ethel, died at Cheltenham, July 15, 1919. Brother and sister reunited.

"And with the morn those angel faces smile,  
Which we have loved long since, and lost a while."

—Inserted by their loving parents, brothers and sisters.

**COMING EVENTS.**

OCTOBER 10 & 13.—Hampton S.S. Anniversary. Sunday, 11 a.m., J. Tinkler; 3 p.m., T. R. Morris; 7 p.m., R. T. Pittman, B.A. Special singing. Wednesday, tea and entertainment. Visitors heartily welcomed. All services in Hampton Hall, near station.

OCTOBER 12.—Brunswick, Glenlyon-road, on Tuesday, October 12, Grand Concert by North Fitzroy and Brunswick Choirs, and others. Admission, silver coin. On behalf of Bible School. Commencing 8 sharp. Come and encourage the children.

OCTOBER 17.—St. Kilda Bible School anniversary. 3 p.m., Bro. J. E. Thomas; 7 p.m., Bro. T. R. Morris. Wednesday, October 20, Bible School Demonstration. All welcome.

OCTOBER 17 & 21.—"After 30 Years." North Richmond, Coppin-st., Lord's day, Oct. 17, 11 a.m. and 7 p.m., 30th Anniversary and Home Coming Services. Preacher, J. E. Allan. Senior and Junior Choirs. Thursday, Oct. 21, anniversary social and reunion. All past members are cordially invited to "come home" on the above dates.

OCTOBER 17 & 24.—Carnegie, 3 and 7 p.m., Bible School Anniversary. Special music and singing. Leading speakers. Wednesday, 27th, children's tea. Public meeting and demonstration. Prize distribution.

OCTOBER 24 & 26.—Box Hill Sunday School Anniversary Services will be held on above dates. Come and see us.

OCTOBER 26.—Tuesday, 8 p.m., Lygon-st. chapel, Monster Home Mission Rally, under the auspices of the Sisters' Conference and the Home Missionary Committee. Interesting report of work in the fields; stimulating messages; special singing. Kindly reserve this date and let the building be packed.—Thos. Bagley, Sec.

### Queensland Prohibition Campaign.

Carl M. Fischer writes from Queensland:—

"I was wondering whatever was up with our temperance folk. Hardly ever a word in our 'A.C.' about our great fight, and only to Oct. 30 to go to decide the great issue. At last, Sept. 9, gives us a Prohibition Number. I read about Victoria 25 years behind the times, New South Wales who is even going to lead Queensland by four years or so, South Australia looking hopefully to the future. Westralia, with its make-believe local option laws, 50 years behind the times, Tasmania lagging woefully; and then comes 'Here and there!' What! Queensland with the first and best chance, and not a word! Don't be hasty, Carl; turn the page. Ah! yes. There we are: 'Queensland Prohibition Campaign.' At last, after 40 years of tinkering. When the late Sir S.W. Griffith, late Chief Justice of the High Court of Australia, was Premier of Queensland, some 40 years ago, he gave us a Licensing Act with local option clauses, said to be the best in Australasia. A simple majority vote could prevent the issue of 'New License,' and give a two-thirds reduction. Two-thirds majority was required to give prohibition. Much was hoped from it; only a little was accomplished by it. Some new districts kept the drink trade out by carrying 'No New License' in time. Four or five electorates carried reductions; that was about all; the machinery was too cumbersome for the little to be gained for most people. About eight years ago, when Bro. D. F. Denham was Premier of Queensland, another move was made, called at the time 'Denham's Liquor Bill.' The Act resulting simplified matters a little, and made it possible to get prohibition by 1926. It had to be done in two stages. Only after reduction had been carried could prohibition be attempted. The reason why of the Queensland Labor Government's action (animadverted on by Bro. Rankine) was a political one. Bare justice demands this explanation. Several times they tried to pass an 'Initiative and Referendum Bill' under which not only six o'clock closing could have been put to the people for decision, but other matters as well. But the 'Nominee Upper House' would have none of it, and as Bro. Rankine states, even this chance of voting Queensland sober was only carried by the casting vote of the chairman! 'Four Temperance Nationalists' voting with the Government. It trembled in the balance for a while. The chairman was absent, and several others refused to take the chair. What an awful responsibility sometimes rests upon the shoulders of one man. Brethren, remember that on the 30th of October, and let the voters of the Churches of Christ in Queensland not be content with giving a 99 per cent. vote for prohibition, as the State Organiser, Mr. Toombes, expects, but make it 100 per cent, and you will never regret it. Please, Bro. Editor, suffer your readers to have this word of exhortation from one who has been working for this chance of giving the death-blow to this terrible monster, drink, for over forty years."

### OBITUARY.

**ARMSTRONG.**—On Sept. 2, at her residence, Mentone, Sister Mrs. Armstrong fell asleep in Jesus. Although she had been ill some few weeks, our sister's death came as a surprise to us all. Mrs. Armstrong was baptised at Lygon-st. on May 29, 1892. Since that time she has held membership with several of the suburban churches, and latterly with North Richmond. Being of a retiring disposition, our sister greatly loved her home, and was an excellent mother and wife. To the sorrowing children and husband we extend our sincere sympathy.—S. H. Mudge, Cheltenham, Vic.

**EMMERSON.**—Our esteemed Bro. Chas. Emmerston fell asleep in Jesus on Sept. 24, at the age of 63 years. He was baptised by Bro. Peter Brown over 43 years ago. The church met then in the Mechanics' Hall, on the site where the Footscray Post Office now stands. Probably he would be the oldest member of the church meeting here. Four sons and three daughters are members of the church. One son is now an officer of the

Footscray church. The children of the school and J.C.E. were dearly loved by him. He was always ready to give an earnest invitation to all those whom he met to come and hear the message of salvation. And any strangers coming to the services were warmly welcomed by him. No one was more regular in attendance on Lord's day morning than Bro. Emmerston. His beloved wife predeceased him 20 years ago. We laid his mortal remains to rest in the Footscray Cemetery on 25th Sept. We do not sorrow as those who have no hope. We know he has gone to be with Christ, which is far better. And soon his loved ones will be gathered home. To them we express our deepest sympathy.—E. G. Warren, Sept. 27.

### Scripture in Schools Campaign, Vic.

At an executive council held in Clyde House the following resolution was adopted:—

"This executive expresses its profound regret that Bishop Phelan should so far misrepresent the proposed non-sectarian and non-compulsory Scripture lessons in vogue in four other Australian States, as to characterise them as a programme of Protestant persecution, when so much complaint is heard in those States using them; resents the selfish and sectarian attempt to interfere with the self-governing rights of the parents of 250,000 non-Roman Catholic children using the State schools, and calls upon friends of political freedom to oppose all candidates unwilling to allow the electors to settle this question by a direct vote of the people."

### QUESTIONS FOR PARLIAMENTARY CANDIDATES.

1. Are you in favor of non-sectarian and non-compulsory Scripture lessons in State schools, under conditions similar to those existing in New South Wales, Queensland, Tasmania, and West Australia?
2. Will you favor a Scripture Referendum Bill which provides for remitting this matter to the electors by a single question?
3. Will you support national, unsectarian, and free education, as in other States, free from sectarian grants?

(Cut these out for future use.)

If the candidate is *opposed*, ask a *reason* why Victorian children should be deprived of what the children of other States enjoy?

### ACKNOWLEDGMENTS.

#### VICTORIAN HOME MISSION FUND.

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

Churches, per Collectors, Duplex Envelopes, etc. —North Melbourne, per Mrs. Burrows, £1/18/3; South Yarra, £1/12/8; Emerald, per Mrs. Smith, £1/0/1; Kaniva, 10/-; Box Hill Sisters, 10/-; Essendon, 12/6; Emerald East, 10/-.

Individual Gifts.—A. Cother, £2; E. Eastlake, £1; A. Sheppard, 15/-; Mrs. M. Pallot, 10/-; Mrs. Polson, 10/-; T. Batty, 5/-.

Assisted Churches towards Preachers' Salaries. —Stawell, £17/6/8; Shepparton, £21/13/4; Cullgoa, £2/3/4; Ultima, £6/1/4; Meredith, £2/8/9; Boort, £8/13/4; Ringwood, £4/6/8; Lake Boga, £2/14/2; Warragul, £8/13/4; Kyneton, £4/6/8; Warrnambool, £8/6/8; Horsham Circuit, £19 10/-; Kaniva, £44/10/-; Lillimur, £7/10/-; Warracknabeal, £5/10/-; St. Arnaud, £4/6/8; Woorinen, £5/1/10; Swan Hill, £5/14/10; Colac, £8 13/4; Emerald East, £3/15/10; Maryborough, £10 16/8; Echuca, £7/0/10.

Conference Fees.—Ivanhoe, 5/-; North Richmond, 15/-.

Miscellaneous.—Preachers' Provident Fund, £3 5/-; College, Bible School, and Young People's Department, £9/15/-; Bequest (late Mrs. Law, Ascot Vale), £170/10/5; Bequest (late Mrs. Williams, Ballarat), £78/3/7; Refund, Ticket, £2; Exchange, 1/6.

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

### Tasmanian Sisters' Executive.

The monthly meeting of above was held at Collins-st., Hobart, on Sept. 16. Miss Riley led the devotional. Minutes of last meeting read and confirmed. Correspondence dealt with. A welcome extended to Sister Barnes, by President and Vice-President. Sister Barnes responded. Resolutions carried: That letters of condolence be sent to Misses Dalwood, Hornsby, and Mrs. Swinton, who are laid aside by sickness. Greeting sent to S.A. sisters assembled in Conference. Next meeting, "report night," Oct. 21. Collection, 7/7. At the close of meeting supper was partaken of.—F. E. Warmbrun, Sec. pro tem.

### SPECIAL TEA DISTRIBUTION. HOUSEWIVES' OPPORTUNITY.

A further distribution of Tea at Wholesale Prices has been arranged for next week by Messrs. May and Picking. It will be made available from 9.30 on Monday morning, and, as usual, will be distributed in 6lb. parcels at 1/3, 1/6, 1/9, and 2/- per lb., and 25lb. boxes at 1/2, 1/5, 1/8 and 1/11 per lb., freight paid.

Many letters, the originals of which may be seen at the firm's office, have been received by Messrs. May and Picking, testifying to the excellence and economy of their high-grade teas, which must in no way be confused with the low-price teas of which there are so many on the market at the moment. There is no need to buy low-grade tea, even from price consideration, while Messrs. May and Picking are distributing at Wholesale Prices. Poor tea is false economy anyhow, as it takes so much more to make a pot of Tea.

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