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Church Worship : Its Privilege and Duty.

"Oh, worship the Lord in the beauty of holiness." "The true worshippers shall worship the Father in Spirit and truth, for such doth the Father seek to be his worshippers."

"God loves a little human praise." So Robert Browning taught us in his poem, "The Boy and the Angel." The bestowal of the privilege of worship is an evidence of the Lord's good pleasure in His people. For a sinful man to be raised to the place where he can with acceptance call upon the God of Heaven as his Father, and can have his other acts of adoration and worship noted by the Almighty with approval—that is, when we ponder it, a wonderful thing, which many of us through familiarity seem to regard as commonplace. But he who remembers from what depths of sin and despair he was lifted by Divine grace will never lightly esteem or wilfully neglect the great privilege of worship.

We have put the thought of privilege first, as is appropriate; but worship is a duty as well as a privilege. The neglecter, that is, is at once ungrateful and disobedient. We are not here arguing that one who cannot appreciate the favor God grants in opportunity for worship can render acceptable service by obeying a command. But yet there are some professing Christians who apparently would construe the thought of privilege in attendance at worship into permission to refrain; these should learn that duty and privilege are compatible terms. Worship is at once for God's glory and his children's good, and may therefore fittingly be subject of command.

Conditions of acceptable worship.

How shall a man approach God? How may we know our worship will be acceptable? In the nature of the case, we cannot be sure unless God is pleased to reveal his will on the matter. Fortunately, on such an important question we are not left without instruction.

The clearest statement comes from the Lord Jesus: "God is a Spirit, and they that worship him must worship him in spirit and truth." We can conceive of people who would be scrupulously exact as to places, or times, or acts, and whose hearts would be far from right. Christ puts the heart first. Formalism and mere literalism are excluded by our Master's word. But his reference to worship "in truth" seems to carry us further. A sincere spirit is good and essential, but sincerity by itself is not enough. Many

a sincere man is sincerely wrong. We should endeavor to be sincerely right. It ought to be a truism, yet there are great companies of people who scarcely ever have considered this fact, that God did not leave it to men to decide how He, the Creator, should be approached, or what acts of worship they should perform. Our Saviour in an important utterance showed the necessity of regarding God's Word and not man's if we would worship aright. To the Pharisees of his day, he applied Isaiah's prophecy: "In vain do they worship me, teaching as their doctrines the precepts of men." So human additions to divine commands lead to a worship which is vain. Surely this must pre-eminently be so if the alterations have to do with the divinely appointed worship itself. God's apostle, again, warns us against "will-worship." Jeremy Taylor of old put the lesson well: "He that says, God is rightly worshipped by any act or ceremony concerning which Himself hath in no way expressed His pleasure, is superstitious, or a will-worshipper." We must, then, worship God in the manner of His appointment.

A spirit of reverence is an essential condition of acceptable worship. A haughty spirit, a presumptuous manner, ill-considered words—how can these have the approval or bring the blessing of God? The Apostle Paul sternly rebuked the Corinthian church for indecorous conduct which kept the disciples from fulfilling the ostensible purpose of their gathering together—"it is not possible to eat the Lord's Supper." We shall never be guilty of the precise sin of the Corinthians; but we, too, may profane the Supper by light, irreverent conduct. Not many weeks ago, we saw some young men in a certain suburban church talking and laughing most irreverently while the emblems were being passed. Every week one may witness conduct which, to put it mildly, is out of harmony with the highest ideal of Christian worship. Noisy conversation, instead of prayerful anticipation of the service, is quite a common practice. Hymns are sung as recreation rather than as worship. In a host of ways, we act as if the service were ours instead of our presence being a response to a Divine invitation. A wise man of old said a word which has an

application for this twentieth century. "Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools; for they know not that they do evil. Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few." We may supplement this Old Testament advice by the command of the new dispensation: "Let all things be done unto edifying"; "Let all things be done decently and in order." How are slipshod practices here condemned! How many late-comers does this rebuke in your congregation? How the verses shame the president or speaker who has not carefully prepared, or the reader who misrepresents God's Word and insults his brethren by lack of preparation and the not uncommon mistake of thinking that a naming of words is reading!

Such texts as we have quoted place the duty upon all, and particularly those who take any public part in the worship service, of most carefully preparing ourselves for whatever exercise may be allotted to us. The least that one does in the public worship of God should be regarded as a great honor for any Christian man, and should be so treated by us. One, who by his carelessness or indifference gives evidence that he regards the privilege lightly should, by those responsible for the proper conduct of the church, be relieved of his opportunity of interfering with the worshipful spirit of a congregation.

The acts of worship.

The New Testament makes it clear that the early Christians met for worship on the first day of the week, the day on which the Lord rose from the dead, on which the full gospel was first preached, on which the Holy Spirit as the indwelling Guest of the believer was given, and on which the church was established. The Lord Jesus had asked his disciples to meet and remember him, and the book of Acts records how they did so. True, some of old, as some to-day, were negligent of their duty, hence an inspired writer urged the Christians not to forsake the assembling of themselves together.

It is generally agreed that the church

worship was modelled on the synagogue worship. It was thus less ornate and ritualistic, much more spiritual and simple, than was the temple service.

In his book, "The Life of St. Paul," Prof. Stalker has a chapter entitled, "The Picture of a Pauline Church," in the course of which he writes: "There was this difference between their services and most of ours, that instead of one man conducting them—offering the prayers, preaching, and giving out the Psalms—all the men present were at liberty to contribute their part. There may have been a leader or chairman; but one member might read a portion of Scripture, another offer prayer, a third deliver an address, and a fourth raise a hymn, and so on. Nor does there seem to have been any fixed order in which the different parts of the service occurred; any member might rise and lead away the company into praise or prayer or meditation, as he felt prompted." Prof. Stalker points out that "this peculiarity was due to another great difference between them and us." He means by this the fact that men in the apostolic church had special spiritual endowments which are lacking to-day. It is our belief that the modern religious world would be well advised to reproduce to a much greater extent than it does the characteristics of the apostolic church on which Stalker dwells. We do not believe that simply because a person has been born of the male sex, therefore he should decide he has the gift of public speech. But an undue limitation is to-day placed upon men. Undoubtedly it is a scriptural thing for all men who have power to edify (and this implies both character and ability) to take public part in the worship. We heartily believe in the principle of "mutual edification," though we would not print the "mutual" in great black capital letters and the "edification" in the smallest printers' type. It is a good thing for the church and for the individuals when men are encouraged to prepare themselves for acceptable participation in the public worship.

The chief part of the apostolic church service has not yet been noted. It was the celebration of the Lord's Supper—"the breaking of the bread," as it was otherwise called in apostolic days. Disciples of Christ often speak of this as "the central act of our meeting." This language harmonises with the prominence given to the Supper in Scripture. The disciples are definitely said to have come together for the purpose of breaking bread, though we know that other acts of worship were included.

In the sub-apostolic age, we find much evidence of the practice of meeting on the first day of the week for the breaking of the memorial loaf. "The Teaching of the Twelve Apostles" (the oldest book of church order apart from the New Testament) refers to it. Justin Martyr in his "Apology" (about 120 A.D.) says that on the day called Sunday the Christians held a religious service; he tells of the sermon, the reading of the writings of apostles and prophets, the common prayers, and the tak-

ing of bread and wine. Chrysostom uses the beautiful title of *dies panis* (day of bread) as a name for the first day of the week.

So, both in Scripture and out of it, we have evidence for the practice of weekly celebration of the Supper. John Calvin, the great theologian and reformer, pronounced in favor of weekly communion, but could not get the Genevan Council to carry out his wishes. It is a great pity that many Protestants have been led to believe that occasional communion is quite in order. It is not so. We may be sure that a monthly or quarterly or yearly communion will not yield the fulness of blessing which is found in adherence to the example of the apostolic church guided by the teaching of inspired men. A return to the Bible as the rule of faith and practice inevitably carries with it a restoration of the New Testament practice of a weekly celebration of the Supper. Churches of Christ bear an important witness to the religious world, and to those outside, when they are faithful to the ordinance of our Lord's appointment.

Weekly celebration—the reader of this will probably not need to be reminded—is

part of the plea of Churches of Christ. "We meet every Lord's day"—the remark is common. But do "we"? Not all members can come every first day. But many who could be present are frequently absent. Rain which would keep none from business will have a remarkable effect on church attendance. Why is this? It is probably the effect of ignorance of the Lord's will and failure to appreciate the privilege and spiritual benefits of the worship of our God and Saviour. In some cases a decline of love, a spirit of apathy or indifference, may be the explanation. Instruction and exhortation are needed. Let us all remember that no one can get as much good and blessing by occasional disobedience as he could receive from a constant regard of the request and command of Jesus Christ our Lord. There is much need to reproduce the practice of the first church, whose members are praised in Holy Writ because, after their admission to the family of God, "they went on to give constant attention unto the teaching of the apostles, and unto the fellowship, unto the breaking of bread, and unto the prayers."

Making the Appeal in a Mission.

H. E. Knott, M.A.

The appeal is always the most important part of a sermon. It is that part which is intended to move the hearer to action on the basis of the truths presented.

It is characteristic of the sermons recorded in the Book of Acts that they are all aimed at definitely leading people to Christ. Peter's preaching on Pentecost was so clear and his point so direct that the people were pricked in their hearts, and said, "Brethren, what shall we do?" When Philip went down to Samaria and preached, "they were baptised, both men and women." When Philip preached to the Ethiopian, it led to the question, "See, here is water; what doth hinder me to be baptised?" When Paul preached at Philippi to Lydia and her fellow-worshippers, it led to her baptism. When Paul and Silas were praying and singing hymns in the Philippian jail, they evidently had the same object in view, for the jailor's changed attitude brought forth the words: "What must I do to be saved?" And when Paul went to Corinth, and began to preach, Crispus and "many of the Corinthians hearing, believed, and were baptised." So that this aim was always uppermost, and all their efforts were directed to securing decisions for Christ.

Can the appeal be carried too far? This is a question that has agitated the minds of some, especially in view of modern evangelistic methods. The objections to the appeal are not, however, because it has been pressed too far, but because it has sometimes lost the essential quality of a real appeal, viz.: sincerity. When the invitation becomes mechanical, it is out of place, whether it occu-

pies little or much time, but when it is a real heart appeal it is rarely, if ever, too long. To believe in the issues resulting from one's attitude to Christ is to make every sincere and earnest appeal appropriate. Any father or mother seeing one of their children going the road to ruin, would exhaust every power of entreaty and persuasion to lead that one away from sin. Under such circumstances the most demonstrative expression of emotion would not be regarded as a weakness, and the most prolonged entreaty would not be inappropriate.

How can the appeal be made effective? Probably it is not over-stating the facts when it is said that about three-fourths of the additions at our ordinary gospel services are the result of personal work. In "Taking Men Alive," the standard book on personal work, the author says: "It is not yet recognised as generally as it should be that the leading of a single soul to Christ is rarely accomplished by a general or pulpit appeal." An examination of the results of any preacher's work will justify this rather striking statement.

Even personal work, however, may be ineffective if it is not accompanied by the spirit of prayer. This truth is so commonplace as to be almost out of place. But is prayer a "lost art" in the church? Is it not true that we are *not* praying as we ought, and have not, because we ask not? Let us pray!

Fully consecrated lives have tremendous power. The resources of heaven are unlimited. Let us give God a chance with our lives.

Sir A. Conan Doyle.

The editor of "The Southern Cross," in commenting upon Sir Conan Doyle's lectures on Spiritualism, writes as follows:—

Sir Conan Doyle is far and away the best representative of Spiritualism who has yet visited Australia, and it cannot be too often repeated that for character and sincerity he is beyond challenge; and yet his lectures have two characteristics common to the whole mass of the literature of Spiritualism. One is an almost complete ignorance, or a complete forgetfulness, of the New Testament. Sir Conan Doyle, for example, claims again and again, and in every form of language that Spiritualism, which he says is "only seventy years old," brings to mankind many glorious and incontrovertible truths—amongst other things, the message that "the great Power of the Universe is not so implacable as we have imagined." Now, how much of the New Testament a man must have forgotten, or have never read, before he could say this?

Christianity differs from every other form of religion known to the world as being the religion of hope. The great Eastern religions—Brahminism, Buddhism, Hinduism—are religions of despair; the ultimate goal for man, they teach, is Nirvana—a word of obscure meaning, its general sense being that of annihilation. Judaism, the parent stock of Christianity, and Mohammedanism, a by-product, have in them the element of hope; but Christianity is its consummate flowers. And Christ is the explanation, and the warrant, of the divine fire of hope which burns in Christianity. The message of the New Testament is that "God is Love," that "He so loved the world that He gave His only begotten Son" to save our race from perishing. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." And, having read these divine messages, do we need any "messages" that can come to us from the lips of mediums, or the scratchings of a planchette to assure us that "the great Power of the Universe" is not so implacable as we imagine?

The second feature common to all Spiritualists, and which, we regret to say, Sir Conan Doyle shares, is a curious paralysis of the sense of humor. Whether this is the cause, or the result, of the habit of attending seances we do not undertake to say; but it is always the complement of that habit. Only a defective sense of humor could have made it possible for Sir Conan Doyle to give that prosaic and detailed description of the "soul-body" which emerges from the dying, and which is identical with the present physical body to a single hair or a dimple in the cheek. To that is added the grave detail that there is no *lime* in those soul-bodies! What a contrast is this to Paul's words dealing with the same subject: "For if the earthly house of this tabernacle be dissolved," he wrote, "we have a building of God, a house not made with hands, eternal in the heavens."

"The departed," Sir Arthur Conan Doyle, again, is able to assure us, "are trying by every conceivable means—automatic writing, direct voices, photography, and absolute materialisation—to convey to us a knowledge of the conditions of the other life."

But, somehow, they do not succeed; and it is impossible not to suggest that their methods might be improved. Why, for example, do they not use a typewriter instead of the planchette? A typewriter worked by invisible fingers while the whole seance watched would be much more impressive; and, it may be added, would supply messages much easier to read than the scribbling of a planchette.

In all the information Sir Arthur Conan Doyle has obtained from "the so-called dead" and brings to us, we do not discover any sign that it offers "boundless possibilities to religion and mankind." It seems—to put it bluntly—just silly. Spiritist seances, no doubt, sometimes witness quite genuine phenomena of a very curious character; but these phenomena belong to that dim and twilight region which, undeniably—though in varying degrees—forms part of our nature. But that anything has yet emerged from that realm which either enlarges the useful knowledge or adds to the sane joys of human life, is certainly not true.

First Principles and Full Growth

Some years ago we knew two brothers who had been members of the church for a score of years. The most that could be said of one was to affirm that his name was on the church roll, that he dropped into services about once a year, and that he paid up his pledge when the treasurer called on him.

The other loved the house of God, became superintendent of the church school, church clerk and elder. He developed in grace and knowledge, unto a full-grown man in Christ. He was a pillar that helped sustain the structure of Christianity in his community. He knew the greatness of church membership.

We speak of faith, repentance, confession, and baptism, as first principles. They are, when rightly understood, vital principles, holding a vital, permanent, spiritual content. They involve, in completeness, the potential Christian experience; they are full of living energy.

Everything in Christianity everywhere says, "Grow."

Faith unfolds into trustful adventure. It sees ahead of the crowd, and knows its securities. It scorns at having the money in hand. Faith is a great pioneer; its footprints are the signs of our progress. "Show me your faith" is the challenge to Christians.

Repentance issues in Christian militarism.

The penitent is the true soldier of righteousness in the good fight of faith, a fighter to the end. He can never remain passive in the face of wrong. He despises neutrality when a matter of principle is at stake. His changed heart has changed life for him—life in its day of action.

The good confession becomes missionary enthusiasm. His passion now is to proclaim and introduce Jesus. He awakes to the purpose of God to reveal his Son in him. Men are never in doubt as to who he is or what he is. He carries his religion into life's affairs.

Baptism becomes an expansive, lifelong obedience, submission to one Lord, surrender to one holy purpose, submergence in the divine will. There can never again be argument with God, a holding back, a divided allegiance. We have put on Christ.

Thus we find that these principles involve a great order of life, a policy of growth and application, a going on unto perfection.—"Christian Standard."

Who Is a Christian?

The question, "Who is a Christian?" should be kept before us constantly, for many people to-day are missing the point. It is supposed, by some, that a man who does no harm is necessarily a Christian. It is highly desirable that we should know how to be harmless in the midst of a crooked and perverse generation, but negativeness is not Christianity. One may be a good man and not be a Christian. Kindness and cleanness are traits of Christian character, but there must be more than these to a Christian.

A Christian is one who accepts the Lordship of Jesus Christ. Peter proclaimed that on the day of Pentecost and reiterated it when he was sent to show Cornelius the way into the fulness of life.

Accepting the Lordship of Christ puts him above all men both in nature and authority. He is above Moses, Isaiah, John, Paul—or any other man. He has all authority in heaven and on earth.

Obedience to him requires the acceptance of his ordinances, his ethics and spirituality. One way in which we show that we make Jesus the Lord of our lives is by getting baptised. The modern days have witnessed objections to this on the ground that obedience to an ordinance is legalism or, at best, literalism. Well, we should be legal and literal enough to have the obedient spirit and to make our obedience open, exact, full and sufficiently joyful to fulfil Christ's word.

We shall not crystallise if we obey the gospel.

But there is still more, "If any man hath not the spirit of Christ, he is none of us." In vain do we practise ordinances, perform works, or offer worship in other forms if we have not the spirit of Christ. That is the crowning test of the Christian. If one have the spirit of Christ he will live the life of Christ, and that is what makes one a Christian.—"The Christian-Evangelist."

Why I Am a Christian Only.

And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.—Acts 26: 28, 29.

Jesse R. Kellems.

Every man should be able to give a reason for the position he occupies religiously. It is not sufficient to say that one belongs to a certain religious body simply because his father or mother belonged there. A man should be able to give a reason which is really in every sense a reason. There must be convictions of a real and vital nature if we are to be great Christians. The Restoration movement has a very definite reason for its existence. In the degree that men have understood this reason they have been great in their efforts to extend the kingdom of God upon the earth. A great plea has always been necessary to the making of great Christians. The powerful doctrine of justification by faith made Luther great in his work; the wonderful thought of the sovereignty of God gave vigor to the life of Calvin; the necessity of holiness in life made Wesley what he was to the religious world. Our own people have been great in proportion as they have realised the magnificence and splendor of our mission. Some there are who have seen but a part of it, and their work has meant but little, while others have realised the whole beautiful and magnificent plan. In this message I want to give my personal reasons for being identified with those who call themselves "Christians only."

1. I am a Christian only because of my love and reverence for the Bible as the very word of God.

Our people, wherever they have accomplished the work that God has given them to do, have always been a Bible people. The Bible is accepted as the Word of God. The minister is bound by the Book, and that alone. He can be as broad as the Word is broad, and as narrow as the Word is narrow. The very possibility of accomplishing the thing that, as a people, we have started out to do, namely, to restore the church of Christ, rests upon a restoration of the Word of God to the position of absolute authority in all questions of doctrine, life and discipline. There can be no quibbling here. If a man is to be a Christian only, he must accept the Bible as the very Word of God. The statement of Thomas Campbell still holds good to-day: "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." Our position, if we are able to do our work, must be, "No book but the Bible." The ringing declaration of Paul is as meaningful to-day as the day when it was written: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17).

2. I am a Christian only because as such I can clearly and fearlessly proclaim the scriptural law of pardon.

I can tell a man what Jesus and the apostles said that he must do in order to be saved from his sins. And how simple and easy to comprehend is that law. All one needs to do is to tell it. We are not to philosophise or theorise about it, but simply to tell what the Lord said. The old nonsensical views of conversion are rigidly tested by the Scriptures, and if they are found to be without scriptural foundation they are cast aside. The Restoration preachers have also been absolutely scientific in their method of interpreting the law of pardon. It is the scientific method because it is the inductive plan. All the cases of conversion, as recorded in the book of conversions, the Book of Acts, are brought together and examined. From what was done in each case the general laws of conversion are drawn and are found to be in

absolute accordance with the positive commands as given by the Lord himself. It is also found that not only is this general law of pardons—as drawn from the cases which we have recorded—in accordance with the commands of Christ, but it is also psychologically sound. The church of Christ is the only religious body to-day which really teaches a law of pardon with a sound psychological basis. As Christians only, we can preach to men the Word which alone is able to save their souls, telling them as Paul told the Romans that when they have obeyed from the heart that form of teaching whereunto they are delivered, then they are made free from sin and become servants of righteousness.

3. I am a Christian only because the Churches of Christ are the only ones which emphasise the symbolic and commemorative beauty of the ordinances of our Lord.

The churches of Christ have always emphasised the symbolic beauty of baptism. Baptism has a real and a vital meaning to one who is a Christian only. To one who really understands there is nothing so disgusting and abhorrent as the statement that baptism is a non-essential. No one can really understand the relation existing between baptism and the great facts of the gospel and even think such a thing. Paul, in that wonderful statement to the Corinthian brethren, tells us that the facts of the gospel are three when he says: "Now I make known to you, brethren, the gospel which I preached unto you, which also you have received, wherein also ye stand, by which also ye are saved, if ye hold fast to the word which I preached unto you, except ye have believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures" (1 Cor. 15: 1-4). The three greatest facts of our religion are that Christ died; that he was buried; and that he was raised from the dead by the power of God. Now, when a man who is prepared in mind and heart to be baptised, who is a penitent believer in the Lord Jesus Christ, comes to the waters of baptism, we see acted out, in symbol, these very facts that give to our religion its power. Every conversion is a recapitulation of the events of Calvary. Every man who comes to the Father by Christ comes by the path of the cross. He dies as Christ died; as Christ died for sin the sinner now dies to sin. But when one dies we bury him as Christ was buried after his death upon the cross. In baptism we see that burial, and as the Lord arose triumphant, so the believer rises from the watery tomb into a new life in the Master. Baptism will always be tremendously essential because it is connected in a vital manner with the cross of Christ. It is in this moment of obedience that we come to the application of the cleansing blood of the Redeemer. There is no other people in the world who bring out the true meaning of baptism. The very heart of this act is its symbolism, and those who are called Christians only are the only ones who bring it out.

The commemorative beauty of the Lord's Supper is also emphasised by the churches of Christ. Not only is this true, but as is the case concerning their position on the question of baptism, they are the only ones who do so emphasise its true significance. The Lord's Supper was observed on the Lord's day, and on every Lord's day, by the Lord's people. The day on which he rose from the grave, the day for ever made sacred by this sublime fact, is made even more so by the observance of that feast which more than anything else

in the world commemorates his death and suffering. There is nothing in the world that can so stir men to noble deeds and holy lives as the memory of noble needs that have been done for them and noble lives that have been lived that they might have enduring blessings. We need the constant reminder of the suffering of Jesus for us in order that we may be constantly stirred to greater efforts for him. There is but one place where I may find the table of the Lord spread every week, and that is in the church of Christ, among those who wear his name, and that alone. For this reason then, I am a Christian only.

4. I am a Christian only because of the beauty and the significance of the names which they wear.

They are "disciples" of Christ, but they are more than disciples. I am sure that we have made a sad error in our brotherhood by making this name "disciple" the prominent name. A man may be a disciple of the Lord and never be a Christian at all. A disciple is a "learner" but a Christian is an obedient disciple; a Christian is a learner or disciple who puts into practice the things that he learns. Joseph of Arimathea was a disciple of the Lord, but as far as we know, he never became an obedient disciple, or a Christian. Nicodemus was a disciple of Christ, but he never had the courage to put into practice the things that he had learned—he never became a Christian. There is but one true position, and that is the one plainly taught by the New Testament, that, as an organisation, the church should be called the "church of God," the "church of the living God" or "churches of Christ," and as individuals the proper name should be "Christians." And how beautifully expressive of the relationship existing between the members of the body of Christ and the Lord himself. Christ is our King, our Lawgiver, our Judge, our Redeemer, our Saviour, He is all in all. Paul tells us in the Galatian letter: "As many of you as were baptised into Christ did put on Christ" (Gal. 3: 27). If one is baptised into Christ, he becomes a C-H-R-I-S-T-I-A-N one or a Christian. He becomes one of the great soul-saving system which is Christ. This is the only name in all the Word of God of which the significant word *chrematizo* in the Greek is used, meaning "divinely called or given."

No other name was given by the Father himself. It is the only name that Paul would have Agrippa to wear when, after the semi-ironical statement of the king, "With but little persuasion thou wouldst fain make me a Christian," he said, "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds" (Acts 26: 28, 29). What was Paul? You answer, "a Christian." What kind of a Christian? Just a Christian, plus nothing, minus nothing, a Christian only. The name "Christian" is the only name directly sanctioned by the Holy Spirit. When speaking through the Apostle Peter, he says: "But if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4: 16). This is the name, brethren, and there is not a shadow of doubt about it. I belong to the church of Christ and am a Christian only.

5. I am a Christian only because of the magnificence of the plea of the Churches of Christ for Christian union.

The proportions of this plea are vast and magnificent. To gather together all the scattered forces of Christendom into the one body of the Lord! Where is there a plea in all the world to compare with it? It is greater than that of a Luther, a Calvin, or a Wesley. It is a big plea, and has appealed to really big men throughout the years. And the basis upon which it is to be accomplished is indisputably right. If this basis is not right, then there is no right foundation for union. We are to be one in Christ as the Master planned when he said in his great intercessory prayer: "Neither for these only do I pray, but for them also who shall believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may

be in us; that the world may believe that thou didst send me. And the glory which thou hast given unto me I have given unto them; that they may be one, even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17: 20-24). To be one in Christ means to be one in his word, for only through his word and the word of his apostles can we know of him and believe on him.

One of the greatest of those apostles gave the basis of union when, in writing to the Ephesians, he said: "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in the one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4: 1-7).

If we are to unite upon this ground, and we can unite upon no other, we can see the irresistible conclusion, that we must cast aside all human names and all human creeds and all human church governments and all human substitutions for the commands of the Lord. These things must go, for they have divided the church for these hundreds of years, and as long as they remain they will continue as barriers of division. There never was a time in the history of the divided church when men were as anxious to hear this wonderful position as they are now. Christian union is not as near as many of the most optimistic of our brethren think, but it is coming. It will come, however, only if those now who are qualified to speak for the church will unhesitatingly and fearlessly proclaim these truths of the Word. While the war was on many of our preachers preached on topics allied to the great conflict because men's minds were turned in that direction; and now, while the religious world is thinking as it has never thought before, on the subject of the reunion of the people of God, is the time when every minister of the churches of Christ, from Atlantic to Pacific, should preach the scriptural basis upon which alone can come the union which we all so ardently desire. Let us not lose our nerve and be afraid that people will be hurt by the truth, but preach it, brethren, in love and with all the enthusiasm at your command. What a wonderful influence our mighty people could have if, all over the country just now, this basis of union were being preached in every revival meeting and even frequently in the regular services by the local minister. It is right, and it is God's plan. Shun not, brethren, to declare the whole counsel of God.

6. I am a Christian only because the position these people occupy is undenominational and non-sectarian.

I know that there are some among our ministers who honestly believe that we are a denomination protesting against denominationalism. Brethren, you are mistaken. A denomination has certain well-defined and easily recognisable earmarks which our people do not possess. If a man obeys the Scriptures, and those alone, without any human creed by which they are interpreted, he will become to-day what men became in the days of the apostolic church, a Christian, and a Christian only. Obedience to the commands of Christ in that day made a man a member of the church of the Lord, and even though there were those then who were imperfect Christians, yet a man could not become a denominationalist because Christianity was not organised along denominational lines. But if the same commands are obeyed to-day, and the same pattern is followed in organising a New Testament church now as was followed then, the resulting organisation will not be a denomination nor the members of that organisation denominationalists. Obedience to the commands of Christ will make a man just a Christian, plus nothing, minus nothing, for it takes acceptance of something more than Jesus commanded to make a man a denominationalist or a sectarian. Subscription to a human creed, even though it be out-

grown and scarcely ever read, yet makes one a denominationalist because its very existence creates a barrier which divides the one subscribing to it from all others. The wearing of a human name constitutes one a denominationalist, because it, like the creed, helps to keep alive division. A spirit which desires only the growth or extension of a party, whether the cause of the Lord prospers or not, makes one a sectarian.

In my own ministry I have sometimes been called sectarian because I preached simply those things that the New Testament teaches. One, however, will have no fear of being a denominationalist if he will abide by the teachings of the Scriptures and teach them day by day. The churches of Christ occupy the great universal ground, the ground upon which all people are agreed in belief now, and for this reason they can not be, as long as they hold it, a denominational people. They have a universal or catholic creed. "Jesus Christ the same yesterday, to-day and for ever," They have a universal name, the name "Christian," and the universal baptism, the immersion of a penitent believer into the name of the Father and of the Son and of the Holy Spirit. It is the only undenominational and non-sectarian ground in the religious world.

7. I am identified with those who call themselves Christians only because they are an intensely evangelistic people.

The strength of the Restoration movement has been the intensity of its evangelism. Like the early Christians, they have gone everywhere preaching the Word. If we continue to grow and lead men to the Christ in large numbers, we must keep alive this spirit of evangelism. At least one sermon every Lord's day should be filled with

evangelistic fire and enthusiasm. Whenever we, as a people, become non-evangelistic, we shall die. I have held in the past three years six meetings in abandoned stone buildings in the West, buildings that have been abandoned by a once powerful people which to-day are dying, dying because they have ceased to be a soul-saving people. In early times the divinely inspired messengers of the great evangel went out two by two, taking the gospel to a hungry world. Let us keep up this great practice, and go out telling the glad story to all the world.

8. Last of all, I am identified with those who call themselves Christians only because of the fact that in all things their supreme effort is to exalt Jesus Christ.

They honor him by their reverence for his Word. They believe that in this Word he has revealed his will toward men. They exalt him as the only creed of the church. They honor him in the great confession that they always make before men before they are baptised into him. He is honored in the act of baptism, for it is a proclamation of his death for sins, his burial and his resurrection. By wearing the name "Christian" they honor him who is the founder and head of the church. They show by this very name that they are his, and his alone. As a people, therefore, brethren, we are not exalting baptism or the Lord's Supper or the name "Christian," but Jesus Christ the Lord. Whenever we exalt any of these things as of first importance we immediately become denominationalists and sectarian in spirit, but when we exalt him we are Christians, and Christians only. May we, by our thoughts and words and deeds, let the world know that to us Christ is all in all.—"Christian Standard."

At the Lord's Table.

CALVARY.

Thos. Hagger.

All the places associated with Jesus appeal to the believer. Bethlehem—it was there he was born. Nazareth—it was there he spent his boyhood days, and learned to labor with his hands as a carpenter. Jerusalem—it was there that he gave the first indication of his knowledge of his divine parentage. Bethany—there was the home of his three friends, Mary, Martha, and Lazarus. Gethsemane—it was there he suffered that awful agony at midnight, and taught his disciples the lesson of resignation to the Father's will.

But Calvary appeals to us more than any of the others. It was there he died; it was there he manifested his love and the Father's; it was there he made our salvation possible. Oh! dark, yet blessed Calvary!

A poorly educated man was preaching on the street one day, when a passer-by twitted him with his illiteracy. The preacher acknowledged it, and said, "I have not been to college, but I have been

to Calvary." And Calvary was the inspiration of his humble efforts for the Master, and his fellows. And Calvary can give and does give inspiration to us. It inspires us to holy living, to willing self-sacrifice, to enthusiastic and untiring effort, to obedience to the Master. As we draw near to this table this morning, on which are spread the emblems of our Lord's body and blood, shall we not, by faith, seek to be at Calvary, so that we may go forth with all the hallowed influences of that place upon us.

"To Calvary, Lord, in spirit now,
Our weary souls repair,
To dwell upon Thy dying love,
And taste its sweetness there!

"Dear suffering Lamb! Thy bleeding wounds,
With cords of love divine,
Have drawn our willing hearts to Thee,
And linked our lives with Thine!"

An Important Vote.

Question: Shall the Church Live?

AFFIRMATIVE.

- How vote? By—
1. Regular attendance.
 2. Daily prayer.
 3. Weekly giving.
 4. Often talking it up.

RESULTS.

1. Spiritual membership.
2. Live Church.
3. Happy preacher.
4. Souls saved.

Time of Election? Every Week.

NEGATIVE.

- How vote? By—
1. Never or seldom attending.
 2. Never or seldom praying.
 3. Never or seldom giving.
 4. Often talking it down.

RESULTS.

1. Fault-finding membership.
2. Dead Church.
3. Heart-broken Preacher.
4. Lives ruined.

Who Votes? All Christians.

HOW DO YOU VOTE? FOR OR AGAINST THE CHURCH?

—"The Expositor."

Some Old and New Testament Parallels.

R. G. Cameron.

The great question concerning the Bible is, Is it divinely inspired? Is it the word of God? This has been one of the questions of the ages, which has exercised the minds and engaged the thoughts of millions of men and women. Many of the brightest intellects the world has produced have investigated it, thousands of sermons and addresses have been delivered upon it, and whole libraries of books have been written about it. And still the question persists. With every new generation a fresh body of inquirers emerge, who ask the same question.

It is not the intention of the writer to discuss this question here, but having given some thought and study to it, he has observed, as many others have, one line of internal evidence of the divine inspiration of the Book, which has made a strong appeal to his own mind, and that is, the existence of a series of remarkable parallels found in the Old and New Testaments. To some of these attention is now invited.

A parallel in type and anti-type.

The type is the tabernacle in the wilderness, the anti-type of the Christian institution.

Of the history of the tabernacle it is not necessary to write at length; suffice to say that it was constructed by direction of Jehovah (Ex. 25: 8), by the people of Israel, under the supervision of Moses, and according to "the pattern that was shown him in the mount" (Ex. 25: 40), and while Israel was camped at the foot of Mount Sinai, shortly after their deliverance from Egyptian bondage.

The tabernacle stood in an enclosure called "the court," which was one hundred and fifty feet in length, and seventy-five feet in width. This area was enclosed on three sides by curtains of fine-twined linen, suspended on silver rods fixed to pillars of brass set in sockets of brass. At the eastern end was the entrance, thirty feet wide, which was furnished with curtains of purple, scarlet and white. In the western half of the court stood the tabernacle, or "tent of meeting." It was forty-five feet in length and fifteen feet in width. The walls were fifteen feet in height, and were composed of boards of acacia wood, each two feet three inches in width, with two tenons at the lower ends which fitted into sockets of solid silver, the whole being bound together with bars of acacia wood passed through rings or staples of gold, both boards and bars being plated with gold.

The covering for the tent consisted of four large curtains made in sections and coupled together by means of loops and gold clasps. The first, or innermost curtain, was made of fine twined linen embroidered with figures of cherubim; the second was of goats' hair cloth; the third of rams' skins dyed red, and the fourth, the outer covering, of badger or seal skins. These curtains constituted the roof of the tent, and were long enough to cover the walls on either side as well, thus protecting the whole structure from the weather.

The tabernacle was divided into compartments. The first, called the holy place, was thirty by fifteen feet; the second, called the holy of holies, being fifteen feet square, and as the walls were (as already stated) fifteen feet high, it thus formed a perfect cube. The two compartments were separated by a veil, of blue, purple, scarlet and fine twined linen richly embroidered, which was supported by four pillars of acacia overlaid with gold, and set in silver sockets, and hung by hooks of gold. The entrance or door to the holy place was a screen made of similar materials, supported by five pillars, overlaid with gold, and set in sockets of brass.

The furniture of the tabernacle.

In the outer court, between "the gate" and the holy place, were two articles of furniture. The first was the brazen altar of burnt offerings. It was seven feet six inches square, and was fitted with a grating of brass, through which the ashes of the sacrifices fell to the ground. Upon this altar all the sacrifices of Israel were offered, while the

tabernacle stood. The second article of furniture in the outer court was the brazen laver. It stood between the altar and the door of the tent. It was a large basin, made of brass, and filled with water, and in it the priests bathed both hands and feet before entering the holy place.

In the holy place there were three pieces of furniture. On the right was the table of shewbread, made of acacia wood and overlaid with gold. Upon this table were placed every Sabbath day twelve loaves or cakes of bread, which were for the refreshment of the priests, while they ministered in the sacred things of the tabernacle. On the left stood the golden lampstand, a seven-branched candelabra, made of pure beaten gold, each branch being surmounted with a bowl, which was supplied with oil and wick, and was kept constantly burning. The candlestick or lampstand was the only light of the holy place, the light of the sun being carefully excluded.

The third article of furniture in the holy place was the golden altar of incense. On this the priests burnt incense night and morning. The incense was compounded of spices, according to a recipe given to Moses by Jehovah, and when burnt filled the holy place with a sweet odour. The altar stood close to the veil separating the holy place from the holy of holies. Only the priests were permitted to enter the holy place, and to minister

in the holy things, while the high priest alone could enter the holy of holies, and that only once in the year, on the great day of atonement. In this compartment there was but one piece of furniture, the ark of the covenant, a chest-like structure made of acacia and overlaid with gold. In it were kept the tables of the covenant, a golden pot containing manna, and Aaron's rod that budded. The lid of the ark was called the mercy seat, and upon it stood two figures of cherubim seated, and stretched wings, their faces turned down to the ark, as though seeking to penetrate into its mysteries, reminding us of words of an apostle, "which things angels desired to look into."

Here also was the Shekinah, the visible sign and token of the divine presence, overshadowing the mercy seat.

The ark was fitted with gold rings through which were passed poles of acacia wood plated with gold, by means of which it was carried from place to place. No human hands were permitted to touch the ark itself; it must be carried by the poles, and in no other way.

Such is a brief and imperfect description of the tabernacle—the first house of worship ever erected for the worship of Jehovah.

This is the type. In our next we shall consider the anti-type, and we shall see a striking parallel between the tabernacle, its furniture and its appointments, to the Christian institution; that it was in fact but a foreshadowing of the better things that were to come, which better things we have and enjoy, upon whom the ends of the ages have come.

Persons One, Two and Three.

A. R. Benn.

A man from the country was standing for a moment at a very crowded Melbourne street corner. He wanted to cross the street, but hesitated; the traffic frightened him. Then a momentary lessening of the congestion occurred, and taking his life in his eyes and legs, the cautious man effected the passage. But in that momentary pause he saw and heard that which caused him to think, and this is what it was: Two young ladies passed him close enough for him to see them well, and to hear just one sentence. They were ordinary looking city girls, well dressed, of course, and with the appearance of young people who just at present were having a good time in the world. One of them spoke thus: "I wonder if she has ever done what she tells others to do." That was all. The girls passed on, in all human probability never to be seen or recognised again by the man from the country, and the young lady who spoke, will likely be unconscious to the end of her days of all that she has said in her life, good or bad, she will be known only by this one sentence; by this alone she must be sampled.

English grammar has simplified statistics much by instructing us that, in spite of all the masses of humanity you may see in the street, there are but three persons, denominated, first, second and third. The lady who gave us our text was person first, the silent lady to whom she spoke was person second, and the poor absent lady, the one spoken of, was Person Third. Grammar takes no notice of the man who may neither speak, be spoken to, or be spoken of, but who simply hears and tells; such is the man from the country. Person Three, who to us is simply "she," was out of hearing when the text was spoken. That is remarkable in view of the fact that most of us maintain our eagerness to tell people their faults to their faces. How often do we hear, "If I have anything to say about a man I like to say it to his face!" Of course we do, dear reader, but the fault is with the offending third person who is habitually absent when we want to speak; therefore let him be doubly blamed.

Now about those two girls. Person Third has been giving some exhortation, and we venture to think that the advice has been good and disagreeable, something not to the taste of person one any

way. It would be too much of a strain on one's imagination to suppose that the counsel was something that was near to the heart of those two girls, that "she" had counselled them, for instance, to dress well, have a good time at the picture show, join the crowds going to the races, especially if the Prince were there, or absent themselves from church. No; such advice would never have provoked that unkindly criticism, "I wonder if she has ever done what she tells others to do." No, the man from the country remembers there was a quality in the tone of that sentence which forbids him to think that the advice was other than "high and dry," and not too tasty. We are suspicious that First Person just about hates Third Person, and, had that detested "she" given any advice that was not good, her detester would not have questioned her consistency in doing as she taught. No, we are quite persuaded that the doctrine of "she" was all right, perhaps puritanical, may be even approaching Wovserism, and First Person didn't like it, resented it, didn't intend to act on it, and very seriously questioned whether "she" ever practised what "she" preached. Now, if one were to allow this critic to influence one, then one doesn't care much for that good-advising hypocrite; if she really never does, and never has done, and probably never will do, what she instructs others to do, then one hasn't much time for her.

This text is a serious one for all of us, whether we be preachers, teachers, or only people; alas! for us and our hearers, if there is not much consistency between what we tell others to do and what we do ourselves; to say, to do, to be, God hath joined together, let not man put asunder. New, Third Person, that is something for you to think about.

But, look here, you two young ladies, we've not quite done with you. Before you are lost in the crowd, let us ask a question or two. "Number One, why did you say what you did? Was the advice bad or good? If bad, then you have paid Person Three a compliment, for you question whether she has ever done the bad thing she tells others to do. If the advice is good, had you not better follow it, even though 'she' fails? Ought you to allow her inconsistency to prevent you from doing what you know to be right? Should

you not do it whether she advises or not? Then, honestly, were you quite justified in saying what you did? Are you prepared to repeat it some day when you may stand by her open grave? After all, is it not a fact that you are only too pleased to dwell upon her supposed inconsistency because it seems to justify you in not doing what she told

you to do and what your own conscience tells you you should do? After all, why take any notice of her any way? Surely Jesus is Teacher enough, go by what he taught, and you can then afford to let number three alone, for Jesus always did what he told others to do and he did infinitely more. Good-bye, girls."

Here and There.

Seven confessions at Brighton, Vic., on Sunday night, Bro. H. E. Knott, M.A., preaching. L. A. Bowes, preacher at St. Morris, is now secretary of the Preachers' Fraternal in S.A.

The monthly prayer meeting of the Victorian Women's Mission Bands will be held on Saturday, October 30, at Essendon, 3.30 p.m.; 2.55 train from Flinders-st. Station.

Under the auspices of the Federal Executive Committee, Bren. E. C. Hinrichsen and Brooker will conduct missions in Tasmania during the coming summer. Extensive plans are being made, and the churches are asked to pray for God's blessing upon the work.

"The Maryborough Standard" (Vic.), in a recent issue, gave a very full report of a sermon preached by Bro. C. Young on "The Cry of the Children." A strong appeal was made to Christians to seek to abolish the liquor traffic, which involves such injury to child life.

The Victorian Women's Executive will meet in the hall, Swanston-st., on Nov. 5, at 2.30 prompt. Devotional exercises will be led by Mrs. H. Swain. Speakers, Mr. J. E. Thomas and Mr. T. Bagley. Delegates are kindly requested to be present. A cordial invitation extended to all sisters.

Crowded meetings, splendid singing, warm enthusiasm and hearty addresses characterised the Sunday School anniversary last Sunday at Norwood, S.A. The speakers were Bart. Manning, L. H. Purnell, and Will Beiler. There was one confession after Bro. Beiler's address at the evening service.

A few days ago the Empress of Japan granted an audience to some delegates attending the great Sunday School Convention at Tokyo. This reception was a notable event, indicative of a marvellous advance. The Empress specially expressed appreciation of the Convention's attitude towards world peace.

On Sunday, Oct. 24, and Wednesday, Oct. 27, the seventy-fourth anniversary of the Grote-st. church will be celebrated. It will also be the annual reunion of old and past members. The attendance of any who in days past have been members of the first Church of Christ in Australia (for such the Grote-st. church is) will be greatly appreciated.

Bro. Connor writes:—"Two of the seven choirs that competed in the great choral contest in Ballarat, Vic., were led by leaders of our church choirs—Bro. O. Finalyson, of Balaklava, S.A., and Bro. Tippett, of Swanston-st., Melbourne. It is good to see them giving their talent to God's service. Ballarat church enjoyed their visit and help, as of the other visiting singers."

In a private letter we were glad to receive the following news from Bro. G. E. Chandler: "I am well on the way to recovery, and do not expect this little upset to hinder my work one bit. I hope to play my part with the rest in what promises to be, in my judgment, the greatest evangelistic revival in the history of the Church of Christ in Australia. It has my prayers, my good wishes, and what effort I can put into it, which I hope will be much."

The death of Chas. M. Alexander will be widely mourned. Our readers will remember the visits he paid to Australia, and the service he rendered in conjunction first with Dr. Torrey, and later with Dr. Chapman. Chas. M. Alexander was unquestionably one of the finest song-leaders the Christian world has had. His efforts in connection with the Pocket New Testament League led many to read the Word of God. His winsome personality endeared him to very many.

Adelaide Endeavorers note! Three special functions have been planned, Nov. 5, C.E. Union monthly meeting, "Convention Echoes" from the delegates to Sydney Convention. Let every society be represented. Nov. 6, rally and picnic at Stirling. A glorious time is assured. Nov. 20, at York, Junior workers' tea and conference. Important proposals to be discussed. Don't miss it. Book the dates, please, Endeavorers. Plan for a big year. We want our union to be the biggest help to our churches it has ever been.

Though suffering from indisposition recently, Bro. Wakeley's services are proving very acceptable to the Oakleigh church. Necessary preparatory work for the mission, commencing Nov. 28, is being carried out. Bro. Scambler will conduct, and Bro. Nicholls is to be song leader. Last Sunday Bro. Eaton gave a stirring address on "The Upright Life," urging support for temperance. The local churches are co-operating in a united rally for No License in the Mechanics' Hall, at 8.15 p.m., after the usual church services.

A brother writes a letter of protest relating to a report which recently appeared, saying that certain candidates for baptism were awaiting the return of the preacher. Our correspondent rightly points out, first, that there is no scriptural authority for undue postponement of the ordinance; and, secondly, that any good Christian brother is a valid administrator. These are points which are worthy of notice. We can say this without for a moment suggesting that those who were responsible for the church report thought differently. All of us, however, will do well to regard our correspondent's plea for a careful adherence to the teaching and implications of the Book.

Regarding the article by J. R. Kellems, reprinted in this issue, the American "Christian Standard" says:—"Though a young man, Jesse R. Kellems is known throughout the country as one of the most successful evangelists in the history of the Restoration movement. Wherever he goes, the people flock to hear him, and the cause is greatly strengthened. It is a real pleasure to present to our readers a sample of his sermons. 'Why I am a Christian Only' is a type of message which brings to Bro. Kellems over fifty calls for meetings a year above the number he can accept. We still contend that the New Testament message is the demand of our time."

An article by W. A. Brennan appeared in last Saturday's "Argus." It dealt with the supposed failure of prohibition, and ostensibly gave the result of Mr. Brennan's observations in Canada. It much pleased the "Argus," and also the liquor trade. The brewers and publicans have re-issued part of it in their advertisements against No License. Yet the writer had the following very candid confession:—"I have seen only two people in Canada under the influence of drink. One was a peculiarly hopeless and besotted wreck, who obtained possession of a bottle of 'moonshine,' and finished it as rapidly as possible. 'Moonshine' is an illicit product, home-made from potatoes or pine-apples. The other man was agreeably intoxicated, and he declared that he had taken too much, in order to vindicate the eternal principles of freedom." Here is a heartening thing. If a man like Mr. Brennan, who was more than willing to say everything that could be said against prohibition, could see only two men in Canada under the influence of liquor, what a testimony it is to the value of prohibition! Anybody taking a stroll in any of our big Australian cities can see more than two drunken men any day. It appears that prohibition does prohibit, and therefore "the trade" and its advocates try to stare off what they regard as their evil day.

At a united meeting of church officers, preachers and Home Mission Committee held in Swanston-st., on Monday, 18th inst., it was decided that in order to inaugurate a great forward movement in Victoria for State evangelisation a special inspirational meeting for men be held on Tuesday, Nov. 9, in Lygon-st. chapel, and a similar meeting for women on Tuesday, Nov. 16, in Swanston-st. church. Full particulars will be given later. There is an intense desire of the members everywhere for the spread of the gospel. These two meetings will be the beginning of a great movement. Keep the dates in mind.

North Sydney school anniversary services, held last Sunday, were most successful, the singing of the scholars being very fine. Great credit is due to Bro. Tingate for his work. The morning service was well attended. The secretary, after the Supper, called the roll, after which Bro. Rush gave a delightful address. The afternoon service was well attended, the singing being very enthusiastic, and the splendid address by Bro. Gale was appreciated. The evening service, which was crowded to the doors, crowned a delightful day. Several scholars gave out the hymns, and read the Scriptures. Bro. Plummer presented the gospel in a suitable manner. The chapel was nicely decorated. It is intended to hold an eight days' mission at North Sydney about the end of November.

Bro. W. H. Hinrichsen commences with the church at Northcote, Vic., on 31st inst. At the local State School, in the presence of a large assembly of representative citizens, friends, and school children, Masters Rupert and Grenville Hing—two of the Bible School scholars—who gained the first and second prizes in the recent competition for the drawing of the "Renown," were presented with their medals and cheques for £10 and £3 respectively. On receiving their cheques both boys very modestly handed them to the Chinese Consul, who was present, to be devoted to the China Famine Fund. Bro. Baker, from the College of the Bible, was present all day Sunday last. The church highly appreciates the services of the College students during the interval of securing a successor to Bro. Garnett.

Her Excellency, Dame Margaret Davidson, recently presented the awards at the annual meeting of the Royal Shipwreck Relief and Humane Society of New South Wales. In the list giving the names of those whose bravery was recognised we were glad to read the following paragraph:—"Geoffrey Edmund Gole, aged 11 years, made a determined effort to rescue a boy named Charles Ernest Gifford at Middle Harbor, Roseville, on 19th January, 1920. The boys were swimming together, when Gifford got into difficulties. Gole made two separate and plucky attempts to rescue his friend, and only desisted when completely exhausted. (Awarded Certificate of Merit)." Geoffrey is a member of our Chatswood Bible School. He is the second son of Bro. and Sister. Syd. Gole, and grandson of Mrs. A. B. Maston. We have pleasure in bringing his action under the notice of our readers. May it prove a stimulus and inspiration to other Bible School boys.

Last Sunday, Oct. 17, was a memorable day in the history of the Robert-st. church, Hindmarsh, S.A. Nine months ago a scheme was launched to lift the debt from the church buildings. The aim was to raise £500 within 12 months. Included in the methods for securing this amount was the proposal to have a special offering on the anniversary date, which was last Sunday. It was announced at the evening service that £149/12/6 had been subscribed to date. £104 had been given during the day. £20 of this amount was contributed by the Young Men's Bible Class during the afternoon. Though this additional amount has been received by the church, the ordinary income has greatly increased, and record offerings have been made for outside projects. During G. P. Cuttriss's ministry with the church the annual income has doubled—£1500 has been added to the value of the property, and there has been over 30 per cent increase in membership. The Hindmarsh brethren have one of the best equipped plants in the Commonwealth, and were never so united in their efforts to make known the old-time evangel both at home and abroad. To God be the glory.

Foreign Missions.

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

In the Religious World.

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.

Lists of Missionaries and Competitions.

We publish this week a list of our members who have been or who are now working on the Foreign field. We should be glad to have any additional names known to our readers, or any correction of the names and location of those published, as we are anxious to keep a complete list in the Federal Office. We also publish the position of competitors who sent on names belonging to this list. Elsie Bolduan, of Victoria, and Cyril Fortune, of West Australia, divided the prize between them. There are, you will notice, others very close to the top. Some gave names of others than Australians, and these had to be crossed out. We thank our competitors for the service they have rendered the Federal Secretary on sending on these lists of names, and we have pleasure in sending to each competitor, other than the prize winners, a little souvenir Foreign Mission story, and a coin from India. The Foreign Mission poets, it will be noticed, are only four in number, and it was decided by the judges that in this case also, the prize should be divided between two—A. Coleman, Toowoomba, Queensland, and Aubrey Lunnay, Kadina, South Australia. A similar decision was come to with the stories submitted, the prize going to Ethel Styles, of Glenhenty, Victoria, and A. J. Fisher, Sydney, N.S.W.

MISSIONARIES.

To Kanakas.—Thompson, John, Queensland; Filmer, Frank, Pentecost; Filmer, Rosa, Pentecost; Waters, A. T., Oba; Waters, Mrs., Oba; Goodwin, H. G., Moewa; Goodwin, Mrs., Moewa; Chappell, A. B., Moewa; Black, W. E., Pentecost; Black, Mrs., Pentecost.

To Chinese.—Jame, W., Australia; Shee Ping, Australia; John Sing, Australia; Tonkin, Rosa, Shanghai; Garnett, A. C., B.A., Hweilichow; Garnett, Mrs., Hweilichow; Anderson, Mr., Hweilichow; Anderson, Mrs., Hweilichow; Winks, Miss D., C.I.M.; Smith, Miss E. E., C.I.M.; Jameson, M., C.I.M.; Pascoe, Miss, C.I.M.; Ward, Miss V., C.I.M.; Sharp, Mabel, C.I.M.; Wiltshire, Mr., C.I.M.; Wiltshire, Mrs., C.I.M.; Parr, Miss, C.I.M.

To India.—Thompson, Mary; Stubbin, F. E., resigned; Stubbin, Mrs., resigned; Strutton, H.H., Am.M.M.; Strutton, Mrs., Am.M.M.; Tilley, Miss, resigned; Pittman, Percy, with British; Pittman, Mrs., with British; Coventry, Roy; Leach, J.; Blake, Vera; Caldicott, E.; Jones, Ethel; Redman, Laurel; Escott, T.; Escott, Mrs.; Cameron, F.; Watson, H.; Watson, Mrs.; Tyrrell, Miss; Tole, Miss; Gooden; Ludbrook, Mr., resigned; Mann, Maggie, Eurasian Mission; Mann, Miss, Eurasian Mission.

To Malay Peninsula.—Thompson, John, Salvation Army; Thompson, Mrs., Salvation Army.

To Japan.—Davey, Percy; Davey, Mrs.

To Philippine Islands.—Saunders, George; McCallum, Don.

To Carrollup Mission.—Malcolm, Nurse, Settlement, N.W.

Port George.—Beard, George; Presbyterian Mission Board.

COMPETITORS.

Elsie Bolduan, 42; Cyril Fortune, 42; Miss M. Thornton, 40; Mrs. S. Herbert, 38; Florrie Brooker, 38; Lily Batch, 38; Nettie Brooker, 36; Fred. Enchelmaier, 34; Miss A. E. Norfolk, 33; Harry Payne, 30; Miss Blackwell, 30; Irene McCormack, 30; "Anon.", 28; Adelaide McCormack, 23; Evelyn E. Wolfe, 19; George McKie, 19; George Payne, 1; Vivian C. Roberts, 1.

POEM.

Coleman, Fisher, Lunnay, Irene Legg.

STORIES.

Ethel Styles, Donald McKie, Irene McCormack, A. J. Fisher, Irene Bruhn, Cyril Fortune.

Miss Blake on Furlough

sends the following interesting report:

"You see by the address that I have forsaken my little flock for the time being. I did not go away earlier in the year, so I tell you I felt ready when the time came to turn my face southward in the middle of this month. I do wish you could have visited the Nilghris when you were in India. Truly it is an ideal spot. One knows the luxury of feeling cold and wondering if chilblains will really come. It is lovely to see the beautiful pink and white complexions of the children here. They are even fresher than we see in our own home lands. There is a school for missionaries' children (girls) at Conoor. Really it is a boon for the missionaries to have such places to send their children. Some even send from Burmah. Of course, fees are pretty high, and one wonders how the folk manage it, but there they are, 60 or more beautiful, healthy, happy girls, from wee tots to girls of 16 and 17. Best of all, in this home, the children's spiritual life is the greatest concern, and it was lovely yesterday to see some of the bigger girls, and even some of about 10 years old, staying behind to partake of the Lord's Supper. They are out for definite conversion among the children.

"The scenery is glorious. We are 6,000 feet high, in the midst of tea plantations, and the hills and gullies are covered with real Australian 'bush.' Wattle is just coming into bloom, and will be a picture in a week or two. I climbed 'Teneriffe,' at the back of our house, last week. It is another 1,000 feet high. I found a tree all in bloom, and needless to say, my Australian instincts caused me to gather just as much as I could, and bring it home.

"Best of all, up here is the company of godly men and women we meet in this rest home.

"The folks up here are one heart and one soul in praying for a revival throughout India, i.e., among the missionaries and the Indian church. May God answer their prayers, and may the folk at home add their voices to this request at the throne of grace.

"We meet beautiful old saints of God, veterans of 40 and 50 years' service in India, returned and living amongst these hills. One look into their faces tells a tale of perfect peace with God. They have known and proved him, and are now waiting his summons over yonder, ready and glad to go. And, oh! how the hope of the speedy return of the Lord Jesus brightens up the lives not only of these old saints, but even of these young and eager missionaries in the morning of their life's work.

"Since I wrote in July, there has been quite a lot more influenza among my girls."

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

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

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

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

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

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

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

Free Seats in English Churches.

Not only is the custom of renting pews fast falling into disfavor in America, says the "Christian Century," but this practice is falling under the ban in England. The Bishop of Birmingham (Dr. Gore) has announced that he will consecrate no more churches in which the pew rent system is in vogue. The next session of the National Church Assembly will consider a bill proposed for the consideration of Parliament whose effect would be to establish the principle of free seats.

Community Singing in Every Block.

The Union Congregational Church, of Boston, has a unique plan of community work. The district in which the church is located is laid out in spheres of influence, and every street and avenue is organized for entertainment purposes. Choirs of boys and girls travel through the district and sing. Since this method of work has been adopted, the street depredations have ceased, and there has been a distinctly higher tone in the community life. Incidentally the street singing is one of the very best kinds of publicity that the church could devise. Everybody likes to hear children's voices in song, and the people will go to church to hear more of the music.

Men and the Church.

It will be a surprise to some folks to learn, as a student of church statistics has recently told us, that the churches are nearly fifty-fifty as to the men and women composing the membership. The study covers a period of ten years. The men now constitute about 49½ per cent. of the church membership in the United States. Long ago the silly saying, "The church is a women's and children's game," has been proved false. The great programmes, the world visions, the practical works, and the manliness of the pulpits of the church, those challenged the manhood of the times, and the day is not far away when those who remain out of the churches will be considered slackers.—"Christian-Evangelist."

Emphasis of the Lord's Supper.

Ernest Hunter Wray speaks of the weekly observance of the Lord's Supper in his bulletin—

"The climatic point of our morning worship is the communion service. When we observe this feast we do so in keeping with the command of our Lord that we do this in remembrance of him until he comes again. The broken bread and the cup represent the broken body and the blood of the New Covenant, given by Christ and sealed by his own blood. All disciples of the Lord should keep this feast as often as possible. Those who habitually stay away from the morning worship and who thus miss the opportunity for communion, not only show a lack of loyalty to the Lord Christ, but they are depriving themselves of one of the most essential things for growth in the Christian life."

Missionaries Do the Impossible.

It is just ten years ago since our American Foreign Christian Missionary Society cabled its representatives on the Congo not to open a new station at Lotumbe. The message was brief and pointed. It said, "Lotumbe Impossible." The reason, of course, was the lack of funds to maintain and develop the new station. Herbert Smith, of the Congo country, recently wrote back the story of the achievements of ten years, for the missionaries disregarded the instructions of their society. The Lotumbe church, carved out of raw heathenism, now numbers 3479 members, and there are 143 native evangelists preaching. Not all of these church members live in Lotumbe; some are to be found in 150 adjacent villages. The tenth anniversary of the mission was celebrated by seven of the first members of the church telling the story of how they had turned away from heathenism to the service of the living God.

The Family Altar.

J. Wiltshire.

THE WORTHY LAMB.

Some things in the Book of Revelation are very hard to understand. The seeker after truth in this realm, however, never fails to come upon one precious gem—the truth of the Lamb slain. That Lamb is the centre around which the whole is made to revolve. He is the light of the new heaven and the new earth. His praises engage the tongues of men and angels alike, and the whole creation eventually swells the volume. How the devout heart rejoices to see the utmost tribute brought to Jesus and to hear the numberless throng acclaim him worthy!

It is recorded that the late Queen Victoria during an illness had just been attended by her chaplain. He was retiring from her gracious majesty when she enquired of him: "Do you think, chaplain, the Lord Christ will come soon?" The reply of the chaplain is not given, but he asked why her majesty questioned him upon the matter, to which she replied, "I desire that he may come soon, that I may have the privilege of laying at his feet the crown of the British Empire." "Worthy is the Lamb that was slain to receive... honor."

MONDAY, OCTOBER 25.

Gem Verse.—Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.—Rev. 5: 5.

There is cause to weep if the Book of the Revelation of God is sealed against us. The loss of communion with God is the first and final cause of all real sorrow; it is at the root of the tyranny of every cruel superstition; it is the instrument of every bleeding incision eloquent of the pains of the lands which know not God. And this communion is lost when the Scripture is sealed. Jesus opens the Book. The unintelligible is easily understood when he explains. Jesus is at once the Interpreter and the Interpretation of Scripture. He has "prevailed to open the Book."

Scripture Portion.—Acts 8: 30-30.

TUESDAY, OCTOBER 26.

Gem Verse.—And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.—Rev. 5: 9.

The coin minted in the side of our Lord avails with God for the redemption of all kinds of sin's slaves in every land. The glorious liberty of the children of God is a heritage which all may have through faith in Christ Jesus. Because Jesus effects this redemption, the "elders" declared him "worthy." All who participate in that all-embracing redemptive work should unite with those great witnesses. Body, soul and strength should bring their unstinted triune testimony to their worthy Lord.

"Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts,
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait."

Scripture Portion.—1 Peter 1: 18-25.

WEDNESDAY, OCTOBER 27.

Gem Verse.—And hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5: 10.

John marvelled at the love which ordained that the sinner should become a son of God. Now he is permitted to see that this love has not wholly spent itself when so much is effected; it goes further, and the son becomes a king and a priest unto God. There is also the certain prospect of a kingdom. Those who are often unable to boast of a foot of land are to reign on the earth. But we must not want to reign too soon. This is the day

for Christly meekness, then, the time to inherit the earth. Now is the time to suffer with Christ, then, to reign with him. Now is the time of service, then, of reward.

"In a service which Thy will appoints,
There are no bonds for me,
For my inmost heart is taught the truth
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty."

Scripture Portion.—Matt. 25: 14-30.

THURSDAY, OCTOBER 28.

Gem Verse.—Worthy is the Lamb that was slain.—Rev. 5: 12.

It is the Lamb which was slain who receives the praise of the great host of heaven. The life of Jesus on earth was lived for his death. The joy which was set before him was attainable only by way of Calvary. Having endured the cross and despised the shame, he is worthy to receive all that heaven and earth can bestow. The saint who, not having yet joined the vast throng seen by John, still lingers here, should nevertheless be in tune with them.

"As birds uncaged mount up and sing,
We would follow our praise with ascending wing
Where our Lord has gone; we would lift our song
To his presence above, 'mid the ransomed throng.
The magnet which draws our hearts on high
Is himself, who redeemed us on Calvary."

Scripture Portion.—Col. 3: 1-17.

FRIDAY, OCTOBER 29.

Gem Verse.—Worthy is the Lamb... to receive power.—Rev. 5: 12.

How true this song is is borne out by what Jesus has always done with power. In his life-time he stretched forth his hand to heal. By the power of his word he called the dead to life, and resurrected the joys of many homes. He had power to lay his life down, and to take it again, and this he did for a world "plunged in a gulf of dark despair." He may well be trusted with power, for in mercy he extends the sceptre to every one-time rebellious but now contrite heart.

Scripture Portion.—Matt. 8: 1-13.

SATURDAY, OCTOBER 30.

Gem Verse.—Worthy is the Lamb... to receive riches.—Rev. 5: 12.

Wherever the Spirit of the Lamb is in evidence we see an unselfish expenditure for the enriching of the poor. What Jesus does with riches is seen in every institution which opens its gracious doors to the needy. With riches unsearchable he saves, and with the riches of an incorruptible price he redeems. A woman gave him a box of precious ointment, and it has filled the world with its aroma. A boy passed into his hand a few loaves and fishes, and he fed a multitude. He is worthy; let us not conserve what upon him we should bestow.

Scripture Portion.—Matt. 26: 6-13.

LORD'S DAY, OCTOBER 31.

Gem Verse.—Worthy is the Lamb... to receive glory.—Rev. 5: 12.

NO PRAISE FOR MR. SPURGEON.

"A gentleman some years since was visiting a friend, who was an ardent admirer of Mr. Spurgeon, and was continually praising him. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you bestow upon him?" So he went to the Tabernacle, and on his return from the morning service his host met him with the eager question, "Well, what do you think of him?" "Nothing," was the reply. Then seeing the look of utter astonishment and sorrow on his friend's face, he said again, "No, nothing." But his eyes filled with tears of joy as he added, "All I can think of is the Saviour he held up to us."

Scripture Portion.—Rev. 5.

S.A. Sisters' Auxiliary.

Meeting held at Grote-st. on Oct. 7. Our new president, Mrs. Cherry, conducted devotional session, and presided over the business session, and welcomed the new superintendents and delegates. There was a good attendance, 44 delegates responding to roll-call. The collection realised £1 2/8½. Sunday School additions: Mile End, 1; Maylands, 9; Unley, 2. The president made feeling reference to the death of our late esteemed Sister Mrs. Green, and sympathy was expressed for the bereaved.

Treasurer's Report (Mrs. Bond).—Received for Home Missions during Sept., £9/4/6; in hand, £53 18/2½; total, £63/2/8½. Sept. 17, paid H.M. Treasurer, £61. Balance, £2/2/8½. Received for Foreign Missions, £3/16/2; in hand, £47/6/4½; total, £51/2/6½. Paid F.M. Treasurer, £47; balance, £4/2/6½. General Fund, Collections, Sept. 2, £11/5/4; and 17th, £6/17/2½; in hand, £2/10 9½; total, £10/13/4.

Home Missions.—Mrs. Collins had little to report save the need of money, as shown from the fact that a motor cycle had been purchased for Bro. Blackburn at the cost of £75, and only £15 was available. Bro. Cameron is doing good work in the Murray district, but his wife is still ill. The mission at Maylands closed with 20 confessions, all from the Sunday School, and 9 have been baptised.

Hospital Report (Mrs. Young).—6 visits had been paid to Adelaide Hospital, 3 to Children's Hospital, 1 to Home for Incurables, 2 to Keswick, 17 to Private Hospitals, 23 to Sick and Aged, 5 to Sick and Aged, Semaphore, and many sick comforts have been distributed.

Dorcas.—Mrs. Cant read a report from the Queenstown Dorcas, which has a membership of 16 active and 26 honorary members. In two years they have made and given away 165 garments and 7 pairs of socks, and have relieved many cases of sickness and distress. It was also mentioned how very heartily the Croymond sisters have interested themselves in the Children's Hospital by making nearly 200 garments for the little inmates.

Several sisters left early to attend the funeral of Mrs. Green, and Mrs. Collins presided over the closing exercises of the meeting.
—(Miss) V. B. Thompson, Sec., 12 Kintore-st., Mile End.

W.A. Sisters' Executive.

The quarterly meeting was held on Tuesday, Sept. 7, at Lake-st. The devotional session was led by Sister Winch, Superintendent of the F.M. Committee. Sister Winch gave some helpful thoughts on "Service for the Master."

Thirty-two sisters responded to the roll call. Letters from Sisters Coventry and Blake told of the safe arrival of the quilts and garments sent out some time back to them, and how greatly they appreciate our gifts.

Home Mission Superintendent reported that £20 8/6 had been collected through the triplicate envelopes.

Foreign Mission report showed a number of young people have indicated a desire to fit themselves for the Foreign Mission field. The F.M. sewing rally was held on August 12, in Lake-st. chapel; 17 machines were on hand, and some 40 sisters came along; 50 garments were made, 20 garments were donated by Collie sisters. The amount collected was £10/4/8½.

Hospital Superintendent reported that the committee has worked well. Much blessing has been received by visiting these institutions. Their visits are appreciated.

Dorcas.—Subiaco Dorcas reported great preparations for a sale of work, to be held in King's Hall on October 16. Lake-st. Dorcas has been busy, and has made 29 garments; 18 bags were made and sent down to the Asylum for some of the elderly ladies; 27 garments have been sold. A sack containing 36 articles, a new boy's suit, material for blouse and singlets were sent to needy folk on the Geraldton line.

Tram Literature.—9 parcels, containing 8 books each. One bag full sent to Cook.

—M. Wilson, Sec.

News of the Churches.

Tasmania.

Hobart annual tea meeting took place on Wednesday last, when the school at West Hobart enjoyed tea with Collins-st. The seating capacity of the building was again overtaxed at the demonstration. The children did their parts nicely, under the direction of Mrs. Nightingale, Miss Westbrook, and Mr. T. Arnot. About 100 prizes were distributed. Mr. E. R. Levett, secretary, reported the school stronger than ever, despite the fact that a new school had branched off at West Hobart. Bro. Ion was welcomed at worship on Sunday morning. At the close of Bro. Nightingale's address at night three ladies confessed Christ.

New Zealand.

The anniversary celebrations of the Roslyn Bible School were successful. On the Sunday morning the evangelist, Bro. A. E. Adams, gave a very instructive and interesting address. In the afternoon was held the annual promotion and prize awarding sessions. The promotion services were something beyond the ordinary, all departments taking part. Mr. V. Drew gave an excellent object lesson to the children on "A Piece of Coal." The chairman, Bro. Adams, awarded a large number of handsome books as prizes. The evening programme was again rendered by the children, when Bro. D. Wright gave a fine fifteen minutes' address. On Wednesday night the children's tea and public concert were held. The entertainment, rendered entirely by the scholars of the school, was an unqualified success.

Queensland.

At Hawthorne, on Oct. 10, Bro. Adermann preached with much power to a full house. Four confessions were the result of a course of special addresses. Three are scholars from the Bible School. Bro. Adermann and the teachers of Hawthorne are very grateful to Bro. Enchelmaier and teachers of Albion, for their assistance in improving the attendance.

Splendid attendances at Brisbane at both anniversary services on Oct. 10. Visitors included Misses Cummings (2), of Ipswich; Bro. and Sister Keeble, of Zillmere. Sister Irving, from Scotland, was received into fellowship. Bro. Rankine gave a splendid address, and spoke again at night on "The Great Leader." The fifth anniversary of Bro. and Sister Rankine's labors with the church at Ann-st. was held on Oct. 13. A splendid tea provided by the sisters, followed by a public meeting. Dr. Youngman, Methodist Church, occupied the chair. Addresses and greetings were also given by Mr. Gainsford, Jireh Baptist; Mr. Hewinson, Milton Congregationalists; and Bro. Davis, Albion. Bro. Clothier represented the church officers. The secretary, Bro. Wendorf, gave a report covering the work of the church for the twelve months. The total contribution to all sources has been £769; to General Fund, £444; Foreign Missions, £81; Home Missions, £47; College of the Bible, £15; Charitable, etc., £16; Sisters' Guild, £15; Building Fund, £119. Appreciation was expressed of the good work done by Bro. and Sister Rankine, of the superintendent and teachers of the Bible School and kindergarten, and of the splendid assistance rendered by the members of the choir.

West Australia

At Fremantle, on Oct. 10, an eight days' mission was commenced with Bro. Clay, from Subiaco. A splendid start was made. Bro. Clay exhorted at the morning worship, and at the gospel meeting, to a splendid audience, he proclaimed the gospel, and at the close a young man confessed his Saviour.

The West Guildford church had good services on Sunday, October 10. Bro. Alcorn, from Maylands, addressed the Endeavorers, and at the worship meeting gave a fine exhortation to the church on "A Call to Service." He also conducted the Bible Class in the afternoon. At the gospel meeting the chapel was almost full, when Bro. Watson, from India, gave a very fine address. The choir helped the meeting with a fine anthem.

Sunday, Oct. 3, was the Sunday School anniversary at Subiaco. At the breaking of bread nearly 200 were present, and 16 new members, all baptised on the previous Sunday or Wednesday, were received into fellowship. The afternoon meeting was splendidly attended, and in the evening it was a perplexing problem to find seating accommodation. At the gospel meeting, after an earnest address by Bro. Clay, three made the good confession, these representing three generations—mother, daughter, and granddaughter. At the morning meeting, Bro. Watson received a very encouraging response to his appeal for assistance towards the work in India. Throughout the day the school rendered excellent music, which reflected much credit on all concerned.

Victoria.

Splendid attendances at Colac on Sunday. Three were received into fellowship in the morning. Bro. Cornelius preached on "The Gospel Ship" at the evening service.

Fair meetings on Sunday at South Richmond. Bro. Hurren spoke helpfully in the morning, and Bro. Mudford at night. The Bible School is in a healthy condition; four new scholars last Sunday.

The meetings at Bayswater are well attended. Keen interest is maintained. Bro. Combridge's work is highly appreciated. The anniversary is drawing near, for which the scholars are working hard to prepare themselves.

The Kyneton church regrets that Bro. Andrews has decided to labor in another field. The members' good wishes follow him. Bro. J. E. Searle commenced his labors on Oct. 10. His singing delighted all. On 17th inst. Bro. Saunders baptised two of the recent converts. Excellent attendance.

At South Melbourne, on Oct. 10, Bro. B. W. Huntsman gave a very helpful exhortation. On the 17th, Bro. Carpenter gave two excellent addresses. Meetings are well attended, and great interest is displayed. The numbers at week-night service are increasing. The studies are from the Book of Acts.

The work at Brighton is making steady progress. Last two Sunday nights thirteen have confessed Christ, Bro. Knott preaching. The College offering amounted to £7. At the recent Bible School examinations the school secured five prizes. Sisters Mrs. Pritchard and Mrs. Herrington are improving slowly.

At the close of the gospel service at Horsham on the 10th inst., a brother was baptised. Bro. Bassard preached at both services on Sunday. Open-air meetings have been resumed. The first was held after the gospel meeting last Sunday. Bro. Spicer conducted this meeting, and Bro. Bassard gave an address.

The 30th anniversary and home-coming Sunday was a record day at North Richmond. The meetings were well attended. The four remaining pioneer members were present. At the afternoon session the scholars were presented with their prizes. In the evening Bro. Allen spoke to a large audience on "After Thirty Years."

At North Melbourne the gospel meetings are well attended, and the powerful message delivered by Bro. Hurren is attracting the people. Last Sunday evening the newly-formed male quartette rendered their first message in song, and pleased. Bro. Jas. McCrackett, the choir leader, is to be congratulated on the progress of the choir.

Inspiring meetings at Maryborough on 10th. Boys established a record in Bible School; every boy present. At night Bro. Young preached a temperance address, "The Cry of the Children." Members of Rechabite Order attended in regalia. Sister Combridge seriously ill in hospital in Ballarat. The church recently elected officers.

At Preston satisfactory attendances are recorded. Bro. Johnston gave a splendid temperance address to a good congregation on Sunday evening, after which an Anti-Liquor League meeting was held at the Shire Hall, where enthusiastic speeches were delivered by Bro. Johnston and representatives of the local churches, to an attentive audience.

Splendid meetings at Stawell on Sunday last. Bro. Wakefield preached on both occasions. The addresses were very interesting, instructive and enjoyable. At the breaking of bread three were received into fellowship—Bro. and Sister Mcln-brought about by the mission have greatly encouraged aged members.

At Blackburn there were splendid meetings all day Sunday. Bro. Leece delivered two earnest and interesting addresses. The prayers of the church go with our brother to his new field of labor. Bible School Red and Blue rally was completed, the Blues winning, followed closely by the Reds. Several new scholars and good attendances have resulted.

The Hampton Bible School anniversary demonstration on Wednesday evening last attracted a good audience. The programme by the scholars was well received. Prizes were distributed by Bro. W. Shean, the president. On Sunday morning, Bro. Tucker, of Launceston, addressed the church, and at night Bro. R. Pittman spoke on the temperance issue.

Bambra Road reports attendances growing; members deeply interested; strong convincing sermons by Bro. Haddon. Sixteen confessions since last report. Six immersions on Sunday night. The church is preparing for Bro. Connor's mission in December. The Sunday School is growing under an earnest teaching staff. Raised three times quota for the College. Started Boys' Club. Holding eighty days' campaign. Having sale of gifts in December. Outlook very healthy and inspiring. Splendid help from College students.

Favored with splendid weather, the Bible School anniversary at Carnegie was commenced on Sunday last. At morning service two recently baptised were welcomed into fellowship. Bro. Wakely, of Oakleigh, gave an instructive exhortation. At the afternoon session scholars were in good form under leadership of Bro. Eaton. Singing was good, and Bro. W. A. Strongman's address on the "Magnet" was very much appreciated. At night Bro. Main gave the gospel message. All available seating accommodation was fully occupied.

Good meetings continue to be the rule at Mildura, and Bro. Fretwell's sound work is meeting with encouraging success. There have been 19 additions to the church membership during the past five weeks—13 by faith and baptism, 2 by letter, and 4 baptised believers by statement. The Bible School is preparing for anniversary services on Nov. 7. The material for ceiling and renovating the chapel is on hand, and it is expected that an early start will be made. During the time the work is in progress meetings will be held in the Shire buildings.

Ballarat had many visitors last Sunday morning from among the number of choirs competing in the great choral competition. Bren. Allmond and Doley, of Balaklava, S.A., took part in the service. Three were welcomed by letter, and three by baptism. Bro. Connor spoke on "The Cross and the Liquor Curse." At night Bro. E. Watson, of Melbourne, and Sister Curtis, of S.A., sang. The members of Balaklava choir, under Bro. Finlayson, gave great and delightful assistance. The church appreciated it very much, after their strenuous work the night before. Bro. Tippett was with the church, and Bro. H. Barrett presided at the organ. It was delightfully fraternal, and did all good.

At Lygon-st., 55th anniversary services were commenced on Sunday, with splendid attendances. W. C. Craigie, who presided in the morning, made reference to the good accomplished during the intervening years. Jas. E. Thomas based his address on "The Church and the Children." In the afternoon H. Swain, junr. (who early in the year was elected superintendent of the Sunday School) took charge of the service, and distributed the prizes. Bro. T. R. Morris spoke most interestingly on "The Spider and the Fly." Three of the scholars made the good confession. Bro. Thomas spoke at night to a large congregation. There was one confession. Will Davidson, assisted by an orchestra, ably led the children in their singing, the pieces being splendidly rendered. Good service was also rendered by Miss Ettie Pittman, the accompanist, during the meetings.

Boort church is looking forward to the special effort next month, when Bro. G. H. Oldfield is planned to conduct a ten days' mission. Bro. Gibbins is missing no opportunity of interesting the general public in the movement. Good meetings prevailed on Sunday, the topic in the evening being from what was termed the saloon-keeper's chapter (Psalm 10).

After holding office as secretary of Croydon church for nearly five years, Bro. Grenness has resigned on account of ill-health. Bro. H. J. McBain is now secretary. His address is Croydon-road, Croydon. The Bible School holds its anniversary services next Sunday, and on the following Wednesday. A girl from the Bible School was recently baptised and received into fellowship.

The Geelong Phi Beta Pi and Men's Club jointly tendered on Oct. 7 a happy welcome home evening to Bro. and Sister Chas. Schwab, when a creditable programme of entertainment was submitted to an excellent attendance. Fair gathering at 11 a.m., last Lord's day, when two recent converts were accorded Christian greeting. Commended from Brim, Sister Hoady sojourns with us for a few months. Keen regret was expressed at the approaching departure to Stawell of ex-supt. Bro. and Sister Patterson and their two children. The evangelist preached most acceptably on "True Citizenship" to a large congregation.

At Newmarket on Oct. 3rd, there was a splendid gospel meeting. Members of the football club attended; they have the honor of being runners-up in their first season. A farewell social held on the 19th inst. to Bro. and Sister Wedd was largely attended. Bro. Wedd was the recipient of a cheque, and Sister Wedd a silver vase, presented by Bro. Hatty on behalf of the church, and Miss Kyme from Sunshine Club and friends. Bro. Pittman, who is taking up the interim for eight weeks till Bro. Nankiville takes up his labors in December, gave a short address.

Hawthorn reports continuance of good meetings. Bro. Scambler has preached at both Sunday services for the last five weeks. His addresses have been excellently given and well received. On Sunday night the building was full, when Bro. Scambler gave a special No License address. The scholars of the Bible School participated in a No-License procession of district Sunday Schools in the afternoon. Bro. Scambler spoke at this gathering, and at an open-air meeting after evening service. Sister Mrs. W. Hunter is still seriously ill. One confession on Sunday night.

South Australia.

At Norwood on Wednesday last the S.S. picnic was held at Morialta; an enjoyable time was spent. On Sunday anniversary services were continued.

On Oct. 3, at North Adelaide, one young man made the good confession. Oct. 10, two young ladies and a lad confessed Christ. Oct. 17, baptismal service. Bro. Baird gave the church a splendid address on "Is it well with you?" A young lad stepped forward at the close of service. All branches of the work in splendid condition.

A working bee organised some time ago to straighten up the Forestville block of land, commenced work last Wednesday, and succeeded in making it ready for a building. The church's faith is strong enough to believe that God will make this possible ere long. Bro. Liddle was present on Sunday after his long illness. It has been decided to start an adult Bible class.

Fine attendances at Port Pirie on Oct. 10. Bro. Shipway exhorted on "Sonship by Faith." Five were received in—three by faith and obedience, one by restoration, and one by transfer. 73 attended school. Bro. Shipway preached on "Humility" to a fine congregation at night. The quarterly business meeting was held during the week, which reported very satisfactorily. Sister Shipway's little girl has been low for a few weeks, but has started to mend.

At Hindmarsh on Oct. 17, the church celebrated its 65th anniversary services. The morning meeting was presided over by Mr. T. H. Brooker, one of the foundation members, and was reminiscent of the early life and experiences of the pioneers of the church. Bro. Cuttriss spoke very effectively both morning and evening. The evening subject was "The World Without a Church." Special singing was rendered by the choir at each service.

At Maylands, since last report, Sister Miss Beddome has gone to her rest after faithful service of over 50 years. Miss Florence Cameron, missionary from India, has returned on furlough. This, her home church, gave her a hearty welcome home on October 6. Her missionary class presented her with a beautiful bunch of flowers with the colors of the Bible School. A. L. Read, church secretary and superintendent of the school, spoke for all the activities of the church. During Sept. special services for the deepening of the spiritual life were arranged by F. Collins. Thanks are extended to visiting speakers. Bro. B. W. Manning, of Cottonville, followed with a gospel mission for eight days, during which time 20 young people confessed Christ, all from the Bible School. Sunday, Oct. 10, B.S. anniversary services were a joy to all.

New South Wales.

Belmore reports helpful messages from Bren. J. Rodger, C. R. Hall, A. J. Fisher, C. S. Rush, during evangelist's absence on holidays. Their work is appreciated, and thanks are extended. One confession for the month. Bible School in splendid condition.

At Chinese church on morning of 17th inst., Bro. Quan Chong exhorted; good attendance. In the evening Bro. Shee Ping preached. One young man made the good confession. The church is sincerely sorry to lose Bro. Shee Ping, who is being sent to Melbourne. He has done very good work.

Meetings at Erskineville are fairly well attended. The open-air band is at work, holding meetings every Sunday night before the gospel service. On Oct. 10, Bro. Carter preached. A hearty welcome is extended to brethren and sisters to teach in the school. Six teachers wanted. The church secretary is now A. J. Fraser, Willandra, Beaconsfield-st., Rockdale.

Parramatta had good services on 17th. Bro. Wooster spoke in the morning, and Bro. Breach gave a stirring address at night. The services of Bro. Breach have been secured for an indefinite period. Open-air services before the gospel service have commenced. The church has started a building fund for the erection of a chapel building. Sister Craig is treasurer. The Bible School is looking forward to anniversary services on Oct. 31.

At Taree on Tuesday night week a farewell social was held. On behalf of the church, Evangelist Wilson made presentations to Mr. and Mrs. Macaulay, each receiving a beautifully bound morocco Bible in modern English, and in addition, to Mrs. Macaulay a morocco hand bag, as a tribute to their faithful work in the church. A very pleasant evening was spent. On Sunday morning Bro. Park conducted both services. A large evening congregation; subject, "The man who never makes a mistake."

On Sept. 19, Mosman church commenced special services in connection with the first anniversary of Bro. Blok's ministry. In the morning was held a reunion of past and present members; 82 met around the table. The roll was called; 58 present and 14 past members were in attendance. Bro. Dale, senr., from North Melbourne, was present. The gospel service was another splendid meeting, 102 being present. Bro. Blok preached a telling sermon. One sister was baptised. On Tuesday, 21st Sept., the celebrations were continued by an invitation tea and public meeting. About 170 sat down to tea, splendidly prepared by the sisters. The chapel was well filled at the public meeting presided over by Bro. Stimson, Conference Presi-

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dent. Bren A. T. Eaton and Chas. C. S. Rush gave appropriate addresses. The secretary's report showed that the year's work had been wonderfully blessed. Presentations were made by Bro. F. G. Gilmour, on behalf of the church, to Bro. and Sister Blok and Baby Blok. The evangelist is much encouraged; he commences his second year with faith and hope.

IN MEMORIAM.

HUNTER.—In loving memory of my beloved husband, Henry Hunter, who went home Oct. 19, 1918.

By love's indissoluble chain
I know the grave does not retain
Heart's love; the very faith in me
Is pledge of an eternity,
Where I shall find heart's love again.

—His loving wife.

KENT.—In ever loving memory of our dearly loved one, Pte. Alvin Astley Kent, 39th Batt., killed in action in Belgium, Oct. 12, 1917, aged 23 years.

"We shall meet beyond the river,
Where the surges cease to roll."

—Inserted by his loving parents, brothers and sisters.

MOORE.—In loving and sorrowing memory of Gunner George F., 14th F.A.B. (late 39 Batt.), dearly beloved son of Lillie and the late L. H. Moore, and loved brother of Florrie, Charlie, Miriam and Wallis; died of wounds 23rd October, 1918; interred Vadencourt British Cemetery, France.

All things true, just, pure, lovely, of good report, shone through all his life among us.

MOORE.—In loving memory of my dear husband, Robert Albert, who departed Oct. 19, 1894, aged 44 years. Asleep in Jesus.

—Inserted by E.M.

COMING EVENTS.

OCTOBER 24.—Carnegie, 11, 7, Bible School Anniversary; special singing; speaker, A. R. Main. 27th, Children's treat. 7.45, public meeting and prize distribution.

OCTOBER 26 (Tuesday).—Essendon Church of Christ, Y.P.C.A. League. Grand demonstration by scholars will be held in St. John's schoolroom, Buckley-st., 8 p.m. Admission free. Collection.

OCTOBER 30 (Saturday).—Preston. Sale of Work in the Shire Hall, to be opened by Bro. W. C. Craigie. Afternoon, 2.30 p.m.; evening, 7.30. Stalls: Drapery, produce, vegetables, refreshments, etc. Musical programme. Admission free.

OCTOBER 31.—Bayswater Church Anniversary. Jas. E. Thomas will be the preacher. All friends heartily welcomed.

OCTOBER 31.—Swanston-st. church, Anniversary and Home Coming Sunday. Principal A. R. Main and W. B. Blakemore. Special music. All former members and out-of-town visitors are specially invited.

NOVEMBER 14 to 25.—North Melbourne Jubilee. Special reunion of old members, Thursday, 28th, afternoon and evening. Watch further notices for full programme.

NOVEMBER 14 to 25.—Special Mission in Surrey Hills Chapel, to be conducted by Bro. Lionel Johnston. The assistance of neighboring churches will be appreciated.

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.

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131 Leveson Street, North Melbourne, has vacancies for a few Pianoforte Pupils, Theory and Harmony. Homes Visited. All Classes of Music Transposed. Terms on Application.

Mission at Stawell, Victoria.

On Sept. 12 the mission conducted by Bro. S. H. Mudge at Stawell commenced. Practically all the members in Stawell assembled at the morning service, at which Bro. Mudge gave a splendid exhortation. The afternoon meeting was largely attended, when Bro. Mudge delivered a forcible temperance address. The enjoyment of the meeting was also contributed to by vocal items and selections by the Stawell Brass Band.

The services during the mission were well attended. People were interested and said that the missionary's expositions of the Scriptures were excellent. We experienced no difficulty in securing an audience, and this in spite of counter attractions every night. The meetings were bright, being enlivened with hearty singing and the music from our orchestra, also the powerful and convincing messages of Bro. Mudge.

On Sunday evening, Oct. 3, was held the crowning service, when, to a packed tent, Bro. Mudge gave an excellent address on "The Second Coming of Christ." Three decided for the Master. It was the greatest meeting of the mission.

It is expected that nine additions will be made to the church. The influences of the campaign are far reaching.

A social evening was held on the following Monday to welcome the new converts, and say good-bye to our missionary. A programme was supplied. During an interval in the meeting the writer, on behalf of the church, in recognition of our brother's services, presented him with a silver mounted jam dish and silver candlestick. Bro. Sheppard, on behalf of the officers, handed to Bro. Mudge a beautifully enlarged photograph of himself and the officers, suitably inscribed, as a mark of their appreciation of services rendered.

The brethren are indeed grateful to the church at Cheltenham for the services of their preacher. We desire to thank the Home Missionary Committee for the use of their tent.—W. Wakefield.

West Moreton, Queensland, Dedication Celebrations.

Our dedication celebrations exceeded our most sanguine expectations. Friday, Sept. 24, picnic and public meeting. Speakers taking part on Friday, Bren. E. Davis, Albion; F. Enchelmaier, Albion; F. T. Stubbin, Boonah; F. Primus, Rosevale; Pastors Newell and Keith representing Baptist churches. Mr. Hugh U. Rodgers, district evangelist, presided over Friday's functions. At the public meeting the new building was unequal to hold the crowd which came along. On Saturday the West Moreton sisters' half-yearly conference was held. Mrs. Rodgers presided, and a splendid conference eventuated. Every district was fully represented. Mrs. E. Davis sang very nicely. She also read a paper. Mr. Davis delivered a most effective address upon "The possibilities of intensive evangelism." In the evening a gospel meeting was held. Sunday, Sept. 26, was our big day. The people arrived early for dedication service. Mr. Rodger began the service in the open air, Mr. Davis and Mr. Enchelmaier taking part. At 11 o'clock Mr. Rodger was called upon to open the new building, after which the people filled to overflowing the floor space, encroaching right on to the platform. Two new members were received from sister churches. After communion Mr. Davis dedicated the new building to the service and worship of God. At the close of the address an appeal for decisions for God was made, and several came out for God. A thanksgiving service was held in the afternoon. In the evening a gospel service was held, and confessions taken. Mr. Davis was the preacher. The meetings were continued on Monday and Tuesday. On Tuesday night a baptismal service was held, when Mr. Rodger baptised seven into the one name. During the celebrations Sister Mrs. Davis helped very considerably with her singing. Bro. Davis's preaching was of a very high order. As a preacher without notes or manuscript he excels. During the celebrations £100 was contributed towards the building fund.

OBITUARY.

SAGE.—On Sept. 5, on the evening of the Lord's day, Sister Mrs. Marion Sage passed away at Ballarat, Vic. She, with her husband, the late Bro. Henry Sage, was baptised in 1870, and for the full half century she had adorned the doctrine of Christ in the church at Ballarat. In her strength she, like Dorcas of old, was full of good works which she did. She had reached 74 years of age. The later years were filled with labor and sorrow of weakening body, but her faith was buoyant, her hope clear, and her testimony to the power of Christ clear. She has left to her family—four daughters and two sons—a rich heritage. Her going breaks another link that binds us to the early days of the cause in Victoria. For her "to live was Christ, and to die was gain." The writer counts it a privilege to have been permitted to minister to her in her last long illness, extending over two years. She rests from her labors, and her works follow her.—A.W.C., Bendigo, Vic.

WAINMAN.—Sister Fanny Wainman, of Mt. Clear, a member of the Ballarat church, passed away on August 24. For several years she had been weak in body, and had reached 72 years of age. Baptised at Brighton, she had spent all her years in Mt. Clear. A nurse by profession, she was well known, and being free from family ties, she had given her best in neighborly and Christly service for others. She was esteemed by the whole district, and in spite of a wintry day, large numbers came to her funeral. Bro. Morris conducted a service at the house, and Bro. Connor the service at the grave. She was another of God's good women, one of the unobtrusive faithful. She was ready for the call, and we believe her portion is that "far better" one of "being with Christ."—A.W.C., Bendigo, Vic.

LUSH.—The church at Gardiner, V., has sustained a great loss by the death of our esteemed Bro. Lush. He had a strong, simple faith in his crucified Saviour, expressing his readiness and preparedness to meet his Lord and Master. He suffered intense pain from his heart, and it pleased God to call him to the place where pain is not experienced. His body was laid to rest in Brighton Cemetery. Those near and dear, together with friends, gathered to pay the last tribute of respect to our brother. Our deepest sympathy goes out to our esteemed Sister Lush and family.—W. Lecce.

FITTON.—Bro. Henry Fitton was baptised at Enmore Tabernacle some 28 years ago, and remained a most devoted and faithful servant of God until he was so suddenly called home on Sept. 9, 1920. He left his work on that evening apparently in the best of health. What happened no one really knows, but it is surmised that he fell from the train at Canterbury and was instantly killed. Bro. Fitton was for a number of years a deacon of the Erskineville church. Latterly he held membership at Petersham, but recently had been an isolated member. He leaves a widow and family to mourn her loss, but they are comforted in the knowledge that he has passed to his eternal reward.—A. Hutson, Belmore, N.S.W.

WINTER.—On July 26, Mrs. W. H. Winter, late of "Shady Downs," Alpha, Queensland, passed on to be with Jesus. To most readers of the "Christian" she will be remembered as a member (until recent years) of the church in the Moree district, N.S.W. Thus another link is broken with the pioneering days of our movement in the great North-west. Bro. Chas. Watt visited Moree in July, 1889, the first-fruits of this effort being the baptisms by Bro. Wm. Winter, senr., at Midkin, when Mrs. John Hodson (mother of Mrs. Peter Winter) was immersed on Nov. 9, 1890, and Mrs. W. H. Winter and Mrs. Peter Winter on Nov. 23, 1890. Loved by all with whom she came into contact, a good mother and faithful wife, like Dorcas, she is remembered by what she hath done. Her consistent Christian life is now rewarded with the joy of being "present with the Lord." We commend our beloved Bro. Henry Winter and family to the loving care of our heavenly Father, to whom their dear wife and mother has gone. Likewise, we extend our sympathy to Bro. Robt. Mahaffey, father of our late sister, who for years was an officer in the church at Moree, but lately resid-

ent at Gunnedah, N.S.W., and to her sister, Mrs. Duke, and her brothers, Isaac, George and William Mahaffey.—W. Gale, Paddington, N.S.W.

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